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Okay, we're gonna continue our study in numbers. We're gonna go through chapters five through nine today. And I don't wanna share my screen if Brian would go away from asking to enter in.

Okay, guys see my screen? All right, so the whole subject matter of chapters five through nine is built upon the chapters two and three where we talked about the tabernacle. This is the preparation of the camp and duties and so forth. And it's a pretty good read and it's gonna provide a lot of information.

It ties not only things from Exodus, Leviticus into numbers and rounds them out. It's also gonna tie into some of the study and revelation that we're doing. So let's go to prayer and then let's get started.

Father, thank you for this morning. Thank you for blessing our lives with your glory and riches, mercy and grace. Father, I ask that you open our minds and hearts to the study of your word and reveal to us that which you want us to understand.

And we ask that you apply this study to our lives. And we want to thank you for giving us this time together. We ask all these things and I, okay, let's get going.

All right, so book of numbers, chapters five through nine. So this is the breakout. The whole five chapters is preparation of the camp.

We're gonna look at defilement, restitution and jealous offering in chapter five and talk about some specifics there that we've talked about before but I'm gonna bring some other things up. The Nazareth vow, the triune blessing, the gifts of the princes, the menorah, the cleansing of the Levites and Passover. So chapter five, defilement, suspected adultery.

Now we have seen the orderly arrangement of the camp. We saw that in chapters three and four. Remember everybody was in the shape of a cross around the center of the tabernacle.

Now we're gonna examine the preparations for the wilderness march. So while they camped, we saw how they looked and where they camped last week. We're now gonna look at when they march from one encampment to another encampment or to go to war, we're going to, we're gonna go through that today.

So in Numbers 5, 1, and the Lord spoke unto Moses saying, command the children of Israel that they put out of camp every leper and everyone that hath an issue and whosoever is defiled by the dead. Both male and female shall be put out. Without the camp shall he put them that they defile not their camps in the midst whereof I dwell.

So what Christ was telling Moses was there shall not be any terms sickness in the camp. Now while God could actually take and not only prevented that and heal people, which he did later on in Numbers, what he was saying is, is this is how you're gonna operate because you guys need to start taking charge of your lives. But in these three passages, they are dealing more fully with the defilements.

Defilements is identified in Leviticus 13 and 15 and Numbers 19. Now only lepers had to be expelled from the camp. We find that in Leviticus 13, 46.

According to Leviticus 13, a person was not put outside of the camp and until it was established that he had a real and permanent case of leprosy. As for one having an issue, Numbers five and two might otherwise mean a permanent or long sustained issue, necessitating expulsion from the camp while Leviticus 15 deals with only the temporary types of issue. We're gonna go back and get back into Leviticus because we're gonna study this in detail instead of the high level 60,000 foot thing to allow you to go do your own study.

So at some point down the road, we'll be coming back to both Exodus and Leviticus as well. But you can use this in your study to understand exactly what God was telling Moses about cleaning of the camp. And the children of Israel did so and put them out without the camp as the Lord spake unto Moses, so did the children of Israel.

And the Lord spake unto Moses saying, okay, now there's a lot of conversation going on between God and Moses in this. He was not on the mountain, he was inside the tabernacle. So there was a lot of conversation going on.

Speak unto the children of Israel when a man or woman shall commit any sin that men commit to do a trespass against the Lord and that person be guilty. We too need to get the sin out of our lives. This is a foretelling of what was gonna come in the gospels.

And you can see this, this is the fourth item in 2 Chronicles 7, 14. Then they shall confess their sin which they have done and he shall recompense his trespass with the principle thereof and add unto it the fifth part thereof. We've just went through the fourth part, okay? So if you go to 2 Chronicles and you will get all of the parts that they're talking about as it relates to not only then but now.

And give it unto him against whom he hath trespassed. But if the man hath no kinsman to recompense the trespassing to, let the trespass be recompensed unto the Lord even to the priest beside the ram of the atonement whereby an atonement shall be made for him. This kinsman is critical because that is what we're gonna get into in chapter five of Revelation where we're gonna go back and study Ruth.

In line with the spirit of the law which regarded sin against one's fellowmen as sin against the God. This is in Psalms 51, four. The Lord here introduced the principle of recompense.

In other words, restitution. The offended who wronged another person in any way must confess that sin and make full restitution for it plus a penalty of 20%. And this is identified in Leviticus six, one through seven.

You can get the details there. Now, Zachariah. I wanna say Zacharias, but that's not it.

I can't pronounce this word this morning. Anyway, this individual offered to do more, okay? In Luke 19 and 18. Oh, this is Zacchaeus, sorry.

I don't know why I didn't figure that one out. Behold, Lord, the half of my goods I give to the poor. And if I have anything from any man by false accusation, I'll restore him fourfold.

Now, we need to understand this because this is what the Bible says. How to calculate fourfold? It's four to the fourth power. So it's four times four, which is 16 times four times another four, which is 256 times.

So what Zacchaeus was telling Christ was that if he had any man by false accusation had obtained anything from them by false, he would restore to them 256 times to one. Now, why is this important? Because of what Christ told us about stealing from us. But if he be found, he shall restore sevenfold.

This is in Proverbs. He shall give all of the substance of his house. Now, sevenfold.

It's a seven to the seventh power. So it's seven times seven times seven times seven times seven times seven times seven. That's 823,543 to one.

This is per dollar for what has been stolen from us by the cabal. Now, let that rest on your mind for a while. Taxes, social security, Medicare, interest, all this stuff that we've been paying for years.

Think about that. So man do not despise a thief if he's still to satisfy his soul when he is hungry. Okay, so let's continue.

Numbers nine, and every offering of all of the holy things of the children of Israel, which they bring unto the priest shall be his. And every man's hallowed thing shall be his. Whatsoever any man giveth the priest, it shall be his.

And this is a test for adultery. And the Lord spake unto Moses saying, speak unto the children of Israel and say to them, if any man's wife go aside and commit a trespass against them, any man lie with her carnally and it be hid from the eyes of her husband. Oh, okay, hid.

In other words, he didn't give permission. Think about that. And be kept close and she be defiled and there be no witness against her neither she be taken with any manner.

When a wife was suspected by her husband of adultery, and there being no witnesses and she maintained her innocence, she was to be brought to the priest and made to stand before the Lord who alone could determine her innocent or guilt. Now, numbers 14, and the spirit of jealousy come upon him and he be jealous of his wife and she be defiled. Or if the spirit of jealousy come upon him and he be jealous of his wife and she not be defiled, then shall the man bring the wife into the priest and he shall bring her offering for her, the 10th part of the Ephah of barley meal and he shall pour no oil upon it, but put frankincense thereon for it is an offering of jealousy and an offering of memorial bringing inequity to remembrance.

Now, nowhere but here is barley prescribed for a meal offering. The whole Bible in its meal offering from identification in Leviticus, from that point forward to the time when offering or temple offerings were taken away, this is the first time barley is done. They usually use solet, which is fine meal and along with the oil and frankincense.

The reason for this difference seems to be that the usual meal offering, unlike this one, was a joyous offering, offering of the first fruits. The only other dry meal offering was the poor man's sin offering, which is in Leviticus 5 and 11. In both cases, the dry barley meal speaks of a sinful and humiliating circumstance.

So, and the priest shall bring her near and set her before the Lord. Okay, now, this is gonna be interesting because the Lord is doing the judgment but you can't look upon the Lord. So, see how this unfolds.

And the priest shall take holy water in an earthen vessel and of the dust that is in the floor of the tabernacle and the priest shall take and put it into the water. This is really interesting because the water already in the temple was holy. So, why is he taking the dust from the floor of the tabernacle and putting it in the water? Earthen, so that it could be broken after the ceremony, Leviticus 6, 28.

Water taken from the labor was holy, but since everything in the tabernacle was holy, the water was rendered impressively more so by the addition of the sacred dust. Ah, but when we go to the details of this scripture, we find that dust is not just dirt, it's sacred dust. Where was the first time that sacred dust was used? At the time that God formed Adam.

So, he is using his sacred dust inside the temple. Now, that's interesting because when they set the temple, it had no floor. It was on dirt.

So, when they did that, God came in and purified the dust and made it holy ground. Fascinating details. Numbers 5, 18, and the priest shall set the woman before the Lord and uncover the woman's head and put the offering of the memorial in her hands, which is the jealous offering, and the priest shall have in his hand the bitter water that causes the curse.

Oh, guys, just think about this. Let's go back to one of our hits in our get-alongs that talked about the unwavering, universal love. God is fixing to put a curse.

That's not love, even to his people. And the priest shall charge her by an oath and say unto the woman, if no man hath laid with thee, and if thou hast not gone outside to unclean this with another instead of thy husband, be thou free from this bitter water that causes the curse. Oh, that's interesting.

Number one is she's only unclean if she didn't do the deed with her husband. But if she did the deed with her husband, does that make her clean? Sex is the sin. Sex is the sin of this world.

So the distinction here is the union between husband and wife is made sacred by God, and that being outside of the union of a husband and wife is designated and cursed as being unclean. But if thou hast gone aside to another instead of thy husband, and if thou be defiled and some man hath lain with thee beside thine husband, then the priest shall charge the woman with an oath of cursing. And the priest shall say unto the woman, the Lord make thee a curse and an oath among thy people when the Lord does make thy thigh to rot and thy belly to swell.

Now, belly to swell is pregnant, thigh to rot is not what happens. You know, we got to get into these words. But it's interesting now that the Lord is now using the priest.

Okay, we'll go up here. And the priest shall set the woman before the Lord, okay? So the Lord is judging, but now it says that the priest is the one that's being facilitated through Christ to do the judging. We remember going back to we're all Elohim, we're angels and magistrates and can judge those that do evil.

And this water that causes the curse shall go into thy bowels to make the belly swell and thy thigh to rot and the woman shall say amen. And the priest shall write these curses in a book and he shall block them out with the bitter water. And he shall cause the woman to drink the bitter water that causes the curse and the water that causes the curse shall enter into her and become bitter.

By this act, the very words of the curse were symbolically transferred to the bitter water. Numbers 25. Then the priest shall take the jealous offering out of the woman's hands and shall wave the offering before the Lord and offer it upon the altar.

So he's gonna take this bitter water out of the woman's hands and he's gonna wave it. And the priest shall take a handful of the offering, even the memorial thereof and burn it upon the altar. And after a word shall cause the woman to drink the water.

And when he has made her to drink the water, then it shall come to pass that if she be defiled and hath done trespass against her husband, that the water that causes the curse shall enter into her and become bitter. Her belly shall swell, her thighs shall rot and the woman shall be cursed among her people. And if the woman be not defiled, but be clean, then she shall be free and shall conceive seed.

And shall conceive seed. Okay? Interesting. Her body shall swell and she shall give birth or give an untimely birth.

And that woman shall become a curse in the midst of the people. If she was not defiled, but was clean, then she should be free. This test would have a tremendous psychological effect upon a person, especially if she were guilty.

The whole frigging nation would know. And it's written in a book. As a supplemental note, her belly shall swell and her thighs shall rot.

Now, leaves a question as to what does this mean? The same root nappal, a falling, is rendered untimely birth, which is in Job 3, 16, Psalms 58, eight and nine, Ecclesiastes 16 and three. Thigh of loin, yarik, is used similarly as the seed of procreative power in Genesis 46, 26 and elsewhere. Those that came out of his thigh or loins, so her thigh shall not rot, could mean she will give birth.

That nappal, fall, can mean born, is clear from the usage in Isaiah 26, 18. So again, when you study the Bible, you're gonna have to study words and you're gonna have to get the meaning so you absolutely understand what God is telling you. This is the law of the jealousus.

When a wife goeth aside to another instead of her husband and is defiled, or when the spirit of jealousy come upon him and he be jealous over his wife and shall set the woman before the Lord and the priest shall execute upon her all of this law, then shall the man be guiltless from inequity and this woman shall bear her iniquity. This is interesting. Why isn't the man subjected to the same test? The husband was suspicious of the wife.

Could a husband be guilty? Yes, of course. If a man or a woman were taken in adultery, according to the Jewish law, they would both be stoned to death. Remember the woman at the well was gonna get stoned and Jesus wrote in sand with his right finger all of the names and in order by which they sinned with that woman and then ask him, who is, if one is not sin, go ahead and throw the first stone.

There is no double standard in the Bible. Then why is the only woman be tested? Because this is a picture of Christ in the church. This is symbolic as to Christ's treatment of the church, which is who? You and I. There can be no suspicion of Christ, but there is a suspicion of the church.

J. Bernard McGee wrote, I can assure you, I know the church rather well and believe me, it's under suspension. Okay, chapter six. Now we're gonna get into the Nazarene vow and the triune blessing.

God desired that his people should become a kingdom of priests and holy nation. That's Exodus 19, six. That's what he was creating in the Old Testament prior to the coming of Jesus.

He wanted them to be kingdom priests and a holy nation. Becoming a Nazarite was a step any Israelite man or woman could take toward attaining this ideal. This is where the Catholic church gets its noneship from.

Instead of being a Nazarite, taking a step towards Christ, they're a nun, which is taking a step closer to the Pope. Yeah, like white cream. So six one, and the Lord spake unto Moses saying.

Maybe we can go for a little ride later. Speak unto the children of Israel and say unto them, when either man or woman shall separate themselves to a vow of Nazarite to separate themselves under the Lord, he shall separate himself from wine and strong drink. In other words, they could drink wine and strong drink if they were not a Nazarite.

That was okay. We found that in Corinthians as well. And so drink no vinegar of wine or vinegar of strong drink.

Neither shall you drink any liquor of grapes nor eat moist grapes or dry. Interesting to note, this term liquor is the first time in the Bible, right here. There was a voluntary vow that men and women could take of Israel who wanted to become a Nazarite and they could do so at their own free will.

He could take the vow for a certain period of time or for a lifetime. God did not command it. It was purely voluntarily, but if any of his people wanted a closer walk with him, this is what they could do.

All the days of his separation shall he eat nothing that is made of vine tree from the kernels even to the husk. This is talking about a Nazarite now. All the days of the vow of his separation, there shall be no razor come upon his head.

In other words, he can't shave. He can't cut his hair. Okay, if you go back into the Old Testament laws and look under the caption Nazarenes or Nazarites, you're gonna find even the women who did that couldn't cut their hair.

For every period of time that you were set aside as a Nazarite, your hair grew. Until the days be fulfilled in the which he separates himself from the Lord. In other words, whatever his commitment was from the first day to the last day, he could not cut his hair or she could not cut her hair.

He shall be holy and shall let the locks of the hair of his head grow. Now, interesting enough, Samson was a Nazarite. He had all power.

And when he cut his hair, that's the reason why there was a vow not to cut your hair. Sam, what you got? I was just gonna ask that because I think that's in Judges 12 or 13. Yeah, yeah.

And then wasn't his parents the only ones to see God? Yes. Okay, thank you. All the days that he separated himself under the Lord, he shall come at no dead body.

In other words, he can't go around a dead body. If he comes close to death, he's defiled himself. Okay, and then there's this cleansing process that you gotta go through if you're a Nazarite.

The second of three things, not shave his head. The third, not touching things dead. The world is a place of death.

The sale of a sin-cursed world. Priorities, the Lord Jesus said, he that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me.

This is in Matthew 10, 17. We've talked about this a number of times. He is to be put above all loved ones.

He has top priorities. So if you as the church do not do this, because this is not, you know, this is not you can or cannot, you maybe can do this, maybe. This is the command.

If you live your lives by placing your children, as we've talked about, above that which is of God, you're sinning. Think about this. If you placed your children above the hierarchical authority structure of your home, you placed your children above your spouse, that's a sin.

Think about it. He shall not make himself unclean for his father or for his mother, for his brother or for his sister when they die because the concentration of God is upon his head. He can't go around them.

There's stories I can tell you about this. Oh my gosh. I had the opportunity growing up in my high school days when I drove, there was a flower shop for Barlows.

Big, big store. He had five towns under his thing. And when you go to work, when you went to work for him, he taught you what he, he had no sons, he had daughters.

So if you're a male, you've got some privileges. Number one, he taught me, I got to cut rock. Oh my gosh, I made these beautiful pieces, out of rock and all kinds of stuff.

He taught you how to do that, he taught you everything. And he says, whatever you're interested in, that's what your work's going to be. So he really just said, everybody just make sure that all of this happens.

And he just turned it over. There was a black guy that worked there that funny guy, but very, very spiritual, very, very spiritual. His name was Monroe.

And we had, back then, the funeral homes didn't have trucks to move flowers. So flowers to the funeral, flowers from the funeral home to the gravesite, flowers from funeral home or gravesite to the home of where the person was, where the family was gathered. The people that worked for the florist had the trucks.

I had vans. So we were responsible for doing that. Monroe, Monroe.

Monroe was so spiritual that he would not, he would not even walk into the front of a funeral home. And so one day, one day, this is funny. One day I had just put inside the van all the flowers we're doing.

And I was supposed to take him across town to it, to where we were growing flowers for nursery and stuff like that. And he was going to work there in the morning. I was going to pick him back up in the afternoon or whatever.

And on the way, I decided to drop the things off at the funeral home first. And I said, Monroe, you've got to help me because I can't carry all of these, you know? And he would not get out of the van. He would not get out.

So interesting story when you, when people start taking this literally in today's world. Okay, because this is talking about a Nazarite. This is not talking about people, but it's really weird how some people react to this.

So all of the days of his separation is, he is holy unto the Lord. And if any man died very suddenly by him and he hath defiled his head of his consecration, in other words, he shaved it, cut it, doesn't matter. You can cut just a tip and you're done.

Then he shall shave his head in the day of his cleansing and the seventh day he shall shave it. Accidental defilements entail the loss of the precious time and recommencing the days of his dedication, shaving the head in ordinary purification and joying for others. You can find all of this in number six and 10, besides a trespass offering peculiar to his case.

Everything he did, you had to give an offering for. Think about that. We have hard times just tithing.

And on the eighth day, he shall bring two turtles or two young pigeons to the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering and the other for a burnt offering and make an atonement for him and that he sinneth by the dead and shall hollow his head that same day. God does not require a vow today, but when a vow is made, whatever that vow is, you pray to God, God, if you just get me out of this situation, I'll never do this again, or I'll follow you, I'll do all your commandments.

That's a vow, guys. And if you've done that, you've sinned and that's a legal door open that I don't even think many of us even consider. And it is a serious matter if it is broken, absolutely, because it's the legal door to allow us demonic suppression, oppression, possession, anything that you allow to come in.

And he shall concentrate on the Lord the days of his separation and shall bring a lamb of the first year for a trespass offering, but the days that were before shall be lost because his separation was defiled. And this is the law of the Nazarite. When the days of his separation are fulfilled, he shall be brought into the door of the tabernacle of the congression and he shall offer his offering unto the Lord, one heave lamb of the first year without blemish for a burnt offering and one heave lamb of the first year without blemish for a sin offering and one ram without blemish for a peace offering.

Three offerings for one sin and a basket of unleavened bread. It gets more. Cakes of fine flour mingled with oil and waters of unleavened bread anointed with oil and their meat offering and their drink offering.

That's five offerings for one sin. When the period of continuance of the vow came to an end, the Nazarite had to present himself at the door of the sanctuary with one heave lamb, the first year for a burnt offering, and heave lamb of the first year for a sin offering and a ram for peace offering. After these sacrifices were offered by the priest, the Nazarite cut off his hair at the door and threw it into the fire under the peace offering.

And the priest shall bring them before the Lord and shall offer his sin offering for his burnt offering. And he shall offer the ram for the sacrifice of peace offerings unto the Lord with a basket of unleavened bread. The priest shall offer also his meat offering and his drink offering.

And the Nazarite shall save his head of his separation at the door of the tabernacle of the congregation and shall take the hair of the head of his separation and put it in the fire, which is under the sacrifice of the peace offerings. Now guys, I understand that this could have been much shorter in wordage. He just cut his hair and threw it in a fire.

That's basically what he did. But if you get into these words and see how they apply to the meaning, you get a much different picture of what's going on. And the priest shall take the side and shoulder of the ram and one unleavened cake out of the basket and one unleavened wafer and put them upon the hands of the Nazarite after the hair of his separation is shaven.

And the priest shall waive them for a waive offering. Number six, offering, waive offering. You think that they're worshiping God? Yes.

This is holy for the priest with a waive breast and he shoulder and after the Nazarite might drink wine. So when the period of time ends for the Nazarite, he goes in front of the tabernacle. He brings a male lamb, a female lamb and a ram without spot or blemish.

He brings unleavened bread. He brings with frankincense. He brings it with oil, okay? When the priest sacrifices all of those, the guy's gotta stand there.

The guy has gotta stand there while the sacrifice is going. When the sacrifice is complete. Now that means that the burnt offering, it's burnt.

It's not like charred, it's burnt. So you have to stand there for a long time while this is being done, okay? Just think about your grill. When you put a piece of meat on your grill and you go off and leave it too long, you come back, it's very crispy, but it's not burnt.

It's not ash. That goes on for hours. So he stands at the door.

This goes on. When it's over with, he gets to shave his head. Then the priest does something else.

This is almost a two-day affair to end your Naborite vow. This is the law of the Naborite who hath vowed and of his offering unto the Lord for his separation beside that his hand shall get according to the vow which he vowed he must do after the law of his separation. That was gotta follow the law.

And this was the law of purification. This was the law of sanctification, all justification for the Nazarite who served God well. Nazarite, the one separated to God from birth.

You had Samson in Judges 13, five and six and 16 and seven. You had Samuel in 1 Samuel 1.11. You had John the Baptist in Luke 1.15. Those were the Nazarites from birth. That's the reason why Samson's parents could see the Lord is because he was from birth.

That process started with his parents to him, okay? Now, others that came in, Paul, he became a Nazarite. Remember, he had to see the donkey first and he had to get blinded and all that stuff to even turn him around. So he became a Nazarite later in life.

And James, the elder at Jerusalem, with Eushabas and the ecclesiastical history, you can see all of that. So there's the people from biblical. You can go study them to see exactly how they operated during that time.

Yes, Sam? You know, I just look at this as their time because today we have razors. There, they had to forge their own iron, the Damascus knife or something to shave that thick of hair off. Yeah, I can imagine that they did it in ways because if it was longer than, shoot, even today, my hair grows about two and a half inches in a month, probably, maybe two.

It can get down to my shoulders pretty quick. I think about them doing a 30-day or, you know, like Samson, his whole life. And so they had to take, and you can't braid it.

Remember, we already talked about that. They had to roll it. They had to roll it and put it all together and whatnot.

And when you don't cut your hair, it gets really thick. It even gets really, you know, like straw, okay? So I can imagine how they had to do this. They had to cut it and cut it and cut it and then take a knife and shave his head.

And I can just imagine the holes in his head from the big old hairs. So, Jim, is that why our forefathers wore the wigs rolled up then too? Yeah, yeah, yeah. Thank you.

Let me get this all up. My scroll thing didn't work right. Okay, so, and the Lord spoke to Moses saying, okay, now, guys, go through this numbers and the God is speaking more to Moses than you think he speaks to anybody else in history because every time Moses is sent to the tabernacle to talk to the God, okay? Now, speaking to Aaron and his son saying, oh, this wise, you shall bless the children of Israel saying unto them, the Lord shall bless thee and keep thee.

The Lord make his face shine upon thee and be glorious unto thee. The Lord lift up his countenance upon thee and give thee peace. And they shall put my name upon the children of Israel and I will bless them.

That's a mouthful, guys. But this is talking about the Trinity, the Father, the Son, and the Holy Spirit. The Trinity in the Old Testament, God, the Father is the source of all blessing.

The Lord Jesus is the one who makes his face shine upon us and the Holy Spirit lifts up his countenance upon us and gives us peace. Hear, all Israel, the Lord our God, oh, gosh, I got to correct that one, is one Lord and thou shalt love the Lord with thy God, with all thine heart, I got to correct that too, and with all thy soul and with all thy might. That's Deuteronomy 6, 4, and 5. That's something that we learn in vacation Bible school in an early age.

I could quote that before I was probably five, six years old in vacation Bible school. So the Trinity here. Now we're going to go through and look at some of this.

One, the Hebrew word for one is Yahed or unique. It's Ehud, unity or oneness, the Shammah, which is what Deuteronomy 6, 4, and 5 talks about. Ehud does not exclude having plurality within it, does not preclude distinguishable entities.

Adam and Eve are said to be one flesh, Genesis 2, 24. Yes, they were because Eve was made from Adam, Adam was made from God, they were all one flesh. That's the reason why God tells women to wait because he's going to give you the guy that he made you from, the spiritual uniqueness that makes you unity, to have unity, to have that oneness in your marriage.

Plurality, Elohim, we got this when we studied Genesis 1, Genesis 6, basically in our substack. Plural as a cherubim, seraphim at all. Plural voweling of the word Adonai.

Remember we talked about Adonai. Adonai is God's name, the relational God. That's the one who wants to have the relationship with you.

Three, three primary names, Elohim, Yahweh, and Adonai. Ascribed to each of these three persons. These are not three persons, these are three manifestations, but in accordance to the commentary that I chose this out of, it had three persons and due to copyright law, I put it in there.

A son equals El, and that's in Isaiah 9, 6. Yahweh is in Psalm 68, 18, Isaiah 6, 1, 3, and 45, 21. The spirit, Yahweh, is in Isaiah 11, 2. The spirit of Yahweh is in Judges 15, 14. Elohim is in Exodus 31, 3. Genesis 1, 26, and the Lord God said, let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and all of the earth and over every creepeth thing that creepeth upon the earth.

3.22, and the Lord said, behold, the man has become as one of us to know good and evil, and now least he put forth his hand and take also of the tree of life and eat and live forever. So go to, let us go down, and there confound their language that they may not understand one another's speech. This is in the Babylonian time.

And then in Isaiah 6, 8, also I heard the voice of the Lord saying, whom shall I send and who will go for us? Then I said, here I am, send me, the Trinity. The Trinity in the creation of the universe. What we find is the Father is in Psalms 102, 25.

The Son is in Colossians 1, 16, John 1, 3. Spirit, Genesis, Job, all three gathered into Elohim in Genesis 1. This is the plurality of God, and all three were present at creation. The creation of man. The Father's in Genesis 2, 7, that is the creation of man.

This is not Genesis 1, 26 and 1, 27, guys. The first time God is Elohim is mentioned after the duality of Genesis 1, 1 is Genesis 2 and 7. The Son is in Colossians 1, 16, and the Spirit is in Job 33, 4. At the incarnation. Father is in Hebrews 10, 5. Son is in Philippians 2, 7. Spirit's in Luke 1, 35.

At the death of Christ. The Father is in Psalms 22, 15, Romans 8, 12, John 3, 16. Son is in John and Galatians and the Spirit's in there.

In all of these, the Trinity existed. The atonement, the resurrection of Christ. You can go all throughout scripture of the eight things, and we're gonna talk about that in just a moment.

The conditions associated with creation and mankind, you will see that they're all three are within scripture. At some point talking about the subject, the resurrection of all mankind are in these chapters and verses. The inspiration of the scriptures are in these books with these verses.

So all throughout the Bible, the Trinity. Now I'm not speaking about the doctrine of Trinitarianism by Aries. Okay, I'm talking about the three manifestations of the Godhead.

You will find them all talking about their particular event in history. They're not gonna be talking about any consecutive, but you can find them throughout the scripture looking back to that particular event. Yeah, Maria, better go from you.

I have a question. When Moses, I know this isn't numbers one, but when God spoke to Moses in the tabernacle, which part of the tabernacle? You're talking about the Holy of Holies? Yeah, Moses talked to God on the mercy seat. Mercy seat is in the Holy of Holies.

And so that's, I thought the Levi was the only one. Moses was a Levi. Okay, I mean, I know he is a Levi.

I know that by heart, but I'm just saying, I thought it was only the priest like Aaron and his son. Moses was a priest. Okay.

And Moses was directed by God to come talk to him. Okay. So he just didn't walk in and knock on the door and say, here I am, I wanna have a word with you.

Okay. God foreshadowed his thought to go in and have a conversation with him so he could give him the laws, give him the structure of the encampment, the tabernacle, how all of these things that God wanted to implement to create his nation, he used Moses to do that. So he had to be able to converse with him.

Okay, so Moses, okay. And I don't know why I've never seen, I've never pictured him as a priest, but I get it. But I have another question about people dying and you can't touch them.

What is the biological reason that all of a sudden you're unclean? Because you're dead in sin when you're born. The only thing that's clean inside of you is the spirit. When you die, the spirit leaves the body and the body becomes nothing but sin.

Okay, okay. This body is Lucifer's body. This body is Lucifer's body.

This body is not God's body because God wasn't human. God came in the flesh to give us the ability to get redemption over sin. This body, this host body is Lucifer's.

Okay, so looking at it in the present day, someone, your loved one just died, okay? And then you're right next to this person. Okay, that doesn't apply now because we're Jesus because we accepted Jesus as our Lord and Savior. Do you know what I'm saying? Right? Okay, but if you never accepted Jesus as your Lord and Savior, you're unclean.

You're always unclean because you're dead. You only become alive when you accept Christ. Okay.

You're dead, you're dead. Spiritually, you're dead. This body is dying and decaying as we grow older.

And the only thing that will revive it in any shape or form is your acceptance of Jesus Christ as your Redeemer. Okay, now when Israel, my other question is that now that, okay, there's a dead body right there and they have to go away and cleanse themselves. Am I correct? Yeah, but they gotta take care of the dead body.

So in the scriptures that we're reading, we're talking about Nazarites, those that are set apart from the general population. Okay. Okay? We're talking about a Nazarite because a Nazarite took a vow to be as close to God as possible and God doesn't deal with death.

God puts your shoes in his shoes. God is purification. God does not die.

God is not death. So if you're gonna put yourself as close to God, you're gonna need to act like God acts, which means that death is something you wanna stay away from. Okay.

Okay. Thank you. Okay, number seven, gifts of the princes.

And here again, I must have been dead tired when I did that. And it came to pass in the day that Moses had fully set up the tabernacle and had anointed it and sanctified it and all the instruments thereof, both the altar and all the vessels thereof and had anointed them and sanctified them. That the princes of Israel, the heads of the house of their fathers, who were the princes of the tribes and were over them that were numbered, offered.

Okay, who were the princes? Remember going back to numbers one, two, where they identify who was going to lead each one of the 12 tribes? That's the princes. That's the princes I've been talking to. And they brought them up.

I'm sorry? Jim, weren't they the sons of the 12 tribes? They were a son of the 12 tribes. Did they get, okay, they elected them. Remember, we went through all of that dissertation of this one was given, this one represents the Reuben tribe.

This one represents the Dan tribe and blah, blah, blah, blah, blah. Those are the princes that this is talking about. It's referring back to the princes of the tribes.

Okay, the heads of the tribes. Jim? Yes, ma'am. Are those part of the 24 elders around the throne? No.

Okay, we're going to get there, okay? Because I'm going to have to show you by scriptures why they're not an Israelite, okay? The 24 are not Israelites. They're not Jewish, okay? So I'm going to have to show you by scripture. So hang on to that thought.

We're going to get there sometime, but I'm going to have to show you those and why that is, okay? And they brought their offering before the Lord, six covered wagons, 12 oxen, a wagon for two of the princes and for one each of ox. And they brought them before the tabernacle and the Lord spoke to Moses saying, take it from them that they may be to do the service of the tabernacle or the congregation and thou shalt give them unto the Levites to every man according to his service. Okay, what was going on here? Okay, they had to have a way of moving the tabernacle.

So the wagons and the oxen were being set aside from all other wagons and the oxen of the 12 tribes and were brought in as gifts to the Levites that would be used to carry the tabernacle. That's what they're doing here. They're bringing all that stuff in.

God is going to sanctify the wagons and the oxen, okay? And he's gonna say, those are now sanctified. Those are the only ones that can be used to transport this tabernacle, okay? So that's what's going on here. They presented six wagons and 12 oxen to the sons of Gershon as you get this in Numbers 4 through 26 and Meriri, which was 4 through 31, 32, since the sons of Kohath were forbidden to carry the most holy things on wagons.

So, okay, you got some that were given the okay to deal with the wagons, but the Kohais had to do theirs from poles. They had to create the poles and they brought the poles into the Levite priest. God made those holy poles to be used for that.

And they carried them up on their shoulders when they walked from camp to camp. That's what's going on here. Question.

Yes, ma'am. The poles were used for the Ark of the Covenant. Yes.

Right? Okay. And this came up a while back when they were carrying, David was bringing the Ark of the Covenant back. They put it on an oxen cart.

And the ox stumbled. The priest touched the Ark, died immediately. Shouldn't they have been carrying the Ark as God commanded them with those poles? Yes.

That would have never happened. That would have never happened. And David would have prevented the curse over Israel because God cursed Israel because of that.

Yes. Okay. Okay.

And that was the point I was trying to make last week when I brought up the David and we read through scripture and for Samuel about that, because if he would have just done what the Levites did, were told to do, he would have done it correctly and the ox wouldn't have stumbled because basically if the ox and cart were to be used, God would have blessed that transfer. But since he didn't do it like the Levites were told, that's the reason why God stumbled. Think about that.

God stumbled the oxen, okay? And made that happen because David didn't follow the law. Yes. Disobedience.

Right. Two wagons and four oxen he gave unto the sons of Gershom according to their service. Four wagons and eight oxen he gave to the sons of Mariah according to, under their service, under the hand of Ithamar, the son of Aaron the priest, but unto the sons of Koharth he gave none because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

They were the ones to carry the things on their shoulders with poles. And the princes offered for a dedicating of the altar in the day that it was anointed. Even the princes offered their offering before the altar.

And the Lord said unto Moses, thou shall offer their offering each prince on his day for the dedicating of the altar. Okay, okay. This offering process took 12 days.

Because remember, you have a burnt offering. And that burnt offering has got to go to ash before the next burnt offering comes in. So if you take a mindset of process and look at this, you will understand that these were excruciating long events.

It wasn't, oh, okay, bring your stuff in here. We're going to do it all at once. No, it was each tribe did it on their day that they were given to go do it.

So this was 12 days in duration to get it done. And he that offered his offering the first day was Neshon, the son of Ammedad of the tribe of Judah. And his offering was one of silver chargers.

The weight thereof was 130 shackles, one silver bowl of 70 shackles. After the 70 shackle, after the shackle of sanctuary, both of them were full of fine flour mingled with oil for a meat offering. Okay, a shackle is two ounces of gold, of gold and silver, whatever it is.

A shackle of gold, a shackle of silver, they're two ounces, all right? So you get your arms around this. One spoon of 10 shackles of gold, full of incense. One spoon, 10 shackles of gold.

So the spoon was gold, one spoon made of gold, but it was equivalent of 10 shackles. It was 20 ounces of gold, that spoon, full of incense. One young bullock, one ram, one lamb, the first year for a burnt offering.

One kid of the goats for a sin offering. You get the picture of how God puts on us, his people, to not only... Now, this is not a sacrifice, guys. Sacrifice is tied to your tithing.

That's what you've got to do. These are offerings, and in everything they gave, these are not, oh, this is your tithe. No, no, no, no, these are offerings.

So can you see why we have such an immense amount of problem in our lives? Because we're not even half or quarter, 10% of this, doing this. And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs for the first year. This was the offering of Nishan, the son of Amadad.

Okay, look at all of this. Okay, so let's just take a thing. Okay, so this is today's dollars.

130 shackles, that's 260 ounces, and a silver bowl of 70 shackles. That is 260, is that right? Yeah, 260 plus 140, that's 400 ounces of silver after the shackle, two ounces to the sanctuary. That's 402 ounces of silver at today's price of $30.

That's $12,000, guys. One spoon of 10 ounces, that's 20 ounces of gold. That's $40,000.

A bullock, okay, so this is a bull. Okay, so in average prices of a bull today, in today's prices, is about $600. A ram, it runs about, in my area here, it runs about 250, a lamb's about 130.

So right here's another $1,000. And a kid for a goat, you can get that, pick that up for less than 100 bucks. Two oxen, five rams, five heat goats, five lambs, that's over and above this.

You're talking about an offering. This all adds up to be almost $60,000 in today's coinage as an offering, not as a tie. And we have so much issues because we don't have the sense, I'm not talking about coins, I'm talking about mindsets, to understand that this is what is a foreshadowing of what the New Testament talks about as offering to Christ.

And then you wonder why you have problems. Even a spoonful of incense was recorded. Everything was recorded in detail.

A gold saucer, not the spoon, filled with incense, fits better with the description of the altar of incense in Exodus 31 to 10, in Revelation eight, three, and four. On the second day, Nathaniel, the son of Zohar, prince of Issachar, did offer, and this is the same thing all over. This is one tribe, guys.

One tribe was about $80,000, and you got 12 of them. That's over a million dollars, today's coinage. And just the offering, not the time.

I'm not gonna go through, but all this is the same. I'm just gonna put them up so you understand we've gone through them, because it goes through all of them, and I'm not gonna repeat them all 12 times. It was the same thing.

We did the exercise. So we'll just leave that so you can view. Yes, Sam.

So, Jim, as we look at this, we literally own nothing, but we're supposed to take care of it as well or better than God would. God says you are to be stewards, not owners. Correct.

And everything you have is His. So you're to be good stewards of what He is His, which is everything that you have. So it should always shine like no tomorrow.

Like no tomorrow. So all of number seven talks about each one of the tribes doing their thing, and you can read that. It's all the same thing.

I did what I needed to go through the process so that you understood what all this meant. And you can, in your study, you can do this. Jim? Yes, ma'am.

I was just thinking about how the cabal is trying to use that very concept of you own nothing and you will be happy. Love duality. Well, and this is the thing, because the more I give up owning anything, the more freedom I'm experiencing, right? Because it's not mine, right? It's not mine.

It's God. So a long time ago in an education thing, I says, if you want to get freedom and you don't have to want to have to worry about your house payment or your car payment or any of those things, you just tell God it's His, okay? Because that's really what it is. He's going to let you take charge of what you want to do.

But if you want the freedom, you turn all of that over and say, it's yours, you provided it. You need to provide the payment. And He does.

And then He gives you passion for things you never thought you would maybe be involved in. Like lately, I'm cleaning my streets and I am getting to say God bless you to like 20 people a day. Because they stop and they say, oh my gosh, the street looks so much better.

I get to hear the birds and they're so happy. And God take, I mean, there's something, yeah. So I'm a late bloomer, but I'm so grateful for your teachings.

Oh, it's not mine, it's God's. All I'm doing is a messenger. That's well said, thank you.

Welcome. Okay, so in the discussion here, I said that Moses, I was talking to Maria. I said that Moses went inside the tabernacle, okay, into the Holy of Holies.

In number 789, it tells you just that, okay? And when Moses has gone into the tabernacle congregation to speak with him at his request, then he heard the voice of one speaking unto him from off the mercy seat. So he was in the Holy of Holies where God was talking to him that was upon the Ark of the Testimony, which is the Ark of the Covenant from between the two cherubs and he spake unto him. So this is where Moses went in conversation with God every time that God asked him.

Now, think about this. He didn't call him once. He called them 12 times, one for each tribe.

God doesn't do with aggregation, he deals with detail. So Moses had, fortunate enough to do this, Moses went into the Holy of Holies 12 times just to receive the message from God to each tribe. Now, if you go throughout Exodus and Numbers and look at how many times God spoke to Moses, that's a good exercise, by the way.

How many times God spoke to Moses, you're gonna find a lot and it's in detail. Every subject was in detail. So God communicated with Moses by a voice above the mercy seat between the cherub, Exodus 25, 22.

Note that the mercy seat is distinct from the Ark of the Covenant. Oh, by the way, it's two separate pieces. We've not been taught that.

The Ark of the Covenant is a box. The mercy seat is what sits on where God's spirit was between. A rare use of the Hebrew stem here gives a reciprocal meaning, no converse to the verb to speak.

The same usage is employed to show that Ezekiel was on speaking terms with God. Ezekiel 2, 1, 43, 6, 2 Samuel 14, 13. In Malachi 3, 16, a related verb is used in such a way as to mean to speak with one another.

Thus, when Moses came in to speak with God, then he heard from above the mercy seat. He heard, okay? It wasn't an internal feeling. This was God having a conversation.

And people don't think God can talk to people today. I bear the differ. I know.

I know personally he talks. All right, chapter eight. We're gonna get into the menorah and the cleansing of the Levites.

Menorah was planned in Exodus 25, 31 through 40. It was made in Exodus 37, 17 through 24. It was set up in Exodus 40, 24 through 25.

The oil that was to be used inside the menorah was prescribed in Leviticus 24, 22, 24, 2. And so here again, and the Lord spake unto Moses saying, this is another trip into the tabernacle. Speaking to Aaron and saying to him, when thou lightest the lamps, the seven lamps shall give light over against the candlestick. Go to Revelation where it talks about the seven candlesticks.

This is what he's talking about right here. And Aaron did so. He lighted the lamps thereof over against the candlestick as the Lord commanded Moses.

The lampstand is mentioned here between the gifts of the princes and the cleansing of the Levites, a foreshadowing. It reminds us that everything must be done in the light of the presence of Christ. What does that mean to you and me? It means that our gifts to him, our gifts and our service for him must be done in the light of his presence.

It must be done in the right mindset of his presence. You're doing it for the right reasons. In other words, it must be done according to his word.

That's where we get the instructions. This is where the church is to get its instructions, not from a book of the church order or some other place like Roman Catholic Church, Mormon Tabernacle, but the word of God. The lampstand is in the light and the Lord Jesus Christ calls himself the light of the world.

He is revealed in the word of God to us. Day four, and this work of the candlestick was beaten gold unto the shaft thereof, unto the flowers thereof was beaten work according unto the pattern which the Lord had showed Moses. So he made the candlestick.

This was one of those things he brought down. This was one of the things that he was told that was going to be made from Mount Sinai because he got the blueprints and he was told about all this stuff, but this is where they actually get the stuff done. Now, the cleansing of the Levites.

And the Lord spoken to Moses saying, here again, Moses is back in the tabernacle. Take the Levites from the money of the children of Israel and cleanse them. Oh, that would have been a nice showing.

He's going to go, he's going to go scrub them. And if God is going to use you, he'll have to clean you. He will have his own way of doing it.

They needed cleansing, so do we. He has his own way of doing it. Remember the story of Noah.

And it said, God remembered Noah. He was cleansing Noah. He remembered him.

He didn't need to go rebirth him. He remembered him. He cleansed him of all of any unrighteousness so that God could talk to him.

Simeon and Levi are brethren. Instruments of cruelty are in their habitations. Oh, my soul, come not thou into their secret, unto their assembly mine honor.

Be not thou united, for in their anger they slew a man, and in their self-will they dig down a wall. Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel.

And thus shalt thou do unto them to cleanse them. Sprinkle water of purifying upon them, and let them shave all of their flesh. Oh, my gosh.

Sam, you want to talk about, we got razors now. That would be a horrible thing. And let them wash their clothes, so make themselves clean.

Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. Call sin water, his meat hattah. It may that this water should be identified with the water of separation made by uses of the ashes of a red heifer, and also called hattah, for sin, numbers 19.

Water plus shaving. It has got to be a short sword. I had to make that in there, because boy, that was dull.

Oh, my gosh. And changing their clothes, which were habits. Oh, habits.

Nuns. See how the Catholic Church has taken this and turned it upside down. The burnt offering speak of who he is.

The meal offering speaks of his sinless perfection. The peace offering speaks of the fact that he made peace by the blood of the cross. The sin offering speaks of what he has done for us.

Nine. And thou shalt bring the Levites before the tabernacle of the congregation, and thou shalt gather the whole assembly of the children of Israel together, and thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites. Okay, you've just gone out and cleansed them.

Think about this. You've cleansed them. You made them shave.

You put on them a nice clothes. Now you're bringing them in forth of all of these people to lay hands on and dirty them. And Aaron shall offer the Levites before the Lord for an offering of the children of Israel.

There's the reason why. You had to touch the Levite. You had to touch the priest, okay? A foreshadowing of Christ, that they may execute the service of the Lord.

This was done, no doubt, in some representative way, though it is possible that each firstborn son actually laid his or upon one of the Levites. By this act, the truth was conveyed pictorially that these Levites were substitutes for the firstborn of the service of sanctuary, substitutes for Christ. The early church continued such well-known practices as laying on the hands.

Do you do that today in prayer? That is something that God has told us to do in prayer. And the Levites shall lay their hands upon the heads of the Boleks, and thou shalt offer the one for a sin offering and the other for a burnt offering unto the Lord to make an atonement for the Levites. And thou shalt set the Levites before Aaron and before his sons and offer them as an offering unto the Lord.

Thus shalt thou separate the Levites from among the children of Israel and the Levites shall be mine. The principle of substitution is the lesson being taught here. By the substitution of an innocent victim, expiration, atonement was made for on behalf of the Levites.

That's what Christ did. God is holy and his people are holy for they belong to him. He therefore makes a division between them and others.

So Christ came to call men to holiness, thereby make a distinction among people so that a man's foes may even those of his own household. And after that, shall the Levites go in and do the service of the tabernacle of the congregation and thou shalt cleanse them and offer them for an offering. Okay, God cleanses them.

He says, go take a bath, go shave yourself, put on clean clothes, come in front of the congregation, let them lay the hands on you as foreshadowing Christ's crucifixion. Then go into the tabernacle, cleanse yourself again and offer yourself up as a sacrifice. What do you think Christ did? That is such a picture of crucifixion, burial and resurrection than ever was.

For they are wholly given unto me from among the children of Israel instead of such as open every womb, even instead of the firstborn of all the children of Israel have I taken them unto me. For all the firstborn of the children of Israel are mine. He made this in Exodus.

The Passover commitment to the Israelites was that they would give up their firstborn not to death, but to Christ. Both man and beast on the day that I smote every firstborn in the land of Egypt, I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel.

In other words, he bartered, remember? And there were some silver that had to be used as a means of balancing the books. 19, and I have given the Levites as a gift to Aaron and to the sons from among the children of Israel to do the service of the children of Israel in the tabernacle of the congregation and to make an atonement for the children of Israel that there be no plague among the children of Israel when the children of Israel come nigh into the sanctuary. And Moses and Aaron, all the congregation of the children of Israel did to the Levites according unto that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

And the Levites were purified and they washed their clothes and Aaron offered them as an offering for the Lord and Aaron made an atonement for them to cleanse them. This was all before any sacrifices of atonement or offerings could be done, okay? This was getting them set up to actually be able to worship the Lord. And after that went the Levites in to do their service into the tabernacle of the congregation before Aaron, before his sons, and the Lord had commanded Moses concerning the Levites, so did they come unto them.

Retirement of the Levites. And the Lord, again, Moses went back into the tabernacle. Guys, come here, got more to tell you.

This is it that belongeth unto the Levites, that from 20 to, this should be 50 years old and upward, they shall go in to wait upon the service of the tabernacle of the congregation, for 25 years. This is the beginning of the Levites' ministry, okay? Now, you're gonna find, I think I put it in here. I know, yeah, I know I did.

You're gonna find that basically the Levites started their ministry at 25, but they couldn't become a priest until 30. There were five years of apprenticeship. And from the age of 50 years old, they shall cease waiting upon the service thereof and shall serve no more.

So soldiers over 20, priests of 30 to 50, Levites' service was 25 to 50 because of their five years apprenticeship, okay? And the age of accountability at that point in time was determined to be 20. In our uniqueness of the age of the church is when whoever gets called by the Holy Spirit to understand right from wrong. But shall minister with their brethren in the tabernacle of the congregation to keep the charge and shall do no service.

Thou shalt do unto the Levites touching their charge. Okay, pass over. Guys, gonna take a break.

He's got this laid out so well. Yeah, it's almost mind boggling though. And it is laid out well.

Grace. Has anybody printed it out yet? I can't get the black. I can't figure out how to reverse and get the background into white.

And has anybody figured that out? It just takes so much black ink. It was a process for me. I did the first one.

I converted it, the PDF to Word. Oh, okay. And then changed the font.

I mean, then I deleted. When you delete the black, you delete the graphic, you delete his whole graphic here. And I just selected it all, turned it to black.

But that's the only way I was able to do it. But it was a process. Thanks, Billy Ruth.

Okay, Numbers 9, Chapter 9 is all about the Passover. And the Lord spake unto Moses in the wilderness of Sinai in the first month of the second year after they would come out of the land of Egypt saying, let the children of Israel also keep the Passover at his appointed season. Okay, this is when the Passover is supposed to be.

This is not what is being fulfilled today. In the 14th day of this month. So he reset the calendar.

Okay, even ye shall keep it in his appointed season according to all the rights of it and according to all the ceremonies thereof shall ye keep it. Okay, at even means literally between the two evenings from sunset to sunset. Just as dual of the word shine, sohar, that's what it means, refers to that high priest of the sun we'll call noon or midday.

So the dual of the word evening or erav refers to that half light we call twilight. And that comes from Proverbs 7, 9, equates this time with twilight in contrast to the middle of the night. And Moses spake unto the children of Israel that they should keep Passover.

That's a command, that's not a, you can if you want. And they kept the Passover in the 14th day of the first month at even, which means at the twilight from sunset to sunset the next day in the wilderness of Sinai. According to that, the Lord commanded Moses so did the children of Israel.

This is key because this sets the foreshadowing of why Christ had to die early because he needed to be buried before sunset so that he could rise before sunset the third day. This was so programmed by Christ, unbelievable. This is the foreshadowing of that.

And there were certain men who were defiled by the dead body of a man. Okay, so that means that these are Nazarites that they could not keep the Passover on that day. And they came before Moses and before Aaron on that day and said, these men had said unto him, we're defiled by the dead body of a man.

Wherefore are we kept back that we may not offer an offering of the Lord in his appointed season among the children of Israel. And Moses said unto them, stand still and I will hear what the Lord will command concerning you. Moses didn't make a decision without going to the Lord and he always got a commandment back.

And the Lord spake to Moses saying, speaking to the children of Israel saying, if any man of you, of your posterity shall be unclean by reason of a dead body or be in a journey afar off yet ye shall keep the Passover unto the Lord. He's saying, you got to keep it the 14th day of the second month at Eve even they shall keep it and eat it with unleavened bread and bitter herbs. So he's saying, okay, if you can't because of uncleanness do the Passover on the 14th day of the first month, I'm giving you a month reprieve.

You got a month to do it right. They shall leave none of it unto the morning nor break any bone of it according to all the ordinance of the Passover, they shall keep it. Okay, this is a foreshadowing of Christ.

No bone will be broken on the cross. What God is telling the Israelites is they shall leave none. It means the Passover lamb unto the morning.

They have to eat all of the lamb or burn it nor break any bone. They couldn't break a bone of the lamb. Jim? Yes, sir.

Question on numbers 9-11. Is this why it's an April and not in March? Because they claim us all as unclean? A good point. But what they wanna do is they don't want us to celebrate according to the scriptures.

So they give us that month, okay? This is the thing that they do. Remember, they take some truths and they put their untruths to it so that basically it's convincing to us. So they've taken the second month forbearance for being unclean the first month.

Then they say, oh, we're gonna serve it on the second month. But that's not what scripture says, okay? But scripture does say that if you happen to miss the first one because of uncleanness. What they have done is defiled the scripture.

Billy Ray. Thank you. Oh, Roddy, is this symbolic? They could not leave any part of the lamb which was representing Christ.

And that symbolizes that we have to take all of who Christ is. We can't take part of him and add it to our religion. We take all of him.

Yes. Is that symbolic? Yes, it's symbolic. They had to eat the whole lamb.

Right, and if you go back to the actual Passover in Exodus, remember Moses told them what God said. He said, you eat everything and if you can't eat it by morning, it had to be burnt, okay? So it's all consumed one way or the other, either as nutrients to your body or as an offering to God. So that's all of him.

So that is what this is symbolizing is basically our acceptance, not a portion of, but all of him with all of its ordinances and laws and commandments and everything. We take all of it. Okay, thank you.

It was on the last day of the second month, Passover, that the cloud began to rise from the tabernacle and the people began to prepare for its journey. No bone broken among the laws of Passover stands this rather minor detail, which is also enjoined in Exodus 12, 46 and in Psalms 34, 20. The significance of this rule gives force to its fulfillment as the evidence that the Christ of Calvary was truly the Passover lamb of God.

Goes back to your point, Billy Ray. It is the symbolic symbol to him, which takes away the sins of the world, John 19, 36. And we have to understand that the Roman career soldier violated the orders for the specification to be fulfilled in meeting the prophecy of Christ's death, burial and resurrection.

But the man that is clean and is not in a journey and forbear to keep the Passover, even the same soul shall be cut off from among his people because he brought not the offering of the Lord in his appointed season. That man shall bear his sin. Only the lamb could bear his sin.

Otherwise that man shall bear his sins. And if a stranger shall join among you and will keep the Passover to the Lord according to the ordinance of the Passover and according to the manner thereof, so shall he do. He shall have one ordinance both for the stranger and for him that was born in the land.

In other words, if some stranger came to have Passover to celebrate worship Passover with you, you really treat him no different. He is one of you. He's come into your house and your house represents Christ.

So he's come into your house and you shall treat him no different. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, naming the tent of the testimony. All right, tent.

Inside the tabernacle walls, there were sections, we saw that last week. Over the holy of holies in the altar was a tent to protect it from the elements. Now, this tent, if you look at the definition of this word, this tent is symbolic of the firmament, okay? Because God says, I put a tent over you and earth is my footstool.

Yes, Billaroo, gotta go up to you. Okay, right above that number's 914. Did that make that stranger part or under the covering of the covenant? Yes, he came into, that's what I was trying to say.

He came into your home, okay? In your home, symbology is Christ. So he came unto you and he wants to worship with you on Passover, which means that he's taking the same ordinances that you have to worship Christ. So yes, he became under the covenant of that day.

Okay, so does that mean that non-Hebrews then were under the covenant? Some. Because they stayed under the covenant? Some, some. Just like some Hebrew Jews are under the new covenant because they've accepted Christ, okay? It's the same type of thing.

You come, you understand what you're doing, okay? You accept that. You have knowledge of what it means and you accept the ordinances and practices and you worship accordingly. You're going to be covered under the same rules as the Israelites were covered that day.

Okay. Ashlo. Hey, Jim, is it possible this tent, the firmament, is also what's referred to as the tentorium, the sheath over the brain? Yes.

Okay, thank you. Good point. I'm saving all of that in the substack, but good point.

And even there was upon the tabernacle, as it were on the appearance of life, on the fire until the morning. What? Evening to evening. So it was always away.

The cloud covered it by day and the appearance of fire by night. There were only people who ever had the visible presence of God within. And when the cloud was taking up from the tabernacle, then after the children of Israel journeyed and in the place where the cloud abode, there were children of Israelites pitched their tents.

Okay, imagine this. You're in camp. The tent's set up.

There's a pillar of fire and smoke that is coming down into the tabernacle area. And God calls Moses in, says, I got a word for you. You're gonna move.

And he says, okay. So this cloud of smoke and fire go up. It's gone.

And it moves. And the whole encampment is supposed to gather up its stuff, take down the tabernacle, put everything together, wrap it up, get it on course, da-da-da-da-da-da, get it in alignment of their marching and follow this cloud to where it's gonna take them. And when it stops, you stop.

That's how it works. God didn't say we're gonna walk five miles today in old pinch tent. He says, we're gonna move.

And when he stopped, you stop. At the commandment of the Lord, the children of Israel journeyed and at the commandment of the Lord, they pitched. It's just what I said.

As long as the cloud abode above the tabernacle, they rested in their tents. So if that cloud moved, they moved. That was the anointing.

Now, we don't have a cloud. We got the Holy Spirit. But I'd almost bet 99.9% of us don't ask the Holy Spirit, shall we move? Is it still, am I still in the right place? Have you moved and gone five miles west or east or north and I'm sitting here fat, dumb and happy thinking we're okay? I bet you.

And when the cloud tarried long upon the tabernacle many days and the children of Israel kept the charge of the Lord and journeyed not. They stood, the cloud was there. That's where they're gonna be.

They just were fat, dumb and happy in their tents, doing their sacrifices, eating, that type of stuff. And so it was when the cloud was a few days upon the tabernacle, according to the commandment of the Lord, they abode in their tents and according to the commandment of the Lord, they journeyed. And so it was when the cloud abode from evening until the morning.

Okay, now this is the Jewish day. From evening to the morning was the first day. Didn't say morning to evening.

And that the cloud was taken up in the morning, then they journeyed. Whether it was by day or by night that the cloud was taken up, they journeyed. As that cloud was moving, they were moving.

Or whether it were two days or a month or a year that the cloud tarried above the tabernacle. All right, I have read numbers so many times, but the way the Lord is having me teach this, I'm learning stuff. I didn't even know that this detail was in the scripture.

A couple of days or a month or a year that the cloud tarried upon it. He's pretty specific. If I'm there, you stay.

If I move, you move. There on the children of Israel abode in their tents and journeying not, but when it was taken up, they moved. At the commandment of the Lord, they rested in the tents.

And at the commandment of the Lord, they journeyed. They kept the charge of the Lord at the commandment of the Lord by the hand of Moses. Okay, so the Shuck and I fill Solomon's temple.

This is basically, we're talking about the presence of the Lord. And we find this in the first Kings 8, 10, 11, because just like they did during Moses, so did they do in other places. It left when they turned from God.

Ezekiel 10, three and 18. So what happened here is happening now with a full-fledged temple being built. God says, hey, I'm no different.

You don't do what I want you to do, then I'm going away. It was at the Transfiguration, Matthew 17, five. It was at the Ascension in Acts 1, nine.

It will be at the Second Coming in Matthew 24, 20, 26 and 64. Solomon erected a temple to replace the mobile tabernacle. So why would you think that the conditions that existed under the mobile tabernacle would be any different into a permanent temple? It's not.

The only thing you didn't do is you didn't pick up all the stones and stuff and move it away, okay? God was saying, now, your obedience is going to be the factor of whether I'm there or I'm not. I've taught you everything you should know. Now it's your turn.

It's your turn to show me that you understand what I taught you. And it came to pass when the priests were come up out of the holy place that the cloud filled the house of the Lord. Cloud filled the house of the Lord.

Cloud here said, you stay here and rest or you move where I tell you to move. Here it's saying, hmm, you do what I say and I'll come and fill your house, a foreshadowing of your salvation. So that the priests could not stand to minister because of the cloud for the glory of the Lord had filled the house.

It was so, if you ever drove through an area where a brush fire, not the heat of the fire, but the smoke is so thick that you can't see 10 feet ahead of you or two feet ahead of you, that's what this looks like. Okay, so we've gone through chapters five through nine. Next time, and we're going to talk about that is chapters 10 through 14.

And along with that, read Hebrews chapters three and four. So next week is a week I have to travel and we won't have any sessions on Sunday. The following week is resurrection Sunday.

And I thought we would, because it's such a family day that we won't have a long session. We'll have a brief session and we'll have communion together. And then everybody can go with their families.

We're having a big family get together. And so I just want to cut it short enough so that everybody has time to spend the time with their families. But I do think it's necessary that we at least take communion.

And then the following week. So two, three weeks from today would be our next sessions on numbers. And so read chapters 10 through 14 and Hebrews chapters three and 24.

Okay, any questions? Sam. Well, Jim, I look at the numbers seven, eight, verse eight, nine, and you had those three numbers meanings together. You have the completeness of a new order for the divine completeness of God.

You know, Moses went in and talked to him. Yeah. And you're going to get into that when we get into the sub stack, because I've already told you that Genesis one, one gave you the formula pi and John 101 gave you the formula E for the logarithmic stuff.

We're going to find it all through the scripture. Okay, we're going to go through all of the number schemes, all of the encoding of names. Okay, Esther was going to be thrown out of the Bible because it never mentioned the name of Yahweh, but Yahweh is encoded in all the scripture.

All right, so we're going to see that because that is how we prove all of this stuff out. That's the truth. Okay, this could not have been done except from a person outside our time domain.

All right, thank you. Just couldn't do it. Jennifer.

So when the cloud moved, they didn't sleep or anything at night. I mean, they just kept moving until the cloud stopped? Yes, God told them that if I'm moving, you move. Okay, so he made it possible for them without sleep or anything to just keep moving.

Okay, I didn't understand that part. And have you ever, I did this in college one day just to prove a point to me. Have you ever, and I called it a fast, okay? Which basically, it wasn't really a fast, but I called it a fast because I was fasting my sleep.

Okay, so I called it a fast. I said, I wanted to prove a point that if you ate healthy with the right supplementation and the right exercise, you do not need sleep. Oh.

Did it for a week. Did it for a week. Okay, and so, because as I was studying some of this, I'm saying, you know, these guys are moving 24 hours a day.

Yeah. How do you do that? So I just said, hmm, okay. You know, in my years before I went back to sinning quite a bit, I said, I'm gonna try this.

So I prayed to God, I said, okay, I'm gonna fast. It's not gonna be a food fast. It's gonna be a sleep fast.

Sleep fast. And this is what I'm gonna do. I'm gonna eat healthy.

I am going to have my supplements and I'm going to exercise. In a 24 hour day. Yeah.

And I did it for seven days. And when I went to sleep the eighth day, I slept, but I didn't oversleep. It was just another eight, it was an eight hour sleep.

So it can be done. It can be done. Yeah.

That amazes me. So, okay, thank you. Okay, this isn't my question.

How did you feel after that fast? Peaceful. Peaceful? Peaceful. I felt peace.

I wasn't labored like you feel like when you're tired, when you work all day and you come home and you grab a big meal, I mean, your stomach's full, all you wanna do is go to sleep. I didn't do that. I ate every two hours.

Every two hours, little bit, little bit, little bit, little bit. I had four exercise sessions during the course of the 24 hour period. I read standing up.

There are a few things that I wanted to continue reading. So I read standing up. So I changed the habitry of life, because if I sit in a chair and I read at some point, whether it be a minute or an hour, I'm gonna go to sleep.

Okay, that's just what it does. So I read standing up. I didn't sit in class.

The instructors were in on what I was doing. So I stood at the back of the room. Rest was a mindset.

Rest was not a physical activity. So I learned a lot in this process. And that's why I said the eighth day when I went to sleep, it was just like a normal night.

It just, I wasn't like overly tired, anything like that. I was at peace. I went to bed, went to sleep, woke up eight hours later and said, okay, my fast is over.

Thank you, God. I learned something in all of this. And I proved my point.

Interesting. Just wanted to say, whenever we go through this, or whenever I go through the Old Testament like this, it just reminds me how blessed we are to be under the new covenant, under the blood. Because I think if it weren't for Christ, we would have to be doing these things.

And another thing, under grace, under the blood, where the blood protects us from the wrath of God. You know, the Old Testament, they committed some sin, adultery or whatever, they were put to death. Oh yeah.

Grace, I mean, the blood just protects us from the wrath of God, but it just reminds me how blessed we are. And I'm speaking for myself, how I take the grace of God for granted. It's just a wonderful reminder to bring me back to obedience and just to appreciate what Christ did for us.

Just amazing. Yeah, I mean, I like to look at it because there's the hidden messages inside the Old Testament that have never been brought out for our teaching. Because to me, that's where the coding is.

The Old Testament is a code. The New Testament is the revealing of that code. And if you can see it, you'll never study the Bible the same way, okay? And that's what I hope to give you in this type of study is you're gonna see things that's never been taught before.

And when you see them, hopefully you're gonna never study the Bible like you studied before, because now you're gonna be looking for it. And when you open your eyes to look for it, you're gonna see things and let God reveal himself to you like he's never done before either. Yeah, I love the Old Testament.

If I could only have one of the covenants or one of the testaments, I would take the Old. Such a teacher, you know? And of course, if I could only have one, but I'm glad I have both because now I appreciate the New. But yes, I love every part of the studies.

Well, the thing about the New Testament, it's about us. God stopped the Bible. God stopped the Israelites.

Those of the Israelites are cut off. Today, they're cut off. They're cut off when Christ rode that donkey into the city.

They can no longer have eyes to see or ears to hear anything of God today. The whole New Testament is us, not the Israelites, but we're taught from the Israelites, not rituals, but how they worship God. We're taught from that because now we get to understand what all of this New Covenant means.

Yes, that's what it does. It brings this deeper understanding and appreciation. Yeah, Jennifer.

Thank you. So I wanna go back to your sleep thing. Is that why in each season, they always tell us to do a cleanse of our body? You know, I've been reading on the master cleanse and like each season that we should pray, and well, I mean, we should pray all the time, but to cleanse our bodies, to get back to, you know, maybe healthy eating again.

I'm a little unclear on that. Yeah, let's talk about that a moment. When we did our series on sickness and disease, we went through this in great detail because we have basically three parts to our body.

We have our soul, we have our inner cork, which is all of the organs, and we have our outer cork, which is the skin and the aura, the energy that we have around us. All three of those need to be cleansed and all three of them happen differently. So when you talk about the master cleanse, what you're talking about is actually the removal from your organs, all of the parasites.

Yeah. Okay, you need to do a parasitical cleanse at least two, three times a year. Yeah.

All right, so because all diseases start from a parasite. We've talked about that in our sickness and disease stuff. So you need to cleanse your body so that you can remove the parasites from your body, the inner side of your body, okay? Then the nutrition that you put inside of your body develops the energy that you portray from the outside of your body.

So you want to eat the highly enriched energy source foods so that basically you're protecting the outer body and then the soul, the spirit, you do a fast every time you study the Bible, you're reborn every time you study it. So that spirit gets a rebirth every time you decide to go do a detailed study of the word. So that's how you make sure that you're inside of what I would call the umbrella of God, which gives you total bodily health.

And bodily health is just not your physical health, it's mental health, it is financial health, it is relationship health, all of that stuff. So that's how I look at it. Okay, yeah, that's why I thought, I mean, this really wakes you up.

I mean, just reading it. So, okay, thank you. You're welcome.

Guys, anything else? Sure. All your questions are answered. Was this a good study? Maggie.

This is about something else, but I've been following the Halo app, all of Lent, and several times they talk about Mother Teresa and give stories of her. In the past few years, I've been hearing other things about Mother Teresa. Was she or he a good person? No.

Okay, so. You're drinking the Catholic Kool-Aid. Yeah, so is that what Halo is all about? The Catholic teachings? Oh, I don't know, because I've never been to Halo to even determine what their mission statement is.

But Mother Teresa was not only trafficking kids, she was the responsible party to bring kids into the Catholic Church for sacrifice. She's not a good person. And I also heard that she was a man.

Yeah. Okay. Anthony Fauci's father? I cannot prove that, but I would say from everybody that has done research, that's what they say, but I haven't set my eyes on anything that's factual that tells me that's what it is.

Okay, well, will all of that become known? Sure, it'll all come out. All right. Sidiq.

Quick questions. I was looking back at Leviticus the last couple of days, and as far as birds, the emu is in the NOE category. Yeah.

We use DMSO, but I'm looking at some of the scientific information on emu oil and how it's such a strong carrier. But that's, to put it on your skin, it's still going into the body, so I consider that eating it. That's how you should, because basically your skin is nothing more than an organ that eats nutrition from both outside and inside.

Okay. And then communion. Can communion be taken when you're fasting without the bread? You're bringing up a theological question that scholars will have multiple ways of looking at it.

I look at communion as a set-aside, specific sacrificial process that Christ gave to us to come into him and receive his blessing for what we're giving up. I don't consider that a violation of fast. I would consider that as part of fast.

Okay, you give up that which you need to give up, but what he gives you is not a fast. It's a blessing. So to answer your question under what I would say theologically it would be is that you can fast and you can take communion during your fast and you don't have to give up anything of the communion process because that's a holy process.

It's been sanctified by Christ as a process of giving up what you're trying to fast for and receiving what he's trying to give you. Thank you. So maybe I didn't use a specific enough word because it's not really a fast.

The master cleanse? Not a fast. Right. Master cleanse is not a fast.

But there's no food in the master. That's still not a fast. Right, but can you do- Okay, go back and read the scripture as a definition of a fast.

A cleanse is a cleanse. A fast is a fast. Right.

So on the master cleanser, how do you deal with communion? That's what I go back again. You're trying to alleviate your body from parasites under the master cleanse and toxins. Communion is neither.

Communion is a sanctified process of giving away your sinful body to Christ's body who died on the cross and getting back a new body, his revelation and his spirit. So it is not taken away or removing or giving up or anything of what the master cleanse is doing for your body. That's a sanctified process.

Under God. So if you fail to do a sanctified process at any point in time that God's telling you to do it, then basically you're going against what God's telling you to do, regardless of what time of your life it is. So if you feel compelled, what I'm trying to get to, if you feel compelled to do a communion during a master cleanse of any kind, do it.

Great, thank you. You can find the master cleanse on doing a master cleanse search on Google or any other search engine. Just put in master cleanse and it'll bring it up.

It's an old Chinese thing that was put in place over 2000 years ago. And you can just, you can see it there. Different formulas, but it all results in the same thing.

When I do it, I use a whole lot of cayenne. Nobody, none of you would probably drink it because it actually burns. Okay, but if I'm going to do it, I'm going to do it right.

So I pour the cayenne and it's the liquid form condensed. So it's got, what do we call it? 10,000 more heat elements to it than a normal standard shake of a cayenne pepper. So.

Anything else you guys- That breaks the mucus up. Huh? Jim, that breaks the mucus up so quick. Oh yeah, oh yeah.

Your first two, three days, you'll feel so much better. Yeah, you got to get through the three days. The three days is like torture.

Yeah. Anything else? There you go. There you go.

You can get it right there. Just click on the link. Anything else, guys? Learning stuff, I hope.

I hope you guys. All right, guys. I will see you on Tuesday.

For Bob's sake. So good, Jim. So good.

Thank you. Yes, thank you. Love the Old Testament.

Yeah. Love you guys. Thank you.

Bye-bye. Bye-bye.