



Exodus Study

Exodus

Bondage and end times similarities

Israel is a nation in the land of Egypt. It is a nation of people.

“Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.”

Exodus 1: 1 - 7

Israel was becoming very powerful in Egypt, and it would cause concern for some that this people would be taking over the whole land or joining with Egypt's enemies in concurring them. Not unlike today when aliens migrate into a country and multiply. The difference is, is that Israel is becoming wealthy because the Lord is with them. This could be compared to the United States and the world. The world powers want to see this country destroyed because it is too powerful. They will do it like Satan, from within, the midst of. A new Pharaoh will change things. This is important in that history will repeat itself. Israel are the twelve tribes here. Later in the Word it would be broken, as a branch off a tree, and Israel would be separated from the tribe of Judah.

“Now there arose up a new king over Egypt, which knew not Joseph.” Exodus 1:8

This new king is said to be one from both the northern ruling family of Egypt with the southern ruling family of Egypt. Two hypotheses are that the new Pharaoh was that of Rameses and the other that of Thutmosis. Thutmosis IV would be at the time of the Exodus. [35] Thutmosis was before Rameses and even the name may go along with the name of Moses. Thutmosis was thought to have been a mixed birth of the Pharaohs of the north and the south. A mixed breed so to speak. The northern god of Pharaoh was Thot while another was Amen, or Thutmosis and Amenhotep.

Similarity one to the end of days is a person of mixed races coming to power. The United States is following the same control over the people by power, taxes, and government dependency.

“Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.” Exodus 1: 8 - 10

Similarity two is the use of fear to move the populace toward a self-agenda. Fear is one way to scare people into agreeing with what they normally would not, and today the current administrations of power are using fear to run the economy, to raise taxes and to pass bills that would not have been normally accepted. Similarity three are taxes. Taxes is one way to control a population and even to bring them into bondage. They taxed them, when they had no more money to pay taxes they took their land, when they had no more land, they took them into bondage.

“Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.” Exodus 1: 11

Taskmasters = 8269 sar, from 4522, a head person; captain, chief general, governor, keeper, lord, master. 4522, mac, a burden, a tax in the form of forced labor, discomfort, levy, task, tribute.

Pithom = 6619 pee thome, a place in Egypt.

Raamses = 7486, rah-mes-ace', place in Egypt.

The raiser of taxes comes. “Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably and obtain the kingdom by flatteries. Daniel 11: 20 - 21

“And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city.” Luke 2: 1 - 3

“And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.” Revelation 6: 5

One bill trying to be passed in these days is a cap-and-trade bill that would place young persons into a bondage to work for the government for a specific period of time, there is also going to be immense taxes to pay for the stimulus, health care, carbon emissions controls, bank bailouts and government projects. Just as Israel did in Egypt, we are going into bondage by taxation that will last for generations, unless God returns soon.

“But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, ‘When ye do the office of midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.’” Exodus 1:12 - 16

Similarity four is the death of babies. The first act of the current administration was to lift the ban of government funding of abortions. This is a violation of God’s laws as will be studied in Exodus 21: 22 - 25. The women refused to commit murder and told the Pharaoh that the Hebrew women would give birth before they reached the birthing stool.

“And it came to pass, because the midwives feared God, that He made them houses. And Pharaoh charged all his people, saying, ‘Every son that is born ye shall cast into the river, and every daughter ye shall save alive.’” Exodus 1: 21 - 22

*Government control over the will of the people is **similarity number five**. Recall it comes from the midst of the people, as in the garden. This will bring us to the place of Moses being born to the house of Levi, which is to be the priest tribe. God would use the Pharaoh's own house to save the one who would save the Hebrew people from him, the Pharaoh.*

In the book of Enoch it stated that they were sheep and wolves and is in chapter 88 and states at number 21. "When those twelve sheep grew up, they delivered one of them to the asses. Again those asses delivered that sheep to the wolves (Egyptians). And he grew up in the midst of them. Then the Lord brought the eleven other sheep, that they might dwell and feed with him in the midst of the wolves. They multiplied, and there was abundance of pasture for them. But the wolves began to frighten and oppress them, while they destroyed their young ones. And they left their young in torrents of deep water. Now the sheep began to cry out on account of their young and fled for refuge to their Lord. One however, which was saved, escaped, and went away to the wild asses. I beheld the sheep moaning, crying, and petitioning their Lord" Enoch 88: 21 - 29

Birth of Moses

"And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when we saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him." Exodus 2: 1 - 4

This brings back to mind the story of Noah's flood and having an ark in the water to save the people. People have to live through the danger, the ark being a form of salvation. Water also saves today by baptism. Note also that circumcision comes on the eighth day, so the child would be circumcised, and the Pharaoh would know he was a Hebrew.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to

fetch it. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, 'This is one of the Hebrews' children.' Then said his sister to Pharaoh's daughter, 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' And Pharaoh's daughter said to her 'Go.' And the maid went and called the child's mother." Exodus 2: 5 - 8

The mother of Moses nursed him and was even given wages to do so by the Pharaoh's daughter. Thutmosis I, and or Amenhotep, I had no son but a daughter that would have been Pharaoh after him. Her name was Nefure, and or Hatshepsut. [35] The child grew up and she named him Moses.

Egypt fears Israel

“And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.” Exodus 1: 9 - 22

The death of the first-born son will come back to be a punishment on Egypt.

“And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's

side; and when she saw the ark among the flags, she sent her maid to fetch it And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, 'Because I drew him out of the water.'" Exodus 2: 1 - 10

This would give the child a lot of power and authority, but she knew he was a Hebrew and Moses knew it as well.

Analysis

This story has several hero's and villains. The story moves from one land to another and mainly deals with a family. The family goes from one generation to the next and develops into some key characters. The story is both a tragedy and one of rewards for suffering. It shows how people's fears can override what they had been told. Man continues to try and take things into his own hands to attempt to control what he believes in going to possibly happen. He, man, does not trust in God that He can control all things. This goes to the global warming theories today. Those who have little faith attempt to take matters into his own hands to control things. This story shows five similarities to what placed the Hebrew's into bondage that relate to event today. Not that this is the end of days, only God knows that hour. It is to show how consistent man is over time and how profiles can be made, because man is a creature of habit. Moses was hidden for three months; the number three will prove to be another consistent pattern. Biblical Numerology is another study that can be made.

Time line.

1898 B.C. Joseph sold into slavery

1885 B.C. Joseph rules in Egypt

1805 B.C. Joseph's death

1526 B.C. Moses born and rescued from Nile

1504 - 1450 B.C. Reign of Thutmose III (North)

1503 - 1482 B.C. Reign of Hatsheput, co-ruler of Egypt (South)

1445 B.C. Hebrews exodus from Egypt [34]

Thutmose I 1504 - 1492

Thutmose II 1492 - 1479

Hatsheput 1479 - 1458

Thutmose III 1479 - 1425

Moses comes to God

Moses grew to be a very important person in Egypt. But Moses slew an Egyptian and fled into the land of the Midian, a wilderness. Here he took a wife, and became a shepherd. Moses would have one son. Being in the house of Pharaoh, Moses may not have known of the God of Israel. He may not have known the role of the priest and much of the history of his people. He did know that he was Hebrew and when he slew the Egyptian, the sentence would have been death. During his exile from Egypt, it may very well be that Moses became familiar with his heritage. Then the LORD spoke to Moses from a burning bush and called on him to go back to Egypt to free his people.

Moses flees Egypt

“And it came to pass in those days, when Moses was grown that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, ‘Wherefore smitest thou thy fellow?’ And he said, ‘Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?’ And Moses feared, and said, ‘Surely this thing is known.’ Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.” Exodus 2:11 - 15

The well he sat by was that of a priest in the area of Midian, and was most likely a Levite and not an Arab. One can obtain a name by living in an area, and not be a native to it. As a person who lives in Boston would be a Bostonian, but he may actually have been born in London, England.

“Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father’s flock.” Exodus 2: 16

Priest = 3548, ko-hane’; act. part. of 3547; lit. one officiating, a priest; also (by courtesy) an acting priest (although a layman): - chief ruler, X own, priest, prince, principal officer.

Seven goes with the seven churches, seven candle sticks, seven seals, seven trumpets, and seven vials in Revelations. A study can be done on the number seven and how it relates in Biblical numerology. Moses helped them to water their flocks when some other shepherds showed up.

“And when they came to Reuel their father, he said, ‘How is it that ye are come so soon to day?’ And they said, ‘And Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.’ And he said unto his daughters, ‘And where is he? why is it that ye have left the man? call him, that he may eat bread.’” Exodus 2: 18 - 20

Reuel = 7467, reh-oo-ale’; from the same as 7466 and 410; friend of God; Reuel, the name of Moses’ father-in-law, also of an Edomite and an Israel: -Raguel, reuel.

Moses lived with them and married one of the priests daughter, Zipporah, and had a son.

Zippo rah = 6855tsip-po-raw’; fem. of 6833 bird; Tsipporah, Moses’ wife: - Zipporah.

“And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abram, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.” Exodus 2: 23 - 25

Sighed = 584 aw-nakh’; a prim. root; to sigh, - groan, mourn, sigh.

Bondage = 5656 ab-o-daw’; or ab-o-daw; from 5647; work of any kind: - act, bondage, + bondservant, effect, labour, ministering (-try), office, service (-ile, -itude), tillage, use, work, X wrought. 5647 worshipper.

Cried = 2199 zaw-ak’; a prim. root; to shriek (from anguish or danger); by anal. (as a herald) to announce or convene publicly: _ assemble, call (together), (make a) cry (out), come with such a company, gather (together), cause to be proclaimed.

Groaning = 5009 neh-aw-kaw’; from 5008; a groan: -groaning.

Remembered = 2142 zaw-kar’; a prim. root; prop. to mark (so as to be recognized), i.e. to remember; by impl. to mention; also (as denom. from 2145) to be male: - X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

Covenant = 1285 ber-eeth’; from 1262 (in the sense of cutting [like 1254]); a compact (because made by passing between pieces of flesh): - confederacy, [con-]feder[- ate], covenant, league.

Respect = 3045 yaw-dah’; a prim. root; to know (prop. To ascertain by seeing); used in a great variety of senses, fig., lit., euphem. and infer. (including observation, care, recognition; and causat. instruction, designation, punishment, etc.) [as follow]: - acknowledge, acquaintance (-ted, with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be

diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

This last verse tells of a period, unknown how long, that God sighed by reason of the bondage of His children. A bondage not unlike today, with usury of men being in bondage of debt. The people groaned and God remembered the covenant He made with them. What was the covenant?

“And Joseph said unto his brethren, ‘I die: and God will surely visit you and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob.’” Genesis 50: 24

The land spoken of is in Genesis 12: 7, 15: 18, 13: 14 - 15, for Abraham. For Isaac it is in Genesis 26: 3-4, and for Jacob in Genesis 28: 13, 35: 12 and 48: 1 - 4. It is, from http://israelsmessiah.com/maps/abraham_isaac.htm

Burning bush

“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. Exodus 3:1

This indicated again that Moses’ father-in-law was a priest. As the law would have said Moses should not have married out of his own people. Moses was a Levite, the priest tribe of Israel, and he would have taken a wife from that tribe, or the house of Israel.

*The mountain of God is what is commonly referred to as Siani today, but is it the right place? A study by Penny Cox Caldwell titled *The God of the Mountain* gives a different location for this place and offers much scientific evidence that this is the right place [36].*

“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.” Exodus 3: 2

God is a consuming fire, Hebrews 12: 29, but in this case the bush was not consumed. God is also the Tree of Life, not death.

“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.’” Exodus 3: 3 - 4

God called out the name of Moses two times. This give infancies on it and also is a double witness that He was speaking to Moses. Moses answered most likely with the answer that can only be spoken to the Lord if called, hin- nay-nu.

Here = 2009 hin-nay'; prol. For 2005; lo!: -behold, lo, see.

Am = not in strong

I = not in strong

Thus God called and Moses answered.

“And He said, ‘Draw not nigh hither: put off thy shoes from off thy feet, for the place wheron thou standest is holy ground.’” Exodus 3: 5

The sandals would have been made from a dead animal, cows. Since God is the God of the living, then nothing dead could be in His presence, only the living. Wherever the Lord is, the ground would be holy. This would be why the Garden of Eden would be hidden from man. It was, or is, the place where God resides. One would suspect that this is in a different dimension. In the tomb of Abraham, the Midrash states that according to the main source of Jewish Kabbalistic mysticism, the book of Zohar. The cave of Machpela, in Hebron, is the gateway to the Garden of Eden. A place of the Most High. Adam buried Eve there and that when Abraham saw the cave, he saw a light coming from it but two angels stopped him from going any further. This is why he would pay 400 silver shekels for the land, Genesis 23: 15, about a million dollars today. That piece of property would be priceless and also it would guarantee it for an inheritance, because it was bought and paid for. God will emphatically identify Himself to Moses.

“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.” Exodus 3: 6

This is God giving the genealogy of Moses. Notice the names that are missing as well as those that are mentioned. This is specific for the covenant that God made with Abraham, Isaac and Jacob, as mentioned before. It is a covenant for an inheritance, for a people who would be a sign for all nations.

“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.’” Exodus 3:7

There will be a cry in the end times for the Lord because of the taskmasters over the people of God.

“And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?” Luke 18:7

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelations 21: 4

“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“ Exodus 3: 8 - 9

The oppression in the end times is of Satan and his followers. Notice that when we get to Israel going into that land, that it will be filled with giants. That relates to the giants at the time of Noah, as mentioned as well in the book of Enoch. Today, as then, it will appear to be overwhelming odds for God's People to overcome, but there is the covenant.

“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: 10

God is sending Moses to be a deliver of His people out of Egypt.

“And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” Exodus 3: 11

Moses has a problem here. He committed a murder under the eyes of the Egyptians. He also has been away from Egypt for some time and no longer has any standing with the Egyptian government. By saying who am I, he reverses the name of God, “I AM”. In linguistics this is a role reversal. Moses has no power and or authority and would appear to be alone. This is an important dialog between God and Moses. It shows the ongoing conflict between God and man and, of God getting man to overcome the flesh and trust in Him. It is a verbal questioning that goes on to this day.

“And He said, ‘Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.’” Exodus 3: 12

Token = 226 oth; prob. from 225 (in the sense of appearing); a signal (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc.: -mark, miracle, (en-) sign, token.

This mountain is the token, the same as the word, mark, that God placed on Cain. It will also be important to know this mountain. It shall be the token, mark, placed to remember these events. Satan will always try to destroy or remove these marks. If he cannot, then he will try to keep God's People from seeing them. So that would bring to question, if the exodus really happened, and who am I to keep this covenant. But God will deliver the message, as with Penny Cox Caldwell and her husband. [36]

“And Moses said unto God, ‘Behold, when I come unto the children of Israel, and shall say unto them, ‘The God of your fathers hath sent me unto you;’ and they shall say to me, ‘What is His name?’ what shall I say unto them?’” Exodus 3: 13

In interviews and interrogations whenever someone uses the word, your, instead of, our, then that is a disassociation from that person or object. By using a question from another person, it also keeps him from being the one asking the question. This could be from fear, or it could be a lack of faith, or trust in what he is hearing and seeing. In other words, is it real or not?

“ And God said unto Moses, ‘I AM THAT I AM:’ and He said, ‘Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’” Exodus 3: 14

I AM THAT I AM is 'ehyeh 'asher 'heyeh in Hebrew or I will be what I will be. [3]

God is also telling Moses what to say, word for word. As the study goes on, it will be shown that if God tells someone to do something, he or she is to do it exactly as told, or the person could die or suffer punishment. Also note that Moses will first go to the Hebrew children, Israel, to tell them first what will happen.

“And God said moreover unto Moses, Thus shalt thou say unto the children of Israel., The LORD GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations.” Exodus 3: 15

This means that HIS name is the same unto this day. GOD does not change, and we should not change his word.

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, GOD Shall add unto him the plagues that are written in this book.” Revelations 22: 18

“Go, and gather the elders of Israel together, and say unto them, ‘The LORD GOD of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying I have surely visited you, and seen that which is done to you in Egypt.’” Exodus 3: 16

The LORD keeps stating that he is the God of Abraham, Isaac and Jacob. This is to keep reminding you what generations He is speaking of, and who He is the God of. Some today will attempt to mislead you as to who it is that will inherit the promise land. It is not the children of Ishmael, or anyone else for that matter. It is the houses of Judah and Israel. At this point when it mentions Israel, it is talking of all of the twelve tribes and not just Judah. Note also that Moses is to go to the elders, the ones in charge of Israel. So it is to go to Israel, and to the elders of Israel first.

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of he bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants: the one for the mount

Sinai, which gendered to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answered to Jerusalem which now is, and in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, 'Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hat many more children than she which hath an husband.' Now we brethren, as Isaac was, are the children of promise. But then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Galatians 4: 22 - 31

"And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the jobsites, unto a land flowing with milk and honey." Exodus 3: 17

The LORD just stated that He is going to take the land away from those individuals and give it to the children of Israel. As will be stated when they get there and send spies into the land that these people where giants, not unlike the days of Noah.

"And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD GOD of the Hebrews hath met with us: and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the LORD our GOD. And I AM sure that the king of Egypt will not let you go, no, not by a mighty hand." Exodus 3:18 - 19

Is GOD telling them to lie to Pharaoh? HE knows that Egypt will not let them go even if only for a three-day journey to serve him at that mountain. What is left out is that they will not return. This gives us the time it takes to walk from Egypt to the mountain of God. It also says that HE knows people very well and what they will do or say. This is like the end of days when God will.

"But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit." Mark 13:11

"And I will stretch MY hand, and smite Egypt with all MY wonders which I will do in the midst thereof: and after that he will le you go." Exodus 3: 20

Wonders = 6381, paw-law'; a prim. root; prop. perh. to separate, i.e. distinguish (lit. or fig.); by impl. to be (causat. make) great, difficult, wonderful: - accomplish, (arise...too, be too) hard, hidden, things to high, (be, do, do a, shew) marvelous (-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful (-ers, -ly, things, work), wondrous (things, works, -ly).

The LORD will force him, Egypt, to let them go by his hand. Note also that he will work in the midst of them. The serpent also works in the midst of man. God will use the serpent's own method against him. The word wonderful tells of how He will make it difficult, hard, in hidden ways to accomplish the separate, division of Egypt and Israel.

“And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourned in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.” Exodus 3: 21 - 22

Borrow = 7592, shaw-al'; a prim. root; to inquire; by impl. to request, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straightly, X surely, wish.

Since the Lord said that they shall take spoils of Egypt, the word borrow may confuse some, but when the word is examined, it shows that it also means to require or demand. This gold, silver and raiment will come into use later as the Tabernacle is built. It is easier to carry stuff off if you are wearing it then to haul it.

Moses questions God

“And Moses answered and said, ‘But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.’” Exodus 4: 1

Now if a person today came and said that he had spoken and seen GOD, what do you think the media would say? “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie:” II Thessalonians 2: 10 - 11 This tells us that in the end times men will not believe the truth, but that the truth will save them. As Exodus unfolds, one can see how the truth of the Word can save them, by the blood of the lamb. Moses begins to question God on how they will be made to believe that he was sent by the GOD, and it is not just someone who made stuff up to impress others.

“And the LORD said unto him, ‘What is that in thine hand?’ And he said, ‘A rod.’ And He said, ‘Cast it on the ground.’ And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:” Exodus 4: 2 - 4

First, why have the rod turn into a serpent? Recall that in the garden, it was the Serpent in the midst of it, that tempted Eve. This also indicates that man will have some power over the Serpent.

“Now the serpent was more subtle than any beast of the field which the LORD GOD had made. And he said unto the woman, “Yea, hath GOD said, ‘Ye shall not eat of every tree of the garden’?” Genesis 3: 1

This also shows how the serpent will use words to confuse men and women so that they are unsure of what is the truth and what is a lie. But in later times the Word shows us that some of mankind wants to believe a lie. That will be investigated later.

“That they may believe that the LORD GOD of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” Exodus 4: 5

Once again God brings into mind that the genealogy is from Abraham to Jacob. Moses is in that line of people, generations. It is going to remain important to Him that He keeps making this point. Thus, a reader should take it as being important. The sign is so that they will believe. Mankind needs signs, or proof, before he or she will believe. God will send two witnesses. Look for the second.

“And the LORD said furthermore unto him, ‘Put now thine hand into thy bosom.’ And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.” Exodus 4: 6

Leprous is considered to be unclean to people. God uses two signs, both being of unclean nature to prove Himself. He thus uses the Serpent against himself.

“And He said, ‘Put thine hand into thy bosom again.’ And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.” Exodus 4: 7

This shows that God can cause a disease, and cure a disease, or make one whole again.

“And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.” Exodus 4: 8

Voice = 6963 kole; from an unused root, mean. to call aloud; a voice or sound: + aloud, bleating, crackling, cry (+out), fame, lightness, lowing, noise, + hold peace, [pro-] claim, proclamation + sing, sound, + spark, thunder (-ing), voice, + yell.

Recall that when GOD speaks, voice, then things happen. He spoke and created everything we see, smell, taste, hear and feel today. HIS voice can create or heal. The later sign can also refer to the signs that will occur in the later days of this age. This will be discovered as Exodus continues and a relation to Revelations develops.

“And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.” Exodus 4: 9

Blood is the third sign and it will be the one shown to Pharaoh. It will also be the one that protects Israel from the death that will come to the first born. You don't want to be the first ones taken, because as it will show it will be death that comes first (Mark 13).

“And Moses said unto the LORD, ‘O my LORD, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue.’” Exodus 4: 10

This could be because Moses was raised in the house of Pharaoh and most likely spoke better Egyptian than Hebrew. Or it could be that he was a slow speaker and not like a lawyer. In the end of days of this age we are told not to think about this.

“But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.” Mark 13:11

GOD will lose patients with Moses as this continues. Be careful not to do this.

“And the LORD said unto him, ‘Who hath made man's mouth? Or Who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.’ And he said, ‘O my LORD, send, I pray Thee, by the hand of Him Whom Thou wilt send.’” Exodus 4: 11 - 13

Moses is told that GOD can do anything, and He made him. So He can make Moses to speak the way he needs to before Pharaoh. Moses appears to accept, but as it will show, he is more concerned with the flesh than what he is being told to do. Or this could be a lack of faith, or it could be that he just has not really known GOD up to this point. What you don't want to do is anger the creator. Because he can take away what he has given or punish.

“And the anger of the LORD was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And he shall be thy spokesman unto the People: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” Exodus 14 - 16

This is full of information. First it indicates that the LORD has feeling like us and He can be angered. It indicates that if you are not willing to do what He wishes, then He can pick someone else. It states that His plan will occur as He wants it to. Most importantly this indicates that He knows what is in the heart of men and what they will do, before they do it. This could be called profiling, but today that has a bad connotation.

“ And thou shalt take this rod in thine hand, wherewith thou shalt do signs.” Exodus 4: 17

Rod = 4294, mat-the'; from 5186; a branch (as extending); fig. a tribe; also a rod, whether for chastising (fig. correction), ruling (a sceptre), throwing (a lance), or walking (a staff; fig. a support of life, e.g. bread): -rod, staff, tribe.

This word is full of information as well. Recall that GOD keeps reminding us of who He is the God of, Abraham, Isaac and Jacob. This is a tribe of people in the world. He rules over them, as well as everyone else. He corrects people and supports their life. Keep in mind the word "bread" as well. ("I Am the bread of life." John 6: 48) The rod will be used in conjunction with signs to show people.

“And Moses went and returned to Jethro his father in law, said unto him, ‘Let me go I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive.’ And Jethro said to Moses, ‘Go in peace.’” Exodus 4: 18

Moses did not tell his father-in-law that he was ordered by GOD to go and instead said that he wanted to see if his brethren are yet alive.

“And the LORD said unto Moses in Midian, ‘Go, return into Egypt: for all the men are dead which sought thy life.’ And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.” Exodus 4: 19 - 20

Christ will return to Jerusalem on an ass. This may give a location of where Moses was at that time. A land called Midian. Midian is in an area between the south of Israel today and the Red Sea, and to the east of that line. Moses will return and it could be that the reason he was not killed right away was because of who he had been in Egypt. There is a hypothesis that Moses was Thutmosis II. This person is recorded in Egyptian history. [35] Many of the Egyptian illustrations of Thutmosis II and his mother, Hatshepsut are erased, but some still exist. Normally when they are erased it is because of some major event that the next ruler wanted to have forgotten of. The location in Midian appears, by several research projects, to be in an area north of the Red Sea. This is a place that Dr. Moller and Penny Cox Caldwell, among others, have found evidence of Hebrew people existing at the time of Exodus. [35 & 36]

“And the LORD said unto Moses, ‘When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the People go. And thou shalt say unto Pharaoh, ‘Thus saith the LORD, Israel is My son, even My firstborn. And I say unto thee, Let My son go, that he may serve Me:’ and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.” Exodus 4:21 - 23

God has to remind Moses of what he is supposed to do. This also informs us that Israel is the Lord’s firstborn. This is important because the first-born son of God gets the inheritance. If Israel is the firstborn of God, and he will punish Egypt for not working with Israel, then today this must be considered in our policy in dealing with Israel today. As will be seen, Egypt will suffer, even the loss of its firstborn sons. Today, those who want to destroy Israel, or divide it, will suffer as well. Look at our history of storms in relation to trying to make deals for peace and have Israel give up land for it. This also gives prophecy of what is to come as the final act to free His firstborn son. Some say that God does not kill or destroy people. As a punishment this shows that He does when brought to anger. As in Sodom and Gomorrah or Noah’s flood. He has not changed, so this must be remembered. God wants his people to serve him.

“ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, ‘Surely a bloody husband art thou to me.’ So He let him go: then she said, A bloody husband thou art, because of the circumcision. And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD Who had sent him, and all the signs which He had commanded him” Exodus 4: 24 - 28

The LORD was going to take Moses’s son because he had not been circumcised. This was an order to Abraham to do to the male children at eight days after birth. Moses had not performed this commandment and thus was going to be punished before he could do what was ordered of him by the LORD. Zipporah, Moses’s wife, knew of the order of circumcision and said that it was because of Moses having not done this, that brought God’s punishment to them, so she took matters into her own hands and did it herself. Thus, the statement of the blood being on Moses. If the person does not do what God commands them, then the blood is on them.

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” Ezekiel 3: 17 - 18

This informs us as to why God would take the child, and why his wife said the blood would be on him, Moses. Interesting that this occurred at an inn. Keep in mind that Joseph and Mary could find no room at the inn when Christ was born. Aaron is also doing as God told him and that prophecy is coming to pass as well. Note that Ezekiel had not been written at that time, and thus Ezekiel’s words were not known. It is that God is the same today as He was back then, and His word does not change.

Moses Returns to Egypt

“And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the People.” Exodus 4: 29 - 30

Moses and Aaron are like the two witnesses spoken of at the end of this age.

“‘And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.’ These are the two olive trees and the two candlesticks, standing before the God of the earth. And if any man will hurt them, fire proceeded out of their mouth, and devoured their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” Revelation 11: 3 - 6

This is bringing the book of Exodus into the book of Revelation, or the end of this age of time. The signs Moses did where the rod into a serpent, the hand turning leprous and back, and the water to blood.

“And the people believed: and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.”

These signs proved to the people, Israel, that the LORD was with Moses and Aaron and that he was also with them.

First encounter of Moses going to Pharaoh

“And afterward Moses and Aaron went in, and told Pharaoh, ‘Thus saith the LORD GOD of Israel, Let MY People go, that they may hold a feast unto ME in the wilderness.’

And Pharaoh said, ‘Who is the LORD that I should obey HIS voice to let Israel go? I know not the LORD, neither will I let Israel go.’ (Exodus 5:1-2)

Pharaoh is like many people today. Even if they see the signs, they will not believe them.

“This know also, that in the last days perilous time shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lover of pleasures more than lovers of God; Having a form of godliness, but denying the powr thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.” II Timothy 3: 1 - 7

The people in the end days will deny God and, even as the Pharaoh denied what he was seeing, think that it was just the acts of magicians.

“And they said, ‘The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword.’” Exodus 5:3

They have spoken of the plagues that will befall Egypt because the Pharaoh not letting them go. This also give a distance from Egypt to God’s mountain and Midian.

“And the king of Egypt said unto them, ‘Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens.’ And Pharaoh said, ‘Behold, the People of the land now are many, and ye make them rest from their burdens.’ And the Pharaoh commanded the same day the taskmasters of the People, and their officers saying, ‘Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of bricks, which they did make heretofore, ye shall lay upon them: ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, ‘Let us go and sacrifice to our God.’ Let there more work be laid upon the men, that they may labour therein; and let them not regard

vain words.’ And the taskmasters of the people went out, and their officers, and they spake t the People, saying, ‘Thus saith Paraoh, I will not give you straw. Go ye get ye straw where ye can find it: yet not ought of our work shall be diminished.’ So the People were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.” Exodus 5: 4 - 12

This shows that the Pharaoh mocks God, by using some of God’s words. This is also as what the Serpent does in the wilderness. These events may also bring to mind the tower of Babbble as well. For they learned to make bricks. Men’s knowledge can be his downfall as well. The pyramids built in Egypt are there today. Possibly as markers of some kind. Today man can not repair them, much less build them. This is not just because of cost, but also of equipment and ability. Some say that time has caused man to digress instead of progressing. An interesting study of the pyramids is in, The Great Pyramid Decoded, with an introduction to Pyramidology, by E. Raymond Capt, 1971. [11] These verses also inform us that the Hebrew’s where scattered across Egypt. Several ways to control the population, is by taxes, making them work longer and harder so they do not have any free time, and by scattering them so they are no longer together. This is also a military tactic to separate the enemy and then one can destroy them or control them.

“And the taskmasters hastened them, saying, ‘Fulfil your works, your daily tasks, as when there was straw.’ And the officers of the children of Israel, which Pharaoh’s taskmasters had set over them, were beaten, and demanded, ‘Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?’ Then the officers of the children of Israel came and cried unto Pharaoh, saying, ‘Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.’ But he said, ‘Ye are idle, ye are idle: therefore ye say, ‘Let us go and do sacrifice to the LORD.’ Go therefore now and work; for there shall not straw be given you, yet shall ye deliver the tale of bricks.’ And the officers of the children of Israel did see that they were in evil case, after it was said, ‘Ye shall not minish ought from your bricks of our daily task.’” Exodus 5:13 - 19

Another way to control the people is to place their own over them as leaders. Hitler also put Jews over Jews. This is done because they are more likely to work for their own kind than another race or people. Instead of turning to God, these appointed leaders go to Pharaoh for help. People do this today, it is only after all else fails, that they may turn to God for help. As this unfolds, determine who they turn their anger on.

“And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, ‘The LORD look upon you, and judge; because ye have made our savour to be adhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.’” Exodus 5: 20 - 21

They are going to blame Moses and Aaron for their troubles. These are the ones appointed by Pharaoh, not by God or all of the people. They are blaming Moses for sinning against GOD and bringing judgment on them when in fact it is Pharaoh, who they serve, and themselves.

“And Moses returned unto the LORD, and said, ‘LORD, wherefore hast Thou so evil entreated this People? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this People; neither hast Thou delivered Thy People at all’”
Exodus 5: 22 - 23

Moses has forgotten, maybe that's why GOD sent him there. God told Moses at the beginning this would happen, but it appears Moses forgot that God said he would harden Pharaoh's heart and that he, Pharaoh, would not let the people go until all the signs had been done. This could be that the People would not believe if it had been easy for them to have been let go. As will be observed later, the people will not keep their faith long even after seeing all the signs and going through all that is to come. When they get the laws, they will already have returned to their evil ways.

“Then the LORD said unto Moses, ‘Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.’” Exodus 6: 1

The people, even to this day, would not have thought it was much of a miracle for them to have left Egypt if the Pharaoh had just said, “Oh, OK, go”. It would be with a mighty arm that He would bring His People out.

“And God spake unto Moses, and said unto him, I AM the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY, but by My name JEHOVAH was I not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant. Wherefore say unto the children of Israel, I AM the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with a great judgments: And I will take you to Me for a People, and I will be to you a GOD: and ye shall know that I AM the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I AM the LORD.” Exodus 6: 2 - 8

This gives the whole message of why and what is to occur. God will bring them out of bondage. Today many people are in bondage to debt. HE does this so people will know that HE is GOD. He is going to deliver them to the land promised to Abraham, Isaac and Jacobs seed, as a heritage. This is why today; one should not give away land in Israel for peace. One does not give away one's heritage for anything. This was proven with Esau (Genesis 25: 25 - 34). If a country forces Israel to give away its land, heritage, then it should not be a surprise that it would anger God and he would pour out a bowl of judgment on that country. You are warned.

“And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. And the LORD spake unto Moses, saying, ‘Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.’” Exodus 6: 9 -

Second meeting with Pharaoh and Moses

“And Moses spake before the LORD, saying ‘Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?’ And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.” Exodus 6:12 - 13

Exodus 6: 14 - 27 lists the names, seed line, from Jacob, the Levites being of that in which Moses belongs. Moses and Aaron were the ones who spoke to Pharaoh to let His people go.

“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?’ Exodus 6: 28 - 30

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 7: 1 - 5

It is explained again why the LORD is doing it this way. People would not believe if it was easy to escape. This can be expected in the end of this age, or days, when judgment comes from the LORD on man.

“And Moses and Aaron did as the LORD commanded them, so did they.” Exodus 7: 6

Moses followed the commandments given to him, even if he complained some.

“And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.” Exodus 7: 7

This gives the age of Moses, forty and Aaron being forty-three years old.

“And the LORD spake unto Moses and unto Aaron, saying, ‘When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.’” Exodus 7: 8 - 9

This is the same as when GOD spoke to Moses from the bush. The difference being is that since Moses is to be a god to Pharaoh, and Aaron the prophet, that Moses would give the command and Aaron to follow it out as it was said.

A first sign

“ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.” (Exodus 7:10)

The first sign to Pharaoh is the rod into a serpent. The Pharaoh has a serpent as a symbol on his crown and is linked to him being a god. GOD may be using this as a sign as to who is the real GOD and HIS power over Pharaoh. The Pharaoh is not impressed and has sorcerers that can do this sort of deception.

“Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods.” (Exodus 7:11-12)

This made it a miracle in that the serpent from the rod of Moses ate the serpents of the magicians’ rods. Note also that the first one shown was the serpent. The Serpent, the devil, will always come first.

A sign

The first plague, Blood

“And He hardened Pharaoh’s heart, that he hearkened not unto them; as the LORD had said. And the LORD said unto Moses, ‘Pharaoh’s heart is hardened, he refused to let the People go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river’s brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, ‘The LORD GOD of the Hebrews hath sent me unto thee, saying, Let MY People go, that they may serve Me in the wilderness: and behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I AM the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.’ And the LORD spake unto Moses, ‘Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.’ And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt

did so with their enchantments: and Paraoth's heart was hardened, neither did he hearken unto them; as the LORD had said. And Paharaoh turned and went into this house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for thy could not drink of the water of the river. And seven days where fulfilled, after that the LORD had smitten the river." Exodus 7: 13 - 25

Blood = 1818, dawm; from 1826 (cimp. 119); blood (as that which when shed causes death) of man or an animal; by anal. the juice of the grape; fig. (espec. in the plur.) bloodshed (i.e. drops of blood): - blood (-y, -guiltiness, [-thirsty]), + innocent. 119, aw-dam'; to show blood (in the face), i.e. flush, or turn rosy: -be (dyed, made) red)ruddy).

It is stated that the reason "the first plague was directed against the Nile, an object of worship, which was thus polluted, and became a means of pollution to the people." [3, p. 82]

This is like the water turning to blood in the end of this age.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." (Revelations 8:8)

A sign

The second plague, Frogs

"And the LORD spake unto Moses, 'Go unto Pharaoh, and say unto him, Thus saith the LORD, 'Let My People go, that they may serve Me.' And if you refuse t let them go, behold, I will smite all thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.'" Exodus 8: 1 - 4

In some areas of the country after a heavy rain storm and in a certain time of the year, frogs will come out and be everywhere. Frogs had been worshipped as a symbol of fecundity. [3]

"And the LORD spake unto Moses, "Say unto Aaron, 'Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. " (Exodus 8: 5-6)

This also is found at the end of days, or age.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. (Revelation 16:11-12)

“And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, ‘Intreat the LORD that He may take away the frogs from me, and from my people; and I will let the People go, that they may do sacrifice unto the LORD.’ And Moses said unto Pharaoh, ‘Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river?’ And he said, ‘To morrow.’ And he said, ‘Be it according to thy word: that thou mayest know the LORD our GOD.’” Exodus 8: 7 - 10

It is not until something has a more direct affect on the Pharaoh, that he started to consider letting the People go.

“And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.” Exodus 8: 11

This is an act of controlling natural things, living things, and making them do as He will them.

“And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which He had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.” Exodus 8: 12 - 15

Pharaoh did not complete his agreement and broke his word by not letting the People go. This is also a sign of how the leaders will be in the end of days, or age. They will see signs but not acknowledge them. They will say this is a natural event, or science can explain it.

A sign.

The third plague, Lice

“And the LORD said unto Moses, ‘Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt’. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.” (Exodus 8:16-17)

Compares to, “And I heard a great voice out of the Temple saying to the seven angels, “Go your ways, and pour out the vials of the wrath of GOD upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image.” (Revelation 16:1-2)

“And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice, upon man, and upon beasts: Then the magicians said unto Pharaoh, ‘This is the finger of God:’ and Pharaoh’s heart was hardened, and he hearkened not unto them; as the LORD had said” Exodus 8: 18 - 19

The Strong's states that God did this to show the limits of the magicians power and that His power was unlimited. That the finger, figuratively Anthropopathy (Ap. 6) noted the Egyptians say "God", not Jehova. [6] In Revelations it refers to a grievous sore upon men. Grievous is 4190 in Strong's Greek which is hurtful, evil, ill, diseased, mischief, malice, guilt, sinners. Sore is 1668, ulcer, sore, from root, to drag

The first sign

The forth plague, Flies

“And the LORD said unto Moses, ‘Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, ‘Thus saith the LORD, ‘Let My People go, that they may serve ME. Else, if thou wilt not let MY People go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which MY People dwell, that no swarms of flies shall be there; to the end thou mayest know that I AM the LORD in the midst of the earth. And I will put a division between MY People and thy people: to morrow shall the sign be.’” (Exodus 8:20-22)

The Companion states that this was a severe blow to idolatrous worship and worshippers. That cleanliness was imperative, especially for the priests. This also was to destroy the Egyptian god of Beelzebub, the god of flies. Hebrew root showed this was also a mixture of insects. [3]

“‘And I will put a division between My People and thy people: to morrow shall this sign be.’ And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants’ houses, and into all of Egypt: the land was corrupted by reason of the swarm of flies.” Exodus 8: 23 - 24

This corruption is to laid waste in Hebrew [3]. This division of people has been set since the beginning, when there came a division between God and man, God and Satan's seed, then between men themselves in Babble. Christ would divide men as well.

“Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So tere was a division amont ghe people because of Him.” John 7: 42 - 43

Third meeting with Pharaoh

“And Pharaoh called for Moses and for Aaron, and said, ‘Go ye, sacrifice to your God in the land.’ And Moses said, ‘It is not meet so to do: for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before the eyes, and will they not stone us? We will go three day's journey into the wilderness, and sacrifice to the LORD our God, as He shall command us.’ And Pharaoh said, ‘I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far

away: intreat for me.’ And Moses said, ‘Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the People go to sacrifice to the LORD.’ And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the People go.” Exodus 8: 25 - 32

This plague had a direct effect on the Pharaoh. It went into his house as well, and thus it had more of a direct impact on him. At first the Pharaoh would only allow them sacrifice in Egypt, and not leave the land. Moses stated this would be an abomination and they would be stoned by the Egyptians. The abomination being seen in the eyes of the Egyptians which worshipped other gods and would be offended by it. There is an abomination of the end of days as well.

“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:” Mark 13: 14

This will be discussed more when in the study of Daniel 9: 27. God did keep His Word and removed the flies, but as He stated the Pharaoh would not let them go because all of the signs had not been shown and the example for the fulfillment of God’s plan developed. Everything in the Word is an example of what is to come later, as two witnesses of events.

The Second Sign

Fourth meeting with Pharaoh

“Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, ‘Thus saith the LORD God of the Hebrews, Let My People go, that they may serve Me. For if thou refuse to let them go, and wilt hold them still, Behold the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon oxen, and upon the sheep: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children’s of Israel.’ And the LORD appointed a set time, saying, ‘To morrow the LORD shall do this thing in the land.’ And the LORD did that thing on the morrow and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And the Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the People go.” Exodus 9:1 -7

This can be seen as a judgment from God in that He only killed a certain group and spared another. This shows that He can be impartial in a selection, thus causing death to only a certain portion of living creatures. This also stated that God gave a warning, before an event takes place, indicating that He warns of events to come. He is warning us today.

Sixth plague, Boils

“And the LORD said unto Moses and unto Aaron, ‘Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.’ Exodus 9: 8-9

Boil = 7822, shekh-eem’; from an unused root prob. mean. to burn; inflammation, i.e. an ulcer: -boil, botch.

A boil can be very painful, and it should be noted of where the ashes come from, and that it is ashes that is used as the means to cause the boils. The Companion Bible stated that the furnace was the ones used for human sacrifices. This was probably done to the Egyptian god of Typhon, the Evil Principle [3]. This brings to mind the furnaces of World War Two and the Jews, one of the twelve tribes, being murdered in. Could this be a relationship to that period of time as well? This plague also requires Moses to do something for the event to unveil.

“And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. Exodus 9: 10 - 12

Third sign

Seventh plague, Hail

“And the LORD said unto Moses, “Rise up early in the morning, and stand before Pharaoh, and say unto him, ‘Thus saith the LORD GOD of the Hebrews, ‘Let MY People go, that they may serve ME. For I will at this time send all MY plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like ME in all the earth.’” Exodus 9:13-14

God stated that he would set forth all His plagues upon Pharaoh’s heart and upon Egypt. He tells Moses to rise up early in the morning for this meeting with Pharaoh. His command is for His People to serve Him. This is the same commandment today. He wants His People to serve Him and not other gods.

“ For I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to she in thee My power; and that My name may be declared throughout all the earth. And yet exaltest thou thyself against My People, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the

houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.” Exodus 9: 15 - 21

Moses was told to get up early in the morning and go to Pharaoh to tell him of this event to come. There are those in Egypt that still do not believe that God will do this, or that maybe He can. Pharaoh's life was predestined by God. He set him there for this purpose. This informs that some people may not have free will in everything they do. It also raises the question of if they were created for that purpose, or if there are underlying reasons. There are several times where God will say He placed someone on earth for a purpose.

“And the LORD said unto Moses, ‘Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field throughout the land of Egypt.’ And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail” Exodus 9: 22 - 26

Hail will be used by GOD in the end of days.

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.” Revelation 8:7

Fifth meeting with Pharaoh

“And Pharaoh sent, and called for Moses and Aaron, and said unto them, ‘I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thundering and hail; and I will let you go, and ye shall stay no longer.’ And Moses said unto him, ‘As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; and thou mayest know how that the earth is the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God.’ And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten: for they were not grown up.” Exodus 9: 27 - 32

Balled is to be swelled or ripe. The barley and flax ripen in the middle of February or in early March [3]. This gives a time of occurrence, since the Pass Over is at a certain time every year, this puts this event to be in early March. The Pharaoh admits that he has sinned against God. Yet Moses knows that this is not going to change Pharaoh's mind enough to let them go just yet. The wheat is an important lesson as well. For the wheat had not yet grown up, meaning it was not this time for the harvest of people to come forth. Wheat is used to represent the people.

“Another parable put He forth unto them, saying, ‘The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares

among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, ‘Sir, didst not thou sow good seed in they field? From whence then hath it tares?’ He said unto them, ‘An enemy hath done this.’ The servants said unto him, ‘Wilt thou then that we go and gather them up?’ But he said, ‘Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into the barn.’” Mathew 13: 24 - 30

The field is the earth, and the wheat are the people who accept the Word of God and the tares are those who will follow Satan. For those who think they will be gone and not on earth at the end of days, this tells one that all will be here, and the tares are the first ones gathered. In Exodus the wheat has not developed, thus the harvest of all people, the wheat and the tares, is not going to happen yet. It is not time for the final harvest.

“And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth, And Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD has spoken by Moses.” Exodus 9: 33 - 35

Pharaoh was shaken by this event, the thunder is 6963, which is a voice or sound, bleating, crackling, cry, lowing, noise, proclamation, thunder, yell. In Revelation 10: 4 it mentions seven thunders that uttered their voices. Israel will be afraid also of the thundering voice of God at the mountain when He gives them the laws. As the study goes on, keep in mind how when God speaks, it is as a thunder, and people are afraid of the sound of His voice. Pharaoh also returned to sinning and not doing as God commanded. This is the nature of man, but also it fulfills God’s Words.

Eighth plague

Sixth meeting with Pharaoh

“And the LORD said unto Moses, ‘Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these My signs before him:’” Exodus 10: 1 - 2

Here God explains why He has hardened the heart of Pharaoh. It is for his signs to be shown to him, but it may be added to all men in all times and ages. This has to be important, not just that one knows God is real, but also that there is a message for another time.

“And Moses and Aaron came in unto Pharaoh, and said unto him, ‘Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before Me? Let My People go, that they may serve Me.’” Exodus 10: 3

This is God informing who He is the God of again. It asked Pharaoh, how long will it be until he humbles himself before Him? Pharaoh may be as Satan, the Serpent, here. That Satan will not humble himself before God, and thus has rebelled against Him (God).

“ Else, if thou refuse to let My People go, behold, to morrow will I bring the locust unto thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remained unto you from the hail, and shall eat every tree which growth for you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers’ fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.” Exodus 10: 4 - 6

Moses didn’t wait for a reply, only made a statement and then left. Moses told them that what the hail and fire did not destroy, the locust would. This should bring to mind the locust of Revelation.

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of GOD in their foreheads.” Revelation 9:1-4

This seal of God is in the forehead, as what one thinks and believes in. Satan also requires a mark, because he copies what is written of God to confuse men, only changing some of the words subtly.

“And Pharaoh’s servants said unto him, ‘How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?’” Exodus 10: 7

Note that his servants only asked that the men leave, this would be so they would return, keeping the women as a hostage. They feared God, yet they do not want to give their brick makers. Keeping the women would insure their return, and them into continued bondage. This should be painting the picture of why God knew they would have hardened hearts. They are of the flesh and not the spirit.

Seventh meeting with Pharaoh

“And Moses and Aaron were brought again unto Pharaoh: and he said unto them, ‘Go, serve the LORD your God: but who are they that shall go?’ And Moses said, ‘We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the LORD.’ And he said unto them, ‘Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD; for that ye did desire.’ And they were driven out from Pharaoh’s presence.” Exodus 10: 8 - 11

Pharaoh would only allow the men to go. He did not want to lose the wealth of the Hebrews, Israel.

Forth sign

“And the LORD said unto Moses, “Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.” Exodus 10:12-13

Moses had to perform several actions for events to take place. He would have to hear the message, then tell Pharaoh, and then do a physical act as to hold up his rod.

“And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.” Exodus 10: 14 - 15

The time of the locust is when.

“And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locust were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.” Revelation 9: 5 - 9

These verses from revelations are about locust, but one can clearly see that it describes something much different from a locus. Keeping the plague of locust in mind, this plague in Revelations is more of a locust with a face of a man. The breastplate may be a relation to the breastplate of the priest that will come up later when the LORD tells them to make a breastplate that has twelve stones on it. This breastplate is of iron, more like one of war. Long hair may be that they speak softly and are like priest except that they mislead people as to who is God and who is Satan, thus men seeking death, but he flees from them. This will be taken into more detail in the book of Revelation.

Eighth meeting with Pharaoh

“Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD you God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that He may take away from me this death only. And he went

out fro Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go." Exodus 10: 16 - 20

Pharaoh, as people throughout time, ask for God's help when they are in trouble, or need help. As soon as they get out of it, trouble, then they forget the LORD and go back to their old ways.

Fifth sign

Ninth plague

“And the LORD said unto Moses, “Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days” Exodus 10:21-22

This is mentioned at the end of days as happening, was like when the earth was created and darkness was over the deep.

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” Revelation 8: 12

“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. Mark 13: 24 - 25

Stars are sometimes used to relate to angels, or even people at times.

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,” Revelation 16: 10

Moses was not sent to Pharaoh for this plague, or sign.

“They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, ‘Go ye, serve the LORD; only let your flocks and your herds be stayed: let you little ones also go with you.’ And Moses said, ‘Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.’ But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, ‘Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.’ And Moses said, ‘Thou hast spoken well, I will see thy face again no more.’” Exodus 10: 23 - 29

Pharaoh once again wants to keep a remnant of them in Egypt. He does not want to give up any wealth he thinks is his, since all in Egypt belongs to the Pharaoh. It will have to be all of Israel to leave, along with all their property and the wealth of Egypt. Physical property and power is what is keeping Pharaoh from giving in. In the Torah at the bottom of the pages are messages to explain parts of the scripture written above it. In this case it stated that the demands are widened so as to prepare for the final confrontation. Revelation lists out the demands of God that will lead to a final confrontation between God and the Serpent and the Serpent's followers.

“(And the LORD said unto Moses, ‘Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the People, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold,’ And the LORD gave the People favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.)” Exodus 11: 1 - 3

In the Torah it uses the word demand for borrow.

Borrow = 7592, shaw-al: a prim. root; to inquire; by impli. to request; by extens. to demand: - ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straitly, X surely, wish.

Sixth Sign

Final, tenth plague

“And Moses said, Thus saith the LORD, ‘About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.’” Exodus 11:4-7

If this is a sign of the end times, then the first ones taken are by death. Death is the first event and those taken, or that leave first, are to death. Death comes always comes first. In the end of days, death comes first to take the first ones, not rapture, as will be studied more in that volume. This is a lesson and a sign for the last generation that is in bondage of the world and the one that rules over it, (John 14: 30) as well as the one in bondage in Egypt. God makes a difference between His People and the rest. In the end of days of this age there will be a tribulation. God will do the same thing then as here. He will make a difference between His People, those with His mark in their foreheads, and those who have the mark of the beast in their foreheads and on their hands. That is to say, those who know and believe in God and those who know and do the work of the Serpent. Interesting that they use the setting of a mill for the maidservants, and sitting behind it. The mill is where the grain is crushed to make bread. There is a grinding stone. Christ

is the corner stone and judge at the end of days. It could be that some who think they are servants and sit behind the mill, are actually not doing His work, but are doing the work of the Serpent. When the volume on the Christ's return is studied, there is a story, parable, of virgins and their lamps, Mathew 25: 1 - 13. This may also relate in some sense to that parable.

“And all of these thy servants shall come down unto me, and bow down themselves unto me, saying, ‘Get thee out, and all the People that follow thee:’ and after that I will go out.’ And he went out from Pharaoh in a great anger.” Exodus 11: 8

This is the first indication of Egyptians and others who follow God not of the People of Israel, “and all the People that follow thee.” It shows a distinction of others being in the midst of them. This indicates a conversion from Egypt's people who follow after their gods to the Hebrew God. When the study goes into the placement of tribes around the mountain, look to see where these are told to camp. Archeological evidence indicates that some who left Egypt also went to Greece. This will be examined later. Moses departs from Pharaoh in great anger.

“And the LORD said unto Moses, ‘Pharaoh shall not hearken unto you; that My wonders may be multiplied in the land of Egypt.’ And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.” Exodus 11: 9 - 10

God does know the hearts of men, in this case Pharaoh, and He can make it hardened. Why? It could be that Pharaoh was leaning in that direction anyway and God only had to nudge him a little.

“And the LORD spake unto Moses and Aaron in the land of Egypt, saying, ‘This month shall be unto you the beginning of months: it shall be the first month of the year for you.’” Exodus 12: 1

*This month is to be the first month even unto to this day. So which month is it? January? January is from the Latin *Januarius*, first month of the year [10]. This is the Gregorian calendar, “the reformed Julian calendar no in use, according to which the ordinary year consists of 365 dys, and a leap year of 366 days occurs in every year whose number is exactly divisible by 4 except centenary years whose numbers are not exactly divisible by 400 as 1700, 1800, and 1900. [named after Pope Gregory XIII]” [10]. “[Pre-12th century. From Latin *Januarius* (*mensis*), first month of the Roman year, literally “month of Janus,” from *Janus* (see *Janus*).]” Encarta® World English Dictionary © & (P) 1998-2004 Microsoft Corporation. All rights reserved. The word *January* is from; “*Ja-nus* [*jáy-næss*]*

1. mythology Roman god shown with two faces: the Roman god of beginnings, of the past and the future, and of gates, doorways, and bridges, and of peace. He is traditionally depicted as having two faces looking in opposite directions, suggesting not only vigilance, but also fair-mindedness.

Unusually, he has no Greek counterpart.

2. astronomy satellite of Saturn: the tenth satellite of Saturn”

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In relation to astronomy, "He telleth the number of the stars; He calleth them all by their names." Psalms 147: 4

As will document, this is not January. This month is chodesh in Hebrew, which means the new month, or spring [1]. (This will also be covered in Exodus 13: 4 and Deut. 16: 1) It will be Abib or Nisan, new moon, and Passover. It is also the latter of spring rains and Flax harvest at Jericho. [7] This month would be around our April today.

"Speak ye unto all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.'" Exodus 12: 3

Lamb? "And there shall be no more curse: but the throne of God and of the Lamb shall be on it; and His servants shall serve Him;" Revelations 22: 3

"And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Exodus 12: 4

Souls = 5315, neh-fesh; from 5314; prop. a breathing creature, i.e. animal or (abstr.)

vitality: used very widely in a lit. accommodated or fig. sense (bodily or mental):

- any, appetite, beast, body, breath, creature, X dread (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-ly), (hath, X jeopardy of) life (X in jeopardy), lust, man, me mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

Most likely a key definition would be in creature and breath. Since God gave us the breath of life.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." Exodus 12: 5

Christ was the only unblemished lamb that could die for us to this day. So after Him would be no more need for blood sacrifices. Sheep and goats are mentioned by Enoch in his book.

Book of Enoch

"When those twelve sheep grew up, they delivered one of them to the asses. Again those asses delivered that sheep to the wolves, And he grew up in the midst of them. Then the Lord brought the eleven other sheep, that they might dwell and feed with him in the midst of the wolves. They multiplied, and there was abundance of pasture for them. But the wolves began to frighten and oppress them, while they destroyed their young ones. And they left their young in torrents of deep water. Now the sheep began to cry out on account of their young, and fled for refuge to the Lord. One however, which was saved, escaped, and went away to the wild asses. I beheld the sheep moaning, crying, and petitioning their Lord. With all their might, until the Lord

of the sheep descended at their voice from his lofty habitation; went to them; and inspected them. He called to that sheep which had secretly stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep. Then that sheep went to the wolves with the word of the Lord, when another met him, and proceeded with him. Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that thenceforwards they were not to touch the sheep. Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out; and their Lord came to them. He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out. I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, But the Lord of the sheep proceeded with them, and conducted them. All his sheep followed him. His countenance was terrific and splendid, and glorious was his aspect. Yet the wolves began to follow the sheep, until they overtook them in a certain lake of water. Then that lake became divided; the water standing up on both sides before their face. And while their Lord was conducting them, he placed himself between them and the wolves. The wolves however perceived not the sheep, but went into the midst of the lake, following them, and running after them into the lake of water. But when they saw the Lord of the sheep, they turned to fly from before his face. Then the water of the lake returned, and that suddenly, according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished, and were drowned.” Enoch 87: 21 - 43

Remember Enoch lived at the time before Noah and this is his prophecy of Exodus.

“And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.” Exodus 12: 6

Evening gives a time of the day.

“And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remained of it until the morning ye shall burn with fire. And thus shall ye eat; with your lions girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste: it is the LORD’s Passover.” Exodus 12: 7 - 11

“And they overcame him by the blood of the LAMB , and by the word of their testimony; and they loved not their lives unto the death.” (Revelation 12:11)

A Passover, not Easter. This is forever. The food laws will advise not to eat rare, or raw meat. It also advises not to let food sit overnight and eat the next day. This for the health of the body. To eat in haste is to represent the rush they must be in to exit Egypt. They must be ready to flee at a moment’s notice. Be prepared in the end of days as this advises. Be ready for the coming of death first, first one taken by death, and then the coming deliverance of the Lord.

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.” Exodus 12: 12 - 13

Judgment will again at the end of days. Keep in mind who are the first ones taken and for what reason, death of firstborn of man and beast.

“And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.” Exodus 12: 14

This is to be forever, not only till Christ, for He came not to do away with the law, but to fulfill the law, prophecy. What do people do today? Do they still keep this Passover feast?

“Seven days shall ye eat unleavened bread; even they first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread fro the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them save that which every man must eat, that only may be done of you.” Exodus 12: 15 - 16

Today we take communion with Christ;

“Ye know that after two days is the feast of the pasover, and the Son of man is betrayed to be crucified.” Matthew 26: 2

“Now the first day of the feast of unleavened bread the disciples came to Jesus saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover?” Matthew 26: 17

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, ‘Take, eat; this is My body.’ And He took the cup, and gave thanks, and gave it to them saying, ‘Drink ye all of it; For this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.’ And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, ‘All ye shall be offended because of Me this night: for it is written, **I will smite the shepherd, and the sheep of the flock shall be scattered abroad.**’” Matthew 26: 26 - 31

This verse refers back to Zech. 13:7, but notice that He did not do away with Passover, but added the eating of the bread to represent his body that was sacrificed for us and his blood that would do away with our sins. The Passover stands to this day and we are to do communion, as it is referred to, to this day.

“And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.” Exodus 12: 17

How long? For ever.

“In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.” Exodus 12: 18 - 19

Some may say that this is not meant for the non Jew, or not in the house of Israel. It states specifically that it is for all, even the stranger, if you in the house of the Lord, congregation.

“Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.’ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.” Exodus 12: 20 - 21

What is Easter that has replaced Passover?

East-er [ˈɛstər]

- 1. Christian festival: the Christian festival commemorating the resurrection of Jesus Christ*
- 2. day of the Easter festival: the day on which Easter is celebrated, the Sunday following the full moon on or after March 21. Also called Easter Day*

Also called Easter Sunday

- 3. Easter weekend: the period from Good Friday to Easter Monday*

[Old English Ēastre , from the name of a prehistoric Germanic dawn-goddess whose festival was celebrated at the vernal equinox. Ultimately from an Indo-European base meaning “to shine” (see east).]

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Easter; “Originally the spring festival in honor of the Teutonic goddess of light and spring known in Anglo-Saxon as Eastre. As early as the 18th century the name was transferred by the Anglo-Saxons to the Christian festival designed to celebrate the resurrection of Christ. In A.V. it occurs once (Acts 12: 4), but is a mistranslation. The original is pascha, the ordinary Greek word for Passover. R.V. properly employs the word Passover.” [7]

The Smiths Bible dictionary refers Easter to the word Passover. [8] So is using the word Easter, a pagan goddess, instead of Passover offensive to God? Should one substitute a pagan word for God’s word? A deeper study of this can be made and a good start is the Time is the Ally of Deceit by Richard Rives.

“And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” Exodus 12: 22 - 23

Destroyer = 7843, shaw-khath’; a prim. root; to decay, i.e. (caus.) ruin (lit. or fig.): - batter, cast off, corrupt (-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste (-er).

This is obvious one of Satan, the Serpents, names.

“And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, ‘What mean ye by this service?’ That ye shall say, ‘It is the sacrifice of the LORD’s Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.’ And the People bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.” Exodus 12: 24 - 28

Passover

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.” Exodus 12:29

“And I saw another angel ascending from the east, having the seal of the living GOD: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, ‘Hurt not the earth, neither the sea, not the trees, till we have sealed the servants of our GOD in their foreheads.’ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” Revelation 7:2-4

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” Revelation 9: 4

This may remind some of what is called the green movement today.

“And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Revelation 6: 7 - 8

Pale = 5515, khlo-ros; from the same as 5514; greenish, i.e. verdant, dun-colored: - green, pale.

The mark that the Lord has placed in His People's forehead keeps Death, Satan, the Serpent, from harming them.

“And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.” Exodus 12: 30

This was a rather large event with a large impact on Egypt. If a Pharaoh lost his first-born son, one that would be in line for the seat of Pharaoh, then it should be recorded. “Amenhotep II is interesting from a special point of view. It would seem that he was not intended for the throne of Egypt since he was not the eldest son through the royal mother, whom custom decreed should become Pharaoh. In the Sphinx inscription, which can still be seen between the paws of the sphinx (figure 255) by the pyramids in Giza outside present day Cairo, a remarkable story about Thutmosis IV is told. One day Thutmosis IV fell asleep in the shadow of the Sphinx and dreamt that the sun god came to him, and said that if he removed all the sand from around the Sphinx he would become king“ [35 p.123].

Last meeting with Pharaoh

“And he called for Moses and Aaron by night, and said, ‘Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone;’ and bless me also. And the Egyptians were urgent upon the People, that they might send them out of the land in haste; for they said, ‘We be all dead men.’ And the People took their dough before it was leavened, their kneading troughs being bound up in their clothes upon shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the People favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred and threescore thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even every much cattle.” Exodus 12: 31- 38

Rameses = 7486, rah-am-sace'; of Eg. Or.; Rameses or Raamses, a place in Egypt: -
Raamses, Rameses.

This gives a location that they departed from and a measuring point to find the mountain. It may seem odd that they would use the word borrowed from Egypt when they had no intention on returning. These materials would be used in God's tabernacle, house, as is the first letter in used in Genesis 1:1. “And I said unto him, “Sir thou knowest.” And he said to me, “these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the LAMB.” (Revelation 7:14)

“And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the sojourning of the children of Israel, (who dwelt in Egypt), was four hundred and thirty years. And it came to pass at the end of the four

hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.” Exodus 12: 39 - 41

This gives the time that Israel had spent in Egypt, 430 years.

“It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.” Exodus 12: 42

Generations = 1755, dore; from 1752; prop. a revolution of time, i.e. an age or generation; also a dwelling: -age, X evermore, generation, [n-] ever, posterity.

This indicates that it is to be observed forever, or for every generation forever. Is it followed to this day by those in the house of Israel? If you are of GOD then you are in the house of Israel.

“And the LORD said unto Moses and Aaron, ‘This is the ordinance of the Passover: There shall no stranger eat thereof: But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregations of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourned among you.’ Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.” Exodus 12: 43 - 51

The Exodus

“And the LORD spake unto Moses, saying, Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine.” Exodus 13: 1

All belongs to the LORD, so why the first born. This may refer to the “first fruits”.

Mark in head and on the hand

“And Moses said unto the People, ‘Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in month of Abib. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with mild and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, ‘This is done because of that which the LORD did unto me when I came forth out of Egypt. And

it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." Exodus 13: 2 - 10

One note should be made here, because Satan will copy what God says with only a slight change as will be observed in the temptation of Christ in the wilderness. The "This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth:" In Revelations it says, And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:" (Revelations 13: 16) Note that both are in chapter 13 and that they are in the hand, not on the hand as some will say. It is the works of the hand and belief in the mind, in the head, or between the eyes, where the brain is. This is also God's laws that are in the hand and mind, and Satan will have some change in the laws of God to make them different. Most likely it could be something as subtle as changing the Passover to a pagan god, as Ester to Easter, to replace the Passover. God said to do the Passover and to keep it in your mind.

"And it shall be when the LORD shall bring thee into the land of the Canaanites, as He swore unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, 'What is this?' that thou shalt say unto him, 'By strength of hand the LORD brought us out from Egypt, from the house of bondage:" Exodus 13: 11 - 15

Man will be in bondage in the end times to Satan and his followers. There will be some who take his mark on their hand and between their eyes, works and beliefs. A part of the beliefs is evolution of men. This way only the strong survive or the most fit to live. This change was not unlike Hitler in World War Two, or the health care debates. "And ye shall be hated of all men for My name's sake: but he that shall endure unto the end, the same shall be saved." (Mark 13: 13) This tells us that to do God's work and to belief in him shall cause men to hate you. This is God's mark. Satan's mark is, "But woe to them that are with child, and to them that give suck in those days." (Mark 13: 17) This is likened to the woman who Satan was after in Revelations and fled into the wilderness, people. If one gives in to Satan and his teaching, then it is like a woman being impregnated and having a child of Satan, Cain. This will come up many times as the study continues. But God will gather His People, as in Exodus, "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13: 26 - 27) The instruction is that the end is like Exodus in that God will deliver His People, elect, with a strong hand out of bondage. This is the rapture that some speak of, except it happens after the Son of Man comes in the clouds, not before, or the pre-rapture theory. "Wherefore thus saith the LORD GOD; 'Behold, I AM against your pillows,

wherewith ye hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.” (Ezekial 13:20)

“And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.” Exodus 13: 15

The word “matrix” has been used twice now. Lets examine it;

Matrix = 7358, rekh'-em; from 7355; the womb [comp. 7356]: - matrix, womb. 7355, raw-kham'; a prim. root; to fondle; by impl. to love, espec. to compassionate: -have compassion (on, upon), love, (find, have, obtain, shew) mercy (-iful, on, upon), (have) pity, Ruhamah, X surely. 7356, rakh'-am; from 7355; compassion (in the plur.); by extens. the womb (as cherishing the fetus); by impl. a maiden: - bowels, compassion, damsel, tender love, (great, tender) mercy, pity, womb.

Now can one see that the virgins mentioned in later books may refer to this matrix listed in Exodus as a representation of God's mercy and compassion.

“And it shall be a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.” Exodus 13: 16

Once again it mentions the hand and between the eyes and by this repetition, then it should remember that Satan will copy. This is also works and knowledge, or beliefs, of man, not a literal mark on the hand and on the head as some believe. Satan copies to confuse people and if they are expecting someone to require a literal mark and does not happen, then they may be deceived.

“And it came to pass, when Pharaoh had let the People go, that God led them not through the way of the land of the Philistines, although that was near; for God said, ‘Lest peradventure the People repent when they see war, and they return to Egypt:’ But God led the People about through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.” Exodus 13: 17 - 18

There are several theories about the route of Israel from Egypt. In The Bible as history in pictures [37, p. 111] it depicts an ancient road from Egypt towards the area of Israel which was a main route to travel. In Moller's The Exodus Case [35], it shows a route starting on page 162, to have several theories of travel. This works shows evidence of it being the Red Sea and not the Sea of Reeds, as some indicate. On page 173 he shows a location that will come up later where Israel was trapped by the sea and mountains.

Pillar of fire and smoke

“And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the

pillar of the cloud by day, nor the pillar of fire by night, from before the People.” Exodus 13: 19 - 22

This gives the starting place of Succoth and a resting place of Etham. If these can be located, then it would clear up some of the theories of the direction of travel and where the crossing took place. The bones of Joseph are mentioned in Genesis 50:25. Some theorize that the pillar of smoke and fire were gasses escaping from an earthquake [34]. “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” II (Peter 3: 7) God can make a bush burn, yet not be consumed. Why can He then not have a pillar of fire to lead them out of bondage.

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I AM the LORD. And they did so.” Exodus 14: 1 - 4

This was done to show the Egyptians, and the world, that the LORD was God, being real. The key identifying places are Pi-hahiroth, Migdol the sea and Baal-zephon. If these places can be identified, then it would help to give the location of the crossing. A prime location is at the Wadi Watir valley and is surrounded by mountains. Today it is called Nuweiba and the evidence could be under the water of the crossing [35]. God also told Moses what was going to happen before it did. HE set up the location that Pharaoh would come to be destroyed, by water, as in Noah’s flood.

Pi-hahiroth = 6367, pee hah-khee-roth’; from 6310 and the fem. plur. of a noun (from the same root as 2356), with the art. interp. mouth of the gorges; Pi-ha-Chiroth, a place in Eg.: - Pi-hahiroth. [in Num. 14: 19 without Pi-]

Migdol = 4024, mig-dole’; prob. of Eg. or.; - Migdol, tower.

Baal-zephon = 1189, bah’-al tsef’one; from 1168 and 6828 (in the sense of cold) [according to others an Eg. Form of Typhon, the destroyer]; Baal of winter; Baal- The-Phon, a place in Egypt: -Baal-zephon. 1168, bah’-al; the same as 1167; Baal, a Phoenician dity: -Baal, [plur.] Balalim.

Red Sea

Red Sea [rèd s□]

inland sea between the Arabian peninsula and northeastern Africa. It is linked to the Mediterranean in the north by the Suez Canal.

Area: 438,000 sq km/169,000 sq mi

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Baal gives a location closer to where they would have had Baal worship. This is more likely the location stated of in Moller's The Exodus Case [35].

The crossing

“And it was told the king of Egypt that the People fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, “why have we done this, that we have let Israel go from serving us?’ And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hanhiroth, before Baal-zephon.” Exodus 14:5-9

Pharaoh had a fast-moving army to go after Israel so he could catch up with them. This was a mobile army of horses and chariots. The number 600 is key in numerology in that it is “warfare” [39, p. 222]

“And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.” Exodus 14: 10

This hopelessness is like the final battle of the end times. “And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” Revelations 20: 7 - 9 This is the final battle when Satan is finally done away with, along with those who take his mark.

“And they said unto Moses, ‘Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, ‘Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.’” Exodus 14: 11 - 12

How quickly people forget who it was that brought them out of Egypt and for what purpose. There are, and will be, those who will doubt God, even when they have seen his works. One may ask, how can those after a thousand years of God's rule turn to Satan when he will be released for the short time in the end and goes to Magog to make war on the LORD? This is the same as people acted in the Exodus. They have already forgotten the Word of God and yet remember their own words.

“And Moses said unto the People, ‘Fear ye not, stand still, and see the salvation of the LORD, which HE will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.’ And the LORD said unto Moses, “Wherefore criest thou unto ME? speak unto the children of

Israel, that they go forward: But lift up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get ME honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I AM the LORD, when I have gotten ME honor upon Pharaoh, upon his chariots, and upon his horsemen.” Exodus 14: 13 - 18

“And the ANGEL of GOD, Which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh’s horses, his chariots, and his horsemen. And the LORD said unto Moses,” Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them. There remained not so much as one of them.” Exodus 14: 19-28

This event has also been documented in an obscure place in a museum in Athens Greece. There is a stone carvings of what appears to be this event. There are also gold artifacts that a very similar to the Ark of the Covenant. [34]

“But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.” Exodus 14: 29 - 31



[34] From the museum in Athens Greece, depicting the exodus.

With this event it is hard to imagine that Israel could ever doubt the LORD and HIS power again. After this happened then the People sang a song.

Moses and Israel sing

“Then sang Moses and the children of Israel this song unto the LORD, and spake saying, ‘I will sing unto the LORD, for HE hath triumphed gloriously: The horse and his rider hath HE thrown into the sea. THE LORD is my strength and song, And HE is become my salvation: HE is my GOD, and I will prepare HIM an habitation: My father’s GOD, and I will exalt HIM. The LORD is a man of war: The LORD is HIS name. Pharaoh’s chariots and his host hath HE cast into the sea: His chosen captains also are drowned in the Red sea. The depths have covered them: They sank into the bottom as a stone. Thy right hand, O LORD become glorious in power: Thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of THINE excellency Thou hast overthrown them that rose up against THEE: Thou sendest forth THY wrath, which consumed them as stubble. And with the blast of THY nostrils the waters were gathered together, The floods stood upright as an heap, And the depths were congealed in the heart of the sea. The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.’ THOU didst blow with THY wind, the sea covered them; They sank as lead in the mighty waters. Who is like unto THEE, O LORD, among the gods? Who is like THEE, glorious in holiness, Fearful in praises, doing wonders? THOU stretchest out THY right hand, The earth swallowed them. THOU in THY mercy hast led forth the people which THOU hast redeemed: THOU hast guided them in THY strength unto THY holy habitation. The people shall hear, and be afraid: Sorrow shall take hold on the inhabitants of Palestine. Then the dukes of Edom shall be amazed; The mighty men of Moab, trembling shall take hold upon them; All the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; By the greatness of THINE arm they shall be as steel as a stone; Till THY People pass over, O LORD, Till the People pass over, which THOU hast purchased, Thou shalt bring them in, and plant them in the mountain of THINE inheritance, In the place, O LORD, which THOU hast made for Thee to dwell in, In the Sanctuary, O LORD, which THY hands have established. The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.” Exodus 15: 1-19

Analysis

In the story of the Exodus the Hero is Moses and the villain is the Pharaoh. It follows the theme of being a tragedy at first but turning into a story of joy and redemption. Some say it is only a story, yet there is archeological evidence that this event actually took place. First in the Atlas of the Bible on page 67 it shows several possible routes of the exodus of Israel from Egypt. [40] On page 111 in the Bible as History in Pictures it shows a route that can still be seen from the air today. [37] The Exodus case probably offers the best location of the exodus because of the archeological discoveries. [35] The book of Enoch indicates that God knew what would happen even before Noah. What is lacking in the book of Exodus is anything about the pyramids. It is most likely that the pyramids were there before Moses. [11] The pyramids have long

endured time and with the lack even today to recreate them, makes one wonder how they, pyramids, could have been constructed. There are many theories about the construction of the pyramids, but they are just that, theories. There are also theories that there was a volcanic eruption on the island in the Mediterranean sea. [34] That this caused all the plagues and parting of the water. It also brings up that Red Sea means the Sea of Reeds, placing the crossing in a different location.

What is fact is that the plagues attacked Egypt and their gods. As the darkness was a direct relation to Ra, or the water to blood in relation to the Nile god. Each plague was predicted prior to it occurring and that Pharaoh would harden his heart and not let the children go until the death of the first born. Today we have task master, taxes, and the new task masters are called czars. They control banking, private business, health care and most important, the media. The new Pharaoh over the United States is also of a mixed race and has set task masters over the people, czars. "Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle." Daniel 11: 19 - 20 Is Exodus going to reoccur in this age? Today as then, if you do not have the blood of the LAMB over your door, house, then you will be the first one, first born, taken. But his is being taken to Satan, Death, and not Christ.

*"And Jesus answering them began to say, 'Take heed lest any man deceive you: {Rev. 1: 4-20, Rev. 2: 1-29, Rev. 3: 1-22} For many shall come in MY name, saying, 'I Am Christ;' and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, {Rev. 6:2, 1st Seal} and kingdom against kingdom: {Rev. 6:4, 2nd Seal} and there shall be earthquakes in divers places {Rev. 6: 5, 3rd Seal} , and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: {Rev. 6: 9-11 5th Seal} for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit. Now brother shall betray brother to death, and father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endure unto the end, the same shall be saved. But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, {Rev. 6, 6th Seal} standing where it ought not , (let him that readeth understand,) then let them that be in Judaea flee to the mountains. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child , and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the LORD had shortened those days, no flesh should be saved: but for the elects sake, whom He hath chosen, He hath shortened the days.'" Mark 13: 5 - 20 {Rev. 7: 3-8}*

Self study words;

Liberals = Isaiah 32: 8

Change = Proverbs 24: 21-22

Smooth Words= Isaiah 30: 8-10

Scattered the People=Ezekiel 20:

Return of the People to the LORD out of the nations=Ezekiel 20:37-43

Barak = 1301 & 913, lightning, gleam, flashing, sword glitter, cast forth, 913, alloy (cause removed by smelting).

Bamah = Ezekiel 20:29, 1117, high place of Baal, elevation, not Zion.

Barry Setur (Sethur) = in the midst of my wheat. Sethur 5639, also means 666 in numbers.

The sixth plague in Egypt was death, the sixth seal is death, the number of a man in 666 in Revelations 13: 18 and Mark 13:14. The Exodus is an example of things to come in the end of days of this age. They are a foreshadow of events to come. First there will be a bondage of the people and task masters, or taxers, placed over them. There will be events, as a drought, that will help to promote these things to occur. As the government gains more control and power over the people, the people begin to cry out. Much like the "tea parties" of 1776 and in 2009. The first one to come is death. In the end of days the first one's taken will be taken to death, as in Egypt, the first born will taken by death. This goes against the rapture theory, which may be a false perception of what is to occur. There will be a protection by God for those who will believe and follow Him. In the end of days instead of the blood of a lamb over the door posts, it is the blood of Christ and the mark in one's head placed there by God. There will be a deliverance of God's People from the midst of the land and a parting of the waters. Today the waters will be the people, or masses of people. If the people obey God's will, then they will be delivered.

The Laws



“And Miriam the prophetess, the sister of Aaron, took timbrel in her hand; and all the women went out after her with timbrels and with dances.” Exodus 15: 20

For those who may think that women are not to be teachers, or prophets, or that dancing and musical instruments are not allowed, this sets a theme to counter those ideas. Satan has done everything he can to stop Israel from going to the mountain of God to receive the Laws. God intervened so it would happen. Since the beginning the father of death, death himself has been trying to alter the will of God. As will be shown later, Satan is the ruler of this world. This is what it is like to live with Satan as the ruler of the world.

“ And Miriam answered them, ‘Sing ye to the LORD, for HE hath triumphed gloriously; the horse and his rider hath He thrown into the sea.’” Exodus 15: 21

Let us do a study of horsemen; “And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” Relates to Zechariah 6:3-8 Remember to use the Greek section of the Strong’s.

White = 3022, lyoo-kos’; from luke (“light”); white: -white.

Horse = 2462, hip’-pos; of uncert. affin.; a horse: - horse.

Bow = 5115, tox’-on; from the base of 5088; a bow (appar. as the simplest fabric): -bow.

Crown = 4735, stef’-an-os; from appar. prim. stepho (to twine or wreath); a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor gen. ; but more conspicuous and elaborate than the simple fillet, 1238), lit. or fig.: -crown.

Conquering = 3528

Conquer = 3528, nik-ah’-o; from 3529; to subdue (lit. or fig.): -conquer, overcome, prevail, get the victory.

Some may think that this rider on the white horse is Jesus, or Y’shua. What this indicates is a horse of light with a rider with the simplest of fabric badge and could overcome.

“And when HE had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” Revelations 6: 3 - 4

Red = 4450, poor-hros’; from 4442; fire-like, i.e. (spec.) flame-colored: -red.

Sword = 3162, makh’-ahee-rah; prob. fem. of a presumed der. of 3163; a knife, i.e. dirk; fig. war, judicial punishment: -sword.

This is not a sword for battle, but a knife to strike when up close to someone. The horse is a flame color, or fire like. This rider can not do battle on horse back as traditionally, he must be up close. He gets in close to take peace away, as being in the midst of the people.

“ And when He had opened the third seal, I heard the third beast say, ‘Come and see.’ And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard the voice in the midst of the four say, ‘A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.’” Revelations 6: 5 - 6

Black = 3189,

*Balances = * leading word is changed. In the Greek to English [16] “And when he opened the seal - third, I heard the third living creature saying: Come and I saw, and behold, a black horse, and the sitting on it having a balance in the hand of him. And I heard as a voice in midst of the four living creatures saying: a chaenix wheat a denarius and three chaenixes of barley of a denarius; and the oil and the wine do not harm.”*

Remember the mark of the beast is 666, and this is the sixth verse in Revelations 6. This rider has no weapon, but scales indicating money exchange and power of trade. This is like what is happening today, September 2009 in that there are bail outs for banks, auto industry, courts and attempts to control the insurance industry. These are all the major economic trade indicators used today in the market.

“And when He opened the fourth seal, I heard the voice of the fourth beast say, ‘Come and see.’ And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Revelations 6: 7

Pale = 5515, khlo-ros’; from the same as 5514; greenish, i.e. verdant, dun-colored: -green, pale.

Death = 2288, than’-at-os; from 2348: (prop. an adj. used as a noun) death (lit. or fig.): - X deadly, (be....) death.

*Hell = * 86, hah’-dace: from I (as a neg. particle) and 1492; prop. unseen, i.e. “Hades” or the place (state) of departed souls: -grave, hell.*

Sword = 4501, hrom-fah’-yah; prob. of for. or.: a sabre, i.e. a long and broad cutlass (any weapon of the kind, lit. or fig.): -sword.

*Hunger = * (changed from original) 3042, lee’-mos; prob. from 3007 (through the idea of destitution); a scarcity of food: -dearth, famine, hunger.*

Death = 2288

Beasts = 2342, thay-ree’-on; dimin. from the same as 2339; a dangerous animal: - (venomous, wild) beast.

Notice that his horse is green, not really pale as some translate, and it is a real sword and not a knife. Green would go along with the green movement today. If it is done the way ELF and some others promote, then there would be a famine of food because the production will be stopped or curtailed so much that supply could not meet demand. This covers the other area that is taking place in government today, the green movement. With APOLO, ELF, ALF, ACORN, and many

other organizations, push to save the environment. In doing so it will cost us more in energy and produce less in resources that are needed, not just in the United States, but the world over. By using Ethanol instead of using it for food, we will drain the food supply even more. The government today has placed task masters over the people and the four horses and riders fit very well into the current plan to control and rule over the people. So there is banking, health, natural resources, manufacturing, farming and food supply, military, all being controlled from in the midst of the people. Like Mark and Linen stated, a new order or change was needed. We cannot believe in this change because it goes against the Word of God. Yet it is predicted and has happened before as a sign to warn us. This is how the sins of the father pass onto the children. They keep doing and making the same mistakes that are against God's Word.

“So Moses brought Israel fro the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink the waters of Marah, for they were bitter: therefore the name of it was called Marah.” Exodus 15: 22 - 23

Marah = 4785, maw-raw'; the same as 4751 fem.; bitter; Marah, a place in the Desert: - Marah.

The word bitter water should remind one of another place of bitter water. “And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.” Revelation 8: 11

Wormwood = 894, ap'-sin-thos; of uncert. der.; wormwood (as a type of bitterness, i.e. [fig.] calamity): -wormwood. This is a bitterness that would cause death and Israel would have felt that they would die if God did not do something to heal the waters. Of course the people will start to complain and quickly forget Who lead them and saved them.

“And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: There He made for them a statute and an ordinance, and there He proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy GOD, and wilt do that which is right in HIS sight, and wilt give ear to HIS commandments, and keep all HIS statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I AM the LORD That healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters” Exodus 15: 24 - 27

Tree = 6086, ates; from 6095; a tree (from its firmness); hence wood (plur. Sticks): - + carpenter, gallows, helve, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

Waters can also mean the masses of people, as all the people of the earth. What this tells is that if one follows God's Laws and Statutes, then he will heal them and keep them from all the plagues that went against Egypt. One may ask how they would have known the Laws and Statutes? It is obvious from past study that people knew what was right and wrong. “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put

My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My People.” Jeremiah 31: 33 This is also stated in Hebrews 8: 10 and 10:16.

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.” Exodus 16: 1

The place they go to is called the wilderness of Sin, as sin came into the Garden.

Sin = 5512, seen; of uncert. der.; Sin, the name of an Eg. town and (prob.) desert adjoining: -Sin.

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:” Exodus 16: 2

This is like people today. As soon as there is a little discomfort, they begin to complain. How soon they forget Who delivered them and Who will protect them. They have already forgotten that God made a promise to them, and He will keep it, but there are all ways conditions that must be completed first.

“And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” Exodus 16: 3

They are acting like Esau; “And Esau said to Jacob, ‘Feed me, I pray thee, with the same red pottage; for I am faint.’ therefore was his name called Edom. And Jacob said, ‘Sell me this day thy birthright.’ And Esau said, ‘Behold, I am at the point to die: and what profit shall this birthright do to me?’ And Jacob said, ‘Swear to me this day;’ and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.” Genesis 25: 30 - 34 Just as Jacob would most likely not allow his brother to die, God would not allow His People to die after all He did to deliver them from bondage. Never give up a birthright, as Israel is doing today in trading land for peace. Whatever country promotes this trade for peace, will be judged by God as well.

“Then said the LORD unto Moses, ‘Behold, I will rain bread from heaven for you; and the People shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no.’” Exodus 16: 4

They are to be tested to see if they will obey God’s laws, to walk in them. Y’shua, Jesus, is the bread for the end of days of this age; “And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said, ‘Take, eat: this is My body.’” Mark 20: 22 So the People of God will have bread, but the condition is to see if they will walk in His laws. The bread will rain from heaven, this is a supernatural event. Bread does not rain from heaven. This bread will only last for one day, except on the sixth day when it will last over the Sabbath. They are not to work on the Sabbath. The People act as children.

“And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, ‘At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD; for that He heareth your murmurings against the LORD: and what are we, that ye murmur against us?’ And Moses said, ‘This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against HIM: and what are we? Your murmurings are not against us, but against the LORD.’” Exodus 16: 5 - 8

They, the People of God, are complaining about God, not Moses and Aaron. This could be a dangerous reaction to their discomfort.

“And Moses spake unto Aaron, ‘Say unto all the congregation of the children of Israel, Come near before the LORD: for He hath heard your murmurings.’ And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, ‘I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I Am the LORD your God.’ And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host And when the dew that lay was gone up, behold, the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, ‘It is manna:’ for they wist not what it was. And Moses said unto them, ‘This is the bread which the LORD hath given you to eat.’ This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man

in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.” Exodus 16: 9 - 36

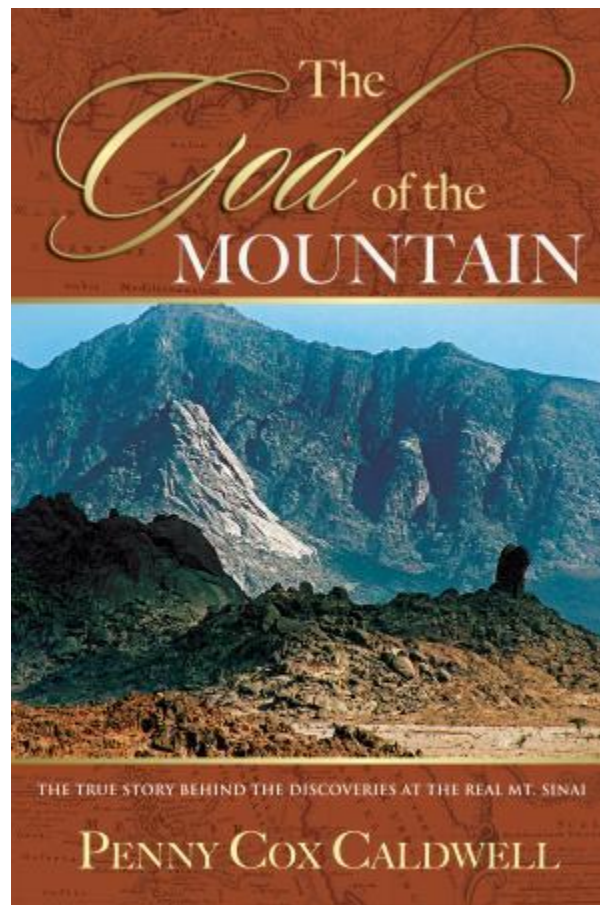
The LORD provided for them and all they had to do was to follow some simple rules. They could not keep the bread until morning. Forty years is a long time, but in biblical numbers it is a generation. They, Israel, will find something else to complain about. They all too soon forget the power of God and that He will provide for them. Yet they continually complain and speak that they will die and they should have stayed in Egypt, where they had everything except freedom and they were taxed and in bondage.

Israel’s first battle since release from bondage

“And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and

called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. Exodus 17: 1 - 16

This rock, in Horeb, is one that would have to be large to give water to all the people of Israel. An interesting research project was undertaken by two different people from two different countries that came to the same results. Keep in mind that God will always give two witnesses. Penny Cox Caldwell [36] and Dr. Lennart Moller [35] both found a very important location in relation to these events of Exodus. These two books they wrote are a revelation into the actuality of these events having taken place.



[36]



The Split Rock at Horeb [36]

The water running out of the rock may remind one of, “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Revelations 22: 1 Because they sinned against God in doubting His ability and His love for them he sent Amalek to do battle with them Rephidim. God will use other nations, or people, to punish His people when they are disobedient, even today. Amalek was in Genesis 36: 12 and was a descendant of Esau. Recall that Esau had given away his birthright and there is most likely still hostilities between the people, even today, over who has a right to the inheritance. There was also a requirement for them to win the battle. Moses had to hold up his arms to prevail. When he could no longer hold his arms up, then he required help. So this became a team effort to win.

Amalek = 6002, am-aw-lake’; prop. of for. or.; amalek, a descend. of Esau; also his posterity and their country: -Amalek.

Rephidim = 7508, ref-ee-deem’; plur. of the masc. of the same as 7507; balusters; rephidim, a place in the Desert: -Rephidim.

Moses is judge

“When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. 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 inquire 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 show 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. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.” Exodus 18: 1 - 27

Here Moses gets some very good advice from his father-in-law about how to sit as judge over so many people. So not all good advice comes directly from God, it is most likely influenced by Him. In this case it indicates that his father-in-law, Jethro, was a priest of Midian and they did offerings unto God. This would also indicate that Jethro may have been from the tribe of the Levites, the priest tribe, and would have made it permissible for Moses to marry his daughter. Keep in mind that the Islam nation, or Arab nation, had not yet grown to any dominance at that time and was still divided up and had no formal Islam religion. That did not occur until several hundred years after Christ, Y'shua. If one lives in a land, then he or she takes on the name. As if a person may have been born in England but now resides in Texas, then he would still be called a Texan, or even an American.

GOD speaks to HIS People



Photo of Grand Canyon, 2009, by Andy Nazario

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the

mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.” Exodus 19: 1 - 25

The mount still gives some a problem as to its location. It is in Penny Caldwell's book that the location is most likely given. It is how ever heavily guarded against entry by the Arabic government in control of it and it is feared that many of the archeological finds that prove it is the most likely spot may be destroyed to keep people from holding to the Exodus. Thunder is also the same as voice = 6963 from Genesis 6:8.

Thunders = 6963, kole; from an unused root, mean. to call aloud; a voice or sound: + aloud, bleating, crackling, cry (+out), fame, lightness, lowing, noise, + hold peace, [pro-] claim, proclamation + sing, sound, + spark, thunder (-ing), voice, + yell.

Lightnings = 1900, haw-gooth'; from 1897; musing: -meditation. 1897, a prim. root [comp. 1901]; to murmur (in pleasure or anger); by impl. to ponder: -imagine, meditate, mourn, mutter, roar, X sore, speak, study, talk, utter.

The people must do certain things to comply with God in being in his presence. One is to wash their clothes and prepare for the third day. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the LORD." Acts 22: 16 This act of washing then has been required since at least the Exodus and the people going before the LORD. Here in Exodus GOD said that if they obey HIS voice and keep HIS covenant, then they would be a treasure unto HIM. GOD also states that all the earth is HIS. There are also bounds that must be adhered to. That they are not to touch the mountain for penalty of death. This is a direct relations that GOD orders the death penalty in certain cases. You must obey if you are to be sanctified to HIM. There is also the sounding of a trumpet. The trumpet should take one to Revelations. There are seven trumpets in Revelations.

Trumpet one; Rev. 8:7, followed by hail and fire mingled with blood, and they were cast to the earth: and the third part of the trees was burnt up and all green grass was burnt up.

Trumpet two; Rev. 8:8, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Trumpet three; Rev. 8:10, and there fell a great star from heaven, burning as it were a lamp and it fell upon the third part of the rivers, and upon fountains of waters; and the name of the star is called "Wormwood: and the third part of the waters became wormwood and many died of the waters, because they were made bitter.

Trumpet four; Rev. 8:12, And a third part of the sun was smitten, and the third part of the moon, and the third part of the stars. So as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. (Then the woes start.)

Trumpet five; Rev. 9:1, Saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace: (This starts the plagues of Exodus with locusts)

Trumpet six; Rev. 9:13, the release of the four angels bound in the river Euphrates. (This is the battle with Islam)

Trumpet seven; Should take one back to Exodus when it announces that GOD will speak, or come, to the People. Revelations goes into the woes after the sixth.

Ten Commandments

“And God spake all these words, saying, ‘I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.” Exodus 20: 1-17

Kill= *7523, raw-tsakh’; a prim. root; prop. to dash in pieces, i.e. kill (a human being), espec. to murder: -put to death, kill, (man-) slay (-er), murder (er).

The word kill is the on commandment that appears to give everyone problems. It will be explained in more detail in the book of Leviticus and Numbers. Some may say, “well Christ did away with these laws.” Really, is it OK to steal, commit adultery, kill or murder? No Jesus, Y'shua, stated; “Think not that I come to destroy the law, or the prophets: I AM not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5: 17 - 18 So what about abortion? “If men strive, and hurt a woman with child, so that her fruit depart from her, and yet

no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follows, then thou shalt give life for life," Exodus 21: 22 - 23 Is life a person in the womb? "Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified." Isaiah 49: 1 - 3 So yes there is life in the womb, preordained to fulfill God's plan. In Luke 1: 40 - 44 it mentions John the Baptist leaped in his mothers womb at the presence of Jesus. Jesus was just conceived in Mary's womb, less than two days. Why is there such a problem with abortion? One needs to go back to what Satan wants to do. He wants to change the word of God. Why? So, he can have his will.

People today are caught up in this, you have a right to, you are entitled to, your way. Why does this self centered message come about? Because for man to have his way, he can do away with God's way. In the wilderness Satan changed the Word of God to attempt to trick Jesus. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Matthew 4: 1- 11 Did you see where he, Satan, changed scripture? It will be covered when in the study of the testaments of Jesus begins.

Trumpet sounds

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will

bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” Exodus 20: 18- 26

Trumpets are a calling or announcement. In this case the people feared the sound of God’s voice. Why? If they have to actually hear the word’s of God, then they can have no excuse for breaking His Laws. If it goes through a man, then they can say they interpreted it in a different way than it was intended. Also, to hear God’s voice, one is usually no longer alive in the flesh. The word fear has two different meanings when used twice in one sentence. In order of appearance;

Fear = 3372, yaw-ray’: a prim. root; to fear; more. to revere; caus. to frighten: -af-fright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing), (be had in) reverence (-end), X see, terrible (act, -ness, thing).

Fear = 3374, yir-aw’: fem. of 3373; fear (also used as infin.); mor. reverence: -X dreadful, X exceedingly, fear (-fulness).

This demonstrates how one word can have different meanings, even if used in the same sentence. Because there is a difference in this, one is fear and the reverence.

Judgments

“Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.” Exodus 21: 1 - 6

This is a servant, slave, that is Hebrew. That is this person is from one of the twelve tribes, or descendants of Abraham, not another people.

“And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money. Exodus 21: 7 - 11

These are women sold, as the first seven is spoken of men who sell themselves into service, or are sold into service for some reason. A parent can sell his/her daughter into service. This is a form of bondage.

Death sentence or when Accidentally killing another

“He that smiteth a man, so that he die, shall be surely put to death, And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death.” Exodus 21: 12 - 15

Stealing

“And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.” Exodus 21: 16

Curseth father or mother

“And he that curseth his father, or his mother, shall surely be put to death.” Exodus 21: 17

Curseth = 7043, kaw-lal’; a prim. root; to be (caus. make) light, lit. (swift, small, sharp, etc.) or fig. (easy, trifling, vile, etc.): -abate, make bright, bring into contempt, (ac-) curse, despise, (be) ease (-y, -ler), (be a, make, make somewhat, move, seem a, set) light (-en, -er, -ly, -ly afflict, -ly esteem, thing), X dslight [-ly], be swift (-er), (be, be more, make, re-) vile, whet.

If men fight and one gets hurt

“And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.” Exodus 21: 18 - 19

Injury to servant

“And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. Exodus 21: 20 - 21

Abortion of child

“If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe. Exodus 21: 22 - 25

Injury to servant or another's animals

“And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall

be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.” Exodus 21: 26 - 36

Stealing and thieves

“If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.” Exodus 22: 1 -4

Restitution of accidents

“If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.” Exodus 22: 5 - 6

Property entrusted with stolen

“If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbor's goods.” Exodus 22: 7 - 8

Trespass

“For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor.” Exodus 22: 9

Entrusted animals

“If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the LORD be between

them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. And if a man borrow ought of his neighbor, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.” Exodus 22: 10 - 15

Sex outside of marriage

“And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. Exodus 22: 16 - 17

A Witch

“Thou shalt not suffer a witch to live.” Exodus 22: 18

Witch = *3784, kaw-shaf”; a prim. root; prop. to whisper a spell, i.e. to enchant or practice magic: -sorcerer, (use) witch (-craft).

This may seem harsh, but think of the magicians in Egypt and how they deceived people.

Beastality

“Whosoever lieth with a beast shall surely be put to death.” Exodus 22: 19

Sacrifices to false gods

“He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.” Exodus 22: 20

Relates back to Exodus 20; 2 - 6, that there is no other gods and that you shall not bow down to any other gods and to not make images of anything in heaven, on the earth, or in the sea.

How to treat stranger

“Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.” Exodus 22: 21

Widow

“Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.” Exodus 22: 22 - 24

Lending or usury

“If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.” Exodus 22: 25 - 27

Rulers and their gods

“Thou shalt not revile the gods, nor curse the ruler of thy people.” Exodus 22: 28

Offerings to God

“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.” Exodus 22: 29 - 30

Be holy and meat that should not be eaten

“31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.” Exodus 22: 31

False witness

“Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.” Exodus 23: 1 - 31

Following the crowd

“Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: Exodus 23: 2

Poor man

“Neither shalt thou countenance a poor man in his cause. Exodus 23: 3
Countenance = *1921, haw-dar'; a prim. root; to swell up (lit. or fig., act. Or pass.); by impl. to favor or honour, be high or proud: - countenance, crooked place, glorious, honour, put forth.

Stray animals

“If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Exodus 23: 4 - 6

No justification for the wicked

“Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.” Exodus 23: 7

No gratuities

“8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. Exodus 23: 8

Oppress no stranger

“Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. Exodus 23: 9

Crop rotation and rest

“And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.” Exodus 23: 10 - 11

Feast and Sabbaths

“Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth. Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field. Three items in the year all thy males shall appear before the LORD God. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.” Exodus 23: 12 - 19

Angel sent

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.” Exodus 23: 20 - 23

First three Commandments

“Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” Exodus 23: 24- 25

Promise of new land and what not to do there

“There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.” Exodus 23: 26 - 33

Command to worship God

“And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let

him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.” Exodus 24: 1- 18



Large rock outcropping with bovine petroglyphs

[36]



Another bovine representation on the outcropping [36]

Offering to the LORD

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. Exodus 25: 1- 2

This is to be an offering, not mandatory, but willingly given of every person to GOD.

Building material

Breastplate Composition

“3 And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate.” Exodus 25: 3 - 7

Breastplate = 2833, kho‘-shen; from an unused root prob. mean. to contain or sparkle; perh. a pocket (as holding the Urim and Thummim), or rich (as containing gems), used only of the gorget of the high priest: -breasplate.

The breastplate will be shown to have many meanings of what it stands for as it will be examined in Exodus 28: 15 - 30 .

Tabernacle

“8 And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” Exodus 25: 8 - 9

Ark of Covenant

“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.” Exodus 25: 10 - 21

There have been many different images of what man thinks this ark looks like. One of the oldest is in a museum in Athens, Greece found by a researcher and published in their book and documentary. This actually dates back to the time of the Exodus and is most likely our closet image of what it may have looked like as seen from inside of the tabernacle looking out. This would have been a priests view of the court. Where is the Ark today? “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Revelations 11: 19

Tabernacle

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. And thou shalt set upon the table showbread before me always. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlesticks shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was showed thee in the mount.” Exodus 25: 22 - 40



Photo by Andy Nazario

“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the

tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount. And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.” Exodus 26: 1 - 37

There is a lot of description on how to build the tabernacle. One point to bring out is that it is a tent type of structure giving it mobility. Israel will be a mobile nation until it reaches the promised land and takes up residency. This is when, as will be observed later, that man wanted to build God a permanent home as he, man, had.

“And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it

with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it. And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass. And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.” Exodus 27: 1 - 21

Olive oil will be the oil of Israel, used for light and anointing. Olive oil today is still a healthy form of oil to use with food.

Priest and their dress

“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen,

with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. And thou shalt make ouches of gold; And two chains of pure gold at the ends; of wreathed work shalt thou make them, and fasten the wreathed chains to the ouches. And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of wreathed work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathed chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathed chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy

place before the LORD, and when he cometh out, that he die not. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him." Exodus 28: 1 - 43

In Exodus 28: 15 - 30 it discusses the breastplate of the priest. It is called the breastplate of judgment. In this description it is interesting to note the stones used. The stones are placed in four rows of. The first row is sardius, topaz and carbuncle. The second row is emerald, sapphire and diamond. The third row is ligure, agate and amethyst. The fourth row is beryl, onyx and jasper. The stones are set in gold. In verse 21 it states; "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes." Look at the Strong's for the meaning of the names.

Sardius = 124, 'odem, from 119, redness ie., ruby, garnet, or some other red gem: sardius.

119, 'adem, aw-dam, to show blood (in the face) ie. Flush or turn rosy: be (dyed, made) red (ruddy)

It should interest you that the first stone represents man, not any man, the first man formed by God in Genesis 2: 7 and that it was different from the man created in Genesis 1: 26.

Topaz = 6357, pitah, of fur. der.; a gem, prob. the topaz: -topaz.

Carbuncle = 1304 bareqeth, from 1300; a gem (as flashing), perh. the emerald: - carbuncle.

1300, from 1299, lightning, by anal. a glem; concr. a flashing, sword: -bright, glitter.

1299, lighten (lightning): - cast forth.

Emerald = 5306, nophek, no-fek, from unused root mean. to glisten; shining; a gem, prob.

the garnet: -emerald.

Sapphire = 5601, sap-peer, from 5608; a gem (perh. as used for scratching other substances).

prob. the sapphire: -sapphire. 5608, to score with a mark or tally or record, to inscribe, enumerate, recount celebrate: commune, declare, show forth, speak.

Diamond = 3095, yah-hal-ome, from 1986, (in the sense of hardness): a precious stone, prob. onyx, diamond. 1986, halam, a prime root; to strike down; by impl. to hammer, stamp conquer, disband: -beat (down), break (down), over come, smite (with the hammer).

Ligure = 3958, leh-shem; from an unused root of uncert. mean.: a gem, perh. The jacinth: -Ligure.

Agate = 7618, she oo, from unused root (prob. ident. with that of 7617 through the idea of subdivision into flashes or streamers [comp. 7632] mean. to flame; a gem (from its sparkle), prob. The agate: -agatge. 7617, a prim. root; to transport into captivity (bring away, carry, carry away, lead, lead away, take) captive (-s), drive (take) away. 7632, from 7616; flame (as split into tongues): -spark. 7616, to break up; a fragment, ie. Ruin: broken in pieces.

Amethyst = 306, akh-law-maw, perh. from 2492 (and thus dream stone); a gem, prob. the amethyst: -amethyst. 2492, prime root; to bind firmly, ie. (by impl.) to be (causat, to make) plump; also (through the fig. sense of dumbness) to dream: -(cause to) dream (-er), be in good liking, recover.

Beryl = 8658, tar-sheesk; prob. of for. der. [comp 8659]; a gem, perh. to topaz: -beryl. 8659, (as the region of the stone, or the reverse); Tarshish, a place on the Mediterranean, hence the epithet of a merchant vessel (as if for or from that port); also the name of a Persian and or an israelic: Tar shish, Tharshish.

Onyz = 7718, sho-sham, from an unused root prob. mean. to blanch: a gem prob. the beryl (from its pale green color) -onyz (blanch = take out impurities) (Webster Dic. Blanch = to make white, bleach, make pale) (to scald, separate grains, separate metals)

Jasper = 3471 yae-shef-ay; from an unused root mean. to polish: a gem supposed to be jasper (from the resemblance in name: -jasper.

Isaiah 28: 16 refers to the precious stone, in Isaiah 14: 12 it calls Lucifer falling and in Luke 19: 40, "Even the stones will cry out." In Habakkuk 2: 11 it states, "and the bean out of the timber shall answer it. The stones speak out. Study the words used and the meanings and you may see it is the story of the creation of man to the end times.

Offerings

“And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour

it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savor, an offering made by fire unto the LORD. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD. And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the LORD: it is an offering made by fire unto the LORD. And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD. And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof,

because they are holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the LORD. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.” Exodus 29: 1 - 46

Rich and Poor giving

“And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD. And the LORD spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among

them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls. And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations. Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.” Exodus 30: 1 - 38

Here it stated that the poor and rich give the same amount. This could be to keep from embarrassing the poor, or keep the rich from getting too haughty.

Verily my sabbaths ye shall keep

“And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do. And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” Exodus 31: 1 - 18

The Sabbaths are to be observed forever.

Make us gods

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.” Exodus 32: 1 - 2

It does not take man very long to forget what he has learned, seen and heard. As soon as Moses is away for a short time, then they turn to false gods. This is true even unto this day. One would think that when God has the thousand years of teaching after the return of Christ, that men would not turn to Satan. This is an example of the way people can go astray so fast.

“And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up

out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.” Exodus 32: 3 - 8

Aaron himself made the golden calf. What is even worse is that they made it a feast day to the LORD. God did not tell them to do this. They did it on their own. God knowing man will bring in pagan practices into His commandments will tell them to destroy people so as not to bring the practice into his services. There is a study done by Richard Rives titled, “Time is the ally of deceit” that shows how so many pagan practices have worked their way into modern religion today. [41]

“And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.” Exodus 32: 9 - 13

God became angry at Israel and yet Moses speaks to God to not be angry with them. This also tells us that God has emotions as we do and that he can become angry, and yet change his mind and not do what He may have first thought. It also tells us that chosen men can speak with God and He will listen to them and take into account what they tell Him.

“And the LORD repented of the evil which he thought to do unto his people. And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses

said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies;) Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aaron made.” Exodus 32: 14 - 35

Moses broke the stones which had the commandments of God on them when he himself saw the people sinning and worshipping a golden calf. He utterly destroyed the calf by grinding in up and making the people drink it in water. Moses called those who where on the LORD's side to come to him, they then went into the camp and slew everyone who did not come to him. Moses also mentions God's book (verse 32) where all the names are written and asks for his name not to be blotted out. This could be the Book of Life.

Promise Land

Angel before thee

“And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:” Exodus 33: 1 - 2

This is the land that the Jew's have today. The land has been divided for peace between the ones who are to have been driven out and kept out. They worked their way back in, because they were not utterly destroyed as will be instructed later.

“Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.” Exodus 33: 3 - 5

God is telling them, and us today, that we are a stiffnecked people. We do not want to give up the “good life” as some call it. We hold onto the flesh doing what feels good to us. Today I call it the McDonald's society. People today want it fast and their way. They want to do things that they want, and the heck with everyone else who else it may inconvenience. Man only is interested in his or her convenience, not concerned of others. This is why the people are told to put off the ornaments, the old pagan stuff, and do what God tells them. They will be sad to have to obey God, but there will be a punishment for not obeying.

“And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. 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, show 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.” Exodus 33: 6 - 14

For some reason people tend to be a for the moment mentality. When they see a wonder of God they worship him. As soon as some time goes by they go back to the old ways. As we will study later, these are the “sins of the father passing onto the children”.

“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. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” Exodus 33: 15 - 23

In a sense this is God telling us that we shall see the things He has done, but we will not see His face as He is coming towards us. For this generation, we need to study and know what He has done and told us, to prepare us for His return, because we will not see His face as He approaches us.



God Writes His Commandments again

“And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:” Exodus 34: 1 - 12

No covenants are to be made with the inhabitants of the land God says they will inherit. They should also not give away land for peace.

“But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods.” Exodus 34: 13 - 17

Keep the feast of unleavened bread

“The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. And thou shalt observe the feast

of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your men children appear before the LORD God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.” Exodus 34: 18 - 35

Keep the Sabbath

“And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day. And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, The ark, and the staves thereof, with the mercy seat, and the vail of the covering, The table, and his staves, and all his vessels, and the showbread, The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, The altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, The pins of the tabernacle,

and the pins of the court, and their cords, The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.” Exodus 35: 1 - 35

Wisdom from the LORD

“Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much. And

every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. And he made boards for the tabernacle of shittim wood, standing up. The length of a board was ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward: And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. And he made bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubim made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.” Exodus 36: 1 – 34

Ark



[34] From museum in Athens Greece

“And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark. And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubim. And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold. And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick were four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it was one beaten work of pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof. And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves of shittim wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.” Exodus 37: 1 - 29

Altar of burnt offerings

“And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves. And he made the staves of shittim wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation. And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver. And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. And for the east side eastward fifty cubits. The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver. And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the

length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver. And all the pins of the tabernacle, and of the court round about, were of brass. This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. And Bezaleel the son Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about. “ Exodus 38: 1 - 31

Breastplate of Cunning work

“And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses. And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. And the stones

were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. And they made upon the breastplate chains at the ends, of wreathed work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathed chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathed chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses. And he made the robe of the ephod of woven work, all of blue. And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses. And they made coats of fine linen of woven work for Aaron, and for his sons, And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, The ark of the testimony, and the staves thereof, and the mercy seat, The table, and all the vessels thereof, and the showbread, The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.” Exodus 39: 1 -

Anointing

“And the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden altar in the tent of the congregation before the vail: And he burnt sweet incense thereon; as the LORD commanded Moses. And he set up the hanging at the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses. And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken

up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.” Exodus 40: 1 - 38

Analysis

GOD gave His commandments for us to follow and they have not changed in time. It was important enough for GOD Himself to write them on stone. He chose stone because it will last over time from generation to generation, even unto this day. Man today can not even obey the traffic laws, or be respectful enough to their neighbors not to play their stereos loudly in their cars. How can they obey HIS Laws? This is a generation of self-righteous people. Because of the importance of the Laws, here they are again. The Lord said, “I Am the LORD thy God, Which have brought thee out of the land of Egypt, out of the house of bondage.

(The commandments are;)

1. Thou shalt have no other gods before Me.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God Am a jealous GOD, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me; And shewing mercy unto thousands of them that love Me, and keep My commandments.

3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

4. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But on the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

5. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

Simple laws to follow, but how many politicians are trying to take property away from the people in a thing called eminent domain? Or how many people give false witness when they are trying to spread a rumor or shift blame to someone else when they get caught? What about stealing? Our commercials and television programs make taking what is someone else's a just something that happens. Even a small lizard taking a dollar from his boss's desk to purchase some chips. How can that image be OK? It is Satan trying to change the Laws. Christ Jesus came not to change the Law's, but to full fill the Laws.

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