

**To Liver Die at Passover**  
**The Strange Coincidence of COVID-19**  
**Transcript from April 11, 2020**  
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Remember, this week we don't have an assigned Torah portion because it is Passover week. So, I wanted to take some of those principles of the plagues and pair them with some prophecies. If you want the text, it is 1 Samuel chapters 4 and 5, 2 Kings 25: 1-21, and Ezekiel 24: 1-14. You have to go back a little bit in Ezekiel to get the context of what he is talking about, and you have to keep reading for more context. He is talking about the siege of Jerusalem. The reason I chose those texts is because they give us a precise GPS in terms of the siege of Jerusalem by the Babylonians.

I found an irony when I looked through the World Health Organization log. As I get to that slide, I can tell you how to find that link on the World Health Organization, so that you can see the exact date that this coronavirus or this COVID-19 virus is named. And you are going to see how it coincides with Ezekiel's prophecy. And, again, the actual event (date) of the beginning of the siege as it is described in 2 Kings 25. Because this is not a coincidence. It goes back to the 10<sup>th</sup> of Tevet. The 10<sup>th</sup> of Tevet was January 7<sup>th</sup>. So, we are actually a little over three months into this. That sets up a sequence of events; a cycle of prophecy. And the thing to remember about prophecy, you don't ask when prophecy is fulfilled. Sometimes you have to ask how many times and how many cycles a prophecy is fulfilled and how many other cycles of prophecy are intersecting at exactly the same time. And that is what can be confusing in trying to understand prophecy.

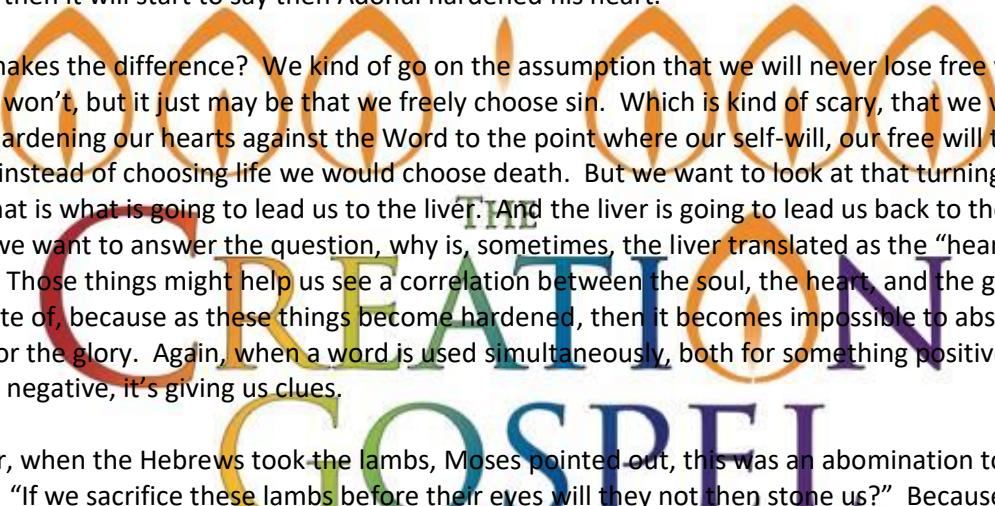
And so, I've just isolated this one little prophecy that was initiated on the 10<sup>th</sup> of Tevet; which is a significant date in scripture. And we will look at that scripture. But I wanted you to see that, again, if this is not just a coincidence that this plague would have earned its name on the 10<sup>th</sup> of Tevet, then what you can expect prophetically to occur is not just plague. There's going to be other things that go with it. Interestingly, we see military or police lines that go along with the siege. So, there are lots of ironies that we are going to run into. And again, we have to ask ourselves if this just a crazy coincidence in terms of dates and events, or is this another cycle of prophecy that we can look at the events and have some comfort because we understand these things have happened before. And we are right on time. We're on the Father's calendar, and it's all going to be ok for those who love Him one way or the other.

The title of this teaching is "To Liver Die". And that is a play on words with the liver. Because I want to work through the scriptures here and show how there is a relationship between the liver in Scripture and the heart. There's actually a relationship to the lungs as well. I may not have time to go into that. It's going to be pretty intense, but maybe more with our Monday and Tuesday classes we can go into this wet aspect of what Ezekiel is prophesizing and how the water in the caldron is actually prolonging the altar judgements that are being boiled. This prophecy was toward Jerusalem; we are actually seeing a reversal. This is interesting because you see this in Revelation. Its reversal. Whereas Babylon put Jerusalem under siege, now it's going to be Babylon under siege. Babylon representing the seventy languages of the world. Symbolically, Babylon will represent the uncleanness of the world. So, we will look at that reversal.

But we're going to look at Pharaoh. Because Pharaoh's heart is going to be the thing that provokes us to start looking for these connections. We're going to look at a scripture that says something odd. The

question is, why is the first plague blood? I think it is because it pairs with the last plague, the 10<sup>th</sup> plague, the plague of the first born. Since we've been doing these live broadcasts, I've talked to you a little bit of how taking the lamb was actually one method of destroying the Egyptians' gods right before their eyes. Seeing this plague of blood come first is going to become something similar. They are going to be seeing a particular god slain before their very eyes. So, we will try to address that question. Why is the first plague blood? Why does Pharaoh harden his heart? We know it had a good result; it was necessary.

So, as we look at our time that we are in, like I say, maybe we are a little over three months into this particular prophetic cycle. We can see that right now; we can look around and we can see people are given a set apart time here to either harden their hearts or receive the message of Moses. It's going to be one of the two. There's not going to be a lot in between. We want to look at the particular turning point between the 5<sup>th</sup> and the 6<sup>th</sup> plagues, which is the axis of the 10 plagues. This is the middle, the 5<sup>th</sup> and the 6<sup>th</sup>. Between here and here, that is where we see it moves from Pharaoh hardening his own heart, and then it will start to say then Adonai hardened his heart.



So, what makes the difference? We kind of go on the assumption that we will never lose free will. And maybe we won't, but it just may be that we freely choose sin. Which is kind of scary, that we would continue hardening our hearts against the Word to the point where our self-will, our free will to choose would be instead of choosing life we would choose death. But we want to look at that turning point because that is what is going to lead us to the liver. And the liver is going to lead us back to the heart. And then we want to answer the question, why is, sometimes, the liver translated as the "heart" in the scripture? Those things might help us see a correlation between the soul, the heart, and the glory. Or the opposite of, because as these things become hardened, then it becomes impossible to absorb either the Word or the glory. Again, when a word is used simultaneously, both for something positive and something negative, it's giving us clues.

Remember, when the Hebrews took the lambs, Moses pointed out, this was an abomination to the Egyptians. "If we sacrifice these lambs before their eyes will they not then stone us?" Because the sheep represent the sheep god or the ram god. I don't know if you've ever noticed this in the text, but when Moses sets out for Egypt, when he is told ok, I want you to go and confront Pharaoh, he's not told about these other nine plagues. He's only told about one plague. It says in Exodus 4:21:

The Lord says to Moses, "When you go back to Egypt see that you perform before Pharaoh all of the wonders which I have put in your power, but I will harden his heart so that he will not let the people go."

At this point, all He says is that there is going to be wonders, but there is no delineation. There is one miracle, there is one plague that is specifically given to Moses. He says, "Then you shall say to Pharaoh, this says the Lord, Israel is my son; my firstborn." And, notice He didn't even say there is going to be nine before this. He just says wonders. He says:

Israel is my son; my firstborn. So, I say to you, "Let my son go, that he may serve me, but you have refused to let him go. Behold I will kill your son, your first born."

This is the plague that Moses get the particulars about because actually that is the plague, the plague of the first born, that is the ultimate destination. It's possible that even though he knows the end from the beginning, that Pharaoh, had he not hardened his heart, he didn't have to go through nine to get to that

one. It could have been short-circuited. But you can kind of see what is going on in the text if you compare. Finally, after these nine plagues it says in Exodus 11:1:

Now the Lord said to Moses, “One more plague I will bring on Pharaoh and on Egypt. After that, he will let you go from here. When he lets you go, he will surely drive you out from here completely. Speak now in the hearing of the people that each man asks from his neighbor and each woman for her neighbor for articles of silver and articles of gold.”

So, you don't get the specifics. Moses doesn't need the specifics. He already knows the specifics. So, it jumps from there's one more plague and then Pharaoh is going to let you go, to then he starts talking about taking the silver and the gold. Basically, taking their payment for services rendered. And we can see that in Exodus 11:4. Moses is able to tell in detail about the plague with out being told in detail because he was already told in detail before he went to Pharaoh the first time.

So, Moses says, “Thus, says the Lord, ‘About midnight I am going out into the midst of Egypt. Every firstborn son in Egypt will die, from the firstborn of the Pharaoh, who sits on the throne, even to the firstborn of the slave girl who is behind the mill stones, all the firstborn of the cattle as well. Moreover, there shall be a great cry in all of the land of Egypt—such as there has not been before and such as will ever be again.’”

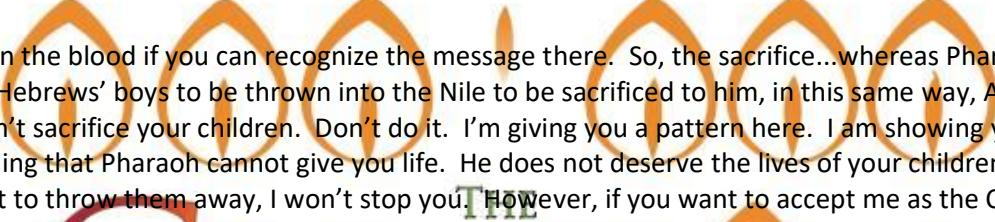
Moses already had the basic information and now he has arrived at the ultimate plague. The plague of the firstborn. And that is really the one that he has set out to do. These others, I don't know if we want to say that they were added because of sin, but they didn't have to be. Had Pharaoh let them go the first time, they didn't have to go through plague after plague after plague. But the language of that quotation, I want you to pay attention to because there is an equality there. He says it doesn't matter whether you are Pharaoh on the throne or whether you are the slave girl behind the millstone. You are all going to receive equal punishment. There is no cultural divide, no economic divide; everybody is going to be just the same. And when we get into Ezekiel's prophecy, you are going to see that he prophesies exactly the same. That the people who are going to be destroyed in Jerusalem, it doesn't matter whether you are the choicest piece that is put into the boiling pot or whether you are the refuse; just the fatty stuff that is thrown in there, it is all going to be burned up.

Why, again the question, do we begin with blood but ultimately, we were headed to the firstborn? And if we remember, Moses has already been told the final plague; it is going to be the death of the firstborn. But we have to remember past sins. This is not one day God wakes up and decides He wants to punish Egypt. There is a history here, not just of slavery, but of genocide. Of wanting to kill all the Hebrew boys by throwing them into the Nile. If we understand who Pharaoh advertised himself to be, which was the god of the Nile, it is very much connected to the ram god, fertility, creator and so forth. This pantheon of gods is very much intertwined. And at some point, in Egyptian history, the Pharaoh took on a role of a demi-god. Of saying he was divine, that he was the god of the Nile.

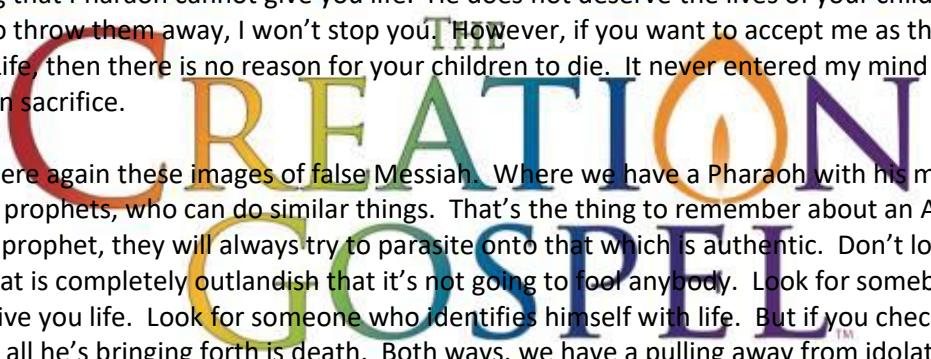
And if you want to go back to our website, [www.thecreationgospel.com](http://www.thecreationgospel.com), go through our newsletter archives, and look for a article entitled, “The Frogs Went Where?” And you will see how much Pharaoh identified himself with the Nile and why Moses was having to go out to the Nile in order to confront him at a certain time. Pharaoh identifies himself as the Nile, the life-giver of Egypt. By making the blood in the Nile and the springs and the rivers, everywhere, there wasn't a drop of water anywhere that wasn't turned to blood. The statement that both Moses and the Holy One are making is that: “Pharaoh if you are the god of the Nile, I am going to bleed you out to begin with. I am going to drain all the blood out

of you to begin with. The slaughter has already begun. So, I am going to begin with blood and I am going to end with blood." We can see that this bleeding begins at this point. By the time we reach the plague of the firstborn, the people should have already recognized that their god had been bled out. He was bled out from the beginning. He did not have the ability to restore life. All his magicians could do is take more life. All they could do is make more blood. They couldn't make the blood go away. They couldn't restore life-giving water, they could only make more death.

You can see how the plagues are chiastic, which means mirrors of one another. So, if the Egyptians would not take a lamb for themselves, and they could have, there was a mixed multitude that went out of Egypt with the Hebrews. So, Egyptians could take the lamb. And by taking a lamb, what are they doing? They are putting away false gods. They are saying god is not Pharaoh, god is not this ram god. But if they still worshipped the ram, if they still worshipped Pharaoh, then they were about to sacrifice those firstborn children to their own idolatry. And that is the thing to remember. It's a choice. Remember it all goes back to free will. You can choose life or death. And from the beginning, they could choose life or death. They could choose blood; they could choose life. And ironically blood is life.



The life is in the blood if you can recognize the message there. So, the sacrifice...whereas Pharaoh had made the Hebrews' boys to be thrown into the Nile to be sacrificed to him, in this same way, Adonai is saying, don't sacrifice your children. Don't do it. I'm giving you a pattern here. I am showing you from the beginning that Pharaoh cannot give you life. He does not deserve the lives of your children. And yet if you want to throw them away, I won't stop you. However, if you want to accept me as the Creator, as the Giver of Life, then there is no reason for your children to die. It never entered my mind for you to bring a human sacrifice.



We can see here again these images of false Messiah. Where we have a Pharaoh with his magicians, with his false prophets, who can do similar things. That's the thing to remember about an Anti-Messiah, about a false prophet, they will always try to parasite onto that which is authentic. Don't look for something that is completely outlandish that it's not going to fool anybody. Look for somebody that purports to give you life. Look for someone who identifies himself with life. But if you check his track record, really all he's bringing forth is death. Both ways, we have a pulling away from idolatry with these plagues. If we look at Exodus 7:20, we can see from the text that this is exactly what's happening:

So, Moses and Aaron did even as the Lord had commanded. And he lifted up the staff and struck the water that was in the Nile in the sight of Pharaoh and *in the sight of his servants*.

There is always going to be a certain number of people who will follow Pharaoh. There is always going to be a certain number of people who will follow an Anti-Christ and a false prophet. It's a specific group: and HIS servants. People who have committed to serving false gods. It says:

And all the water in the Nile turned to blood. The fish that were in the Nile died.

And remember, fish are symbols of people. What did Yeshua say? I will make you fishers of men. So, remember, all this regime can bring forth is death.

The Nile became foul so that the Egyptians could not drink water from the Nile. And the blood was throughout all the land of Egypt. But the magicians of Egypt did the same will all of their secret arts. And Pharaoh's heart was hardened.

Now that English translation; it would be easier to say from the grammar that Pharaoh hardened his heart. It wasn't something that happened outside of him in, that's not going to happen until between the fifth and sixth plagues. He's going to harden his own heart five times. And it says that he did not listen to them. There is something here that when your heart is hard; the Word cannot go in there. It is not sensitive enough. It becomes impermeable to the Word.

Then Pharaoh turned and went into his house with no concern even for this.

Pharaoh has seen this great miracle, but hey, because my magicians can make death too, it doesn't really concern me. So, neither the words penetrated, nor the miracles penetrated. And that is why I say we have been driven into our homes at this time to find out whether the Word of Adonai will penetrate and whether the miracles of Adonai will penetrate. Because we might be able to just write them off as acts of nature, as little magicians monkeying around with virus cells. There's any number of things we can write this off as and say life will go back to normal when it is all over. Pharaoh did not want to let the firstborn go at the tenth plague because in essence he was already bled out. Something had become hard. When there is no blood in the organ, then it begins to harden.

Using these magicians...and this is why we have to be so careful...if you know anybody who is tinkering around with magic, sorcery, I'll go ahead and include Harry Potter books. You say, well that's just kids' stuff. It doesn't mean anything; yes, it does mean something. Because their hearts are becoming desensitized to sorcery and magic. So typically, there are two kinds of people who fool around with magic. It's going to be those who are ignorant, kids who don't know any better. Maybe people who don't know any better. Maybe they are just naïve and they just choose to ignore what the Word says about sorcery. Don't let sorcery live anywhere around you. Get it out of your house.

Or number two it is wicked people who understand that there is a power in sorcery that mimics holy power and it's useful to them. What they don't understand is yes, even though it has a deceptive power to it, and it's not going to have a one hundred percent effective rate, it can't, but it can hit some things right in order to deceive you. It will give you a false sense of power. That is what magic does; it gives you a false sense of power. What you don't understand is that power is drawing you to your own death. The same way that Pharaoh was drawn into the Sea of Reeds.

The end of magic is going to the death of the user or the one who benefits from the magic. That is why you don't even allow children to monkey around with sorcery books. If it has a witch or a warlock, sorcerer, or spells; get rid of it. You don't want their hearts desensitized. And you have to be the grown up. Remember Shabbat HaGadol, it's about being the grown-up and making grown up decisions for the life of your children. Here's the frog, he looks pretty cute right there [displaying frog picture]. It says in Psalms 78:45

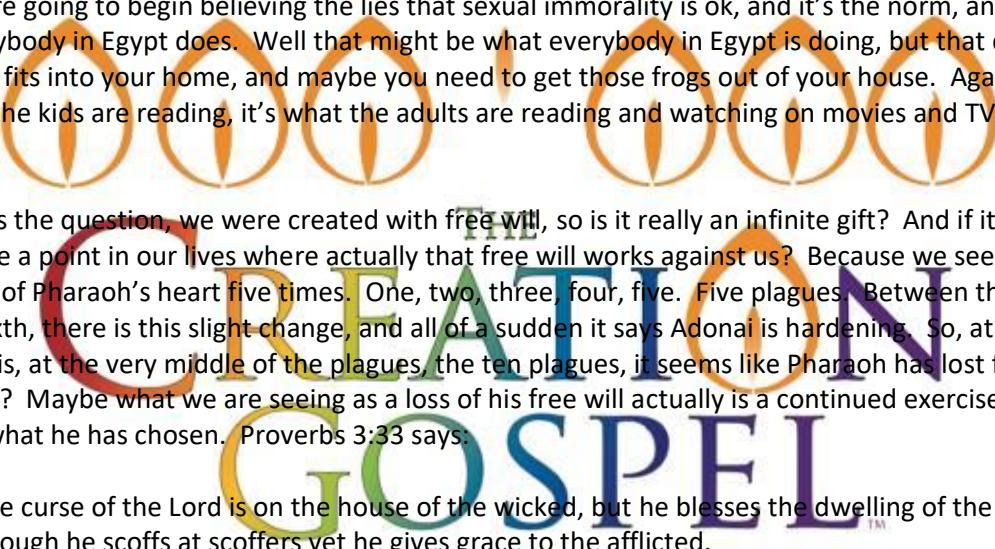
He sent among them swarms of flies which devoured them, and frogs which destroyed them.

And that word for destroyed there is *shahcat*. *Shachat*. And *shachat* means to destroy, to corrupt, to ruin, to decay. Those are the things that we would expect to find contextually from that passage. But it tells you how corrupted Egypt was even before we got to the tenth plague, because remember the frogs are number two. We start with blood, we bled out Pharaoh at this point, and say no, Pharaoh is not the life giver of Egypt. He is not the creator. And next comes the moral decay because that is what it means. If we keep reading the definition of *shachat*, which that is what the frogs did to Egypt, it says to pervert, to corrupt and to deal corruptly in a moral sense. And, that is Strong's 7843 from the

Hebrew. What enters into Egypt at that point is an intense moral corruption. And intense perversion, especially a sexual perversion, because it talks about how the frogs even went into the bedrooms and into the beds. Any sort of corrupt, perverted moral practice is going to be the norm all across Egypt. That should sound familiar to us. There is very little that was done in Egypt that is not done today. In fact, I would say and worse probably. That moral corruption has completely infested us.

We know from reading in Revelation, too, that the frogs are these demonic things that come out of the false prophet. So basically, they represent lies. And that is what lies do, they corrupt in every way morally. It brings about moral decay in a society. We are even told that the frogs jumped into the kneading bowls. The kneading bowl is where you make your bread. That is the preparation process for the bread that you eat. The food that you eat goes into you and becomes part of you at the cellular level. And so, what is our steady diet at this point? Well, it is whatever you are looking at. It is whatever you are bringing in through your ears. It is whatever you are dealing with day after day and inviting into your bedroom. Inviting into your home. If we are feasting our eyes on sexual immorality, then we are going to begin believing the lies that sexual immorality is ok, and it's the norm, and that is what everybody in Egypt does. Well that might be what everybody in Egypt is doing, but that doesn't mean that fits into your home, and maybe you need to get those frogs out of your house. Again, it's not just what the kids are reading, it's what the adults are reading and watching on movies and TV and so forth.

And here is the question, we were created with free will, so is it really an infinite gift? And if it is, can there come a point in our lives where actually that free will works against us? Because we see that hardening of Pharaoh's heart five times. One, two, three, four, five. Five plagues. Between the fifth and the sixth, there is this slight change, and all of a sudden it says Adonai is hardening. So, at the chiastic axis, at the very middle of the plagues, the ten plagues, it seems like Pharaoh has lost free will. But has he? Maybe what we are seeing as a loss of his free will actually is a continued exercise of his free will, what he has chosen. Proverbs 3:33 says:

  
The curse of the Lord is on the house of the wicked, but he blesses the dwelling of the righteous.  
Though he scoffs at scoffers yet he gives grace to the afflicted.

And that word for afflicted is *anayim*. And you ate matzah at Passover, right? If you use your Pesach Haggadah, you probably have seen it referred to as *Ha Lamach Anya*. The bread of the afflicted. When they left Egypt, the frogs weren't in their kneading bowls anymore. It says they put the dough in their kneading bowls, they put it on their backs, and they left Egypt. And that is why some customs at the Passover seder, they will take that *afikomen*. This is the bread of affliction. Now it wasn't square in Egypt, it was probably round or something. At any rate, when you take that *afikomen*, when you take that broken piece, in some traditions they will wrap it in linen, they will put it on their shoulder momentarily. To recall that the Hebrews took their unleavened dough, put in in their kneading bowls, put it on their backs, and they headed out of Egypt. Because the frogs aren't in the kneading bowls anymore. They are not going to eat any more lies. At least symbolically. Did they? Yes, we had this little golden calf thing happen later.

But at that moment, the intention was, don't let these lying frogs in my kneading bowl. Don't let this sexual immorality in my kneading bowl. Don't let this moral decay in my kneading bowl. I don't want it there. The food I take in, I want it to be good and pure and holy. And for forty years it was good and pure and holy manna that was in their kneading bowls. But that is the *Ha Lachma Anya*, this matzah. The bread of the poor or the bread of the afflicted. And so, in the Proverbs it says He gives grace to the

afflicted, the *anayim*, the people that eat the matzah. The people who eat the bread of affliction. Those are the ones who are going to receive grace. But he says Adonai is going to scoff at the scoffers.

So, if there were people who would not follow the commandments to kill the lamb, to put the blood on the door posts, to eat the unleavened bread of affliction, then they were considered in the category of scoffers: "God said it, that's fine. If He said it, its not for me. You know, Moses' words are not for me. I don't listen to Moses. I have my own advisors. I have my own ideas about Passover night." And there will come a point where He says if you're going to scoff at my Word, if you understand what My Word is, you understand what My commandment is, and you understand by this point, after nine plagues that your children will die if you don't do what I am saying, then you are a scoffer. You are just scoffing at the Word. I am unable to penetrate your heart. There is nothing I can do with it.

So, He says, you have chosen through self-will to be a scoffer, and I will scoff at you is what the Holy One says. It says:

The wise will inherit honor, but fools display dishonor.

So, honor is a word that is very interesting as we look at that. Because it is *kavod* in Hebrew. I will write it here in the chat box if you're not familiar with the word. And it means glory, honor, a great reputation. So, if you act arrogantly, if you are a mocker, a scoffer of the Word, then you are going to be mocked eventually. You just keep choosing that, and eventually that is what you want. And Adonai says I will mock you. I will give you what you want. The punishment is going to be measure for measure. And your punishment, ironically, is what you want. You want to be a scoffer, so your punishment will be I will scoff at you.

But honor is the word we want to watch here. Because by the time we get to the plague of locusts, that is when it looks like Pharaoh appears to have lost free will. So, he closes his own heart. The reward there, measure for measure, is that he's closed his heart for five plagues, and now his heart is going to be closed for five matching plagues. And here is what is says in Hebrew, in Exodus 10:1, and if you have a parallel text that has the Hebrew, or if you have a Bible application that will show you the Hebrew if you can read it, pull this up and look at the word. In Exodus 10:1 it says:

Then the Lord said to Moses, "Go to Pharaoh for I have hardened his heart and the heart of his servants."

There again, you can see that Pharaoh always has his servants. He always has these people who are going to follow after him no matter what they see. He says:

That I may perform these signs of mine among them.

That is what happens midway. They are getting measure for measure. They have hardened their hearts; now Adonai says I will harden their hearts. Now that Hebrew word there for hardening the heart is *hikbadati el libbow*. *Hikbadati*. Alright? Now you can hear in *hikbadati* that same root that I wrote there in the chat box for you for honor. For glory. *Kaved, kavod, kavad*. Is He saying He is going to glory Pharaoh's heart? No, because remember with a Hebrew root, you are going to have a positive side of a thing, which is when you are on the side of obedience, you experience those blessings. When you scoff, when you mock and you stand in disobedience, that is when He says, the is the reward you are going to get. I am going to scoff at you. I am going to mock you. You are a fool because I will give you exactly

what you want. So it is that same root there. What happened to Pharaoh's heart? It was not made glorious, not honorable; it was made something else, usually translated as hardened. Ironically, there is another Hebrew word with that root. It is *kaved*. I will type it in there for you. *Kaved. Kavod, kaved, kavad, hikbadati*. Which is a verb construct. And what *kaved* means is a liver. Basically, Adonai says, I am going to liver Pharaoh's heart, and I am going to liver the hearts of his servants.

So, let's dig down in there to see what is going on. First, lets look at the positive side of *kavod* or *kavad*. We say *kavod*, which is Strong's 3513, and it is used in a good sense. It's like splendor, glory, honor, abundance, riches, a good reputation, dignity, reverence, all those wonderful things. When we say glory, that is *kavod*. So, what do we know about Pharaoh's heart? His heart is so full of his own glory, that he doesn't have any room for the Holy One. He has made himself glorious. He has made himself rich. Remember you need to eat the bread of affliction in order to receive honor. Well, Pharaoh is not willing to eat the bread of affliction, he wants to fill his heart with his own splendor, his own dignity, his own reputation, his own reverence. He is saying, people, look at me. He has made himself god. The more people are filled with their own glory, the easier it is for them to do things like set policies of genocide and wipe out whole groups of people. To wipe out any dissenters. And that is the pattern you see historically. It has happened over and over and over. It is very much a part of being human. That when your heart is livered, when you are so full of your own glory, you can not tolerate anyone who might compete with you or challenge you and tell you that you are not god. You simply will not tolerate it.

  
You will start out, again it goes back to the false Messiah message, they typically start out with a good message that makes sense at first. It is logical at first. Oh yeah, that is a good idea. As they get more and more power, what you will realize it was never about that particular policy, theory, political ideology at all. It was about acquiring power and squashing any dissent, and then the evil in it is exposed. We've got there the *kabed* and then *kabed* is also literally in Strong's 3515 the liver. Your literal liver inside of you. The organ. *Kabed* 3513 means heavy; in fact, to this day if you are speaking in Hebrew with someone and the conversation gets really serious you say, "*Kaved meod*." I mean this is very heavy, this is hard to think about. So, it can mean heavy in a good sense or a bad sense. It can mean hard, difficult; it can mean slow; it can also mean thick. In other words, made stupid.

In this we get the picture of what has happened to Pharaoh's heart: this is how Pharaoh's heart was livered. It keeps getting harder, he keeps getting slower, he keeps getting thicker. Where so many other people can see the writing on the wall except Pharaoh and this little group of minions; his little group of followers. And we can see in Scripture that often the liver and the heart are kind of paired up together. And I am going to show you some of these, I call them, "words in the 'hood." And this is what happens when you are looking up a connection between a couple of words. And it may be more than two. It might be two or three. But if you start seeing those words or those phrases in different neighborhoods in Scripture, you know that they have an association that is important.

That will help you decode what is happening when you see those particular words together. So now I am going to quote to you out of the Talmud. Don't roll your eyes and fall backward out of your chair when I say Talmud, because there is something in here to help you decode what is happening. Some of the most intense Hebrew word studies are found in the Talmud and in the midrashes. So, hang in there because I am going to pull out of here what I think is important. And this is from Chullin 110b verse 5

It is clear to me that the blood that diffuses out of the liver is not absorbed again while it cooks.

So let's go back to our first plague here. We know Pharaoh got bled out here in the Nile, in the first plague. In the context of this particular Talmudic discussion, the Jewish sages are talking about the liver as an organ. Once you pierce it, tear it, broil it, scald it with vinegar, whatever you do to this liver, it is going to drain the blood out of it if you cook it. If you throw it into boiling water after that, then they say that the blood will not go back in it. It becomes impermeable to blood at that point. In other words, once bled out, the blood won't go back in. It becomes hard. Alright? Again, when we are talking about a heavy heart, or a slow, hard heart, a thick heart, what is it saying? That the life blood has been drained out of it like the liver, the comparison, that is what is being used there, because of its heaviness. It's the heaviest organ, by the way, in terms of its weight and its size and all that.

Being described as *kabed* or livered means you just become impermeable. There's a hardening of your liver and what we want to look at is how that actually transfers to the heart. It also explains, and I think probably if you are in the Monday or Tuesday class, we might go over this more in detail of how the glory, the *kavod*, of Adonai in different contexts in scripture, the heaviness of it, it is not going to stick around idolatry. That is the main thing. What is going to happen, the heart itself will become heavy. It will become impermeable to the Word. So that glory of Adonai, it really is an impenetrable divine force, that is the flip side of it. If you want to be impenetrable to the Word, that is one thing. But what you have to realize is that if you are going to walk in that rebellion, there is no way you are going to penetrate into the divine. Those two things just don't go together.

And if you will remember, and that is one of the scriptures I gave you as a context, to look at how the glory works. If you will go all the way back up to the top of the chat you will see those contextual verses. In Samuel, see that when Eli is sitting there waiting on news of the battle, and it talks about how his heart is trembling, and he hears that the battle is lost and the Philistines have captured the ark. Then it says he fell off the stump because it says he was very heavy. He was very *kabed*. And that is what we know about Eli in his old age, he became very thick. He wouldn't do the things that needed to be done for the glory not to depart from Israel. As you will continue reading, you see how *kabed*, how heavy handed that Adonai was in plaguing the Philistines. The plague was part of it. In fact, it says that they were plagued with a deadly confusion. Not just the tumors, or actually hemorrhoids, but they were plagued with a deadly confusion. In other words, they were killing each other out of confusion. They didn't know what they were doing.

And we can see this today. The world has become so divided. We are not talking so much about nation against nation, yes, that is true. But you see brother divided against brother. We've got political parties, but there is very little intersection where they will agree on anything. What are they doing? They turn on each other more viciously than if they were an outside enemy. Part of this is a plague. It is the heavy hand of Adonai. But here is what Psalm 16:8 says, and by the way, if you keep reading, remember one of Eli's daughters-in-law was giving birth, of course she died, but she named her son that was being born at that time *I-kabod*. We hear the translation in English as Ichabod, but in Hebrew, it's *I-kabod*, it means there is no glory, there is no honor. In other words, this heaviness of the high priest is symbolizing how the hearts of Israel had become livered at that point, had become hard against the Word. Psalms 16:8:

I have set the Lord continually before me. Because he is at my right had I will not be shaken. Therefore, my heart (*lev*) is glad and my glory (*kabod*) rejoices. My flesh also will dwell securely for You will not abandon my soul to Sheol nor will You allow Your Holy One to undergo decay.

Now we know this is a resurrection passage. It is identified with Yeshua. And we can also pair it not just with the Passover, but also with the Olah offering that was given in the temple or the tabernacle

because it was a resurrection offering, it was a going-up offering that went up twice a day, every day, 365 days a year. The idea being that the resurrection it symbolized, it was perpetual, it would never end. That there would be no decay once you are resurrected. I wanted you to see there the pairing of the heart, the *lev*, and the glory, *kabowd*. Now, look at this one, Psalms 57:7:

My heart (*lib-bi*) is steadfast (*nachon*). Oh God, my heart is steadfast (*nachon*). I will sing, yes, I will sing praises. Awake my glory (*kevodi*) awake harp and lire I will awaken the dawn.

Steadfast means true, firm, certain, established, ready. If you take a test in Hebrew today, that is like true/false in English, you will either say *nachon* or *lo-nachon*. It is either true or it's not true. Now that is very specific resurrection language, by the way. When you see "awaken the dawn, awake," you know you are reading a resurrection passage. The passage talks about "awake my glory." Why? Because "my heart is steadfast." And it is going to be awakened at the resurrection. So again, Scripture is pairing; this is what we call "words in the hood"; the heart along with the glory. And we know the glory, it has the liver aspect to it. Psalms 108 adds us another hint:

My heart is steadfast, O God. I will sing, I will sing praises even with my soul (*kevodi*). Awake harp and lire I will awaken the dawn.

Now we see glory interpreted as the "soul." That is more resurrection language. It is almost a repeat, except now your glory is seen as your soul. It says, "awake my soul" because there is resurrection because your heart has not been livered. Because your heart is steadfast. Because your heart is upright. It's true, it's certain, it's ready, it's established. And it is ready for the resurrection. So, you can see these three words "in the hood" as equivalent expressions. It doesn't mean identical. There is a difference between equivalent and identical. Equivalent show the relationship that sometimes the words are interchanged. So, you have heart (*lev*), glory (*kabowd*) and soul; in Hebrew is the *nefesh*. Lamentations 2:11:

My eyes fail because of tears, my spirit is greatly troubled, my heart (*kavedi*) it is poured out on the earth because of the destruction of the daughter of my people when little ones and infants faint in the street of the city.

It is not substituting *kabowd* for soul; now it is substituting for heart itself. We have been seeing that pattern building. Where the Father is always pairing *kabowd* and heart. So, here again we have our pattern here of the plagues, that when the heart is involved, when it is *kaved*, when we see little ones fainting in the street, it is because at some point our hearts have become livered. We became hard to the Word; we didn't receive the life-giving Word, and therefore, we sacrificed our children. That is the outcome of it.

We want our heart to be repentant. We want our eyes to fail because of tears. By the way, when you are sick in the liver, it will typically show in your eyeballs. That is an interesting turn of phrase here when Scripture says my eyes fail because of tears, my spirit is greatly troubled, my heart (*kavedi*) it is poured out on the earth. We need to be tender when the liver starts boiling, when our hearts start boiling, because of Hashem's anger. When our sin has caused our children to suffer, this is the proper response. He says weep because your eyes are even showing the hardness of your liver. The hardness of your heart. Your sin.

We look at Pharaoh; he was past the point of weeping. Now he was angry, Pharaoh was very angry. And anger in scripture is associated with the liver, by the way. When you get livered, there is an anger that is held in that organ, and then it affects your heart. The anger affects your heart. And it will show in your eyes. In fact, the eyes will turn yellow with jaundice sometimes as a physiological response to something that is going on in the natural realm. Well, there are things that can go on in the spiritual realm that are very much like that. It will show in your eyes, but it has already happened in your heart and in your liver. And what is odd is that Pharaoh actually acknowledges he has sinned. And that is scary. That someone would acknowledge: "I've sinned, I'm wicked, and I don't care. Just stop my present pain, but I don't really have any interest in repenting." Exodus 9:25 will show you what a livered heart does:

The hail struck all that was in the field through all the land of Egypt both man and beast. The hail also struck every plant of the field and shattered every tree of the field. Only in the land of Goshen, where the sons of Israel were, there was no hail. Then Pharaoh sent for Moses and Aaron and said to them, "I have sinned this time. The Lord is the righteous one and I and my people are the wicked ones."

He admits it. Alright, so, Pharaoh acknowledges the Lord is righteous, he acknowledges he sinned. He acknowledges that he and his minions are wicked. He doesn't even offer to repent. He just tells Moses:

Make supplication to the Lord. For there has been enough of God's thunder and hail, and I will let you go and you shall stay no longer.

Do you hear the arrogance in that? It's not, I want to repent. He's like, "You go talk to God and tell Him I've decided there has been enough of God's thunder and hail." This idea of making himself divine; it's part of him. He has livered his heart to the point that his glory still exceeds the Holy One. Even though he is acknowledging he is wicked, and he doesn't have the power to stop the hail, it doesn't matter. At this point, of course, Moses knows that Pharaoh is not going to change his mind.

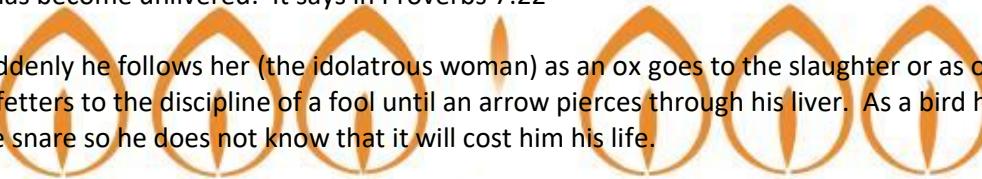
If we look at the liver, if we go to Ezekiel 21:18-23, you can see that the liver was used in ancient times for divination. They would consult the liver to try to tell fortunes, to try to determine what they should do or what they shouldn't do. If we look at the context of Ezekiel 21, it brings in Babylon. And I want to get to Babylon eventually. We've started out in Egypt but I want to get to Babylon because it is in Revelation that it is Babylon that is being destroyed. It says that the king of Babylon is going to put Jerusalem under siege. And so, it says:

He stands at the parting of the way to use divination. He shakes the arrows, he consults the household idols, and looking at the liver.

And to the Jerusalemites, it seems like a false divination. What we know historically, they actually did fall under siege and Jerusalem did fall. Now my suggestion is that we might have entered into a time of reversal. Because if we look at the origins of Babel, where we get Babylon, remember it is at the Tower of Babel where the nations have one language and one common purpose. And at that point, we know that they were confused into at least, in the Scripture, there is the number seventy that represents those nations. When you see the number seventy, you know it's the nations of the world. Now are there seventy literal nations? No, there is more than that. But symbolically that is the number you want to look at. They were dispersed into the nations of the world. The languages, the confusion of the languages, *babel*, is what caused the confusion. Remember the confusion that He sends, it's a different

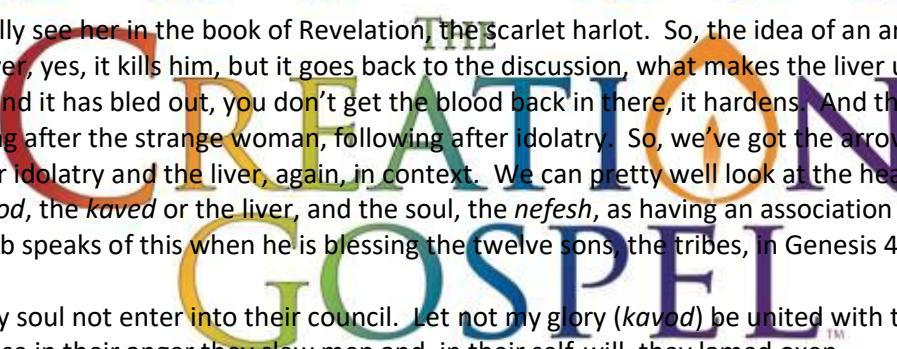
word he sent to the Philistines where they would actually kill each other, but the *babel*, the confusion, that goes out, they have to group up together because of the confusion. This is what forms the different languages and nations. We see Babylon representing the nations and the confusion that is out there; they are about to lay siege to Jerusalem using liver, arrows, and idols.

We know Jerusalem fell; we know it went into exile among those nations, what we would say is Babylon. But there is an endpoint to that. Prophecy talks about a return to Jerusalem. A restoration of Jerusalem. A cleansing of Jerusalem. So, if we are entering into a time of reversal, then again, we want to see if these three things are being judged: the liver, the arrows, and the idols. The liver, the arrows, and the idols. Because that might be a sign that Jerusalem, the true Jerusalem, Jerusalem up above, is about to be freed. Instead of laid under siege in order to take her captive, that this reversal is taking place, and so a siege of the nations has begun. And its reversal. Remember Adonai is measure for measure. If this is how Jerusalem went into exile, then this is going to be a way of reversing that exile and bringing the true Jerusalem out. But also testing Jerusalem out there among the nations to see if Her heart has become unlivered. It says in Proverbs 7:22



Suddenly he follows her (the idolatrous woman) as an ox goes to the slaughter or as one enfetters to the discipline of a fool until an arrow pierces through his liver. As a bird hastens to the snare so he does not know that it will cost him his life.

You can actually see her in the book of Revelation, the scarlet harlot. So, the idea of an arrow piercing through his liver, yes, it kills him, but it goes back to the discussion, what makes the liver unique? Once you pierce it and it has bled out, you don't get the blood back in there, it hardens. And the context of this is following after the strange woman, following after idolatry. So, we've got the arrows, the following after idolatry and the liver, again, in context. We can pretty well look at the heart, look at the glory, the *kavod*, the *kaved* or the liver, and the soul, the *nefesh*, as having an association to one another. Jacob speaks of this when he is blessing the twelve sons, the tribes, in Genesis 49:6:



Let my soul not enter into their council. Let not my glory (*kavod*) be united with their assembly. Because in their anger they slew men and, in their self-will, they lamed oxen.

You get this idea of equivalency of expression. That the soul somehow symbolizes the glory, the *kavod*. But here's what happens when this goes wrong. When you are filled with self-glory, when you are experiencing heart-livering, then it's going to be expressed in anger. And Jacob says with this anger they lamed oxen. With this anger they killed men. And in ancient times the liver was associated with anger. That it was going to this organ that would hold anger in, somehow, if you were angry. So Jacob is using this particular expression, "let not my glory, my *kavod*," don't confuse my glory or my *kavod*, which is the glory of the Holy One, and glory in the Holy One with that kind of *kaved*, that kind of hardening of the heart or the liver where you would be so angry that you would kill people.

That is what the commentary from *Shemot Rabbah* says. It says:

God made Pharaoh's heart like a liver. He made his heart like a liver into which even if boiled a second time, no juice enters. So also was the heart of Pharaoh was made like a liver and he did not receive the words of God.

In other words, no matter how many plagues came, no blood is going to go back in. And that is the whole point. That is really the essence of what we are talking about. When your heart becomes livered,

there is anger in there. There is a self-glory that is residing in your liver and in your heart, and when that happens, you cannot receive the words of God. You just can't receive Him. There's not room for Him because you are too full of your own *kavod*. Your own glory. So, no matter how many times He boils you in the pot of plagues, it is not going to change your mind at all, not really. You may even get to the point where you say yeah, I'm wicked, I'm a sinner, who cares? Just make the pain stop. Just make the pain stop, and we will just move onto the next plague. When the discomfort becomes severe, I will try to get away from the discomfort, but I am never going to acknowledge the Holy One's *kavod*, His glory. It is an attitude of "don't interfere with my perception of myself." And my personal power. And that is what the livered heart does. It is the ongoing process of strengthening your heart against the Word and against repentance that goes with it.

Now here is something interesting, and again, this is going to come out of the Talmud, so don't cross your eyes and fall over backward, because this is important. They are basing this on readings of Scripture. Where we are now looking at the heart and the liver and so forth, they do intensive word studies.

Tangential to the subject of kidneys, the Gemara cites that which the Sages taught that with regard to the roles of various organs. The kidneys advise.

You can check this out. If you have a good Bible application you can go in there and find "kidney". You can click on it, and it will pull up all the usage of kidney and you can verify this specific interpretation.

The kidneys advise, the heart understands, the tongue shapes the sounds that emerges from the mouth, the mouth completes the shaping of the voice, the esophagus takes in and lets out all kinds of food, the trachea produces the voice, and the lungs draw all kinds of liquids.

And it seems to be the lungs that are affected by this COVID virus the most.

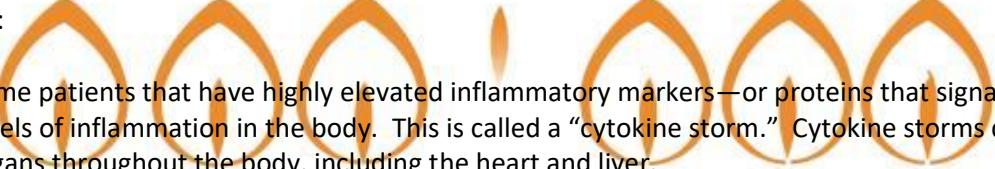
The lungs draw all kinds of liquids, the liver becomes angry, the gall bladder injects a drop of gall into the liver and allays anger, the spleen laughs, the maw grinds the food, and the stomach brings sleep, the nose awakens.

If we take that analysis right there; if we synthesize together the liver and the heart, then we see that a person with a hard heart is actually angry at Elohim. He considers Elohim a competitor in his life. That is why, remember it says the heart understands, and that is why it works with the liver. When your liver is angry, your heart cannot understand. Take those symbols. And you know that is right in the natural world. Because when you are experiencing an emotion of extreme anger, or any other emotion, you cannot understand logic or reason. No matter how much someone tries to speak logic and reason to you, once you are at that level, you cannot understand anything. You have to de-escalate out of that anger or out of that emotion in order to start making logic and reason work for you again.

So, we have this issue with Pharaoh...even thought it appears on the outside he pretty calm, you have to imagine how angry he would have been. The Rabbis say this was part of the whole interaction, Pharaoh's soldiers did not have the ability to stop Moses and Aaron. From the beginning, they were able to walk into Pharaoh's palace and no one could stop them. They could walk right up to Pharaoh when he was out squatting in the Nile. Nobody could stop them. They were unable to stop the voice of Adonai through Moses, and that irked Pharaoh that he could not stop those words even with many soldiers.

I was looking through news articles, and I thought, because I want to go back and look at when this coronavirus was actually named and the prophetic connection here. I pulled up this article dated April 10<sup>th</sup>. What is today? The 11<sup>th</sup>. Ok, so it's dated yesterday. And it was reprinted in Fox News and it's out of *Live Science*. And the title of the article is "The Mysterious Connection between the Coronavirus and the Heart". And of course, it pulls in what we know about the lungs and so forth, but if you read the whole article, I think you will see exactly the trademarks of what we are talking about here with a livered heart. Does this mean that these particular people had livered hearts?

I don't think so. I think it means a plague has fallen, and we are seeing the characteristics of this particular plague. Because if we read in Ezekiel, it says it is not making a distinction. It says there are just victims. One is as good as the other. So, we don't look at each victim and say, "they must have been evil and wicked like Pharaoh." That's not what we are saying at all. We are saying in the prophecy, no distinction is being made in terms of who is going to be boiled in the plague. The article talks about how the heart muscle is inflamed and damaged by the virus, and that it is indirectly damaging the heart. And it says:



Some patients that have highly elevated inflammatory markers—or proteins that signal high levels of inflammation in the body. This is called a "cytokine storm." Cytokine storms damage organs throughout the body, including the heart and liver.

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So it's connecting those two organs, but if you read through, it's a scientific article, and I wouldn't want you to just take that specific section. I pulled that because I want you to see how this virus is affecting the heart and the liver. You can read the whole article for a more scientific approach to it. But there is a relationship between, and I don't know if it is a coincidence, we will have to decide individually. But there is a coincidence, there is a relationship, maybe we don't want to call it a coincidence, lets call it a relationship between what we are experiencing as something called COVID-19, or named COVID-19, and what's found in Scripture and Jewish history as it is recorded in scripture.

We know that there were a few events that occurred in the month of Tevet; which is the 10<sup>th</sup> month. It comes right on the heels of Hanukkah, usually. It just flows one into the next. And so, Tevet fell in our January 2020. One of the things that happened in the month of Tevet, again, was this siege on Jerusalem by the Babylonian king, Nebuchadnezzar. And then Jerusalem fell under siege. Another thing that happened was Ezra the scribe died in the month of Tevet. And there are some pretty significant events associated with his life that are still mourned and commemorated today in the Fast of Tevet along with the siege of Jerusalem.

And then there is a third event. We're going to look at the good side and the bad side of it. The third event that happened in the month of Tevet is that the Torah was translated into Greek. For the first time, it is translated into a language of those nations. Those confused nations with confused speech. And the idea is that ever since, it has been subject to mistranslation. Once you take it out of the original language, then it becomes subject to the political ideologies, the cultural ideologies. Wherever it goes, it can be twisted a little bit. So, there are three events that are commemorated in a fast on the tenth of Tevet and, yes, it is mentioned in Scripture. We will look at that. But we know that once the siege started, it started a domino effect that is going to include plagues. It's going to include hunger. It's going to include people fighting amongst each other. Not just the enemy outside the wall, but also the enemy within. And so, it says in 2 Kings 25:1:

Now in the ninth year of his reign on the tenth day of the tenth month (Tevet) Nebuchadnezzar King of Babylon came. He and all his army came against Jerusalem camped against it and built a siege wall all around it. And so, the city was under siege until the eleventh year of King Zedekiah.

So, remember that date on the tenth day of the tenth month. Because if you don't think it's important, Ezekiel is going to make you remember it when he speaks. Right now, in the Kings we are basically reading a history account. Ezekiel is a prophet, and he is going to be much stronger in his language. But before I give you that, I told you I would tell you where I found this. I just went to the World Health Organization and I pulled up what is called a situation report from their website. It was really easy to find. World Health Organization Situation Report. And the date of the report is the 20<sup>th</sup> of January 2020. I will write that in the chat box if you want to look that up later.

And so, I'm looking down through the bullet points, and I'm also looking at the Hebrew calendar trying to line up dates to see exactly what happened when. Because I know in general, Tevet is going to fall in January. I know I was in Israel in February for an archeological dig, and it had already become an issue when we were getting ready to leave. We were thinking, good grief, are we going to be able to get home? Because we can see places starting to lock down and limiting travel and so forth. So, I went back to January, and lo and behold, the third bullet for that day, for that day's report it says:

The Chinese authorities identified a new type of coronavirus which was isolated on 7 January 2020.

7 January 2020 is the 10<sup>th</sup> of Tevet. The siege of Babylon in Jerusalem began on the 10<sup>th</sup> of Tevet. So, if this is a relationship, if this is a recycling of the cycle, then it is entirely possible that this, will use the word siege, didn't just begin. It began a few months back. It began on January 7, 2020 Gregorian. And we may have to look at the history of the siege of Jerusalem by Babylon, by the nations represented by Babylon, by the uncleanness of the nations represented by Babylon. Remember Egypt represents death, Babylon represents uncleanness and confusion. That we might actually be a few months into the particular siege. So, we are going to have to go back and look at the history.

At first, I thought there is an eighteen-month period that I see, but it actually may be longer than that based on when the wider city fell. Because here is the irony, you had soldiers who tried to get out of the city. And it says they went between the king's walls to try to get out of the city, but they were captured on the plain of Jericho and destroyed. So, there was no escaping the siege. What was going to happen was going to happen. So being quarantined, we can actually see this reversal. Jerusalem is quarantined the same way we are, by the way. However, the entire world has fallen under quarantine. I don't know if we want to call it a reversal or if we want to call it an extension. Because remember, He says, if you mock Me, I will mock you. If you besiege my people, I will besiege you. You will get to the same measure whatever you and your free will have chosen. So, if you have chosen to confuse the holiness of my people and the holiness of My Word, then I will confuse you as to the holiness of My people and the holiness of My Word."

Why? Whereas in this first cycle, eventually Jerusalem fell and went out into the nations, they went out into exile, they went out into the confusion of Babylon. But if this is part of her cycle of freedom, then it seems as though the siege being extended to the whole world is some method of bringing Jerusalem out of that confusion. Bringing the Holy Jerusalem out of that uncleanness of the world in order to free Her. But She might be undergoing siege at exactly the same time as the whole world.

There are three events that are commemorated on the tenth of Tevet. I wanted to read you some special prayers of repentance that are prayed on the different fast days of Israel. I know we don't pay much attention to them on the calendar, but they are mentioned in Scripture. And I will give you those Scriptures. But I wanted to read you a little passage out of a *Siddur*. And this particular prayer, and there are others, it goes on, if you have a *Siddur* you can read the rest of it. It is pretty incredible, by the way.

O God, the nations have entered Your Heritage. They defiled the sanctuary of Your Holiness. They turn Jerusalem into heaps of rubble. O God, transgressors have risen up against me. A company of ruthless men sought my soul, and they have not set You before them. As a father has mercy on his children, so Hashem, may You have mercy on us.

Understanding that it is Jerusalem that is at issue with the commemoration of this particular day. But here is what I wanted to read you:

On the tenth day of Tevet, Ezekiel the prophet was commanded, 'Record for yourself in the book of prophecy as a remembrance for the decaying and disgraced people this very date.' And the count of the monthly cycle, the tenth month inspired me to open my mouth with wailing and lament. The sequence of punishments kindles fire within my heart as the fugitive came to me and said the city is vanquished. For these I spread ashes on my face. For these four tragedies the translation of the Torah, the death of Ezra, the siege of Jerusalem and its fall. I exclaimed; had only an arrow pierced my heart. For these misfortunes I would dig myself a grave. It is Hashem who is righteous, for I disobeyed his utterance. I call out your name. You who relents over the evil that struck me. See my affliction and hear the sound of my prayer. Hear my supplication. Please hasten my salvation. Do not avert Your ear from my sigh nor from my cry. In the month of Tevet, I was exceedingly smitten. And its normal course was altered to my detriment. I strayed, I rebelled. May He reveal to me His goodness. Thus far may you come.

And it goes on and it recites the attributes of mercy that Moses perceived as the presence of Adonai descended in the cloud and stood there. But you can see what a significant day this is within Judaism. The idea that it reminds us that Ezekiel was commanded to record in the book this particular prophecy for *this very day, this very day*. It says for a despised and decaying people. And I think that we have to admit that the world is despised and decaying. And something has to give. The evil that is going into the world today, going through the world, many times through the channels that especially we in the United States have been responsible for creating those channels. But we are all in it together. When we look at the media, it is, what does it say in Revelation, she has committed whoredom with the kingdoms of the Earth. So, nobody is left out. Everybody is included in this judgement. And so, Adonai has to take his people, Jerusalem, out of that confusion. Whereas before they are isolated in a place called Jerusalem, the confusion comes to them and then scatters them. At this point His holy people, those who are willing to repent of this uncleanness, they are out in the nations, and the siege is somehow designed to get them back in to this place. This place of protection.

Here is something else, it says:

The tenth of Tevet was proclaimed the day on which the first *churban* (a destruction) commenced should become a Memorial Day also for the last *churban*. This day was officially turned into a Memorial Day for Shoah victims whose date of death is unknown.

In other words, those who died in the Holocaust, no matter who they were, if people did not know the date of their death and know how to grieve for them, then the 10<sup>th</sup> of Tevet was recognized as a general *kaddish* day. In other words, a day when you would remember those. A memorial of the victims who died. Basically, the Tomb of the Unknown Soldier. Except as it applies to those who would fall at the hand of the Antichrist of that generation. And we won't even speak his name. This fast of the 10<sup>th</sup> of Tevet, it is going to incorporate, even though this is a modern edition, it is going to incorporate the siege of Jerusalem, the translation of the Torah into the foreign language, and the death of Ezra the scribe. Let's unpack that. It says in Mishnah 7 recording the event, it says:

The day that the Torah was translated into Greek was as difficult for the people of Israel as the day that the golden calf was made. Because the Torah could not be fully translated.

In other words, once you take text from the original language, and then you commission...a king commissioned this translation...and we have seen this with translations over the years. The translation is colored by the political agenda of the person who commissions the translation, although there are lots of translations where people earnestly have tried to remain true to the text. There are still hundreds of translations of the Word out there. So, you can see how the worry was that once that Torah was out there in other languages, it is still part of the *babel* thing, because it's confusing. Once you put it out in the other languages, it can be confused. The translation can be confused. And so, they say it could have actually taken on the foreign garments of these foreign languages.

So, there was a good side to it. Now the people, no matter what their language, they could begin to learn the Torah. The flip side of it is now they could take the Torah and twist it any way they wanted to fit their agenda. And in the case of this Shoah, we know that the Word of God was used as a justification for killing Jews. And anybody the regime didn't like. You see how it gained that power of self-glory? How the heart became livered? First, we will start out and kill these people, and then if you're okay with that, we will kill these people, and before you know it, they are coming for you.

The 10<sup>th</sup> of Tevet, it starts a siege of judgements. So once the army is set up...I've seen images on newspaper articles of police and military in different countries being used to enforce quarantines brought on by this virus. Basically, the same situation that we had on the 10<sup>th</sup> of Tevet in Scripture. It sets off a domino effect of hunger, it interrupts supply chains. Fear. Because now people don't just fear the army outside, they also fear economically that things won't be the same as they were before. They fear for their very lives. Because now the plague is going to set in. Once you coop people up in a small area, the plague is going to spread. There is confusion.

Because remember the frogs, they go in and they just corrupt everything and twist everything. You don't necessarily know the difference between a good frog and a bad frog. That is a false witness telling you lies. There are frogs that belong in the Nile doing frog things. Those are true frogs. But the frog in your kneading bowl, the frog that you are putting in your mouth, the lie that you are putting in your mouth, that you are taking in. The frog that you are believing, that might not be the right type of food. And it is going to introduce this confusion. And you get enough of that confusion, people start to fall on each other. You know the army outside just waits until we are done destroying ourselves. People under siege are afraid of poverty. They are afraid of the constriction. Not being able to go any place. They will break out. You know, they will go nuts, and they will just break out and say enough of this. We know that the example we have in Scripture, that the people who tried to escape ran right into a trap. And they were killed there on the plains of Jericho. Or captured on the plains of Jericho.

If this is a similar judgement that began on the 10<sup>th</sup> of Tevet, then it is not just Jerusalem being judged and sorted through. It is the entire world being judged and sorted through. Among that confusion of the nations, we will all be experiencing the siege simultaneously. Each person among those nations will have to decide whether they are going to have livered hearts, whether they are going to become impermeable to the Word, or whether they are going to open up their hearts to the Word and say, "Father whatever You have for me, pour it in. I eat the bread of affliction, I am poor, I have nothing to offer You. I want Your glory, not my liver." There will be people out there who listen to the false prophets, the magicians, and they are just being led to their own death. Now, in Ezekiel 24, and like I said, if you will read the context before and after, and I think we will spend some more time breaking this down for my Monday and Tuesday students. It's a long passage, but let's read it. It says:

The Word of the Lord came to me in the ninth year, in the tenth month, on the tenth of the month saying, "Son of man, write the name of the day, this very day..."

The sages say that there is no where else in scripture that you get this particular wording; *this very day*.

He says, "Write the name of the day, this very day. The King of Babylon has laid siege to Jerusalem this very day. Speak a parable to the rebellious house and say to them."

By the way, if you go back in Isaiah, the King of Babylon was the one who wanted to exalt his throne above the throne of God and who wanted to sit on the mount of the *moed*. The mountain of the feasts. He would be the one we would expect to change the times and the seasons. Confusion.

Speak a parable to the rebellious house and say to them. Thus say the Lord God, "Put on the pot, put it on and also pour water into it."

And remember the water prolongs the judgement. It takes it longer to heat up. That's why I say we are in for a domino effect. One thing leads to another thing, leads to another thing.

Put in it the pieces---every good piece—the thigh and the shoulder. Fill it with the choice bones; take the choicest of the flock. And also pile wood under the pot, make it boil vigorously.

Remember the liver holds the heat, the anger.

Make it boil vigorously. Also seethe its bones in it.

In other words, not just the choice. Everybody. Everybody gets thrown in the same pot.

Therefore, thus says the Lord, "Woe to the bloody city, to the pot in which there is rust and who's rust has not gone out of it. Take out of it piece after piece without making a choice."

That is why I say don't blame somebody who catches the virus and say, well he must be wicked. That is not what the prophecy says. It says without making a choice.

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. Put her blood on the bare rock that it may not be covered. Therefore, thus say the Lord God, "Woe to the

blood city, I also will make the pile great. Heap on the wood, kindle the fire. Boil the flesh well and mix in the spices and let the bones be burned."

He is talking about His wrath here. Remember the understanding is we hold wrath or anger in the liver. But there is His wrath which is righteous. And He says go ahead:

Heap on the wood, kindle the fire. Boil the flesh well and mix in the spices and let the bones be burned. Then set it, the pot, empty on its coals so that it may be hot and its bronze may glow and its filthiness may be melted in it. Its rust consumed. She has wearied me with toil yet her great rust has not gone from her. Let her rust be in the fire. In your filthiness is lewdness.

Remember, that's what the frogs were carrying out; immorality.

Because I would have cleansed you, yet you were not clean. You will not be cleansed from your filthiness again until I have spent my wrath on you. I the Lord have spoken. It is coming and I will act. I will not relent. And I will not pity and I will not be sorry according to your ways and according to your deeds I will judge you declares the Lord.

That is a repetition of what we already know about people who harden their livers and harden their hearts. He says I will give you according to your ways and your deeds; I will give this back to you. This is what you want. You choose this. This is your self-will. If you won't listen to My Word and take My Word into your heart...if you are so full of your self-glory, then I will see to it that you receive your own glory. And you can see exactly what it is worth. It is filthy.

Now, Ezekiel is prophesying before the exile. He is saying this will happen. There will be a siege on the 10<sup>th</sup> of Tevet that begins. Everything is going to get boiled up. And it seems like one of the symptoms they look for to see if you have this virus is a fever. To see if you are hot. And like I read in the article it does seem to be affecting not just your lungs, which has to do with the breath the spirit that is inside of you, but it is inflammatory in nature, which is what Ezekiel was saying speaking of the liquid that affects the body. What happens the lungs have an inflammatory response to this virus, and then it says it can damage the heart in the process. They say they are not really sure why it happens to certain people.

And that seems to be the message of Ezekiel, it doesn't matter who you are, put it all in the pot. It is all going to boil. There is this prophecy that it will happen before it happens and then the record, the historical record of it is in 2 Kings in the references I gave you. But now we go to the return. After the exile, Zechariah 8:19 says:

Thus, says the Lord of Hosts, "The fasts of the fourth month, the fast of the fifth month, and the fast of the tenth month shall become occasions for joy and gladness. Happy festivals for the house of Judah, but you must love honesty and integrity."

So, what is the message for us? You say ok, I see that. I see that there is a cycle of prophecy we might be in. What should my response be? Because I do want the tenth of Tevet not to be remembered as the day the coronavirus went out into the earth and laid siege to the whole earth and set off this sequence of events. Of poverty, of confusion, of all this stuff. I want it to be joy and gladness. What do I have to do? And the Father says, you must love honesty and integrity. You cannot be full of yourself. You cannot be full of your own self-glory. You have to stop trying to promote yourself as more than you are. You have to start eating the bread of affliction. And that is why I believe it says in that message to

the seven assemblies, do not fear what you are about to suffer; this is part of this cleaning process so that eventually He can make a distinction.

So, we are not all in the same boiling pot. He can say you have been purged of your rust, those places in your life that have become corroded and rusty. And I think we are in the midst of a revival. I think the Word has gone forth, and there is a people, there is a Jerusalem out there among the nations, who have been opening their hearts and receiving the Word and rejecting a livered heart. Here is what we can expect. I think in a very proportional way, if we look back at Ezekiel, and the Kings, and even in the book of Ezra. Because remember how specifically Ezekiel was told to write this down. I mean, it's:

The word of Hashem came to me in the ninth year, in the tenth month, on the tenth of the month saying, "Son of man, write for yourself the name of this day, this very day. The king of Babylon besieged Jerusalem on this very day."

Now, if that very day weren't important, Ezekiel wouldn't have written it just that way. Now we can look back on that very day in our generation and say what is my lesson? Give me three things I can remember. First of all, you have to get rid of the frogs. When you get a frog, they are not always this cute. Although that's a cute one [holding up frog picture]. The frogs represent confusion; false prophets, lies. One thing to remember about the Jerusalemites, one reason they did not believe Ezekiel's prophecy is because they thought they had the means to resist the king of Babylon. So, the more talk you hear about vaccines and tests and we have this method, we have that method. We have this resource; we have those ventilators. We have this many of this and that. Yes, do those things, but if you are relying on that and thinking there is no way the plague can come nigh your house because you have this army of things to use as a weapon against it, then your trust is in the wrong place. Your trust needs to go back to repentance and prayer, saying "if there is any unclean way in me, please show that to me. Bring me out of my frog confusion. Let me check my kneading bowl. Are there things I am reading, watching, hearing, touching, or are there frogs even coming out of my mouth? Am I a false witness? Am I telling people, 'love Jesus,' and at the very same time I am breaking his commandments? Am I sending a mixed, confused message?" You've got to get out of Babylon. You have got to get rid of the frogs.

Number two, you are going to have to recover the true translation of the Word. One of the mourning points of the 10<sup>th</sup> of Tevet is that the potential is there for good and for evil once the Word is translated. We have to pray that a true translation of the Word will be recovered from any distortions either through the literal translation or how we are translating it to people. That if there is any unclean, twisting, if it is not established, true, certain, that we would recover that which is *nachon*. A true, established translation of the word, without its distortions and without fitting it to our personal agenda.

And number three, which is a little more extensive, because you have to read the whole book of Ezra... because remember, the 10<sup>th</sup> of Tevet commemorates his death. You look at the life of Ezra, he was a reformer of Jerusalem. So, you have to start reforming yourself. Not other people. Quit trying to reform other people. Reform yourself. Start with yourself. Remember, Ezra leads the Jews back from Babylon. He leads them out of confusion. He gets them started rebuilding Jerusalem, the Holy City. And he actually was able to bring the holy vessels out of confusion with him. The king of Babylon gave him the vessels back to go and put back. The vessels represent the people. The holy people who were taken out, they were preserved in confusions, and then they were allowed to come back and be put back into the temple.

Ezra canonized scripture. He is credited with putting together the scriptures we have today from Genesis to Malachi. He made Israel put away their idolatrous wives. Now remember, some of them had married, and then the children were actually invited to join in the Passover and so forth. So, it is not as if you can't marry someone from another culture, you can, if they put away their idolatry. There has to be a distinct break between them and the idolatry they were brought up in. What had happened is the men that came back, the ones that were there, some were left, they had married women from among the nations, but they had not put away the idols. They had just brought the idols in the house, and now they have offspring who are also idolaters. Ezra goes through there and says you can't do that anymore. No more intermarriage. If the spouse is not willing to serve the God of Abraham, Isaac and Jacob and to live the law of Moses, they got to go. So, he cleaned up even the marriage bed. He got the frogs out of the marriage bed.

It says about Ezra, he had set his heart to study the law of the Lord and to practice it and to teach His statutes and ordinances to Israel. That is a revival that has to take place in the heart of Jerusalem that is out there in Babylon. We have to set our hearts to study the Torah of the Lord, to practice it, and to teach those statutes and ordinances in Israel. In other words, you have to live them plainly and clearly so that there is not confusion when people look at you. You can't look like the rest of the world. You have to look like you got dressed in the Bible. You can't talk like the rest of the world. You have to talk the Bible. You can't conduct yourself morally like the rest of the world. You have to conduct yourself morally like the Bible. And is what is says about Ezra in 7:10

He read the Torah to those that returned and built Jerusalem.

Remember Ezra stands up on the first day of the seventh month. On Yom Teruah, the Feast of Trumpets, Rosh Hashana. He stands up and he starts reading the Torah to everybody, the families, everyone. And he reads it at the Water Gate. Remember the springs of living water that Yeshua talked about, he starts teaching, not just the Torah and reading the Torah, but with the power of the Holy Spirit. We have to start teaching and proclaiming the Word with the power of the Holy Spirit. The only way you are going to do that is if your heart is not livered. If your heart is still tender, sensitive, receptive, circumcised of the Holy Spirit, then His words can still penetrate, and then it can come back out. And we credit Ezra with a great Sukkot. He taught the Torah at the Water Gate at the first of Tishrei at Yom Teruah, and then they have this fantastic Sukkoth that follows it. So, he restored Sukkot to the people.

It is ironic that his *compadre*, the overlap and the history there, was with Ezra and Nehemiah. You typically want to read those two books together. One of the things that Nehemiah did is he noticed that the men who were living in the land, who returned from Babylon, they had begun to take interest from their brothers. And when somebody can't pay their interest, then they go into indentured servitude. So, there were many Jewish men, families, in indentured servitude. They should not have been in indentured servitude because they should not have been forced to pay interest on the loans. If you violate this, if you start charging interest to your brother, then you are creating a class system. And then the richer are going to get richer and the poor are going to get poorer.

So, Nehemiah comes in and he rebukes them and forces them to relinquish those debts based on interest. And all of a sudden, things economically start to be a lot more equal. And it could be, I don't know anything about financial markets, and I don't understand when they say zero interest, or the FED did this or that. I don't understand, nor do I care. But I have heard of slashing interest to zero in order to help people out in this crisis. And I am thinking, that which you would not do of your own free will

under siege, you might be willing to do it. You may not have a choice of doing it. And that is the way it is with the Word. If we are not willing to do the Word of our own free will, there may come a siege where we are forced into obeying his Word whether we want to or not. I have seen that in lots of responses. Just catching phrases and bits of things here and there, and I am thinking, you know what, that's in the Word. That's in the Word. All these people who think the Word doesn't apply to them, they are actually having to do it now. They don't have a choice.

But that is what I would exhort you is, again, go back and look at those passages in context. And if we are in that cycle, then follow it through from the 10<sup>th</sup> of Tevet, which would have been the 7<sup>th</sup> of January, to the fall of Jerusalem. It is not a long period. I think it spans three years. I think from the ninth until the twelfth year of the king. But that might give us a time period to look at and see that there may be a domino effect, the plague just being one thing that would happen in a besieged city. Or in this case, a besieged world. But think of all the things that will happen when a city is surrounded or quarantined, and how that is going to affect us economically. How it's going to affect us emotionally. Where our trust is. Because money will run out if your trust is in the king, your money will run out. If your trust is in the soldiers, it was the soldiers who tried to run away and got caught on the plains of Jericho. You have to figure out where your trust is.

Your trust has to be in the Holy One even in the midst of the plagues. You have to say to yourself every day, "Please don't let my heart get livered. Don't let my heart ever become so hard that I cannot hear what the Spirit is speaking to me through the Word. Because He is going to give me that Word in season." He gave us this Word in season, we just probably didn't realize it on the 10<sup>th</sup> of Tevet because we tend to skip over those as "Jewish" fasts. But it's not a Jewish fast; it is in the Bible. And the language is so specific, how could we skip over it and not turn and ask what sort of thing is Ezekiel talking about? And could we see this cycle of prophecy in our own generation? And could this help equip us? And I hope this has given you some equipment. Because it certainly gave me some equipment.

It was pretty amazing to see the virus coincided with the 10<sup>th</sup> of Tevet in terms of its name, and then I was reading the commentary to Ezekiel, and where it says, "You shall write down the name of this day, this very day," the rabbinic commentaries agree that they don't know exactly what that means. Because there no name to this day. It is no different from how you name other days in Scripture, and it's not given a name in the context. Which leaves it wide open, I think, for successive generations to experience this cycle. But also, be aware that you could also experience other cycles simultaneously. We see that pattern in scripture. So, to try and figure them all out, I guess that would take a prophet or a scholar, somebody else a lot smarter than I am. But that [the 10<sup>th</sup> of Tevet] I didn't have to be real smart to see.

I am so glad you guys joined me this Shabbat, I know there has been lots of crazy people chatting on there, but we still want to leave it on there for you who want it. I know you are isolated and are out there, and it is good to chat with people of like kind and of like mind. And I think it is worth swatting the flies, the livered hearts, so that we can fellowship with one another and hear the Word together. I don't know how long these live-streams will continue. I don't know how long we will be in this lock down situation, but I am really grateful that you guys decided to join me this time and let me talk a little bit about the Passover and whether to liver die!

Be of good cheer! If the Father is boiling the pot, it could be that He is boiling this rust right off of us. If there is any rust left. Which means we are going to be vessels ready to put back in the Temple when

Ezra comes back or Elijah or however that is supposed to work. When Yeshua calls us back into the Land, we will be little pots ready to be used in the temple. Love you guys. Shabbat Shalom, and maybe we will see each other next week. Again, thank you from a hopefully unlivered heart today for opening up your heart to the Word with me today. Shabbat Shalom.

