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Okay, so we're gonna continue this morning in trying to complete the study chapters and numbers chapters 20 through 25, 21 through 25. We made it through 22 last week. We're gonna pick up in 23, chapter 23 and go as far as we can go, maybe to the end.

There's still a lot of information that you need to understand. Chapter 21 through 25 is the separation time period that God lifted the cloud by day and fire by night and gave the Israelites the responsibility to begin to live on their own. This is exactly our foundation.

So it's particular important to point this out because while the Old Testament is historical view of how we started, it's the examples of where we're at today. As Paul said, we need to read all the scriptures but everything besides his gospel is for example, for us to identify with, to see how it applies to our life. And use that accordingly.

So let's pray before we go. Father, thank you for the time together this morning. We wanna ask for travel protection for those that are going to visit their mothers or visit their children who have become mothers.

And Father, we ask that this day be a blessed day for the women of this world. Father, you chose them to be a specific purpose to allow life to actually exist. And we wanna thank you for that.

Father, we ask that you continue to show us your truth in your scripture as we study it this morning again. And please make sure that whatever you want to convey, you actually place on my heart and give me the words to use so that basically it can be understood. That's these things that I know.

Okay, so let me share my screen. Okay, so we're gonna pick it back up with, slideshow, current slide. We're gonna pick back up with chapter 23.

This is in the middle of three chapters dealing with Balaam and Balak. And we're just gonna get right into it. So begins and says, And Balaam said to Balak, build me here seven altars and prepare me here seven oxen and seven rams.

And Balak did as Balaam had spoken. And Balak and Balaam offered on every altar a bullock and a ram. And Balaam said to Balak, stand by thy burnt offering and I will go.

We have ventured the Lord will come to meet me and whatsoever he shows me, I will tell thee. And he went to a high place. Now, there's no biblical instructions for what Balaam did.

Okay, so presumably the sacrifices were part of the pagan ritual. Yet God met with him and gave him a message which he had to repeat to Balak. Now we got, we started getting into that in chapter 22 last time.

Thank you very much. So, so continuing, God met Balaam and he said unto him, I have prepared seven altars and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth and said, return to Balak and thus thou shalt speak.

In other words, okay, so God was given the words. He actually put them in his mouth and he was guaranteed to say them even if he didn't want to. And he returned unto him and lo, he stood by his burnt offering, he and all the princes of Moab.

So after the offerings were made, Balaam went off by himself to elicit a revelation from the Lord. Now this is a pagan professor. Balaam was still seeking to cooperate with God of Israel even though his words were not sanctioned in Israel's law and God met with him and gave him a message which he had to give to Balak.

And he took up his parable and said, Balak the king of Moab hath brought me from Aram out of the mountains of the east saying, come curse me Jacob and come defy Israel. How shall I curse whom God hath not cursed or shall I defy whom the Lord hath not defied? Okay, so what he was making a statement was to Balak. So each of the four oracles concerning Israel takes up one of the promises of the Abrahamic covenant and confirmed it.

Okay, oracles, what are the oracles? They are the demonic mediators between the demonic world and the physical world. So the first oracle we find in number seven to 10 which we're getting into now, which was stressing that God has not cursed Israel. He basically said, how shall I curse whom God not curse or defy whom God had not defied? So confirmed that Israel will be like the dust of the earth.

We can count the dust of Jacob or the number of the fourth part of Israel. We define that in numbers 2310. The fourth part of Israel refers to that quarter of the camp that was closest to Balaam as he prophesied.

He could not even count the quarter of the nation that was closest to him. Okay, now remember in chapter 22, Balaam was standing on top of a mountain looking down in the valley at the Israelites and the fourth quarter of the part of Israel was the closest to the base of the mountain that Balak was standing on. So, from the top of the rocks I see him and from the hills I behold him.

Lo, the people shall dwell alone and shall not be reckoned among the nations. Who can count the dust of Jacob and the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like his. So let me die the death of the righteous and let my last end be like his.

Balaam said that he would look down from his lofty vantage point and see that these blessed ones who live apart and do not consider themselves one of the nations. But he was identifying exactly what Moses talked about in Deuteronomy 32, eight and 10. They were like dust in number, a lot of them.

Genesis 13, 16, and to be identified with them in life or death was a blessing of God, Numbers 23, 10, right here. Balaam almost seemed to wish that he were one of God's people. And Balak said unto Balaam, what hast thou done unto me? In other words, he's questioning, you're now going against that which you said you would do.

I took thee to curse my enemies and behold thou hast blessed them all together. And he answered and said, must I not take heed to speak that which the Lord hath put in my mouth? In other words, he has going to say it no matter what. And so that's what came out of his mouth.

And Balak said unto him, come I pray thee with me unto another place from which thou mayest see them that shalt see but the utmost part of them and shalt not see them at all and curse me them from thence. Basically Balak said, I need to move you. I gotta get you out of this.

And if I can move you locations, maybe you'll forget what God has given to you to tell me and do what you were hired to do. That's what Balak was doing. So when he brought him into the field of Zothem to the top of Pisgah and built seven altars and offered a bullock and a ram on every altar.

So they repeated exactly what they did in the other location. So here's the second article, Numbers 23, 13 to 26. Here they erected seven more altars and offered seven more bulls and seven more rams.

They were trying to go around the influence that God had put on Balaam in that other location, in this new location. So Pisgah or Nebo. Okay, the correct designation of the mount is not Nebo, which has become usual for convenience sake, but the mountain adjoining Nebo.

Okay, so this is a ridge of the Abraham Mountains west of the Hishbon. The uniform peakless nature of Pisgah caused its parts to be distinguished only by the names of the adjacent villages. This is, if you go to your maps, you can actually pinpoint this location.

From Pisgah, Israel gained their first view of the Dead Sea and from Jordan Valley, hence Moses to view the land of promise. This is the land that Moses stood on to look at the land of promise where he knew that he was not going to be able to go into. Nebo was a town on or near that edge lying on the western slope.

We find this, here's your scriptural reference for that. And in scripture, Nebo denotes only the town, nothing else about it other than the town. And we get that by the prophets, Isaiah and Jeremiah.

So continuing, and he said unto Balak, stand here by thy burner. Did the same thing that he said before while I go meet the Lord. And the Lord met Balaam and put a word in his mouth and says, go again back to Balaam and say this.

In other words, okay, you're at another location. You're doing the same thing. I'm going to give you another word.

Now you go back and tell Balak. And when he came to him, behold, he stood by his burnt offering and the princes of Moab with him. And Balak said unto him, why hath the Lord spoke? What hath the Lord spoken? And it was Balaam was asking Balaam what God told him.

And Balaam said, and he took up his parable saying, rise up, Balak, and hear hearken to me, thy son of Zippor. God is not a man that he should lie, neither the son of man that he should repent. He hath he said, and shall he not do it? Or hath he spoken and shall not make it good? Behold, I received commandment to bless, and he hath blessed, and I cannot reverse it.

In other words, I got to bless the Israelites. That's what he told me to do. I can't reverse it.

He's got a stronghold over me, and that's what I got to do. And it pissed Balak off again. So, he hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.

The Lord his God is with him, and Shaddai king is among them. God brought them out of Egypt, and he has it were the strength of a unicorn. All right, now we got to look at unicorn here in a minute.

So, what Balaam's saying is that because of the exodus out of Egypt, Numbers 24, eight, Israel had supernatural prosperity. There is nothing that anybody could do against them because these are God's chosen people. Now, I want you to stop, and I want you to think about that a moment.

When God gave the Gentiles parity in Paul's gospel, he gave us the same supernatural prosperity. We just don't apply it. That which he had given to Israel, and meaning no misfortune or misery, the Lord's presence and supernatural power, he gave the Gentiles that through Paul.

And we're going to get into that when we get into Paul's teachings. The shadow of the king must be understood as a militaristic threat, implying that the Lord is a warrior who leads his host to victory. We find a lot of scripture about his wars, I've given you some.

Such power renders sorcery and divination harmless. In other words, as long as you're underneath the covering of God in obedience, you are so protected and you so have this power. Unicorn.

Okay, probably everybody has said there's many, many animals within scripture that basically have been there in mythology. Unicorn is one of those, okay? And I tried to give you some good references to actually show, most likely, what they were referencing in the scripture. The wild bison, buffalo, ox, or urus, now only found in Lithuania, but then spread over northern temperate climates like Beshan, et cetera.

And in the Hersemen forest described by Caesar as almost the size of an elephant, fierce spirit, neither man nor beast, stands in the contrast to the tame eyes, okay, used in plowing. In Deuteronomy 33, 17, his, Joseph's horns are like the horns of a unicorn. The 10,000s of Ephraim and the thousands of Manasseh, two tribes sprung up from one, Joseph, and the two horns from one head.

It's describing two sun lines, one father, one head. Therefore, the unicorn was not as a representative of a one-horned animal, but some species of urus or wild ox. And we get this linkage of unicorn in all these different types of naming conventions, and I've given you the scripture to actually go do more research on that.

Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time, it shall be said of Jacob and of Israel, what hath God wrought? Now, it's interesting to put this together with things going on in our history. I brought this up because it deals with the communications enchantments, the enhancements, okay? So in 1943, the U.S. Congress appropriated $30,000 to Samuel D. Morse to construct an experimental telegraph line between Washington, D.C. and Baltimore, Maryland.

On May 24th, 1844, Samuel Morse sent the first telegraph message. Think about this. What hath God wrought? This was the implementation of the Morse code.

So the linkage here, I thought, maybe would give you some significant point in history. Behold, the people shall rise up as a great lion and lift himself up as a young lion. He shall not lie down until he eat of the prey and drink the blood of the slain.

And Balaam said unto Balaam, neither curse them at all nor bless them at all. In other words, don't do either now. But Balaam answered and said unto Balaam, told not I thee, saying, all that the Lord speaketh that I must do.

In other words, he's saying, I have to do what the God's telling me. He's got a strong one. He's directing me to do this, and I can only do it.

I can't do anything else. It's like being in a straitjacket and can only move as God directs you to move. Rather than being overcome, Israel, like a lion, would arise and utterly destroy her enemies, Numbers 24 and 9. Okay, this is exactly what happened in all of this.

And Balaam said unto Balaam, come, I pray thee, I will bring thee unto another place. Preadventure there will please God that thou mayest curse me then from thence. Okay, so he says, okay, we're now going to our third location.

You didn't do it in the first two. Let's see if you'll do it in the next one. And Balaam brought Balaam to the top of Peor that looked towards Jeshama.

And Balaam said to Balak, build me again seven altars. They sacrificed seven rams and several bullocks. And Balak did as Balaam had said and offered a bullock and a ram on every altar.

Okay, this is the third oracle out of four. For the third and final time, Balak set the stage for Balaam to curse Israel. In other words, I'm going to move you from one location to another to another to see if the location can get me to do what I paid you to do.

Superstitiously, Balak felt that a move to a new location might create the proper environment for the cursing to take place. There once more, they prepared the seven altars, sacrifice necessary for the ritual of divination. They arrived then at the top of Peor, a mountain near the town of Beth Peor, which is in Deuteronomy.

You can get years of scripture ties close to Israel encampment in the plains of Moab. Okay, getting into chapter 24. The last chapter dealing with Balaam and Balak and the trying of cursing of Israel.

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. In other words, he began to turn his back towards Balak and just try to see the will of God. And Balaam lifted up his eyes and he saw Israel abiding in his tents, according to the tribes, and the spirit of God came upon him, him, Balaam.

And he took up his parable and said, Balaam, the son of Beor, has said, and the man whose eyes are open has said. Balaam having understood by now the fruitility of sorcery against the people of God had determined to just bless them and forsook his usual techniques and looked out over the host of Israel arranged for its prescribed tribal order. Okay, so Balaam was getting more closer to God.

He has said, which heard the words of God, which saw the vision of the Almighty falling into a trance, but having his eyes open, how godly are thy tents, O Jacob, and thy tabernacle, O Israel, as the valleys are they spread forth, as gardens by the riverside, as the trees of lean aloes, which the Lord hath planted, and as cedar trees besides the water. Cedar, we've already talked about that. If you take that and write it backwards, it's red seed, red cedar, okay? Then invested with the spirit of the Lord, his third oracle, the coming of the spirit, no more proves that Balaam was a true prophet than coming in the spirit of Saul.

In other words, what Balaam is doing is just got tired. It says, I give up, just like Saul did, all right? And he said, I'm not gonna curse you. I can't curse you, I'm just giving up.

There's a difference between the spirits coming on individuals to empower them supernaturally and is coming on into them to abide, okay? So this begins the shift of this whole document to the territory area. He shall pour the water out of his buckets and his seed shall be in many waters and his king shall be higher than Agag and his kingdom shall be exalted. Okay, Agag, all right? Agag is part of the giants after the flood.

God brought him forth out of Egypt. He hath, as it were, strength of a unicorn. He shall eat up the nations of his enemies and shall break their bones and pierce them through with his arrows.

Agag, the Amalekite king, first appears in the story of Samuel and Saul. We get that in 1 Samuel. More than 300 years after Balaam.

However, Agag was a title such as a Pharaoh of a long line of Amalek kings. Parallels to this may be seen in Abilash in Genesis 20, 26 and Jabin in Joshua in Judges. The prophecies that Israel would have a king is in the line with earlier revelation here.

Okay, so this was talking, Balaam was talking about the upcoming futuristic condition of the Israelites as having a king. He crouched and he laid down as a lion and as a great lion he shall stir him up. Blessed is he that blesses thee and curses he that curses thee.

May those who bless you be blessed and those who curse you be cursed. By this statement, knowingly or unknowingly, repeated God's promise to Abraham. If you recall, those who are gonna bless you, bless this nation, I'll bless them.

Those are gonna curse this nation, I will curse them. The third oracle, a vision from the Almighty, the name by which God appeared to Abraham confirmed that Israel will inherit the land of promise, that Balak cannot stop it. The predicted defeat of Agag, the Amalek king shows that Canaan is in mind here.

Finally, the prediction that Israel would devour hostile nation fulfills the promise that they would possess their enemies, cities, that the Abrahamic covenant is in mind is further indicated by the last word of verse nine. May those who bless you be blessed and those that curse you be cursed. Ties back to Genesis 12.

And Balak got anger again and kindled against Balaam and he smote his hands together. In other words, he hid his hands together and Balak said unto Balaam, I call thee to curse mine enemies and behold thou hast altogether blessed them these three times. Therefore now flee to thy place.

Get out of here. I thought to promote thee into great honor, but lo, the Lord has kept thee back from honor. And Balaam said to Balaam, spake I not also to thy messengers which thou sentest unto me saying, if Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of my own.

But what the Lord saith that I will speak. In other words, Balaam is saying, hey, I can't do anything about this. Sorry, guy, just can't do anything about it.

I am prohibited. If I'll amount differently, God's gonna close it. And now behold, I go unto my people, come together and I will advertise thee what this people shall do to thy people in the latter days.

Okay, what he's saying is I'm not gonna curse them, but I'm gonna tell you how to get it, okay? Get inside of this. So here we go. He took up his parable and says, Balaam the son of Bor has said, and the man whose eyes are open has said, he has said, which heard the words of God and knew the knowledge of the Most High, which saw the vision of the Almighty falling into a trance, but having his eyes open.

The fourth oracle regarding Israel, 24, 15 through 19, the pagan mentioned three names of epithets of God. God, the Powerful One, the Most High, Elohim, the Uplifted One, and the Almighty Shaddai, the Abundant One, or the Almighty One. In other words, he was given homage to God without him even knowing it.

17, I shall see him, but not now. I shall behold him, but not nigh. There shall come a star out of Jacob and a scepter shall rise out of Israel and shall smite the corners of Moab.

Now he's talking about David here, and destroy all the children of Sheth. Okay, so the truth Balaam saw concerned primary star and a scepter that would originate in Israel in the future. Since poetically, the star is parallel to the scepter, the star must also refer to a royalty.

This has now been strikingly confirmed in prophetic texts from Myra, which described various kings by the epitaph star, a reference to the star Bethlehem may be only a contradicts by some. Okay, so basically what he's saying is, there's gonna come first David, but through David's lying and all of what he's saying here is through David's lying Christ. And Edom shall be a possession.

Seir shall also be a possession for his enemies and Israel shall do vehemently. Out of Jacob shall come he that shall have dominion and shall destroy him that remaineth of the city. Edom was also threatened with conquest by Israel.

Seir was another name for Edom as a parallel construction indicates in Genesis 32.3 and Deuteronomy 2.4. Balaam said a ruler would come from Israel and destroy the survivors of the city. The city is probably Sheolah, Edom's capital known as Petra, interesting rock. Fulfillment of these prophecies about Moab and Edom have already come to pass in some respects 1 Kings 11, but they still have a prophetic overtones.

In other words, not all of this is done yet. We're gonna get into that in Revelation because Christ has to sit on the throne of David in the millennium because he didn't do that when he came because the Jewish leadership rejected him. So some of this still has to come.

Moab and Edom must yet suffer the judgment of the King of Israel, Jesus Christ, and that gets into the great tribulation. The first oracle was the most remarkable from the most high by whom Melchizedek blessed Abraham. Melchizedek is himself associated with Christ, promises a king and who will defeat Israel's enemies, crush the foreheads of Moab, anticipate David's victories.

However, the promise to Abraham, the promise of the Messiah and the Gentiles will obey. Okay, thus Balaam confirmed God's promise to Abraham. So Balaam confirmed everything in prophecy up to this point because Christ took over his mouth.

Okay, so the four oracles, just so that you have for reference, and the first oracle was to confirm that Israel will be like the dust of the earth, Numbers 23. Second oracle confirmed that God is among his people, Numbers 23. Third oracle confirmed Israel will inherit the land, Numbers 23 through Numbers 24.

Fourth oracle confirmed that Israel will have a king which would possess Moab and Edom, Numbers 24. Okay, this is all prophecy that was confirmed by, get this, by the dark side. How does that work? God took the control of Balaam's mouth and says, you're going to do this.

Okay, you're gonna confirm these things. So continuing, and when he looked on Amalek, he took up his parable and said, Amalek, I'm sorry, this is Amalek. Amalek was the first of the nations, but his letter later in shall be that he perished forever.

Balaam had previously mentioned Agath, right? In verse seven, the Amalek king. The Amalekites, sorry, Amalekite king. The Amalekites also had attacked Israel just after Exodus.

They did this as soon as they left Exodus on their way to Mount Sinai. And so were placed under the judgment of the Lord. First Samuel.

They were the first among the nations in the sense that their ancestry could be traced back to Esau, okay? So basically, we're giving you a historical view of exactly how we get to where we're at in Numbers. And he looked on the Kenites and took up his parable and said, strong is thy dwelling place and thou puttest thy nest in a rock, sorry. Nevertheless, the Kenites shall be wasted until Asher shall carry thee away captive.

The reference to Asher is Assyria is a prediction of the conquest of the West by Tiglath Pilser III and Salmaneser V, which mentioned of the Assyrians as early as Balaam. Now, Assyrians hadn't come into being, but Balaam prophesized that this group would be there. By then the middle Assyrian kingdom period was underway and Assyria was on the way to becoming a mighty international power.

And he took up his parable and said, alas, you shall live when God doeth this. And ships shall come from the coast of Chitton and shall afflict Asher, the Assyria, and shall afflict Ebor, and he also perish forever. And Balaam rose up and went and returned to his place and Balak also went his way.

They separated. So Chittim, it's the countries lying on the Mediterranean, particularly Greece and Italy, we find that in Daniel, the Assyrians were themselves to be overthrown, first by the Greeks under Alexander the Great and successor second by the Romans, which happened. Now Ebor, the posterity of the Hebrews, and this is Genesis 10, okay, it says he shall also perish, that is the conqueror of Asher and Ebor, namely the Greek and the Roman empires.

So a little bit tying of dots in history for you. Errors of Balaam, the way of Balaam, how he make in his religion, his wealth, we find this is in 2 Peter 2, the error of Balaam in June 11, was Balaam was hired by his enemies of the people who cursed them or not to be by God in Numbers 22. And the doctrine of Balaam in Revelations 2.14, that's how we got to this.

So in the letter to the church, it references the doctrine of Balaam. So it's spiritually and chastity, marriage with the world, okay? This was what? Pergamos, okay? They married the world. They brought the world into the church.

That's what Balaam did. And Balaam lived righteously afterward, but perished with the enemies of God at last in Joshua 13.22. So that is all about Balaam and Balak. That's how it ties back to Revelation in the letter to Pergamos in Revelation 2.14. All right, now we're getting into the end of this period of time in chapter 25.

And Israel abode in Shittim, and the people began to commit whoredom and with the daughters of Moab. Okay, this is what Balaam told Balak to do. Okay, and they called the people unto the sacrifices of their gods.

And the people did eat and bowed down to their gods. And Israel joined himself unto Balakur, and the anger of the Lord was kindled against Israel. Now, when Israel was in Shittim, a verdant meadow, so-called from the grove, okay? Think about Ephesians 6.12, of acacia trees which line the eastern side of the Jordan, where they camped before crossing the rivers.

This is in Joshua 2.1. Israelite men engaged in sexual immorality with the Moabite women. This was an integral part of the Canaanite fertility rites. This was an idol-worshiping activity.

Balaam took part in the cursing through the seduction of a Baal cult. That's what he did. He brought the fornication of the dark side of the world inside to the camp of Israel, representing the church.

So what he did is he said, okay, I'm bringing fornication, the world, into Israel. And by them doing that, God's gonna curse them. Well, what did he do? What did he do in Revelation 2.14, telling them that they needed to cut this out and become an overcomer? Behold, these caused the children of Israel through the counsel of Balaam to commit trespass against the Lord in the manner of Peor.

And there was a plague among the congregation of the Lord. Everyone who participated in this died by the plague. And the Lord said unto Moses, take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

And Moses said unto the judges of Israel, slay everyone, his men, that were joined into Baal Peor. He hung them on trees for all the world to see. So serious was this breach of covenant, especially when Israel was on the threshold of the land of promise, that the Lord commanded Moses to take serious action.

All the guilty individuals involved must die. Oh, think about that in the church age today. What do you think we would have? We would take and line the streets with hanging people.

Thank God of his grace, not of his law. And behold, one of the children of Israel came and brought unto his brethren a Medianitish woman in the sight of Moses and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Elazar, the son of Aaron, the priest, saw it, he rose from among the congregation and took a javelin in his hand.

Uh-oh, nobody's supposed to come to the tabernacle. When Moses was delivering this verse, an Israelite man, Zimrah, in verse 14, 25, was brazen enough to bring a Medianite cult prostitute right into the camp. Phinehas, the son of Elazar, a priest, was so incensed, not incensed, he was so outraged at this bold and open sin that he took a spear and followed the Israelite into his tent and impaled both men and his partner with it.

In other words, killed them. And when he went out after the man of Israel into the tent and thrust both of them through, the man of Israel and the woman through her belly so the plague was stayed from the children of Israel. And those that died in the plague were 24,000.

This stopped the plague, eventually implied in the statement about God's anger in verse three, but not before 24,000 people died. Now we get a contradiction here. First Corinthians in reference back to this says it was 23,000, whereas Numbers 25 includes those by execution of the judges.

There was a thousand more that was executed that tied to the 24,000 that is not in the reference in the Corinthians text. And the Lord spake unto Moses saying, Phinehas, the son of Elazar, the son of Aaron, the priest, had turned my wrath away from the children of Israel while he was zealous for my sake among them that I consume not the children of Israel in my jealousy. In other words, Phinehas basically took matters in his own hand, did the right thing, and he watered off God's judgment.

That's what he did. It was gonna get more serious. Wherefore say, behold, I give him my covenant of peace.

In other words, he's given Phinehas a peace covenant. And he says, you did well, my son. You stayed me from my anger of jealousy.

You caused a whole lot less death. And he shall have it in his seat after him, even the covenant of an everlasting priesthood because he was zealous for his God and made an atonement for his holy reason. Just think about this.

We have problems getting off of our rear ends to do anything. And here's an Israelite that saw that it was gonna outrage God. Do we even think about that these days? Outrage God to the point that he went out and slew the man and the woman and God blessed him for it.

This is defined as a lasting priesthood. Should a promise have been made to Aaron and his sons, Exodus 29, but not specifically at that time to Aaron's grandson, Phinehas. This suggests that the office of priests would now be channeled through Phinehas and not any other grandson of Aaron.

We get that in 1 Chronicles. So there's a shift going on even in the priesthood because of this. Now, the name of the Israelite that was slain, even that was slain with the Midianitish woman was Zimra, the son of Zehu, the prince of a chief house among the Semonites.

And the name of the Midianitish woman that was slain was Gazba, the daughter of Zer. He was the head over a people and the chief of the house over Midian. The names of the Israelites and the Midianite culprits, Zimri, a Semonite, and Gazba, the emphasis that the matter was public and investigated.

This may explain the great reduction in the Semonite male population between the first census of 59,300 in Numbers 123 and one after the incident 22,200. If mainly Semonites had been involved in the immorality and adultery, it would account for much of the difference of the tolls. Remember 24,000.

So they're trying to give you some reconciliation. And the Lord spoke unto Moses saying, vex the Midianites and smite them. Oh, had Moses not married a Midianite woman? For thy vex you with their wiles, wherewith they have beguiled you in the matter of Peor and in the matter of Gazba, the daughter of the Prince of Midian, their sister, which was slain in the day of the plague for poor's sake.

Also the identity of the woman may have been stressed in order to explain Israel's subsequent action of decrimating the Midianite population. Okay, we've gone through now the complete rest of the section. We're going to next session go into Numbers 20, 60, 31.

What is learned from the second census? What is the significance of the exception for the daughters of Zelophehad? How does it relate to Jesus Christ? All of those are questions that you should, in your study, look to see if you can answer before we get into that. All right, Pop Roy. Yeah, I'm a little bit confused.

Where was Moses all the time that this was going on? And I can't figure out if Balaam was a good prophet or a bad prophet or- Moses was ahead of the Israelites. He had not died yet, okay? He was still over, he was still the chief high leader over all the Israelites during this time. Balaam was a bad prophet.

He was a dark side prophet, okay? But God, remember, God uses dark side men. I can't tell you how many times in scripture that we're going to study throughout our textual scriptural studies where you're going to see God using dark side men to do what he wants to do. Now that- So all of this that was going on with Balaam was on the outskirts of where all the Israelites were.

Yeah, because remember, the reason why Balak did this was because the Israelites slew the Amalekites and he didn't want it to happen to them. So what he was trying to do was to curse the Israelites so that it wouldn't happen to him. And all he needed to do was be still, why? Because he was of the heir of Esau and Israel would not go against Esau.

But he was so jealous and afraid, insecure, he felt he needed to curse the Israelites. But did he know that? Oh, no, he knew he was heir of Esau, but he didn't know that there was a conditional covenant of the Israelites that they would not go against their kindred. So the Amalekites, the people that they were displacing out of all of this land that they were taking over, they were not from the house of Israel.

No, they were not. Where did they come from after the flood? They were part of the, they were Esau's relatives. Okay, they were Esau's relatives that came from the line between Japheth and Ham.

So one of those was married to, one of them was married to a black lady, right? Hittites were all black. Well, all of them were black at that time, correct? Mm-hmm. So, and the Hittite came from- The Hittite is what brought the, Noah came from a pure blood line of Seth, right? Yes.

And Noah had three sons with a Hittite woman. They all three had Hittite women? No, not him. One of them could- Listen to what I said.

Moses married a Hittite woman and had three sons. Okay. So they came in with separated seeds and then those three sons married Hittite women, which brought in more diversity in bloodline seeds.

So now where did the pure line that Christ was born in come from? It came from Seth's bloodline. Seth's bloodline. Okay.

And his mother was not a Hittite? No, Seth created Noah and Shem, Shem was the line that produced Christ out of Noah's seed. And Shem was not, and his mother was not a Hittite? Oh yeah, she was a Hittite. So even though she was a Hittite, his line remained pure.

His line remained pure to Christ. So the Hittites then could be our cousins. We all are cousins.

It all goes back to Noah. I understand that. So it doesn't matter what color you are, where you come, what geography you live in, what do you call them? White trash, black trash, blue trash, green trash, whatever, they're our cousin.

We all are related. Anything else guys? I have a question. Yeah.

When it says he took up his parable, is that a way to say he took up a manner of speaking or is that? Yes, yes. Okay. Yes, yeah.

He took up the words that was given to him. He took up God's words, which was a parable to him. So, and also when they were standing up on the mountain and looked down upon the Israelites, they saw the form of the cross, because they saw their encampment, right? Sure.

That's what they're talking about, the form of the Israels. Yes. Yeah, okay.

So I've got another question. Sure. I think three different times he built, had them build seven altars.

That's true, he did. And they offered up a bullock and a ram. Was those offerings an affront to God or were they accepted by God? They were not accepted by God because remember I said that what Balaam and Balak did is not required in scripture.

So they did it on their own to their own God. And their own God, I think Baal is mentioned in there. That's absolutely right.

Now you're putting it together. Yep, that's true. So they worshiped Baal and God used him as a prophet.

He used him as the mouthpiece to confirm what the prophets of God had prophesized. And the ass that did the talking, did that, is that like Francis the talking mule? Yeah, basically he couldn't say anything else. God had captured his whole mouth and says you are going to say these words.

So that's why the man spoke it. Right. That's what that was all about.

Mm-hmm, mm-hmm. Mm-hmm. Now apply this to Revelations 2.14. If we go back into our revelation study in Revelations 2.14, we're dealing with the church at Pegasus.

And this is what Christ put in the letter. But I have a few things against thee because thou hast them that hold the doctrine of Balaam, doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel. In other words, he told them how to build the ring of the Midianite women around them to go to fornication, to seducing of idols and all that good stuff, to throt Israel, which all of them died.

Now read what it says, to eat things sacrificed into idols and to commit fornication. What do you think he's telling us today? We have brought in, and I said this through Thyatira all the way now, we're gonna get into, and we went into the Laodicea, the full apostasy church. We have not only brought in the fornication into the church, we brought it in in doing it in the church, and we're eating things sacrificed to their idols, babies, cannibalism, and to commit fornication.

Fornication is idol worship, okay? We're doing all of this, just like they did then. And what did he do then? He tells you what he did. He had Moses hang him.

What do you think our judgment's gonna be if we don't overcome? So to overcome, we have to support the epistate. Well. You need to repent.

Okay. I'm not eating babies. No, no.

I'm not doing a criminal crime. Yeah, but what I'm saying is you can now see how the Old Testament and the New Testament tie together. He's saying, this is what they did then, this is what I did.

This is what you're doing now, either overcome or you're going into my judgment. That's what he's saying. So explain to us, if you will, how we are eating food from things that have been sacrificed to idols.

Okay, do you really want me to get into this in detail? All of your potato chips. We've already gone through this when we looked at COVID. All of your potato chips, all of your Cokes, all of your candy bars, all of those things are stuffed with baby particles that have been destroyed in the- Natural flavoring.

Yeah, natural flavoring. Yeah. Okay, you can't tell me that we're not doing it.

All right. It's the aborted fetus cells. Thank you, Barb.

Aborted fetus cells that go into all of those products. And it's our government that allowed that to go in and we're eating it because we don't pay attention to what we're eating. Even if you do pay attention, I read over a label and they lie.

Yeah, well, yeah. So you got to go back to natural foods. Yeah, yeah.

This is insane. And it's a task. Well, yeah, it's a task.

Yeah. You got your tomatoes planted yet, Jim? Yeah. Anything else, guys? Well, let's try to sum this up.

Did you learn anything about our history, number one? Okay. Did you identify with the fact that when God speaks of covenantial process and obedience to that covenant, do you not now understand that there is a severe judgment in this and that that judgment is awaiting upon us if we're not in obedience with this covenant? Okay. Do you not understand the apostasy of our society that makes it just like what Balak wanted to do, a curse on all of us because we do not take charge of our society and implement God's covenants.

We live in a society of Balak. We have been put into a condition of following the doctrine of Balaam because we've not done anything about it. We're living in a church age of apostasy, the last church, and we're gonna be held accountable for that.

We're going to be judged. If we don't overcome, that means you gotta not only repent, you've got to change. Now, the article I put up on last Thursday's Rightfully Dividing the Bible in the Revelation Library section, I put up Becoming the Overcomer, all right? And it should give you some healthy references of how you need to change.

I've also, in the actual posting of the Rightfully Dividing the Bible, another handout called the Who and What About Salvation, so that it brings home the fact that basically there's two main focuses in the Bible. One is pointing to who Jesus is, which is the King of the Jews, the Messiah, and they didn't have to repent of anything. All they needed to do is just trust in Him, and they were saved.

That's the way it's going to be in the millennium. But when they rejected Him three times and He put in the grafting of the Gentiles into the salvation things, we had a change in gospel from who He focused on, who He is, to what He did for us. That's the gospel that we're saved under under the age of grace and truth, and that's the gospel we're saved under under the age of the church.

When the church is raptured, as we showed in the dispensation slide, everything that reverts back to the Jews, the Gentiles are left this earth, and they go back underneath the law. And now what we're seeing in the combined of numbers with this, we're seeing the historical positioning of building the nation of Israel to stand on their two feet, what they have gone through, and what it shows that we are still going through it today. And they got judged, and they died, and that's where we're headed if we don't overcome.

Jim, where did you put that article about becoming the overcomer? If you go into the library. Yes, sir. And go into Revelation, the study of Revelation.

Yes, I'm in there now. Okay, go down to where it says rightfully dividing the Bible, the redirection, and on the right-hand side, there's a handout. There we go.

And if you click on the redirection link, go to the redirection link. Got it, thank you. You see all of the stuff from last week, plus another handout on who and what about salvation.

So, Jim, at what time are they going to start rebuilding the real Israel, the state of Israel, the nation of Israel? I don't know how to answer that properly, Popper. I can tell you that, remember I said, God uses dark side men to do a lot of his work. Well, that's what he did when the state of Israel came into being, because he began to take back their land.

Now, it's not all the land yet, but he began to take it back. And in reference, as I put in my slide presentation on Thursday night, from Adam to Abraham was 1,948 years, and from Christ to the state of Israel is 1,948 years. So when God created the nation of Israel, and when he started giving the lands back to Israel is the same amount of period of time.

So over time, as by scripture, it says that God is going to bring back from the four corners of the world, all of his people to the Israel. Now that's not all done yet, okay? Because even part of that happens in the tribulation. So we know that the state of Israel is not the nation of Israel, why? Because number one, they don't have all their land.

Number two, not all of Israelites are in there, which they all have to be, okay? So they're not finished. So I can't answer your question because I don't know when the tribulation is gonna happen. So we just know that it's going on right now.

It's going on, it's going on. And God is going to use every evil being in this world to get that done so that they don't fight within themselves. It's funny how God does this stuff, you know? I was getting ready for Thursday night looking at Christ and Jesus.

And there's one scripture where basically a Gentile woman came to him during his time of walking on earth. And he says, woman, I'm not gonna treat you, you're a dog. And the woman says, even dogs eat crumbs.

And Christ says, okay, you're right. You're saved, go, leave me, okay? Because his ministry was not to the Gentiles. His ministry was to the Jews.

And this woman was a Gentile. So I bring that up for two things. One is to reinforce the fact that Christ is a Jew, came for the Jews, his land, and he did not even care about the Gentiles.

He had a plan about the Gentiles, but that was plan A. He needed the Jews to recognize who he was because he wanted to establish his kingdom. But when they did three strikes and you're out, and he says, okay, I'm now gonna blind your eyes and I'm gonna go with the Gentiles that created the age of the church and gave us this 2000 years that we're living in. But that's one.

The other thing is, is I wanted to bring up the humor of Christ. He actually called her a dog in scripture. And it's, this guy has gotta be a character.

I wanna meet him. I wanna meet him because scripture says we'll get to talk to him face-to-face. We'll get to know who he is face-to-face.

I don't wanna, I got a few questions to ask him because I enjoyed his humor in the scripture. Yeah, so I wanna see that is one of the things. All right, guys, anything else? I know this is- And the temple has to be built again, correct? Yeah, on the right location.

And who's going to build that? The Jews that are returned? Oh, the Jews. Or the house of Israel? The Jews, well, they're one and the same. The Israelites will rebuild the temple on the exact location that it needs to build.

The altars that they did for these red heifers has nothing to do with anything, okay? It's not the temple, it's a deception. All right, guys. So if you're from the lineage of, let's say Ephraim or Manasseh, could you possibly be part of the crew that builds the temple? Anybody that's going to build the temple will come out of the 12 tribes.

The 12 tribes, okay. So not only the Jews are gonna be gathered, but the whole 12 tribes are gonna be gathered. But the 12 tribes are all Jews.

So, no. The 12 tribes were all descendants of Judah? No, that didn't say Judah, I said Jews. They were part of the 12 tribes.

They were all part of Jacob's. Okay, so that's a play on words. All right, guys.

One more question. We talked about dispensations last week. And so growing up, we always talked about the dispensation of the fullness of times.

Oh, yeah, that's right. So are we in the dispensation of the fullness of times now? We are in that process because the fullness of the times is for the Gentiles. And it's when Christ comes back and resurrects the church, the rapture of the church, when that dispensation is completed.

So when he resurrects the church, is he gonna resurrect that church? And are the Gentiles gonna be a part of that church? That's not the house of Israel church. No, this is the church age. He's coming back for the Gentiles.

The Jews have to follow the law if they're not saved in accordance with Paul's gospel during this age of the church. I think I get it. Well, let's redo this one more time.

The law of Moses came into effect. They had to sacrifice lambs to receive salvation from their sins. Christ came back to fulfill the law.

When he died, that law was canceled. And everybody, while he was walking on earth, was being appointed to who Christ was, the King of the Jews, the Messiah. If the Jewish people, the Israelites, had come to the knowledge and understanding that Jesus was actually their King and accepted him, he would have started his kingdom reign right then.

But because they rejected him, that reign has been postponed. It's been postponed to a time called the millennium. And when he did that, he says, okay, my plan A for the Gentiles, because the Jewish people rejected me, can't be done.

I got to go to a plan B. So immediately he brought Paul in the scene, saved Paul, gave Paul seven mysteries, gave him the gospel and says, now you are the apostle to the Gentiles. Go teach them, and let's bring the Gentiles into salvation unto me. And he did that by blinding the Jews.

In AD, their temple went away, never to be rebuilt. They had no way to sacrifice. They had no ability, no way to worship.

He just shut them down. And he says, you're going to all live and die and blah, blah, blah, all of this time. And you're going to go to hell because of this part of your judgment.

And when I come back in the fullness of time to get my Gentile salvation people, resurrect them to me, at that point in time, I'm going to open your eyes and we're going to go into the great tribulation. We're going to go into your judgment, Jews, and whatever Gentiles are left over that didn't accept Christ. We're now going to go into your great tribulation.

And if, if, it says this, if you make it to the end, you'll be saved. That's a big if. All right.

So that's the Jews. That's the Jews and the Gentiles who've not been saved along with the earth dwellers, which are the demonic spirits and all this other stuff. We're going to get into that in our revelation stuff.

But that's what all of this is. We are living in the time, in the fullness of time, the age of grace and truth that Christ came to provide and the age of the church, which he gave to Paul to allow the vehicle for Gentiles to be saved. So if you were born a Jew and you live and die, you're just SOL.

You're SOL. You rejected him as your savior. And that was even, so that's the sins of the fathers upon the children.

That's correct. Now, Jews can be saved today, but they got to come through the gospels of Paul to do that. They can't go through their Jewish faith that was of the law.

They can't be saved that way. So the Gentiles that lived a hundred years ago, that didn't know all the stuff that we're talking about now and they die, is there hope for them to be resurrected? Pop Roy, I can't talk about whether or not they died with salvation or not. I can't see into their hearts, okay? All right, you're answering my question.

I can't see into their hearts. They're not black and white. The Jews are black and white.

Okay. So I think you're answering my question just then. So you don't know their heart.

So if their heart was right, all right, and they accepted Christ, then they're probably going to make it. Yeah. Well, they are going to make it.

I mean, that's what Paul's scripture is. Believe in the fact of what Christ did for you and you shall be saved. Believe that he died.

He was buried. He rose. Sent into heaven and he shed his blood for your sin.

You believe on that, you're saved. That's what the scripture says. So you're saved and there's 10 degrees in heaven.

So are you saved to the highest degree or are you saved to one of the lesser degrees? You don't know. Saved is saved. You're sealed by the spirit of God when you believe in accordance to 1 Corinthians 15, 1-4.

Now, that does not mean that your inheritance is going to be there because after you're saved, it's what you do here in this earth in eternal life, life eternal. Let me rephrase that. You're living life as an eternal being.

What you do during this period of life determines your inheritance when you get into heaven. You can be saved. Everybody that's saved is going to get into heaven, but you're going to be outcast if you have not fulfilled God's requirements to live life eternal here on this earth.

You're missing out on his inheritance now. He wants to give you all of his blessings, his abundance while you're living on earth. That's part of the game.

But we sit back and not do anything. We disobey his covenant. We don't do the things that are required from us.

And what we're doing is just moving us out of the abundance of Christ. And because of that, when you get to heaven, you're not going to get any inheritance. And that's scripture.

We're going to get into that in Revelation. So just because you're saved, that gets you your ticket. That doesn't give your condition.

The faith video the other day touched on this. It touched on it. He said, yeah, you can say you believe, but if you don't act like it, if you don't follow the covenant, you really don't believe.

No, you don't believe. Yeah. You don't believe.

Actions speak louder than words, okay? You believe by faith, you show by action. Therefore, the overcomer. The overcomer.

Yes. Can't wait to read that article. Guys, I know this is a little shorter than usual because we took up a whole lot of time last week in getting through some very great basic detail that we all need to understand.

And we'll hit another full session again this next Sunday when we get into chapters 26 through 30. So anyway, any other things you guys wanna discuss here? Are we good? Again, I hope you guys have a great day with your moms or moms have a great day, you know, being enjoyed. And I hope that the rest of the week, until Tuesday at least, gives you peace and hope and joy.

And I prayed a long time this morning for a blessing for you guys. Just felt the need to do that. So hope that you receive that which should be yours to come.

And I look forward to Tuesday night in our discussion. You should have plenty to discuss. You got many things coming at you now.

And if you're studying, it should open up a lot of questions or connecting of dots that are required. So I hope that Tuesday session is as fruitful as I think it ought to be. All right, guys, anything else? Victoria had your hand up and you went away.

Are you okay? I know I'm trying to put my thoughts together to ask you this question. Sometimes it comes into my mind and I don't know how to ask it. But last night I read your article on the sovereignty and man, I think we're doing the, you're on part eight, nine.

And it kind of ties into what you've been talking about is that God hardened the Pharaoh's heart. And I really was looking at that at one point and it's a little confusing to our free will. If you could comment our free will, but yeah, God really is still throwing at us or I shouldn't say throwing, but guiding us on our trials perhaps, encouraging us, I mean, but yet we still have free will.

I mean, we still have the ability to, I guess we're inspired by the Holy Spirit of our calling and our journey along the way. And we still have free will. I guess I'm confused a little bit.

Do we really have free will or do we have God working with us at the same time? Does that make sense, that question? Well, I mean, that's the relationship aspect. Yes, you have God working with you on a continuous basis, but he doesn't make your choices. He hardened Pharaoh's heart.

He hardened Pharaoh's heart because Pharaoh had already made his decision. That's right, you did write that in the article. Okay.

Okay, Pharaoh already made his decision. So God just, what did I say? God uses the dark side to get his stuff done more than you would ever know. What he, when Pharaoh decided that that was the direction he was going to take, he said, I'll just harden your heart and we'll just make this ratchet up next time.

We'll see what you do the next time. And God's whole point was to not have Pharaoh harden his heart. But in every one of the plays, Pharaoh hardened his heart before Christ did.

Right, right, I remember that. He'd already made his decision. Now, it's interesting to put all this together.

You guys are putting a lot of great dots together and I'm really proud of you because we are all called, we're not all chosen. And it is our decisions that typically determine whether we are chosen or not. That's your free will.

God calls you to salvation. God calls you to his covenant. And even when you accept it, as we talked about, and you're sealed with the spirit, you still can elect not to do the things that God has required us, commanded us to do in accordance to the scripture.

And then the question goes back, as we've always talked about, is because you're living your life as hell and you think you're saved, are you truly saved? Because if you're truly saved, you would want to live your life in accordance to what the scriptures tell you to do. So that scripture that says many are called, but few are chosen. If you're called, you have to work to be one of the chosen.

No, you don't. You accept his, you accept him, but then once you've accepted him, that's the salvation part. Now, you need to do what he's told you to do.

You need to live your life eternally here on earth, which means you got teaching and preaching and you got living and you got obeying and you got everything in your life is his. You just become a steward. Nothing that you have is owned by you.

We've already talked through all of this stuff. We seem to not put these dots together into what it's true meaning. Once you're saved, nothing in this world is you.

You're a citizen living in a foreign land with a heavenly citizenship, not an earthly citizenship. And that heavenly citizenship has requirements. Those requirements are his commandments, his required living experiences in this life eternal.

And when you don't do that, are you truly saved? Number one, or you know what? You might be truly saved and that's all you want out of this. Okay, that's fine. You're sealed, you're gonna go to heaven, but you're an outcast.

And I'm gonna show you by scripture that that's gonna tell you that you're an outcast. It's not gonna look very pretty for you. Just real quick, we talked about the relationship with Christ, relationship with our father that he needs to trust us, you know, being saved.

And do we continue on that journey? And he's starting to trust us each time we make a good choice, each time we fall. And then the inheritance. I don't know what that means about inheritance in heaven.

I mean, you don't have to speak to that right now because he sounds like you're gonna do it again. But I do see the blessings, recognizing more and more daily and every day. And that's just because I was saved.

Like again, I still have that free choice. We still have the free choice to make those free choices throughout the day and not sin. You know, I'm basically be the light, be the light for God, let it shine through.

Is that right? I'm on the track, right? Yeah, you're on track. Okay, so just think about this. You're saved for the forgiveness of your what? Sins, not sin, sins, plural.

From previous to current to future. But if you continue to sin, you come here and we get six hours or a little bit less or a little bit more about the gospels and doctrine. And then you leave out of here and you go do what you wanna do in all kinds of devilish stuff.

Then you're just slapping Christ in the face. And that is the reason why few are chosen. Gotcha.

And the blessings that you receive is based upon how much you move your life to a sinless positioning. If you come here and this is the only thing you study and do that type of stuff. And then you go and do whatever, okay? In this sinful world, you attach yourself to this world and you wanna do this and do that.

Well, then the next time you get sick, let's just use that as an example. How long is it going to take you to be healed, truly healed from that sickness? You're not gonna receive his abundant blessings because you chose to not follow his commandments. You have chose to do it your own way.

You chose not to be a steward of everything he's given you. And that in and of itself is a sin. Yeah, I'm really on that track.

I know I speak of myself, folks, quite a bit, excuse me, but it does help to speak about what's going on. And I do get those dang headaches. I had one last night, only lasted 10 hours, but less than a couple of days or a full day.

But I know what you mean. It's almost like I'm still looking for that outside solution, that outside magic that's gonna help cure my headaches. Going back to, why did I get that dang headache? And there's so many things that go into play to cause a headache.

It could be different each time. So I'm still playing with it. And I'm reaching out to God and saying, hey, what is it? What is this damn sin? I'm ready.

I'm ready to let it go. I'm ready to repent. And it gets frustrating.

Well, it's frustrating because I remember, we're gonna get into this. We haven't talked about it. I'll just stop.

There's an intersection of life that things take place. He has to prepare you for what he's going to do. And then he has to prepare what he's going to do to give to you.

Now, he's already, by scripture said, I have given you everything even before you ask. So it's setting there in an inventoriable pool of things that you have to draw down to earth. But in order to do that, and that's called manifestation, in order to do that, you have to be properly aligned to receive it.

And when you're properly aligned to receive it, that's when it's gonna come. Oh my gosh. I can't believe this is what I've been thinking, Jim.

And you're verifying this. So there's an intersection in our life that it is our preparedness, our preparedness that intersects with God's readiness that he sees that you're trustworthy. And he's going to say, I am now going to allow you to get what I've already provided to you because you're gonna act in the manner by which you need to act to receive them.

Perfect. Wow. Thank you.

I'm glad I asked questions. Thank you so much. Anything else, guys? Sure? Okay.

All right, guys. Enjoy your day, family and friends. Make sure that you love on your mom.

Thanks, Jeff. She needs every bit of it. And if your mom is gone like mine, find somebody else.

Find somebody else. They always enjoy that. All right, guys.

I will see you guys on Tuesday. Thank you. Love you guys.

Bye. Have a good one.