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Let me share my screen. Okay, I should be able to see it. All right, so let's pray and let's get started.

Father, thank you for this beautiful day. Thank you for the ability to come together in a free environment to explore the truth of your word. Father, we ask that basically you open our hearts and minds to what you have to tell us this morning.

Father, may you use me as your vessel. Make sure that the words that I say and the information that I give is predicated upon what you want me to say and may it be delivered in a method that can be understood. And we ask all these things in my name.

Okay, so we're going to continue the book of Numbers. We're going to get through six chapters today. Chapters 15 through 20 and the focus on this is another journey.

They're living the Kaddish region and now they're moving to the Plains of Moab. This Plains of Moab is right on the fringe of the Promised Land and we're going to see that basically all of the things that go into this. So this is basically continuing.

Remember in the last thing they had to stop for at least a week because there was a lady who got leprosy because of murmuring. So they had to wait until she was healed and then the guide says pick up your stuff and let's get going again. So what we're going to focus on in this study is the faltering, fumbling, infusing, fussing through the wilderness.

In other words, they're continuing to do that. And the wasted years without much recorded because of all of this. There were 38 years it was wasted.

Remember that. There were 38 years their lives that were completely wasted. They did not circumcise.

We find that in Joshua 5. They did not make offering to Amos 5.25. They worshiped idols Amos 5.26 through in Acts and this is an example of our lives in where we live today. So let's get started. So we're going to begin in Numbers 15.

And again, here we go again. God is calling Moses into the tabernacle to talk to him. He says, speak unto the children of Israel and say unto them, when ye be come into the land of your habitations which I give unto you and will make an offering by fire unto the Lord, a burnt offering or a sacrifice in performing a vow or in a freewill offering or in a solemn feast to make a sweet savoring to the Lord of the herd or of the flock.

You know, God's purpose is not to be to destroy them, only to delay the process. So they were delayed 38 years from the generation would do what they neglected to do. So the children basically were able to go into the land where the parents were all died off except the two minority individuals and their families that actually had the minority report in the last teaching.

So continuing, then shall he that offereth his offering unto the Lord bring a neat offering of a tenth dill of flour mingled with the fourth part of hen oil. Okay, now we're getting specific. Instead of oil, he's talking about hen oil.

And there's a reason for that, as we'll discuss here in a moment. And the fourth part of the hen of wine for a drink offering shall that prepare with a burnt offering of sacrifice for one lamb or for a ram that shall prepare for a meat offering two tenth dills of flour mingled with the third part of a hen of oil. Now remember back in Leviticus, where God told Moses about the different scales of offering depending upon the the financial status of the individuals.

Okay, basically, the more one had, the more one had to apply with their offerings with a large sacrificial lamb, an oxen, and so forth. And you got down to actually a pigeon for those that were not not financially capable of offering a different type. So the one quarter hen of oil speaks of the Holy Spirit, and the one quarter hen of wine speaks of joy.

And for a drink offering thou shalt offer the third part of hen of wine for a sweet sabre unto the Lord. And when thou preparest a bullock for a burnt offering or for a sacrifice of performing a vow or peace offering unto the Lord, when thou is prophetic. Okay, because they're not there yet.

This is all saying when you get into the land, this is what you got to go do. So this is all prophetic tense, because they're going to wait 38 years to go do this. The perfected tense as if it were already done.

He's speaking as okay, the next generation is going to get there. I'm going to ensure that. And when you get there, this is what you got to do.

Then shall I bring with a bullock or a meat offering of three tenth dills of flour mingled with half of the hen oil. And thou shalt bring for a drink offering half of a hen of wine and for an offering made by fire of a sweet sabre unto the Lord. Thus shall it be done for one bullock or for one ram or for one lamb or for one kid.

Kid is a goat. Okay, so what they're saying here is the levels of offering, whatever you do, you got to do this. According to the number that you shall prepare, so shall you do to everyone according to their number.

Okay, this says how many sacrifice animals do you have to bring based upon the number of your family and tribe. If you think about it, three million and a lamb feeds about 10 people. So if you take that, that's 300,000 lambs that were sacrificed.

So just think about the bloody process that this is. And that or burn of the country shall do these things after this manner in offering for an offering made by fire of a sweet sabre unto the Lord. And if a stranger sojourn with you, in other words, if you have a friend that is coming with you that is not Jewish or whosoever be among you in your generation and will offer an offering made by fire of sweet sabre unto the Lord as ye do as he shall do.

In other words, your friends need to do the same thing. They can't be part of the tribe and be part of the blessings of God in accordance to protection and provisioning and all that stuff on this journey unless they actually made their offerings. One in accordance shall be both for you and of the congregation and also for the stranger that sojourn with you.

That's just what we just talked about. In ordinance forever in your generations as you are, so shall the stranger be before the Lord. He's saying that there's no difference.

The inheritance, the fellowship heirs that the Jewish people have, so do the friends that are walking with them. One law and one manner shall be for you and for the stranger that sojourneth with you. In other words, it's the same law.

If they're going to come to me, this is God, during this dispensation period, then their gospel is the provisioning and the offerings and sacrifices of those things that God laid out in Leviticus. And the Lord speaking to Moses again, speaking to the children of Israel and saying to them, when you come into the land, whether I bring you, then it shall be that when you eat of the bread of the land, you shall offer up a heave offering unto the Lord. In other words, when you get there, it's going to be so flowing with milk and honey.

That means it's blessed. There's food everywhere. Make sure that you offer up a heave offering.

You shall offer up a cake of the first of your dough for a heave offering. As you do the heave offering of the threshing floor, so shall you heave it. Threshing floor, what's that? That is basically killing animals, doing weaving or shearing lambs for thread for cloth.

On the first of your dough, you shall give unto the Lord a heave offering in your generations. And if he have erred and not observed all these commandments, which the Lord has spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses from the day that the Lord commanded Moses and henceforward among your generation. In other words, guys, this is what's going to happen if you don't heed what I've told you through Moses or through Aaron or through me.

Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering for a sweet saving of the Lord with his meat offering and his drink offering according to the manner and one kid of the goat for a sin offering. Sins of ignorance. This is the first time in Scripture that we have this phrase.

Men are not lost because they have not heard the gospel. They heard it. How many times does Moses speak to the people? They are lost because they are sinners.

Today, men don't go to hell for sin. They go to hell for unforgiven sin. So back in that day, to forgive sin, you had to make a sacrifice.

Today, you have to ask the Lord Jesus Christ for forgiveness. If you don't do that, then that is, that unforgiven sin is what either does one, if you're saved, removes you from the inheritance while you walk this earth or two, basically, if you're not saved, it is basically moving yourself closer to hell. Jesus Christ came to seek and to save that which was lost and all men are lost.

This is not their natural state. Lost mankind is not sitting down in grief today because they have not heard the gospel. They are not anxious to hear it.

In other words, we're at a apostate state in our society. We're living in the Laodicea framework of our relationship with God. Remember that we're viewing the time.

This is a dispensation of the law that are for Jews only. Our gospel is in 1 Corinthians 15, 1-4, and I've laid out that gospel so you can understand it. Woe over brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand.

Received, in other words, you heard it and now you're standing upon that truth. And it's the gospel preached by Paul, by which also ye are saved if you keep in memory what I preached unto you unless ye have believed in vain. For I delivered unto you first all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried and that he arose again the third day according to scriptures.

According to scriptures mean the prophecies held in the New Testament. I mean the Old Testament, sorry. Continuing, and the priest shall make an atonement for all the congregation of children.

Okay, the atonement is the sacrifice. Now our atonement in our gospel in this dispensation period is Christ's blood shed on the cross. And it shall be forgiven them for it is ignorance and they shall bring their offering, their sacrifice made by fire unto the Lord and their sin offering before the Lord for their ignorance.

Now ignorance is not stupidity. Ignorance is the fact that you don't want to learn. You just don't care.

And it shall be forgiven all the congregation of the children of Israel and the stranger that saw Jonath among them seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly when he sinneth by ignorance before the Lord to make an atonement for him and it shall be forgiven him.

Excuse me. You shall have one law for him that sinneth through ignorance, both for him that was born among the children of Israel and for the stranger that saw Jonath among them. What he's got is saying to Moses is there's no difference between Jews and Gentiles as long as they're with the Jews.

Okay. So if the Gentiles who are walking with the Jews throughout this time period want the blessings of the God, they have to follow the same practices that the Jewish followed to get atonement for their sins, just like today. If Jews want to have a relationship with Christ today, they have got to go through the gospel of Paul in 1 Corinthians 15, 1-4.

There's no going back in time and trying to make a sacrifice. That period's over and done with until the rapture happens and it's going to come back up as you're going to see when we get into the further into our revelation study. Continuing.

But the soul that doth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among the people. In other words, if you do not do, if you do not do what I have commanded you to do, then you're going to be cut off. No different today that Paul says that for us today.

If we don't do what God commands us to do in following his commandments and being obedient to him, you're cut off. Now, that doesn't mean that if you're saved, your salvation is already sealed, but you're cut off from what? Your inheritance, the blessings as you walk this earth. Because he hath despised the word of the Lord and hath broken his commandment, that soul shall utterly be cut off.

His inequity shall be upon him. You're judged. You're judged today if you don't walk in obedience to God.

Your judgment is you're cut off from the blessings that he has for you. In other words, you can get sick. You can have financial, you can have all of the difficulties that this world provides because you're not obedient to him.

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they, that found him, gathered sticks, brought him unto Moses and Aaron and unto all the congregation. In other words, they're going to try to make an example of him.

Okay, they're calling him out. Some have attempted to identify this severe judgment with the Sabbath ideas of the Pharisees against whose misinterpretations Christ spoke. The two situations are not the same.

The Pharisees added to the Jewish religious law Sabbath regulations not contained in the Old Testament, and so provided loopholes for themselves. In other words, the Pharisees decided that they're going to create laws for them to follow that are loopholes around that commandment that God gave Moses, you know, keep the Sabbath day and make it holy. They had loopholes around all that stuff, just like our governmental officials today create loopholes in regulation and laws around that which is consistent with Christ's biblical laws.

The Lord of the Sabbath teaches that the Sabbath law is designed for man's spiritual enjoyment and to satisfy the deepest needs. The Bible nowhere takes a light attitude toward deliberate transgression of any of God's law. If you break a law, you've broken them all.

That's what the Scripture says, and that's what this says. God doesn't take a light attitude towards, you know, thinking that I can break this one and, oh, I'm going to just get through. You need to keep all of his laws and commandments.

Again, remember, the Book of Numbers is written as part of the law of Moses to Jews. For laws in the current period of dispensation of grace, which is the church, should be reviewed from the epistles of Paul in the New Testament. We're going to get into that when we get through the churches.

And they put him in a work in order because it was not declared what should be done to him. In other words, we're talking about this man that was picking up sticks on the Sabbath. And the Lord said unto Moses, the man be surely put to death.

Oh, my gosh. All the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones.

And he died as the Lord commanded Moses. Judgment, guys, if you do not follow, this is the type of today. If you do not follow the commandments and be obedient, you're going to be judged.

Today is not stoning. Today it's your cut off from all the blessings that God has bestowed for your behalf while you walk this earth. The death penalty was a penalty for breaking any of the Ten Commandments.

That was in the Jewish law that God gave to Moses. We need to see this to understand what it means that the Lord Jesus Christ died our death for us. Go back to the communion.

He died for us. We died in that body and we were resurrected with him. That's the reason why we get to have the rapture.

The rapture doesn't take place in anything unless Christ died. Christ was buried. Christ was raised and then ascended to heaven.

Why? Because the rapture is our resurrection. So going back to last Thursday, you cannot have any rapture unless God takes you. But it's not a gathering.

It's not a quick snatching like it's talked about in Revelation. You can't have that unless Christ died. Just doesn't work.

And the Lord's speaking to Moses again. OK, come here. I got to talk to you.

Come back into the temple. OK, I'm quite sure Moses got really aggravated. That was part of his frustration by having to go in front of the God all of these times to go tell the children of Israel to be obedient, speaking to the children of Israel and bid them that they make them fringes in the borders of their garments throughout the generations and that they put upon the fringe of the borders a red band of blood.

And it shall be unto you for a fringe that ye may look upon it and remember all of the commandments of the Lord. There were tassels on that fringe, 613, one tassel for every lot. So when they looked upon that, they were to remember that there's 613 lots.

I wonder what it would be like if we had to have some type of outer clothing for a thousand and fifty. Would we remember them? OK, continue. OK, and it shall be into your friends that you may look upon it, remember all the commandments of the Lord and do them and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring, fornications, idol worship, that ye may remember and do all the commandments and be holy unto God.

I am the Lord your God, which brought you out of the land of Egypt to be your God. I am the Lord your God. So the border of blue, which is a heavenly color, was to remind them of the fact that they were God's people and they were to have a heavenly walk down here on this earth.

There are many believers today who need to have that border of blue to remind them that as God's children, they are set apart and are to live for the Lord Jesus Christ. That was Israel's string around the finger. OK, we don't have that today.

It's the Holy Spirit inside of us that gives us a conviction about our daily walk. But we get so in tune to our ego, we ignore it and we go off the rails. So hymns.

Hymns of the Garment. In Hebrew, the word is shul. In Greek, hymn, border, fringe, bottom edge, skirt, or train.

In ancient Mesopotamia, to cut off the hymn was to strip one of the personality authority, etc. A husband could divorce his wife by cutting off the hymn of her robe. A nobleman would authenticate his name on a clay tablet by pressing his hymn on the clay.

It meant something. That's what it's trying to say. The tassels on the bottom of your garment meant something.

It meant something because it reminded you of God's commandments. God's covenant with Israel is part of a hymn. David's removal of Saul's hymn.

Ruth's request to Boaz. The Lord's hymn sought for healing. The goal of the woman with the issue of blood fringes on Levitical garments.

These are all examples of hymns if you wanted to do a self-study. The priesthood. Okay, we're going to get into our focus on the priesthood because what was happening at this time, like it did in Kaddish, was the fact that the people were rising up because the Levites were the only ones to be priests.

And the fact that they did not like that Aaron was the sole priest in that time. So they were rising up to say, no, they're going to, they're going to, they have the right to be priests as well. Although we have no detailed account of the children of Israel during these wasted years in the wilderness, there are isolated incidents recorded that we need to take note of, which is what we're going to focus on as we go through the scriptures.

And these happen in chapter 16 through 19. And we have four instances, the game slaying of Korath. This is murmuring.

This is complaining, griping, because Korath was a very young lad that was being put into the priesthood. Aaron's rod invited the confirmation of the priesthood and the offering of the red heifer. So in 16.

Now Korath, the son of Ishar, the son of Korath, the son of Levi, and Dothan and Abram, the sons of Elib, and on the sons of Pelleth, the sons of Reuben took men. All right. And they rose up before Moses.

In other words, they went, we talked about this on Thursday, they went and put together a coalition of people because it's greater in numbers to do this. They went and put a coalition of group of people and went to Moses to complain. Okay.

And they rose up before Moses with certain of the children of Israel, 250 princes of the assembly, famous in the congregation, men of renown. So there were 250 people that came to Moses to complain. The game slaying, which saying against of Korath is mentioned in Jude 11 as one of the marks of the false teachers in the last days.

We have that today. Okay. And today we see a united rebellion against the authority of Moses and the priesthood of Aaron, God's way of salvation by blood, salvation by blood.

That's our dispensation. That's our gospel. There's many people that don't agree with that and are going against that.

That is the church of Laodicea, the apostate church. Korath was eventually a cousin of Moses. We find that in Exodus 6.21, which makes the rebellion even more serious because now they're attacking Moses directly, not just God.

And they gathered themselves together against Moses and against Aaron. Okay. So now they're coming in and saying, we want to talk to you.

And they said unto him, you take too much upon you, seeing all the congregation are holy. Every one of them. Okay.

Look at this. Hey, hey guys, you take away too much because we're holy. You don't need to worry about us.

That's BS. All right. Straight BS.

Because if you do that and you're not on top of the people that you serve, then what you're going to do is allow them to lead everybody astray. Because when the Lord is among them, we're forth, then lift ye up yourself above the congregation of the Lord. They're saying, hey, because we're so holy, why do you lift yourself up above us? Why do we have a hierarchy? Why do we have authority structures? False accusation.

Moses did not want the job. Throughout this, we looked at that. Moses didn't want this job.

Korath the Levite and Dathan and Abraham of the tribe of Reuben led and recruited 250 top leaders of Israel as collaborators. The tribal afflictions of the two main conspirators indicate that this rebellion was against both the religious and the political leadership of Moses. They both went to God and to attack Moses individually.

Jealousy is the root problem. Only by pride cometh contention. Proverbs 13.10. Ishar, the brother of Amram in Exodus 6.18, was the second son of Korath, and for some reason, unrecorded, he has been supplanted by a descendant of the fourth son of Korath, who was appointed prince or chief of the Korathites.

Numbers 3.30. Discontent with the preferment over him of a young relative was probably the originating cause of the seditious movement on the part of Korath. For whatever reason, it shouldn't be done. And when Moses heard it, he fell upon his face.

He humbled himself in front of God. He says, look, he says, I'm going to get down as low as I can go. I'm going to be the humblest of humble, and I'm going to follow my face, and I'm going to look to the ground, and now I'm going to talk to you.

And he spoken to Korath and unto all of his country, saying, even tomorrow the Lord will show who are his and who is holy, and will cause him to come near unto him. Even him whom he hath chosen will he cause to come near him. In other words, what Moses did is after he prayed, he got up and he spoke to the people, and he says, look, I'm not going to do this.

I'm not going to deal with this. God's going to deal with this. He's going to do it tomorrow.

So come back, and we'll have our discussion session where God's going to tell you what he wants to do. So conversely, they are taking too much upon themselves. This murmuring is actually against God.

He backs up his appointees. Yes, he does. Touch not mine anointed, and do my prophets no harm.

This is a commandment, okay, that anybody that serves God and in obedience, basically this is a promise of God to the world. We find that in Psalms 105.15, 1 Corinthians 15.22. Serious problems require serious responses. We need to watch out today because we don't take heed of this in the majority of cases.

This do take you censors forth and all his company, and put fire therein, and put incense in them before the Lord tomorrow. And it shall be that the man whom the Lord doth choose, he shall be holy. You take too much upon you, you sons of Levi.

And Moses said unto Korath, here I pray you, you sons of Levi. Now these malcontents have been incited by the artful representations of Korath. You find that in Judges 11, with whom the position of the camp on the south side of offered them easy access.

In other words, they were able to get into to the tabernacle. Seemeth it be a small thing unto you that the God of Israel has separated you from the congregation of Israel to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them. And he hath brought thee near to him, and all thy brothers and sons of Levi with thee, and seek ye the priesthood also, for which cause both thou and all thy company are gathered together against the Lord.

And what is Aaron that ye murmur against him? And Moses sent to Kold, Dathan, and Abiram, the sons of Eliab, which said, we will not come up. In other words, now they're defying Moses's request to come up and get this taken care of by the God. It is a small thing that thou has brought us up out of the land that floweth with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us.

Good night. How could you rule certain people like this? Well, you're not ruling, you're just leading them. Moreover, thou has not brought us into the land that floweth milk and honey, or even given us inheritance of the fields of white vineyards.

Wilt thou put out the eyes of these men? We will not come up. So there was a false charge. They are where their choices had brought them.

If they had followed Moses's leadership at Kaddish Barnea, they would be in the land that flowed with milk and honey. So they're taking their disobedience, they're complaining, God's judgment on them, throwing it to Moses and saying, we don't care about your leadership. We're going to do what we want to do.

And you know what? You should have left us in Egypt or taken us to the promised land, but it was their own doings. Now they are projecting their wrongdoings onto Moses. So in doing this, Moses represents a type today of the Christ in the manner by which we follow him.

We are in the church of Laodicea today, and Christ is on the outside looking into each of us. In the majority of cases today, we are doing nothing but rejecting God and doing things ourselves with no care what that does to our inheritance while on this earth. Continuing, and Moses was very wroth.

In other words, he was pissed and said unto the Lord, look, respect not thou their offering. I have not taken one ass from them, neither have I hurt one of them. In other words, Moses says, look, I've not done anything to these people.

All I've done is just proclaim what you tell me to do, and these people are coming after me. And Moses said unto Chorus, be thou and all thy company before the Lord, thou and they and Aaron tomorrow. He's giving them another chance.

And take every man his censer, and put incense in them. And bring ye before the Lord every man his censer, 250 censers, that thou also and Aaron, each of you, his censer. In other words, what he's saying, there's 250 of you, better be 250 censers with incense in them.

And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of congregation with Moses and Aaron. And Chorus gather all of the congregation against them unto the door of the tabernacle of the congregation. And the glory of the Lord appeared unto all the congregation.

And the Lord spake unto Moses and Aaron, saying, separate yourselves from among this congregation, that I may consume them in a moment. Oh my gosh, here's judgment. Moses and Aaron, get away.

I'm going to deal with these people. And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wrought with all of the congregation? And the Lord spoke to Moses, saying, speak into the congregation, saying, get you up from about the tabernacle of Chorus, Dathan and Abiram. And Moses rose up and went to Dathan and Abiram, and the elders of the Israel followed him.

And he spoke into the congregation, saying, depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all of their sins. God's fixing to kill them. So they got up from the tabernacle on every side, and Dathan and Abiram came out and stood in the doors of their tents, and their wives, and their sons, and their little children.

In Numbers 26, 11, we learn that Chorus family was not destroyed. This explains why we have Psalms titled, For the Sons of Chorus. In our Bible, Psalms chapters 84 through 88, is this story.

Apparently, Chorus descendants were content to be humble ministers and not priests, for they wrote in Psalms 84, 10, I would rather be a doorkeeper in the house of God than dwell in the tents of wickedness. The children came to their senses. Continuing, Moses said, Hereby ye shall know that the Lord has sent me to do all these works, for I have not done them of mine own mind.

In other words, Moses is saying, hey, this is not mine to do. This is what God told me to do. So, you know, don't come after me.

If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth upon her mouth, and swallow them up, in other words, he's going to kill them, with all that appertain unto them, and they go down quick into the pit, in other words, they're going to hell, because he's not going to take them to heaven. Then ye shall understand that these men have provoked the Lord.

They were sowing division. God would divide them. Watch what is going on today with you, your family, and your society.

And it came to pass, as he had made an end of speaking all these words, that the ground clave ascended, that that was under them. The ground opened up, and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Corinth, all of their goods. I told you they're going to go to hell.

They and all other appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. That's Old Testament. Let's see what the New Testament says.

We find this in Galatians 6 and 7, which pertains to us today in our dispensation period of the church. Be not deceived. God is not mocked.

For whosoever a man soweth, thou shall he also reap. God judges the very same way today in which the man sins. This was true of Jacob.

It's true of David. It's true of Paul, the apostle, and it's true of you and me today. Don't think that he doesn't.

In some cases, he just takes and removes you from the face of the earth. The rebellion of Corinth. We find a couple of other verses of 2 Timothy 2, 14, and 15.

Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverter of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. And we get this in Ephesians and Paul's letter to Ephesians.

Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. I hope that's self-explanatory.

Back to numbers. And all of Israel that were round about them fled at the cry of them, for they said, lest the earth swallow us up also. In other words, God got the rest of the congregation's attention.

And there came out a fire from the Lord, and consumed the 250 men that offered incense. If you read 2 Peter 2, 10 through 22, for the God's estimate of those who despise authority and rebel against God's truth. At this point, the Hebrew Bible begins a new chapter.

Jewish scribe considered the rest of chapter 16 and all 17 a unit. In other words, they were put together as a unit on the theme of Aaron's sole right as priesthood. So God was getting, not only getting your attention, he was fixing to teach them who has the sole right of the priesthood, as he stated back in Leviticus.

And the Lord spake unto Moses. Here we go. Moses come here, I got to talk to you.

Speaking to Eleazar, the son of Aaron, the priest, that he take up the censers out of the burning and scatter them fire yonder, for they are followed. In other words, he's going to take the 250 censers that he gave to the complainers, which lit incense. Now he's going to take those and just going to get rid of them.

Because the sin that's in those censers came from the sin of the people who held them. The censers of these sinners against their own souls. Let them make them broad plates for a covering of the altar, for they offered them before the Lord.

Therefore, they are hollowed, and they shall be a sign unto the children of Israel. And Eleazar, the priest, took the brazen censers wherewith they were that were burnt had offered, and they were made broad plates for covering of the altar. To be memorial unto the children of Israel that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Korah in his company as the Lord said to him by the hands of Moses.

You see, I'm making you an example. You've seen what's going to happen. Change your ways or follow suit.

The incense censers would become holy again to the Lord by being hammered into sheets, which would overlay the altar. In this way, they would serve as a continual reminder, a sign. Now, signs and wonders in the scripture always apply to Jews, never to the Gentiles.

They would, because God set up the sacrificial process, the only way that they would know that God is actually telling them to do something else would be if they, if God gave them a sign or wonder, they had to see something of what had happened that day. The people must forget that only a descendant of Aaron could stand before the Lord in the holy place office of the spirit of the priest. Challenge God's authority structure and you will get smacked down with God's judgment.

Think about that a moment. Where are you in God's authority structure and what are you doing to go against it? But on the morrow of the congregation of the children, is there a moment against the Moses and against Aaron saying, yeah, kill the people or here they go again. They never, they never, never quit.

And it came to pass when the congregations together against Moses and against Aaron, that they looked toward the tabernacle of the congregation and behold, the cloud covered it and the glory of the God Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. This is the sixth murmuring.

This is their sixth complaint. The very next day that the entire congregation rebelled again, they're blaming Moses and Aaron for, for murdering the rebels. At what point do we realize when God judges and you keep doing the same thing that each judgment moving forward is worse and worse and worse.

God treats you and I, as we were with our children, if they continue in disobedience, I bet you don't just continue the same, same process of correcting disobedience with your children. If they're the disobedience, if they're disobedient the same time over and over and over again, I think the, I think as parents, you ratchet up the discipline, maybe not intensity if you're going, if you're using the but you take, you, you judge them more and more and more, more harshly as they continue their rebellion against you. And the Lord's speaking to Moses, get you up from among the congregation that I may consume them as in a moment.

And they fell upon their faces. Here we go again. And Moses said to Aaron, take a censer and put fire there in from, from off the altar and put on incense and go quickly into the congregation and make an atonement for them.

For there is wrath gone out from the Lord. The plague has begun. Just don't stop.

Incense was a symbolic prayer. You find that in scripture. Had Moses been a bitter spirit, he would have allowed the plague to destroy the people.

The plague destroyed thousands. Moses stopped it in the middle of its, of its spreading. Instead, he commanded his brother Aaron to go into the midst of the plague with his censers to stop the judgment.

And Aaron took his Moses commander, ran into the midst of the congregation and behold, the plague was begun among the people. And he put on incense and made an atonement for the people. And he stood between the dead and the living and the plague was stayed.

Aaron was a type and they that died in the plague were 14,700 besides them that died about the matter of Corinth. And Aaron returned to Moses, to the door of the tabernacle of the congregation and the plague was stayed. Look who is standing between the dead and the living, the one accused, type of Christ.

The very one who humanity crucified saves us. Now we're getting into chapter 17. This is the budding of Aaron's rod.

This is the focus of this chapter. And the Lord spake unto Moses again, speaking to the children of Israel and take every one of them a rod according to the house of their fathers of all their princes, according to the house of their fathers, 12 rods, write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi, for one rod shall be of the head of the house of their fathers.

God is going to confirm the priesthood of Aaron and establish the fact that he is the high priest. He's going to do that in this chapter. He will establish this by a resurrection, another type.

And thou shalt lay them in the tabernacle of the congregation before the testimony where I will meet with you. Okay, so God's saying, okay, bring the congregation, the 12 men with rods. I'm going to come down and meet with you.

And it shall come to pass that the men's rod whom I shall choose shall blossom. And I will make to cease from me the murmuring of the children of Israel, whereby thy murmur against you. Okie dokie.

What he's saying is the children of Israel were murmuring, complaining against Aaron, saying that he was not the only one who could represent them before God. It was a rebellion against him, politics in the camp. And Moses spake unto the children of Israel.

And every one of their princes gave him a rod, a piece, for each prince one, according to their father's houses, even 12 rods. And the rod of Aaron was among their rods. So what he did is bring all your rods in, put them in a pile.

The one that blooms is the priest. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass that on the morrow, Moses went into the tabernacle of witness, and behold, the rod of Aaron for the house of Levi was budding and brought forth buds and bloomed blossoms and yielded almonds.

And Moses brought out all the rods from before the Lord unto the children of Israel. And they looked and took every man his rod. So, okay, they laid him down in a pile.

They slept. Moses went in the next day, brought all of them out. And the only rod that was bloomed was Aaron's.

And he gives all the rods back to the 12 men. The buds, this bud's for you. Aaron's rod brought forth buds and blossoms and fruit, life out of death.

It was a stick. According to Josephus, it was a stick of an almond tree, bearing fruit in three different stages at once. The priesthood of the Lord Jesus Christ rests upon the fact of his resurrection, Hebrews 7. If he were here on earth, he would not be a priest.

He did not come from a priestly tribe of Levi. This is talking about Christ. His resurrection made him our priest.

You find this in Hebrews, again, looking at a different chapter, chapter 4. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. In other words, basically, whatever God told you you were going to do in Leviticus, that's what you're going to do. You're not going to do anything else.

Those of you who are not priests are not going to be priests. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. In other words, basically, what he said is everybody of those tribes were tempted by Lucifer, Satan, the devil, and they took the bait, and they went after Aaron, Moses, and God.

Let us therefore come boldly into the throne of grace. The throne of grace is Christ, that we may attain mercy and find grace to help in time of need. Continuing, but this man, because he continueth ever, hath an unchangeable priesthood.

In other words, that's Aaron. Wherefore he is able also to save them to the uttermost that had come unto God by him, seeing he ever liveth to make intercession for them. In other words, Aaron was the intercessor, the type of Christ, during this time period.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those highest priests, to offer up sacrifice for the first of his own sins, and then for the people. For this he did once, when he offered up himself. This is Aaron's position, but it's a type of Christ, because this is exactly what Christ did for us.

Back to numbers. And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels, and thou shalt quite take away their murmurings for me, that they die not. In other words, hopefully, Moses, when you show them this, they're going to stop their complaining, and therefore I get to stop my judgment of killing them.

And Moses did so, as the Lord commanded him, so did he. This rod, a pot of manna, and the Ten Commandments were kept with the Ark of the Covenant. Now, the author of Hebrews wrote that the Ark also contained Aaron's rod and a pot of manna.

We find that in Hebrews 4, Hebrews 9.4, not Dollar Sign. This is nowhere attested in the Old Testament, but we get some of it in Exodus 16 and number 17 states that the rod and manna were placed in front of the tabernacle, not the Ark. And the children of Israel spake unto Moses, saying, Behold, we die, we all perish.

Whosoever cometh anything near unto the tabernacle of the Lord shall die. Shall we be consumed with dying? Yes, because that was a commandment of God originally in Leviticus, when he told people that they couldn't enter into the tabernacle. Numbers 18, we're getting, now we're getting into the confirmation of the priesthood.

And the Lord said unto Aaron, now he's speaking to Aaron because he's already dealt with the people, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary, and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee that they may be joined with unto thee and minister unto thee. But thou and thy sons with thee shall minister before the tabernacle of the witness.

Aaron and the Levites were confirmed. God is telling the Levites that they are responsible for what takes place. We need to remember that Korath was a Levite.

The rebellion arose within the tribe of Levi. The rebellion always starts in the church. And they shall keep thy charge, in other words, their duty, and the charge of the tabernacle.

And only they shall come nigh the vessels of the sanctuary and the altar that neither they nor ye also die. In other words, the Levites has this. He's reaffirming this from Leviticus.

And they shall be joined unto thee and keep the charge, their duties of the tabernacle of the congregation for all the service of the tabernacle and for strangers shall not come nigh unto you. In other words, the stranger can't walk up to the tabernacle. And you shall keep the charge of the sanctuary and the charge of the altar that there be no wrath anymore upon the children of Israel.

And I behold, I have taken your brethren, the Levites, from among the children of Israel. To you they are given as a gift for the Lord to do the service of the tabernacle of the congregation. Therefore, thou and thy sons with thee shall keep your priest's office for everything of the altar and within the veil, and ye shall serve.

I have given your priest's office unto you as a service of gift, and the stranger that cometh nigh shall be put to death. He's reaffirming the condition, the fact that if anybody, whether it be a Jew or a Gentile, come into the charge of a Levite doing his service, they will die. And the Lord spake unto Aaron, behold, I also have given thee the charge of mine, heave offerings of all the hallowed things for the children of Israel.

Unto thee I have given them by reason of the anointing, and to thy sons by an ordinance forever. This shall be thine of the most holy things, reserved from the fire. Every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

In the most holy place shalt thou eat it. Every male shall eat it. It shall be holy unto thee.

And this is thine, the heave offering of their gift, with all the wave offerings of the children of Israel, I have given them unto thee, and to thy sons, and to thy daughters, with thee, by a statute forever. Every one that is clean in thy house shall eat of it. This is how Aaron and his family got their food.

All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them, which they shall offer unto the Lord, them have I given thee. And whosoever is the first ripe in the land, which thou shall bring unto the Lord, shall be thine. Every one that is clean in thy house shall eat of it.

Everything devoted in Israel shall be thine. What he's saying is, all offerings are yours. Everything that opened the matrix, matrix, okay guys, I'll pay attention, get back to it.

Matrix, in all flesh, that's where it is, it's in the flesh, it's not in the spirit, which they bring unto the Lord, whether it be of men or beasts, shall be thine. Nevertheless, the firstborn of man shalt thou surely redeem, and the firstlings of unclean beasts shalt thou redeem. And those that are to be redeemed from a mouth old, shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of sanctuary, which is 20 gers.

Now we find that was given to us in Leviticus. What he's saying is, the first thing you do, every offering, is give a shekel to the sanctuary. Shekel is two ounces of gold or silver, whichever one you're doing.

And then you give five shekels or 10 more ounces to the ministry. But the firstlings of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem. They are holy, they shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savor to the Lord.

And the flesh of them shall be thine, as the wave breast, and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, by a statute forever. In other words, this is the law.

It is a covenant of salt forever before the Lord, unto thee, and to thy seed with thee. In other words, it's yours today, it is your descendants tomorrow. And the Lord spake unto Aaron, thou shalt have no inheritance in the land.

He's saying, you don't get any inheritance in the land, because your inheritance are among what I have given you from the children of Israel, which is what this is saying. Thou shalt have no inheritance in the land, neither shalt thou have any part among them. I am thy part, and thine inheritance among the children of Israel.

This was the way a covenant was sealed in that day. Salt was regarded as a necessary ingredient of the daily food diet, and was issued in the sacrifice to the Lord. A covenant of salt became a covenant of permanent obligation.

And behold, I have given the children of Levi all the tent in Israel for inheritance. That's where you get it. All of the tithes and offerings provided by the children of Israel, one-tenth of that is yours.

For the service which thou serve, even the service of the tabernacle of the congregation, neither must the children of Israel henceforth come nigh in the tabernacle among the congregation, lest they bear sin and die. But the Levites shall do the of the tabernacle of the congregation, and they shall bear their iniquity. It shall be a statute forever throughout new generations, that among the children of Israel they have no inheritance.

But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit. With all of your heave offerings are the Levites. I have said unto them among the children of Israel, thou shalt have no inheritance.

And the Lord spake unto Moses, saying, Thou speak unto the Levites, and saying to them, When ye take the children of Israel, the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the Lord, even a tenth part of the tithe. Okay, which is exactly what we have talked about about the church. When the church or minister gets a tithe, one-tenth of that needs to go up to the Lord in whatever manner he directs.

And this is your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fullness of the winepress. Thus ye also shall offer a heave offering unto the Lord of all your tithes, which you receive of the children of Israel. And ye shall give thereof the Lord's heave offering to Aaron the priest.

Out of all your gifts ye shall offer every heave offering to the Lord of all the best thereof, even the hard part thereof out of it. Therefore thou shalt not say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the winepress. And ye shall eat it in every place, and ye and your household, for it is your reward for the service in the tabernacle of the congregation.

And ye shall bear no sin by reason of it, when ye have heaved from it the best of it, neither shall ye pollute the holy things of the children of Israel, lest ye die. Now we're getting into the red heifer. This is the first time a female offering is being made.

Everything else was always male offerings. And the Lord spake unto Moses and to Aaron, saying, Oh, well, let's go back on that. That means that if you look throughout Scripture and they want the firstborn, that means every firstborn of everything was a male up until now.

Think about that. This is the ordinance of the law, which the Lord hath commanded, saying, Speaking to the children of Israel that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. In other words, there was nothing put on their neck.

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazar the priest shall take of her blood with his fingers and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight, her skin and her flesh and her blood, and her dung shall he burn.

And the priest shall take cedar wood and hyssop and scarlet and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water. And afterward he shall come into the camp, and the priest shall be unclean until the evening, the even, which is evening.

And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even, which means the evening. And a man that is clean shall gather up the ashes of the heifer and lay them up without the camp in a clean place. And it shall be kept for the congregation of the children of Israel for a water of separation.

It is a purification for sin. And he that gathers the ashes of the heifer shall wash his clothes and be unclean until the even evening. And it shall be unto the children of Israel and unto the stranger that sojourneth, meaning the friend among them, for a statute forever.

He that touches the dead body of any man shall be unclean seven days. We got that in Leviticus before. He shall purify himself with that on the third day, and on the seventh day he shall be clean.

But if he purified not himself the third day, then the seventh day he shall not be clean. Whosoever touches the dead body of any man that is dead and purifies him, not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel. Now it's by my commandment, or be cut off, because the water of separation was not sprinkled upon him, and he shall be unclean, his uncleanness is yet upon him.

This is the law. When a man dieth in a tent, all that come into the tent and all that is in the tent shall be unclean seven days. And every open vessel which hath no covering bound upon it is unclean.

In other words, anything in that tent that was not covered is deemed unclean. And whosoever touches one that is slain with a sword in the open fields or a dead body or a bone of a man or a grave shall be unclean seven days. And for an unclean person thou shalt take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel.

And a clean person shall take hyssop and dip it into the water and sprinkle it upon the tent and upon the vessels and upon the persons that were there, and upon him that touches the bone or a slain or one dead or a grave. In other words, they're going to take hyssop branches and they're going to dip it in this ash heifer water and sprinkle upon them for purification. And the clean person shall sprinkle upon the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself and wash his clothes and bathe himself in water and shall be kept clean and shall be clean at even evening.

But the man that shall be unclean and shall not purify himself, that soul shall be cut off from among the congregation because he that hath defieth the sanctuary of the Lord, the water of separation, hath not been sprinkled upon him, he is unclean, he didn't follow the law. And it shall be a perpetual statute unto them. In other words, you're going to do this for the rest of your Jewish life.

That he that sprinkles the water of separation shall wash his clothes and he that touches the water of separation shall be unclean even until evening or evening. And whosoever the unclean person touches shall be unclean and the soul that touches it shall be unclean until even evening. What are the parallels? The ram and the thicket in Genesis 22, the water for purification at Canaan in John 2. Now we're going to read some scripture.

And on the third day there was a marriage in Canaan of Galilee and the mother of Jesus was there. This is the first miracle of Jesus, the turning water into wine. And both Jesus was called and his disciples to the marriage.

And when they wanted wine, the mother of Jesus said unto them, thou have no wine. And we're going to skip verses four and five. And there were set six water pots of stone, six dispensation.

After the manner of the purification of the Jews containing two or three firkins apiece. Firkins is a measurement of liquid. Jesus said to them, fill the water pots with water and they filled them up to the brim.

And Jesus turned the water into the wine. Jesus is the seventh dispensation, just like he's in the seventh dispensation when we looked at dispensation in revelations. So six water pots of six, or the first six, Jesus is the seventh.

Chapters 14 to 20 are the chapters covering the 38 years of wilderness wonderings, a few instances glossing over the wasted years. So now this is chapter 20 shifts from murmuring into obedience and disobedience by Moses. At Kurdish, they're in numbers 20, they're back at Kurdish, Kaddish again after 37 years.

This is the seventh murmuring. These guys never shut up. Water from the rock, the disobedience of Moses, Edom refuses Israel passage.

This is over the King's Highway and death of Aaron happens all in numbers 20. Then came the children of Israel, even the whole congregation into the desert of in the first month. And the people abode in Kaddish and Miriam died there and was buried there.

And there was no water for the congregation. And they gathered themselves together against Moses and against Aaron. Here they go again.

And the people showed with Moses and Spake saying, would God that we had died when our brethren died before the Lord. In other words, what they're saying is, we should have died when Coeth and the plague, this was the seventh murmuring. We're dealing with completeness, sevenths.

And why have you brought us the congregation of the Lord into this wilderness that we and our cattle should die there? And wherefore have you made us to come up out of Egypt to bring us in unto this evil place? It is no place of seed, of figs, of limes, of pomegranates, neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation and fell upon their faces in total humbleness. And the glory of the God appeared upon them and the Lord spake unto Moses saying, take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes.

And it shall come forth his water and thou shalt bring forth to them water out of the rock. So thou shalt give the congregation and their beasts drink. And Moses took his rod from before the Lord as he commanded him.

And he went and did something different than what God asked him to do. We find this in Exodus 17. Here, speak, he said, speak.

1 Corinthians 10, 1-4. Aaron's rod before the Lord. Moreover, this is in 1 Corinthians 10, 1-4.

Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea. This was the Red Sea. And were all baptized into the Moses in the cloud and in the sea and did all eat the same spiritual meat and all did and did all drink the same spiritual drink for they drank of the spiritual rock.

This is the rock that Moses took water out, followed them, and that rock was Christ. In other words, Christ was the one that was providing the water. And Moses and Aaron gathered the congregation together before the rock.

And he said unto them, now hear ye, ye rebels, must he fetch you water out of the rock, this rock? Moses lifted up his hand and with his rod, he smoked the rock twice. And the water came out abundantly and the congregation drank and their beast also. We, it's a fetch, okay? We fetch you, smoke the rock.

God expects you and I to follow his specifications. Moses didn't do what God asked him to do. And the Lord spake unto Moses and Aaron, because ye believed in me not, to sanctify me in the eyes of the children of Israel.

In other words, what he wanted to do was to be sanctified in the eyes of Israel, that he could actually use Moses as a tool to speak instead of hit the rock. Therefore, you shall not bring this congregation into the land, which I have given thee. And Moses, you're done.

Aaron, you're done. You're not going to go into the land. This is the water of Meribah, because the children of Israel strove with the Lord and he was sanctified in them.

The word Kaddish is added to it. We find that in Deuteronomy 32, 51, to distinguish it from the other Meribah, which you'd find in Exodus 17, 7. Two different rocks, two different waters. Waters from rocks twice.

Rephidim in Exodus 17 strikes the water, water flows. Meribah, Numbers 20, direct to speak to the rock, strikes a rock, denied entry into the promised land. That was his judgment.

Israel was, or Jerusalem was, destructed because of this. The time was 586 BC, the place of Jerusalem, the event, the destruction of Jerusalem by the Babylonian armies. Because Moses disobeyed, this was a judgment on all of the children of Israel.

We see the angry soldiers as they wreck the walls, slay the people and burn the city, but we see something else. A group of neighboring citizens, as they stand on the outside and encourage the Babylonians to ruin the city. Raise it, raise it, they are calling.

Dash their little children against the stones and wipe out the Jews. What are we seeing today? Show thy marvelous, loving kindness. O thou, save us by the right hand, them which put their trust in thee from those that rise up against them.

Keep me as the apple of the eye. Hide me under the shadow of thy wings. This is the psalmist talking to God.

From the wicked that oppress me, from my deadly enemies who compass me about. Who are these people who desire such terrible things to happen to their neighbors? They're the brethren to the Jews, the brothers, but they're Edomites. They were descendants of Esau, Jacob's oldest brother.

We find that in Genesis, and these are the generations of Isaac, Abraham's son. Abraham begat Isaac. Isaac was 40 years old when he took Rebekah, his wife.

Now remember, Rebekah, worship titles. The daughter of Bethel, the Syrian of Pateranima, and the sister to Laban, the Syrian. And Isaac entreated the Lord for his wife because she was barren, and the Lord was entreating of him and Rebekah, his wife, conceived.

And the children struggled together within her, and she said, if it be so, why am I thus? And she went to inquire of the Lord, and the Lord gave her the information that basically he was going to separate the children. So, continuing. And the Lord said unto her, two nations are in the womb, and the two manner of people shall be separated from thy bowels.

And the one people shall be stronger than the other people, and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like a hairy garment, and they called his name Esau.

And after that came his brother out, and his hand took hold of Esau's heel, and his name was called Jacob. And Isaac was threescore years old when she bore them, and I was sixty years old. Continuing with the destruction.

This account of the birth of Esau and Jacob highlights that their struggle for supremacy manifested itself even before their birth. We find that in Hosea 12.3. Two nations, that is, twin progenitors of two nations, were struggling in her womb, and the younger would triumph. We find that in verse 23 of Numbers.

Indeed, the Israelites, Jacob's descendants, and the Edomites, Esau's descendants, fought continuously. Under David, Edomites served Israel. Second Samuel 2.8.14. Note, Isaac knew God's will in the manner, Genesis 25.23. God's election of Jacob, the younger, over Esau, the older, was against the natural order.

We all thought in scripture, and we've been taught, that Isaac didn't know that he was being deceived. He knew it. He knew it.

Because basically, we'll see it right here. And the first came out red, and all over like a hairy garment, and they called his name Esau. And after that came out his brother, and his hand took hold of Esau's hill, and his name was called Jacob.

And Isaac was threescore years old when she bore them. And the boys grew, and Esau was a cunning hunter, and a man of the field, and Jacob was a plain man dwelling in tents. And Isaac loved Esau, because he did eat of his venison, but Rebekah loved Jacob.

The parents observed the strange situation, and in view of God's oracle, they commemorated the event by giving them different names. Okay, now this is key. The view of God's oracle.

God told them, okay, how this was going to turn out. So they knew before Jacob and Esau went at it in the birthright situation. The first of the twins was red and hairy, like a little animal, so they named him Esau.

The mention of red anticipated the future rugged nature of Esau. Esau and Nimrod were the men of the field, which is the world in Matthew 13. Fascinating word plays were used to describe the first twin.

The name Esau is a loose connection with the word sir, like sire, you call a horse a sire. The early name for Edom to the southeast of the Dead Sea, where Esau lived later. The Hebrew word red, admonen, is related to the word Edom, and hairy is similar to sire.

Those words were carefully chosen to portray the nature of Edom, a later arch rival of Israel. Now Jacob. The second twin was born grasping Esau's heel, we find that in verse 26.

In the view of the oracle the parents had received in verse 23, it seemed appropriate to give the child a name that would preserve the memory of this event. Thus, one who grabs the heel or one who trips up, but as with Esau, so Jacob's name would take on a different sense later in his life as his deceptive nature became evident. So the twins' births had great significance for later events in their lives.

We find that when we get further, when we got into Genesis, we're going to, when we get back into Genesis, we'll explore that even more. And Moses sent messages from Kadesh unto the king of Edom. Thus saith thy brother Israel, thou knowest all the travail that hath befallen us, or how our fathers went down into Egypt and have dwelt in Egypt for a long time.

The Egyptians vexed us and our fathers. So what's happening is Moses is in this addressing going to address to the king of Edom a approval to use his king's highway. He requested permission from the king of Edom to take the famous king's highway, a route that passed from the Red Sea north to Damascus, via the Edomite city of Saul.

Moses appealed to Edom as a brother. Moses then reviewed Israel's history from the time of Jacob's descent to Egypt to the present moment. Continuing, and when he cried unto the Lord, he heard his voice and said, an angel and hath brought us forth out of Egypt.

And behold, we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee. In other words, he's pleading with Edom.

This is scripture given, what Moses is written to the king of Edom. Through thy country, we will not pass through the fields or through the vineyards, neither will we drink of the water of the wells. We will go from the king's highway.

We will not turn to the right nor the left until we have passed thy borders. And Edom said unto him, thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, we will go by the highway.

And if I and my cattle drink of thy water, then I will pay for it. I will only, without doing anything else, go through on my feet. And here he goes again.

And he said, thou shalt not go through. And Edom came out against him with much people and with a strong hand. Thus, Edom refused to give Israel passage through his border.

Wherefore, Israel turned away from him. In other words, they had to find a different way. So, Edom refused Israel's pathway by king's highway.

Israel forbidden to ever is Edom my brother. In other words, they couldn't say you're my brother. So, basically, they were refused to do that.

Balaam predicted the conquest of Edom. Assyrian inscriptions show that Edom became a vassal state of the Assyria after 736 BC. After the fall of Judah, Edom rejoiced.

In other words, they rejoiced the fact that basically they'd slaughtered the Jews. The prophets foretold judgment on Edom for her bitter hatred. Here's the scriptures for that for your additional review.

At the time of the exodus, Israel sought permission to travel by the king's highway but was refused. Notwithstanding this discourtesy, Israel was forbidden to have herbed his Edomite brother. In those days, Balaam predicted the conquest of Edom.

And the children of Israel and even the whole congregation journeyed from Kadesh and came upon unto Malchor. And the Lord spake unto Moses and Aaron in the Malchor by the coast of the land of Edom saying, Aaron shall be gathered into his people for he shall not enter into the land for which I have given unto the children because he rebelled against my word at the water of Meribah. Okay, right there's the charge against Aaron.

Take Aaron and Eleazar his son, bring them up into the Malchor and strip Aaron of his garments and put them on Eleazar his son and Aaron shall be gathered unto his people and shall die there. And Moses did as the Lord commanded and they went up to the Malchor in the site of all of the congregation and Moses stripped Aaron of his garments and put them upon Eleazar's son and Aaron died there at the top of the mount and Moses and Eleazar came down from the mount. Well, if Moses and Eleazar came down, did they bring Aaron down? When all the congregation saw that Aaron was dead, they mourned for Aaron's 30 days, even all the house of Israel.

Okay, that's chapters 15 through 20 and next session, which will be two weeks from today, we're going to continue the journey to the plains of Moab, the brazen serpent, the serpent on the rod and the prophet Balaam. And you need to read chapters 21 through 25. Okay, any questions? So, Jim, the matrix represents the Vesica's Pisces.

Yes, it does. For both man and beast. Yes, the two cells.

Okay, what about the hyssop branches? Were those used like the censors and when they did the red heifer? Instead of types, types, types, types, types. Yes, types, types. Because the hyssop branches, remember, were used to to do the same thing on the doors in Egypt.

So they were types. Anything else, guys? I find it early on there. They use the word dough and that was to ferment and to rise up.

But isn't that our, our store to rise up to God as well? Yeah, but that in that in that sense, Sam, what they were doing was is is comparing it to yeast, because yeast is a fermenting process, which contaminates whatever it is, it is in, you know. So that was the, that was the thing is they didn't want to have, they didn't want the yeast to contaminate the bread. They wanted the bread to be pure, because why? It was symbolic of Christ's body.

Now, they were doing this in the Old Testament. Think about the New Testament when you deal with communion. But what they were trying to do was make that bread pure, because they wanted that body to be pure, because there was another type in the New Testament.

All right, thank you. Anything else, guys? So, so is the, wait a minute, the yeast in the bread. So is that why we use the unleavened bread? Yeah, because you want the pure bread, you want uncorrupted bread.

Okay, all right. Okay, thank you. And think about that.

If you put if you if you take the flour, whether or not it's wheat or rice, or, or, you know, from whatever other grain that you choose to use for your flour, and you and you mold it together to make, let's say, make biscuits, the biscuits are going to be flat. Okay. The biscuits become corrupted when you put yeast in it, but they rise.

Okay. So when you think about it, it's a type, because in the New Testament, when Christ died, he says, take this bread, which is unleavened, which is pure purification. Okay, everything's about purity with God.

So he says, okay, take this bread, which is purified, and representing my body, which is also purified, uncorruptible. And the basis of the corruption is the symbol of the yeast going into the bread. Well, so we have the yeast and everything now.

Yeah. Okay. All right.

Now fast forward this. What causes sickness and disease? Where does it start? Where does it start? It starts in the colon. Okay, start, you got to think about it, but you eat it.

Okay, you become what you eat. And yeast ferments in your colon. Yep.

Which causes bacteria to grow, which causes disease. So if you think about it, diet plays a lot into your health and health part of life. So, I mean, there's a lot of fermented foods, right? Like your, yeah.

Yeah. Well, all of the preservatives they put into canned foods. Okay.

All of the injections into the meat. So, I mean, all of that stuff is corruption in that food. And if you intake it, then what happens is your body processes it and becomes corrupted to allow the bacteria to grow because of the corruption, which causes you sickness.

You just got to process it. It's so simple when you understand the process of what the Bible is telling you. Yeah.

Yeah. And beer too. I mean, but only certain beers affect, you know, the yeast content in beer affects me.

Okay. I love beer, especially on a hot day after I've done yard work, one or two beers. It's just great.

Just pouring them down. Okay. So, but it's only certain types that I can drink because they will just tear me up.

Wow. So, yeah. Makes sense.

I mean, yeah. Anything else guys? Well, it's interesting with the salt because that's what we are. The water is a salt.

Yeah. Okay. Now take that as another type, Sam.

You're to be the salt of the earth, which cleanses the earth. Okay. So, that's another type.

It's Barb here. This is interesting too. I make fermented foods with like salt, but I don't use yeast of any kind.

And that seems to be fine. Yeah. Because it's natural substance.

Right. Did you guys catch that? It's natural substance. Yeast is not natural.

Yeah. So, is that why, you know, the doctors always say, oh, you've got too much salt in your body. So, I mean, they're trying to tell you not to have salt.

No, what they're trying to do is corrupt your body. That comes out of the medical association. And if you did a deep dive on salt in the medical association, what you're going to find is it's opposite of what they're telling you.

Right. Yeah. That's very interesting how they tell you not to, you know, lay off the salt.

You would never put your animals in a field without salt in that field. That's right. Because it provides them the ability to absorb water.

Salt blocks. Salt blocks. It has the minerals, like Sam says.

Salt has the minerals inside of them. When I used to do the cattle thing, I did a blended salt block. I had extra minerals.

You can buy them in pure salt. You can buy them with a salt block mineral set. And I used to buy the salt block mineral set because of the grass that was in the field that I was renting didn't have, we tested the soil and they didn't have the right mineral set.

So, I got the salt block to do that, to offset that. And you're not a real cowboy unless you get down on your knees and lick that salt block. Papa Roy, we used to do that as kids, go out and lick the salt blocks.

Was that for your garden or for animals, Jim? No, that was for animals. But you do that. You do that and test the soil to put together your fertilizer.

Anything else, guys? Jim, I have a question I think is relevant to the feast. It seems like there's an extraordinary, it may just be timing, but it seems like there's an extraordinary meaning for this feast coming up for Israel. Can you elaborate on that? Extraordinary? All the feasts there are identified in the Bible.

I don't know how this could be extraordinary. It's a common feast. It's just a timing thing? Yeah, I think so.

Okay. One feast doesn't have, from any given time period, doesn't have extraordinary conditions associated. I mean, all of the feasts are laid out in the Bible in the Jewish tradition today still goes off the Old Testament identification of what those feasts are.

So I don't see how that is extraordinary at all. Victoria? Could you explain dispensation again according to scriptures? Can you review that? Dispensation, okay. There is in the rightfully dividing the truth section on the New Discipleship, I have got the videos up for dispensation for those of you who want to see that.

There are five of them. But dispensation is a time period. Okay.

See if I got, do I have, yeah, hang on a second. Dispensation is a time period. And it's based upon what, it's based upon what is being used during that time period by God to create a salvation process for his people.

Remember this slide? Here's the dispensations. There's seven of them right here. Innocence starts at the beginning of creation and ends at Genesis 128, the fall of man.

At that point in time, consciousness takes over and it ends in Genesis 3, 7 at the flood. So basically these are points in time in history and every one of them have as a different condition by which God offers atonement and salvation. Okay.

So what happened back here in Innocence? Let's just take this. The only thing that Adam and Eve have to do back here to be saved was not eat of the tree. They had no loss.

The only thing that in this period of time in two was Noah not to create the boat or get into the boat. As long as he created the boat, built the boat, got in the boat, he was saved. Human government was at the time of Israel coming out of the flood when Babylon was set up and Nimrod was going against Moses.

Okay. And you found that story really identified in God in a nutshell presentation on the Genesis series that we put out in our substack. And then along came Abraham when God chose his people.

And Abraham's salvation was faith by promise. God says, I'm going to do this. You don't have to do anything.

I'm going to give it to you. Okay. So Abraham really had nothing to do but obedience.

And his obedience was challenged with his son Isaac. But then along came Moses because the people were dealing with idols and all that stuff got. Remember what I said, everything that happens in your disciplinary process with your children is a ratchet up, ratchet up, ratchet up, ratchet up.

That's what's going on here. Then along came the law and the laws pointed you to Christ, but it also identified sin. And it gave you 613 laws plus 10 commandments and a whole lot of other stuff that you had to go do.

And the purpose of the law was to identify sin. And your repentance was sacrifice through the priesthood. So that was the dispensation period and the grace, the atonement was in that sacrifice.

Everybody that was obedient to God and sacrifice, when they died, they went to Abraham's bosom, waiting on Christ to die on the cross. And then we're in the period of grace, which basically it started with Christ's death and it ends at the world worship of the Antichrist, which is after the rapture. And then you get into the kingdom over here, which is millennium number seven.

And what you're going to find is millennium number seven is during the great tribulation and millennium. And the gospel here is going to go back to the gospel here. Because now he's redoing his relationship with the Jews, the Gentiles have already been gone home into heaven due to the rapture.

The law of Moses was removed when Christ died on the cross. So this law is X'd out. This is X'd out.

So this becomes a continuation of this period right here because Christ is now dealing with the Jews. Gentiles are gone. So that's dispensation.

And I'd encourage you to go look at, there's five podcasts from the cloud church that I chose to use instead of me redoing it. And they're into the rightfully divine section of the new Christian discipleship. Okay, I'm in that.

So I'll look at that. Okay, thank you. Mm-hmm.

Anything else? He goes through and explains all that in there too, Jim, in the 24-hour series. Yeah, I mean, yeah, he does. You're getting it from all kinds of ways.

Again, education is repetition, repetition, repetition. So I'm giving it to you in all ways. And you're going to see that again when we get out of Laodicea, because I'm going to bring it right back out to you because I'm going to be teaching it.

So it's going to happen many, many times so that you get it. Anything else? All right, I'm going to take and stop recording.