

Nadav's Fast Burn and Ezekiel's Slow Boil

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Shabbat Shalom! I know we are on another week of virtual lockdown, depending on what we do, but the upside of that is we have plenty of time to study the Word. We've got plenty of time for prayer. I want to bring you again the Torah portion this week, but I also want to keep pulling those threads of Ezekiel and his prophecy about the 10th of Tevet and the siege of Jerusalem that began then. I want to add a little bit of speculation, don't write it down, don't say that I set a date or anything like that, but I do want to give you a paradigm from that prophecy. If we look at that paradigm, you are going to see that there is maybe an intentional ambiguity in that prophecy. Not necessarily in the prophecy itself, but in the chronicles of it.

In 2 Kings that speaks about the siege of Jerusalem and what happens on what date, and if we look at those dates going back to the 7th of January of this year, which was the 10th of Tevet on the Hebrew calendar, and we can just project out from that date certain dates that would coincide with the siege of Jerusalem and Ezekiel's prophecy, we might have some dates to watch for in the future. And that intentional ambiguity, I think it's intentional, it is ambiguous, because you can read it this way and it is many months, and you can read it that way, and it is that many months. But we will look at it either way. Because either way we look at it, the dates that it falls on as we project out on the 7th of January, or the 10th of Tevet 2020, both of those dates, whether you are calculating out 18 months or whether you're calculating out the 30 months, they are very significant dates in terms of the history of Israel. Helpfully we will have some time to do that.

But before we get to that point, before we start looking at the more prophetic aspect, we need to look at this week's Torah portion because everything is established on the Torah portion. In fact, there is going to be repetition. If we do start projecting out those dates from the 10th of Tevet, you are going to see a repetition of the Torah portion *Balak*. If you don't know what the Torah portions are, I'll put it in the chat box there for you. *Balak*, you can look that up. And you can read that Torah portion. There is a great resource out there if you are unfamiliar with the Torah portions, and you don't know really what I am talking about when I say that or when I say the word *parasha*; there is a great website called *Hebrew4Christians*. And it has a chronological list of the Torah portion readings with their corresponding readings from the Prophets, and then a suggested reading from the New Testament so that you can see that continuity.

The Torah portion, which this week is *Shemini*, means eighth. And even if you don't know what a Torah portion is right now, you have to know that's important. When you hear the word "eighth" in Scripture, you know that the numbers in Scripture, they mean things. You don't even have to understand everything about numbers in Scripture to know that the number three represents resurrection; it's new life. So, you already have a working knowledge, but we can make it more specific. Right now, maybe the only thing you are associating with the eighth day is the circumcision. Which, yes, it's important. And I think you are going to see the circumcision as we go through the lesson: the circumcision of the heart, the circumcision of the spirit, and what that actually symbolizes.

Because I don't know that traditionally we have looked at a circumcision of the heart as something connected to the book of Leviticus. We tend to think of Leviticus as, oh my goodness, these bone-dry rules and regulations, and all these dead sacrifices and the blood spatters. Hey, it is more exciting than

you think. In fact, each book of the Bible we get to, I say “That’s my favorite book,” but I think Leviticus pretty well tops out there.

But your readings, if you want to have your Bible open, and just scan through the contents of *Shemini*, which means eighth, it is going to be Leviticus 9:1-11:47. And then the reading from the Prophets is 2 Samuel 6:1-7:17. If we can understand what happened to Nadav, or Nadab, in the Torah portion, then we can understand what happens to Uzzah when they are bringing the ark of the covenant up to Jerusalem. They are having this great praise and worship service, and all of a sudden, this wonderful, ecstatic praise and worship service is interrupted by heavenly fire and a sudden death. And we say, you know, how could it possibly be that we would be praising and worshiping and having this wonderful feeling of the spirit coming down?

Well, that is just the message. We need to be really careful when we go into these realms of holiness, that in the midst of our ecstasy, that we are not also caught up in disobedience because those two things don’t go together. We are going to look at this as a pattern and as an example. The Psalm for the week is 128. And if I had to pick one *Brit Chadashah* portion, it would be the letter to the Hebrews chapter 10, the complete chapter. The whole book of Hebrews actually, but chapter 10, I think, is going to be very specific to our topics. What I like to tell people is if you want to understand what you are reading in the New Testament, the *Brit Chadashah*, then you need that wonderful ease of reading the first five books of the Bible, the books of the Torah. Because you can key back and forth topically, or thematically, we might say, whatever you are reading in the New Testament, it has its basis in the first five books of the Bible in the Torah. The Prophets will expand and expound upon it.

If you want to do this comparison, I would invite you, and please don’t go buy this book on Shabbat, alright? I do want to show it to you though, because I have gotten a lot of emails and messages this week. This isn’t even a good copy; this a bad copy. You can see the title of it: *The Seven Abominations of the Wicked Lamp*, but the reason I am showing it to you, because I have gotten questions about the Torah portions this week. Some of you are not familiar with them. In the back of this workbook is something I always encourage my students to do. In the appendix, I have a list of all the Torah portions, where you can find them, and I have room here for you to make bullet points on each of these Torah portions and to summarize the contents of that Torah portion.

If I were going to summarize *Shemini*, this week’s Torah portion, which means “eighth,” I would summarize it as the glory, the dietary laws are in there, the requirements of holiness, and the theme of the eighth. That is how it starts out, the eighth day, that’s why it’s named eighth. Usually, the title of the Torah portion has something to do with the first sentence. That is what this portion does. Once you have got this full set, once you have taken a year and filled it in, now you have got bullet points for all of the Torah portions. So, when you run across, let’s say, the eighth day, you run across something about the eighth day, maybe somewhere is Acts 7:8 or Luke chapter 1. You say, wait a minute, I have context for what I am reading here. Let me go back and refresh my memory in that Torah portion. Then it will help me understand what I am reading.

I want to understand dietary laws, for instance. Then if I am reading in Acts 10:1-11:18, which is all about Peter’s vision and how he is explaining it as it pertains to the Gentiles, you say, “Well where is the context for that? What exactly is that talking about?” Then I can go back to the Torah portion, *Shemini*, and it will tell me about the dietary laws and why it is important for me to know about the dietary laws. And, in fact, if you would like more information about the dietary laws, there is a great BEKY book out there. It is entitled *Peter’s Vision: Beacon or Bacon?* I will type the name of the series in there and you

can look for it. If you are not real clear on those dietary laws, it is a great read and it's easy to read. So that is just an overview of how you would go through there.

Let's go to Leviticus 9:22. Let's take a look at this idea of holiness. It says:

Then Aaron lifted up his hands toward the people and blessed them. And he stepped down after making the sin offering, and the burnt offering, and the peace offering.

That is key. There is a chronology here. Three things happened. We have a sin offering, we have a burnt offering, and we have a peace offering. Three different types of offerings. And by the way, each of those offerings represents some aspect of our faith. How we are walking in our faith. So once those offerings are offered first, it says:

Moses and Aaron went into the tent of meeting. When they came out and blessed the people the glory of the Lord appeared to all the people. Then the fire came out from before the Lord and consumed the burnt offering and the portions of fat on the altar. And when all the people saw it they shouted and they fell on their faces.

So, we have the fire coming out; we have the glory coming out. And if you think about it, this is what modern praise and worship services are all about. People want to see the glory. They want to feel the fire, they want to feel the spiritual ecstasy. We are not saying that is wrong because we have a precedent for it. But if we read it exactly as it is written, we've got to admit, that before we get the glory, before we get the fire, we are going to have to address our sin. We are going to have to address the burnt offering or the resurrection offering, the lifted-up offering, and the peace offerings. All right? That is why it is important to study Leviticus. To understand everything that those represent because they teach us about our daily walk with Messiah. And when those things are addressed, then the glory of the Lord appeared to all the people, then the fire came out. We are going to read what happens when you try to rush into that glory and you have not properly addressed the things that need to be done beforehand.

Now, I am going to back up just a little bit. I am not going to go through this whole lesson, because it is a whole lesson, but is important for you to know it. It's going back to the Torah portion *Ki Tisa*. Which, again, is about the tabernacle. And in that lesson, I take you through seven points. And in those seven points, what you realize is that the first day of Creation corresponds to when the tabernacle was erected. They both occurred in the first of the first month. And then as you take those seven, we call them "makings" or "doings." It is based on the Hebrew verb *asah*. The makings or the doings. For the seven makings or the doings, and we are talking about a specific text, we are not talking about in general, but where it is specifically using those words in Genesis 1, then we can look over at how the tabernacle, the *mishkan* was built, and it corresponds to those seven makings. So, what Elohim made on the seven day of creation, you also see the human beings making as the *mishkan*. And in that lesson, we talk about how He presented humankind with an opportunity to at least take that preliminary step back into the Garden. To try to recapture something that was lost when we were kicked out of the Garden.

Let's say we went through that whole lesson of the seven makings corresponding to one another, what that would bring us to in terms of the tabernacle is where we are this week, *Shemini*. The eighth day. And that is what it leads to. When we have the seven days of creation, well what comes after seven? Eight. I'm not really that good at math, but I'm pretty sure eight comes after seven. It is the same way

with the *mishkan*. They had seven days of inauguration. Seven days of preparation for what was going to happen next. But it is not until the eighth day that the fire falls and the glory comes down. Now we arrive at a Torah portion that somehow sees the dietary laws and the number eight as part of that whole theme. It is tying these additional ideas in there. And maybe there was also always a proto-prophecy embedded in those first seven. And that is what we want to look at. Remember, last week we talked about how this COVID-19 on the World Health Organization's log, it's a public document, and we saw where the COVID-19 virus was isolated on January 7th. Which is the 10th of Tevet, a significant date on the Hebrew calendar. And it is also interesting, no matter what the truth is, at this point I am not sure the truth really matters, that what matters is that people are sick and people are dying. You know, the whole world is kind of in an upside-down state right now. But whether they were actually using these wet markets, which is where the virus was contracted, whether they were actually doing it on purpose in a lab. At this point it's irrelevant, you're sick. But knowing that this is the language surrounding the virus, we realize that's one of the four altar judgments at least, at least, one of the four altar judgments.

The four altar judgments come from fire. There are four horns on the altar, four sides on the altar, and there are four altar judgments that Moses prophesies about. And then those four altar judgments are mentioned throughout the prophets and throughout the New Testament, especially in the book of Revelation. They are famine, which is hunger. Plague, which can include like a sickness that we have right now, like a pestilence. The sword, which can mean war, lack of peace, rebellions, uprisings, controversy, but the sword literally in Hebrew means "to make thirsty." Then the fourth one, which I think we can associate with this coronavirus, or if we look back at the previous viruses that have gone out, previous pestilences and so forth, you can see that there is overlap. It is rarely just one of these altar judgments at work. It is typically a combination of them. So, what we might see as a plague might also be the work of a wild beast. In this case maybe bats. Who knows?

From all the blood exchanges and how the blood of these animals has not been treated the way that the book of Leviticus tells us to treat the blood, even of animals, then it shouldn't be surprising we are seeing outbreaks of plague and wild beast. So, those two are working together. And at this point, the whole world has been awakened to the dangers of wild beasts. Simply because of the articles that are being published about "Where did this come from?" You know, people go wild trying to figure out was it manufactured, was it because of the wet markets? Well, we need to know those things so we can stop it if we can. But ultimately, you can waste a lot of your time chasing articles and news programs about it when maybe the bigger clue about it is found in Scripture. And once we figure out that these altar judgments come from the altar above, then maybe we will have more reverence and respect for what is above than we are going to have fear for what is below.

Each of those has other manifestations. Like if you look at the ten plagues of Egypt, they all came out of these four altar judgments in some way. And like I say, there is frequently overlap. Look for overlap. Especially in the realm of domino effect. But again, working together like a plague and wild beast. You can get a plague from a wild beast. You can even get it from a domestic beast. If you treat even domestic animals, clean animals such as cows, improperly, you can get something like a mad cow disease. If we are not handling our animals the way that Scripture tells us, then we should expect that eventually there will be consequences.

There are also symbolic meanings. If we look at the plague of the wild beasts, Paul gives us some insight. Remember in Acts 19:26 he fights with the craftsman's guild members who were making the silver idols of Diana in Ephesus. He starts cutting in their business. I would bet you they weren't nearly as invested in faith in Diana as they were faith in the money they were making by selling the idols of

Diana. And so, when Paul causes that economy to suffer based on preaching the Gospel, then they attack him and the people with him. Later he tells the Corinthians in 1 Corinthians 15:32, "I fought with wild beasts at Ephesus." So, in this idea of wild beasts, which we might think as wild animals running around attacking us, he says it could be human beings, too, who are acting with a beast like nature. And it is a symbol of economic power. When you mess with a certain power structure that is based on economics, then you have to understand that military is tied up into that, government is tied up into that, religion can frequently be tied up into those power structures. When you start messing with a power structure when people are losing power, and therefore money, then you might arouse the wild beast because it is based on an economic system.

You see that reflected in Revelation where it talks about the mark of the beast and the 666, and if you don't have the mark of the beast, then you can't buy or sell. And that has a much different meaning than what most books are telling you or movies. Again, if you go back to this workbook, it will lay that out for you very simply. Where you can see there is a foundation for this, Scripture has already covered this information, and it may not even apply to you. That is the good news. If you are watching this, it probably doesn't, I am going to bet. At any rate, we can see in Paul's explanation of wild beasts, that even the books of Daniel and John's Revelation, they both speak of kingdoms. And those kingdoms are represented by beasts.

So, when we get to the book of Revelation, and we see those kingdoms represented by wild beasts, we can see that the one number that does keep popping up is seven. That the judgments are coming in waves of sevens. Everything in Revelation is summarized in seven. Even as you are looking at the judgments. They may come in thirds and so forth, but the big number is going to be seven. How do we counteract these kingdoms of wild beasts? How do we counteract the king of Babylon? How do we counteract idolatry? It's going to be with seven. It's just simple. It really is.

So, let's look at the beasts. Leviticus 11:9 it says:

These you may eat whatever is in the water, all that have fins and scales.

If you find something with scales there is a 99.999 percent chance it has also got fins, but the reverse is not true. It can have fins, but it may not have scales.

Those in the water, in the seas or in the rivers, you may eat. But whatever is in the seas and in the rivers that does not have fins and scales among all the teeming life of the water and among all of the living creatures that are in the water, they are detestable things to you. And they should be abhorrent to you. You may not eat of their flesh and their carcasses you shall detest. Whatever in the water does not have fins and scales is abhorrent to you.

It is talking about to eat. It's not talking about abhorrent in itself because it is a living creature. As long as it is alive, it is not abhorrent. It is fulfilling its ecological function. It is maintaining the dignity of what it was created to do.

These moreover you shall detest among the birds. They are abhorrent, not to be eaten. The eagle and the vulture and the buzzard and the kite and the falcon and its kind. Every raven and its kind. And the ostrich, and the owl, and the seagull, and the hawk and its kind. And the little owl and the cormorant and the great owl and the white owl and the pelican and the carrion vulture and the stork, the heron and its kinds, and the hoopoe and the bat.

Ok, no bats, no bats at all.

All the winged insects that walk on all fours are detestable to you.

So, there is a list. There is more. That is one little section of it, but it points out for us the things that are food, if we are in covenant with the Holy one, the things that are food, and the things that are not food. And it is giving us easy ways to distinguish what is food and what is not food. And it is making a distinction. We know in the Garden we ate plants; we didn't eat animals. Every herb was given to us. Then we arrive after the flood; things have changed a lot. And so, with the Noahide Covenant, we have a minimum threshold set for human civilization. There is very minimal instruction. You don't get this detailed like we just read. I mean, Leviticus 11:9-20, that is detailed.

What we get in the instructions to Noah is much less detail. It is more of an instinctual moral code as it comes to how we deal with one another and how we deal with animals. But it is this minimum level of human morality. And what will we see? Mankind very quickly violates even these basic tenets of morality. Like one of them, you don't tear the limb from a living animal and eat it. What do people do? That is exactly what they do. You see people throwing these crabs and lobsters into a boiling pot alive. You see them drinking blood out of a living animal. Well that was basic, and you couldn't even do that.

Now we arrive at Sinai, now he has called a people out of Egypt. He has called them out of the realm of death. Now we get many more details in this code of holiness. He says, ok I am going to make a covenant with you as a special people. We have got to work on these other people who are out here drinking blood and eating creepy things that just aren't good for you spiritually. So, at Sinai, He establishes a higher code in terms of details. Now, I think we said last week, Noah already knew the difference between a clean and an unclean animal, at least in terms of sacrifice. Whether he knew that in terms of what to eat and what not to eat, I don't know that we have that in detail. But he did know the difference already. And there were seven pairs brought of the clean animals.

But at Sinai, we get the long list of instructions that are going to be given to Moses to pass on to the Israelites. And this is why it is important, I think, to see how the parallel structure is within the text of The Creation chapter 1 and the construction of the *mishkan*. This glorious *mishkan* out in the wilderness. Because there are going to be natural boundaries set into place at The Creation, and if those boundaries aren't set in the exact order they are set, then everything collapses. That is why a lot of people, I like for them to memorize when we are doing Workbook 1, memorize what was created on each of the seven days of creation. Because if you are not sure of the order of things, you might try to place the sun and the moon and the stars on the first day of creation, which is where they should not be. Prior to the sun, the moon and the stars which were created on the fourth day, you realize there were plants on the third day.

You say, well how could there be plants if there was not sun? Good question. But there was already light. That is what you need to understand. From the first day, there was a celestial light that the plants could thrive under. And so, the sun, the moon, and the stars are only secondary to that idea. And that forces us to think in terms of the Spirit preceding the natural world. That the natural world is not all there is. There was something that preceded it. So, we look at this *mishkan*, this glorious *mishkan*, and we realize, oh man, the precedent for that was way back in Genesis chapter 1.

And it is with this *mishkan* that we are beginning to learn about the natural order and boundaries that were from the beginning. The things that we lost through sin, the things that we lost through robbery and violence, and trying to make ourselves out to be god and building towers, and these vain imaginations, all the things we thought we could and should do, now is a chance to put things back into the natural order. Ok, if He is preparing us to go back into the Garden, then let me read this job description here that describes people who are fit to live in the Garden. So, Israel, Moses teaches them these instructions. And what do they do? They do the same thing that we did with the Noahide Covenant. They violate it. They violate it badly. So, let's go to Leviticus 9:1

Now it came about on the eighth day.

The *mishkan*, the tabernacle has been set up for seven days in a row. Nothing happens. You can imagine what Aaron and his sons and Moses were feeling like. We're coming out here every day and nothing is happening! We are going through the motions and nothing is happening. Why isn't anything happening? Where is the glory? Have we been bad again? But it says

It came about on the eighth day that Moses called Aaron and his sons and the elders of Israel and he said to Aaron, "Take for yourself a calf, a bull for a sin offering, and a ram for a bunt offering, both without defect. And offer them before the Lord. Then to the sons of Israel you shall speak saying: 'Take a male goat for a sin offering, and a calf and a lamb—both one year old without defect—for a burnt offering, and an ox and a ram for a peace offerings to sacrifice before the Lord and a grain offering mixed with oil.'"

Now oil is *shemen* in Hebrew. And eighth is *shemini*. So, there is a certain anointing that is going to fall on the eighth day. He says:

For today the Lord will appear to you. So, they took what Moses had commanded to the front of the tent of meeting and the whole congregation came near and stood before the Lord. Moses said, "This is the thing which the Lord has commanded you to do that the glory of the Lord may appear to you."

And that is the secret. You say, well, why aren't we seeing the glory? Or we might feel like we are experiencing the glory, and then it is gone really fast. What's happening? Why can't we experience the glory the same way they did in the *mishkan*? Or the same way that they did in the *mikdash*, or the temple? Well Moses just told us why we're not seeing it and experiencing it in exactly the same way. He says this is the thing that the Lord has **commanded** you to do. There is so little obedience in the world. And Moses is saying the glory is conditional upon obedience. Now notice he is not having a salvation conversation here, they are already saved, that's a given. They are out of Egypt. And maybe that is why we are having so much trouble. We are stuck in salvation conversations when Moses is saying let's get beyond that. Let's get what the Lord has commanded us to do so that His glory can appear to us. It can't just be a handful of people. It says all of them. He's going to appear to all of you. What does that tell you? They all need to be obedient if they want to experience the glory.

We go back to The Creation, and we look at our pattern there. At the conclusion of the sixth day, all the work is done, all the preparation work is done, and it's at that point it says Elohim rests. And He sets another boundary. Each day had its own boundaries. Each day has its own separations. Separating light and darkness, separating water from water, separating the dry land from the earth, separating the seasons and the feast days, the *moedim* on the fourth day, separating the water creatures from the air

creatures on the fifth day, separating the beast from the man on the sixth day. Each one of those has its separation.

By the way, when you see separation language, then you know you are listening to a priestly context. You can readily kingly or royal language, you can read prophetic language, but when you are reading priestly language, you will see a lot of separation words. And so, what we see here again is another separation. Six days. A separation and then the seventh day is declared holy. There is a boundary set around this seventh day that does not exist around the other six. It has its own boundary known as holiness. What does that tell us? All the work was complete at the end of the sixth day; nothing was added on the seventh day. You were simply supposed to rest in what had already been created. The message to Adam: you cannot add to that which is divine, you cannot be the creator. Everything you have to work with, Adam, is already created. Everything you have to work with, Eve, is already created. You can't add anything to that word. Your work is going to start on the eighth day.

But so that you humans never mistake yourselves with that which is divine, so that you never mistake your will, which is not holy, with my will, which is holy, I am setting these things in place so that you cannot begin your work until the eighth day. Because there is always going to be a difference between divine creativity and human creativity. And the message to Adam and Eve is I want you to guard this boundary. You are going to have to know the difference between My Creation and your creation, what you can do with that. And that was the problem that kept cropping up. Especially if we go back to Babylon. There is going to be the sense of "We can be divine. We can build this tower," and so forth. And what did they do? They confused the boundary.

The Father says, never confuse yourself. You are in My image, but you are not Me. Huge difference. One little boundary, huge difference. So, when we rest on the Sabbath, the message we are telling the world, we are reminding the world not to confuse its work with being God. Not to confuse human creativity with Elohim's creativity. They are not the same. All we could ever do is build on and let Him teach us how to build on that which He had already established. And the way that He set that up so that we would never confuse it, so that we would understand that our mission does not begin until the eighth day. Our work does not begin until the eighth day. Adam is created, the seventh day comes in and is sanctified as holy; all Adam can do is rest. If Adam starts trying to work on the seventh day, he is trying to add to the work of The Creator. And that is, time after time, especially Paul in the *Brit Chadashah*, he is like, "What can you add to your salvation? What do you think you can add?" Nothing.

But you do have to go to work on the eighth day. That seems to be the message that some of our brothers and sisters have missed. Don't confuse your salvation as something self-made, but in terms of working for your Creator, for letting yourself be taught according to that which he has already established. Yes. But what stands between you and your Creator's work? Your creativity and His Creativity is the seventh day. And you don't violate that boundary. You don't work on the seventh day. Don't do it. Unless you are in a life preserving occupation, you don't do commerce; you don't do work on the Shabbat. Because if you are doing that, you are telling the world you are divine, you're god, I created this world. And no, you didn't. Your work starts on the eighth day.

How do we attain holiness? We protect the divine boundaries. If we can't protect the boundaries, if we didn't protect the serpent from coming in and teaching something different, then we get kicked out. Alright? We can't stay in that boundary because that boundary is holy, and it would kill us to stay in there. You say, well, we are already dying. Yes, but we have hope in resurrection. We really only had three commandments in the Garden. Work it, which remember it translates to worship also, which we

would associate with the seventh day. We guard it, we protect it, which also means protecting the boundary of the seventh day so that we will know our place in the universe. And thirdly, do not eat. Now that is the tough one. People like both work and worship. They love it. It's enjoyable. The guarding part; less enjoyable, especially when you are talking about Shabbat and there is a big sale on Shabbat, and it's the once a year big Shabbat sale right? Then it becomes a little bit harder to guard the boundaries of Shabbat.

But when you get into "Do not eat," you have got a war on your hands. And so that is the same thing that happened in the Garden. When people heard do not eat and they did, we still fight that battle today. When we are trying to follow what the Word says, and we don't eat that, but our friends say we're free to eat that now. And there we go. We have got the battle started. In fact, Israel is told don't even prepare food on this day. Only prepare on the six days ahead and then enjoy it on the seventh day. You don't turn on the oven, you don't turn on the stove, you don't go out to the garden and get you a crate full of taters and apples or whatever it is. No. You have got six days to do that. And so, you enjoy those things on the seventh day because you are not God. And that is easy. If you just put it that way, isn't that easy to deal with? If people ask you why don't you do this on the seventh day you, just say "I am not God, that's why. My workday starts on the eighth day." Which to us would be Sunday.

Here is something that Rabbi Jonathan Sacks wrote. And I thought it was really wonderful. He has so many quotable quotes. He says [in *Covenant and Conversation: Vayikra*],

When the first two human beings ate of the forbidden fruit, the essential harmony between man and nature was broken. Humanity lost its innocence. For the first time, nature (the world we find) and culture (the world we make) came into conflict. The result was paradise lost.

Culture is the world that we do make for ourselves. And so, you have probably been watching the news. If we know that a lot of these viruses are coming out of the wet markets where animals are not being treated according to the rules of this Torah portion, because it is a cultural thing, it is a world that has been made by a particular culture, then you are not just going to walk in there and say shut this all down. You are fighting a man-made culture. You are fighting man as god. Man who believes he has the power to set the new rules for himself according to what is eaten and how it is treated. And so, when we go back and we start respecting the world that we found that was prepared for us, then we will start coming into conflict with culture.

It may not be food, but it frequently is food. If you are trying to eat a clean diet, if you are just trying to bring the things into the tabernacle that are approved in the Word, then you probably even come into conflict with your believing friends who have a culture of something different. But it is man-made. It is not supported by Scripture. And again, if you go to those BEKY books, Dr. Robin Gould has got some great booklets that show you how to handle these issues of clean eating with other believers who might not think that applies to them. It is worth a few bucks, but not on Shabbat, to seek that out.

But there is also this tradition, and this is wonderful, well, it wasn't for Adam and Eve. But there is this tradition that when Adam and Eve were sent from the Garden, they were given an extra day. And they say that extra day they were given was a Shabbat. And that at the end, something they had always enjoyed, something they had always taken for granted, began to fade. And that something was the celestial light. Remember the light from the first day of Creation? The plants were already growing from that light. Not by the light of the sun and the moon and the stars. That was the fourth day. And

so, as the Shabbat is going out, the light starts fading for them for the first time. And they were very frightened.

Imagine when you were a kid, when the lights went completely out, and you weren't sure what was out there. Imagine how terrifying how that would have been to them. It was fine for there to be sun, moon and stars, that sort of day and night, but for the celestial light to fade was a completely new experience. So, they were terrified. And the tradition it was at that point Elohim comes in and teaches them how to make fire by striking two stones together so that they wouldn't be afraid of the darkness. They had to now go into this fallen world. A nature of separation from the Presence that they had enjoyed, but from then on, they could make a natural fire even though they wouldn't have the benefit of the celestial light of the celestial fire.

That particular Jewish tradition is embedded into discussions about the ceremony called *Havdalah*; some of you may do *Havdalah*, and you do it at the end of Shabbat. You light a candle, you smell some sweet spices to remind you how wonderful the Shabbat was, you make a blessing over a glass of wine or grape juice, and what do you do? You put the light of the candle out in the grape juice and that marks a distinction for you. Now you can go on about your eighth day. Now you can go on about your human creativity, and you won't be tempted to confused your creativity with that which is divine. You say from here on out I am going to be creative. I am going to do. I am going to work. I am going to guard, but it is going to be according to the way that He has taught me. Not according to my own rules, but according to how He is teaching me to make light in the earth.

And so, on Shabbat, we celebrate the celestial light. But on the eighth day, we celebrate this gift of light that we can make in the Kingdom. Yeshua used that analogy, He says "I am The Light of The World" and He says then "You are the light of the world." If you have the Word in you, then you can be the light of the world in the Kingdom. What we make from that gift of light, again, it's a gift of good gold that we can give back to The Creator of the most holy light. And if you say, well, that is a crazy tradition. Look at Revelation 21:21. It says:

The twelve gates were twelve pearls, and each one of the gates was a single pearl. And the street of the city was pure gold like transparent glass.

Pure gold. Remember inside the Garden of Eden it says there was good gold, which we know is a prophecy of people. We covered that the week before last. He says:

I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory (the *kavod*) of God has illumined it and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the day time for there will be no night there.

But there is still a day time. See how it is like The Creation?

Its gates will never be closed. And they will bring the glory and the honor of the nations into it. And nothing unclean and no one who practices abomination and lying shall ever come into it but only those who's names are written in the Lamb's book of life.

So, is it still important in the book of Revelation for you to know the difference of what is clean and unclean? What is abominable and what is not abominable? To know what is true and what is not true?

Yes. It is still important. There are no idle words. We can see that the goal is to get back to that Garden condition to where we can enjoy the celestial light and not have to rely on the natural light. You know, it says the glory, the *kavod* of God has illumined it. That is exactly what happens in our *mishkan* in this Torah portion. This supernatural, celestial fire comes down and illuminates everything. That is what He is giving us, a taste of what we are going back to. He says the temple, you don't need a temple. Because the whole point was for you to be able to walk with Him, to walk in his glory once again. It says the nations will walk by its light. There is a restoration. The kings of the earth will bring their glory into it.

So, again, it is the light we make on the eighth day. It is the light He makes up through the seventh day. That is what is important. So, if you see the nations and the kings of the earth bringing their glory and their honor into the Holy City at that time, it tells us that they have figured out they are not god or monkeys or whatever ever it is they believe they are other than made in the image of Elohim and made to keep His commandments. To obey Him so that His glory can come down. Because if you can't obey him, how will His glory come? That is the pattern that Moses gave us. You do what He has commanded, His glory will come down, and He will dwell among you. And it is interesting there it says the gates will never be closed. It's not like the Garden of Eden where the gates closed behind them. There is no question at this point that they know how to behave responsibly with the holy boundaries.

So, with the tabernacle we have the same pattern. Seven days had to be completed so that the glory could descend upon it. That glory descended with obedience. Like Moses said, you've done what He commanded, now the glory is going to come down. There has to be agreement between the two of us. In the seven days, the natural world was created and crowned with the holiness of Shabbat. We cannot add anything to those seven days, but we can do what He has prepared for us to do beginning with the eighth day. That is when we have the sign of the covenant in the flesh, the circumcision.

When an Israelite boy was circumcised, that was a message that this child is going to be brought up in the commandments. He is going to be able to differentiate between what is out in the world, those who don't know how to respect boundaries, those who don't know how to preserve boundaries and holiness, those who don't know how to eat, he is keeping that covenant as a sign that he **does** know the difference between the seventh day and the eighth day. And so the eighth day is seen as the human counterpart to the first day of divine Creation. He starts His work on the first day; we start our work on the eighth day.

We've got this little miniature universe that is being erected in the tabernacle. And Adonai is showing them there is no reason to be afraid of the darkness. He says you don't even have to rub two sticks or two stones together in the *mishkan*. If you will obey Me, then you will always have this light of the celestial fire. That light will always be on the altar for you. And I am going to teach you how to make light in the earth. Moses is going to teach you My statutes and My commandments. His fire and his glory come down to the altar. He is showing them how does the fire and the glory come down? Through holiness. Knowing what his boundaries are, respecting his boundaries, obeying his boundaries, and then the glory and the fire come down.

They had to be able to let Elohim be their heavy presence. Remember glory, *kavod*, is *kaved*, which is heavy. And that is why we associate it with this COVID virus. It's the same Hebrew root letters. And the liver, remember Pharaoh's livered heart, his hard heart, and ironically, the month of Tevet when this coronavirus or COVID-19 was isolated, COVID, *kaved*, it's the liver. Its associated with the heaviness of the liver that went on the altar. So, these livers and these kidneys had to go on the altar in obedience before the glory or the *kavod* would come down. So, we have to decide that Elohim is the heavy in this

agreement and in this relationship. We don't get to make up our own rules. We get to be creative with His rules and to build on what He is teaching us to do by commandment.

If we are going to prepare for the Garden, it even means respecting the Father's divine instructions on what to eat, what not to eat, how to prepare it, when to prepare it. It is not always logical, but it is holy. That is something you can tell people. Eating according to the Bible isn't supposed to be logical. It is supposed to be holy. It is not supposed to be something understood by human philosophy or human understanding. It is supposed to be engaged with faith. Because if it is based on philosophy, or science, or logic and reason, how could it possibly be faith? So, let's look at Leviticus 11:44. I want you to look at twelve things. I am going to give you some twin passages. Leviticus 11:44. Listen for separation words and holy words. He says:

For I am the Lord your God; consecrate yourselves therefore and be holy, because I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. **For I am the Lord who brought you up from the land of Egypt** to be your God; thus, you shall be holy, for I am holy.

Basically, He says, because that is why. I brought you out of the realm of death. I brought you out of the land of Egypt. That is why I am giving you these dietary laws. He didn't give them the dietary laws in Egypt. He gave them the dietary laws when He got them out of that realm of dead things. Once He brings you out of the realm of dead things, He says now I am going to teach you holiness. And He says:

This is the law regarding the animal and the bird and every living thing that moves in the waters and everything that swarms on the earth. To make a distinction (*lehavdil*—to separate, that is what *Havdalah* means) between the unclean and the clean and between the edible creature and the creature which is not to be eaten.

Remember, only three rules in the Garden. Work or worship, guard, and do not eat. These things you can eat. These things you cannot eat. Now, that passage you heard holy, holy, consecrate, consecrate is the same Hebrew word *kadash*. Consecrate, holy, holy, holy, holy. Five holies. And a *lehavdil*, a separation. Now let's look at Leviticus 20:24:

Moreover, you shall not follow the customs of **the nation which I will drive out before you**. For they did all these things and therefore I have abhorred them. Hence, I have said to you, "You are to possess their land, and I Myself will give it to you to possess it, a land flowing with milk and honey." I am the Lord your God who has **separated you from the peoples**.

Okay, He said the same thing here in a different way. Back in the other passage Adonai says I am the Lord who brought you up out of the land of Egypt to be your God thus you should be holy. I took you out of the realm of death, I'm holy, so this is why I want you to eat this way. Now in the second passage where He is talking about the foods, he says it's because I am the Lord your God who has separated you from the peoples. The things that they ate are not the things I want you to eat. He says you are therefore to make distinction between the clean animal and the unclean. Why? Why do you have to do that? Why do you have to go into Kroger or wherever and read the label and make sure there is nothing in there that is creepy crawly or something that is in His abhorrent list? You have to do that because He separated you from the peoples. It's that simple. You have to do that because He is holy. This is why you have to make a distinction between the clean animal and the unclean, because I have separated you from the peoples.

Between the unclean bird and the clean and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground which I have separated for you as unclean. Thus, you are to be holy to Me for I the Lord am Holy and I have set you apart from the peoples to be mine.

So, He repeats himself. Separation, make a distinction, separated for you, I have set you apart. Right? You hear those additional separations in this twin passage. And then he says thus you are to be holy for I am holy. That is two more holies. So now we have all the reasons in the world we need to make a distinction between a clean and an unclean animal that we would consider food. The root word *kadash* for holy is used seven times in those two passages and some form of the word *lehavdil* for separate or to make distinct is used five times. So, there are seven holies and five separations mandated to twelve tribes. Seven plus five is still twelve. And what does this do? It teaches Israel how to be holy to their Creator, to make the distinction, to guard the boundaries, and so that they can distinguish between what they teach themselves about food and what Elohim has taught them about food through his Word.

And the animals that are not permitted to us, the lack distinction. For instance, amphibians, are they water creatures or are they land creatures? There is no distinction; they are a little confused. Same thing with the creature that don't have fins and scales. It is a mixed message. Like a whale can be a mammal - it doesn't have the scales. Our land animals tend to be predators, and a pig, it sends a mixed message. On the outside it has the cloven hoof, so on the outside it looks all holy, but it is a hypocrite because inside it does not have the extra stomachs. It is not a ruminant. It is not going to chew the cud. And so again, a great message to us. Don't be a hypocrite. Don't try to look holy on the outside when you are not holy on the inside. And again, it is not logic. Holiness is illogical. But it does require faith in the Creator.

If we look at Peter's vision of what is clean and what's unclean and how those animals are all mixed in there together, he is showing us a picture of a greater plan. Of how the kings and the nations of the earth can be taught to bring their glory into the Holy City. That book *Peter's Vision: Beacon or Bacon?*, it is worth it to go through it. She has even got a great chart at the back of the book if you are not familiar with those types of animals that are kosher or clean or holy for us to eat.

How we leave Babylon is through holiness. How we left Egypt was through a divine miracle salvation. But how we are going to leave Babylon, you can't have read Revelation and not get this by the way. How you are going to leave Babylon is through your holiness. Doing what Moses commanded you to do. Obeying the Word. That is how holiness is attained. Through progressive obedience. Letting Him teach you His Word. This is a message to a saved people. Leviticus is not a message to an unsaved people. It's to a saved people. Now that they have escaped this realm where Pharaoh worships himself and his own will and his servants who worship him, now they are going to have to learn how to serve a true Creator. They are going to have to reestablish holiness in the camp in order to understand the light that would guide the way back to the Garden.

So, the *mishkan* was that little opportunity to start practicing. It was Garden practice. And then something happens that just ruins the glory of the day. At least for Aaron and Moses. We know that Nadab and Abihu got caught up in a spiritual ecstasy. They put incense on their censers and thought they would go into the Holy Place and experience that spiritual ecstasy. And you say well that is not a bad thing to want to be close to the presence of Elohim, but it was a mistake. It was their father Aaron who was supposed to offer the incense in the Holy Place and they rushed out ahead of him. You say,

well, it was for a good purpose, you know, they really loved God and they really wanted to be close to Him.

Yes, but they were leaders. They were priests. They had a great obligation to know the rules and to abide by them and not to usurp their father's authority. And that is a mistake that goes all the way back to the Garden. If you think about it, when the serpent comes in and tells Eve if you eat this you will be wise like God, she might have thought, oh wow, to experience that spiritual ecstasy of wisdom. This has to be the right thing to do. It is going to make me more like Him. Doesn't Elohim say we are made in His image? And that subtle twisting and replacing obedience with that reaching for spiritual ecstasy before your time, out of time, we can confuse our will with Elohim's will. That is the seduction of the serpent. He wants you to confuse your will with Elohim's will.

That is what you see with the harlot riding the scarlet beast in Revelation. It is the same scenario. She is riding the beast of her own desire. She is wanting that spiritual ecstasy over obedience. And so, if you want to experience the *kavod*, the *kaved*, this heaviness of the glory, then it requires sacrifice. And what has to be sacrificed is your will; what you think is obedience. What you think is required. You have to replace what you think with what He thinks, and He didn't make it hard to figure out; He actually wrote it down in a book for us. So, even if your desired outcome is a spiritual one, it also has to be through obedience. Just like Eve, she wants more spiritual wisdom. Nadab, he wants to experience this ecstasy of the spirit world. But see, if it is prohibited in the Word and you know it, it will destroy your earthly vessel. You will experience that fire, but you won't be ready to experience it because it will find you in a state of disobedience. It is that heavy.

I mean, one of my favorite songs is that song, "Let the Weight of Your Glory Cover Me." Well you've got to really think about that song before you just start singing it. Remember, sacrifice preceded the glory. You need to think about is there anything that is unrepented in my life? Do I need to ask forgiveness? Do I have everything in order in my life before I go rushing into His presence or asking for His presence to cover me? You have to really think and consider your spiritual life and whether you have sacrificed for that relationship to even request that His glory cover you. Because if you are doing it without obedience, if you are doing what you know is wrong, and you are thinking I just want to be close to Him He will accept me anyway. Rethink that one.

Now if you are a child, if you don't know any better, I think He gives a lot of grace. And that is our prayer: May He please disregard our childishness. When we request things from Him that would kill us if He actually did what we asked Him to do. Some of the greatest acts of mercy are unanswered prayers. But leaders do have a higher accountability. So, when we might make these unwitting requests that as a Father, He knows better than to give us what we are asking for. The more you understand, the more accountability you have, and therefore the higher the danger zone. That if you make a mistake out of willful disobedience or mistaking your will for His in a position of authority, then the fire could break out on you. It doesn't mean you go to hell; it means your physical body could not stand in that place. And Nadab's name means "willingly eager." And we promote that in praise and worship, being willingly eager, but we also have to be willingly *responsible and obedient* to enter into His presence. Not to confuse our will with His will. There's an irreverence there. There is a presumptuousness there. And holiness means I know the boundaries and I observe the boundaries.

And the twin passage that comes in the Haftarah portion this week was from 2 Samuel. It is when they are bringing the ox cart, and they knew better than to put the Ark of the Covenant in an ox cart. It was especially forbidden, but the priests did it. And once they reach the threshing floor of Nakhon, the ox

stumbles, and Uzzah reaches out. Uzzah means power. But it is human power. He reaches out with human power to steady the ark and he is burned up just like Nadab was. And David becomes angry. Nakhon means truth. They reached the threshing floor truth. And we can run around and we can have our praise and worship services knowing we are living lives of disobedience, willful disobedience. Not childish. Not unwitting. We are living lives of *willful* disobedience. We are not repenting of our sins. We can rush around you with tambourines or electric guitars or whatever we want singing, "Let the Weight of Your Glory Cover Me," but that is probably the last thing you want to happen. But if we come with humility saying, "Father, forgive me." If we come with sacrifices of our self-will, if we come with offerings of peace, then I think, we are on a better track to experience his glory.

So, I am going to mention a few things. This is what I said at the beginning of the stream. Don't write this down as gospel or something. These are just some things I'm thinking about. And I am going to look some more at the dates probably over the next week or so. Remember *kavod* is glory, but it can also mean *kaved*, the liver. And last week's lesson we saw how Pharaoh got a livered heart; in other words, he got a hard heart. So, if your heart is hardened to Adonai, then there comes a certain point where He will harden your heart for you. He will give you exactly what you want: a livered heart, a hard heart. And so, there are two aspects. There is the glory, there is the divine presence and those that are going to be separated from it because they are too full of themselves. They are too heavy with their own glory. They are not like in Revelation where it says the kings and the nations will bring their glory into the Holy City. That is what He is looking for. Negate your own glory and whatever you have, whatever you can create in His image, bring that into it. Bring that back to him.

We know that this COVID was isolated on the 10th of Tevet, January 7th, 2020. And that is the fast of the 10th month because it is based on when the siege was initiated against Jerusalem by Nebuchadnezzar. Now, here is where it gets interesting. There are two interpretations of how long that siege lasted. One says it lasted eighteen months. And by the way, eighteen is a number of freedom. If something has had you imprisoned, quarantined, or whatever, then when we see the number eighteen it's freedom. That was actually the first book I wrote, "Standing with Israel", and it is based on that number eighteen and the examples of freedom. I have got in Spanish too! Showing you how it is a scriptural pattern. You can be held captive seventeen, but in the eighteenth you go free.

If the siege was eighteen months, there is one outcome. Other interpretations say it was 30 months. And there is some ambiguity in the Scripture, and the scholars believe it was because they are calculating two different ways. One with Nisan as the first of the months and then the other with Tishri, the seventh month, as being the first because it is talking about the rule of kings. And so, there is some disparity there, but I say, what if it is not a mistake? It's certainly not a mistake, but what if it is ambiguous on purpose? Because both of those dates are meaningful. And when we looked at Shabbat HaGadol, we looked at its twin that falls between Rosh Hashana, the Feast of Trumpets, and Yom Kippur, that is Shabbat Shuva. The Shabbat of Return. So, having these bookended calculations saying was it this one, was it this one, that is interesting.

Because if it is eighteen months of siege, then eighteen is a number of freedom. If we calculate out twelve months, one year, from the 10th of Tevet, this year it would actually fall on December 25th. So, if the destruction began on the 10th of Tevet which was January 7th this year, then a year out will be another day of destruction, which is December 25th. And then, again, if we add on. And by the way that Torah portion would be *Vayigash*, which is important in terms of Joseph drawing near to his brothers. If we calculate out the full eighteen months from January 7th, we come to June 20th, which would be 2021, which comes out to be the 10th of Tammuz, which is *parashat Balak*. If you calculate it out at thirty

months, again, it is falling on some weird fast days. And if you want to go look those up on the Hebrew calendar, you can. I am going to work on those this week. But it seems like no matter what you do with the start date of COVID-19, where it would end based on Ezekiel's prophecy, whether it is going to be the eighteen months or the thirty months, it is going to fall on significant dates in the Jewish calendar.

Let's go on to Ezekiel 24. We know that embedded in Ezekiel 24 is this prophecy of a boiling pot. If you want to, turn there and take a look and just scan down at the steps that Ezekiel prophesizes. We are supposed to understand that by first telling Ezekiel to put water in the pot before he starts adding the pieces, that Adonai is slowing down the siege. In other words, he doesn't want Jerusalem to fall in a day, in a month, or a year. He wants it to be a slow burn. Nadab and Abihu? Fast. They stepped straight into the glory and straight to their deaths. Same thing with Uzzah.

But with this siege of Jerusalem by Babylon, which is significant...remember we are talking about getting out of the uncleanness of Babylon. That is what affects this generation. The Gospel has pretty much been preached around the Earth. Most people have at least once heard a message of Salvation, but we are out here in Babylon. We are still out here in confusion with the Tree of the Knowledge of Good and Evil. And on any given day we are absorbing way more of Babylon than we are soaking of the Light out into that world. But we have, again, these four points. These four altar judgments. *Kavod*, it is either the glory or the hardened heart. These four altar judgments are going to come out of fire. From those four are going to come all the judgments. So, we have got a choice. We've got glory or *kavod* or we've got death. Which again is the livered heart. Ezekiel's prophecy is of a slow boil. I think you can even see that in terms of Pharaoh. Think of how long it took those ten plagues to run their cycle. It was a slow boil.

Ezekiel 24 describes several objects or things. He talks about the impending siege by Babylon. He talks about the fall and the exile of Jerusalem. But there are specific things; a metal pot, not an earthen pot. A metal pot can be salvaged. An earthen pot has to be broken. So, there is still hope for a metal pot that you could get the uncleanness if you passed it through the fire. You could get it out of there. He talks about water, which is making the siege last so long. It is a slow process of the altar judgments. He talks about wood. Putting the wood on the fire. He talks about the torches. He talks about the different cuts of the flesh. Both normal cuts and then the choicest of cuts. In other words, they all go in there together. So, no matter how rich and famous you were or how poor and infamous you were, you were going to boil in the same pot.

And then Ezekiel is told to *shefet* the pot. In other words, He says I want you to do these things in a distinct order. That water being the primary thing; slow this thing down. Slow down the heating. And then Adonai mentions something specific. He says the reason this is happening is because Jerusalem has left blood on a smooth rock. In other words, they have no shame over the blood that has been shed. It has become a culture. Remember culture is what we make. Nature is what we find, culture is what we make. They have made a morally accepted culture of despising life blood. So, look at our world around us. What are all the ways we are shedding life blood shamelessly? In other words, we have lost the ability to even be ashamed of the blood we are shedding.

Whether we are talking about abortion. Whether we are talking about people thinking it is ok for people to grab six thirty-round clips and walk into a public place and empty the clips and kill as many people as they possibly can and then kill themselves shamelessly. With no thought as to what this would do to the family or anyone left behind, much less, what their eternity would be like. There is no shame in the shedding of blood. And so, Adonai says, this is the problem, and this is why the judgment

is coming. You are not only shedding blood; you are not even ashamed of it. You are promoting it. You are proud of it. It is something you are proud of. So, these people that want to go out and gun down hundreds, they are proud of the ability to do that. They want to be famous that way. They want their name in the news even if they are dead. Now what kind of stupidity other than supernaturally-imposed could that be?

They have become stupid. That is what a livered heart does. It makes you thick and stupid when it comes to spiritual things. You have people marching for the right to shed blood. So that is the smooth rock. That is how the rabbis are interpreting that. They are not even trying to cover up the blood anymore. You know when you do your sin in secret, that is one thing, but when you are proud of it, when you want it in the news, Adonai says this is what is bringing on this destruction of Jerusalem. I am going to destroy your temple. Anything that is dear to you I am going to destroy.

He says arrange these bones in the fire in verse five. And this is seen as the blood and the bones of the martyrs. People who mourned for the blood that was shed. People who stood against the blood that was shed and then their own blood was added to that. People who have self-sacrificed for the sake of the Gospel, self-sacrificed for the Word. And again, that makes you think of the souls under the altar in Revelation who are saying, "How long O Lord until our blood is avenged in the earth?" How long can the earth continue shamelessly shedding blood? Verse 6 says put it cut-by-cut into an empty pot. Ezekiel puts the flesh and the bones in there, and then he takes it out one by one by one by one. The rabbis say this is the different groups of people who went out and surrendered during the siege. And what did they do? They went into captivity. They went into captivity. They went into captivity. The king and his soldiers tried to escape, and they were caught in the plains of Jericho. There was no escape. There was no place to go. Once the siege had started, there was no place to go.

Verse 10, Adonai says, "Pile up the fire. Now increase the heat on it." As time goes on, increase the heat. Because there is filth that I can only get to, there is this junk on your heart, I am only going to be able to purge it out if I really turn the heat up. What was the point of the siege? To cleanse the abominations out of them. What do you think it is going to take the world to realize that we don't treat animals this way? We don't put these things in our mouths. We don't mistake our special days for His days. That we don't work on Shabbat because we are not God. Our work starts on the eighth day. What is it going to take? Because these things are cultural. They have been ingrained for thousands of years. What will it take to get that filth out so He can clean up the pot? It is going to take a lot of fire.

Verse 12 describes how their power is going to weaken. And Adonai says in the process I am going to weaken their falsehood; their lies. The world is full of lies. There are cultures that think lying is an art form if it accomplishes the purpose. Again, there is no shame in lying, there is only shame in not doing it well. Verse 13 Adonai says it's because of your lewdness. And that Hebrew word there is *tamei*. Remember in Leviticus we were talking about what is clean and unclean. These things are an abomination for you, these things are unclean, they are not to be eaten. It is *tamei*. It is not ritually pure. You cannot do this in the Garden.

Adonai says it is because you have refused My holiness. I have taught you My ways of holiness and you refused it, so how can you be a light to the nations where they could even learn how to bring their glory and honor into the Holy City? You are out there doing just what they do. He says it is only My fury that is going to clean you up. That chapter is going to conclude with Ezekiel losing what is most precious to him. He says your most precious thing. I am going to take your wife. Your wife is going to die. This death is going to symbolize Jerusalem. And he says what I am not going to allow you to do as a sign of

what is coming, that I am going to take what is most precious from them. I am going to take their city. And I am going to take their Temple. He says I am not going to let you perform the mourning rituals, and mourning rituals are important in Scripture. And if you will remember, because he still had the holy oil on him, Aaron was not permitted to mourn Nadav and Abihu. And so, again, this idea of the fire, of people who are called to glory, but then think they can have disobedience and have their temple in the same city? No, you don't get to do that. Nadav and Abihu, they can have the glory and disobedience in the same location? No, you don't get to do that. And He says you are not going to even going to get perform your mourning rituals. You are not going to be able to grieve properly. Well, I pulled this article up on April 14th and it is by David Aaro on Fox News. It says:

Coronavirus may have spread from dead body. The news on possible infections from dead bodies comes as relatives of the deceased have been advised not to touch or kiss bodies of their loved ones, which has impacted funeral or death rituals in countries throughout the world.

This is why I pulled this quote up. He says I am going to take what is most precious to you, and you are not going to be able to mourn. You are not going to be able to go through those rituals. And that language is going to remind us of another case where people were not allowed to mourn. And again, if this may not sound familiar to you, we cover some of this stuff on our online classes. I think there is a little bit of it in *50,000 Degrees and Cloudy*, but it is an examination of the text that describes the death of Miriam. And the rabbinic reading of that text without some of the artificial breaks that we tend to put into a transaction where it says Miriam died and the community was without water. And they see it as one statement. That because Miriam was a prophetess, and that she led in praise and worship, it says all the women followed her. She was seen as a mother to the tribes. A leader. And that is what it says later, it says "I sent Moses, Aaron, and Miriam to lead you." To go before you. And she dies.

Even though we see with Aaron and Moses, the people were given thirty days to mourn for them, you don't see that with Miriam. Just that she died, she's buried, there's no water. The water is cut off when Miriam dies. The people start complaining that there is no water. And the way that the sages are reading that, it says that the people were not allowed to mourn properly. And when you are not allowed to mourn properly, it has adverse consequences. You start to act out in ways that you don't understand if you have not been allowed a proper mourning. Not just ritual, but recognition of what is happening to your soul. The separation of your soul from these other souls. So, instead of understanding that the people are grieving and they are not complaining exactly the same way as they have complained about other things, Moses gets upset. And Moses confuses his will with God's will. Moses calls them a bunch of rebels. In Numbers 20:10 it says:

Moses and Aaron gathered the assembly before the rock and he said to them, "Listen now you rebels, shall we bring forth water for you out of this rock."

So, number one, Moses confuses his will with the Father's will. His anger with the Father's anger. He gathers the assembly, which we know is a danger warning. When the first mention of the assembly is at the assembly of the golden calf, you see that word assembly, you better watch out. And then we see the seven assemblies in the beginning of Revelation. You better watch out, is the warning. So, Moses gathers the assembly. That is two usages of *kahal* for assembly. So, right there Moses should be thinking danger, danger, danger! And Moses says listen, you rebels. And that was not what the Father wanted to hear. Because it wasn't exactly accurate.

Moses calls them *ha-morim*, you rebels. The root word for rebel is in Miriam's name by the way. It is almost saying, "You followers of Miriam, you complainers." But in that root word, you hear *maror*, the same root word for *maror*, the bitter herbs of Passover. But also, *mor* for the frankincense and the myrrh. Specifically, myrrh which was an ancient burial spice. Our question is, was Moses acting in righteous anger and indignation when they complained about the water? At that point, he experienced a little bit of liver in his heart. There was a little bit of his own heaviness, and little bit of his own importance. You heard that in the reading, shall WE bring forth water for you out of this rock? Well they weren't going to bring forth any water. It was always just going to be the Holy One.

But remember, until the liver is put on the altar, the glory is not going to come down on the eighth day. We have to put aside self-will and quit making our self-will His will. Because we are not that heavy. We only think we are that heavy. We can't put self-will or spiritual ecstasy ahead of the Father because it is out of place and it is out of bounds. That is exactly what Moses is told. Adonai says, Moses, you did not sanctify My name as holy. You sanctified *your* name as holy. And that is what can happen. Sometimes we get an addiction to a spiritual ecstasy, and it will mask a spiritually hardened liver. Now in Moses' case, I would say this was a one-time deal. But that shows you how heavy a price he paid. It is important not to become angry and resentful in this process where we are learning obedience to His will. Because the people who will test us are the people.

It is not like Yeshua is going to knock on your front door and say, "Today is your test day." You have to understand that whoever knocks on your door could be your test today. And you can't become resentful of that. You can't become resentful of people; although it is very tempting to become resentful of the people when they test you day after day after day. And you think their only role in life is to prevent you from enjoying spiritual ecstasy in the glory. That is their role, to test you. Not to prevent you, but to test you and to show you areas where you need to change and say this was not the Father's will this was my self-will. The Father is not as angry about this as I am. The Father is not as offended over this as I am. I need to be careful and not confuse my anger with His. Because He has a lot of grace and mercy and it is best for Him to reach the end of that mercy wherever He wants to. Be more concerned about has He ever reached it, the end of it, with us when we knew better and rebelled?

Because, you see, it was actually Moses and Aaron who rebelled by not sanctifying His name as holy. They didn't do what He told them to do with the rock. The rock there is *selah*. Ironically, the smooth rock covered by shameless blood in Ezekiel's prophecy of the 10th of Tevet, *selah*. So, calling forth that water for Moses, it brought on a slow death. Where probably every day single day for the rest of his life, Moses thought about the consequences of substituting his will for the Father's. He didn't die like Nadav and Abihu; just crispy critters - like that. It was a slow boil just like Ezekiel is talking about because Moses did not sanctify the name as holy.

And people ask me, you know, why don't we see these great miracles of the apostles? Why don't we raise people from the dead anymore? Why don't we do this? Why don't we see the signs and the wonders? And maybe the answer is that the Father is protecting us from our own arrogance. Maybe if we started operating in that sort of power, one little mistake would kill us. Because we would be tempted to start substituting our own anger, our own rebellion, our own glory for the Father's. And it is an act of mercy. And He is going to restore those things in His time, but it is better not to have them and to use them sinfully and rebelliously. We have to be careful about the types of spiritual ecstasy we are craving and the conclusions that we draw about it.

But not declaring that period of mourning, not allowing the people to mourn for Miriam, we see that parallel. We can see it with Ezekiel: I am not going to allow you to mourn your wife. The same way with the people of Jerusalem, they are not going to be able to go through these periods of mourning because they are going to start dropping like flies under the siege. And we know it became pretty horrible. Under the siege, they even became cannibalistic. Talk about not performing a mourning ritual. The water-rock was actually the witness to self-deception in the case of Moses and Aaron. In the case of the Jerusalemites, the blood-rock was the witness.

So, we have got this slow boil of judgments that started on the 10th of Tevet according to the cycle. Now is this the cycle to end all cycles, or is this just the cycle to wake us up in our generation? We are not told because these prophecies do go in their cycles. The siege, it says, spanned three years of the king. Through the siege they had all four altar judgments. Remember Ezekiel's fire? The four altar judgments come through the fire. The plague, the sword, the famine or the hunger, and the wild beast. Those started burning Jerusalem from within, and there was no escape. If you tried to escape, you would be captured. And it is the result of shamelessness for our sin. For not mourning our sin. It says in Ezekiel 24:8:

For her blood is in her midst she placed it on the bare rock. She did not pour it on the ground to cover it with dust that it may cause wrath to come up and take vengeance. I have put her blood on the bare rock that it may not be covered.

Not covering the blood, which is respect for the blood and respect for the instructions concerning blood in His Word, rebelling against that and even taking pride in it. Being shameless and mournless over death. Shameless and mournless over sin. Adonai says I am going to judge it with fire, and it is going to cause the wrath to come up. So, we talk about the wrath of the Lamb. What is the Lamb upset about? He is upset that we are not upset about sin. And he says that we can tell that we are due the wrath because we will see cultures come to the place where they don't even mourn over death any more. It's just another story on the evening news. Oh, that's too bad, but we're not really upset about it. I would recommend you go back and look again at Ezekiel 24 and look at those contexts. Maybe work a little bit with the dates because you have to go back to 2 Kings and look at the progression of the siege of Jerusalem by Babylon. But here is what Ezekiel is told. Let's see. What verse is this? Starting with verse 15. It says:

The Word of the Lord came to me saying, "Son of man behold I am about to take from you the desire of your eyes with a blow but you shall not mourn and you shall not weep and your tears shall not come. Groan silently; make no mourning for the dead. Bind on your turban, put your shoes on your feet, do not cover your mustache and do not eat the bread of men."

In other words, nobody is going to be able to come over to your house and bring you food like is normally done in a mourning ritual for at least seven days. When you are in a state of mourning within Judaism, you don't prepare your own meals. People come over and they take care of that for you. He says, this quarantine is going to be to such an extent that when you lose the thing dearest to you, you are not going to be able to have people over to comfort you and bring you food and so forth. That word there for the blow that he is about to put on Ezekiel's wife, who remember is the sign of Jerusalem, is *magephah*. And it means a plague, a pestilence, a strike. And that is what He says, I am about to take from you the desire of your eyes with a blow, with a *magephah*. But you shall not mourn, you shall not weep, your tears shall not come. That is the plague, that is the pestilence. I am going to take what you desire with a plague. And you are not going to be able to mourn properly because this plague is a

warning of a slow burn. He has put the pot on the fire. He has put the water in the pot. He is putting the people in the pot because there is blood on a smooth rock.

We can't continue mingling. Holiness is separation. Distinction between clean and unclean. Distinction between what is abominable and not abominable. Distinction between Shabbat and the other six days of the week. Distinction of what the Creator has done, and what He teaches us to create beginning on the eighth day. He is not going to allow us to continue mingling all the lies that are going into the earth indefinitely. He is not going to allow the manipulations of power to go on indefinitely. He is not going to allow people of faith to continue devouring one another indefinitely. He is not going to allow us to continue shouting for glory when we are in shameless disobedience to His Word. He is not going to allow us to continue passing off our will and our emotions as His Will and His Emotions. He is not going to allow us to continue worshipping our own appetites, desires and intellect. I doubt He wants to hear one more, "God Bless America" by people unwilling to give Him the obedience of God.

If He is God, if He is Elohim, if He is the Creator of the universe, then serve Him. If not, then continue serving yourself and go ahead and jump in the pot. This plague, according to Ezekiel, could be the beginning of just a slow siege. There could be something significant at the end of eighteen months if you count from the 10th of Tevet, which was January 7th. And you would need to count by a Hebrew calendar, not Gregorian. Or it could be a thirty-month. Both could be simultaneously true. It might have been an intentional bookending.

There is a Psalm, 63. It is a Psalm of David. It says when he was in the wilderness of Judah:

O God, you are my God. I shall seek you earnestly. My soul thirsts for You.

Remember the sword is one of the altar judgments. It means to make thirsty. It makes you thirsty so you will seek Him earnestly.

My soul thirsts for You. My flesh yearns for You. In a dry and weary land where there is no water. Thus I have seen you in the sanctuary (the Holy Place--*bakodesh*) to see you in Your power (*uzkha*) and Your glory (*kavod*).

Remember Uzzah, who touched the ark? The Psalmist says, "I want to see **Your** power, *uzkha*," Yours. Not human power, Your power and Your glory, *u-kvodekka*, not mine. Remember the kings and the nations are going to bring their glory into the Holy City. They are not going to be the honor and glory vacuums that they are today. And if you look at humankind, that is basically what we are. Honor and glory sponges. Why aren't people listening to me? Why aren't people watching me? Why don't I feel important? And I think it goes back to: Quit "God Bless America" unless you are willing to obey Him and sacrifice your honor and your glory to Him.

Because Adonai says when Israel is in this dry place, that is the only way they are going to be able to recognize Your power and Your glory. And that is why He takes us to these dry places. He takes us to the wilderness to can build a *mishkan* so we will understand His honor and His glory. So He can prepare us and teach us His commandments, so when the time comes, He can lift us up into that glory and dwell with us forever. He wants to take us to that place where we are not in the wilderness saying, shall WE bring forth water for you? We have to treat His name as holy. And we have to be careful about running into the divine presence demanding things without bringing certain sacrifices of humility.

On this end I am going to do a little more research into those dates and see if we are on this particular cycle. I know that we end up on significant dates on the Jewish calendar in terms of the fall of Jerusalem. And if this is in a reverse, if this is a rectification, we know that Jerusalem, yes, has been exiled out there among the nations, they have been exiled out there among confusion. But He says "Come out of her, My people." Get out of that uncleanness. Quit absorbing the uncleanness of the world. Instead, you be a light to the world. And it could be that this siege is to release His people from the nations and to bring them back to one place rather than putting them under siege and exiling them.

What we have to do is examine ourselves and see if we have left any blood on a smooth rock. If we become callous to sin, if we become callous to blood, if we become callous to sanctification, holiness, if we have been running around looking for spiritual ecstasy when He wanted us to start with obedience. Because that takes a lot of humility. You don't feel much sometimes when you are obedient. But it is not about how you feel. It is about what is written. And if you are doing what is written, you are standing on a pretty solid rock because you don't have to make water come out of the rock. He is going to make the water come out of the rock for you. And what does Revelation say? "I will give him some of the hidden manna," the manna that is hidden inside the ark. I will give you some of that.

You and I are going to start teaching this Torah to the nations. We are going to start spreading the light to the nations instead of absorbing their junk. Stay the course. Don't be discouraged. If you are mourning over the sin you see around you in this world, then that is the good heart. We should be mourning over the blood on the smooth rock. We are going to continue in prayer for you guys. That you would be in health, that this pestilence would not come near your house, but again, don't neglect the Word at this time. If things go back to normal, which I have said, don't long for normal. It may never be normal again.

But if the pressure eases up, don't succumb to the temptation to replace the ground you have gained during this time in your prayer and your Bible study and let it dissipate out there in Babylon. You hang on to those boundaries of holiness that you have formed and are forming at this time. Don't turn loose of those. This is for a reason. For those who are holy, He says, go on being holy. For those who are clean, go on being clean. For those who are unclean, go on being unclean. But I think there is still hope. We've got this slow boil; it gives us time to proclaim His Word and His holiness. Don't ever be embarrassed or ashamed of eating kosher. Don't ever be embarrassed or ashamed of keeping His Shabbat. It is an honor. It is **His** honor and **His** glory for us to keep it. And to guard it and to not eat those things, but to eat these things. His Word is always honorable. It is never shameful.

Not ashamed! Don't be ashamed! Be blessed with his honor with His glory and trust me all that spiritual ecstasy we are longing for, that celestial light, it will return. We don't have to be scared of the dark.