

## Kingdom of God Interpretation

The intermediate phase of the third world of Creation started with the LORD'S call to an interpreter. First, though, here is the start of the third world.

*And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him,  
I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.*

(Genesis 17:1-2)

Here is the intermediate portion of the third world, and the election of its first interpreter of things of the Kingdom of God.

*Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.*

*And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.*

*And he said, Here am I.*

*And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*

*And Moses hid his face; for he was afraid to look upon God.*

*And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

*Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*

(Exodus 3:1-10)

In the early nation of Israel, there was only one person who was not subjected to layered interactions with the LORD. The one that was placed in this position, by God, is Moses. This allowed Moses to stand in the position as the first human that was skilled in interpretation in the Kingdom of God.

*And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.*

*And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.*

*And he said, My presence shall go with thee, and I will give thee rest.*

*And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.*

*And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

(Exodus 33:11-17)

Even though, initially Moses was the designated interpreter; in time, the broader need in the community was best served by a layered approach. The layering that Aaron and the remainder of the priesthood were a part of included a stepped approach to the LORD through Moses. This is seen in the LORD'S structuring of the sacrifices and offerings.

*And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.*

(Leviticus 10:12-15)

Moses, as a path for interaction with God was more than a stepped approach just for the priesthood. The stepped approach to God, as it passed through Moses, was active for the entire congregation of Israel.

*And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?*

*And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.*

*And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.*

*Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.*

*If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.*

(Exodus 18:13-23)

However, whereas Moses established several indirect layers of interpretation, for the sake of the general congregation; for the priesthood, Moses had more hands-on, supervisory duties. This was akin to the relationship Moses had with the *rulers of thousands*. Here is an example of the more direct relationship that Moses had with the priesthood, as interpreter of the duties of that office, and those officers.

*And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering*

*in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.*

*And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?*

*And when Moses heard that, he was content.*

(Leviticus 10:16-20)

The supervisory relationship of Moses, with the priesthood, even survived the life of Moses. In the New Age, the priests still proceeded through this interpretive level of relationship with the LORD. In the New Age, the people, too, still proceeded through that level of authority, in order to receive critical interpretations of the Law of God. Jesus Christ reminded the people of the power of interpretation that the LORD had placed in this level of communication with Him.

*Then spake Jesus to the multitude, and to his disciples, Saying  
The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*

(Matthew 23:1-3)

However, as we have already seen, the LORD did not restrict His interaction with the people of Israel to always have to pass through Moses. In another episode of life, there was a specific message that pressed in a more directed fashion, from the LORD onto Aaron.

*And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?*

*And the LORD heard it.*

*(Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation.*

*And they three came out.*

*And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam:*

*and they both came forth.*

*And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?*

*And the anger of the LORD was kindled against them; and he departed.*

*And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.*

(Numbers 12:1-10)

In this case, Moses was again called upon to carry an interaction with the LORD, forward in the Kingdom of God. At this time, Moses served as an interpreter of the anguish of Aaron, as unto the LORD. No, the LORD did not **require** the interpretation, but, instead, Moses needed to give it.

*And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.*

*And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.*

*And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.*

*12:16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.*

(Numbers 12:11-16)

Though that message, above, seems to be more of a lesson for Miriam, please note that Aaron was the one hardest pressed by the LORD'S action. Sometimes, this is the nature of a brother's relationship with his sister.

For a view of a more direct interaction of Moses, as it was done on Aaron's behalf in, a specific Aaron's failures to rightly serve as an intermediary for the people's sake; please

review the following words of Moses that are contained in the Scripture, below, after we have finished preparing a brief commentary about them. They tell about Aaron's negotiated escape from calamity. First, though, Moses had to step in and become the intermediary that Aaron should have been. This is the place that Aaron should have filled, in interpreting the requirement that is of the LORD, as it tells us to maintain singleness of purpose in our worship of the LORD.

*Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.*

*When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.*

*And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.*

*Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.*

(Deuteronomy 9:7-14)

In this substitution, Moses first prayed to the LORD for the preservation of the life of the entire congregation of Israel.

*So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes.*

*And I fell down before the LORD, as at the first, forty days and forty*

*nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.*

(Deuteronomy 9:15-19)

This prayer of Moses also included a specific request for abatement of a very negative consequence that Aaron had earned by his participation in the variance from the Law of God.

*And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.*

(Deuteronomy 9:20)

Now, speaking specifically of Moses, let us also understand that he, too, was required to perform his assignment from the LORD with the same care that was commanded by the Law of God. Even though Moses had wielded the honor of being a king--in a limited fashion--in the way of reflecting God's presence with us, as seen in the following encounter with the LORD God . . .

*And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.*

*And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?*

*And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.*

*And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.*

(Exodus 6:28-30; 7:1-5)

. . . Still, Moses was not exempt from the precision of interaction that the LORD required of the congregation of Israel as it was developing into a nation. At the time of Moses' variance from the specific commandment of the God, the LORD declared that there was a

negative consequence for his life as a result of the variance, and the LORD told Moses the reason for the scheduling of it.

Here is the provocation that the children of Israel sent to Moses, to prime his spirit for the variance.

*Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.*

*And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chided with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.*

(Numbers 20:1-5)

This is the precise command that the LORD gave Moses. There is not much in it that requires interpretation; but, still, Moses needed to perform it just the way the LORD told him to.

*And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying,*

*Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.*

(Numbers 20:6-8)

This is the variance. It is not an obvious violation, so do not try to analyze it.

*And Moses took the rod from before the LORD, as he commanded him.*

*And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.*

(Numbers 20:9-11)

And, here is the declaration of the LORD. This teaches us that even interpreters can,



sometimes, fail at interpretation of the rigidity of the LORD'S commands.

*And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

(Numbers 20:12)

In due time, the LORD provided the specific timing of the consequence. Moreover, the LORD told Moses that this was not an elective consequence, nor was it something that was eligible for negotiation. As we meditate on this, we need to understand that consequences are a part of life's flows; they are different from forgiveness and remission of sin. In that respect, the forward flow of the consequence was not a candidate for removal from the forward stream of time.

*And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.*

*And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.*

*And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.*

(Numbers 27:12-21)

Even through the pleading of Moses, the consequence of diverting the stream of righteous interactions away from the LORD was still visited upon Moses. It was time for a major interruption in the single-focus, human-based peace of the nation of Israel. The children of Israel needed to change their focus to the things of Heaven, and start to bear a more obvious portion of the weight of their need for consistent and Law-driven

interaction with the LORD. This is the first step in the interruption of the peace of near vision, which the children of Israel had enjoyed in Moses.

*And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.*

*But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.*

(Deuteronomy 3:23-28)

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**-- Next, in the Kingdom of God --**  
**Interruption**

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