

Exodus

SHEMOT

BILLYE BRIM BIBLE INSTITUTE
Encountering Bible Prophecy from the Witness of Dr. Billye Brim.

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Exodus

Shemot | שְׁמוֹת

preface

The Bible is God's written plan of redemption. The book of Exodus (*Shemot* in Hebrew) is an important portion of that redemption story. In this class, we will study how God brought His covenant people, Israel, from slavery to freedom, from oppression to victory, from Egypt to the Promised Land.

We will see that this path of redemption is laid out before Israel in prophecy. God spoke to Abraham about redeeming his progeny from oppression. Joseph later prophesied to his brethren that God would remember them and deliver them from bondage. Then in Exodus, the Lord gave Moses almost the same words of deliverance to assure Israel that the time had come.

We will witness God's glory once again entering the realm of Earth in the form of a burning bush. And we will see how God's redeeming hand is still affecting us today.

This manual is designed to be used with the Video Sessions. You will notice that some Video Sessions will cover an entire Lesson, some will cover part of a Lesson, and some Video Sessions will span more than one Lesson. The beginning and end of each Video Session are clearly marked in this manual.

In addition to notes to be used with each Video Session, this manual includes a **Supplement** section with materials referred to or excerpted in the sessions, including an assortment of maps, articles, and other material for further study. The **Bibliography** documents sources cited in this course.

Exodus
Shemot | שְׁמוֹת

contents

Session 1
Lesson 1: Shemot 1 Prophecy | Egypt 1
Lesson 2: Shemot 2 Names (continued in Session 2) 11

Session 2
Lesson 2: Shemot 2 Names (continued from Session 1) 12

Session 3
Lesson 3: Shemot 3 Moses, the Shepherd 21

Session 4
Lesson 4: Shemot 4 The Plagues 33

Session 5
Lesson 5A: Shemot 5 Pesach / Passover—Part 1 43

Session 6
Lesson 5B: Shemot 5 Pesach / Passover—Part 2 53

Session 7
Lesson 6: Shemot 6 The Parting of the Reed Sea 71

Session 8
Lesson 7: Shemot 7 Mount Sinai 85

Session 9
Lesson 8: Shemot 8 Re-entry of the Glory
(Continued in Session 10) 97

Session 10
Lesson 8: Shemot 8 Re-entry of the Glory
(Continued from Lesson 9) 112

Session 11
Lesson 9: The God Calendar—Part 1 125

Session 12
Lesson 10: The God Calendar—Part 2 137

Session 13

Lesson 11: The God Calendar—Part 3 149

Sessions 14–20

The videos for Session 14–20 are based on the book *The Happiest People on Earth*, required reading for this class. Instructor: Shelli Brim

Session 14

The Happiest People on Earth, beginning on page 9

Session 15

The Happiest People on Earth, beginning on page 22

Session 16

The Happiest People on Earth, beginning on page 38

Session 17

The Happiest People on Earth, beginning on page 49

Session 18

The Happiest People on Earth, beginning on page 62

Session 19

The Happiest People on Earth, beginning on page 77

Session 20

The Happiest People on Earth, beginning on page 99

161 Supplement List

vii Bibliography

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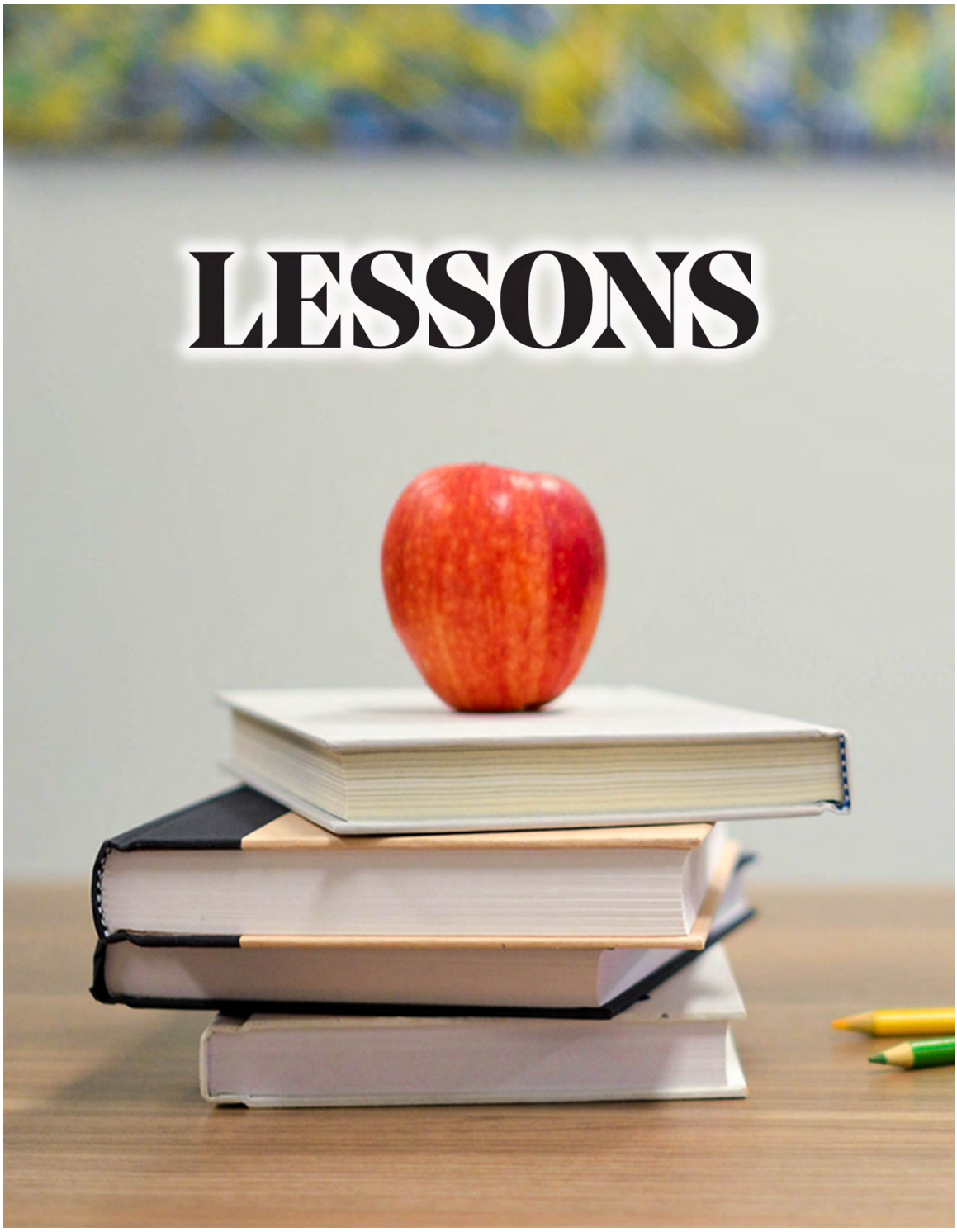
RETURN TO CONTENTS


LESSONS

EXODUS

שְׁמוֹת Shemot 1

PROPHECY | EGYPT

SESSION1 STARTS HERE

Aleph	Bet	Gimel	Dalet	Heh	Vav	Zayin	
א ﬡ	ב כ	ג ﬠ	ד ﬣ	ה ﬤ	ו	ז ﬥ	
Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ﬦ	ט ﬧ	י	כ ך	ל ﬩	מ ם	נ ן	ס
Lamed	Mem	Nun	Samech	Ayin			
ל ﬩	מ ם	נ ן	ס	ע שׁ			
Lamed	Mem	Nun	Samech	Ayin			
ל ﬩	מ ם	נ ן	ס	ע שׁ			
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ ף	צ ץ	ק	ר	ש שׁ	ת		
Koof	Resh	Shin	Tav				
ק	ר	ש שׁ	ת				

PROPHECY

The Prayer of Ephesians Chapter 1

In the book of Ephesians Chapter 1, starting with the 17th verse, Paul prays a prayer. There are three points in the prayer in which Paul asks God to give them light "in the knowledge of Him." That's in the knowledge of Jesus. It asks the Lord to give "the spirit of wisdom and revelation" in three things.

The third of these is power or *dunamis.* We normally pray about that and then take our authority. But this time, I'm going to emphasize point two, beginning with verse 17 (KJV, personalized).

> God of our Lord Jesus Christ, the Father of glory, give unto us the spirit of wisdom and revelation in the knowledge of him: the eyes of our hearts (our understanding) being enlightened; that we may know
>
> 1)what is the hope of his calling, and
> 2)what are the riches of the glory of his inheritance in the saints.

God has an inheritance in the saints. We inherited God; He inherited us. And there is a glory in His inheritance. There is a glory in His saints. In this book of Exodus, we're going to find out a lot about the glory. The glory of God is the presence of God.

Here in this room, there's a glory in you. So if you are in Spain or Australia or Canada or wherever you are, there's a glory in you. I have been given the honor (and I know it's an honor), to stand before you, His inheritance. You are the point of it all. I'm just thankful that I get to do that. And I pray to God that He will help us as we approach this marvelous and wonderful book.

Exodus: שְׁמוֹת *shemot*

Clarence Larkin, *Rightly Dividing the Word*

> The Holy Scriptures are not a systematic treatise on Theology, History, Science or any other topic. They are a **REVELATION** from God of His Plan and Purpose in the Ages as to the earth and the human race. They were given to us piecemeal **"at sundry times and in divers manners."** Heb. 1:1. Holy men of God spake as they were moved by the Holy Spirit during a period of 1600 years, extending from B. C. 1492 to A. D. 100. The Bible consists of 66 separate books; 39 in the Old Testament, and 27 in the New. These books were written by about 40 different authors. By kings, such as David and Solomon; statesmen, as Daniel and Nehemiah; priests, as Ezra; men learned in the wisdom of Egypt as Moses; men learned in Jewish law, as Paul. By a herdsman, Amos; a tax-gatherer, Matthew; fishermen, as Peter, James and John, who were "unlearned and ignorant" men; a physician, Luke; and such mighty "seers" as Isaiah, Ezekiel and Zechariah.[1]

[1] Clarence Larkin, *Rightly Dividing the Word* (Glenside, Pennsylvania: Rev. Clarence Larkin Est., 1920), 1. Also at: https://www.crcnh.org/downloads/bible-study-tools/larkin/Rightly-Dividing-the-Word.pdf

Brim Note: The Bible is God's plan. It reveals God's "Great Plan of Redemption." The Book of Exodus is a book of redemption. From slavery to freedom. From Egypt to the Promised Land.

The *Ekklesia* (the Body of Christ), too, is redeemed from slavery to freedom. From the hand of the enemy to the promises of God. From darkness to light.

> **Colossians 1:12–14 KJV**
> **Col. 1:12** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in [the] light:
> **Col. 1:13** Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:
> **Col. 1:14** In whom we have redemption through his blood, *even* the forgiveness of sins:

> **Colossians 1:12–4 AMPC**
> **Col. 1:12** Giving thanks to the Father, Who has qualified *and* made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light.
> **Col. 1:13** [The Father] has delivered *and* drawn us to Himself out of the control *and* the dominion of darkness and has transferred us into the kingdom of the Son of His love,
> **Col. 1:14** In Whom we have our redemption *through His blood,* [which means] the forgiveness of our sins.

> **Brim Note:** You are out of the control and the dominion of darkness. They came out of Egypt, but they had to get the knowledge that they were free. It took them a long time to get over the slave mentality. So the born-again believer must be ever cognizant that we are not under the control of Satan. We're not under the control of darkness. We are in the light. We walk in the light as He is in the light. And we put on the armor of light. We've got the book of the light to tell us what we need to know.

Numerical Bible Commentary on Psalm 25

Psalm 25 is all about your *derekh* in life—your path in life.

> **Psalm 25:14 The Numerical Bible** The secret of Jehovah is with them that fear him, and his covenant, to show it to them.

> He is covenanted to show you the path of your life. He is covenanted to show you his secrets, if you mine for them. Brother Hagin used to say you can go out to a creek and pan a little gold in the old gold rush days. But if you want to hit the mother lode, you're going to have to dig deeper.

> **Joshua 13:1 KJV** Now Joshua **was** old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very **much land to be possessed** (emphasis added).]

> … Ephesians, [interpreting the book of Joshua], has shown us a present possession of our land which is to be made good by faith, and against the

> might of banded enemies. Israel's history has here its solemn instruction for us. Never yet has the full extent of the divine gift been realized by them, and for the most part they came sadly short. Have Christians done better as to their spiritual inheritance? Yet not for discouragement, but for encouragement, would one urge this. "There remaineth very much land to be possessed"; and the promise here is strictly individual: what may not faith, in any one of us, even now attain to? what mines of treasure unworked, what fields ready to be harvested, await the man earnest enough to press on after them, whole-hearted enough to take possession!
>
> And again the word pursues us here: "The *secret* of Jehovah is with them that fear Him; and His covenant, to show it to them." Think of being, as it were, the bosom friends of God, to whom He can speak freely of what is hidden from the rest of men! Here is surely complete blessing. Herein is communion perfected. "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." (Amos iii. 7.)[2]

Prophecy and Fulfillment

The Character of God

Amos 3:7 ASV Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the **prophets** (emphasis added).

Jesus Confirms Torah and Tanach as Prophetic

Luke 24:13–16; 25–27 ESV
Luke 24:13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem,

> ***"that very day"***
>
> The day Jesus resurrected.

Luke 24:14 and they were talking with each other about all these things that had happened.
Luke 24:15 While they were talking and discussing together, Jesus himself drew near and went with them.
Luke 24:16 But their eyes were kept from recognizing Him.

Luke 24:25 And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken!
Luke 24:26 Was it not necessary that the Christ should suffer these things and enter into His glory?"
Luke 24:27 And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning himself.

[2] F.W. Grant, *The Numerical Bible, Vol. 7, Hebrews to Revelation,* (New York: The Bible Truth Press, 1903), 119-120. https://archive.org/details/numericalbiblebe03gran/page/118/mode/2up

So we're going to start with Moses and then go to the prophets to look for Jesus and for God's "Great Plan of Redemption." It was prophesied to them when they went into Egypt that they were going to come out. The first One who made that promise was God, when He spoke to Abram in the "Covenant Between the Pieces."

God to Abraham (Covenant Between the Pieces)

Genesis 15:1; 13-21 Jewish Publication Society 1917
Gen. 15:1 After these things the word of the LORD came unto Abram in a vision, saying …

Gen. 15:13 And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
Gen. 15:14 and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.
Gen. 15:15 But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
Gen. 15:16 And in the fourth generation they shall come back hither; for the iniquity of the Amorite is not yet full.'
Gen. 15:17 And it came to pass, that, when the sun went down, and there was thick darkness, behold a smoking furnace, and a flaming torch that passed between these pieces.
Gen. 15:18 In that day the LORD made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;
Gen. 15:19 the Kenite, and the Kenizzite, and the Kadmonite,
Gen. 15:20 and the Hittite, and the Perizzite, and the Rephaim,
Gen. 15:21 and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

> **Brim Note:** Here is an interesting observation. According to Rashi, ten nations of people are named in this passage. Joshua conquered the last seven. But the first three possessed lands that would be given to Moab, Ammon and Edom until the time of the Messiah.[3] This is present-day Jordan and part of Saudi Arabia. (See Isaiah 11:14.)
>
> E.W. Bullinger, in *The Companion Bible,* explains what might look like a disagreement in the time frame between the four hundred years spoken of in verse 13 and the time that the children of Israel spent in Egyptian slavery. He agrees with the Jewish sages in their interpretation. They believe that the Scripture portions, "… thy seed shall be a stranger …" goes with " … four hundred years," meaning "the whole sojourning and duration" in a land that was not their own would be four hundred years. It also concludes that, "…

[3] "Rashi on Genesis 15:19," Sefaria, Accessed January 15, 2020. https://www.sefaria.org/Rashi_on_Genesis.15.19.1?lang=bi

> and shall serve them …" goes with "… and they shall afflict them …" being interpreted as 215 years in servitude in Egypt.[4]

God to Israel (Jacob) in Visions of the Night in Beersheva

Genesis 46:1–7, 26–27 ESV
Gen. 46:1 So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac.
Gen. 46:2 And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, *"Here I am."

> ***"Here I am"***
> *Hineni* = הִנֵּנִי "Behold me. Here I am." Indicates submission to the will of the one who called.

Gen. 46:3 Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation.
Gen. 46:4 I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."

> **Brim Note:** It was in Egypt that they transitioned—changed—from families and tribes into a nation.

Gen. 46:5 Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him.
Gen. 46:6 They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him,
Gen. 46:7 his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt.

Gen. 46:26 All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all.
Gen. 46:27 And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.

Israel (Jacob) Prophesies to Joseph

Genesis 48:21 ASV And Israel said unto Joseph, Behold, I die: but God will be with you, and bring you again unto the land of your fathers.

[4] E. W. Bullinger, *The Companion Bible* (1922; Reprint, Grand Rapids, MI: Kregel, 1999), 22. https://archive.org/details/CompanionBibleOT/Companion%20Bible%20OT/page/n33/mode/2up

Joseph Prophesies to His Brothers

Genesis 50:24–26 JPS 1917
Gen. 50:24 And Joseph said unto his brethren: 'I die; but God will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob.'
Gen. 50:25 And Joseph took an oath of the children of Israel, saying: 'God will surely remember you, and ye shall carry up my bones from hence.'
Gen. 50:26 So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.

> **Hebrews 11:22 ASV** By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

So they promised they would take Joseph's bones back to the Promised Land and bury him. So all the way, as all the tribes traveled, they pitched their tents in formations by tribe, according to the way God told them.

God directed them to build an *ohel moed* אֹהֶל מוֹעֵד—(a Tent of Meeting) where His presence would manifest. Near the Tent of Meeting was a little tent that was put up for the coffin, containing the bones of Joseph. So it had its own little tent as it traveled all the way to the Promised Land for forty years in the wilderness.

> **Exodus 3:16 JPS 1917** Go, and gather the elders of Israel together, and say unto them: The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

> When Moses saw the burning bush and stopped to see what it was, God told Moses to tell the Israelites that, "I have surely remembered you."
>
> Commenting on Exodus 3:16, Dennis Prager, in his book *The Rational Bible—Exodus: God, Slavery and Freedom* he observes**,**
>
> … Joseph uses these same words [God will surely remember you] in his deathbed prophecy to his brothers … Given that traditions about Joseph probably still circulated in the Israelite community, these words would have been very comforting, and would have given Moses credibility when he introduced himself to the Israelites.[5]

Brim Note: The commentary on Genesis 50:24 in the Stone Edition of the Chumash notes that the passage, "God will surely remember you," is like a "password" that "was transmitted to the leaders of the people"[6] to trigger memory of the prophecy and authenticate Moses as a deliverer.

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[5] Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 46–47.
[6] Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 289.

EGYPT

The scriptural Name of Egypt is *Mitzraim* מִצְרַיִם

Genesis 10:6 KJV And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Notes from *The Numerical Bible*
E.W. Grant, *The Numerical Bible Vol. 1—The Pentateuch*

… ***Mizraim*** … means "double straitness," or "double strip," and this describes exactly what Egypt is. It is a little strip of a country on each side of the great river [the Nile] which flows through it, and to which alone it owes its existence. For the desert on each side hems it in, blowing in its sands from all directions, over which the river, in its yearly overflow, deposits its burden of earth and renews the soil.[7]



Egyptian Empire 15th Century B.C.



Egypt (physical map)

[7] F.W. Grant, *The Numerical Bible Vol. 1* (New York: The Bible Truth Press, 1903), 135. https://archive.org/details/numericalbiblebe01gran/page/134/mode/2up

Seas		
Yam	יָם	sea
HaYam HaGadol	הַיָּם הַגָּדוֹל	the Great Sea – literally: the Sea the Great = the Mediterranean Sea
Yam HaMelach	יָם הַמֶּלַח	the Salt Sea – literally: Sea the Salt = the Dead Sea
Yam Soof	יָם סוּף	Sea of Reeds or Reed Sea (not the Red Sea)

When they came out of Egypt into the Promised land, God told them:

> **Deuteronomy 11:10–14 KJV**
> **Deut. 11:10** For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:
> **Deut. 11:11** But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:
> **Deut. 11:12** A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.
> **Deut. 11:13** And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,
> **Deut. 11:14** That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

So, "If you obey Me, you're going to get the former rain and the latter rain, and your crops are going to grow." And today we are believing for a great outpouring of the rains of the Spirit of God. In 1 Corinthians 10:11, it says these things happened to them that we might learn from them. So we're supposed to learn something about the former rains and the latter rains.

F.W. Grant, *The Numerical Bible: The Pentateuch*

> The religion of Egypt was very remarkable. They had a religion in which were embalmed the relics of another religion … "Even Herodotus had learned that, amidst their system of polytheism, the Egyptians of Thebes recognized one supreme God, who had no beginning, and would have no end; and Jamblichus quotes from the old Hermetic books the statement—'Before all the things that actually exist, and before all beginnings, there is one God,—prior even to the first god and king, remaining unmoved in the singleness of His own Unity.' And now, if like the prophet on his mission to Egypt we ask by *what name* we shall announce this God, the sacred books of Egypt give the very same answer—an answer which the initiated took with them to the grave, inscribed on a scroll as their confession of faith:— 'NUK PU NUK'—'I am that I am.'" (Phil. Smith: "Ancient History of the East.")

Spite of all this … Egypt … worshiped … the creature, and not the Creator.[8]

Brim Note: See Don Richardson's classic *Eternity in Their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World*.[9] He took the title for his book from Ecclesiastes 3:11 (a paraphrase of NIV),

He has made everything beautiful in its time.

He has also set eternity in the hearts of men;

Yet they cannot fathom what God has done

From beginning to end.

SESSION 1 CONTINUES IN LESSON 2

RETURN TO TABLE OF CONTENTS

[8] F.W. Grant, *The Numerical Bible: The Pentateuch* (New York: Loizeux Brothers, The Bible Truth Press, 1903), 136. https://archive.org/details/numericalbiblebe01gran/page/136/mode/2up

[9] Don Richardson, *Eternity in Their Hearts* (Ventura, California: 2005). https://archive.org/details/eternityintheirh0000rich_e8f3/mode/2up

EXODUS

שְׁמוֹת Shemot 2

NAMES שְׁמוֹת

SESSION 1 CONTINUES HERE

Genesis 10:1 KJV Now these are the generations of the sons of Noah, Shem, Ham, and Japheth …

The meaning of "Shem" in Hebrew is "name." The name of the book that we're studying in Hebrew is *Shemot*.

***shem* = name**

***-ot* = feminine plural suffix**

Hebrew Title: *Shemot* (Names), taken from first line of the book we call Exodus, "And these are the names of the children of Israel, which came into Egypt …"

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה

וְ	And
אֵלֶּה	these are the
שְׁמוֹת	names

Genesis 1:1–6 KJV
Gen. 1:1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.
Gen. 1:2 Reuben, Simeon, Levi, and Judah,
Gen. 1:3 Issachar, Zebulun, and Benjamin,
Gen. 1:4 Dan, and Naphtali, Gad, and Asher.
Gen. 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already
Gen. 1:6 And Joseph died, and all his brethren, and all that generation.

The name of this book in our English-language Bibles is actually a Greek word, *Exodus*. The first five books of the Bible are also called the Five Books of Moses [the Torah]. So Exodus is the second book of Moses.

SESSION 1 ENDS HERE

LESSON 2 CONTINUES IN SESSION 2

RETURN TO TABLE OF CONTENTS

SHEMOT 2—NAMES

SESSION 2 STARTS HERE

The Hebrew name of this book is *Shemot*, which is "names."

***shem* = name**

***-ot* = feminine plural suffix**

Hebrew Title: *Shemot* (Names), taken from first line of the book we call Exodus, "And these are the names of the children of Israel, which came into Egypt …"

וְאֵלֶּה, שְׁמוֹת בְּנֵי יִשְׂרָאֵל, הַבָּאִים, מִצְרַיְמָה:

וְ	– And	יִשְׂרָאֵל	– (of) Israel
אֵלֶּה	– these are the	הַבָּאִים	– (which) came
שְׁמוֹת	– names	מִצְרַיְמָה	– (into) Egypt
בְּנֵי	– (of the) children		

Greek Title: Exodus—The way out; going out; departure.

Alexandria was a beautiful Greek city built in Egypt by Alexander the Great. He founded it in 331 B.C.

The Greek cities were beautiful. The Greeks had a sense of beauty that the Romans didn't have. And Alexandria was one of the most beautiful.

There was a big Jewish community in Alexandria. The Jews had to flee at different times because of persecution. But Alexandria grew to be a very large city, and the Jewish community grew large within it.



After Alexander the Great died, his kingdom was divided among four generals. (In Daniel's vision of four horns that came up after the he goat's great horn was broken, the four horns were those four generals and the great horn was Alexander [Daniel 8:8].) The general who became ruler of Egypt was Ptolemy. His descendants, the Ptolemies, ruled for a few hundred years. This family was from Greece. Cleopatra was a Ptolemy; she was not an Egyptian, but a Greek.

The Greeks enjoyed the pursuit of knowledge very much. So they built a great library in Alexandria. They wanted to include in it all the knowledge of the earth.

Among those pieces of knowledge that they wanted to include were the Jewish Scriptures translated to Greek. A description of what occurred next is given in the *Talmud*, in "Megillah 9a, Section 11."

Megilla 9a, *The William Davidson Talmud*

> There was **an incident involving King Ptolemy** of Egypt, **who assembled seventy-two Elders** from the Sages of Israel, **and put them into seventy-two** separate **rooms**, **and did not reveal to them for what** purpose **he assembled them**, so that they would not coordinate their responses. **He entered** and **approached each and every one, and said to** each of **them: Write for me** a translation of **the Torah of Moses your teacher. The Holy One, Blessed be He, placed wisdom in the heart of each and every one, and they all agreed to one** common **understanding.** Not only did they all translate the text correctly, they all introduced the same changes into the translated text.[10]

This translation took place somewhere between 285 and 247 B.C. They gave the second of the five books of the Torah the name of Exodus (departure).

Usage of Greek Word "Exodus" in the New Testament

This passage is Peter speaking about himself. He was getting ready to die and pass over to eternity. He used the word "exodus" in the original to describe what was about to happen.

2 Peter 1:12–15 ESV
2 Pet. 1:12 Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.
2 Pet. 1:13 I think it right, as long as I am in this body, to stir you up by way of reminder,
2 Pet. 1:14 since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.
2 Pet. 1:15 And I will make every effort so that after my departure [Greek: ἔξοδος = *exodus*] you may be able at any time to recall these things.

> In *The Companion Bible,* E.W. Bullinger noted that, "It [Exodus] is the book of *Redemption* (Ex. 6.6; 15.13). Hence the work of redemption is called "Exodus" (Gr. Luke 9.31, "decease") …"[11]

Luke 9:30–31 ESV
Luke 9:30 And behold, two men were talking with him, Moses and Elijah,
Luke 9:31 who appeared in glory and spoke of his departure [Greek: *exodus*], which he was about to accomplish at Jerusalem.

Exodus (*Shemot*) 1:1, 5–12 JPS 1917
Ex. 1:1 Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

Ex. 1:5 And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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[10] *The William Davidson Talmud, Megillah 9a, Section 11,* Accessed March 25, 2020. https://www.sefaria.org/Megillah.9a.11?lang=bi&with=all&lang2=en
[11] E. W. Bullinger, *The Companion Bible* (1922; Reprint, Grand Rapids, MI: Kregel, 1999), 73. https://archive.org/details/CompanionBibleOT/Companion%20Bible%20OT/page/n83/mode/2up

Ex. 1:6 And Joseph died, and all his brethren, and all that generation.
Ex. 1:7 And the children of Israel were fruitful, and increased abundantly [Hebrew: *swarmed*], and multiplied, and waxed exceeding mighty; and the land was filled with them.
Ex. 1:8 Now there arose a new king over Egypt, who knew not Joseph.
Ex. 1:9 And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us;
Ex. 1:10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.'
Ex. 1:11 Therefore they did set over them taskmasters to afflict them … And they built for Pharaoh store-cities …
Ex. 1:12 But the more they afflicted them, the more they multiplied and the more they spread abroad …

A pattern of Satanic antisemitism against the people of God repeated throughout history. Wherever they went in their exile, the Jews quickly prospered. The host countries became jealous or scared of the Jews and persecuted them. Then they took the Jews' possessions and money and expelled them. This happened in England, Spain, Russia, Germany and many Islamic States.

Decree of Death and the Courageous Midwives

Exodus 1:15–22 JPS 1917
Ex. 1:15 And the king of Egypt spoke to the Hebrew midwives …
Ex. 1:16 and he said: 'When ye do the office of a midwife to the Hebrew women … if it be a son, then ye shall kill him; but if it be a daughter, then she shall live'
Ex. 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.
Ex. 1:18 And the king of Egypt called for the midwives, and said unto them: 'Why have ye done this thing …
Ex. 1:19 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 midwife come unto them.'
Ex. 1:20 And God dealt well with the midwives; and the people multiplied, and waxed very mighty.
Ex. 1:21 And it came to pass, because the midwives feared God, that He made them houses.
Ex. 1:22 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.'

> The river here was the Nile, which the Egyptians worshipped as a god.

Brim Note: Satan is the one continually trying to wipe out the people of God and to stop the promises that God made to them. Moses was a type of the Messiah. The Pharoah's plot to kill the boy babies was satanically inspired, just as it was in the

time of Jesus. It was the same plot that he used with Herod. Satan always tries to kill the babies. Today, it's Satan's plot to kill many, many babies.

Dennis Prager, *The Rational Bible: Exodus*

> The Torah does not say the midwives saved the babies because they could not bear to harm them, nor … because they loved God.
>
> They saved the babies because "they feared God."
>
> Fear of God—when that God is the moral God of the Torah, the God of the Ten Commandments, the God Who commanded, "Love your neighbor as yourself"—is necessary to make a society of moral individuals. … you cannot build a good world with a handful of individuals who happen to be good people. You need a universal moral code from a universal God Who is the source of that moral code, and this God must judge all people accordingly.
>
> There is another important moral aspect to fear of God. People fear those who are more powerful than they are. Therefore, the only way not to fear powerful people is to fear God. Thus, in the instance recorded here, those who feared God saved Hebrew babies, while those who feared Pharaoh helped drown Hebrew babies.
>
> It was the midwives' fear of God that liberated them from fear of the Egyptian tyrant. This point is often overlooked: Fear of God is a *liberating* emotion, freeing one from a disabling fear of evil, powerful people. [12]

God made houses for these two women, Shiphrah and Puah, because of their actions that sprung from their fear of God: a reverential fear of God.

Psalm 111:10 KJV The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

Proverbs 9:10 KJV The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

Acts 9:31 KJV Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Isaiah 51:12–13 ESV
Is. 51:12 I … am He who comforts you;
who are you that you are afraid of man who dies,
of the son of man who is made like grass,
Is. 51:13 and have forgotten the LORD your Maker,
who stretched out the heavens
and laid the foundations of the earth,
and you fear continually all the day
because of the wrath of the oppressor,
when he sets himself [aims] to destroy?

[12] Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 10–11.

And where is the wrath of the oppressor?

David Baron, *Israel in the Plan of God*

… it is not only foolish and unreasonable for Zion to fear, but *sinful*; for fear is the offspring of unbelief and the result of forgetfulness of God.

How wonderful is the grace of God which expresses itself even in this rebuke! For He seeks at the same time to drive out their fear, and create confidence by reminding them of His all-sufficient power to save. You fear because you forget Me, and only look round and about, and see the enemy making ready to destroy. But look up, and remember that "I am with thee" … the covenant-keeping, faithful God who will never fail thee; "thy Maker" —who is surely able to protect thee.[13]

The Bible teaches that fear is a form of worship. Awe-filled, reverential fear of God is worship. But if you have a fear of something else, you have forgotten God regarding that thing and you fear it; you worship it above God's ability to deliver you.

Fear is a controller, and you've been delivered out of its control. If you fear darkness, then darkness is bigger to you than God. If you fear heights, heights are bigger to you than God. You cannot fear something more than you fear God. That was why it was such a sin for Israel when they feared the giants. Those giants were not bigger than God.

Exodus (*Shemot*) Chapter 2

Moses: Rescued Redeemer

Exodus 2:1–3 JPS 1917
Ex. 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.
Ex. 2:2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.
Ex. 2:3 And when she could not longer hide him, she took for him an ark [תֵּבָה = *tevah*] of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

> Moses was from the tribe of Levi.
>
> From Dennis Prager in *The Rational Bible—Exodus*: "The Torah uses the same Hebrew word, *tevah*, to refer both to Moses's basket and to Noah's *ark*."[14]
>
> They were both vessels of deliverance.

[13] David Baron, *Israel in the Plan of God* (1925; Reprint, Grand Rapids, MI: Kregel Classics, 2000), 303.
[14] Prager, *The Rational Bible—Exodus*, 20–21.

Moshe's Immediate Birth Family

Exodus 2:1 AMPC NOW [Amram] a man of the house of Levi [the priestly tribe] went and took as his wife [Jochebed] a daughter of Levi.

Exodus 6:20 AMPC Amram took Jochebed his father's sister as wife, and she bore him Aaron and Moses; and Amram lived 137 years.

Numbers 26:59 AMPC Amram's wife was Jochebed daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron, Moses, and Miriam their sister.

Exodus 2:4–10 JPS 1917
Ex. 2:4 And his sister stood afar off, to know what would be done to him.
Ex. 2:5 And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.
Ex. 2:6 And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.'
Ex. 2:7 Then said his sister to Pharaoh's daughter: 'Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?'
Ex. 2:8 And Pharaoh's daughter said to her: 'Go.' And the maiden went and called the child's mother.
Ex. 2:9 And Pharaoh's daughter said unto her: 'Take this child away, and nurse it for me, and I will give thee thy wages.' …
Ex. 2:10 … she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

> **Brim Note:** Notice all of the women in the account of Moses. God used the two Hebrew midwives, Jochebed (his mother), Miriam (his sister), Pharaoh's daughter and later Zipporah (his wife). All of these women had very much to do with the plan of God.
>
> ***"Jochebed"***
>
> יוֹכֶבֶד is pronounced in Hebrew *yo-**keh'**-ved*. It means "God is glory."

Dennis Prager, The Rational Bible–Exodus

THE DAUGHTER OF THE ISRAELITES' KILLER SAVES THE MAN WHO WILL SAVE THE ISRAELITES

How remarkable it is the daughter of the man who set out to annihilate the Hebrews is the one who saves them—and how remarkable of the Torah to relate that fact.[15]

Talmud *Sanhedrin* 19b Section 15

"… **Jochebed gave birth** to him [Moses] **and Bithiah** [the Hebrew name given to Pharaoh's daughter, meaning 'daughter of God'] **raised** him."[16]

[15] Prager, *The Rational Bible–Exodus*, 21.
[16] *The William Davidson Talmud, Sanhedrin 19b, Section 15*, Accessed March 26, 2020. https://www.sefaria.org/Sanhedrin.19b.15?lang=bi

Pharoah's daughter named Moses. She used an Egyptian word meaning "drawn" or "drawn out," because she drew him out of the river. The Hebrew pronunciation of that name is *Moshe*.

According to the Hebrew sage Ibn Ezra, Pharaoh's daughter gave him his Egyptian name. "Moses was called *Monyos* in Egyptian."[17]

Moses: A Prince of Egypt and His Hebrew Brethren

Exodus 2:11–12 JPS 1917
Ex. 2:11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren …

> How did Moses know they were his brethren? One way he knew was that when Moses' sister Miriam was given the order to get a wet nurse from among the Hebrews, she got their own mother. Since children were not weaned until they were as much as five years old at that time, Moses' mother had access to him until he was at least between three and five years of age. So he lived with his people and he knew his origins.

… and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.
Ex. 2:12 And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.

Brim Note: What we know of Moses' upbringing, we know from Hebrews 11.

Hebrews 11:23–27 KJV
Heb. 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.
Heb. 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
Heb. 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
Heb. 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
Heb. 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

> ***"… he had respect unto the recompense of the reward."***
>
> He knew there was going to be a reward. He could have a reward for serving the God of the Hebrews, or he could have a reward for being the rich Prince of Egypt. He got to choose the reward. There's nothing wrong with us looking for the reward. Hebrews 11:35 says that some did not choose deliverance so that they might have a better resurrection.

[17] "Ibn Ezra on Exodus, 2:10 Section 2," Sefaria, Accessed March 24, 2020. https://www.sefaria.org/Ibn_Ezra_on_Exodus.2.10.2?lang=bi

Hebrews 11:25–26 Young's Literal Translation
Heb. 11:25 having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season,
Heb. 11:26 greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;

Hebrews 11:26 AMPC He considered the contempt *and* abuse *and* shame [borne for] the Christ (the Messiah Who was to come) to be greater wealth than all the treasures of Egypt, for he looked forward *and* away to the reward (recompense).

Exodus 2:13–15 JPS 1917
Ex. 2:13 And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to him that did the wrong: 'Wherefore smitest thou thy fellow?'
Ex. 2:14 And he said: 'Who made thee a ruler and a judge over us? thinkest thou to kill me, as thou didst kill the Egyptian?' And Moses feared, and said: 'Surely the thing is known.'
Ex. 2:15 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;

> **Brim Note**: We see Moses as a type of Messiah here. He was rejected by his brethren.

Exodus 2:15–21 JPS 1917
Ex. 2:15 … But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.
Ex. 2:16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.
Ex. 2:17 And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.
Ex. 2:18 And when they came to Reuel [Jethro] their father, he said: 'How is it that ye are come so soon to-day?'
Ex. 2:19 And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'
Ex. 2:20 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."
Ex. 2:21 And Moses was content to dwell with the man …

> One of the strong traits of Moses' character was that he did not like injustice. He dealt with the bully shepherds. Dennis Prager calls that trait courage. In his book *The Rational Bible: Exodus*, he said, "… courage is the rarest of all the good traits. There are far more kind and honest people than there are courageous people."[18]

Courage means to do something when you see injustice.

[18] Prager, *The Rational Bible–Exodus,* 9.

So Moshe was not a do-nothing guy, but he did need more of the attributes of a shepherd. So God sent him to receive shepherd training.

Exodus 2:21–25 JPS 1917
Ex. 2:21 And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.
Ex. 2:22 And she bore a son, and he called his name Gershom; for he said: 'I have been a stranger in a strange land.'
Ex. 2:23 And it came to pass in the course of those many days 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.
Ex. 2:24 And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.
Ex. 2:25 And God saw the children of Israel, and God took cognizance of them.

> God remembered His covenant.

Exodus 3:1 KJV 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.

> God placed Moses in the wilderness as a shepherd in training before he could lead His flock. There were many other people in the Bible, such as David, who were shepherds before they led God's people. In the New Testament, Jesus is called the "Good Shepherd" and the "Great Shepherd" of the sheep. Pastors and leaders in the *ekklesia* are also called shepherds. God was teaching Moses to have compassion on the people—to walk in the shepherd's anointing.

SESSION 2 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot 3

MOSES: THE SHEPHERD

SESSION3 STARTS HERE

Exodus 3:1 JPS 1917 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb [Sinai].

> **Brim Note:** Moses displayed the quality of defending the oppressed and abused. But God placed him as a shepherd in training to lead God's flock.
>
> We see many shepherds in the Bible: David, Abel, Abraham, Isaac, Jacob and Jacob's sons. Jesus is Good Shepherd and the Great Shepherd of the Sheep. Pastors and leaders in the *ekklesia* are also called shepherds (or undershepherds).

The Glory Appears

Exodus 3:2–4 JPS 1917
Ex. 3:2 And the angel of the LORD [*Yehovah*] 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.
Ex. 3:3 And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt.'
Ex. 3:4 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' [*hineni*].

> ***"here am I"***
>
> *hineni* הִנֵּנִי (literally: Behold me)
>
> Here I am. Indicates total submission and obedience to the one who called. This is the response of most who were called by God in the Tanach.

Genesis 22:1 ESV After these things God tested Abraham and said to him, "Abraham!" And he said, "**Here I am**."

Genesis 31:11 ESV Then the angel of God said to me in the dream, 'Jacob,' and **I** said, '**Here I am**!'

Genesis 46:2 ESV And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "**Here I am**."

Isaiah 6:8 ESV And **I** heard the voice of the Lord saying, "Whom shall **I** send, and who will go for us?" Then **I** said, "**Here I am**! Send me."

(**Emphasis added** in the above Scriptures.)

Exodus 3:5 JPS 1917 And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

> **Brim Note:** "Holy" means "separated."
>
> אַדְמַת-קֹדֶשׁ = *ad^{e}mat kodesh* = holy ground (literally: ground holy)

EXODUS: *SHEMOT* GLOSSARY

The **LORD**	יְהוָה	**Yehovah, Jehovah, Yahweh, HaShem,** (read by Jews in Synagogue services as **Adonai**)
Adam	אָדָם	man, Adam
adamah	אֲדָמָה	dust, ground "The LORD formed Adam from the *dust* of the ground (Genesis 2:7)"
dam	דָּם	blood
adom	אָדֹם, אדום	red
ad^{e}mat kodesh	אַדְמַת-קֹדֶשׁ	holy ground
ad^{e}mat	אַדְמַת	ground
kodesh	קֹדֶשׁ	holy

The Lord formed Adam from the *adamah*. He is a creature of blood. *Dam*. Adam was the first creature God ever made that had blood. Angels don't have blood. God doesn't have blood. He's a spirit. But God made a man, Adam, a vessel that holds blood. And the life is in the blood. That blood could be poured out as a sacrifice: a life for a life.

So that's what happened in all the Old Testament. Those little lambs were shedding their blood when the sinners should have shed their own blood. The lambs represented "the Lamb that was slain from the foundation of the world" (Revelation 13:8).

So when God put blood in the veins and He made Adam a creature of blood, He was preparing for His redemption. Remember, the book of Exodus is the book of redemption.

While in the desert, Moses came upon a bush that was burning [without being consumed]. It was a miracle. And God said, "Take your shoes off." Many people have ideas about why Moses had to take his shoes off. I think the reason is that they were

made of leather; something had to die for Moses to have those leather shoes. Death cannot be where God is.

From Psalm 8, we know that God crowned Adam with glory when He made him. The glory of God is the presence of God. We know also that Adam sinned and fell from the glory of God. (Dr. Brim's book *The Blood and the Glory* discusses this topic in depth.)

The Lord had told Brother Kenneth E. Hagin that it would "behoove him" (or be wise for him) to study on the glory. I thought, "If it would behoove him, it would behoove me" to study on the glory, too. So I started studying and teaching on the glory in our Sunday school class in Collinsville at the Friend's Church (that later became A Glorious Church Fellowship).

One very early Sunday morning, I was putting on my makeup before my four kids came to use our one bathroom. I was getting dinner fixed and getting everything ready to go to church to teach on the glory. I had one eye done, and I heard a voice over my right shoulder. "Do you know Romans 3:23?" My first thought was, "Thank God, it's one I know."

I was raised Baptist and we won people to the Lord on what was called the "Roman Road." One of the first steps on this road was the answer to God's question. I wheeled around and quoted it to the Lord. "For all have sinned and come short of the … glory!"

He said, "That's what happened in the fall. I crowned men with glory. I crowned him with my presence, but he fell from my presence. The first reaction of any father to a fallen son would be to grasp the son to his bosom. But He said, "Had I done that, I would have destroyed him. I would have burned him up."

Sin cannot abide the presence of God. "And Adam would have been destroyed, and all mankind with him. And My plans, My Word that 'man would have dominion over the works of God's hands' would be gone. And Satan would have won."

One of the first things He caused me to see was Terry (my son). Terry was a bull rider then, really tall and skinny, with a big silver belt buckle. The Lord said, "What if you couldn't hug Terry? Because if you hugged him, you would burn him up?"

I thought, "Oh, I would probably forget," because we are a really "huggy" family.

"For all have sinned and come short of the glory." God had to let man go. He had come down every day and walked with Adam. But now he couldn't. So He was separated from his people until the burning bush. And the burning bush was the reentry of the glory.

The ground, too, had been cursed. Everything had fallen under a curse. So He cleaned off a spot for the manifestation of himself. Moses had been on the backside of the desert, being prepared and made ready so that he could stand God's presence. That one spot is *kodesh*. That one spot of ground (*ad^{e}mat*) is *kodesh*. It's holy. It's separated for God. He told Moses, "Get your shoes off." Now, God is going to reveal himself.

The Story of the Glory: One spot on earth was cleansed for God's glory. He would later cleanse the entire Mount Sinai. He would then manifest the glory in the Tabernacle. Then, He would manifest the glory in the Temple. In the New Testament, He would manifest His glory in you, the Temple of God. Oh! What a planner! Oh! What a plan!

God Reveals Himself and His Name

Exodus 3:6–8 JPS 1917
Ex. 3:6 Moreover He said: 'I am the God [*Elohei* (a form of *Elohim*)] of thy father, the God [*Elohei*] of Abraham, the God [*Elohei*] of Isaac, and the God [*Elohei*] of Jacob.' And Moses hid his face; for he was afraid to look upon God.
Ex. 3:7 And the LORD [*Yehovah*] said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains;
Ex. 3:8 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 Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

> **Brim Note:** The book of Exodus is typical of the Messiah who "came down" to deliver.

Exodus 3:9–12 JPS 1917
Ex. 3:9 And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression wherewith the Egyptians oppress them.
Ex. 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth **My people** the children of Israel out of Egypt.'

> Egypt is a type of the world. Egypt is a type of sin. He's going to bring the children of Israel out of there, but that's not all. He's going to bring them to himself and to the Promised Land.

Ex. 3:11 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?'
Ex. 3:12 And He said: 'Certainly I will be with thee; and this shall be the 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.'

> **Brim Note**: Israel was destined to receive God's Word on Mount Sinai about three months later.

I AM THAT I AM

Exodus 3:13–14 JPS 1917
Ex. 3:13 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?'

Ex. 3:14 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.'

> **Brim Note:** Other Hebrew translations of 'I AM THAT I AM' (יְהוָה) render variously:
>
> "I will be what I will be."
>
> "I will be" has sent me.
>
> "I shall be what I shall be."
>
> "I shall be" has sent me.

The Religion of Egypt

F.W. Grant, *The Numerical Bible: The Pentateuch*

> The religion of Egypt was very remarkable. They had a religion in which were embalmed the relics of another religion … "Even Herodotus had learned that, amidst their system of polytheism, the Egyptians of Thebes recognized one supreme God, who had no beginning, and would have no end; and Jamblichus quotes from the old Hermetic books the statement—'Before all the things that actually exist, and before all beginnings, there is one God,—prior even to the first god and king, remaining unmoved in the singleness of His own Unity.' And now, if like the prophet on his mission to Egypt we ask by *what name* we shall announce this God, the sacred books of Egypt give the very same answer—an answer which the initiated took with them to the grave, inscribed on a scroll as their confession of faith:— 'NUK PU NUK'—'I am that I am.'" (Phil. Smith: "Ancient History of the East.")
>
> Spite of all this … Egypt … worshiped … the creature, and not the Creator.[19]

Brim Note: See Don Richardson's classic *Eternity in Their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World*.[20] He took the title for his book from Ecclesiastes 3:11 (a paraphrase of NIV),

He has made everything beautiful in its time.

He has also set eternity in the hearts of men;

Yet they cannot fathom what God has done

From beginning to end.

In Don Richardson's book, he collected stories of how people were prepared [by the Lord] to receive missionaries. There was a group of people named the Karens in Thailand. They had a story and an ancient "keeper of the truth" who kept their history verbally.

[19] F.W. Grant, *The Numerical Bible: The Pentateuch* (New York: Loizeux Brothers, The Bible Truth Press, 1903), 136. https://archive.org/details/numericalbiblebe01gran/page/136/mode/2up
[20] Don Richardson, *Eternity in Their Hearts* (Ventura, California: 2005). https://archive.org/details/eternityintheirh0000rich_e8f3/mode/2up

They had an ancient, ancient God, and that ancient, ancient God had a Son. The son of the ancient, ancient God had done wonderful things for them. But then they didn't worship Him anymore because they had displeased him and thought he was angry with them. They thought they had to pacify the false gods (the evil ones).

"But," they said, "One day, a white man is going to come and bring us a book, and it is going to tell us how we can come back to him." Then Adoniram Judson came and brought the book [the Bible].

Richardson found that many, many cultures had the idea of one true God. So if the missionaries that would come in and say to the people, "We are representatives of that God," and would use that name, they would have great success.

Hundreds of Karens came to the Lord because Adoniram Judson was smart enough to say, "I'm here to tell you about him and his son." If the missionaries would build on what the people knew already, then they had great success.

Yehovah

Exodus 3:15–16 JPS 1917
Ex. 3:15 And God said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The LORD [*Yehovah*], the God [*Elohei*] of your fathers, the God [*Elohei*] of Abraham, the God [*Elohei*]of Isaac, and the God [*Elohei*] of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.
Ex. 3:16 Go, and gather the elders of Israel together, and say unto them: The LORD [*Yehovah*], the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

Dennis Prager, *The Rational Bible—Exodus*

> … Joseph uses these same words in his deathbed prophecy to his brothers … [God will surely remember you]. Given that traditions about Joseph probably still circulated in the Israelite community, those words would have been very comforting, and would have given Moses credibility when he introduced himself to the Israelites. [21]

Genesis 50:24 JPS 1917 And Joseph said unto his brethren: 'I die; but God will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob.'

> **Brim Note:** In the commentary on Genesis 50:24 in the Stone Edition of the Chumash, it notes that the passage, "God will surely remember you," is like a "password" that "was transmitted to the leaders of the people"[22] to trigger memory of the prophecy and authenticate Moses as a deliverer.

[21] Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 46–47.
[22] Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 289.

Called to the Mountain: Complete Separation to God

Exodus 3:17–18 JPS 1917
Ex. 3:17 And I have said: I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.
Ex. 3:18 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 [*Yehovah*], the God of the Hebrews, hath met with us.

And now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

> **Brim Note:** The number three is one of the numbers signifying completeness in Scripture. I've taken some thoughts from E.W. Bullinger in the book *Number in Scripture: Its Supernatural Design and Spiritual Significance.*

E. W. Bullinger, *Number in Scripture*

Two straight lines cannot possibly enclose any space, or form a plane figure; neither can two plane surfaces form a solid. *Three* lines are necessary to form a plane figure …

All things that are specially *complete* are stamped with this number three.[23]

> The Triune God—Bullinger begins in this passage to examine the Trinity (God, the Father; God, the Son; and God the Holy Ghost) and continues until page 111.

Three is the number associated with the Godhead, for there are "three persons in one God." [24]

God's attributes are three: omniscience, omnipresence, and omnipotence.

There are three great divisions completing time—past, present, and future.[25]

The Three-Fold Nature of Man: Spirit, and Soul, and Body …[26]

Thought, word, and deed, complete the sum of human capability.[27]

The Complete Separation of Israel

is shown in "the three days' journey into the wilderness" (Exod. v. 3), marking the complete separation with which God would separate His people from Egypt …[28]

> Pharoah (a type of the devil) would deny them permission to leave Egypt or he would attempt to get Moses and the Israelites to compromise at different times.

[23] E.W. Bullinger, *Number in Scripture: Its Supernatural Design and Spiritual Significance* (London: Eyre and Spottiswoode, 1894), 107.
https://archive.org/details/numberinscriptur0000bull/page/106/mode/2up
[24] E.W. Bullinger, *Number in Scripture*, 108.
[25] E.W. Bullinger, *Number in Scripture,* 107.
[26] E.W. Bullinger, *Number in Scripture,* 116.
[27] E.W. Bullinger, *Number in Scripture,* 107.
[28] E.W. Bullinger, *Number in Scripture,* 113.

Exodus 5:3 KJV 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 (emphasis added).

The king of Egypt refused and commanded the taskmasters to stop providing straw, requiring the Hebrews to gather their own, but to meet the same quota of bricks.

Exodus 8:27–28 KJV
Ex. 8:27 [Moses to Pharaoh] We will go **three days' journey** into the wilderness, and sacrifice to the LORD our God, as he shall command us (emphasis added).
Ex. 8:28 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.

> In other words, compromise. Don't go all the way with God. Just go a small distance where you can easily get back.

Exodus 3:19–22 JPS 1917
Ex. 3:19 And I know that the king of Egypt will not give you leave to go, except by a mighty hand.
Ex. 3:20 And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof. And after that he will let you go.
Ex. 3:21 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;
Ex. 3:22 but every woman shall ask of her neighbour, and of her that sojourneth 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.'

> This translation is done by Hebrew speakers and they correctly translate it, "every woman shall ask of her neighbour …" Many, including the King James, say, "every woman shall borrow," but there's no idea of borrowing at all. When you borrow something, you've got to return it. But it says, "שְׁאֵלָה *sha'alah*— shall ask" a question. Every woman shall ask. And they're going to get their pay because they've been serving taskmasters more than 200 years, so they're collecting their pay.

Psalm 105—The song describing the Exodus from Egypt

Psalm 105:37 KJV He brought them forth also with silver and gold:

The chorus is:

Psalm 105:43 KJV And he brought forth his people with joy, and his chosen with gladness:

Psalms 105:43 JPS 1917 And He brought forth His people with joy, His chosen ones with singing.

Psalm 105:37–39, 41 KJV
Ps. 105:37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.
Ps. 105:38 Egypt was glad when they departed: for the fear of them fell upon them.
Ps. 105:39 He spread a cloud for a covering; and fire to give light in the night.

Ps. 105:41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.

Their coming out of Egypt is a type of the rapture of the Church.

We're about to see something happen: a great awakening. An awakening in the Body of Christ that's going to bring us into our coffers of silver and gold [prosperity]. We're going to have a healing. There was "not one feeble" among their tribes. When they took that Passover Lamb, they all got healed. If He did that under the Old Covenant, how much more will He do for us through the Blood of the Lamb, Jesus, the Great I AM!

Sister Jeanne Wilkerson said that there is going to come a time in the future when God, the Church and the devil are going to agree. God is going to want us to leave in the rapture. We are going to want to go. And the devil is going to be glad to get rid of us, because we've been holding back the Antichrist.

Moses Protests

Exodus 4:1–23 JPS 1917
Ex. 4:1 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.'
Ex. 4:2 And the LORD said unto him: 'What is that in thy hand?' And he said: 'A rod.'
Ex. 4:3 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.
Ex. 4:4 And the LORD said unto Moses: 'Put forth thy hand, and take it by the tail—and he put forth his hand, and laid hold of it, and it became a rod in his hand—
Ex. 4:5 that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.'
Ex. 4:6 And the LORD said furthermore unto him: 'Put now thy hand into thy bosom.' And he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow.
Ex. 4:7 And He said: 'Put thy hand back into thy bosom.—And he put his hand back into his bosom; and when he took it out of his bosom, behold, it was turned again as his other flesh.—
Ex. 4:8 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.

Ex. 4:9 And it shall come to pass, if they will not believe even 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.'

> **Brim Note:** The river is the Nile. Egypt regarded the Nile as their god. God is going to prove to them that He is God over all their gods.

Ex. 4:10 And Moses said unto the LORD: 'Oh Lord, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'
Ex. 4:11 And the LORD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the LORD?
Ex. 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'
Ex. 4:13 And he said: 'Oh Lord, send, I pray Thee, by the hand of him whom Thou wilt send.'
Ex. 4:14 And the anger of the LORD was kindled against Moses, and He said: 'Is there not Aaron thy brother the Levite? 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.
Ex. 4:15 And thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
Ex. 4:16 And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in God's stead.
Ex. 4:17 And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.'
Ex. 4:18 And Moses went and returned to Jethro his father-in-law, and said unto him: 'Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive.' And Jethro said to Moses: 'Go in peace.'
Ex. 4:19 And the LORD said unto Moses in Midian: 'Go, return into Egypt; for all the men are dead that sought thy life.'
Ex. 4:20 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.
Ex. 4:21 And the LORD said unto Moses: 'When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand; but I will harden his heart, and he will not let the people go.
Ex. 4:22 And thou shalt say unto Pharaoh: Thus saith the LORD: Israel is My son, My first-born.
Ex. 4:23 And I have said unto thee: Let My son go, that he may serve Me; and thou hast refused to let him go. Behold, I will slay thy son, thy first-born.'–

All About Circumcision and Covenant

Exodus 4:24–26 JPS 1917
Ex. 4:24 And it came to pass on the way at the lodging-place, that the LORD met him, and sought to kill him.

Ex. 4:25 Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said: 'Surely a bridegroom of blood art thou to me.'
Ex. 4:26 So He let him alone. Then she said: 'A bridegroom of blood in regard of the circumcision.'

> **Brim Note:** Various Jewish sources agree that Moses, who was held to a high degree of divine responsibility, had failed to circumcise his newly born son. Circumcision is the very evidence of covenant. Zipporah understood that and circumcised the baby.
>
> So we don't know why Moses didn't circumcise his son, but he did not obey God. This man was getting ready to do something that was going to demand absolute obedience. It all had to do with circumcision and covenant.
>
> You have to be in covenant with God. What do you have to believe? You have to believe that Jesus died on the cross and God raised Him from the dead. We remember His death until He comes.
>
> The Lord asked me, "What was the first blood Jesus shed?" I thought about the garden and other things. He told me, "No, it was circumcision." Jesus had to be circumcised. He had to make sure that all the law was kept. That is what was happening here. It's all about circumcision. It's all about covenant.

Moses and Aaron

Exodus 4:27–31 JPS 1917
Ex. 4:27 And the LORD said to Aaron: 'Go into the wilderness to meet Moses.' And he went, and met him in the mountain of God, and kissed him.
Ex. 4:28 And Moses told Aaron all the words of the LORD wherewith He had sent him, and all the signs wherewith He had charged him.
Ex. 4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel.
Ex. 4:30 And Aaron spoke all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
Ex. 4:31 And the people believed; and when they heard that the LORD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

> **Brim Note:** Moses and Aaron knew each other, probably until the time of weaning. Moses started from Midian, Aaron from Egypt. They met on Mt. Sinai. (They found each other in spite of the wide-open spaces.)
>
> Families are very important to God. He started with a family and a wedding in the garden and we're going to end up with a wedding in New Jerusalem.
>
> The first couple fell. In His redemption plan, He called Abraham. God chose Abraham because he would teach his children. Then, Abraham and his progeny became God's people. Jacob's family of twelve sons were in that line.

Moses, Aaron and Miriam were all siblings. David became king and his lineage became the royal bloodline. Jesus is a descendant of David on his flesh side.

Jesus and John the Baptist were cousins (Mary and John's mother, Elizabeth, were cousins). Two (possibly three) sets of brothers were among the Apostles. Two of Jesus' brothers wrote the New Testament books of James and Jude.

So Moses and Aaron met on Mt. Sinai. They knew each other and discovered that God had chosen them for the great job of redemption.

SESSION 3 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot 4

THE PLAGUES

SESSION 4 STARTS HERE

The Hardening of Pharaoh's Heart

Sometimes you see in the Scriptures that it says, “Pharaoh hardened his heart.” Other times it says, “God hardened Pharaoh's heart.” Brother Hagin taught about this. He said, “The same sun that melts wax, hardens clay.” So, even if it is God hardening Pharaoh’s heart, it's because he won't yield to God.

By his own will, Pharaoh is going to yield to God or he's going to be hardened to God. It's the same way with every person that was ever born. According to your will, you are going to harden your heart to God and His Word, or you are going to yield and soften your heart. The same sun that melts wax, hardens clay.

> **Exodus 5:1 JPS 1917** And afterward Moses and Aaron came, and said unto Pharaoh: ‘Thus saith the LORD, the God of Israel: Let My people go, that they may hold a feast unto Me in the wilderness.’

I love the story of Harriet Tubman and how this little woman who couldn’t read or write helped free great numbers of slaves. The slaves loved the story of the Exodus. Some of their earlier biblical teaching came from George Whitefield during the Great Awakening. He demanded to be given access to preach to the slaves because he always taught that every man is equal in God's sight. Some of what they knew about the Bible, they knew because of George Whitefield and what he had taught them. They composed songs such as “Go Down Moses.”

> Go down, Moses,
> Way down in Egypt’s land;
> Tell old Pharaoh
> To let My people go!

Harriet would use these songs as a secret code to reveal to the slaves who were about to be freed that she was going to lead them out.

This is a marvelous story of redemption for those slaves and for us who are coming out of the kingdom of darkness. Exodus is the book of redemption.

> **Exodus 5:1–9, 12–13 JPS 1917**
> **Ex. 5:1** And afterward Moses and Aaron came, and said unto Pharaoh: ‘Thus saith the LORD, the God of Israel: Let My people go, that they may hold a feast unto Me in the wilderness.’

Ex. 5:2 And Pharaoh said: 'Who is the LORD, that I should hearken unto His voice to let Israel go? I know not the LORD, and moreover I will not let Israel go.'
Ex. 5:3 And they said: 'The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the LORD our God; lest He fall upon us with pestilence, or with the sword.'
Ex. 5:4 And the king of Egypt said unto them: 'Wherefore do ye, Moses and Aaron, cause the people to break loose from their work? get you unto your burdens.'
Ex. 5:5 And Pharaoh said: 'Behold, the people of the land are now many, and will ye make them rest from their burdens?'
Ex. 5:6 And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying:
Ex. 5:7 'Ye shall no more give the people straw to make brick, as heretofore. Let them go and gather straw for themselves.
Ex. 5:8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof; for they are idle; therefore they cry, saying: Let us go and sacrifice to our God.
Ex. 5:9 Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words.'

Ex. 5:12 So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw.
Ex. 5:13 And the taskmasters were urgent, saying: 'Fulfil your work, your daily task, as when there was straw.'

> The taskmasters abused the people.
>
> The people appealed to Moses.
>
> Moses appealed to God.

Exodus 6

Exodus 6:1–3 JPS 1917
Ex. 6:1 And the LORD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

PARASHAT VA'EIRA (I appeared) וָאֵרָא

Ex. 6:2 And God spoke unto Moses, and said unto him: 'I am the LORD [יְהוָה]:
Ex. 6:3 and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty [El Shaddai], but by My name YHWH [יְהוָה] I made Me not known to them.

F.W. Grant, *The Numerical Bible Vol. 1*

… of the deepest importance—the Name of God according to which He takes up … the people. … Names have in the present day so little significance … that we have need to

be reminded of the different manner in which Scripture uses them, and indeed in which people of old regarded them. In Scripture, all names appear to have—often a prophetic—significance … The names of God especially express what He is Himself,—are a revelation of His attributes; [and Moses' question], "What is His name?" implies, "In what way are we to interpret His present actings? …" [The question is not best answered by God] declaring Himself under some new name, but rather *by flashing some new significance out of an old one.* Thus His present acts will … bring out in fresh glory attributes that were but dimly seen before …

Thus the difficulty is cleared up where God says afterwards, speaking of the patriarchs, "By My name," or "According to My name 'Jehovah' was I not known unto them." This is not in the least a denial of the fact that even before the flood "men began to call on the name of Jehovah," or that Abraham also built his altars to Jehovah, and called upon His name. It means, rather, that the significance of that name had not yet been properly told out. Now it was to be. Israel's deliverance was to illustrate Jehovah's name so as to make it His memorial name for all generations …

Jehovah, then, is … [God's] covenant-name![29]

> ***Yehovah*** **יְהוָה = Who was, Who is, Who is to come**

Exodus 6:4–8 JPS 1917
Ex. 6:4 And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.
Ex. 6:5 And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant.

> **Psalm 89:34 KJV** My covenant will I not break, nor alter the thing that is gone out of my lips.

Ex. 6:6 Wherefore say unto the children of Israel: I am the LORD [יְהוָה], and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;
Ex. 6:7 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 [יְהוָה] your God, who brought you out from under the burdens of the Egyptians.
Ex. 6:8 And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the LORD [יְהוָה].

> **Brim Note: *Sojourning*** means to stay as a temporary resident. The Patriarchs regarded this world as a place of temporary sojourning, looking for an eternal home yet to come.

Genesis 47:9 KJV And Jacob said unto Pharaoh, The days of the years of my **pilgrimage** *are* an hundred and thirty years: few and evil have the days of the

[29] F.W. Grant, *The Numerical Bible Vol. 1* (New York: The Bible Truth Press, 1903), 143–144. https://archive.org/details/numericalbiblebe01gran/page/142/mode/2up

years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their **pilgrimage**.

Hebrews 11:8–10, 13–16 KJV
Heb. 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
Heb. 11:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
Heb. 11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

Heb. 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.
Heb. 11:14 For they that say such things declare plainly that they seek a country.
Heb. 11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.
Heb. 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Brim Note: The comment on Exodus 6:8 in the Companion Bible shows that the word translated in the KJV as "swear" is also accurately translated as it is here in the JPS 1917 "I lifted up My hand." Verse 8 is one of the Scriptures in which God swore with uplifted hand to give the Land of Israel to the Jews.

Exodus Chapter 7

Exodus 7:1–7 JPS 1917
Ex. 7:1 And the LORD said unto Moses: 'See, I have set thee in God's stead to Pharaoh; and Aaron thy brother shall be thy prophet.
Ex. 7:2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land.
Ex. 7:3 And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.
Ex. 7:4 But Pharaoh will not hearken unto you, and I will lay My hand upon Egypt, and bring forth My hosts, My people the children of Israel, out of the land of Egypt, by great judgments.
Ex. 7:5 And the Egyptians shall know that I am the LORD, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.'
Ex. 7:6 And Moses and Aaron did so; as the LORD commanded them, so did they.
Ex. 7:7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh.

Brim Note: Exodus 7:4 says "and bring forth My hosts." Hosts are armies. One of the Names of God is the "Lord of hosts," also rendered "Lord of Sabaoth" in the New Testament.

Commonly Pronounced (Hebrew)	Commonly Translated as	Hebrew	Source
Jehovah Tze-va-oat	LORD of hosts (armies)	יְהוָה צְבָאוֹת	Over 250 Scriptures

David Baron, Zechariah: A Commentary on His Visions and Prophecies

> ... "Jehovah of hosts," ... [the] Lord of all things, at whose call all created forces must marshal themselves as if for war ...[30]

Brim Note: When He uses this Name (Jehovah of hosts), God is showing His place as the God of armies. He has many armies: the Body of Christ, the Children of Israel, angels, hailstones, climactic forces, the stars, etc. One of the most intriguing to me is the army of hailstones that He has stored in the heavens. (See Ezekiel 38:22–23.)

> **Job 38:22–23 ASV** Hast thou entered the treasuries of the snow,
> Or hast thou seen the treasures of the hail,
> Which I have reserved against the time of trouble,
> Against the day of battle and war?

The Hardening of Pharaoh's Heart

Brim Note: We are told in **Exodus 7:3,** "And I will harden Pharaoh's heart ..." There are multiple Scriptures referring to the hardening of Pharaoh's heart. Some say the Lord hardened his heart. Some say Pharaoh hardened his own heart. I heard Brother Hagin say regarding this, "The same sun that melts wax, hardens clay."

> **Exodus 8:15 KJV** But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.
>
> **Exodus 8:32 KJV** And Pharaoh hardened his heart at this time also, neither would he let the people go.

The Purpose of the Plagues

Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom*

> There are three major purposes for the Ten Plagues.
>
> The first and most obvious is to force Pharaoh and the Egyptians to release the Hebrews.
>
> The second is to punish Pharaoh and the Egyptians for the terrible suffering they inflicted on the Israelites ... justice.

[30] David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (1918; Reprint, Grand Rapids, MI: Kregel Publications, 2001), 11.

> The third purpose of the plagues is to demonstrate to the Israelites (and to the Egyptians) that God, not the gods of Egypt (including Pharaoh), is the real God. That is why … the plagues were specifically directed against Egypt's gods.[31]

Specific Egyptian gods Targeted by the Plagues

1	Blood	Dahm	דָּם
2	Frogs	Tz'far-dei-ah	צְפַרְדֵּעַ
3	Lice	Kee-neem	כִּנִּים
4	Flies	Ah-rov	עָרֹב
5	Cattle plague	Deh-ver	דֶּבֶר
6	Boils	Sh'cheen	שְׁחִין
7	Hail	Ba-rad	בָּרָד
8	Locusts	Ar-beh	אַרְבֶּה
9	Darkness	Cho-shech	חֹשֶׁךְ
10	Death of the Firstborn	Ma-kat B'cho-rot	מַכַּת בְּכֹרוֹת

Brim Note: God is a God of purpose. In the whole story of the Exodus—of the redemption—He does what He does so that the Egyptians will know that He is God; He is the one true God.

Specific Egyptian gods are targeted by each of the plagues. They aren't just coincidental. They are to show that He is the real God; that the gods they've been worshipping are not the true God.

Dennis Prager, *The Rational Bible—Exodus*

SPECIFIC EGYPTIAN GODS TARGETED BY THE PLAGUES

- First plague (water turned to blood): The gods attached to the Nile River

> **Brim Note:** The river god was named "Hapi." The Egyptians believed he oversaw the annual flooding of the Nile, which deposited fertile soil on its banks. The first plague may be considered a fitting retribution or Pharaoh's decree that all newborn Hebrew males had to be cast into the Nile. Since so much blood was shed in this river, it would now turn to blood.

- Second plague (frogs): The frog god and goddess [the frog-headed goddess Heket]

[31] Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 80.

- Third plague (lice): The earth god
- Fourth plague (flies/insects): The fly-god and/or the beetle god
- Fifth plague (diseased cattle): Gods associated with bulls and cows
- Sixth plague (boils): Gods of healing
- Seventh plague (hail): Gods of the sky, atmosphere, and agriculture
- Eighth plague (locusts): The gods who protected against locusts and human disease
- Ninth plague (darkness): The sun god and moon god
- Tenth plague (deaths of firstborn): All of Egypt's gods, including Pharaoh; and a response to the mass killing of Hebrews' sons[32]

God's People in Goshen—Exodus 8:16–19

Dennis Prager, *The Rational Bible: Exodus*

8.16 And the Lord said to Moses, "Early in the morning present yourself to Pharaoh, as he is coming out to the water, and say to him, 'Thus says the Lord: Let My people go that they may worship Me.

The purpose of the liberation from Egypt is not only liberation but the service of God—living according to His rules, and spreading ethical monotheism to the world's nations.

8.17 For if you do not let My people go, I will let loose swarms of insects against you. … and your courtiers and your people and your houses; the houses of the Egyptians, and the very ground they stand on, shall be filled with swarms of insects.

8.18 But on that day I will set apart the region of Goshen, where My people dwell, so that no swarms of insects shall be there … that you may know that I the Lord am in the midst of the land.

Sarna comments that "… a clear distinction is made between the Egyptians and the Israelites … leaving no doubt the source of the plague is not just any god, but YHVH, God of Israel." …

8.19 And I will make a distinction between My people and your people.[33]

Exodus 9:26 KJV Only in the land of Goshen, where the children of Israel *were*, was there no **hail** (emphasis added).

Exodus 10:21–23 KJV
Ex. 10:21 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.

[32] Prager, *The Rational Bible—Exodus*, 83–84.
[33] Prager, *The Rational Bible—Exodus*, 99.

Ex. 10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:
Ex. 10:23 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.

Establishing the Land of Goshen

Genesis 45:10 KJV And thou shalt dwell in the land of **Goshen**, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

Genesis 47:6 KJV The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of **Goshen** let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

Genesis 47:27 KJV And Israel dwelt in the land of Egypt, in the country of **Goshen**; and they had possessions therein, and grew, and multiplied exceedingly.

(Emphasis added in all of the above Scriptures.)

Brim Note: In those times and under their covenant, the Lord alone established the protected land of Goshen for His own people. In this covenant, Jesus rose from the dead and said, "All authority in Heaven and Earth is given unto Me. Go **ye** therefore …" (Matthew 28:18–19). Due to the Lord handing the authority on the earth to His Body (the *authority of the believer),* we can establish the Land of Goshen for ourselves in our protected abiding place.

Psalm 105 Tells the Story of the Exodus—We Can Sing It

Psalm 105:23–37, 39, 41, 43 KJV
Ps 105:23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.
Ps 105:24 And he increased his people greatly; and made them stronger than their enemies.
Ps 105:25 He turned their heart to hate his people, to deal subtilly with his servants.
Ps 105:26 He sent Moses his servant; and Aaron whom he had chosen.
Ps 105:27 They shewed his signs among them, and wonders in the land of Ham.
Ps 105:28 He sent darkness, and made it dark; and they rebelled not against his word.
Ps 105:29 He turned their waters into blood, and slew their fish.
Ps 105:30 Their land brought forth frogs in abundance, in the chambers of their kings.
Ps 105:31 He spake, and there came divers sorts of flies, and lice in all their coasts.
Ps 105:32 He gave them hail for rain, and flaming fire in their land.
Ps 105:33 He smote their vines also and their fig trees; and brake the trees of their coasts.

Ps 105:34 He spake, and the locusts came, and caterpillers, and that without number,
Ps 105:35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
Ps 105:36 He smote also all the firstborn in their land, the chief of all their strength.
Ps 105:37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Ps 105:39 He spread a cloud for a covering; and fire to give light in the night.

Ps 105:41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.

Ps 105:43 And he brought forth his people with joy, and his chosen with gladness [singing]:

He Brought Forth His People with Joy
(Author Unkown)

[Chorus]
He brought forth His people with joy
He brought forth His people with joy
His chosen with singing
He brought forth His people with joy (2X)

[Verse]
He brought them forth
With silver and with gold
And there was not one feeble among their tribes
He spread a cloud for a covering
And a fire to give light in the night
He opened up the rock
And the waters gushed out
Like a river in dry places

[Chorus]
He brought forth His people with joy
He brought forth His people with joy
His chosen with singing
He brought forth His people with joy (2X)

SESSION 4 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot 5A

PESACH פֶּסַח PASSOVER—PART 1

SESSION 5 STARTS HERE

God's Decree

In chapter 11, God is telling the Israelites that Pharaoh's last chance has come.

Exodus 11:2, 4–7 JPS 1917
Ex. 11:2 Speak now in the ears of the people, and let them *ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.'

> Psalm 105 speaks of how He brought them forth with silver and with gold. This was their payment for having been in servitude more than two hundred years.

Ex. 11:4 And Moses said: 'Thus saith the LORD: About midnight will I go out into the midst of Egypt;
Ex. 11:5 and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle.
Ex. 11:6 And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more.
Ex. 11:7 But against any of the children of Israel shall not a dog whet his tongue, against man or beast; that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

> ***"let them ask" (verse 2)***
>
> KJV and others mistranslate this word as "borrow."

Brim Note: It's very important to know that this plague was a judgment. Sin was judged in the day man fell. Man was due judgment. But God, in mercy, had held off the fullness of judgment.

A dilemma existed. The children of Israel, as the sons of Adam, were also due the stroke of judgment just as much as the children of Pharaoh. The wages of sin is death. God had to do something to redeem his own. When he came through as the death angel, Satan would have been much happier to kill Moses' firstborn and to kill the firstborn of the children of Israel. But God devised a plan that would hold the enemy back. He provided a plan for the salvation of man. That plan was blood for blood.

Each man had to slay a little lamb for his own house. Is there power in that little lamb's blood? No. But there has been a Lamb slain from the foundation of the world (Revelation 13:8) and that little lamb represents the "Lamb slain." So each man slew a lamb for his household, according to the way God told him, and put the blood on the door posts and on the lintel. The token of the Blood displayed upon their houses withheld the judgment. So when the death angel came through, he could not cross the bloodline.

You can draw bloodlines that Satan cannot cross.

It was not good enough for the father and his family to say, "We believe that the blood will stop the enemy. We're going to go down to the river tonight and fish." No, they had to get behind the blood and stay behind it. That's what we have to do when we plead the blood. We must stay behind the bloodline.

This was an example of God drawing a bloodline. It was "the destroyer" who killed the firstborn (Exodus 12:23, Hebrews 11:28). God had allowed it. On that night God lifted His withholding hand and allowed "the destroyer" to execute the sentence of the law of sin and death.

At one time, the Lord had said, "The sin of the Amorite is not full" (Genesis 15:16). There's a certain time when sin gets full and it brings judgment upon itself. In this case, the sin of the Egyptians was full.

But God also had to protect His people. He protected them with a bloodline. He said, "This is a token" (Exodus 12:13). You can see tokens. The death angel could see the blood on the lintel and on the side posts. When you draw a bloodline, the enemy can see it in the spirit realm. He cannot cross that bloodline.

Rahab

I think Rahab is one of the most amazing women in the Bible.

Two to three million Jews came up out of Egypt and they were an army. For forty years they had been multiplying in the desert. They came to conquer Jericho with Joshua as their leader. God said the wall around Jericho was going to fall.

Rahab was just one woman in Jericho, and she lived on the wall. She saw the two Hebrew men who came to spy out the land and she hid them. She told them, "Everybody is scared. They're melting with fear of you."

It had been forty years since the Israelites crossed the Red Sea, but the people of Jericho had heard what God had done for them. Everybody in the whole town of Jericho was afraid, but one woman responded in faith—Rahab.

She heard the same news as the rest of the city, but she got faith. Many were against her. Her society was against her. But the main one who seemed to be against her was the Creator of the universe. He was going to smash the walls where she lived. She was living in the target of God, the Creator.

She requested of the spies, "I want to be saved. I want my household saved. I want everything I've got saved. And I want all my family and all they've got saved. And I want a token."

So the red cord by which she would let the spies down from the wall became the token. If they would have had time to slay a lamb, they would have slain a lamb, but they didn't have time. So she drew a bloodline with her red cord and she got saved.

Jesus' blood is the bloodline, and it was really the bloodline that Passover night, even though it was a little lamb that was slain.

The Night Death Passed Over

> **Exodus 12:1–2 JPS 1917**
> **Ex. 12:1** And the LORD spoke unto Moses and Aaron in the land of Egypt, saying:
> **Ex. 12:2** 'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

With this, God introduced a new calendar year, beginning on the first of Nisan—a sacred calendar. A calendar of redemption. A prophetic calendar. They already had a calendar year beginning in the autumn (the civil calendar).

The new calendar is a calendar of redemption. The book of Exodus and the coming out of Egypt is all about redemption. The little lamb was a type of our Savior, the Passover Lamb, and its blood was a type of His redeeming Blood.

The new calendar is a prophetic calendar. Everything that has ever happened in the redemption of mankind has happened on a date: one of the dates that God circles on the calendar. I believe the next event, the Rapture of the Church, will be one of these dates.

They already had a calendar that begins in the fall. We call the first day of that calendar Rosh Hashanah. It is the first day of the civil year. They have two main calendar years: the sacred year and the civil year.

David Baron, *Types, Psalms and Prophecies*

> The Synagogue has from ancient times observed the 1st of Tishri as the New Year, that is the commencement of the Civil Year, and asserts that thus the year began in the earliest times long before the religious year, commencing with Nisan (Passover) was instituted with the Exodus. Even Josephus (Ant. i.3.3.) [*The Antiquities of the Jews, Book 1*, Chapter 3, paragraph 3] asserts that while Moses appointed Nisan to be the first month for the sacred festivals … he preserved the original order of the months for buying and selling, and for the transaction of other business.[34]

The Jewish people have been keeping track of time since God spoke this to Moses. He gave them the responsibility of keeping track of days, months and years as well as the *moeds* (God's specially marked-out prophetic dates) on His calendar.

[34] David Baron, *Types, Psalms and Prophecies* (Jerusalem, Israel: Keren Ahvah Meshihit, 2000), 50.

Thank God for the Jews, because they kept the calendar. When Jesus was born, when Jesus was crucified, when the Holy Ghost came: all of it was prophetic on the God calendar. The Jews had kept it so that we could see it. They have kept and maintained these two calendars through time like they have kept and maintained God's Word.

The Passover Lamb

Exodus 12:3, 5–6 JPS 1917
Ex. 12:3 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 their fathers' houses, a lamb for a household;

Ex. 12:5 Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats;
Ex. 12:6 and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk.

> They had to find a perfect little lamb. It could not have a blemish. They would take it on the tenth day of the month and keep it for four days. Often, they would keep it in their house. They would watch over it so that nothing would go wrong with it: so that it wouldn't get any blemishes.
>
> Everyone would fall in love with this little lamb. They couldn't use the old lamb that butts everybody and knocks them over. It had to be something dear to their heart. Then, they would have to offer him up. And so they did.

Brim Note: Instructions were given for cooking and eating the sacrifice. Most of Israel's sacrifices were eaten.

Exodus 12:7, 11–13 JPS 1917
Ex. 12:7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

Ex. 12:11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste--it is the LORD'S passover [*pesach* פֶּסַח].
Ex. 12:12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD.
Ex. 12:13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

What He did was to provide a ransom. To redeem means to buy back. He had to redeem Adam. The whole race had fallen into the hands of the enemy, but God was buying them back. He provided a ransom in the blood of Jesus.

Before the foundation of the world, God had said, "I'm going to make a creature of blood. He's going to fall, but if one will go and live a perfect life and pour out His blood, then I can redeem the creature. I can get him back. Blood for blood. It must be legal." God is legal. His laws are legal.

So He provided a ransom. It was a type of "the lamb slain from the foundation of the world" (Revelation 13:8). We were redeemed with the precious blood "as of a lamb without blemish" (1 Peter 1:18–19).

Token

The first time we see a token in the Bible is when we see the rainbow (Genesis 9:12–13). Tokens are to be displayed. He said, "I'm putting the rainbow in the sky and it's a token of my covenant with Earth."

The blood is also a token. We talked about Rahab above (Joshua 2:12–13, 18, 21; 6:20–23, 25). The red cord that she used to let them down from the wall became the token. It represented the Blood of the Lamb and she displayed it.

A Memorial: Remember

> **Exodus 12:14 JPS 1917** 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.

The verses Exodus 12:15–20 are instructions for keeping the whole Passover week in the future. They left Egypt immediately and did not observe the full seven-day feast that year. They killed the lamb and had the Passover meal, but they had to leave before bread could rise.

> **Exodus 12:21–23 JPS 1917**
> **Ex. 12:21**Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.
> **Ex. 12:22** And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.
> **Ex. 12:23** 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.
>
> **Hebrews 11:28 KJV** Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Drawing a Blood Line

In my book, *The Blood and the Glory*, I quoted a tract by W.B. Young called *Honor the Blood*.

Billye Brim, *The Blood and the Glory*
Quoting W.B. Young, *Honor the Blood*

Reverend Young began with how Satan tries to break down the spiritual and physical life of the saint of God. He stated:

> There is no saint, weak or strong, who goes unnoticed by the Destroyer.

"Soulish ingenuity" Reverend Young emphasized is no match for satanic strategy. "The strongest efforts of resistance will crumble under the force of hell's fury when met by any other way than God's way."

Then … Reverend Young expounded upon God's way.

> There must be a personal application of the blood of Christ in order to stem the tide of spiritual destruction in the life of the child of God. It was said of Moses that, "Through faith he kept the Passover, and the sprinkling of [the] blood, lest he that destroyed the firstborn should touch them" (Hebrews 11:28).
>
> It is a personal matter.
>
> "The blood shall be to you for a token" (Ex. 12:13).
>
> "When I see the blood, I will pass over you" (Ex. 12:13).
>
> The blood, applied by sprinkling, was all that was required for peace of mind and rest of heart. It took away all fear of the destroying angel. It was not mere interest in the blood, nor belief in its power, nor appreciation of its worth that availed. It was the applied blood that counted. Truth was translated into action. So it is with the blood of the Lord Jesus. It is effective against satanic floods when applied by faith. A proper application of His blood to a given situation, if the believer is operating from a cleansed position, always brings deliverance. It never fails…
>
> … The blood … stops the Destroyer.[35]

A Memorial Forever

Exodus 12:14, 17, 24–27 JPS 1917
Ex. 12:14 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

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

Ex. 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.
Ex. 12:25 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.
Ex. 12:26 And it shall come to pass, when your children shall say unto you: What mean ye by this service?

[35] Dr. Billye Brim, *The Blood and the Glory* (Tulsa, Oklahoma: Harrison House Publishing, 1995), 61–62.

Ex. 12:27 that ye shall say: It is the sacrifice of the LORD'S passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. ...

> The Lord wanted the Israelites then and the children of Israel today to think of their own personal house as being saved at the Passover. It was **their** life that got saved. "When your child asks you, 'What about this?' you tell him, 'That's the night the Lord delivered **our** houses.'"

Exodus 12:42 JPS 1917 It was a night of watching unto the LORD for bringing them out from the land of Egypt; this same night is a night of watching unto the LORD for all the children of Israel throughout their generations.

Exodus 12:42 KJV 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.

Dennis Prager, *The Rational Bible: Exodus*

1.8 A new king arose over Egypt who did not know Joseph.

The American writer Bruce Feiler has an additional insight into this verse—the recurring emphasis on remembering in the Torah and specifically the Book of Exodus:

> "The story begins with forgetting. The pharaoh does not remember how a son of Israel saved Egypt from famine. The rest of the Five Books of Moses becomes an antidote to this state of forgetfulness. God hears the groaning of Israel and 'remembers His covenant' (Exodus 2.24). Moses leads the Israelites from Egypt and urges them to 'remember this day' (Exodus 13.3). The Israelites are ordered to 'remember the Sabbath day' (Exodus 20.8), and to observe Passover as a 'day of remembrance' (Exodus 12.14). …[36]

Who are we, if not our memories? I once interviewed a man who, as the result of a fall on his head, had lost virtually all long-term memory. He did not even remember who his wife and children were. In the interview he acknowledged that, for all intents and purposes ... the man he had been had died.

The same holds true for nations. Nations, too, are their memories. A nation that doesn't remember its past, like the man who fell on his head, ceases to be the nation it was. This may be happening now in a number of Western European nations that teach their young people to consider themselves "world citizens" or Europeans rather than members of a specific nation. It is also happening in the United States, where the level of ignorance of the American past among young Americans is unprecedented.

What can be stated for certain is a major reason for the survival of the Jewish people has been memory. The Jewish religion is replete with prayers and rituals that reinforce that memory, the most obvious being the Passover Seder, the retelling of the Exodus in Jewish homes for over 3,000 years.[37]

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[36] Bruce Feiler, *America's Prophet: How the Story of Moses Shaped America* (New York: William Morrow, 2009), quoted in Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 5–6.

[37] Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 5–6.

It was my blessing to start traveling in ministry in 1980. I had been invited to go to the USSR. It was a long, supernatural story—how we got invited and the entire trip. We went to minister in underground church services.

There were registered churches, but those were just for the world to see. The KGB (the Soviet secret police) were secretly in those church services to make sure the minister had properly reported their sermon material. Certain topics couldn't be preached. Even outside of church services, a KGB agent could be always watching you.

In underground church meetings, people met secretly in their homes. They would sit on wooden benches for hours to hear Bible teaching. When one Bible teacher finished, they wanted the next one to begin. They had no Bibles and would beg to be given one.

If an underground church meeting was discovered and anyone under the age of eighteen was there, one or more of the adults would have to go to jail for five years. One pastor had served five five-year prison terms. He had been in jail twenty-five years and had only been out for about a week, but was leading a church service again.

The Soviets didn't let anybody celebrate Christmas. Every day in school they told the children “there is no God.” They taught the children to tell on their parents for church activity. They were not allowed to have a Bible.

Here in America, I hear young people support socialists and say Moscow was a wonderful place back in those days. … It was horrid. It hasn't been that long ago—1991—that the Soviet Union fell. But they didn't tell the students and now people don't remember the Soviet Union before 1991.

We have to remember when we're praying for an awakening and we must remember what happened in the Great Awakening. That's why they tried to change the history books: to take away our history.

But God said you're not taking away the history of the Jews. They're going to remember it by remembering the Sabbath and keeping it holy.

So the Jews have been in diaspora ever since the Second Temple was destroyed. They have been all over the world, carried off as slaves to every nation of the world: to the four corners of the earth. But they remembered who they were. They remembered every Sabbath and they remembered Passover because they had to. They were commanded to. A well-known statement among the Jews is that “more than the Jews have kept the Shabbat, Shabbat has kept the Jews ” [Ahad Ha’am-Asher Ginsburg]. How did God keep them knowing who they were? Even with terrible persecution, the Jews remembered, because God told them in His Word to remember the Sabbath and Passover. He brought them home (and is bringing them home) and they know who they were (and are).

How Many Left Egypt?

Exodus 12:37–38 JPS 1917
Ex. 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children.
Ex. 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

Brim Note: Most sources estimate two to three million people would have left Egypt.

SESSION 5 ENDS HERE

RETURN TO TABLE OF CONTENTS.

EXODUS

שְׁמוֹת Shemot 5B

PESACH פֶּסַח PASSOVER—PART 2

SESSION 6 STARTS HERE

We are going to be going through the Haggadah today. The youngest child will ask questions, as they were instructed in the Bible, that focus on the thought that, "God did it for **me**."

> **Exodus 13:8, 14, 16 JPS 1917**
> **Ex. 13:8** And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt.
> **Ex. 13:14** 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;
> **Ex. 13:16** ... for by strength of hand the LORD brought us forth out of Egypt.'

The Haggadah

The Haggadah literally means "the telling."

(The Haggadah used here was posted online for use in the Seder meal in 2020. https://jewishgrandparentsnetwork.org/wp-content/uploads/2020/04/JGN-10-Minute-Dayenu-Seder-April-2020.pdf)



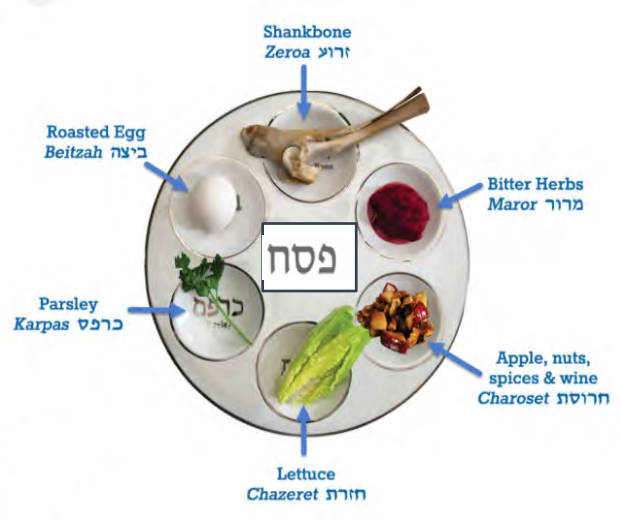
God told them to remember to observe this every year. It would be something they would do forever. He gave these instructions when they were coming out of Egypt. So every year at Pesach (Passover) they have a Seder meal. Through the night, they go through the whole Haggadah.

This was done before Jesus came. He did it every year of His life. When He came to the last Passover, He told His disciples (Luke 22:15) that He couldn't wait to get to this Passover to tell them what it all meant.

PESACH פֶּסַח PASSOVER—PART 2

We have a children's Haggadah with the word "*Seder* סֵדֶר" on the top right. Seder means "order." Everything has to be done in order.[38]

If I ask Shelli, "*Ma shlomech*? [How are you?]," I am asking, "What is your peace? Are you whole? Is everything about you whole?" So an answer that a person would give on the street in Israel is, "*Beseder,*" or "*Hakol beseder*. Everything's in order." They use it kind of like we would use the word "okay." "It's all okay." But it literally means "in order." And things are to be done in order. It is the Seder meal.



On the table pictured on the cover of the children's Haggadah (above), there is a Pesach plate. [An additional plate with contents listed is to the left.] There is a boiled egg and the shank bone of a lamb. There are the bitter herbs (the *maror*) and the charoset, the lettuce and the parsley. Everything must be on the Seder plate.



Three pieces of unleavened bread or matzah go in the matzah cover. The Hebrew word מַצָּה is matzah.

At the Pesach meal, they have a white tablecloth and are dressed nicely. Everything is done in order. The Seder is very long, so there are different songs and activities throughout the night to keep the children awake and keep them involved.

Hebrew Words Glossary

Holy Ground	אַדְמַת-קֹדֶשׁ	***Adamat Kodesh*** – (*Adamat* = ground; *Kodesh* = holy)
Passover	פֶּסַח	***Pesach*** – The Jewish feast which commemorates the time when God took the Jewish people out of Egypt
matzah	מַצָּה	unleavened bread (singular); מַצּוֹת – *matzot* (plural)
Feast of Unleavened Bread	חַג הַמַּצּוֹת	***Chag HaMatzot***
holy	קֹדֶשׁ	***kodesh***

[38] "Children's Haggadah," Jewish Grandparents Network, Accessed April 19, 2020. 1. https://jewishgrandparentsnetwork.org/wp-content/uploads/2020/04/JGN-10-Minute-Dayenu-Seder-April-2020.pdf

The Adult Haggadah

Available at:

https://cdn.shopify.com/s/files/1/0066/6142/files/Free_Passover_Haggadah.pdf?1298

(Portions of this Haggadah will be included on these pages.)

All of the wine in the whole earth is not holy. All ground in the whole earth is not holy. When God's presence came upon that bush (in Exodus), He made that spot holy. Holy means separated. So they say the *kidush* over the wine. They're going to make the wine on that table holy by what they say. (The *Kadesh* is the portion of the Seder meal in which they say the *kidush* over the wine.)



Kadesh

Recite the following Kiddush over a full cup of wine or grape juice:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, L-rd our G-d, Ruler of the universe, who has created the fruit of the vine.

[39]

Every week on Shabbat, as well as during the Haggadah, they say this blessing (shown translated above). Every time wine is taken in a religious way, they make it holy with this statement.

"Adult Haggadah," Mezuzah Store

Blessed are You, L-rd our G-d, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Blessed are You L-rd, Who sanctifies [Shabbat], Israel and the festivals.[40]

> They do the next blessing on the first night, but you can do this blessing at other times, when you're at a special event in your life. Whether it's a wedding or a bar mitzvah or some other special moment, you just thank God for bringing you to that moment. This is called the Shehechiyanu blessing.

Say this Shehechiyanu blessing the first Seder night only:

[39] "Adult Haggadah," Mezuzah Store, Accessed April 19, 2020, 1. https://cdn.shopify.com/s/files/1/0066/6142/files/Free_Passover_Haggadah.pdf?1298

[40] "Adult Haggadah," 1.

בָּרוּךְ אַתָּה יהוה, אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Blessed are You, L-rd our G-d, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment.[41]

> It sanctifies a moment. He has sustained you. He has kept you and He brought you so that you're here today.
>
> Next, they're going to wash their hands, pouring water from a cup three times on each hand.
>
> Then they come to the karpas.

Karpas

Take a small amount of the karpas, dip it into salt-water, and recite the following blessing:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, L-rd, our G-d, Ruler of the universe, who creates the fruit of the earth.[42]

> Next, we come to the matzah. There are three compartments in the matzah cover with one piece of matzah in each compartment.

Yachatz

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder. Some have the custom for the children to "steal" or "find" the Afikoman and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will later be used for the "Motzi-Matzah" and "Korech."[43]

> All of this is done in order.

Maggid - Intro

Raise the tray with the matzot and say:

[41] "Adult Haggadah," 2.
[42] "Adult Haggadah," 2.
[43] "Adult Haggadah," 2.

PESACH פֶּסַח PASSOVER—PART 2

הָא לַחְמָא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם. כָּל דִכְפִין יֵיתֵי וְיֵיכֹל. כָּל דִצְרִיךְ יֵיתֵי וְיִפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.[44]

> The youngest child has to ask, "Why is this night [of Passover] different from all other nights [of the year]?" I thought about Jesus. He went up to Jerusalem every year for Passover. We know that He and His family went because they were there when He was twelve years old. But there was probably a time when He was the youngest child. I wonder if He had to ask that question.
>
> All the time, He was being taught. He didn't just come forth from the womb knowing everything. He had to learn. There was a time when He was partaking of the Passover lamb, that His Father was teaching Him, "You are that Lamb." We see from Isaiah 50 [verses 4–7] that He would one day see things and would not turn His face away, but would set it like flint.
>
> He had to learn that He was the one whose beard would be plucked out. But He didn't turn His face from it.
>
> The youngest child has to ask the four questions.

Maggid – Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה – כֻּלּוֹ מַצָּה.

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת – הַלַּיְלָה הַזֶּה (כֻּלּוֹ) מָרוֹר.

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror. On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

[44] "Adult Haggadah," 3.

שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת – הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין – הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין

Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?[45]

> They make a point of the fact that, "We are at leisure. We don't have to sit up straight. We don't have to have our loins girded anymore. We're not slaves anymore. We are free. We can just lean back and take it easy."
>
> These are the same questions that get answered every year. Every year they remember they were slaves. Every year they remember that they got free.

Maggid – Exodus Story

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים כֻּלָּנוּ נְבוֹנִים כֻּלָּנוּ זְקֵנִים כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשֻׁבָּח.

We were slaves to Pharaoh in Egypt, and the L-RD, our G-d, took us out from there with a strong hand and an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children, and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

> One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says, "You shall tell your son on that day" (the first day of Passover). One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the L-rd did for me." The word this refers to the time when this matzo and this maror are placed before you - on Passover night ...[46]

[45] "Adult Haggadah," 3–4.
[46] "Adult Haggadah," 5.

...

ברוך שומר הבטחתו לישראל עמו, ברוך הוא. שהקדוש ברוך הוא מחשב את הקץ לעשות כמו שאמר לאברהם אבינו בין הבתרים, שנאמר (בראשית ט״ו:י״ג): "ויאמר לאברם: ידוע תדע כי גר יהיה זרעך בארץ לא להם, ועבדום וענו אותם ארבע מאות שנה. וגם את הגוי אשר יעבודו דן אנכי, ואחרי כן יצאו ברכוש גדול.

Blessed be He who keeps His promise to Israel; blessed be He. The holy one, blessed be He, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterward they shall leave with great wealth.'"

V'hee She-amdah

We lift up our cup of wine and cover the matzah:

וְהִיא שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בִּלְבָד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם

V'hi she'amdah la'avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch Hu matzilenu miyadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Holy One blessed be He kept saving us from them.[47]

...

"And he became there a nation" … "The Egyptians treated us badly and they made us suffer, and they put hard work upon us."[48]

...

"G-d saw the children of Israel and G-d took note."[49]

...

The L-rd brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders." (Dt. 26:8)

The L-rd brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man to beast; on all the gods of Egypt I will execute judgments; I am the L-rd."

[47] "Adult Haggadah," 6.
[48] "Adult Haggadah," 8.
[49] "Adult Haggadah," 9.

Maggid – Ten Plagues

אֵלּוּ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.[50]

...

Dip your finger in your cup [of wine], removing a drop of wine for each plague and dropping it in the saucer.[51]

> They have a full cup of wine [representing fullness of joy]. I was told that the reason they remove drops of wine is because their joy can't be full when some people that God created suffered and died in the plagues. So, as the Bible says your cup runs over [Psalm 23:5], they pour the cup completely full so that it runs over. Then, when each plague is mentioned, they dip their little finger in the wine and drop it on the saucer, because you can't be totally full of joy if somebody suffered or died in the plagues.

The Ten Plagues

Blood	Dom	דָּם
Frogs	Tzfardeyah	צְפַרְדֵּעַ
Lice	Kinim	כִּנִּים
Beasts	Arov	עָרוֹב
Cattle Plague	Dever	דֶּבֶר
Boils	Sh'chin	שְׁחִין
Hail	Barad	בָּרָד
Locusts	Arbeh	אַרְבֶּה
Darkness	Choshech	חֹשֶׁךְ
Slaying of the First Born	Makat Bechorot	מַכַּת בְּכוֹרוֹת

Next, they will sing a song to keep the children awake and to rejoice for what God did.

dayenu day / enu [52]

דַּי / ינוּ דַּיֵּנוּ

day	דַּי	dalet-yud	"enough"
-enu	..נוּ	(tzere)-nun-vav	suffix meaning "for us"
El Shaddai			The one who is enough or more than enough
אֵל שַׁדַּי			One of the names of God



[50] "Adult Haggadah," 10.
[51] "Adult Haggadah," 11.
[52] "Children's Haggadah," 1.

> *dayenu* – it would have been enough for us

G-d has bestowed many favors upon us!

Had he brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough — Dayyenu

Had he executed judgments against the Egyptians, and not their gods, It would have been enough — Dayyenu

Had he executed judgments against their gods and not put to death their firstborn, It would have been enough — Dayyenu

Had he put to death their firstborn and not given us their riches, It would have been enough — Dayyenu

Had he given us their riches, and not split the Sea for us, It would have been enough — Dayyenu

Had he split the sea for us, and not let us through on dry land, It would have been enough — Dayyenu

Had he led us through it on dry land, and not sunk our foes in it, It would have been enough — Dayyenu

Had he sunk our foes in it and not satisfied our needs in the desert for forty years, It would have been enough — Dayyenu

Had he satisfied our needs in the desert for forty years, and not fed us enough manna, it would have been enough — Dayyenu

Had he fed us the manna, and not given us the Sabbath, It would have been enough— Dayyenu

…

Had he given us the Torah, and not brought us into Israel, It would have been enough— Dayyenu

Had he brought us into Israel, and not built the Temple for us, It would have been enough— Dayyenu [53]

> Can you see the repetition? The children are never going to forget this. They love this song and can't wait to get to it. They will always remember what God did for them.

I first knew the Rani Levy family when they didn't have any boys yet [1995]. So I asked Rani, “Can you please send us a soundtrack of your family singing the “Dayenu” song for the people to hear? So last Shabbat (last Saturday), they made a video. Normally, videos are not supposed to be made on Shabbat, but if it helps the cause of the nation of Israel, it’s permitted. And so they thought that if Christians learn about Pesach and the Seder meal, it helps the cause. So they were legally okay to do it.

[53] “Adult Haggadah,” 13–14.

First, the youngest son, Jehuda, says:

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ !
Kamah maalot tovot lamakom aleinu!
(G-d has bestowed many favors upon us!)

Then they sing the Dayenu song:

Ilu ilu hotzianu, hotzianu miMitzrayim
(Had he brought us out of Egypt)

Velo asa vahem shfatim Dayenu
(and not executed judgments against the Egyptians, It would have been enough)

Ilu asa vahem shfatim velo asa veloheihem
(Had he executed judgments against the Egyptians and not their gods,)

Velo asa veloheihem Dayenu
(and not their gods, It would have been enough)

Refrain: (It would have been enough)
Dai, dayenu, dai dayenu,
Dai dayenu, dayenu, dayenu, dayenu
Dai, dayenu, dai dayenu,
Dai dayenu, dayenu, dayenu, dayenu

Ilu asa veloheihem velo harag bechoreihem
(Had he executed judgments against their gods and not put to death their firstborn)

Velo harag bechoreihem dayenu
(and not put to death their firstborn, it would have been enough)

Ilu harag bechoreihem velo natan lanu et mamonam
(Had he put to death their firstborn and not given us their riches,)

Velo natan lanu et mamonam dayenu
(and not given us their riches, it would have been enough)

Refrain

Ilu natan lanu et mamonam velo kara lanu et hayam
(Had he given us their riches, and not split the Sea for us,)

Velo kara lanu et hayam dayenu
(and not split the Sea for us, it would have been enough)

Ilu kara lanu et hayam velo he'eviranu betocho becharava
(Had he split the sea for us, and not let us through on dry land,)

Velo he'eviranu betocho becharava dayenu (refrain)
(and not let us through on dry land, it would have been enough)

Refrain

Then the blessing over the food:
יְהוָה--עֹז, לְעַמּוֹ יִתֵּן; יְהוָה, יְבָרֵךְ אֶת-עַמּוֹ בַּשָּׁלוֹם.

Adonai oz leamo yiten: Adonai yevarech et amo beshalom. (2X)

Psalm 29:11 The LORD will give strength unto His people; the LORD will bless his people with peace.

Shelli Brim: I have decided, after being with them in their homes, that they know God. And they know a side of God that, if you've never been there, you haven't been introduced to yet. It takes learning with your feet. It takes going to Israel to really be introduced to that side of God. But what we've experienced in this classroom, at this moment, is very close to being there with your feet. Do you sense the spirit of faith and the spirit of joy in the people?

I look at the veins in their hands and I think, "Through those hands flows the DNA of Abraham, Isaac and Jacob."

Dr. Billye Brim: Sometimes in the celebrations, there is a time of weeping, but then there is joy. The joy of this is freedom. God is all about freedom and they understand freedom. That's what our Lord is about. He came to set you free.

At this time, the children and everybody else has been awakened. They have just sung "Dayenu." Then they come to the Pascal lamb, the matzah and the maror (the bitter herbs). They talk about the shank bone of the lamb and then the matzah.

"Adult Haggadah," Mezuzah Store (continued)

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us ...

> The book of Exodus is a book of redemption.

as it is written in the Torah: "And they baked the dough, which they brought forth out of Egypt into matzah ... which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves."[54]

> Then they eat the maror, which is the bitter herbs. It's on the Seder plate. It's something bitter. You have to take a little bite of it.

Why do we eat Maror? For the reason that the Egyptians embittered the lives of our ancestors in Mitzrayim, as the Torah states, "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and great torment."

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one. Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light, and from slavery to redemption! In your presence we renew our singing, as in ancient days: Hallel-lu-yah Sing Hallel to G-d.

[54] "Adult Haggadah," 14.

PESACH פֶּסַח PASSOVER—PART 2

Cover the matzah and raise the cup of wine until it is drunk at the end of Maggid.

Therefore it is our duty to thank and praise, pray tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before him! Halleluyah!

Praise the L-rd! Praise, you servants of the L-rd, praise the name of the L-rd. Blessed be the name of the L-rd from this time forth and forever. From the rising of the sun to its setting, the L-rd's name is to be praised. High above all nations is the L-rd; above the heavens is His glory. Who is like the L-rd our G-d, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seek them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah! [55]

> Let's turn to the book of Psalms, which was Israel's songbook. "Psalm" means praise. The six psalms from Psalm 113 to Psalm 118 are called the Hallel Psalms. They sing these at Passover. There are five themes in these psalms.
>
> One: the Exodus from Egypt
> Two: the splitting of the sea
> Three: Sinai, where they received the Torah
> Four: resurrection of the dead
> Five: the advent of the Messiah
>
> These are the Psalms that are sung at the Passover meal. When Jesus had His last Pesach meal with His disciples, He said that He couldn't wait to get to this Pesach with them. After the meal, they sang a psalm and went out. The last psalm sung at the Pesach meal is Psalm 118.
>
> When I was a little girl, I used to wonder what that song was. Matthew 26:30 says, "And when they had sung an hymn, they went out ..." I thought, "I wonder if it was 'Amazing Grace' or 'Blessed Assurance.'" Those were the ones I really liked. But it was Psalm 118. When they had sung that psalm, they went out. If you want to know what Jesus sang, you can be sure he sang Psalm 113 through Psalm 118.
>
> We have just said Psalm 113 [above—the last paragraph in the adult Haggadah]. That's the first psalm they sing on Passover night.

Shelli Brim: What's blessing me is thinking about Jesus singing Psalm 118. Think about your Messiah, your Savior, your Jesus, singing on that night of the Passover. The very last words He would have sung are the last verse—29.

כִּי-טוֹב: כִּי לְעוֹלָם חַסְדּוֹ

Ki tov! Ki le'olam chasdo!
For He is good. For His *chesed* endures forever!

[55] "Adult Haggadah," 15.

Verse 27 says, "God is the Lord, Which hath shewed us light: Bind, the sacrifice with cords ..."

In Bullinger's Companion Bible, the word "bind" has a note. "Bind. Heb. *asar,* to bind, or join. Here, in its idiomatic usage, to join, so as to make ready ..."[56] So Jesus is saying, "Make ready the sacrifice. I am that sacrifice. I've been prepared as a sacrifice (a body thou has prepared for Me) and I'm ready to be sacrificed."

Dr. Billye Brim: Next, they drink the second cup of wine and wash their hands again.

Looking at the children's Haggadah, let's review the items on the Seder plate.

- **Karpas** (parsley or vegetable) to represent spring.
- **Maror** (horseradish) or
- **Chazeret** (romaine lettuce) to remind us of the bitterness of slavery.
- **Haroset** (an apple, wine and nut mixture) to remind us of the hard work the Israelites did in Egypt.
- **A shankbone** to remind us of the Passover meal the Israelites ate before they left Egypt.
- **A roasted or hardboiled egg** to represent new beginnings. [57]

Then they take the three matzot (plural form of matzah) [in the cover] and they take out the middle one. They hide that middle matzah. In some families, the father hides it and the children have to find it. In other families, the children hide it and the father has to find it.

Motzi-Matzah – Blessing and Eating Matza

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You L-rd our God, Ruler of the universe, who provides sustenance [brings forth bread] from the earth.[58]

When they hide the middle matzah, sometimes they put it under a pillow in the bedroom. It's like it gets brought forth from the earth. So you think about the sacrificial Lamb who was brought forth. He said, "I am the bread" (John 6:41). He's the one that gets brought forth from the earth.

Next, they make a sandwich of matzah and maror, dipped in charoset. Then they have the festive meal; it's quite a meal.

Then after the meal, they eat the Afikoman: the half piece of the middle matzah that they hid earlier.

---

[56] E.W. Bullinger, *The Companion Bible* (1922; Reprint, Grand Rapids, MI: Kregel, 1999), 887.
[57] "Children's Haggadah," 3.
[58] "Adult Haggadah," 17.

Tzafun – Eating the Afikoman

After the meal, take the Afikoman and divide it among all the guests at the Seder table. If the children have gotten hold of it, you may have to offer them an incentive to return it so the Seder can be concluded ;)

It is forbidden to drink or eat anything … after eating the Afikoman.

I've been in a home in Samaria where it was the father who hid the Afikoman [and the children had to find it]. But in Rani's house, it was the kids who hid it. They were all little. They hid it and Rani couldn't find it. He went all through that house and he couldn't find the Afikoman.

The meal does not go on until it is returned. The kids get to hold it for a redemption [ransom]. They can make a demand for a bicycle or something like that and the father will make a deal with them.



So Rotem (the little girl on the right—the blondish one) wanted a dog. At that time, they didn't have a dog. They dealt back and forth, and Rani got her to agree to a compromise—a stuffed dog.

They bring forth (find) the Afikoman. Everybody gets to eat of this bread that was in the earth and then came forth. Remember when Jesus took the bread and said, "Take, eat …" (Matthew 26:26)? "You **all** have to eat. You have to partake of Me. And if you don't partake of Me, then you don't have any place in Me."

Then they pour the third cup of wine. After that, they quote Psalm 126, personalizing it.

Barech – Grace After Meals

Pour the third cup of wine and recite Birkat Hamazon (Grace after the Meal).

When the L-rd returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The L-rd has done great things for them." …[59]

> The third cup, the cup after the meal, is called the "cup of blessing." [*Barech* and *birkat* are both forms of the word "blessing."] Paul received revelation of the meaning of the Seder meal. He said, "I'm going to give you what the Lord showed me" (1 Corinthians 11:23). At the Passover, when Jesus had the cup after the meal, He took it and blessed it and

[59] "Adult Haggadah," 18.

> said, "This is my body" and "this cup is the new testament" (1 Corinthians 11:24, 25). That's the third cup after the meal.

We thank you L-rd our G-d, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which you always sustain us.[60]

> They always remember Jerusalem.

Rebuild Jerusalem, the holy city speedily in our days.[61]

. . .

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.[62]

. . .

G-d is our tower of salvation, showing kindness to his anointed, to David and his descendants forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and all humanity, and we can say, Amen.[63]

> Then they drink the third cup. [We spoke about drinking the third cup a little early. They had filled it already, but had not yet drunk it.] You fill it to overflowing and then it's going to be there for you when you drink it.

Third Cup

The Blessing after the Meal concludes by saying the blessing over the wine and then drinking the Third Cup of wine, while reclining to the left:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu, Melech haolam, borei p'ri hagafen.

Blessed are You L-rd our G-d ruler of the universe, who has created the fruit of the vine.[64]

> Then they fill the fourth cup: the cup of Elijah. They have a place for Elijah to sit at the table.
>
> **Malachi 4:5–6 KJV**
> **Mal. 4:5** Behold, I will send you Elijah [Eliyahu] the prophet [hanavi] before the coming of the great and dreadful day of the Lord:

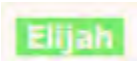
[60] "Adult Haggadah," 20.
[61] "Adult Haggadah," 21.
[62] "Adult Haggadah," 22.
[63] "Adult Haggadah," 23.
[64] "Adult Haggadah," 23.

> **Mal. 4:6** And He shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.

The Lord is saying, "Messiah is coming but I'm going to send you Elijah first. He's going to prepare the way." So when Jesus' disciples asked Him about this, He said, "Elijah is supposed to come first" (Matthew 17:10–11). He also said, "If you will receive it, this [John the Baptist] is Elijah (Elias), which was for to come" (Matthew 11:14). He didn't mean that John the Baptist was a reincarnation of Elijah. He meant the spirit and call on Elijah were also on John the Baptist.

Jesus told Brother Hagin's mother to name him "John" because he was going to be used of the Lord to prepare the way of the second coming of the Lord like John the Baptist was used for the first coming of the Lord. So Brother Hagin taught all of us that the same call that was upon him was upon us and that we are the Elijah generation. We are the generation: the Body of Christ, with the anointing on us that will prepare the way of the Second Coming.

When they fill the Elijah Cup, which is the fourth cup, the youngest child will get up and open the door to see if Elijah is outside, just in case he might be there, announcing the Messiah. Then they sing a song about Elijah (Eliyahu).



Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.

Eliyahu Ha-navee
Eliyahu Ha-tish-bee
Eliyahu, Eliyahu
Eliyahu Ha-giladee
Bim Heira B'yameinu Yavo eileinu
Eem mashiah ben David
Eem mashiah ben David[65]

> "Eem mashiah ben David" means "with the son of David, who is the Mashiach." Then, they get to Psalm 118.

Blessed be he who comes in the name of the L-rd; we bless you from the House of the L-rd. The L-rd is G-d, Who has shown us light; bind the festival offering with cords, up to the altar-horns. …[66]

Psalm 118:1–2, 4–7, 22–24, 26–29 KJV
Ps. 118:1 O give thanks unto the Lord; for he is good: because his mercy endureth for ever (*ki le'olam chasdo*).

[65] "Adult Haggadah," 23.
[66] "Adult Haggadah," 26.

Ps. 118:2 Let Israel now say, that his mercy endureth for ever [*ki le'olam chasdo*].

Ps. 118:4 Let them now that fear the Lord say, that his mercy endureth for ever [*ki le'olam chasdo*].
Ps. 118:5 I called upon the Lord in distress: the Lord answered me, and set me in a large place.
Ps. 118:6 The Lord is on my side; I will not fear: what can man do unto me?
Ps. 118:7 The Lord taketh my part with them that help me …

> We know that the "stone that the builders rejected" is Jesus and this was the last song that they sang that night at the Passover.

Ps. 118:22 The stone which the builders refused is become the head stone of the corner.
Ps. 118:23 This is the LORD's doing; it is marvellous in our eyes.
Ps. 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.

> This is not a song that you sing on Monday as if, "We're going to be glad on Monday." The day this is talking about is the new day; we are getting ready to go into a new day. Everything is going to change. It is the Lord's doing. A headstone of a new building is going up and we're going to rejoice and be glad in Him.

Ps. 118:25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.
Ps. 118:26 [*Baruch haba beShem Adonai*] Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.
Ps. 118:27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.
Ps. 118:28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.
Ps. 118:29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever [*ki le'olam chasdo*].

> Paul said Jesus revealed this to him. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Corinthians 11:26). "Remember my death, every time you do this. Every time, until I come. Every time you take this bread and you drink this wine, you're going to show forth and remember my death until I come" And what He did for you. It's all a wonderful, beautiful picture.
>
> We don't have a sharp divide between the Old Testament and the New Testament. It's all one book and it all goes together with the plan of God.

SESSION 6 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot 6

THE PARTING OF THE REED SEA

SESSION 7 STARTS HERE

In the last session, we sang "*Dayenu,*" the song from the Passover Seder meal. What is the meaning of the Hebrew word *dai*? Enough. And of course, *El Shaddai* is "the God who is enough" or "more than enough."*↓

I have some Israeli friends who came to America, and they took their children to a theme park. The children were acting up and so they said to their children, "*Dai! Dai*!" In Hebrew it is pronounced, "Die! Die!" It means, "Enough! Enough!" But the people all around them started staring at them as if they needed to go to jail. But it simply means "Enough!"

With this word in mind, we are going to a passage in the Bible which is most often not interpreted correctly.

> **Malachi 3:10 KJV** Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts [*Yehovah Tzevaot*],
>
> > ***"LORD of hosts"***
> >
> > *Yehovah Tzevaot* means "God of armies." It means, "If I have to call every army I've got to fulfill this, I'll do it. Prove Me." And He signed it with that name.
>
> if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*.

That is not what it says at all. If you were homeless and you made yourself a little cardboard lean-to, you wouldn't have room to receive very much. So look what it says in Hebrew.

Most of the words in the highlighted line are italicized in the King James. Why? Because they are not there. There are only three words that are not italicized. "See if I will not pour you out a blessing that not enough." The last word is "enough."

Malachi 3:10 מַלְאָכִי KJV

י הָבִיאוּ אֶת-כָּל-הַמַּעֲשֵׂר אֶל-בֵּית
הָאוֹצָר, וִיהִי טֶרֶף בְּבֵיתִי, וּבְחָנוּנִי

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will

נָא בָזֹאת, אָמַר יְהוָה צְבָאוֹת: אִם-לֹא אֶפְתַּח לָכֶם, אֵת אֲרֻבּוֹת הַשָּׁמַיִם, וַהֲרִיקֹתִי לָכֶם בְּרָכָה, עַד-בְּלִי-דָי.

not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

עַד	*ad*	until or to
בְּלִי	*bli*	not or without
דָי	*dai*	enough

So the three words in the Hebrew in this verse are, "I will open the windows of heaven and pour you out a blessing until not enough (*ad bli dai*)." Your house is not mentioned. What is mentioned is Heaven. He is going to pour out a blessing until there's not enough in Heaven for Yahweh Tzevaot to pour out any more on you.

You give your tithes and He will pour out a blessing on you until he runs out. And when is that going to be? Never. Isn't that good?

That's a *selah*. But to get it, you must have at least a touch of Hebrew. Doesn't it help you to understand that those are the only three words in the original? There is nothing about you and your room or anything about receiving. "Receive" is in italics.

Doesn't that reveal a lot about God?

Error can be perpetuated and it can get its own life. Yasser Arafat created the myth of a history for the Palestinian people in the land of Israel. He told it over and over until the whole world believes it.

Reed Sea/Red Sea

This next subject is similar. We're going to talk about the Reed Sea parting. Every map in the world calls it the Red Sea. Every translation of the English Bible calls it the Red Sea. But if you can read Hebrew, you can see in the Hebrew Bible there is nothing about "red" in it at all. It's called *Yam Soof*. You see it there on your glossary, *Yam* יַם is the word for "sea." *Soof* סוּף is the word for "reed."

The Reed Sea	יַם-סוּף	*Yam Soof*—Sea of Reeds—Commonly (but incorrectly) called the Red Sea
reed	סוּף	*soof*
sea	יַם	*yam*

Thank God for those movable type printers that allowed the Bible to be printed in the common man's language. But in the early days, someone dropped an "e" on the floor. And from then on, every map in every Bible calls it the Red Sea. This just gives you an idea of how error can be perpetuated until people believe it.

Exodus 14:1–2, 4–5, 9–11, 13–16, 19–21 שְׁמוֹת JPS 1917

Ex. 14:1 And the LORD spoke unto Moses, saying:
Ex. 14:2 'Speak unto the children of Israel, that they turn back and encamp … by the sea.

Ex. 14:4 And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the LORD.' And they did so.
Ex. 14:5 And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us?

Ex. 14:9 And 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 ...
Ex. 14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the LORD.
Ex. 14:11 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 bring us forth out of Egypt?

Ex. 14:13 And Moses said unto the people: 'Fear ye not, stand still, and see the salvation of the LORD, which He will work for you to-day ...
Ex. 14:14 The LORD will fight for you, and ye shall hold your peace.'
Ex. 14:15 And the LORD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

> The Lord had given authority to Moses. They didn't all have it, but Moses did. He has given authority to us in Jesus Christ. He tells us, “Don't ask Me to do it!”

Ex. 14:16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

Ex. 14:19 And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;
Ex. 14:20 and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

> **Exodus 14:20 NIV** Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

Ex. 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

East Wind and Judgment

Scripture records a pattern of God using an east wind in judgment.

> **Genesis 41:6 KJV** And, behold, seven thin ears and blasted with the **east wind** sprung up after them.
>
> **Genesis 41:27 KJV** And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the **east wind** shall be seven years of famine.
>
> **Exodus 10:13 KJV** 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.
>
> (All emphasis added in the above Scriptures.)

Psalm 47 is a prophetic psalm. Many commentators realize that this is during the messianic time and all the nations are before the Lord.

> **Psalm 47:1–2 KJV**
> **Ps. 47:1** O clap [join] your hands, all you people …
> **Ps. 47:2** For the Lord, Most High is terrible, and he's a great king over all the earth.

Psalm 48 is also a prophetic psalm. It takes place in the Millennium and God is the king.

> **Psalm 48:1–8 KJV**
> **Ps. 48:1** Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.
> **Ps. 48:2** Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.
> **Ps. 48:3** God is known in her palaces for a refuge.
> **Ps. 48:4** For, lo, the kings were assembled, and they passed by …
> **Ps. 48:5** They saw it, and so they marvelled; and they were troubled ...
> **Ps. 48:6** Fear took hold upon them there, and pain, as of a woman in travail.
> **Ps. 48:7** Thou breakest the ships of Tarshish with an **east wind**.
> **Ps. 48:8** As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it forever. Selah.
>
> (All emphasis is added in the above Scriptures.)

> Jerusalem is established forever. But even in the last judgments that are coming, God is going to use an east wind to judge these ships of Tarshish.
>
> Here is a more recent example of east winds being used to judge ungodly government decisions.

From My Previous Writings

I have noticed something since 1991 when the Lord sent me to Israel to witness how the U. S. State Department forced Israel to sit at the Madrid Peace Conference with

hostile nations with a foot in Israel's back to make territorial concessions—land for peace. (See Joel 3:1–3.)

In 1991, the Jews were made free to come home [from communist Russia and East Germany]. The Berlin Wall, in the heart of Berlin, fell in 1991. The fall was a significant event in the overall fall of communism. So the Jews came home in great numbers.

I have had a long association with the city of Ariel, Israel, which is on what the world calls the "West Bank," and with its mayor, Ron Nachman (who has since passed away).

Ron Nachman founded this city and built it from the ground up. This is the place where many of our tour groups have planted grape vines.



Dr. Billye Brim and Mayor Ron Nachman (Ariel, Samaria).

So the Jews were released to leave Russia in 1991. Huge numbers of people came home and Israel had to house them, teach them a language and reeducate them. They needed money for all of this.

Ron Nachman is one of the city leaders who took in a great number of these Russians. They built houses for the Russians in the days when the government didn't stop them from building [on the "West Bank"].

God sent me to Israel to observe these things. The Israeli government said, "Our doors are open. Every one of you can come home." But they had to build houses for them to live in. They had to feed them until they could feed themselves.

The Russian Aliyah has proven to be a great benefit to Israel, because the Russians who came were very brilliant people. It's been a great blessing through the years. But at that time, it was kind of a liability.

Israel had gone to the World Bank to borrow the needed money. The World Bank said that they would loan the money to Israel, but they needed a loan guarantor [co-signer]. That guarantor **had** to be the United States.

But James Baker, the U.S. Secretary of State, went to the Knesset, the Jewish government, and said, "If you're going to build 'West Bank settlements,' we're not going to sign the guarantees for you to bring the Jews home. We're not going to sign for you to get the loans. You're going to have to choose."

I was there when it happened.



Baker sets his ultimatum: guarantees or settlements

ALLISON KAPLAN

WASHINGTON - Secretary of State James Baker yesterday offered Israel the stark choice of agreeing to a complete freeze in settlement activity or abandoning its hopes of receiving the full $10 billion in absorption loan guarantees that it has sought for nearly a year.

"The administration is ready to support loan guarantees of up to $2 billion a year for five years, provided, though, there is a halt or an end to settlement activity," Baker said.

He declared bluntly that "the choice is Israel's. She can determine whether she wants to take action which would permit the strong support of both the legislative and executive branches for these loan guarantees or not."

Meanwhile, Constructionand Housing Minister Ariel Sharon yesterday revealed that some 22,000 homes are under construction in the territories - about twice the number Israel has reported to the US.

Baker's statements before the House of Representatives subcommittee on foreign operations appropriations was the most forthright "take it or leave it" offer delivered to Israel by the Bush administration loan guarantees.

It was only after delivering this ultimatum that Baker referred to his ongoing negotiations with Israeli Ambassador Zalman Shoval to attempt to work out a compromise, in which Israel would receive a portion of the guarantees in exchange for a conditional freeze.

These conditions, as baker presented them were also uncompromising. He stated had the opportunity to receive a lesser number of guarantees "if there was a halt or an end to new construction

(Continued on Page 2)

Secretary Baker testifies at yesterday's House Appropriations subcommittee meeting (Reuter)

Sharon's estimate is double the official figure. Page 14

Harrop: Guarantees not a moral demand Israel can impose

DAVID MAKOVSKY

Immigration is not Israel's first priority, So the granting of the loan guarantees is not a moral demand Jerusalem can impose on the US, new US Ambassador to Israel William Harrop said last night.

Harrop was speaking to a closed door session of the Conference of Presidents of Major American Jewish Organizations visiting in Jerusalem.

According to several sources, Harrop's comments were a clear allusion to Israel's settlement policy, and were made in response to questioning about why the US did not provide the guarantees on a humanitarian basis.

Harrop made clear his view that Israel had no right to demand US aid for Jewish immigration when it had enough funds to invest in settlement construction in the territories.

The 80 members of the conference of Presidents moved their meeting last night from the Mount hotel ... hotel because of a long-standing US policy whereby administration representatives do not attend meetings in East Jerusalem.

Mayor Ron Nachman opened the door of Ariel to the Russians who had come home. He said, "Send them here. I'm going to take care of them." And he made sure those senior citizens had something to do. They organized a choir. We went there often and the choir would sing for us.



When I first saw them, the men still had on their military uniforms and all their ribbons from having fought in the Russian army against the Nazis.

The people in these choir photos are from the first generation that came home to Israel from Russia. When they sang for us, even though they didn't know English at all, they would always sing, "Von't ya come home, Bill Bailey? Von't ya come home? I remember zee rainy evening I zrew you out viz nuzzing but a fine toos comb."

Their leader was Boris. He pounded that piano like no one else. These are some of the first Russians that came home when the first large group of Russians came.

President H.W. Bush and James Baker brought heavy pressure on Israel. Israel was told that they had to go to a peace conference with all their surrounding neighbors, in which they would be willing to give up land for peace. Israel had very little anyway, but they were forced to go to that Madrid peace conference.

Before that, Israel would always sit with one enemy (or neighbor) at a time. They sat down with Egypt and they made peace. They sat with Jordan and made a peace. This is the first time they had to negotiate with all of their surrounding enemies at once and speak with them about giving land for peace. The "land for peace" process, which has turned out to be horrid, began on that day.

At that time, the Lord called my attention to the storms which occurred in the U.S. exactly on the dates the conference began.



The Russian choir with leader Boris on the right front and Dr. Billye on the left front.

"Peace in the Middle East," USA Today, Oct 31, 1991
MADRID, Spain

President Bush, in opening the talks Wednesday ... did not mention "land for peace," a phrase which rankles Israel. But he did cite U.N. resolutions 242 and 338, which the Arabs believe call on Israel to trade land for peace ... he did talk of territorial compromise …[67]

USA Today, Nov 1, 1991

Maine shore battered ... President Bush's compound in Kennebunkport, Maine ... (hit) by 28-foot waves. The Bushes will survey the damage Saturday ...an extra-tropical storm ... lashed the coast ...

On Tuesday, the system sucked up what was left of Hurricane Grace and raced toward the coast ... the storm is rare because it formed out at sea and then traveled about 1,000 miles in a westerly direction.

"That's very unusual because storms in the Northern Hemisphere travel from west to east," Barnes says. "It was quite far north and traveled from east to west."[68]

[67] While USA Today archives are no longer available before 2005, this information can be found at: https://www.gov.il/en/pages/remarks-by-mr-george-bush-president-of-the-united-states-30-october-91
[68] While USA Today archives are no longer available before 2005, this information can be found at: www.upi.com/Archives/1991/11/02/President-first-lady-assess-storm-ravaged-seaside-estate/9335689058000/ and https://vlab.noaa.gov/web/nws-heritage/-/remembering-the-perfect-storm-50-years-later

1991 Halloween blizzard Wikipedia

> The **1991 Halloween blizzard** was a powerful storm that caused a period of heavy snowfall and ice accumulation, which affected parts of the Upper Midwest of the United States, from October 31 to November 4, 1991. Over the last week of October 1991, a large storm system over the Atlantic Ocean (1991 Perfect Storm) blocked most of the weather patterns over the eastern half of the United States, and in turn, moisture from the Gulf of Mexico was funneled straight northward over the affected region.[69]

Exodus 14:22–25 JPS 1917

Ex. 14:22 And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.
Ex. 14:23 And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.
Ex. 14:24 And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.
Ex. 14:25 And He took off their chariot wheels, and made them to drive heavily; so that the Egyptians said: 'Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.'

> **Dennis Prager, The Rational Bible: Exodus**
> In accord with the famous statement, "Hell is truth seen too late," the Egyptians finally recognize the Lord (YHVH) as God. But it was too late; they drowned with that knowledge.[70]

Exodus 14:26–31 JPS 1917

Ex. 14:26 And the LORD said unto Moses: 'Stretch out thy hand over the sea, that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen.'
Ex. 14:27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.
Ex. 14:28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.
Ex. 14:29 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.
Ex. 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.
Ex. 14:31 And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD; and they believed in the LORD, and in His servant Moses.

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[69] "1991 Halloween blizzard," Wikipedia, Accessed February 21, 2003, https://en.wikipedia.org/wiki/1991_Halloween_blizzard and https://www.ncei.noaa.gov/news/halloween-blizzard-1991
[70] Dennis Prager, *The Rational Bible: Exodus,* 165.

I know that God must have done something supernatural to take that vast army of people through the Reed Sea.

One time, Shelli and I were right in the middle of Paris, France, where I had spoken. We needed to catch a plane to get to the next place where I was to speak. We had arranged for a driver to come from the airport to get us. He called and said, "I don't think I can get you to the airport. I just came from there. There is a strike of all public transportation workers and there are big traffic jams. I can't even get to you." I said, "Well, come on anyway."

So he came and got us. We packed our stuff in the car and started back to the airport. It was like no traffic was around us. He kept saying, "It's a miracle! It's a miracle! Look over there. Look at that traffic. That's what it was like. You can't even move!"

So we got to the airport faster than we normally would have, but it didn't seem like it. It seemed like we just drove in the car and had space all around us. But we were definitely translated.

I'm sure the Lord did something like that for the Children of Israel to get the vast number of the people of Israel across that sea. He had to have been performing a miracle for them. Each one felt like they were walking on dry ground, but then Pharaoh's army drowned in the same sea.

Songs of Victory

Exodus 15:1–3, 20–21 שְׁמוֹת JPS 1917

Ex. 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying: I will sing unto the LORD, for He is highly exalted; the horse and his rider hath He thrown into the sea.
Ex. 15:2 The LORD is my strength and song, and He is become my salvation; this is my God, and I will glorify Him; my father's God, and I will exalt Him.
Ex. 15:3 The LORD is a man of war, The LORD is His name...

Ex. 15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
Ex. 15:21 And Miriam sang unto them: Sing ye to the LORD, for He is highly exalted: the horse and his rider hath He thrown into the sea.

The Prophesied Ingathering from the North

Jeremiah 16:14–15 KJV
Jer. 16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;
Jer. 16:15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Brim Note: Straight north from Jerusalem is Moscow. When the Second Temple was destroyed and the Jews were driven out in the diaspora, more of the Jews ended up in Russia than in any other country. God said He would bring them home from the "north country" and what He would do to get them out of their places of exile would be even greater than what He did when they crossed the Reed Sea.

It really took a lot. The whole USSR had to fall. The whole communistic form of government had to fall. The wall fell and it was a sign of communism falling. He said, "I'm going to bring them home. What I do then will surpass what I did to bring them home from Egypt." He prophesied it again in Jeremiah 23.

> **Jeremiah 23:7–8 KJV**
> **Jer. 23:7** Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;
> **Jer. 23:8** But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

He did it. He doesn't do anything without telling it to His prophets. He told the prophet Jeremiah to write in a book that He would bring them home out of the land of the north (Jeremiah 30:2). In fact, in Isaiah it says He is going to say to the north, "Cough them up" (Isaiah 43:6 Dr. Billye Brim paraphrase). And that's exactly what had to happen.

The refuseniks were the Jews in the former USSR who were always trying to get out of the country and get home to Israel. They were constantly told they couldn't go. Natan Sharansky was one of the most famous. He was such a leader of the refuseniks, and he became a government leader when he came to Israel.

When we ministered in Russia, we saw the refuseniks. They constantly went to jail because they demanded permission to go home, but the USSR wouldn't let them go. When they finally let them go, the Russian Aliyah proved to be one of the best and biggest. Now, when you go to Israel, the signs (including road signs), the maps and almost everything, is in Hebrew, Arabic, sometimes English, but usually also in Russian. There are so many Russians.

Around a million came home from Russia in the 90s. Sometimes Shelli and I go shopping and there are so many Russians that they only speak Russian in the shop. They haven't learned Hebrew yet. Some of them—especially the younger ones—have.

I know a lot of the Russians who came home. They told us, "In Russia, they called us Jews. In Israel, they call us Russians."

I was at Ulpan Akiva in 1991 when they started to come home. A Jewish Russian told me, "I knew nothing about Judaism, nothing at all, because they didn't allow us to know anything. But on your papers, it says that you're a Jew."

I asked her, “Why did you come home [to Israel]?” At the time that she left Russia, they had not really recovered from communism. They didn't have food. She explained that she and the other people would have to stand in line for food. While standing in line, the people were saying, “It's all the fault of the Jews.” She said, “I didn't want to risk that again.” So they came home.

He got the Israelites out of Egypt, but it took a long time to get Egypt out of them.

Exodus 16:2–4, 6–8, 10–13 שְׁמוֹת JPS 1917

Ex. 16:2 And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness;
Ex. 16:3 and the children of Israel said unto them: 'Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.'
Ex. 16:4 Then said the LORD unto Moses: 'Behold, I will cause to rain bread from heaven for you ...

> So the Lord sent the manna, and He said that He would use it to test them. He told them how much they could gather on each day of the week. Then on the Sabbath, it wouldn’t fall. They had to gather enough for two days.

Ex. 16:6 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;
Ex. 16:7 and in the morning, then ye shall see the glory of the LORD; for that He hath heard your murmurings against the LORD; and what are we, that ye murmur against us?'
Ex. 16:8 And Moses said: ... the LORD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the LORD.'

Ex. 16:10 And it came to pass, as Aaron spoke 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
Ex. 16:11 And the LORD spoke unto Moses, saying:
Ex. 16:12 'I have heard the murmurings of the children of Israel. Speak unto them, saying: At dusk 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.'
Ex. 16:13 And it came to pass at even, that the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

> The layer of dew was the manna.

MURMURING: NO WATER

Exodus 17:3–6 שְׁמוֹת JPS 1917

Ex. 17:3 And the people thirsted there for water; and the people murmured against Moses, and said: 'Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?'
Ex. 17:4 And Moses cried unto the LORD, saying: 'What shall I do unto this people? they are almost ready to stone me.'
Ex. 17:5 And the LORD said unto Moses: 'Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.
Ex. 17:6 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.

Amalek Attacks

If you want to get in trouble with God, you attack Israel when He's bringing them in or taking them out. In this passage, He's bringing them in and Amalek attacked without any provocation.

Amalek is a son (descendant) of Esau. There was quite a history between Jacob and Esau. The Israelites are the children of Jacob.

Exodus 17:8–15 שְׁמוֹת JPS 1917

Ex. 17:8 Then came Amalek, and fought with Israel in Rephidim.
Ex. 17:9 And Moses said unto Joshua: 'Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand.'
Ex. 17:10 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.
Ex. 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.
Ex. 17:12 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.
Ex. 17:13 And Joshua discomfited Amalek and his people with the edge of the sword
Ex. 17:14 And the LORD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'
Ex. 17:15 And Moses built an altar, and called the name of it Adonai-nissi (יְהוָה נִסִּי)

Two of the Names of God:		
Jehovah Nissi	יְהוָה נִסִּי	Jehovah My Banner or My Victory (Ex. 17:15)
Jehovah Rophecha	יְהוָה רֹפְאֶךָ	Jehovah Your Healer (Ex. 15:26. Also seen as *Jehovah Rapha*)

> **Exodus 17:16 JPS 1917** And he said: 'The hand upon the throne of the LORD: the LORD will have war with Amalek from generation to generation.'

The Lord said, "Write that down in the book; I'm always at war with Amalek." There is no redemption for Amalek. If Saul and his army would have kept this Word and obeyed God, it would have saved them from a lot of trouble.

God told Saul that He had war with the Amalekite and Saul was to kill every one of them. But he didn't do it. He saved King Agag and some of the best flocks. God had told him even to get rid of the flocks.

You don't know the demons that were in these people. If God didn't keep the children of Israel pure, the Messiah could not come. God was working toward bringing a Messiah and Satan was working to stop it.

So the devil brought forth the Amalekites. He was using them all. They were all devil-possessed.

So God said to kill them all. But Saul didn't do it. The prophet Samuel came to Saul and said, "What is this sound of bleating of the sheep that I hear?" Saul said, "… the people spared the best of the sheep and of the oxen to sacrifice to the LORD your God …" But that's not what God told him to do. He had let Agag live.

Samuel killed King Agag, but he didn't kill him before the king had offspring. The line of his offspring extended to the book of Esther. Haman was a descendant of Agag. Haman would not have had the opportunity to try to wipe out the Jews if Saul had obeyed God concerning the Amalekites, because Haman was an Amalekite.

It's very important to obey God!

SESSION 7 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot 7

MOUNT SINAI

SESSION 8 STARTS HERE

Moses was the human that God used to write down the first five books of the Bible. He also wrote eleven of the psalms.

David put together the book of Psalms. Many of the psalms were written through David, but there are psalms by Asaph and other people as well. Some rabbinic commentaries teach that eleven of the psalms were written by Moses. Psalm 91 is one of them.

Psalm 91:1 ArtScroll; 91:2-13 ASV (Adapted and Personalized)
1 Whoever sits in the refuge (secret place) of the Most High (Elyon)
shall abide in the shadow of Shaddai.
2 I say of Jehovah, He is my refuge and my fortress;
My God (Elyon), in whom I trust.
3 For He delivers me from the snare of the fowler,
And from the deadly pestilence.
4 He covers me with His pinions,
And under His wings I take refuge:
His truth is my shield and buckler.
5 I am not afraid for the terror by night,
Nor for the arrow that flieth by day;
6 For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
7 A thousand shall fall at my side,
And ten thousand at my right hand;
But it shall not come nigh me.
8 Only with my eyes shalt I behold,
And see the reward of the wicked.
9 For thou, O Jehovah, art my refuge!
I have made the Most High (Elyon) my habitation;
10 There shall no evil befall me,
Neither shall any plague come nigh my tent.
11 For He gives His angels charge over me,
To keep me in all my ways.
12 They bear me up in their hands,
Lest I dash my foot against a stone.
13 I shall tread upon the lion and adder:
The young lion and the serpent shall I trample under foot.

Therefore, my Heavenly Father says to me:
14 Because you have set your love upon Me, therefore will I deliver you:
I will set you on high, because you have known My Name.
15 You shall call upon Me, and I will answer you;
I will be with you in trouble:
I will deliver you, and honor you.
16 With long life will I satisfy you,
And show you My salvation.

In the first verse of Psalm 91, let's learn the word "shadow."

Psalm 91:1 ArtScroll

א יֹשֵׁב, בְּסֵתֶר עֶלְיוֹן; בְּצֵל שַׁדַּי, יִתְלוֹנָן.

1 Whoever sits in the refuge (secret place) of the Most High (Elyon) shall abide in the shadow of Shaddai.

> ***Betzel*** בְּצֵל *bet – tzadi – lamed* *be* – in the *tzel* – shadow "in the shadow"
>
> *El* is one of the names of God. *Tzel* means shadow. I love the wording that says, you will dwell "in the shadow of Shaddai." Of course, Shaddai has no shadow. He's all light. But it simply means that you are so close to God, like the shadow, that you can't be separated.

We're going to read about a man that God gifted to help Moses with all the beautiful art for the Tabernacle. His name is Bezalel [as it's spelled in the JPS 1917].

בְּצַלְאֵל *bet – tzadi – lamed – aleph – lamed* "in the shadow of God"

This man's name is "in the shadow of God." Bezalel. That means that he was so close to God that he got all the patterns and everything he needed to make each item just exactly the way God wanted it.

Everything in the Word of God means something. Words mean something. Dates mean something.

Psalm 90 is a Psalm of Moses. It says our lives will be seventy years long or, because we're strong, we can go on to eighty (Psalm 90:10). But it doesn't mean that man can only live seventy or eighty years.

Because they rebelled against Him, He said everybody twenty years old and older would not go into the Promised Land. So they all died in the wilderness.

That meant some of them might live to be seventy or eighty, depending on how old they were when they left Egypt. So it has nothing to do with how many years we can believe for, even though for a long time people have believed that God gave us seventy or eighty years. But it had to do with dying in the desert. None of those over twenty were permitted to go into the Promised Land because of their unbelief.

Before they traveled to the Promised Land, they had to take a three-day journey and meet with God on Mount Sinai.

Destiny Reached

Exodus 19:1–12 שְׁמוֹת JPS 1917

Ex. 19:1 In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

> This would have been the first day of the month of Sivan, which was in the third month of the Exodus (1. Nissan, 2. Iyar, 3. Sivan), corresponding to our June. So this is taking place in the summer months.

Ex. 19:2 And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.
Ex. 19:3 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:
Ex. 19:4 Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.
Ex. 19:5 Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;
Ex. 19:6 and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.'

> **Brim Note:** In a very poetic manner, Jehovah expresses His love for the children of Israel.
>
> The bird He is talking about here carries its young on its back. So He said, “I brought you out like that. I love you.”
>
> Then He speaks to them about being holy. Holiness has to do with separation. Israel is to live separate from other nations. All through the years, they have done that. The Lord didn't want them to be assimilated because He was working His plan of redemption through them. Eventually, He would bring forth the Messiah through them. So they had to be a holy and a separate nation.

Ex. 19:7 And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him.
Ex. 19:8 And all the people answered together, and said: 'All that the LORD hath spoken we will do.' And Moses reported the words of the people unto the LORD.
Ex. 19:9 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 may also believe thee for ever.' And Moses told the words of the people unto the LORD.
Ex. 19:10 And the LORD said unto Moses: 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments,

> Wash your clothes. People don't think God cares what you wear. They think He loves everybody, no matter what they wear. But He does care what they wear. He's very specific about clothes and clothing and how the priests dress and modest dress and clean dress. So as they were coming out, they had been in their slave clothes, and He told them to wash their garments. That was the first thing he said. It does matter.
>
> If you were going for a job interview, you would wear your best. And when you approach God, you should wear your best.

Ex. 19:11 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.
Ex. 19:12 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;

> Here is another case of the result of man falling from the glory. Man was crowned with the glory. He wore the glory as a crown. He wore the glory as clothes. He was not naked. But then he fell from the glory, and he could no longer tolerate the glory.
>
> The glory is God. It's the presence of God manifested.

The first step God took in the reentry of the glory was when he cleaned off that little space where Moses saw the burning bush. He told Moses to take his shoes off. Moses was the only man on earth who could have withstood that much glory. It had taken forty years of Moses being in the wilderness, tending sheep, for God to get him ready.

Now God was going to take the next step of the reentry of the glory. He cleaned off the top of a mountain and that mountain quaked and smoked because God's glory—God's presence—was on it. The whole earth had come under a curse. So the cursed Earth reacted.

Except for Moses, the people of Israel were not ready to come close to that mountain. They would die if they touched the mountain. It was not that God wanted to kill them; it was that God and His glory are powerful. As John G. Lake said, “The glory of God is as destructive of evil as it is creative of good.”

So evil and sin cannot come into God’s presence. The Israelites were in a place of sinfulness. God knew they would die if they came into that presence.

Exodus 19:16–21, 24 שְׁמוֹת JPS 1917

Ex. 19:16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn (שׁוֹפָר) exceeding loud; and all the people that were in the camp trembled.
Ex. 19:17 And Moses brought forth the people out of the camp to meet God and they stood at the nether part of the mount.

> God had been separated from His people a long time (from the creation of Adam until Moses). He wants their fellowship. He wanted to be able to meet with them, but he couldn't get close to them. So he tells them not to touch the mountain or even the border of it.

Ex. 19:18 Now mount Sinai was altogether on 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.

Ex. 19:19 And when the voice of the horn (שֹׁפָר) waxed louder and louder, Moses spoke, and God answered him by a voice.

> ***Shofar*** שֹׁפָר *shin – fay – resh* "horn"
>
> There is an indication in this passage that God was the one blowing—speaking through—the shofar.

Ex. 19:20 And the LORD came down upon mount Sinai, to the top of the mount; and the LORD called Moses to the top of the mount; and Moses went up.
Ex. 19:21 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 ...'

Ex. 19:24 And the LORD said unto him: 'Go, 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.'

Exodus 20—The Ten Commandments

The Scripture does not call them the Ten Commandments. It calls them the Ten Words or the Ten Statements of God.

Exodus 20:1–2 שְׁמוֹת JPS 1917

א וַיְדַבֵּר אֱלֹהִים, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר. {ס}	1 And God spoke all these words, saying: {S}
ב אָנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא-יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים, עַל-פָּנָי.	2 I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

פ *pe* "mouth"
עַל – פָּנָי before Me (in My presence)

In verse 2, it says *al panay*—before me; in my face; in my presence. The Hebrew word for "before" is leefnay (לְפָנַי). Part of this word is the same as *panay* (פָּנָי – face).

Panay	פָּנָי	pe – *nun* – *yud*	"face"
Leefnay	לְפָנַי	*lamed* – fay – *nun* – *yud*	"before"

God speaks of things that he doesn't want and things he does want in His presence—in His face. The ArtScroll Chumash literally translates it, "You shall not recognize the gods of others in My Presence."[71]

I am troubled by joint prayer meetings of different religions. Allah and our God are not the same God. I have a little trouble with them because of this commandment. "Don't even mention them in My presence."

Do you remember what happened to the fish god, Dagon? What happened when the Ark of the Presence came to the temple of Dagon in Philistine territory? It fell down.

So understanding the concept of "before Me," meaning "in My presence," takes us to a New Testament book: Ephesians. Ephesians is a book that is a plan for the Church.

All the Bible is for the Church, but not all the Bible is about the Church. The part of the Bible that's about the Church, or the Body of Christ, is the New Testament.

The book of Ephesians is all about God's plan for the Church. It's all about now and it's all about our future.

Remember, He chose the children of Israel. They are chosen out of all the nations. The Body of Christ, the Ekklesia, is also chosen. There was a nation, a complete nation, out of the other nations [which is Israel]. But we, the Body of Christ, are chosen out of every tongue, every nation, every tribe, and we make up a Body. But we are also chosen and we have a place.

Remember that He gave *hamakom*, earthly Jerusalem, to Israel. He has given the Church a place throughout eternity. We will be known as the Body of Christ throughout eternity.

> **Ephesians 1:3–4 KJV**
> **Eph. 1:3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
> **Eph. 1:4** According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him
>
> > ("In love" should go with the next verse.)

Our place throughout eternity is in the face of God: in the throne room, in His face, before Him.

Shelli Brim: In real estate school they teach you, "Location, location, location!"

[71] Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 409.

Dr. Billye Brim: Our location will be in the face of God: before Him. He is working in us to make us holy and blameless to stand in that place, because we are in the Anointed One.

Shelli Brim: During the Millennium the people who are on the earth from the sheep nations won't be before the face of God. They will still have to keep the feasts, observe certain other things and go up to Jerusalem. But not you and I. We will be right before the Father's face.

Dr. Billye Brim: See how important it is to know the three groups of people? Sometimes I want to teach on the Glorious Church. It's often really hard for me to explain Ephesians 1:4 to people. But that's why you attend 3BI. You receive a background here of what it means.

And then you can see that the Bible is progressive revelation. Without starting back at the foundation, it's hard to understand the progression.

And now the Ten Commandments.

Exodus 20:3 NASB1995 You shall have no other gods before Me.

Exodus 20:3–4 שְׁמוֹת JPS 1917

Ex. 20:3 Thou shalt not make unto thee a graven image, nor any manner of 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;
Ex. 20:4 thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God...'

The Ten Commandments (Summarized from the NASB1995)

1. You shall have no other gods before Me.
2. You shall make no idols.
3. You shall not take the name of the Lord your God in vain.
4. Keep the Sabbath day holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet.

Dennis Prager, The Rational Bible: Exodus

… Each of the Ten Commandments is in the singular.

The word "you" (or "your") in Hebrew has both a plural and a singular form ... the singular is used throughout the Ten Commandments to emphasize the words of the Ten Commandments are directed to each person individually.[72]

[72] Dennis Prager, *The Rational Bible—Exodus: God, Slavery and Freedom* (Washington, DC: Regnery Publishing, 2018), 223.

Once, Shelli and I were in Florida and we heard Dennis give a speech. He said he was raised in a Jewish family and was very cognizant of the Ten Commandments. One of them says, “Honor your father and mother.” It doesn't say “love them.” He said, “There was a time in my life when I was so rebellious. I don't know if I would have told you that I love my father (even though I really did), but I knew that the commandment said ‘honor.’ That meant I was to honor them as if they were God's representatives in my life.”

The King James and many other versions of the Bible mistranslate the sixth commandment. “You shall not kill,” is the way they put it. God told the Israelites to kill people quite often. Saul got in trouble because he didn't kill King Agag.

The Hebrew word in the Sixth Commandment is “murder.” There's quite a difference between killing to protect your family from enemies and premeditated murder. So it should be translated, “You shall not murder.”

All the false gods of the Canaanites were requiring appeasement. For example, “If you don't sacrifice your oldest son to me, you're not getting crops this year.”

They had never known a God who put forth the kinds of laws in which you honor God and you honor your fellow man. It also says in this “Book of the Law” (the Old Testament), “you shall love your neighbor as yourself” (Leviticus 19:18). This is a God who is revealing moral values.

The Ten Commandments are under the law. There are different ages and dispensations, and we are living in the dispensation of grace. We have a law that is called the “Law of Love.” If you walk in the Law of Love (God’s love), you will find that you keep every one of these commandments, starting with loving God with all your heart and all your soul. You will keep every one of them.

I still think they are a very good idea. I think that it's a very wonderful thing to have them posted near a courtroom. We know how much the devil has tried to get them taken down. He doesn't want people observing them.

Abortion is murder. It's premeditated murder. So if he's going to promote aborting babies, he certainly doesn't want a sign up on the wall that says, “Don't murder.”

So Moses is up on the mountain. It was shaking. There was smoke. The people got scared.

> **Exodus 20:14–15, 17–18, 20–22 שְׁמוֹת JPS 1917**
> **Ex. 20:14** And all the people perceived the thunderings, and the lightnings, and the voice of the horn (שֹׁפָר) and the mountain smoking; and when the people saw it, they trembled, and stood afar off.
> **Ex. 20:15** And they said unto Moses: 'Speak thou with us, and we will hear; but let not God speak with us, lest we die...
>
> **Ex. 20:17** And the people stood afar off; but Moses drew near unto the thick darkness where God was.

Ex. 20:18 And the LORD said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven.

Ex. 20:20 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 every place where I cause My name to be mentioned I will come unto thee and bless thee.
Ex. 20:21 And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it.
Ex. 20:22 Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon.

> Everything in the Bible about dress includes the concept of modesty. The altar had a ramp to reach the top instead of a staircase. If they walked up a ramp, nobody could stand under it and see something immodest.



J.R. "Papa" Goodwin was one of Brother Kenneth Hagin's best friends. He and his wife, Carmen "Mama" Goodwin, pastored a church. They operated in the Holy Ghost, in tongues and interpretation, like nobody else. Brother Hagin said that the gifts of the Spirit operated better in their church than in any other place he had been because they knew how to how to govern and how to keep order.

When I first went to work for Brother Hagin (as employee number twelve), they came. They would come once a month and do an employee's meeting. Every time he came, Papa would stop by my desk. He would say, "Today, I'm going to teach you on such and such." And he would teach me on a little subject.

Once he said, "You're going to learn the most from the people who you don't agree with." One day, he came to my desk and said, "Today I'm going to teach you about nakedness." He said, "I won't see it, but before the Lord comes, Satan is going to try to make everyone go naked: without any clothing."

Some of the things in the Old Testament that are not written directly to us still reveal the character of God. It is in His character to require people to dress modestly.

One day, when Papa had already gone to Heaven, I asked Mama Goodwin, "Do you know that Papa used to come by my desk every month and say, 'I'm going to teach you today on such and such?'" She said, "You know why he did that?" I said I didn't. She said, "Because the Lord told him there are two girls that I'm going to do something with, and I want you to put something in them. One of them is Billye Brim and one of them is Marilyn Hickey."

I asked Marilyn one time if Papa Goodwin had also taught her. She said he had.

He never even opened with an explanation like, “God's going to use you, and I'm supposed to put something in you.” But God caused what Papa Goodwin taught me to stick in me.

Chapters 21–23—The Civil Law

Chapter 24

Chapter 24 shifts from the civil laws back to Mt. Sinai.

Exodus 24:1–8 שְׁמוֹת JPS 1917 (emphasis added)

Ex. 24:1 And unto Moses He said: 'Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off;
Ex. 24:2 and Moses alone shall come near unto the LORD; but they shall not come near; neither shall the people go up with him.
Ex. 24:3 And Moses came and told the people all the words of the LORD, and all the ordinances; and all the people answered with one voice, and said: 'All the words which the LORD hath spoken will we do.
Ex. 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.
Ex. 24:5 And he sent the young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.
Ex. 24:6 And Moses took half of the blood, and put it in basins; and half of the blood he dashed against the altar.
Ex. 24:7 And he took **the book of the covenant**, and read in the hearing of the people; and they said: 'All that the LORD hath spoken will we do, and obey.'

> סֵפֶר הַבְּרִית
>
Sefer	סֵפֶר	*samech – fay – resh*	“book”
(Ha)Brit	הַבְּרִית	*bet – resh – yud – tav*	“(the) covenant”

> *Sefer* (Book) *HaBrit* (The Covenant)—the Book of the Covenant: what Moses had written to this point

Ex. 24:8 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 in agreement with all these words.'

> דַּם – הַבְּרִית
>
Dam	דַּם	*dalet – mem*	“blood”
(Ha)Brit	הַבְּרִית	*bet – resh – yud – tav*	“(the) covenant”

> *Dam* (Blood) *HaBrit* (The Covenant) – Blood of the Covenant

What did Jesus say when He celebrated the Last Supper? “This is the Blood of the New Covenant.” He signed it.

We have a Book and we have the Blood.

These were types of what was to come later. Moses wrote it all down. Then he read it to the people. Then the people said, “We'll do it.”

The Lord was creating the Book of the Covenant, and it was signed with “*Dam Habrit*,” “the Blood of the Covenant.”

Jesus said, “This is the New Covenant in My Blood.” Covenants must have words and covenants must have blood. In fact, it must be the blood of something that died. So for them, it was little lambs, oxen or bulls. But for us, it's the Blood “of the Lamb slain” before “the foundation of the world” (Revelation 13:8).

SESSION 8 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot

RE-ENTRY OF THE GLORY

SESSION 9 STARTS HERE

Exodus 24:9–18 שְׁמוֹת JPS 1917

Ex. 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;
Ex. 24:10 and they saw the God of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.
Ex. 24:11 And upon the nobles of the children of Israel He laid not His hand; and they beheld God, and did eat and drink.
Ex. 24:12 And the LORD said unto Moses: 'Come up to Me into the mount and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.'
Ex. 24:13 And Moses rose up, and Joshua his minister; and Moses went up into the mount of God.
Ex. 24:14 And unto the elders he said: 'Tarry ye here for us, until we come back unto you; and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them.'
Ex. 24:15 And Moses went up into the mount, and the cloud covered the mount.
Ex. 24:16 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.
Ex. 24:17 And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.
Ex. 24:18 And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

> Moses was there in the presence of God. He was shown many things and one of them was the pattern of the Tabernacle. Another thing he was shown was heavenly Jerusalem. He actually went to heaven with God. He went into the presence of God.

My friend, Brother Rick Renner, is an international minister and pastor of a large and growing church in Moscow, Russia. He told me about when he visited all the cities in Greece and Turkey that had churches in early New Testament times. He said, “I saw so many [pagan] temples, and they are built and laid out like God's [Holy] Temple.”

Immediately, I thought, "Of course! Satan has been in Heaven. He has seen the heavenly Temple." It was in Heaven that Moses saw the Tabernacle. He saw the pattern there.

I was once in an old synagogue in Jerusalem, one of the four oldest that are still standing. I went in and there was a very old rabbi from New York, with a long, white beard. I had gone in to see a painting located over the Ark where they keep the Torah scrolls.

The Torah scrolls are kept in a cabinet or chamber called an Ark. The Hebrew name for Ark is *Aron* (אֲרוֹן).



The Rabbi Yokhanan ben Zakai Synagogue, one of the "Four Synagogues" in the Old City of Jerusalem. Below: The sanctuary with a double Ark (Aron) for Torah scrolls. The painting is above it. Above, right: A close-up of the painting.



I said to the rabbi, "I came in here because you have a painting on the wall of heavenly Jerusalem and earthly Jerusalem below it. How do you know about that?"

He said, "Moses told us. He went up there and saw Heavenly Jerusalem."

There is an oral law, the oral tradition, that Moses passed to Joshua and Joshua passed to the next and to the next and to the next. It was never written down until the days of the diaspora. They wrote it down because they thought they would forget it and lose it.

So Moses went to Heavenly Jerusalem and the Shechinah remained on the mountain top while he was there.

Re-Entry of the Glory

I wrote the book, *The Blood and the Glory* after I had received a great revelation, taught to me by God. I received a vision about the glory of God.

glory	כָּבוֹד	*kavod*	*chet – vet – holem – dalet*

The word for "glory," *kavod*, comes from the root *keved,* which means heavy. So *kavod* means "heavy with everything good: splendor, copiousness."

The Lord had told Brother Hagin, "It would behoove[73] you to look up every Scripture on the word 'glory.'" So he did that, and sometimes the literal manifestation of the glory would roll into his meetings. So I thought, "If it would behoove him, it would also behoove me [to look at those Scriptures]." At the same time, I was teaching a Sunday school class at the Friends (Quaker) Church in Collinsville, Oklahoma. We began with the book of Genesis.

We were reading E.W. Kenyon's book, *The Bible in the Light of Our Redemption.* The whole book is about redemption. It started in Genesis 1, so I began with Genesis 1. And God started to show me things about the glory of God.

In the Beginning

Genesis 1:26–28 בְּרֵאשִׁית JPS 1917

Gen. 1:26 And God said: 'Let us make man (אָדָם) in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'
Gen. 1:27 And God created man in His own image, in the image of God created He him; male and female created He them.
Gen. 1:28 And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

Crowned With Glory

Psalm 8:4–7 תְּהִלִּים JPS 1917

Ps. 8:4 When I behold Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established;
Ps. 8:5 What is man, that Thou art mindful of him? and the son of man, that Thou thinkest of him?
Ps. 8:6 Yet Thou hast made him but little lower than the angels, and hast crowned him with glory and honour.
Ps. 8:7 Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet:

Hebrews tells us that this is an angel who was watching creation go from *tohu vabohu* to what he describes here. He sees that God is recreating it, bringing it all back. God will restore every single thing that He ever created, and He will bring it into a state of gloriousness. But it goes by steps. So God created man: a creature of

[73] "Behoove" is a word that isn't currently used much and it means "to be to your advantage."

blood. That way, one of these creatures of blood could one day be a Savior who could come and pour out His blood. Life is in the blood.

What astonished this angel is that God put a crown on the man. He didn't ask one of the archangels to do it. God Himself crowned Adam. There was a moment of crowning. You can be assured it was much more glorious than the crowning of Queen Elizabeth in England. God crowned the man with himself: with the glory of God. The glory of God is the presence of God manifested.

Every time the glory is spoken about in the Old Testament, it says they saw it. It was manifested so man could see it.

The man wore glory as his crown and his clothing. He was not naked. The God of glory would come down every day to that garden. They could walk and talk together because they were able to have that kind of fellowship when he was wearing the glory.

Fall from the Glory

One Sunday morning, while getting ready to go to church to teach on Genesis 1, I had a vision. I heard the voice of God over my right shoulder saying, "Do you know Romans 3:23?" I was so glad it was one of the verses I knew. I knew it because I was raised Baptist. We led people to Jesus on the "Roman Road."[74] That verse was one of the first steps. "For all have sinned, and come short of the glory of God" (Romans 3:23 KJV).

I saw the man fall from the highest heights to the lowest depths. It separated the man from God. And I saw Satan down below with the man cringing behind him.

Nakedness—Separation from God: Result of the Fall

God had said, "I'm going to give man dominion over all the works of my hands." Man is going to rule this thing. But Satan knew sin couldn't abide in God's presence. He thought he had fixed it. He thought there was a chasm between God and man forever, and God's Word couldn't come true.

Satan, down in the depths, said, "What are you going to do now? What are you going to do now? What are you going to do now?" I saw that God didn't answer him. I saw that God had something like a box—a compartment—in himself. It had a door on it, with a sign that said, "Top Secret." He had a plan to redeem the man.

That's when I saw Terry. God said, "What if you could not hug your son? Because if you hugged him, you would destroy him. You would burn him up. I want you to look at the fall through my eyes."

[74] The Roman Road to salvation is a concise way of explaining the Good News of salvation, using five verses from the book of Romans.

I said, "I'll be glad to, if you'll show me." He said, "Any natural man would grab a fallen son and clasp him to his bosom. But had I done that, he would have been destroyed. He would have been gone forever. Mankind would have been gone forever, and Satan would have won. That was my position."

He said, "I'm all for My people. I made them to have communion." Revelation 4:11 says that we were created for His pleasure. And now He can't have any pleasure in man.

So He went to the Garden [of Eden].

> **Genesis 3:9–10 בְּרֵאשִׁית JPS 1917**
> **Gen. 3:9** And the LORD God called unto the man, and said unto him: 'Where art thou?'
> **Gen. 3:10** And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'
>
> > Adam had not been naked. He had worn the glory as his clothing.

The Prophecy

The Earth is in a state of curse. Mankind has fallen under the curse. All of creation around us is under the curse. But God has prophesied and it is going to happen as surely as Jesus came the first time.

> **Psalm 72:19 KJV** And blessed *be* his glorious name for ever: and let **the** whole **earth** be **filled *with*** his **glory**; Amen, and Amen.
>
> > God is saying, "The curse is everywhere, Earth, but one of these days, you're going to be restored and you're going to be filled with the glory of the Lord (the presence of the Lord), on every little inch."
>
> **Habakkuk 2:14 KJV** For **the earth** shall be **filled with the** knowledge of **the glory** of **the** LORD, as **the** waters cover **the** sea.
>
> (All emphasis is added in the above Scriptures.)

The plan of redemption is to buy back, to bring back, to put back into the right condition. God came down first on that little spot where Moses saw the burning bush. Then, He came back in a greater degree to the top of Mount Sinai. It was the reentry of the glory.

People were not able to handle the glory. They couldn't wear that glory and be crowned with it like Adam was. It would cause them to dissolve and disintegrate. They would melt like the wicked witch on the Wizard of Oz.

God was as close to the man as He could get. He loved them. He told them, "'I bore you on eagles' wings, and brought you unto Myself" (Exodus 19:4). You're my treasure. I love you, but I can't get close to you."

God Uses Israel for the Reentry of the Glory

In this passage, Paul is talking about his flesh and blood brethren, who are Israelites.

Romans 9:4–5 KJV
Rom. 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;
Rom. 9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

> ***"… to whom pertaineth … the glory…"***
>
> God used Israel for the reentry of the glory. As we go through the prophets, we will study how the glory returned and how Satan fought it. He doesn't want the glory of God filling the earth. He hates these promises.

The first place we see the reentry of the glory is in Exodus 3.

Exodus 3:5 KJV And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

> God had separated that spot of ground from all other ground on the earth, and He made it holy.

Mount Sinai

Exodus 24:15–16 שְׁמוֹת JPS 1917
Ex. 24:15 And Moses went up into the mount, and the cloud covered the mount.
Ex. 24:16 And the glory of the LORD (כְּבוֹד־יְהוָה) 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.

Exodus 25

It has always amazed me that after God had been separated from His people, He was so glad to get back to them. And the first practical thing He told them to do was to take up an offering.

God could have given all preachers a gold mine in their backyard. But He didn't do that because He wants people to have a part in what He is doing by giving.

Exodus 25:1–2, 8–9 KJV
Ex. 25:1 And the LORD spake unto Moses, saying,
Ex. 25:2 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.

Ex. 25:8 And let them make me a sanctuary; that I may dwell amongst them.
Ex. 25:9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

> **Ex. 25:10** 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.

He would eventually put His presence in the Ark. So He made an elaborate way to carry it. It had a ring at each corner. They were to make two long poles, which would slip through two rings each. Then He named a certain tribe of Israelites that would be anointed to carry the Ark. That would be the only way in which Israel was permitted to carry it.

It had to be done in a specific way because inside the Ark is the Shechinah glory. It was more dangerous than carrying a bottle of pure liquid nitroglycerin. It was more dangerous than an atomic bomb. It was much more powerful. So they had to handle it like He told them to handle it.

Later on, when Israel sinned, the Philistines captured the Ark. But they experienced death and destruction as a result of mishandling God's presence, so they wanted to get rid of it. David wanted to bring it back to Jerusalem. David wanted the Holy Ghost, and he wanted that power.

David's heart was so right before God. Acts 13:22 said, David was "a man after my heart." But he was modern, and he "knew" a better way to do it. Rather than directing the men to carry the Ark with staves [poles], he decided to put it on a cart: a modern-day vehicle. So they put the Ark on the cart. It was pulled by oxen. The oxen stumbled, and Uzzah reached out his hand to steady it. He was thinking, "We can't let that fall." He died on the spot. Was God just mad at him? No—I'm sure he went straight to Abraham's bosom.

He didn't handle the glory correctly. He was not prepared for it. God had an intricate way of making the Ark transportable. It had to be done by certain people in a certain way. David said, "Are we not ever going to be able to get the Ark back?" So finally, he knew he needed to go back to the way God had told them to do it. He eventually got the Ark transported to the Tabernacle.

Brother Kenneth Hagin, in his book *Plans, Purposes and Pursuits*, spoke of a vision in which the Lord told him, "You have to do things My way if you want the glory."

> **Exodus 25:10–11, 18–22 KJV**
> **Ex. 25:10** 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.
> **Ex. 25:11** 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.
>
> **Ex. 25:18** And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.
> **Ex. 25:19** 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 cherubims on the two ends thereof.

Ex. 25:20 And the cherubims 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 cherubims be.
Ex. 25:21 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.



> The testimony is the two tablets with the Ten Commandments written on them. They were put inside the Ark.
>
> The *Mishkan* is the Hebrew word for the Tabernacle.
>
> (Dr. Billye showed the book: *The Mishkan—The Tabernacle: Its Structure, Its Sacred Vessels, and the Kohen's Garment* by Rabbi Avrohom Biderman.)
>
> Compact size available at:
>
> https://www.artscroll.com/Books/9781422614631.html?srsltid=AfmBOopBuKAM9c87Xm3R9RnaOa7ZaPHqt2gGEZJ9bWwYpvxYMg4OfQE0

Ex. 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the Testimony, of all *things* which I will give thee in commandment unto the children of Israel.

> **Brim Note:** The Glory, the Shechinah, dwelt there between the cherubim on the Ark above the Mercy Seat. We see this in Ezekiel 9:3.

Ezekiel 9:3 KJV And the glory of the God of Israel was gone up from the cherub, whereupon he was …

Chapter 26

The *Mishkan* is the Tabernacle. In this chapter, God gives very specific details about how he wants it to be built. He speaks of the veil that separated the Holy of Holies from the Holy Place. He told them about the vessels for the service of the Tabernacle.

Chapter 28

In this chapter, God established the Aaronic priesthood. Aaron and Moses were from the family of Levi. The priesthood came from Aaron's family. The priests are called the *Cohens. (Cohen*—singular; *Cohanim*—plural. It can also be written Kohen.*)*

The Cohens are the priests that go before God. And the High Priest is the C*ohen haGadol*. (*Gadol* means "big"; *katan* means "little.")

Exodus 28:1–4, 15–17 KJV

Ex. 28:1 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.

> The priest is to minister unto God and unto the people. He is to minister for people in the presence of God. He is to intercede for people.
>
> We in the New Covenant are a kingdom of priests, a royal priesthood, every single one of us. We are to minister to God and we are to lift up and intercede for people to the Lord.

Ex. 28:2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

Ex. 28:3 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.

Ex. 28:4 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 …

Ex. 28:15 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.

> It's called "the breastplate of judgment" (*choshen mishpat* – חֹשֶׁן מִשְׁפָּט).
>
> Judgment is not all bad. God's judgments are God's decisions: God's statements. "This is good; that is not good." They used the breastplate to give direction when they had to settle something serious.
>
> The breastplate was to have twelve stones on it, a stone for each tribe. The stones are different colors. The color of each tribe's stone is used for that tribe's flag.



Ex. 28:16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

Ex. 28:17 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.

> The name of the tribe is on each stone. (As the oldest, Reuben had his name upon the stone at the top right of the breastplate. [Hebrew is written right to left.])

The name of Abraham and a few others were added so that all the letters of the Aleph Bet were included on the breastplate.

The breastplate was one piece of material, folded into two. The name of God was written on a piece of parchment, which they put between the folds of the breastplate. This was called the Urim and Tumim.

When they had a question for God, the borders of the tribal land allotments, for instance, the High Priest would face the Ark of the Covenant: the Shechinah. The King or some other leader of Israel would stand behind the High Priest and ask the question. The letters would spell out the answer. That's how they got such accurate answers.

They don't know exactly how all of this happened, but in response to the leader's question, the letters of the *choshen* [breastplate] would spell out the answer. Some believe that the letters would protrude or even light up, and others believe that maybe they formed themselves into words.

One source for further information:

https://www.chabad.org/library/article_cdo/aid/3960528/jewish/The-High-Priests-Breastplate-Choshen.htm

Exodus 28:29–30, 33–34 KJV
Ex. 28:29 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.
Ex. 28:30 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 …

Ex. 28:33 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:
Ex. 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

When we go to Israel, we go to the archeological digs at the City of David. One of the things they found was a little golden bell that would have been on the bottom of the High Priest's robe.



Shelli Brim: One of my professors at Rhema Bible Training College was a retired pastor, Brother Sprague. He taught (with his whole being) on types and shadows of the Old and New Testaments. One day he taught about the pomegranates and the bells around the hem of the High Priest's garment. He said they were a type and a shadow

of you and me as members of the Body of Christ. We were made kings and priests unto God (Revelation 1:6).

Around the hem of our garment are the bells of the Gifts of the Spirit, and the pomegranates represent the Fruit of the Spirit. He said, "You can have all the Gifts of the Spirit, but if you don't have the pomegranate of love, you are a clanging cymbal. It was the fruit in between the gifts, the bells, that kept the sound pure and beautiful."

He said Paul, by the Holy Spirit, wrote a letter concerning these things. In chapter 12, verse1 of 1 Corinthians, Paul wrote, "Now, concerning things pertaining to and of the Holy Ghost …" (paraphrase from the original Greek). That would represent the bells. Then, in the 13th chapter, he talks about the Fruit of the Spirit: the pomegranate—the type. He describes what love is. Then, in chapter 14, he goes back to the bells, the Gifts of the Spirit.

Chapter 29

There was going to be a very special day when Moses would anoint Aaron and his sons for the priesthood. But while Moses was up in heavenly Jerusalem with God, hearing about the day when Aaron would be dedicated, Aaron and the Israelites were down below making a golden calf.

Exodus 29:1, 4 KJV
Ex. 29:1 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,

Ex. 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

> The picture here is of the mikvah [a Jewish ritual bath in which one immerses to become ritually pure]. Before they served the Lord, and at different times in their lives, they had to go immerse in the mikvah. In the mikvah, you had to be completely submerged, even to the top of your head. So that's where we get immersion.

Exodus 29:6–7 KJV
Ex. 29:6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
Ex. 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

> Why is he getting anointed? So that he can go into the presence of the Lord.

Psalm 133:1–2 KJV
Ps. 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!
Ps. 133:2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

Chapter 30—The Altar of Incense

Exodus 30:1 KJV And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

> It was at this Altar of Incense that the father of John the Baptist, Zechariah, was first told about having a son.

To be the priest who got to officiate at the incense offering, they had to draw by lot. This privilege only came to each priest once in a lifetime. Out of the thousands of priests at the Temple, Zechariah's turn came that very day.

Zechariah went before the Altar of Incense. He didn't come back out for a long time because he had seen an angel. Zechariah and Elizabeth were very old, but he went to the altar of incense. It was the hour of prayer. The people were outside making their prayers, and the smoke of the incense on the altar was going up. It was a type and a shadow of our prayers going up to God as a wonderful aroma. [And Zechariah and Elizabeth received John—the answer to their prayers.]

Chapter 31—Bezaleel and Sabbath

Exodus 31:1–4, 13–18 KJV
Ex. 31:1 And the LORD spake unto Moses, saying,
Ex. 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
Ex. 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
Ex. 31:4 To devise cunning works …

Ex. 31:13 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.
Ex. 31:14 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.
Ex. 31:15 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.
Ex. 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
Ex. 31:17 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.
Ex. 31:18 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.

> The finger of God wrote the Ten Commandments on that stone.

When Moses reached the bottom of the mountain, the scene wasn't good.

Chapter 32—The Golden Calf

Exodus 32:1, 7–13, 15–23, 25–26 KJV
Ex.32:1 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 …

Ex. 32:7 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:
Ex. 32:8 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.
Ex. 32:9 And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:
Ex. 32:10 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.

Moses Intercedes

Ex. 32:11 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?

> Moses said, "Now Father, these are your people. Remember your reputation, Lord!"

Ex. 32:12 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.
Ex. 32:13 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.

> Moses, even though he had interceded, was not altogether happy.

Ex. 32:15 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.
Ex. 32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.
Ex. 32:17 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.
Ex. 32:18 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.

Ex. 32:19 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.
Ex. 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.
Ex. 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
Ex. 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.
Ex. 32:23 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.

> Aaron admitted what he did. Then Moses saw that the people were naked.

Ex. 32:25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

Who is on the Lord's side?

Ex. 32:26 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.

> I think this is one of the most marvelous Scriptures in the Bible.
>
> He drew a line in the sand. I once preached this to the youth at C4C [Champions 4 Christ] camp. You are either on the Lord's side or you're not. Who is on the Lord's side? Come over here.

Abraham Lincoln

> One of the stories I absolutely love about Abraham Lincoln happened during the Civil War. He was a man who loved God and who knew the Bible. It is unclear who said it, but someone declared that they knew the Lord was on their side. And Abraham Lincoln said, "Sir, my concern is not whether God is on our side. My greatest concern is to be on God's side, for God is always right."

Exodus 32:29–32 KJV
Ex. 32:29 For Moses had said, Consecrate yourselves today to the LORD …
Ex. 32:30 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.
Ex. 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
Ex. 32:32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

> There are several books. One of them is the Book of Life. Every person who comes into this world gets his name in the Book of Life. You never read in the Old Testament about any name being written down in a book, but you read about people getting blotted out. When a name is blotted out, it's blotted out of the Book of Life.
>
> Later, with Jesus, came a book called the Lamb's Book of Life, which also has names in it.
>
> Moses was talking about the Book of Life, the book that begins with the name of every person written in it. Moses said, "If you're not going to forgive them, blot me out."

Exodus 32:33–35 KJV
Ex. 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.
Ex. 32:34 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.
Ex. 32:35 And the LORD plagued the people, because they made the calf, which Aaron made.

> I'm sure some of them got blotted out that day.

SESSION 9 ENDS HERE

LESSON 8 CONTINUES IN SESSION 10

RETURN TO TABLE OF CONTENTS

SESSION 10 STARTS HERE

Chapter 33—Moses Insists on God Presence

Moses was having a conversation with God. The terrible incident of the golden calf had just occurred and Moses interceded for the people. He said, "God, if you're not going to forgive them, then blot me out of your book." God responded:

> **Exodus 33:2–4, 7–16 KJV**
> **Ex. 33:2** And I will send an angel before thee …
> **Ex. 33:3** 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.



"Because if I go up among you and manifest My presence while you're acting in this way, then My glory will break forth to judge the sin" (Dr. Billye Brim paraphrase).

His glory judges sin. It reminds me of those bug lights out by your swimming pool. If a bug touches it, that's the end of the bug.

It's not that He doesn't love us. He just had to prepare a way for us to be bearers of the glory. He did that through our Lord Jesus Christ. But now this is a progressive process. They were not there yet.

> **Ex. 33:4** And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.
>
> **Ex. 33:7** 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.
> **Ex. 33:8** 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 …
> **Ex. 33:9** 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.
> **Ex. 33:10** 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.
> **Ex. 33:11** And the LORD spake unto Moses face to face, as a man speaketh unto his friend. …
> **Ex. 33:12** 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.
> **Ex. 33:13** Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

> Moses is contending for the presence of God to go with them. He doesn't want just an angel to go. He wants God. So finally, God does relent.

Ex. 33:14 And he said, My presence shall go with thee, and I will give thee rest.
Ex. 33:15 And he said unto him, If thy presence go not with me, carry us not up hence.

> "If your manifest presence doesn't go with me, then let's call the whole thing off" (Dr. Billye Brim paraphrase).

Ex. 33:16 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.

> How can they tell there's a difference between us and some other social good-deed-doer group? The difference has to be the presence of God that is manifest so that you can tell it's there.

Show Me Your Glory

The Lord agreed to go with them, but Moses he wouldn't stop with that request.

Exodus 33:18–23 KJV
Ex. 33:18 And he said, I beseech thee, shew me thy glory.
Ex. 33:19 And he said, I will make all my goodness pass before thee …

He is total goodness and His goodness is limited only by his people's capacity to receive it. He gives all goodness. So He said, "I'm going to let my goodness pass before you." Moses asked to see His glory. But remember, the glory is heavy with everything good.

Ex. 33:19 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 shew mercy on whom I will shew mercy.
Ex. 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.
Ex. 33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:
Ex. 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:
Ex. 33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

> He showed Moses His glory in a very high degree. Even Moses wasn't ready for that much glory, and God had to put him in the cleft of the rock.

Chapter 34—The Glory of God on the Face of Moses

Exodus 34:5–7, 10, 14 KJV
Ex. 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

Ex. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
Ex. 34:7 Keeping mercy for thousands …

> He is also a righteous God and a just God.

Ex. 34:10 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 …

Ex. 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

> Moses went up the mountain more than one time.

Exodus 34:27–30, 33–35 KJV
Ex. 34:27 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.
Ex. 34:28 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.
Ex. 34:29 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.
Ex. 34:30 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.

Ex. 34:33 And till Moses had done speaking with them, he put a vail on his face.
Ex. 34:34 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.
Ex. 34:35 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.

> Brother Hagin prophesied that when the glory of the Lord comes to the Earth and on the Church that our faces are going to shine with the presence of the glory of God upon us.

Chapter 35—Back to the Offering

Exodus 35:5 KJV 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 …

My friend Elizabeth Pruitt graduated from Rhema Bible Training College, and she started a church in the poorest county in all of Oklahoma. An old Methodist church came up for sale for $11,000 and she wanted to buy it. She said the Lord showed her that people have telethons to raise money. He told her to have a “church-a-thon.”

She had Brother Kenneth Hagin and Brother Norvel Hayes to come and preach for one service each. She had several other people and I was also going to preach for one night.

Brother Hagin was supposed to have the Sunday afternoon service, and people had come from everywhere to hear him. Elizabeth had advertised it as an opportunity to get to meet people because it was a small meeting in a little church in a small town.

Brother Hagin phoned and said there was a storm in the south, and he couldn't get home to do the Sunday afternoon service. He phoned on Saturday, so Elizabeth told me, "You're going to have to do the Sunday afternoon service." The Sunday service was a big one.

I hadn't preached very much at that time, but I knew about this offering in Exodus. I knew that it says that people gave so much that Moses had to restrain them from giving. So I thought I would preach on that. I read these chapters before I went to bed.

I started in Chapter 35 in Exodus.

> **Exodus 35:5, 10–11, 20–22, 25–26, 29–31, 33–35 KJV**
> **Ex. 35:5** 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 …
>
> **Ex. 35:10** And every **wise hearted** among you shall come, and make all that the LORD hath commanded;
> **Ex. 35:11** The tabernacle …
>
> **Ex. 35:20** And all the congregation of the children of Israel departed from the presence of Moses.
> **Ex. 35:21** 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 …
> **Ex. 35:22** 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 an offering of gold unto the LORD.
>
> **Ex. 35:25** And all the women that were **wise hearted** did spin with their hands …
> **Ex. 35:26** And all the women whose **heart** stirred them up …
>
> **Ex. 35:29** The children of Israel brought a willing offering unto the LORD, every man and woman, whose **heart** made them willing … which the LORD had commanded to be made by the hand of Moses.
> **Ex. 35:30** And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel …
> **Ex. 35:31** And he hath filled him with the spirit of God, in wisdom …
>
> **Ex. 35:33** And in the cutting of stones …
> **Ex. 35:34** And he hath put in his **heart** that he may teach …
> **Ex. 35:35** Them hath he filled with **wisdom of heart**, to work all manner of work …

Chapter 36—A Supernatural Offering

> **Exodus 36:1–3, 5–8 KJV**
> **Ex. 36:1** Then wrought Bezaleel and Aholiab, and every **wise hearted** man …
> **Ex. 36:2** 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:
> **Ex. 36:3** And they received of Moses all the offering …
> **Ex. 36:4** And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;
> **Ex. 36:5** 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.
> **Ex. 36:6** 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.
> **Ex. 36:7** For the stuff they had was sufficient for all the work to make it, and too much.
> **Ex. 36:8** And every **wise hearted** man among them that wrought the work …
>
> (All emphasis is added in the above Scriptures.)

So I went to bed that night at Elizabeth's house, and I thought, "Isn't that funny? It's about an offering. And the Lord has mentioned much more about hearts than the offering."

As I laid my head down on the bed, I heard myself preach the sermon. It was named "The Heart Message." I preached the whole message.

The Lord gave me 1 Samuel 16:7 as one of the Scriptures. Samuel had gone down to Jesse's house. The Lord had told him one of Jesse's sons would be the king. Samuel saw the oldest one, Eliab. He was tall and handsome and the prophet said, "… Surely the Lord's anointed is before him" (1 Samuel 16:6).

And the Lord said, "Nope." Here is the character of God. We see much about the character of God in the Old Testament, especially "the Lord sees not as man sees; for man looks on the outward appearance, but **the Lord looks on the heart**" (1 Samuel 16:7; emphasis added).

Then, in 2 Chronicles, King Asa got in trouble with God because he had made an alliance with the king of Aram and God didn't like it. The Lord spoke to King Asa through a prophet.

> **2 Chronicles 16:9 KJV** For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose **heart** is perfect toward him (emphasis added). …

> That's part of the character of God. He's looking into hearts.

That night in the dream, the Lord said to me, "Do you know what I'm looking for in those hearts? Faith. Faith working by love. If I can find a heart where faith is working by love, I can do anything."

In my dream, I called Elizabeth up to the stage. She wore a dress with a white bodice and a long navy skirt from her waist down to the floor. (She had not intended to wear that dress, but every other dress she pulled out of the closet that morning had a spot on it. So she wore that one.)

I called Elizabeth up to the stage. I said, How many of you can see Elizabeth? (In this case, Shelli.) You can't see Elizabeth (Shelli). Her husband has never seen her. Her children have never seen her. She is a spirit, made in the image of God. She has a soul, and she lives in her body—her house. She is looking out these windows [Dr. Billye pointed to her eyes]. (The New Testament talks about death as only changing houses—changing tabernacles.)

At that time, Elizabeth was a flaming redhead. I said, "This house has a red roof."

God is much more interested in our hearts. He said, "I am not dependent on the condition of a house. I don't care if they live in a ninety-year-old house or in a four-year-old house. I'm not limited by the color of the house. I'm not limited by the shape of the house. It could be a fat house, a skinny house, or whatever kind of house. Only one thing matters: the heart. And if there's faith in that heart."

So God wanted the Israelites to look at and move out of their hearts.

Chapter 40—God Gives Them a Task

God wrote more chapters on the Tabernacle than any other thing in the whole Bible. As important as the subjects of prayer or faith are, He didn't have chapter after chapter on prayer or faith. But He has chapter after chapter after chapter on the Tabernacle. So he told Moses that he had to do it by pattern. He showed Moses the pattern in Heaven [during his forty days up there].

> **Exodus 40:33–35 KJV**
> **Ex. 40:33** ... So Moses finished the work.
> **Ex. 40:34** Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.
> **Ex. 40:35** 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.

Brother Hagin told about the time when he was a boy and he was sick and bedridden. He had died before and gone to hell. Then he had gotten saved but he was still sick. He felt like he was dying again and he sent his little brother go get their mother. The glory of the Lord had filled his bedroom and when his mother came, she couldn't get into the room.

His grandmother came behind his mother. She was a much more determined creature. She backed up across the hall and ran to the door. She couldn't get in either; she bounced off at the door entrance. She backed up all the way across the room and ran from there and still bounced off the door, because the presence of the Lord—the glory of the Lord—had filled the room.

Exodus 40 tells of the reentry of the glory, and it reentered through the Tabernacle. The glory marched with them in the wilderness and settled over the Tent of

Meeting, where God met together with them. Later on, the Shechinah glory would be housed in the Temple.

In the New Covenant, when a person is born again, Jesus becomes "Christ in you, the hope of glory" (Colossians 1:27). Then you become a temple of the Holy Ghost: a living, moving, walking, talking carrier of the glory of God.

Kadesh Barnea

The Israelites got right to the border of the Promised Land at a place called Kadesh Barnea. Moses sent a man from every tribe to scout out the land. Then, the scouts came back.

Numbers 13:17, 20–23, 25–33 KJV
Num. 13:17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

Num. 13:20 … Now the time was the time of the firstripe grapes.
Num. 13:21 So they went up, and searched the land from the wilderness of Zin unto Rehob …
Num. 13:22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. …
Num. 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

Num. 13:25 And they returned from searching of the land after forty days.
Num. 13:26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
Num. 13:27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.
Num. 13:28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.
Num. 13:29 The Amalekites dwell in the land of the south …
Num. 13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.
Num. 13:31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.
Num. 13:32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

> That is not the truth. None of the Hittites or the other -ites were giants. There was just one family of giants that lived down by Hebron, but the Israelites stretched the truth. "**All** the people are giants of a great stature."

Num. 13:33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

It doesn't say the giants thought they were grasshoppers. There were millions of Israelites. If the giants did think the Israelites were like grasshoppers, the giants thought they were being overcome by a grasshopper attack.

The ones who saw the Israelites as grasshoppers were the people themselves. They were measuring themselves against the giants, and they were not measuring themselves with God's measurement. You have to measure yourself by who you are in God. You don't measure yourself against who the enemies are.

They measured themselves against the giants, and they said, "We're just grasshoppers in their sight," even though most scholars think there had to be at least two and a half million Israelites.

Numbers 14:1–21 KJV
Num. 14:1 And all the congregation lifted up their voice, and cried; and the people wept that night.

> Two and a half million people cried all night.

Num. 14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!
Num. 14:3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?
Num. 14:4 And they said one to another, Let us make a captain, and let us return into Egypt.
Num. 14:5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
Num. 14:6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:
Num. 14:7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.
Num. 14:8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.
Num. 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.
Num. 14:10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

Num. 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?
Num. 14:12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.
Num. 14:13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

> Moses couldn't defend his people at all. The only defense he could find was God's reputation. God had said that He was bringing them out of Egypt so that they'll know He is Jehovah. So he pointed out that the Egyptians would hear about it.

Num. 14:14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.
Num. 14:15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,
Num. 14:16 Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.
Num. 14:17 And now, I beseech thee, let the power of my lord be great, according as thou hast spoken, saying,
Num. 14:18 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.
Num. 14:19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
Num. 14:20 And the Lord said, I have pardoned according to thy word:
Num. 14:21 But as truly as I live, all **the earth** shall be **filled *with* the glory** of **the** LORD.

I believe God said that for Satan's sake. He had said that man would have dominion over the works of His hands. God would work the plan of redemption. He chose the Israelites and would reveal Himself through them. He's given them His Tabernacle. His Shechinah glory had come down on it. They had come right to the border of the land that He promised them.

It had to be Satan. Satan is against every plan of God. It had to be Satan that tempted them to fear and not to obey what God said.

So the Lord said He would forgive them and he swore by Himself that He would get this job done. He would fill the earth with His glory and with His presence.

He chose to work through men who believed Him and obeyed Him. I think Satan thought, "He will never get that job done."

That nation was chosen to reveal God and to do so as they went into the Promised Land.

It is implied that Satan felt like this round [of fear and disobedience] had stopped them. But God swore by himself that all the earth would be filled with the glory of the Lord.

> **2 Corinthians 4:3–4, 6 KJV**
> **2 Cor. 4:3** But if our gospel be hid, it is hid to them that are lost:
> **2 Cor. 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
>
> **2 Cor. 4:6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

When you come to the Lord, you see the light of the gospel. You see that if you believe God raised Jesus from the dead, then the same God that said, "Light be" in that tohu v'bohu place said to your spirits, "Light be." And "the light of the glorious gospel" (2 Corinthians 4:4) came inside you, and he became **"**Christ in you, the hope of glory" (Colossians 1:27).

One of these days, even your body will be glorified. You will have a glorified body like unto His glorious body (Philippians 3:21). It starts when He says to your heart, "Light be," and the old man dies. Then, you become a brand-new creature, **"**Christ in you, the hope of glory."

Why does it say hope? Hope is future, but you already have the glory. It's degree by degree. Glory and manifestation is by degree. So the moment you were born anew, you received all of the presence of God your being could take. You were born a little baby. You have the seed of God. You are just as much God's child as you will ever be in your whole life. But you can increase in something—the glory.

In second Corinthians, Paul was answering a letter. Someone was criticizing his ministry because it had too much glory. In this passage, he's answering them. He is comparing the giving of the Word with the giving of the Spirit. They both happened on the same day—the day of Pentecost.

> **2 Corinthians 3:7–12, 15–18 KJV**
> **2 Cor. 3:7** But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
> **2 Cor. 3:8** How shall not the ministration of the spirit be rather glorious?
> **2 Cor. 3:9** For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
> **2 Cor. 3:10** For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
> **2 Cor. 3:11** For if that which is done away was glorious, much more that which remaineth is glorious.

2 Cor. 3:12 Seeing then that we have such hope, we use great plainness of speech:

2 Cor. 3:15 But even unto this day, when Moses is read, the vail is upon their heart.
2 Cor. 3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.
2 Cor. 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
2 Cor. 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

> When we look in the Bible for the glory of the Lord, and read it with an open or unveiled face, we are changed into the same image from one degree of glory to the next. Who's doing the changing? The Spirit of the Lord. We are going to be changed into the very image of Jesus,

2 Corinthians 3:18 AMPC And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

When you got started on this road, when He said, “Light be in you,” His glory came into you. Now you can't separate it from the Word. You look into the Word, and you're looking for Him. You're looking for His revelation and His glory.

The Holy Ghost is a changer. You look in the Word and you yield to the Holy Spirit and He changes you until you are changed from one degree of His presence to another. Glory is by degree. It is measurable.

I went to work for Brother Kenneth E. Hagin in 1970. I was the editor of the Word of Faith ministry magazine. Brother Hagin would go out on crusades and then come back and I would need to ask him an important question about a book or a lesson or something. I would tell the secretary, Doris, “I need to see Brother Hagin when he comes in.”

Brother Hagin would walk into my office. I would be speechless. I couldn't even think of the question. I fumbled for words. He would say, “I hear you want to talk to me about something?” And I felt as if God walked in.

When he went out, I would beat myself up. “Dear God, I know better than that. I know not to worship a man. He's not God. What's the matter with you, Billye Brim, acting like that? It took a while for the Lord to mature me enough to see it.

Later, the Lord showed me. He said, “That's the plan for every born-again believer—that they would go from one degree of glory to the next until they're totally transformed into the image of Jesus.”

He said, "The glory of God is the presence of God. Some people have yielded to the plan better than others. Some people have looked into the Word. They have yielded to the Holy Ghost, and I have increased My presence upon them." He said, "That is My presence you sense when he comes in the room, because he has yielded to the plan."

Brother Hagin carried a great presence of the Lord. It's supposed to be that way for every one of us. We yield to the plan.

Since that day, I've met other people, such as Brother Phil Halverson and Sister Jeanne Wilkerson and others. Some were well-known and some were not. But they yielded. They went into the Book. They looked for God and His glory with the spirit of love and faith and the Holy Ghost.

Now **we** are the temple. The glory filled the Tabernacle. In Exodus it says, "So Moses finished the work." It says in 2 Chronicles that Solomon finished the work of that Temple, there on that hill. Now we are the temple of the Holy Ghost, and the One building it is the Holy Spirit. One day it is going to be said of the Holy Ghost, "So the *Ruach HaKodesh*, the Holy Spirit, finished the work."

Ephesians 5:25–27 KJV
Eph. 5:25 ... Christ also loved the church, and gave himself for it [her];
Eph. 5:26 That he might sanctify and cleanse it [her] with the washing of water by the word,
Eph. 5:27 That he might present it [her] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it [she] should be holy and without blemish.

> When we, the temple of the Holy Spirit, leave the Earth, we're not going to be beaten down, hiding in a cave, depending on survival food. The Church is not going to be halfway in bed with the world. God has ways to work and He is going to do a work in the whole church. The Holy Ghost is not going to be the first One that fails on the job.

1 Corinthians 3:16 KJV Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

> Where you walk, He walks.

1 Corinthians 6:16 KJV And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people** (emphasis added)**.**

> We are going to be a Church of whom the Scriptures (which are still being written), will say, "So the Holy Spirit finished the work and the church was filled with the glory of the Lord."

That will be what happens in the Rapture. We will have been changed from one degree of glory to another degree of glory to another degree of glory, until there is only one more capsheaf of glory, and then we are out of here.

God had that in mind back in the book of Numbers, when he turned to the devil and said, “As surely as I live …” Do you think that's **not** going to come to pass when God says, “As surely as I live, all the earth will be filled with the glory of the Lord.”

SESSION 10 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot

THE GOD CALENDAR—PART 1

SESSION 11 STARTS HERE

Time

Years ago, on my first trip to Australia, I called my daughter Brenda. (As you know, Australia time is basically a day—24 hours—ahead of the U.S.) Her young and very inquisitive son Jared answered the phone. I decided to have some fun with him, so I said, "Hello, Jared, this is MiMi. I'm calling from tomorrow. Don't be concerned about today; it turned out all right."

Einstein discovered that time is relative. It is possible, when flying from Sydney, to arrive in Los Angeles before you left Sydney. That is, as far as time on the clock and the calendar is concerned.

On the way home from that first trip, the captain announced, "We are crossing the International Date Line." At that, I distinctly heard the authoritative voice of the Holy Spirit in my spirit.

God invented time.

Precisely.

Scientifically.

Mathematically.

He measured out a piece of Eternity and called it Time for His dealings with man. Each passing second counts off time, until the end of time, and its usefulness to God.

God has no need for time except as it relates to His dealings with man and His Great Plan of Redemption.

Eternity

Isaiah 57:15 KJV For thus saith the high and lofty One that inhabiteth **eternity** **...**

> God dwells in eternity. He doesn't dwell in time.

Bible teacher and former supervisor of the International Foursquare Churches, Dr. Roy Hicks, described eternity as the hub of a wheel (like a wooden wagon wheel).

The spokes are like time. God sits on the hub. He can look down any spoke at any time: past, present or future. He is the Eternal One, and dwells in eternity.

I used to say that God knows the future better than we know the past, and that's true. But it is deeper than that. He knows the future because He lives there. He inhabits eternity. As His Name יהוה [some say Yehovah] declares, "He was; He is; He is to come." (That is the meaning of His Name.) {10:40}

God works in time to complete the redemption of man and of the Earth. God's work is perfect. He is bringing His creation into perfection. The future is as bright as God can make it.

Kenneth E. Hagin said, "When science discovered timelessness, they discovered God." God is in no way affected or limited by time, except in His dealings with man and the Earth.

Moeds *Moadim* מוֹעֲדִים

Genesis 1:14–16 JPS 1917
Gen. 1:14 And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;
Gen. 1:15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.
Gen. 1:16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

> So we see time words: days; years. We see that He made lights in the heavens to regulate time.

אֹתֹת	*Oatoat*	Hebrew plural for signs, marks, indications or letters
מוֹעֲדִים	*Moadim*	Hebrew plural of moed
מוֹעֵד	*Moed*	A fixed time; an appointed time: a fixed place; an appointed place.
אֹהֶל מוֹעֵד	*Ohel Moed*	Tent of Meeting, the Tabernacle

To show you that it's a fixed time and can mean a fixed place, the Tent of Meeting is spoken of in the book of Exodus. "Tent of Meeting" is another name for the "Tabernacle." It's where God met with them in the wilderness. In Hebrew, its name was the *Ohel* (or tent) *Moed*.

God would meet with them in this Tent. The Ark of the Covenant was there. The *Shekinah* would manifest there. The high priest used the breastplate to communicate with God there.

The Moon for Moeds

Psalm 104:19 KJV He appointed the moon for seasons [*moadim*] …

Psalm 104:19 תְּהִלִּים JPS 1917

… לְמוֹעֲדִים יָרֵחַ, עָשָׂה יט **19** Who appointedst the moon for seasons …

He made the moon to mark the *moeds*. God has a calendar and, on His calendar, He has some dates circled. To determine those dates, He made the moon.

It's a lunar calendar. The moon determines the months on God's calendar.

The *moeds* are very, very important. You might circle Christmas on your calendar. You might circle your birthday. But God also has some *moeds* circled. His calendar is a calendar of redemption.

In the book of redemption, Exodus, He first introduces His calendar: the sacred year—the calendar of redemption.

God's Great Calendar of Redemption

What is commonly known as the Hebrew Calendar (or the Jewish Calendar) is in fact the God Calendar—God's Calendar of Redemption.

He made Israel the keepers of His calendar of time, just as He gave them the oracles of God: the written Word of God.

Man fell. Earth came under the curse. God is the Redeemer of both man and the Earth. God will bring both to perfection according to His plan. He orchestrates it as is revealed in His great calendar of redemption.

God does not work according to the Gregorian calendar, which most of the world accepts today and which you and I follow.

The world grew anxious and worried in anticipation of the year 2000. I knew nothing was going to happen. God doesn't work by our calendar.

Pope Gregory XIII introduced the modern calendar in February 1582. It was commissioned to more accurately calculate the date of Easter. It counted years from the traditional date of the nativity of Jesus. But it counted incorrectly. Jesus had to have been born before Herod died.

Herod the Great died a terrible death in the spring of 4 B.C. Since Jesus was born in the days of Herod the king (Matthew 2:1), and Herod killed the innocent baby boys two years old and younger, our calendar is incorrect. They supposed in the 1500s that Jesus was born the first day of the first year of our calendar. Instead, He actually would have had to be born from 4 to 6 B.C.

Certainly, God did not work by the Julian calendar, which was used before the Gregorian calendar, nor the Roman calendar before that. He didn't follow the Mayan calendar. Nor any other humanly-generated and flawed calendars.

But God does have His own calendar by which He works, and according to which the great events of redemption have occurred right on time—and will occur right on time in the future.

The Sacred Calendar of Redemption was introduced at the redemption of Israel from Egypt.

Exodus 12:1–2 שְׁמוֹת JPS 1917

א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן, בְּאֶרֶץ מִצְרַיִם לֵאמֹר.	**1** And the LORD spoke unto Moses and Aaron in the land of Egypt, saying:
ב הַחֹדֶשׁ הַזֶּה לָכֶם, רֹאשׁ חֳדָשִׁים: רִאשׁוֹן הוּא לָכֶם, לְחָדְשֵׁי הַשָּׁנָה.	**2** 'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

חֹדֶשׁ	*chodesh*	month
רֹאשׁ חֹדֶשׁ	*rosh chodesh*	head of the month or the first of the month
שָׁנָה	*shanah*	year

The Jewish people have been keeping track of time since God spoke this to Moses. To them was assigned the responsibility of keeping track of time—days, months, years and *moadim*.

Israel is God's timekeeper.

Israel is God's time clock (Luke 21:20–24). Jesus said, "If you want to know what time it is, watch the fig tree" (Matthew 24:32). [The fig tree is Israel.]

They were in Egypt when God told them about this new beginning of a new sacred year. In giving the instructions for the *moeds* that apply to the Passover Lamb, He established those *moadim* to be remembered by the Jews forever (Exodus 12:1–11; 17, 24, 42).

So in Egypt, God established a whole new calendar year. The Jews keep two calendar years. The beginning of the sacred year is in the spring, at the time of the Passover.

The Older Civil Calendar

Since ancient times, the Jews kept a calendar, now called the civil calendar, starting in the autumn with the first day of the month now called Tishrei. (Both Tishri and Tishrei can be used, but Tishrei is more common in modern Hebrew.) This was long before the religious year, commencing with *Rosh Chodesh Nissan* (at Passover time), was instituted with the Exodus.

In his comments on the two calendars, David Baron observed that Flavius Josephus, in his book, *Antiquities of the Jews*, stated that "while Moses appointed Nisan to be the first month for the sacred festivals … he preserved the original order of the months for buying and selling, and for … other business." [75]

Israel, therefore, keeps two calendar years with two "New Year's Day" dates. The Sacred Calendar begins in the spring with *Rosh Chodesh Nissan.* The New Year's Day of the Civil Year is called *Rosh HaShanah.* God first spoke to the Israelites about the Sacred Calendar in Egypt. The next time He spoke to them about it was at Mount Sinai.

At Sinai

Along with the giving of the Ten Commandments and its directive to, "Remember the Sabbath," and the giving of many different laws and ordinances, the Lord mentions other *moadim.*

Exodus 23:10–12, 15–17 JPS 1917
Ex. 23:10 And six years thou shalt sow thy land, and gather in the increase thereof;
Ex. 23:11 but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.
Ex. 23:12 Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

Ex. 23:15 The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty;

> The Feasts of Pesach and Unleavened Bread are in the spring, in the month of Aviv. (Modern Hebrew uses the "v" sound instead of the "b" sound.) This meant the lunar calendar had to be adjusted. A strictly lunar calendar is eleven days shorter than a solar year, causing fixed dates to occur earlier each year.

[75] David Baron, *Types, Psalms, and Prophecies* (Jerusalem: Keren Ahvah Meshihit, 1906, 2000), 50.

> For instance, Muslims observe a lunar calendar, so their holiday of Ramadan is earlier every year. The month-long holiday can occur in the whole month of March one year and go from early February to mid-March the next year, depending on the cycle of the lunar calendar. So it may end up in the spring or in the winter.
>
> God told the Jews that, even though they had a lunar calendar, they would celebrate
>
> Passover (and the other three feasts that occur that week) in spring. (The Hebrew word for spring is Aviv.)

Ex. 23:16 and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field.
Ex. 23:17 Three times in the year all thy males shall appear before the Lord GOD.

The Tent of Meeting

After having introduced the Sacred Calendar in Egypt and elaborating on it on Mt. Sinai, the Lord spoke to Moses from the Tent of Meeting (the *Ohel Moed*: the Tabernacle).

Leviticus *Vayikra* וַיִּקְרָא

> **Leviticus 1:1 וַיִּקְרָא JPS 1917**
> **Lev. 1:1** And the LORD called unto Moses, and spoke unto him out of the tent of meeting, saying:

Tent of Meeting Tabernacle *Ohel Moed* אֹהֶל מוֹעֵד

Leviticus Chapter 23—God's Calendar

> **Leviticus 23:1–2 וַיִּקְרָא JPS 1917**
> **Lev. 23:1** And the LORD spoke unto Moses, saying:
> **Lev. 23:2** Speak unto the children of Israel, and say unto them: The appointed seasons of the LORD (מוֹעֲדֵי יְהוָה), which ye shall proclaim to be holy convocations, even these are My appointed seasons (מוֹעֲדָי).

Compare with the King James Version:

> **Leviticus 23:2 KJV** Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

> The word "concerning" is in italics; it's not there [in the original Hebrew]. And then it says, "the feast of the LORD." The word is not "feasts." [It's "appointed seasons."] The Lord didn't call Moses in and say, "Moshe, sit over there, across from my desk. I want you to speak to the children of Israel concerning my feasts."

Sabbath *Shabbat* שַׁבָּת

> **Leviticus 23:3 JPS 1917** Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the LORD in all your dwellings.

When God first introduced *Shabbat* to them, He said, "I want you to rest and I want your animals to rest." It's a day of rest. God had six days of work and then the seventh day of rest.

Sister Jeanne Wilkerson was a prophetess who was called forward to the pulpit many times by Brother Kenneth Hagin to prophesy. She had a prayer meeting with about six or seven women that met every night of the Vietnam War. She said, "If they can fight on their feet, we can fight on our knees."

She spent so much time in God's presence and in prayer that the glory was manifest on her. It could be felt when you came into her presence. She also had a Sunday school class at her church. She was an amazing Bible teacher. Hundreds of people would come to her class. (Some would leave and go to their other churches after Sunday school.)

When she was sixty-five, the Lord told her to start going out to teach and share what she knew. She went to preach in different places, and the people had never seen anything like her. They would have her preach on Sunday morning and then take her out on Sunday afternoon to eat, and ask her question after question.

At that time, people had night services, so she would also minister at night. This went on for days and days. It was a kind of abuse. One day, she just collapsed in the pulpit. As she was going down, she called out, asking God to lay her on the heart of an intercessor. He said, "I already have." Later, Sister Wilkerson got to meet the lady who had prayed for her.

Sister Wilkerson then went to the hospital, where they diagnosed her with extreme fatigue. They kept her for several days. On about the third day, the Lord came to her. He said, "Do you know what determined the length of the captivity of the children of Israel in Babylon (seventy years)?" She was a Bible teacher and knew. She said, "Oh yes, it was the years they did not let the land rest." He said, "That's right."

The Bible says that they were in Babylon for seventy years so that the land could catch up on its rest. He said, "The land took a forced rest. Now what is it that your body is made of?" She said, "Dirt." He said, "That's right and your body has to have a rest every seven days."

Jesus said, "The Sabbath is made for man and not man for the Sabbath." So the Sabbath is a day for our bodies to regenerate—to rest one day out of every seven.

In the New Covenant, we don't keep the seventh day. We keep the eighth day. Why? Because Jesus was raised on the eighth day. The eighth day is the first day of the week. You have seven days in a week, and then you start over with the eighth day. They met on Yom Rishon. The Bible calls it the first day, but it's the eighth day as well as the first day.

Paul said, "On the first *day* of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come" (1 Corinthians 16:2 ESV).

We see Jesus rising on the first day of the week—*Yom Rishon*—which is Sunday. We see the apostles meeting the first day of the week, which is Sunday.

The important point is that all our bodies need one day out of every seven to rest. The Lord told Sister Wilkerson, "What has happened to you is that you didn't rest, and now your body is taking a forced rest." He said this is true for everyone and that without rest, they get sick. So I learned about rest a long time ago. And I do it.

Holy Convocations *Mikraei Kodesh* מִקְרָאֵי קֹדֶשׁ

> **Leviticus 23:4 JPS 1917** These are the appointed seasons of the LORD (מוֹעֲדֵי יְהוָה), even holy convocations (מִקְרָאֵי קֹדֶשׁ), which ye shall proclaim in their appointed season (בְּמוֹעֲדָם).
>
> > In their seasons; in their in their moments; in their *moeds*—they were to announce these *moeds*. "Here are the circle dates on your calendars." The first one on the calendar of redemption is *Pesach*.

Passover *Pesach* פֶּסַח

> **Leviticus 23:5 JPS 1917** In the first month, on the fourteenth day of the month at dusk, is the LORD'S Passover (פֶּסַח).

Feast of Unleavened Bread *Chag HaMatzot* חַג הַמַּצּוֹת

> **Leviticus** 23**:6 JPS 1917** And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread.

First Fruits *Omer Reishit* עֹמֶר רֵאשִׁית

> **Leviticus 23:10–11 וַיִּקְרָא JPS 1917**
> **Lev. 23:10** Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.
> **Lev. 23:11** And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.
>
> > These three *moeds* are all in one week. It starts with *Pesach*, and that begins the week of the Feast of Unleavened Bread. At the end of that week, they take

> the First Fruits of the harvest (which in the springtime is barley) and wave them before the priest. All this happens in one week.

The Moon and Moeds

Psalm 104:19 KJV He appointed the moon for seasons [moeds] …

Psalm 104:19 NASB1995 He made the moon for the seasons [moeds] …

Leviticus 23:5 JPS 1917 In the first month, on the fourteenth day of the month …

On the tenth day of the month of *Nissan*, a family chose their little lamb and cared for it for four days. Then the fourteenth day of the month was *Pesach*. The little lamb became a sacrifice. They did this year after year after year.

Another important moed they had to keep was the New Moon. The New Moon determines the first day of the month. If they didn't get *Rosh Chodesh* (the New Moon) right, they could not get the tenth day or fourteenth day or fifteenth day right. All other *moeds* of that month would be wrong. They had to get this first day right.

Today, they have calendars. They have ways of determining the New Moon. But, for hundreds—even thousands—of years, they had no precalculated calendar. Witnesses appointed by the Sanhedrin watched for the new moon. Then the Sanhedrin would decide, "This is it."



The moon is made for moeds.

So the first three feasts are:

- **Passover**
- **Feast of Unleavened Bread**
- **First Fruits**

Pentecost *Shavuot* (Weeks) שָׁבוּעוֹת

Leviticus 23:16–17 וַיִּקְרָא JPS 1917
Lev. 23:16 even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD.
Lev. 23:17 Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD.

They have been told to number fifty days, which is seven weeks plus one day. They called this the *Omer* counting; they count the fifty days until the next moed, which is called *Shavuot* in Hebrew. (*Shavuot* is the plural of the word for "week." which is *shavua.)* Christians call it Pentecost. When the Hebrew Bible was translated into Greek (the Septuagint), they used the word "Pentecost," because it means "fiftieth."

Civil and Sacred Calendars in the Bible

Civil Calendar	Order	Sacred Calendar
Tishrei	1st Month	Nissan
Cheshvan	2nd Month	Iyar
Kislev	3rd Month	Sivan
Tevet	4th Month	Tammuz
Shevat	5th Month	Av
Adar	6th Month	Elul
Nissan	7th Month	Tishrei
Iyar	8th Month	Cheshvan
Sivan	9th Month	Kislev
Tammuz	10th Month	Tevet
Av	11th Month	Shevat
Elul	12th Month	Adar

After that, there are no feasts until the seventh month. The Hebrew calendar is marked by sevens. How many days are in a week? Seven.

In the Hebrew calendar, they originally had a civil year, in which the first month began with *Rosh Hashanah*. When God instituted the sacred calendar, He made the seventh month of the civil calendar the first month of the sacred calendar. So what used to be the first month (in the civil calendar) is now the seventh month of the sacred calendar.

So in the sacred calendar, the first month is *Nissan*, which includes Passover. Then the seventh month is when the fall feasts occur. They are not yet fulfilled. They will be fulfilled at the coming of the Messiah.

***Rosh Hashanah* (Head of the Year or New Year)** רֹאשׁ הַשָּׁנָה

A Memorial of Trumpets *Zichron Teruah* זִכְרוֹן תְּרוּעָה

> **Leviticus 23:24 JPS 1917** Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns (*teruah* תְּרוּעָה), a holy convocation.

Teruah is a certain sound that is made on a *shofar*. The Jews blow the *shofar* in special patterns. *Teruah* is one of them.

Rosh Hashanah is the day the trumpets are blown. To the Jews, this calls them to ten days of repentance. So for the next ten days, they are considering themselves and their lives until *Yom Kippur*. *Yom Kippur* starts out sad, but ends up joyous.

Yom Kippur has to do with whether or not someone gets to live the next year. The Jews believe that on *Rosh Hashanah*, it is decided who gets to live and who will die that year.

Yom Kippur is the day that their sins get pushed off for another year. In the Old Covenant, sins were covered for a short length of time by the death of an animal. Under the New Covenant, our sins are washed away.

Day of Atonement *Yom (Ha)Kippur(im)* יוֹם הַכִּפֻּרִים

Leviticus 23:27–29, 32 וַיִּקְרָא JPS 1917

Lev. 23:27 Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORD.
Lev. 23:28 And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the LORD your God.
Lev. 23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people.

Lev. 23:32 It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

When I was studying at Ulpan Akiva in Netanya, Israel, there was a little community nearby were there were a lot of Jews who had come home to Israel from America. It's often the case that when people make *Aliyah* from the same country, they will live in the same neighborhood.

I decided to go there for *Yom Kippur*. I had never attended *Yom Kippur* services. They have a cantor [a kind of music leader] who sings Scriptures and prayers all day long. This cantor's voice was beautiful.

They have special names for the songs and they are so sad. They are remembering their sins and afflicting their souls. Then, at the end of the day, the Scriptures move toward the fact that they get their sins pushed off for another year. There is rejoicing—even jumping around. But it takes the whole day long.

Not every Jew is religious, but there are two holidays that almost no one will miss. One of them is Passover. They will have the *Seder* meal with their family. The other one is *Yom Kippur*. Especially in Israel. The whole country closes down, and they go to *Yom Kippur* services.

On *Yom Kippur*, you are not allowed to use a telephone. Israel came very close to losing the Yom Kippur War in 1973. That was because everybody was at the synagogue. That's how serious it is for your sins to be pushed off for another year.

Our tours have often gone to a famous battlefield there in Israel: the Valley of Tears, where Syrian tanks attacked Israel in the Yom Kippur War. Their intelligence concerning enemy activity was good, but those in charge dismissed it. They let most of the soldiers go home so they could be in *Yom Kippur* services. At that time, you raised your army by telephone. They didn't have their telephones turned on, so the Syrians made big inroads with their tanks before they could gather the people from the synagogues.

Another story to illustrate the importance of *Yom Kippur* is from the early days of the Revolutionary War. There was a Jew who literally financed the war. He spent his whole fortune on it. He knew how to work with money. He would set up a table in a

pub (which was a restaurant in those days), and exchange money. He gave much of the money he made to Washington's troops.

There was a time when Washington and his army almost couldn't make it. He didn't have money to feed the soldiers or to buy them boots. So he sent a man to the synagogue, even though it was *Yom Kippur*, asking for this wonderful patriot—Haym Salomon.

Salomon was informed of the urgent need and, with heaviness, interrupted the *Yom Kippur* service. Weeping, he told the congregants of the great need and raised enough money at the service [to be given to the messenger after sundown—when *Yom Kippur* was over] to save America.

SESSION 11 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot

THE GOD CALENDAR—PART 2

SESSION 12 STARTS HERE

We've come to the last one of the seven *moeds* on the God calendar—*Chag Hasukkot* (or just *Sukkot*).

If you're in Israel on one of these holy days [feasts], you greet people by saying, "*Chag sameach*." It means "happy feast" (or "happy *moed*"). If it is *Shabbat* and you meet someone, you say, "*Shabbat shalom*." When *Shabbat* is over or when the *moed* is over, you're going to face a new week. So you're going to say, "*Shavua tov*." *Shavua* is week, so you're telling them to have a good week. *Boker tov* is good morning. *Laila tov* is good night.

At the beginning of the year—the civil year—after *Rosh Hashanah* (head of the year), you say, "*Shanah tovah*." It means, "Have a good year" or, like we say, "Happy New Year."

Feast of Tabernacles Chag Hasukkot חַג הַסֻּכּוֹת

Leviticus 23:34, 36, 39–43 וַיִּקְרָא **JPS 1917**

Lev. 23:34 Speak unto the children of Israel, saying: On the fifteenth day of this seventh month is the feast of tabernacles (חַג הַסֻּכּוֹת) for seven days unto the LORD.

Lev. 23:36 Seven days ye shall bring an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work.

Lev. 23:39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.
Lev. 23:40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your God seven days.
Lev. 23:41 And ye shall keep it a feast unto the LORD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.
Lev. 23:42 Ye shall dwell in booths (סֻכֹּת) seven days; all that are home-born in Israel shall dwell in booths;

> **Lev. 23:43** that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.
>
> **Numbers 29:1, 12 KJV**
> **Num. 29:1** And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.
>
> **Num. 29:12** And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work …

During this feast, they absolutely have to be joyful.

> **Deuteronomy 16:13–15 KJV**
> **Deut. 16:13** Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:
> **Deut. 16:1**4 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.
> **Deut. 16:15** Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

The Sacred Calendar: Both Prophetic and Chronological

- "'The Sacred Calendar of the History of Redemption' ... foretell(s) as well as set(s) forth the great plan of Redemption." (David Baron, *Types, Psalms and Prophecies*)[76]

  > This book is a plan. You can know God's plan if you know God's book and you dig the treasure out. You can know what already happened and where it fits in the plan, and you can know what's next.

- The Great Calendar of Prophecy (The *Numerical Bible)*[77]
- In Scripture, the number seven marks the sacred measurement of time
  - Seven moeds (appointed seasons)
  - Seven moeds in the first seven months
  - Seven days in a week
  - Seven years in a Shmittah cycle

[76] David Baron, *Types, Psalms and Prophecies* (Jerusalem: Keren Ahvah Meshihit, 1906, 2000), 3.
[77] F.W. Grant, *Numerical Bible—Vol 7 Hebrews to Revelation* (New York: The Bible Truth Press, 1903), 281. https://archive.org/details/numericalbiblebe07gran/page/296/mode/2up

The Three "Feasts of the Feet" ***The Shalosh Regalim*** שָׁלֹשׁ רְגָלִים

(With your feet, you go up before the Lord)

Regel can mean either foot or leg. If you make it plural, it is *regalim*.

In the Feasts of the *Regalim*, you had to use your feet and go three times a year to the Temple. Even if you lived in Nazareth, where Jesus and Mary and Joseph lived, you had to go on your feet three times a year. It was no short distance, and it was rocky ground. But God said "all your males" were required to go. They had to come up to Him three times a year. They were like children going to their Father.

The Father wanted His children to come and be with Him. Even though He is omnipresent, His presence was in the *Shechinah*. His presence was in the Tabernacle. His presence was over the Ark. Later, His presence was over the Temple. So He wanted His children to come home.

They brought their sacrifices and ate some of them. They gave some to the priests to eat. Some of them, they burnt on the altar.

They were at the Temple with God. They had to trust Him. It took a few days to get to Jerusalem. It took a few days to get back home. They had left flocks at home and God had to take care of them. They had to trust their Father. So it was a matter of faith.

On our tours in Israel, we love to go to a place called Shiloh [Shee-low], where the Tabernacle once stood. We have studied how the Shechinah glory was over the Ark of the Covenant in the Tabernacle in the wilderness. So when Joshua went into the Promised Land, he set up the Tabernacle and the Ark in this place.

Archeologists know they have located the place where the Tabernacle stood. The children of Israel were told that when they came up to the Father with their animal sacrifice, they were to eat it. While they ate, they had to be where they could see the smoke of the altar going up. They had to be where they could see the *Shechinah*.

Shiloh is like Jerusalem in that the mountains are all around it, just as they are "round about Jerusalem." ("… so the Lord is round about his people" (Psalm 125:2).) So the people would sit on the hillsides all around the Tabernacle. After they ate their meal, they broke their dishes. They were not to use them again. They were just for that meal.

They have found broken pottery shards within a measurable distance around the mountains at Shiloh. By measuring from the location of the shards, they have deduced where the Tabernacle would have stood, because the people had to be where they could see it.

So three times in a year they had to go up. Often, the whole family went. But the women weren't required to. Sometimes the women were expecting babies or they had small babies, but the males were required to come.

Deuteronomy 16:16–17 JPS 1917
Deut. 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; on the feast of unleavened bread (Pesach), and on the feast of weeks (Shavuot), and on the feast of tabernacles (Sukkot); and they shall not appear before the LORD empty;
Deut. 16:17 every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

Each of these Moeds of the Feet Meet Three Criteria

1) A Historic Event

2) A Harvest

3) Prophetic Fulfillment

THE THREE FEASTS OF THE FEET (OR LEGS)
SHALOSH REGALIM

FEAST	HISTORIC EVENT	HARVEST	FULFILLMENT
Pesach (Passover)	The Exodus	Barley	Yeshuah (Jesus): The Passover Lamb
Shavuot (Weeks): Pentecost	The Giving of the Word: The Ten Commandments	Wheat	The Holy Spirit Outpouring (Acts 2)
Sukkot (Booths): Feast of Tabernacles	The shelter the Lord provided in the wilderness	Wine and oil (Grapes and olives)	Probably when the King Messiah sets up His earthly, visible kingdom

Pesach (Passover)

1) Historic Event — The Exodus

2) Harvest — Barley

3) Fulfillment — Yeshuah (Jesus) The Passover Lamb

Leap years

Months were determined by the new moon. Therefore, the calendar is lunar. However, the calendar must also be solar for the harvests to be at the right time. Otherwise, the moeds would change with the seasons. For instance, Ramadan is constantly appearing at another time on the Gregorian calendar because of the Islamic lunar calendar.

The chosen witnesses of the Sanhedrin would examine the crops. They would "feel" the grain (barley, for instance) to make sure it was in the *aviv* stage. *Aviv* is literally a stage in the ripening of the grain. The Lord declared that *Pesach* had to be in the month of *Aviv*. (*Aviv* is the word currently used for spring. The name of the month of spring is now *Nissan*.)

> **Deuteronomy 16:1 ASV** Observe [Hebrew: *shamor*—guard] the month of Abib, and keep the **passover** unto Jehovah thy God; for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night (emphasis added).

The lunar calendar has 29.5 days in a month (approximately), and 354 days in a year. If they don't adjust the calendar, the barley won't be ready when *Aviv* arrives. In ancient days, they would look at and feel the barley crop with their hands. Then they would know what stage that crop was in. If it wasn't ready for harvest, they

would have to adjust their calendar. We adjust our calendar by adding one day every four years. But they adjust their calendar another way. They have leap months.

The calendar must be a least partially solar because crops ripen according to the sun, not the moon. But the lunar calendar has 354 days in a year and the solar calendar has 365.

So to catch up, an entire month is added to the calendar in leap years. It is called Second Adar. It follows the month of Adar, which in leap years is called First Adar. Both the first and the second Adar occur in the Gregorian months of February and March. In every cycle of nineteen years, there are seven leap years. (There's that number again: Seven!)

The Three "Feasts of the Feet (or Legs)" The Shalosh Regalim שָׁלֹשׁ רְגָלִים

Pesach Passover פֶּסַח

1) Historic Event	The Exodus
2) Harvest	Barley
3) Fulfillment	Yeshuah (Jesus); the Passover Lamb

Shavuot (Weeks) Pentecost שָׁבוּעוֹת

1) Historic Event	The giving of the Word; the Ten Commandments
2) Harvest	Wheat
3) Fulfillment	The Holy Spirit Outpouring; Acts 2

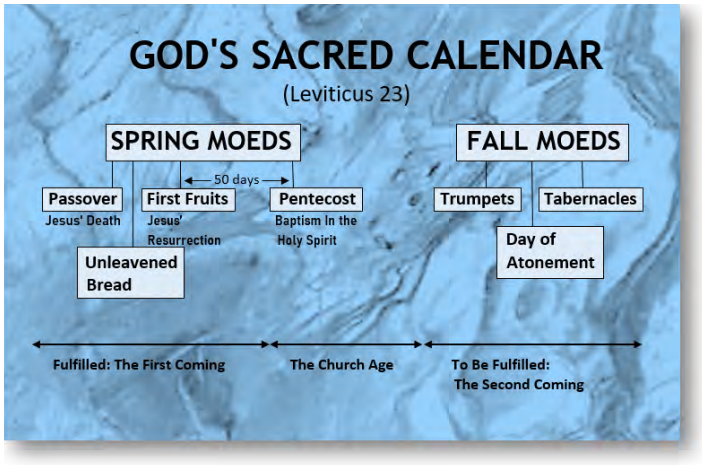
They have to build something called a *sukkah* on their porches or balconies. It has to have four poles and a roof of boughs [branches]. The roof must be made of materials through which you can see the stars. Some very religious Jews live in the *sukkah* for the whole week, but most of them just take their meals there. They are supposed to be remembering, "We were in the wilderness."

Sukkot (Booths) Feast of Tabernacles חַג הַסֻּכּוֹת

1) Historic Event	The shelter the LORD provided in the wilderness.
2) Harvest	Wine and oil (grapes and olives)
3) Fulfillment	Future; probably when the King Messiah sets up His earthly, visible Kingdom

Fulfilled and Unfulfilled Moeds

The spring and early summer *moeds* are fulfilled (*Pesach*, Unleavened Bread, First Fruits and Pentecost). There is a lapse of about four months between the fulfilled and the unfulfilled *moeds*. None of the *moeds* of the High Holy Days in the autumn month of *Tishrei* have reached fulfillment (*Rosh Hashanah*– Trumpets, *Yom Kippur, Sukkot*– Tabernacles).



> **1 Corinthians 15:20 KJV** But now is Christ risen from the dead, and become the firstfruits of them that slept.

In this first week on God's Sacred Calendar, the week of the first three Spring *Moeds,* is Jesus' death. We have Him dealing with sin and we have His Resurrection. Then fifty days are counted until the next *moed*. The historic event that happened on *Shavuot* was the receiving of the Word at Mount Sinai. That was fifty days after they had their Seder meal.

The harvest connected to *Shavuot* is the wheat harvest. The fulfillment is found in the book of Acts.

> **Acts 1:1–3 KJV**
> **Acts 1:1** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
> **Acts 1: 2** Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
> **Acts 1:3** To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
>
> > That means that after His Resurrection, Jesus was walking around on the Earth in His resurrected body for forty of the fifty days that they were counting until *Shavuot*. Before He left, He instructed them.
>
> **Acts 1:4–5, 8–14 KJV**
> **Acts 1:4** And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
> **Acts 1:5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.
Acts 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew …
Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

> ***"and supplication"***
>
> Many ancient manuscripts do not include "and supplication"

Mary, the mother of Jesus, was present there, as well as Peter. They all went to the Upper Room and stayed there. They were in one accord. Jesus told them not to leave town until the promise of the Spirit that He had told them about was poured out on them. He told them the promised Holy Spirit would come on them and they would receive power.

In the Upper Room, they elected someone who had been with them from the beginning to take the place of Judas, because there had to be twelve. They continued in the Upper Room: Jews who had just celebrated Passover. Jesus had appeared to them there and then He walked with them forty days.

In Leviticus, it says to count fifty days from the day they made their First Fruits offering. That was the day Jesus was resurrected. So they had to count the fifty days out loud. The Jews say, "This is day one of the Omer counting." The next day they say, "This is day two of the Omer counting."

When Jesus ascended to Heaven, it was the fortieth or forty-first day of the Omer counting. The disciples were continuing to stay in Jerusalem (in the Upper Room), as Jesus told them. It's good that they were in one accord, but God wasn't waiting on them to get in one accord before He poured out the Holy Ghost. He was already planning to pour out the Holy Ghost on the day He had circled on His calendar—the moed.

He has a day circled for the Rapture. I hear people say, "If we could all just walk in love, the Lord would come." No, He wouldn't. He's not coming until the moed. But before that moed comes, He's going to cause us to be just as unified as we need to be, just like He did those people in the Upper Room.

For 1500 years, they had been doing the Omer counting. The fiftieth day came, the next date on the God calendar, and that moed was going to be fulfilled. In the same way, we're going to have a day when the date circled for the Rapture is also fulfilled.

I think they knew. I think Peter knew something was going to happen on that day and it did.

> **Acts 2:1 KJV** And when the day of Pentecost was fully come …

Their day begins in the evening (at sunset), so *moeds* are celebrated in the evening and then the morning. "And the evening and the morning were the first day" (Genesis 1:5). Here, the day had "fully come." The night before had passed and now it was morning. When that day came, nothing could stop the Holy Ghost from being poured out.

God will bring to pass what He has said. There is a prophecy for every circled date, and every one of them will be fulfilled exactly like He said.

> **Acts 2:1–2 KJV**
> **Acts 2:1** And when the day of Pentecost was fully come, they were all with one accord, in one place.
> **Acts 2:2** And suddenly …

Suddenly, they had the fulfillment. They had been waiting on it for 1,500 years, but suddenly—the fulfillment!

> **Acts 2:2–3 KJV**
> **Acts 2:2** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
> **Acts 2:3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

The promised Holy Spirit came like a fire and sat upon each one of them.

> **Acts 2:4 KJV** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

I know of an old-time Holy Ghost meeting in a church where Brother Hagin was preaching, in which a man saw a ball of fire and followed it all the way down the road to the church. He came into the church and said, "I just followed the fireball in here."

> **Acts 2:5 KJV** And there were dwelling [sitting] at Jerusalem Jews, devout men, out of every nation under heaven.

> They were there because they were observing one of the Three Feasts of the Legs. Jews from all over, wherever they were in the diaspora, were there to celebrate the receiving of the Word, which is the historic event connected to *Shavuot.*

> **Acts 2:6, 9–10 KJV**
> **Acts 2:6** … the multitude came together, and were confounded, because that every man heard them speak in his own language.

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

They came from everywhere to celebrate the receiving of the Word. But the Spirit came on the same day as the Word. The Word and the Spirit agree. They came on the same day and they are both glorious and they agree.

1 Corinthians 3:7–8, 13 KJV
1 Cor. 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
1 Cor. 3:8 How shall not the ministration of the spirit be rather glorious?

1 Cor. 3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished (emphasis added)

We look into the Word without a veil, and the Holy Ghost changes us from one degree of glory to the next, until we reach the image of Christ.

It's all one Book. It all fits together. If you completely ignore what we call the Old Testament, you are going to be vastly lacking in understanding of what happened in the New Testament. Genesis to Revelation, it's the plan of God.

My family went to a denominational church until I was filled with the Spirit (in 1967). Then we went to a Friend's (Quaker) Church, which later became our nondenominational church. Brenda told me that, even though she was in Sunday school all her life, she never heard anybody say anything connecting Easter and Passover. That lack in teaching causes people to end up with only half of an understanding. A person can be saved and still miss out on the treasures—the meat: some of the wonderful things of God.

First Corinthians 10:11 says, "Now all these things … are written for our admonition …" We miss out when we miss the admonition. By admitting that the old and the new are a whole, we grow.

We know how long they were in the Upper Room because Jesus walked among them for forty days. So they were in the Upper Room about ten days.

In Exodus 40:33, it says, "So Moses finished the work" and the glory moved into the Tabernacle, and it was so full that he couldn't even get in. Moving along in the plan of God, we come to the Temple that was built on Mount Moriah in Jerusalem.

David wanted to build the Temple, but the Lord would not allow him to, because his hands had shed too much blood. So his son Solomon (Hebrew: *Shlomo*–peace) was going to build it. David said it had to be "exceeding magnifical" and full of glory. David had a large fortune and used some of it for this project. Much gold went into the building of that Temple, where the presence of the Lord was going to be.

> **2 Chronicles 5:1 KJV** Thus all the work that Solomon made for the house of the LORD was finished …

It was finished. There's going to be a day when the church is finished. We will write the same line about the Holy Ghost. He is the one building the Church. He certainly is not going to fail if Moses succeeded and Solomon succeeded. He will get the Church finished.

> 2 **Chronicles 5:2–3 KJV**
> **2 Chron. 5:2** Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
> **2 Chron. 5:3** Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

This feast was the Feast of Tabernacles. 2 Chronicles 5 is a marvelous type of the final Feast of Tabernacles. In prophecy, you have "fillments" and fulfillments. It hasn't been fulfilled yet, but this is a part of the "fillment" along the way.

They were celebrating the Feast of Tabernacles, and they brought up the Ark of the Covenant from the City of David. All the elders were there. There were millions—more than two-and-a-half or three million Jews at this point—and nearly all of them were there. They're on all the mountains that are surrounding Jerusalem.

The priests were bringing up the Ark with the *Shechina* glory and moving it to its permanent home in the Temple. King Solomon sacrificed sheep and oxen that couldn't be numbered. In another chapter, it says thousands and thousands.

> **2 Chronicles 5:11 KJV** And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

There were about 4,000 priests and David divided them into twenty-four "courses." The duties were alternated so that they didn't all have to be in Jerusalem at the same time. But at this moment, the priests were all at the Temple at the same time. They were not serving by course.

> 2 **Chronicles 5:12–14 KJV**
> **2 Chron. 5:12** Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)
> **2 Chron. 5:13** It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy [*chesed*] endureth for ever: that then the house was filled with a cloud, even the house of the Lord;
> **Chron. 5:14** So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

♫*Hallelujah. Ki tov. Ki l'olam chasdo*.♪

When they "were as one, to make one sound to be heard," then "the glory of the Lord … filled the house of" the Lord. I personally think that when this feast has its fulfillment and the king Messiah has come and set up His visible kingdom on the Earth, with its headquarters in Jerusalem, I think that there's going to come a moment when the glory of the Lord is going to fill the whole Earth as the waters cover the sea.

Remember what He said at Kadesh, "But as truly as I live, all the earth shall be filled with the glory of the Lord (Numbers 14:21 KJV)." The Earth shall be filled in all its fullness, and of course, the Body of Christ will already be in our fullness because we will have become glorified. God's creation will magnify and manifest His glory and His presence.

SESSION 12 ENDS HERE

RETURN TO TABLE OF CONTENTS

EXODUS

שְׁמוֹת Shemot

THE GOD CALENDAR—PART 3

SESSION 13 STARTS HERE

Jesus came to fulfill the law, and He kept the God calendar. In Luke 22, Jesus is about to become the fulfillment of the Passover Lamb.

Luke 22:1 KJV Now the feast of unleavened bread drew nigh, which is called the Passover.

> The feasts of Passover and Unleavened Bread run concurrently those seven days. During this time, the chief priests were looking for a way to kill Jesus.

Luke 22:15 KJV And he said unto them, With desire I have desired to eat this passover with you …

> Jesus celebrated Passover every year of His life. This passage describes the third Passover He had with His apostles. But He greatly desired to get to this one because He was going to tell them how the Passover was fulfilled in Him: **He** is the Passover Lamb. The Amplified Classic Bible says, "… I have earnestly and intensely desired to eat this Passover with you …"

Luke 22:17, 19–20 KJV
Luke 22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

> Passover is a time when "remembering" is of great importance. They were repeatedly told to "remember this." Passover was to "be a memorial" to them (Exodus 12:14). They had done it every year for about 1,500 years. He said, "… this do in remembrance of me."

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

> Jesus and His disciples knew God's calendar and now it would be fulfilled.

In John chapter seven, Jesus went up to Jerusalem to keep the feast.

John 7:1–2 KJV
John 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
John 7:2 Now the Jew's feast of tabernacles was at hand.

> This was the time of the fall feast [Tabernacles]. Jesus' brothers asked Him if He was going to go to Jerusalem. He told them no (but He went later).

Tabernacles lasts seven days plus one [eight days total]. By this time, all the crops are in—they're all harvested. Then, the cycle starts over, and they look forward to the former rains so that they can plant another crop.

As a part of this feast, they have the water libation. They take water from the Pool of Siloam and bring it up to the Temple Mount (and it's quite a hike). The water is poured out on the altar. There was shouting and singing and great happiness throughout the whole celebration.

At this time, they start praying for the rains to come so that they can have water for their new crop. These are the former rains, which are the winter rains. So they start singing and dancing, and it's really loud. There's a lot of joy at this feast.

They start singing, "Mayim, mayim, mayim." Mayim is water. They start singing and crying for water. Jesus was there during the feast. It says He literally shouted. He had to shout, because so much was going on.

John 7:37–39 KJV
John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

> Jesus knew the prophetic implications of these feasts. He was crying out (shouting) and prophesying to them about what this feast really meant. Everything in the whole Bible is symbolic. It means something.

The Lord introduced the seven-year *Shmittah* cycle and the fiftieth-year Jubilee (*Yovel*) to Moses at Mt. Sinai in Leviticus chapter 25.

Leviticus 25:1–4, 8–10 KJV
Lev. 25:1 And the LORD spake unto Moses in mount Sinai, saying,
Lev. 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.
Lev. 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
Lev. 25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

Lev. 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

> **Lev. 25:9** Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
> **Lev. 25:10** And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
>
> > We see the *Shmittah* cycle in this passage. The *Shmittah* cycle is a seven-year cycle that is a "week of years." (Passover was a seven-day week, but we also see things that are in weeks of years.) In the seventh year, the land has to rest. It must not be planted. It must not be sown. It is the *Shabbat*.

He told them they would go into Babylonian captivity for seventy years because they didn't let the land rest.

> **2 Chronicles 36:21 KJV** To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

They didn't keep the *Shmittah* years for the land. So while they were in Babylonian captivity for seventy years, the land was catching up on its rest.

After counting seven times seven years and add one more (which is the fiftieth year), they arrive at the "Jubilee." The Jews now know when these seven-year *Shmittah* cycles are. There are a few disagreements on when they might be, but I'd say most Jewish groups agree. There is a real Jubilee coming and it is going to be when Jesus sets up His earthly kingdom. That will be in a fiftieth year.

Time: *Shmittah* Cycles and the Jubilee

The judgments in the book of Revelation take place in a seven-year cycle. The Great Tribulation period on Earth is a seven-year cycle.

During that time, the Church (the *Ekklesia*—the Body of Christ) will be at a seven-year wedding.

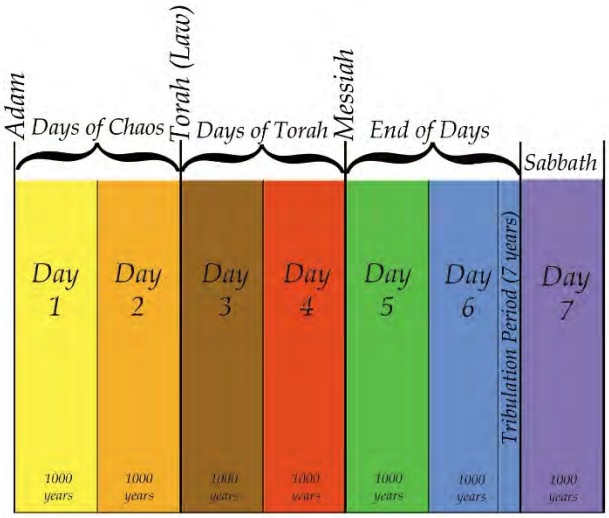
- Orthodox Jewish Weddings—Celebrated for one full week
- Jewish Funeral Observances—Families sit *shiva* for seven days of mourning

The seven-year *Shmittah* cycles and the fiftieth-year Jubilee (*Yovel*), by which time is marked on God's calendar, are a key to the time-cycle of the book of Revelation.

Seven marks the Lord's reckoning of time

- Creation—The Lord created for six days and rested on the seventh day.
- Adam—Adam was given a six-day work week for the development of the Earth, with one thousand years being one day. The seventh day is the Millennium.

SEVEN DAYS CHART



In the Talmud [Sanhedrin 97a.14–97b.1], they were told that God gave Adam a seven- day work week with one thousand years being a day. We also know this from Psalm 90:4—Moses told us the same thing. Peter's writings confirm it again. "… one day is with the Lord as a thousand years, and a thousand years as one day "(2 Peter 3:8).

Starting with Adam, the first two days (two thousand years) are called the Days of Chaos.

The next two thousand years are called the Days of the Torah, which begin with Abraham (even though the Torah didn't come until Moses).

At the end of the Days of Torah, the Messiah was to come. They were then entering the period called the End of Days (which is also two thousand years). The day of Pentecost was at the beginning of the End of Days, and we are at the end of this 2,000-year period. It has been two thousand years—two days. We are very close to the seventh day.

Jews have a numbering system by which they number the years since Adam. There is much disagreement about how many years have passed. Even if their calendar is off, God's calendar will be fulfilled exactly.

I believe with all of my heart that on that day, when the trumpet blows, it will be the fulfillment of the Feast of Trumpets—*Rosh Hashanah*. I believe the fulfillment will be the catching away of the Church.

Thessalonians is the first of the letters Paul wrote. God gave Paul the inspiration to write it because some people had died in the Church. They had heard the angel say, "this same Jesus is coming back" (Acts 1:11). Some people had died before He returned. So the Lord gave a message to Paul for them.

1 Thessalonians 4:13–17 KJV
1 Thess. 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
1 Thess. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
1 Thess. 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep.

> Paul (like the Thessalonians) didn't know when Jesus was coming. From the writings of Paul, it seems he thought Jesus might come in his lifetime. But

> Peter knew differently. It had been revealed to Peter that Jesus' return would be two thousand years later. So they had different revelations.

1 Thess. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
1 Thess. 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

I believe that this feast, which is the Feast of Trumpets (its name is the "memorial of trumpets" and the "blowing of trumpets") could be the one on which Jesus returns. (On *Rosh Hashanah*, I believe. I could be wrong.) But this is the next *moed* that is going to be fulfilled.

We (the Church) are going to be gone to Heaven for seven years. The Great Tribulation on Earth is going to be seven years. That means we're going to hear the trumpet either at the beginning or at the end of a *Shmittah* year (because another *Shmittah* cycle has to start). It won't be in the middle of a *Shmittah* cycle. It has to be at the end and the beginning of a Shmittah cycle, because it must be a part of the seven-year cycle.

Seven marks the Lord's reckoning of time

- Adam was given a six-day work week for the development of the Earth, with one thousand years being one day. The seventh day is the Millennium.
- *Moeds* that are seven day festivals: *Pesach* (Passover) and *Sukkot* (Tabernacles)
- Orthodox Jewish Weddings are celebrated for one full week.
- Jewish Funeral Observances — Families sit *shiva* for seven days of mourning when someone has died.

The Shmittah year is the seventh year of the seven-year cycle

The Shmittah year begins on *Rosh Hashanah* on the first day of the month of Tishrei and it ends the next year at *Rosh Hashanah*.

The next three *Shmittah* years (after 2026) are from one *Rosh Hashanah* to the next *Rosh Hashanah* and are as follows:

Hebrew calendar	Gregorian calendar
5789	September 20–21, 2028 – September 9, 2029
5796	October 4–5, 2035 – September 21, 2036
5782	September 15–16, 202042 – October 4, 2043

(The beginning dates include two days because on the Hebrew calendar, the *moeds* start at sunset the night before and last until sunset of that day.)

I don't know the day or the hour, but I know the seasons. And this is a season. So if my kids or grandkids ask me, "When do you think Jesus is coming?" I might say,

"Well, I think He'll be here in the next *Shmittah* year." But then I always tell them, "If He doesn't come, then I'm looking for another seven-year cycle."

I do know, if they have the *Shmittah* years right (and most Jews think they do), then Jesus has to come at the beginning or the ending (the *Rosh Hashanah*) of a *Shmittah* cycle. So I would tell my grandchildren, "If He doesn't come at *Rosh Hashanah* 2021 or 2022, then you have to look for Him in 2028 or 2029. Then if He doesn't come, you will have to add seven more years. Then if He doesn't come, you have to add seven more years. Then if He doesn't come, you have to add seven more years. Because (I believe) He is going to come at *Shmittah* cycle time.

The Jubilee (Yovel)—the 50th year

Though the Jews count the *Shmittah* cycles, they do not count the *yovels*. The *yovel* count ceased, as far as the Jews are concerned, when the Second Temple was destroyed in A.D. 70 by Titus the Roman.

The meaning of A.D. is "Anno Domini," or "In the Year of Our Lord." So dates from the first century on are called A.D. and everything before that is called B.C. (Before Christ). The Jews [and others], who don't want to recognize that Jesus is the Messiah, call this C.E. (the Common Era). They date things "B.C.E." that were "Before the Common Era."

I do believe that it will be a Jubilee year when the King Messiah sets up His earthly, visible Jubilee kingdom. Then and only then can the Jubilee be completely fulfilled and the harvest come in fully.

The *teruah* is a distinctive blowing of the *shofar*. Hebrew sages say that the word *yovel* means "ram" and that it alludes to the blowing of the *shofar* (ram's horn) that consecrates that day. *Rosh Hashanah* is known as *Yom Teruah. Teruah* has to do with the Jubilee.

So *Rosh Hashanah* is also known as *Yom Teruah*, the day of the sounding of the *teruah* or the "Feast of Trumpets."

To a Jew's mind, hearing the *teruah* means that they are declaring God as King of the universe. They are also declaring the coming of the Mashiach (Messiah) because the shofar will be heard at His coming.

Daniel's Seventieth Week

Image of Nebuchadnezzar's Dream



When Daniel was carried off into Babylonian captivity, King Nebuchadnezzar had a dream. On the right is a depiction of the image the king saw in his dream. Then Daniel interpreted the dream for him.

Nebuchadnezzar saw the kingdoms that were going to reign over Jerusalem. He saw what was then his own kingdom—the Babylonian Empire—the golden head. Next was the silver breast and arms, which was the Medo-Persian Empire. Then came the brass belly and thighs: the Greek Empire. The iron legs were the Roman Empire. The iron and clay feet and toes of the divided kingdoms experienced judgment, and finally, Christ's kingdom was revealed.

Daniel lived in the time when Israelites were carried off into Babylonian captivity, but God said that the Babylonian Empire would not last forever. They would be taken over by the Medo-Persian Empire. In Daniel chapter 9, the Medes and the Persians have taken over. Babylon has been toppled and Daniel sees that prophecy has come to pass.

Daniel 9:1–2 KJV
Dan. 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;
Dan. 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

> There are two places, Jeremiah 25:11–14 and Jeremiah 29:4–10, where Jeremiah had prophesied that the captivity would last seventy years. Daniel was carried off as a young man. He had been in Babylon for seventy years and he was seeing prophecy fulfilled. He saw the Medes come in and topple the Babylonians.
>
> When you see prophecy fulfilled, you should go to the book and go in prayer. So Daniel set himself to pray and fast.

Daniel 9:7 KJV O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel …

> Daniel looked at the prophecies in Jeremiah again and he prayed and repented. He knew it was about time for them to leave Babylon. So he sought God about the future, not of every nation on the earth, but only that of his

> people. That's an important thing to know when you're interpreting this chapter.

Daniel 9:16–21, 23–25 KJV
Dan. 9:16 O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.
Dan. 9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.
Dan. 9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name
Dan. 9:19 ... for thy city and thy people are called by thy name.
Dan. 9:20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;
Dan. 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel [came] …

Dan. 9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

> Gabriel came to interpret the future for the people of Israel. Seventy weeks (or seventy weeks of years) is the time frame in which God would deal with His people. He would deal with them (bring them back to restoration) in seventy *Shmittah* cycles.

Dan. 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

> The weeks in verse 25 equal sixty-nine weeks of years—sixty-nine *Shmittah* cycles. These cycles don't all run concurrently, because there are periods when God has a "timeout" from working with Israel.
>
> I am a basketball fan. A game is supposed to be forty-eight minutes long, but it will take approximately two hours total in length, because they have timeouts and free throws. Sometimes the clock isn't running. So with God, He's dealing with His people precisely in sixty-nine weeks of years, until He sends the Messiah. Of course, the Messiah, the Prince, is Jesus.

Daniel 9:26 KJV And after threescore and two weeks shall Messiah be cut off …

So one week of years is left. People call it Daniel's Seventieth Week. It's what we call the Great Tribulation. In his commentary on the book of Zechariah, David Baron wrote that during those seven years on Earth, God will make a final judgment of the nations. He will be proving them to see who will be a sheep nation and who will be a goat nation. He will be dealing with His people Israel to prepare them to go into the Millennium as the people who are ruling the Earth from Jerusalem. But He has to get them ready in this final seven-year period of dealing with them.

Tribulation is a word which means "in a narrow place because of outside pressure." Jeremiah called it "the time of Jacob's trouble" (Jeremiah 30:7). It is the final week. It is one more week of years, Daniel's Seventieth week, which is a *Shmittah* cycle.

In that cycle, that seventieth week of God dealing with Israel, the Antichrist will be trying to wipe them out on the Earth in a war. At this point, they will have already seen who the Antichrist is.

They are going to look up and see Jesus coming on a white horse. Zechariah says Jesus is going to put His feet down on the Mount of Olives: the same place from which He went up.

Zechariah also says the people of Israel will "look on me, whom they have pierced" (Zechariah 12:10). As a nation, they will recognize Him, their Messiah. To get that done, God has one more week of seven years.

> **Daniel 9:26 KJV** And after threescore and two weeks shall Messiah be cut off … and the people of the prince that shall come [Antichrist] shall destroy the city and the sanctuary …

The "sanctuary," the Second Temple during Jesus' time, was destroyed by Titus the Roman and his armies ["the people of the prince that shall come"]. The prince that shall come is the Antichrist. So the Antichrist is going to be a Roman Prince: old Rome revived. The Roman Empire was huge. It had an Eastern leg and a Western leg. The book of Revelation tells us that it will revive.

> **Daniel 9:27 KJV** And he shall confirm the [a] covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease …

The world will be experiencing a lot of trouble, and the Antichrist is going to be the answer man. For the first three and a half years, he's going to look pretty good. But in the middle of the "week," he will unmask himself. He will go into the rebuilt Temple and tell the world that he is God. The New Testament, in 2 Thessalonians 2:4, says this. (It doesn't say they believe it.)

He is going to have a lot of trouble with two witnesses. Who is going to believe that a guy who can't deal with two witnesses is God?

> **Daniel 9:27 KJV** … he shall cause the sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate …
>
> This is what Jesus is talking about in Matthew 24.

Matthew 24:15–17, 20–22 KJV
Matt. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
Matt. 24:16 Then let them which be in Judaea flee into the mountains:
Matt. 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Matt. 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

> This has to do with the time of the Tribulation. It has nothing in the world to do with the Church. The Church would not care if they had to flee on the Sabbath. But there are Jews who are very dedicated to God who would not ride in a car on the Sabbath.
>
> Prayer is going to be working during that time. Verse 20 says to "pray."

Matt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
Matt. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

> The "elect" are of the Jews at this time.

I'm not teaching on Mark 24, I'm teaching on *Shmittah* cycles. I'm not teaching on Daniel's Seventieth Week, except to say it is a *Shmittah* cycle. And while that *Shmittah* cycle is happening on the Earth, the Church will be caught up to Heaven for a wedding for those seven years.

Shmittah Year Prophecy

God's redemptive calendar is marked by sevens. I always keep up with things that are happening in prophecy. What are the rabbis saying? In 1999, there was a lot of chatter on the internet about September 11, 1999 (not 2001). Rosh Hashanah was coming up, and the chatter was calling it "the day that everything changes." So we went to Israel. (Lynne Hammond and Lucy McKee—twin sisters, pray-ers, ministers and friends—were with me.)

I wanted to go to Mea Shearim, where a lot of the black coats—the really Ultra-Orthodox Jews— live. So we took a taxi over there. We didn't even know why we were going. The taxi driver said, "You know, they have the best falafels in the whole of Jerusalem there." I said, "Oh, let us out near there!" So he let us out there at the falafel stand.

There was a long line. When we got to the front and he gave us our falafels, he said something to us that he had said to no one else. "Do you want to eat in the back?" The buildings where you find this falafel stand are built around a block, with the



A falafel "stand" in Mea Shearim.

businesses in the front, living quarters upstairs and an open area behind the buildings. This area is like a backyard where the kids can play.

We went to the back and there were two picnic tables. So we sat down on one picnic table, and to the other picnic table came one of the "black coats" (one of the Ultra-Orthodox). They do not even speak to women that they're not married to.

I knew what to do. You don't let your eyes look at theirs. But he opened the conversation. He said, "Are you one of those that believe Yeshua is the Mashiach?" I said, "Yes." He said, "Well, I don't."

I said, "Okay."

He had opened the conversation, so I thought, *He opened it. I'm going to walk right in there.*

"I want to know what in the world is this September 11, 1999?"

He said, "Oh!" His eyes rolled to the back of his head. "That's the day that everything changes." Ancient, ancient prophecy said that on that day, everything is going to change. He went off into a euphoria.

Later, we went to talk to another Jewish man who's not so "Ultra" [Orthodox], but he did teach in a yeshiva [Jewish Bible school]. I told him what the man in Mea Shearim had said and he said, "Oh yes! That's the day everything changes, and that's when the final judgment of the nations begins."



Dr. Billye Brim (along with family) meeting with Israeli politician Ariel Sharon (and later Prime minister) in his office.

He said the prophecy is that on the Rosh Hashanah following September 11, 1999, a war cycle will begin. That war cycle will last until the final war in Zechariah, when the Messiah comes. He said, "Next year on *Rosh Hashanah*, the war cycle will begin."

The next year, on *Rosh Hashanah*, Yasser Arafat was threatening to start a war. We had become very close to Ariel Sharon. In a private conversation, he told Lynne Hammond, Lucy McKee, and me, "I don't know what to do except to go to the Temple Mount and pray."

On Rosh Hashanah, September 28, 2000, Sharon actually did go up to the top—the Temple Mount—where the Dome of the Rock now stands. He went up and prayed on the top of the mountain.



Ariel Sharon writing his personal phone number to give to Dr. Billye Brim.

The photo below is when Sharon was praying at the Western Wall. Arafat and the Palestinians then began an Intifada [an uprising: a time of conflicts and attacks]. I believe that the war that is in Psalm 83 began at that time.

A war cycle began in a *Shmittah* year and will continue through a *Shmittah* year. This was *Rosh Hashanah*. The war cycle will last until the year of the King Messiah, *Mashiach ben David*. That's the ancient prophecy. So we're in the time of that war cycle right now, and things are happening. We're in the sixth year of a *Shmittah* cycle.



Ariel Sharon praying at the Western Wall on September 28, 2000. (He is accompanied by a bodyguard.)

SESSION 13 ENDS HERE

RETURN TO TABLE OF CONTENTS

Exodus
Shemot | שְׁמוֹת

Supplement

163 The Hebrew Language Compilation

HL1 Cover Page 163
HL2-3 Teach Yourself the Hebrew Alphabet (without pronunciation) 164
HL4 Teach Yourself the Hebrew Alphabet (with pronunciation) 166
HL5 Counting in Hebrew 167
HL6 Genesis 1:1–9 168
HL7 The Hebrew Root Has Three Consonants (Usually) ... 169
HL8 The Amen Wheel 170
HL9 Shalem: Be Whole, Complete 171
HL10 The Shalom Wheel 172
HL11 Isaiah 53:1–10 173
HL12 Emet—Truth 174
HL13 "Bakitah" by Debbie Friedman 175
HL14 Chesed v'Emet 177
HL15 Covenant and Chesed (from Lech Lecha) 178
HL16 Chasdo (His Chesed) 179
HL 17 ET—Genesis 1:1 180
HL18 Ish/Ishah—Genesis 1:26–28; 2:23 181
HL19 Aleph Bet Song 182
HL20 Mashiach Song 183

185 Maps

M1 The Cloverleaf Old-World Map 186
M2 The Migration of Abraham 187
M3 Abraham in Canaan 188
M4 The Babylonian Empire 189
M5 The Persian Empire 190
M6 Alexander the Great's Empire 191
M7 The Roman Empire in the Time of Augustus 192
M8 The Roman Empire in the Second Century 193
M9 The Middle East 194
M10 Arabic States v. the Jewish State 195
M11 The Mountains of Israel vs. the West Bank 196
M12 Abraham in the Mountains of Israel 197
M13 The Area Called Palestine / Palestine Was Divided ... 198
M14 Palestine Is Two Nations / Arabs Rule 77% 199
M15 Topographical Map of Israel 200
M16 Israel with Ariel 201

M17 Tribal Allotments of Israel 202
M18 The Route of the Exodus..... 203
M19 Greater Israel's Borders..... 204
M20 Egyptian Empire 15th Century B.C. 205
M21 Egypt..... 206

207 Reference Pages

R1 The Seven Days..... 208
R2 The Table of the Nations 209
R3 "The Tower of Babel" (Painting by Peter Bruegel) 210
R4 Life Spans Timeline—Adam to Moses..... 211
R5 God's Sacred Calendar..... 212
R6 Isaiah 52:13–53:12..... 213
R7 The "Ages" as God Sees Them 214
R8 Image of Nebuchadnezzar's Dream..... 215
R9 The Kardashians and a 175-Year-Old Prophecy..... 216
R10 Kardashian Family Ancestors Escape Armenian Genocide..... 220

227 Haggadot

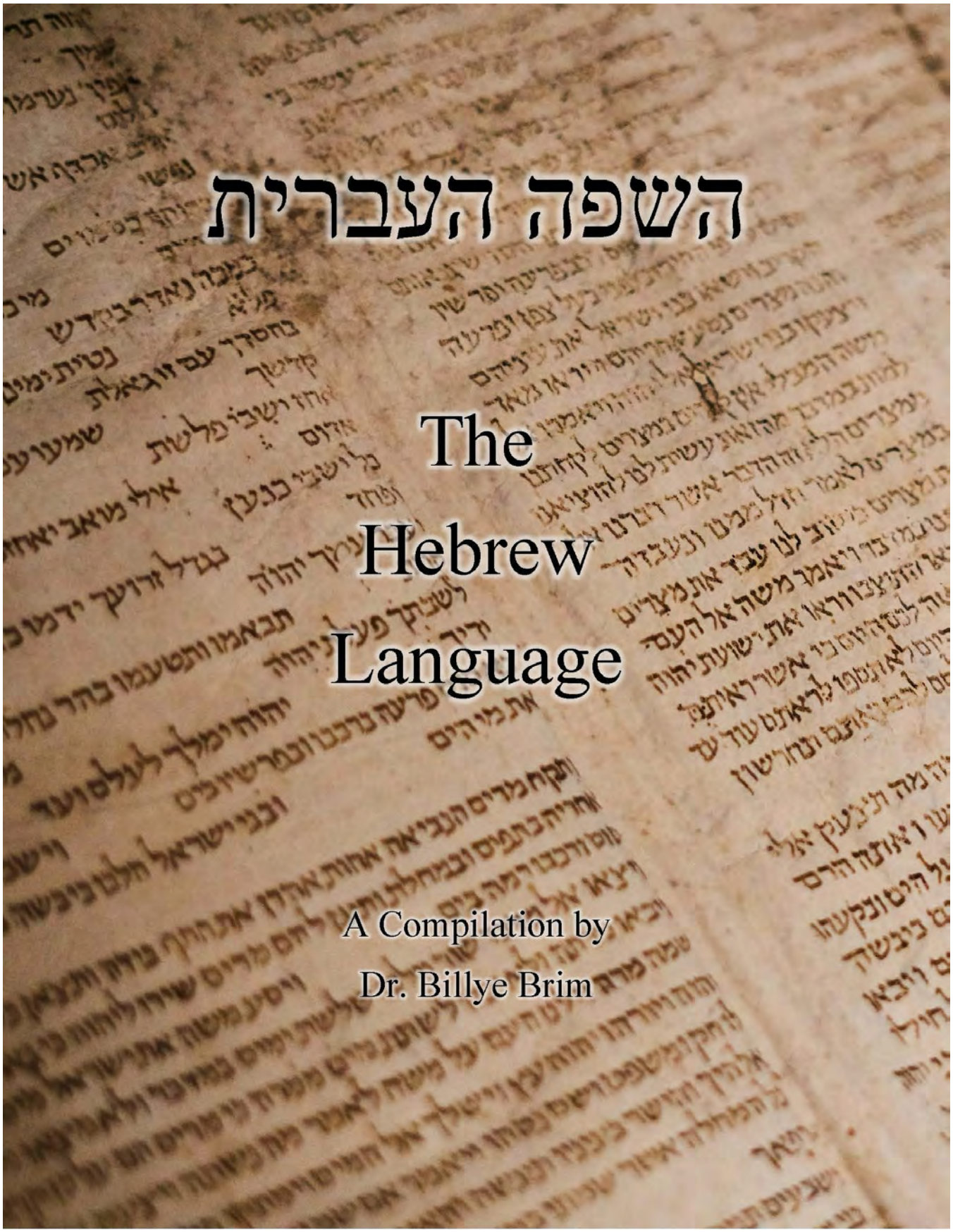
H1 Passover Haggadah (Adult Haggadah) 229
H2 Dayenu Seder (Haggadah for Children)..... 260

267 Glossary

G1 Parousia..... 268
G2 Genesis 1.....270
G3 2 Peter 2:21–3:18..... 271
G4 The Nephilim or "Giants" of Genesis 6, Etc.....273
G5 The Synonymous Words for "World" 275
G6 Foundation of the World 277
G7 Exodus | Shemot Glossary.....279

283 Minibooks

How to Rightly Divide the Word 285
God's Promises of the Land to Israel.....310
Judgment of the Nations for How They Treat Israel 337


השפה העברית
The
Hebrew
Language
A Compilation by
Dr. Billye Brim

TEACH YOURSELF THE HEBREW ALPHABET — consonants

Orthography — few principles:

- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels. You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND	
	Aleph	א	A	1
	Bet	ב	B	2
	Gimel	ג	G	3
	Dalet	ד	D	4
	Hay	ה	H	5
	Vav	ו	V	6
	Zayin	ז	Z	7
	Chet	ח	CH	8
	Tet	ט	T	9
	Yod	י	Y	10
	Kaf	כ	K	11
	Final Kaf	ך		
	Lamed	ל	L	12

It would be to the advantage of any "beginner" to learn to write the Hebrew Alphabet (script) before starting a course at **Ulpan Akiva.**

"A LETTER A DAY TAKES YOU A LONG WAY"

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
מ	Mem	מ	M .13
ם	Final Mem	ם	
נ	Nun	נ	N .14
ן	Final Nun	ן	
ס	Sameh	ס	S .15
ע	Ayin	ע	A .16
פ	Pay	פ	P .17
ף	Final Pay	ף	
צ	Tzadee	צ	TS .18
ץ	Final Tzadee	ץ	
ק	Kof	ק	K,Q .19
ר	Resh	ר	R .20
ש	Shin	ש	SH .21
ת	Tav	ת	T .22

RETURN TO SUPPLEMENT LIST

Teach Yourself the Hebrew Alphabet

*from right to left *separate letters—not joined *in modern Hebrew writing, we use only "script"
*sofit- end only

	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	**B** as in **B**all	ב	ב	2
	Vet	ב	**V** as in **V**eil	ב	ב	
3	Gimel	ג	**G** as in **G**ate	ג	ג	3
4	Dalet	ד	**D** as in **D**og	ד	ד	4
5	Heh	ה	**H** as in **H**eart	ה	ה	5
6	Vav	ו	**V** as in **V**eil	ו	ו	6
7	Zayin	ז	**Z** as in **Z**oo	ז	ז	7
8	Chet	ח	**CH** as in Ba**CH**	ח	ח	8
9	Tet	ט	**T** as in **T**oy	ט	ט	9
10	Yod	י	**Y** as in **Y**olk	י	י	10
11	Kaf	כ	**K** as in **K**ite	כ	כ	20
	Khaf	כ	**CH** as in Ba**CH**	כ	כ	
	Khaf sofit	ך	**CH** as in Ba**CH**	ך	ך	
12	Lamed	ל	**L** as in **L**eg	ל	ל	30
13	Mem	מ	**M** as in **M**ap	מ	מ	40
	Mem sofit	ם	**M** as in **M**ap	ם	ם	
14	Nun	נ	**N** as in **N**ose	נ	נ	50
	Nun sofit	ן	**N** as in **N**ose	ן	ן	
15	Samech	ס	**S** as in **S**un	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	**P** as in **P**an	פ	פ	80
	Fay	פ	**F** as in **F**lag	פ	פ	
	Fay sofit	ף	**F** as in **F**lag	ף	ף	
18	Tsade	צ	**TS** as in ca**TS**	צ	צ	90
	Tsade sofit	ץ	**TS** as in ca**TS**	ץ	ץ	
19	Koof	ק	**K** as in **K**ite	ק	ק	100
20	Resh	ר	**R** as in **R**ouge	ר	ר	200
21	Shin	שׁ	**SH** as in **SH**ip	שׁ	ש	300
	Sin	שׂ	**S** as in **S**un	שׂ	ש	
22	Tav	ת	**T** as in **T**oy	ת	ת	400

RETURN TO SUPPLEMENT LIST

COUNTING IN HEBREW		
1	achat	אַחַת
2	shtayim	שְׁתַּיִם
3	shalosh	שָׁלוֹשׁ
4	arba	אַרְבַּע
5	chamesh	חָמֵשׁ
6	shesh	שֵׁשׁ
7	sheva	שֶׁבַע
8	shmoneh	שְׁמוֹנֶה
9	tesha	תֵּשַׁע
10	eser	עֶשֶׂר

RETURN TO SUPPLEMENT LIST

GENESIS 1:1–9

Hebrew	NASB 1995
א בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֵת הַשָּׁמַיִם, וְאֵת הָאָרֶץ.	**1** In the beginning God created the heavens and the earth.
ב וְהָאָרֶץ, הָיְתָה תֹהוּ וָבֹהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם.	**2** The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.
ג וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר.	**3** Then God said, “Let there be light”; and there was light.
ד וַיַּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.	**4** God saw that the light was good; and God separated the light from the darkness.
ה וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם, וְלַחֹשֶׁךְ קָרָא לָיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. {פ}	**5** God called the light day, and the darkness He called night. And there was evening and there was morning, one day. **{P}**
ו וַיֹּאמֶר אֱלֹהִים, יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם, וִיהִי מַבְדִּיל, בֵּין מַיִם לָמָיִם.	**6** Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”
ז וַיַּעַשׂ אֱלֹהִים, אֶת-הָרָקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ, וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ; וַיְהִי-כֵן.	**7** God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.
ח וַיִּקְרָא אֱלֹהִים לָרָקִיעַ, שָׁמָיִם; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם שֵׁנִי. {פ}	**8** God called the expanse heaven. And there was evening and there was morning, a second day.. **{P}**
ט וַיֹּאמֶר אֱלֹהִים, יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד, וְתֵרָאֶה, הַיַּבָּשָׁה; וַיְהִי-כֵן.	**9** Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

RETURN TO SUPPLEMENT LIST

THE HEBREW ROOT HAS THREE CONSONANTS—USUALLY

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will…. *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

And equally important:

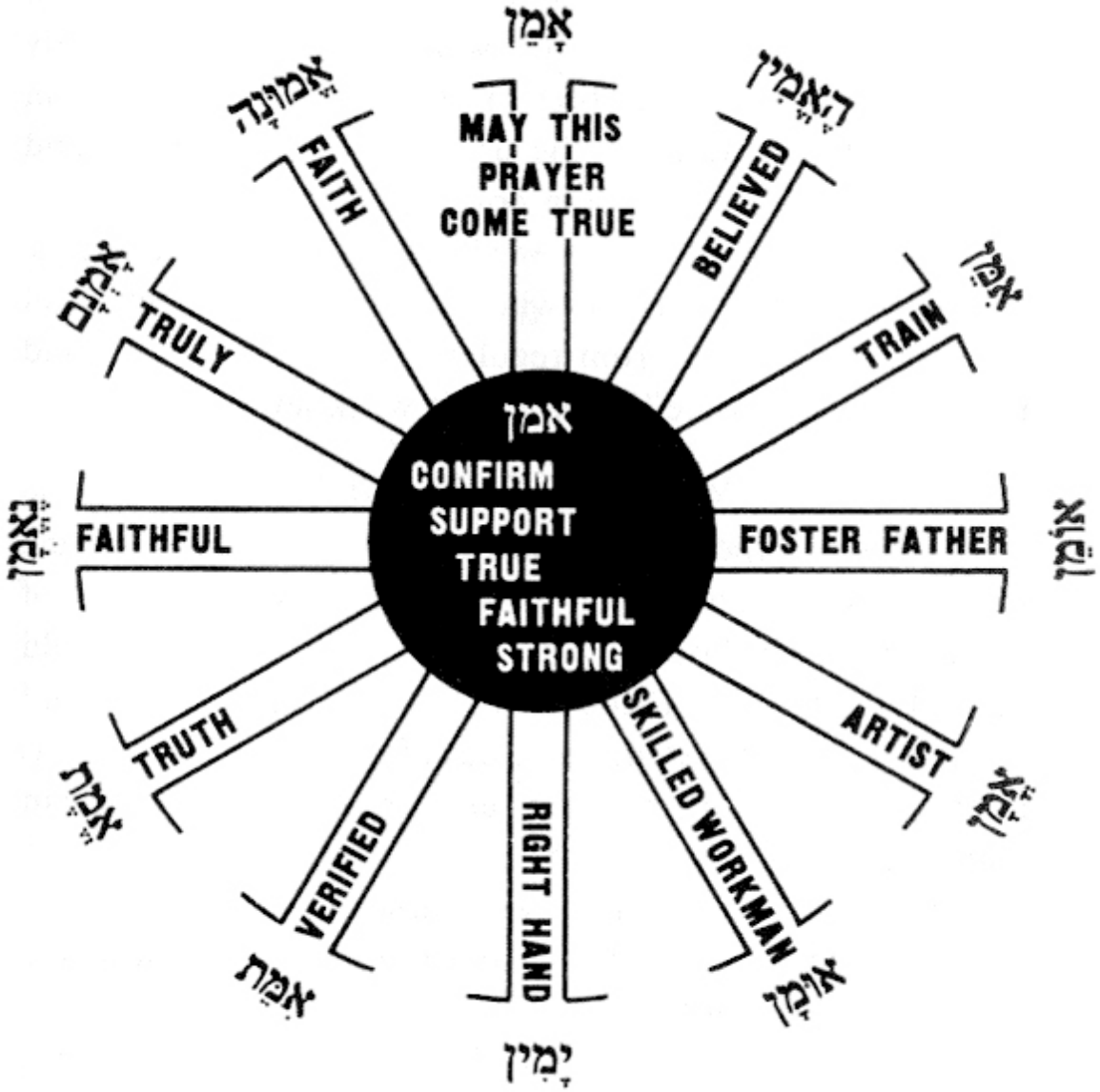
No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
Brooklyn: KTAV Publishing House, Inc. Copyright 1960, 1988.
Page 22

RETURN TO SUPPLEMENT LIST

THE AMEN WHEEL

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
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Page 27
RETURN TO SUPPLEMENT LIST

שָׁלֵם—BE WHOLE, COMPLETE

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly "שָׁלוֹם לְךָ"—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc. is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you're whole, you're probably well and at peace.

הִשְׁתַּלֵּם — the reflexive, means to perfect oneself.

שִׁלֵּם — to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

שְׁלֵמוּת — entirety

תַּשְׁלוּם — payment; שַׁלְמוֹן — payment, may mean "bribe."

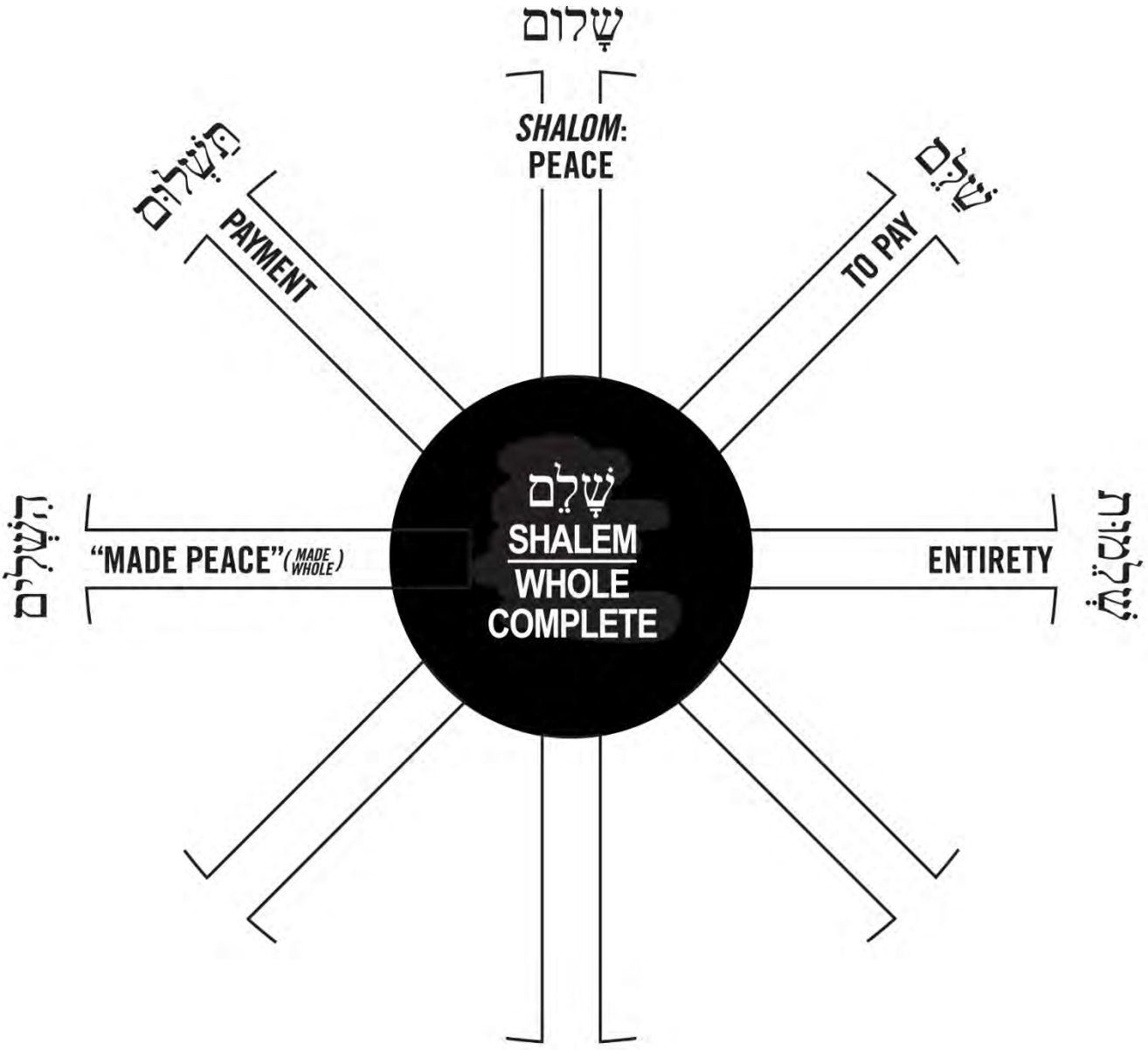
הִשְׁלִים — the hifil causative pattern could mean either "made peace" or "made whole", the word going back to either שָׁלוֹם or שָׁלֵם.

It is interesting to note that the English greeting "Hail", has the same meaning as שָׁלוֹם, namely, "being whole". When someone says "Hail" he is wishing that you are whole. "Hale" in the expression "hale and hearty" is from the same word as "hail." The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. "Salaam" is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell "so-long" comes from "salaam."

From
HOW THE HEBREW LANGUAGE GREW
by Edward Horowitz
Brooklyn: KTAV Publishing House, Inc. Copyright 1960, 1988.
Pages 46–47

RETURN TO SUPPLEMENT LIST

THE SHALOM WHEEL



From
SHALOM: THE PEACE THAT COMES
FROM BEING WHOLE
by Dr. Billye Brim
Billye Brim Ministries
A Glorious Church Fellowship, Inc. Copyright 2018.
Page 15

RETURN TO SUPPLEMENT LIST

ISAIAH 53:1–10

The Jerusalem Bible of the Koren Tanakh
Used with permission.

1 Who would have believed our report? and to whom is the arm of the Lord revealed?

2 For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness that we should look at him, and no countenance, that we should desire him.

3 He was despised and rejected of men; a man of **pains**, and acquainted with **sickness**: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 But in truth he has **borne our sicknesses** and **endured our pains**; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have **peace**, and **by his injury we are healed**.

6 All we like sheep gone astray; we have tuned every one to his own way; and the Lord has caused the iniquity of us all to fall upon him.

7 He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

8 By oppression and false judgement was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

9 For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

10 But **it pleased the Lord to crush him by disease**: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand.

RETURN TO SUPPLEMENT LIST

אֱמֶת

EMeT

TRUTH

Truth requires for its essence the first letter א (alef), the "One" standing for the Almighty. Remove the initial letter in אֱמֶת (EMeT) and all that remains is מֵת (MT)*.

Without God there can be no truth. In its place only death and destruction remain.

From
THE SECRET OF HEBREW WORDS
by Benjamin Blech
Rowan & Littlefield Publishers, Inc. Copyright 2001.
Page 65

❖

*Note: the word מֵת (MT) means "died" (3rd person, masculine, singular, past tense). It can also mean "dead," as in הוּא מֵת "He is dead."

RETURN TO SUPPLEMENT LIST

BAKITAH
"In the Classroom"
by Debbie Friedman

(Sing the words in red.)

VERSE 1

In the classroom בַּכִּתָּה
(In the classroom bakeetah)

A boy is יֶלֶד
(A boy is yeled)

And a girl is יַלְדָּה
(And a girl is yaldah)

We call the teacher הַמּוֹרָה
(We call the teacher hamorah)

We learn in Hebrew עִבְרִית- חֲדָשָׁה
(We learn in Hebrew eevreet-chadashah)

CHORUS

מַה is what
(Mah is what)

מִי is who
(Mee is who)

שָׁלוֹם means hi, how do you do
(Shalom means hi, how do you do)

כֵּן is yes
(Ken is yes)

לֹא is no
(Lo is no)
(It's fun to sing the words we know!)

VERSE 2

אֵיפֹה means where is it?
(Ayfo means where is it?)
(Better take a look)

עִפָּרוֹן is pencil
(Eeparon is pencil)

And a סֵפֶר is a book
(and a sayfayr is a book)

CHORUS

VERSE 3

שֻׁלְחָן is a table
(Shoolchan is a table)

תַּלְמִידִים can speak
(Talmeedeem can speak)
[students]

Writing on a לוּחַ
(Writing on a looach,)
[blackboard]

we use גִּיר
(we use geer.)
[chalk]
(Don't let it squeak)

CHORUS

(Verses 4 and 5 are not included in the recording.)

VERSE 4

נייר a piece of paper
(Neyar a piece of paper)

עט is just a pen
(Eit is just a pen)

עכשיו is now, this minute
(Achshav is now, this minute)

מתי will tell you when
(Matai will tell you when)

CHORUS

VERSE 5

שלשום was just two days ago
(Sheelshom was just two days ago)

אֶתְמוֹל was yesterday
(Etmol was yesterday)

מָחָר will be tomorrow
(Machar will be tomorrow)

And היום is here today
(And hayom is here today)

CHORUS

See it on YouTube:

https://www.youtube.com/watch?v=dX-jLs2E5o4

"BAKITAH" AS SUNG BY CINDY PALEY

RETURN TO SUPPLEMENT LIST

חֶסֶד וֶאֱמֶת
CHESED VE'EMET

חֶסֶד

Chesed, Obligatory loyal love

אֱמֶת

EMET, Truth

חֶסֶד וֶאֱמֶת

Chesed ve'EMET

בְּרִית

Brit, Covenant

יְהוָה

Yehoveh, Jehovah, Yahweh

ArtScroll, *Chumash*, Stone Edition

"The Name י-ה-ו-ה [represents] the eternity of God, because its letters are also those of the words הָיָה הֹוֶה וְיִהְיֶה , *He was, is, and will be."*[1] This means that God's being is timeless. However, יהוה is more than a descriptive Name; it is a proper noun, for it is the actual Name of God. It is also known as *Shem HaMeforash*, or the "Ineffable Name." (Ineffable, according to Oxford Languages, is, "too great or extreme to be expressed or described in words.")

RETURN TO SUPPLEMENT LIST

[1] Nosson Scherman, Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 11.

COVENANT AND CHESED

בְּרִית

Brit, Covenant

חֶסֶד

Chesed

2 Chronicles 5:13 Chabad Tanakh (CT)

[13]And the trumpeters and the singers were as one, to make one sound, to praise and to thank the Lord, and when they raised a sound with trumpets and with cymbals and with the musical instruments and with praise to the Lord, "for He is good, because His kindness is eternal," and the House became full of the cloud of the House of the Lord. [2]

יג וַיְהִי כְּאֶחָד לַמְחַצְּרִים (כתיב
לַמְחַצְצְרִים)וְלַמְשֹׁרְרִים לְהַשְׁמִיעַ קוֹל־
אֶחָד לְהַלֵּל וּלְהוֹדוֹת לַיהוָה וּכְהָרִים
קוֹל בַּחֲצֹצְרוֹת וּבִמְצִלְתַּיִם וּבִכְלֵי הַשִּׁיר
וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ
וְהַבַּיִת מָלֵא עָנָן בֵּית יְהוָה׃

RETURN TO SUPPLEMENT LIST

[2] *Chabad Tanakh Online,* Chabad. org. Accessed March 4, 2019. https://www.chabad.org/library/bible_cdo/aid/16554/jewish/Chapter-5.htm

חַסְדּוֹ

CHASDO
(His Chesed)

Hallelujah! Key tov. Key l'olam chasdo.
הַלְלוּיָהּ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ

(The vav [ו] at the end of *Chesed* represents the vowel *holem* [וֹ], the "ō" sound. This indicates "His" or "belonging to Him.")

For example:

Shem(i)	→ Shmi	= My Name
Shem(cha)	→ Shemcha	= Your Name (masculine)
Shem(ech)	→ Shmech	= Your Name (feminine)
Shem(o)	→ Shmo	= His Name
Shem(a)	→ Shma	= Her Name

Chip's Question to me ...

A student of Hebrew came to the church where Chip is pastor and said, "The Scripture your mother teaches and its Hebrew translation should not be translated 'mercy.' It should be translated 'grace.'"

In February 2019, someone sent me an old book: *Ḥesed* in the Bible* by Nelson Glueck. (The English translation was printed in 1967 by The Hebrew Union College Press. It was first published in Germany in July 1927.)

Here I found that neither "mercy" nor "grace" gives the complete meaning of this wonderful word.

(*The sound represented here by the "Ḥ" is the same as the sound represented by the "ch" or "kh" in other transliterated words. It is similar to the "ch" in "Bach.")

RETURN TO SUPPLEMENT LIST

ET
בְּרֵאשִׁית -Genesis 1:1

Hebrew Text:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ

Transliterated in English we would read:

Bereishit bara Elohim et hashamayim v'et ha'aretz.

בְּרֵאשִׁית = *Bereishit* = In the Beginning

בָּרָא = *bara* = created

אֱלֹהִים = *Elohim* = Elohim

אֵת = *ET* =Aleph Tav
The first and last letters of the Hebrew Aleph Bet
Pronounced here as *"ET"* as in "met."

הַשָּׁמַיִם = *hashamayim* = the heavens

וְאֵת = *v'ET*

הָאָרֶץ = *ha'aretz* = the earth

RETURN TO SUPPLEMENT LIST

ISH (אִישׁ)—ISHAH (אִשָּׁה)

Genesis 1:26–28 KJV
Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.
Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:15 KJV And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

> Man = Adam = אָדָם
>
> ***"keep" =guard***
> **8104**. שָׁמַר **shamar,** *shaw-mar´;* a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:—beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, ... watch(-man).

Genesis 2:21–23 KJV
Gen. 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
Gen. 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
Gen. 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

> ***"woman"***
> **802.** אִשָּׁה **'ishshah,** *ish-shaw´;* feminine of 376 a woman
>
> ***"man"***
> **376**. אִישׁ **'iysh,** *eesh;* a man as an individual or a male person
>
> ***"rib"***
> The word translated "rib" in this chapter is not the Hebrew word for rib. It is the Hebrew word for "side":
> **6763**. צֵלָע **tsela,** *tsay-law´;* a side, literally (of a person) or figuratively (of an object or the sky, i.e. quarter)

RETURN TO SUPPLEMENT LIST

ALEPH BET SONG
(with both book print and script letters)

Alef	Bet	Gimel	Dalet	Heh	Vav	Zayin	
א א	ב ב	ג ג	ד ד	ה ה	ו ו	ז ז	
Chet	Tet	Yod	Kaf	Lamed	Mem	Nun	Samech
ח ח	ט ט	י י	כ כ	ל ל	מ מ	נ נ	ס ס
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Lamed	Mem	Nun	Samech	Ayin			
ל ל	מ מ	נ נ	ס ס	ע ע			
Pe	Tzadi	Koof	Resh	Shin	Tav		
פ פ	צ צ	ק ק	ר ר	ש ש	ת ת		
Koof	Resh	Shin	Tav				
ק ק	ר ר	ש ש	ת ת				

RETURN TO SUPPLEMENT LIST

MASHIACH

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Ani ma'amin,
ani ma'amin be'emunah sh'lemah
beviat hamashiach ani, ani ma'amin.

Mashiach Mashiach Mashiach
ayayayayayay
Mashiach Mashiach Mashiach
ayayayayayay

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Ve'af al pi sheyitmahmehah,
Im kol zeh achakeh lo
achakeh lo bechol yom sheyavo.

Sheyavo sheyavo sheyavo!

Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo, Mashiach!
Sheyavo!

MESSIAH

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

I believe,
I believe with complete faith
in the coming of the Messiah, I believe.

Messiah, Messiah, Messiah
ayayayayayay
Messiah, Messiah, Messiah
ayayayayayay

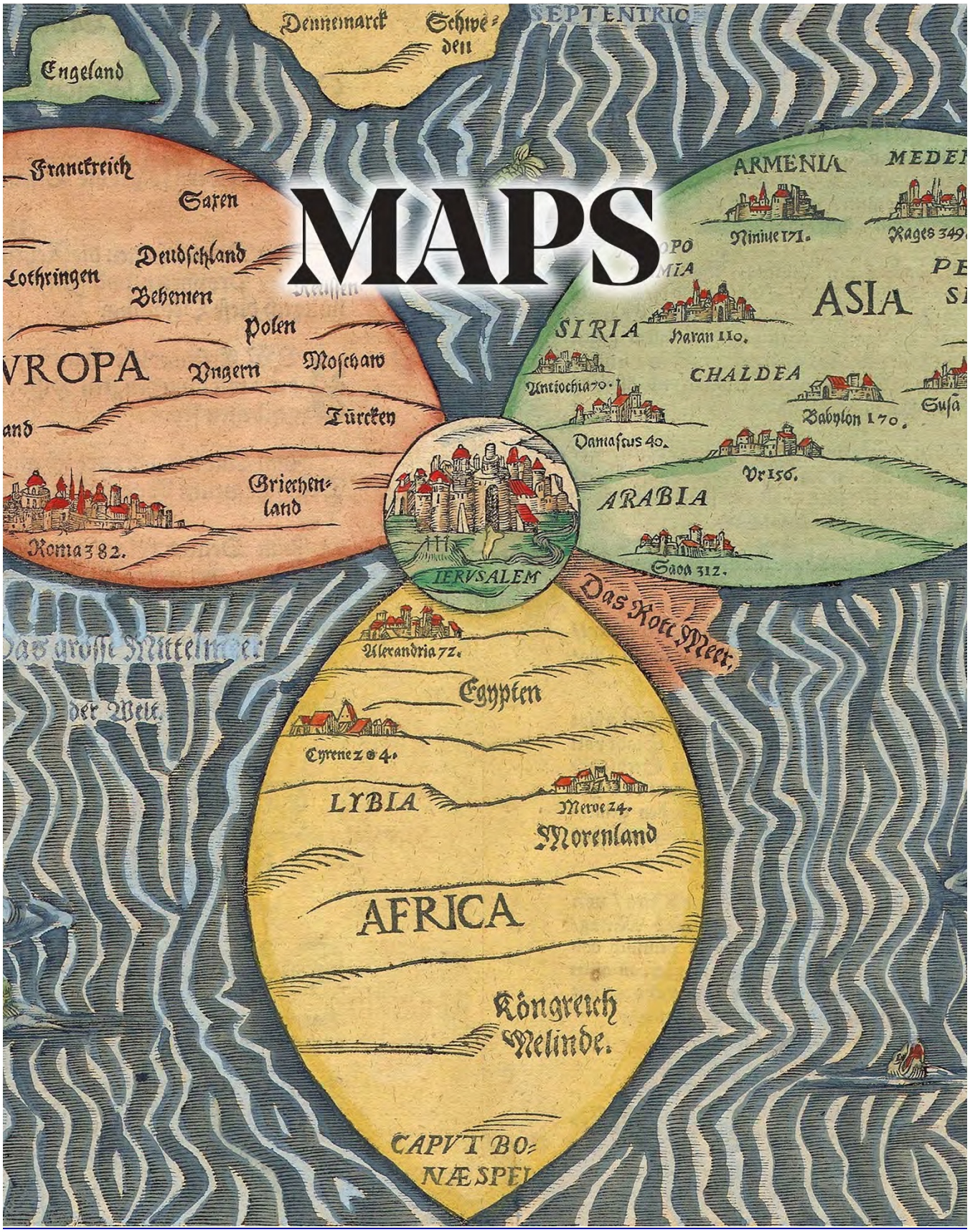
And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

And even though he may tarry,
Nonetheless I will wait for him
I will wait every day for him to come.

He will come! He will come! He will come!

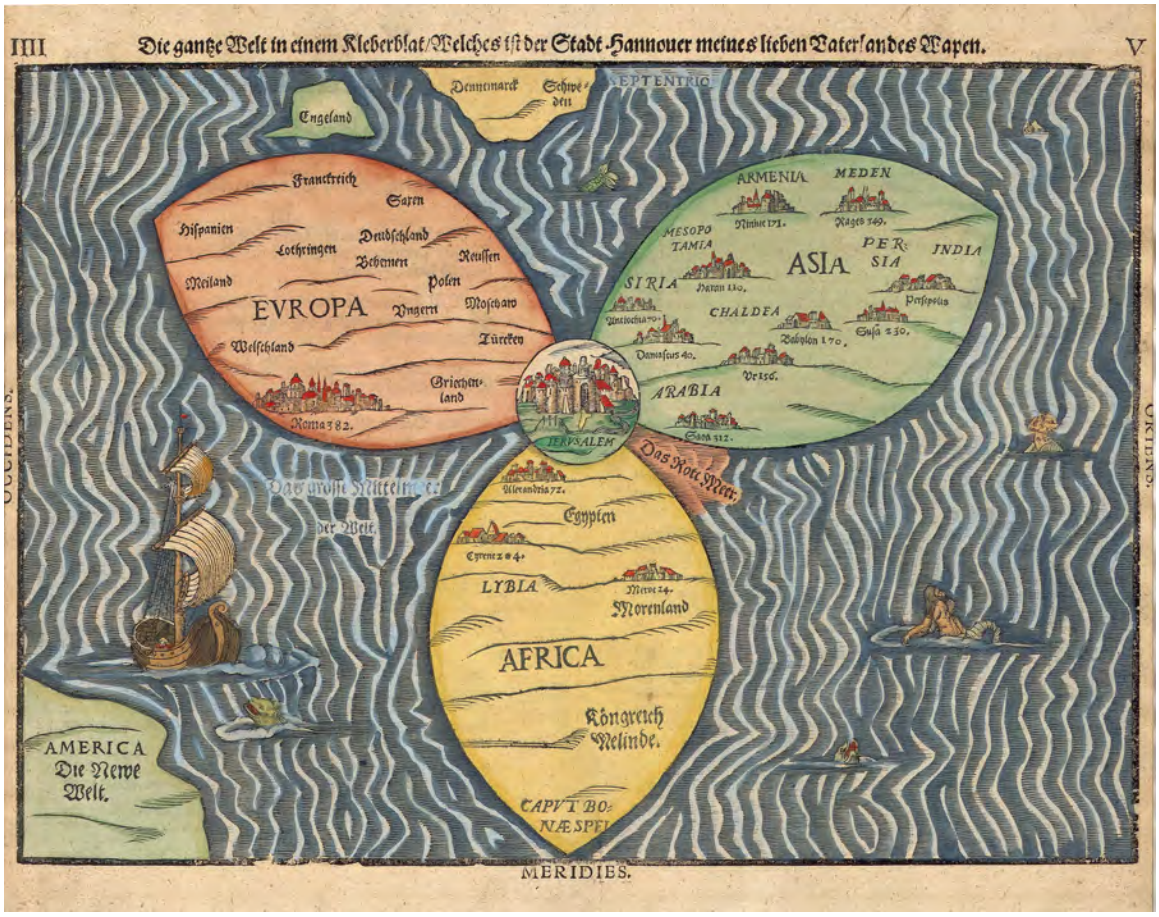
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come! Messiah!
He will come!

RETURN TO SUPPLEMENT LIST


Dennemarck
Schive-
den
Engeland
Franckreich
Saxen
Deudschland
Lothringen
Behemen
Polen
VROPA
Vngern
Moscaw
Türcken
Griechen-
land
Roma 382.
ARMENIA
Ninive 171.
Rages 349.
ASIA
SIRIA
Haran 110.
Antiochia 70.
CHALDEA
Babylon 170.
Susa
Damascus 40.
Vr 156.
ARABIA
Saba 312.
IERVSALEM
Das Roth Meer.
Alexandria 72.
Egypten
Cyrene 24.
LYBIA
Meroe 24.
Morenland
AFRICA
Königreich
Melinde.
CAPVT BO-
NÆSPEI
der Welt.

MAPS

CLOVERLEAF OLD WORLD MAP
By Pastor Heinrich Bünting



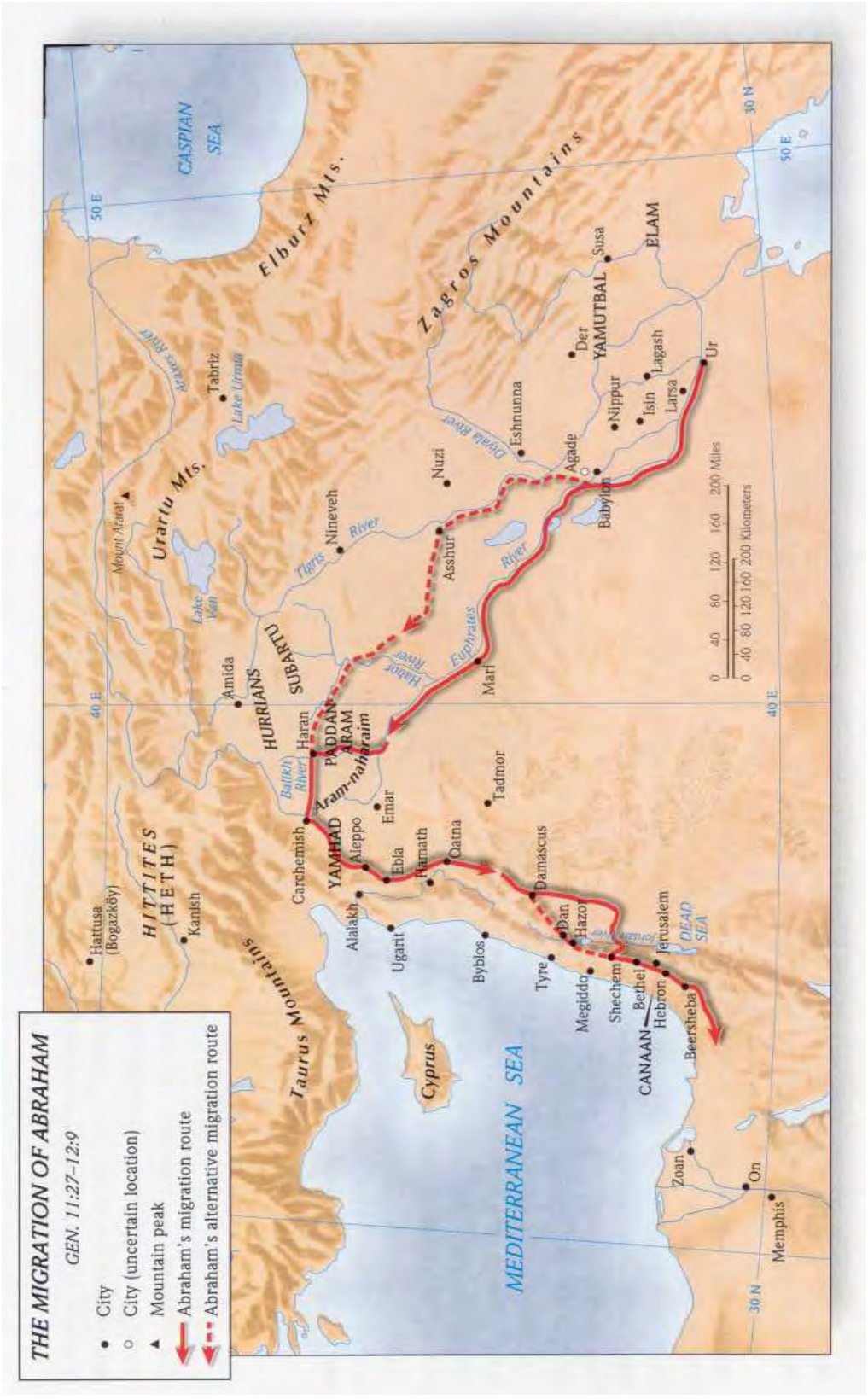
This stylized world map was created by German pastor Heinrich Bünting. Published in 1581, the map depicts Jerusalem as the center of the world. The caption in German is translated:

> "The entire world in the shape of a clover–leaf, which is the emblem of the city of Hannover, my beloved homeland."

The three-leaf clover was part of the coat of arms of his hometown of Hanover, Germany.

RETURN TO SUPPLEMENT LIST

MAP 2: THE MIGRATION OF ABRAHAM



RETURN TO SUPPLEMENT LIST

MAP 3: ABRAHAM IN CANAAN



RETURN TO SUPPLEMENT LIST

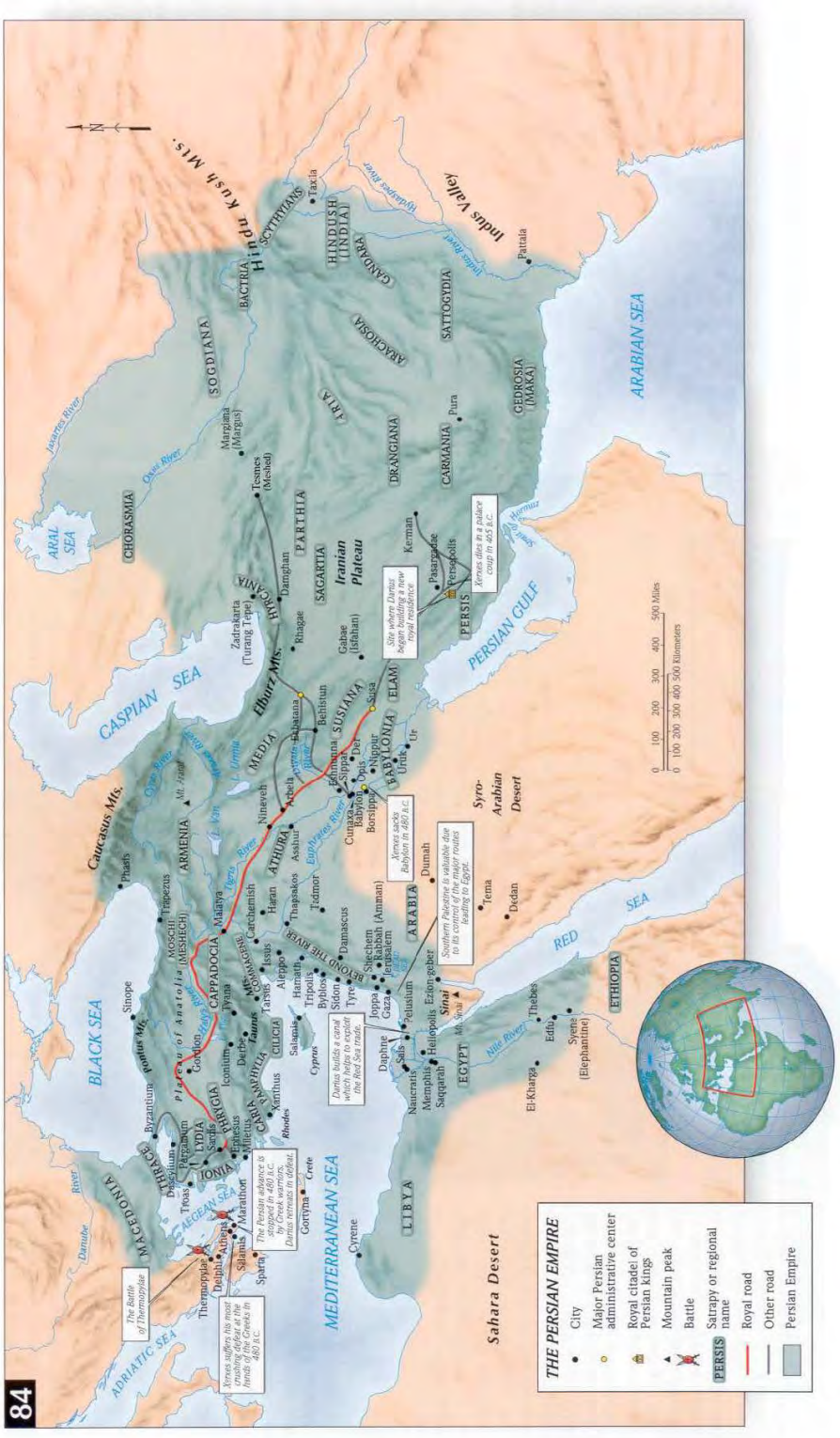
BABYLONIAN EMPIRE



RETURN TO SUPPLEMENT LIST

MAP 5: THE PERSIAN EMPIRE

THE PERSIAN EMPIRE



Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 131.
https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation

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ALEXANDER THE GREAT'S GREEK EMPIRE



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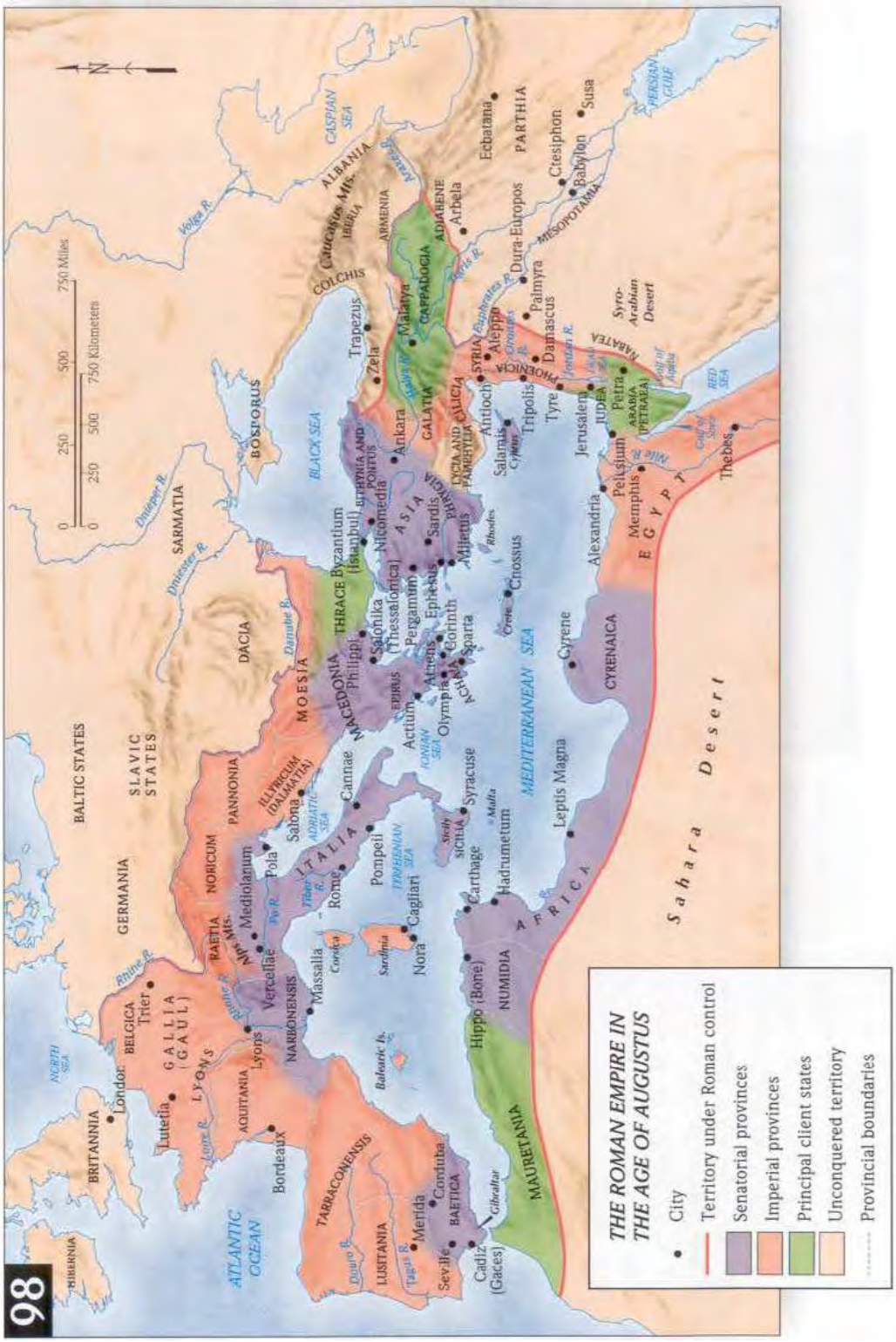
RETURN TO SUPPLEMENT LIST

MAP 7: THE ROMAN EMPIRE IN THE AGE OF AUGUSTUS

ROMAN EMPIRE: AGE OF AUGUSTUS

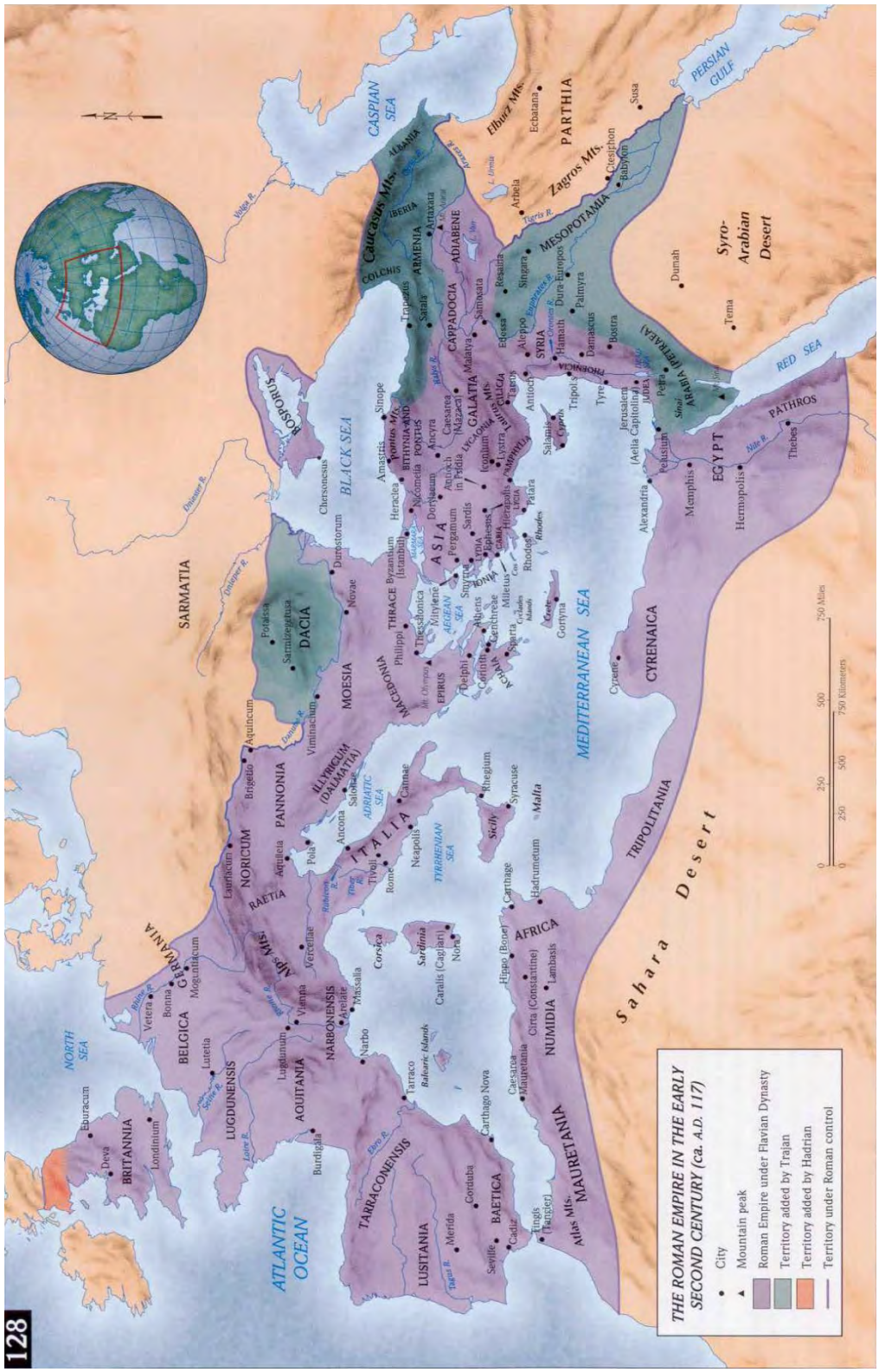


Zaine Ridling, Ph.D., Editor, Bible Atlas Access Foundation, 150.
https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation

RETURN TO SUPPLEMENT LIST

MAP 8: THE ROMAN EMPIRE IN THE SECOND CENTURY

ROMAN EMPIRE: EARLY 2ND CENTURY



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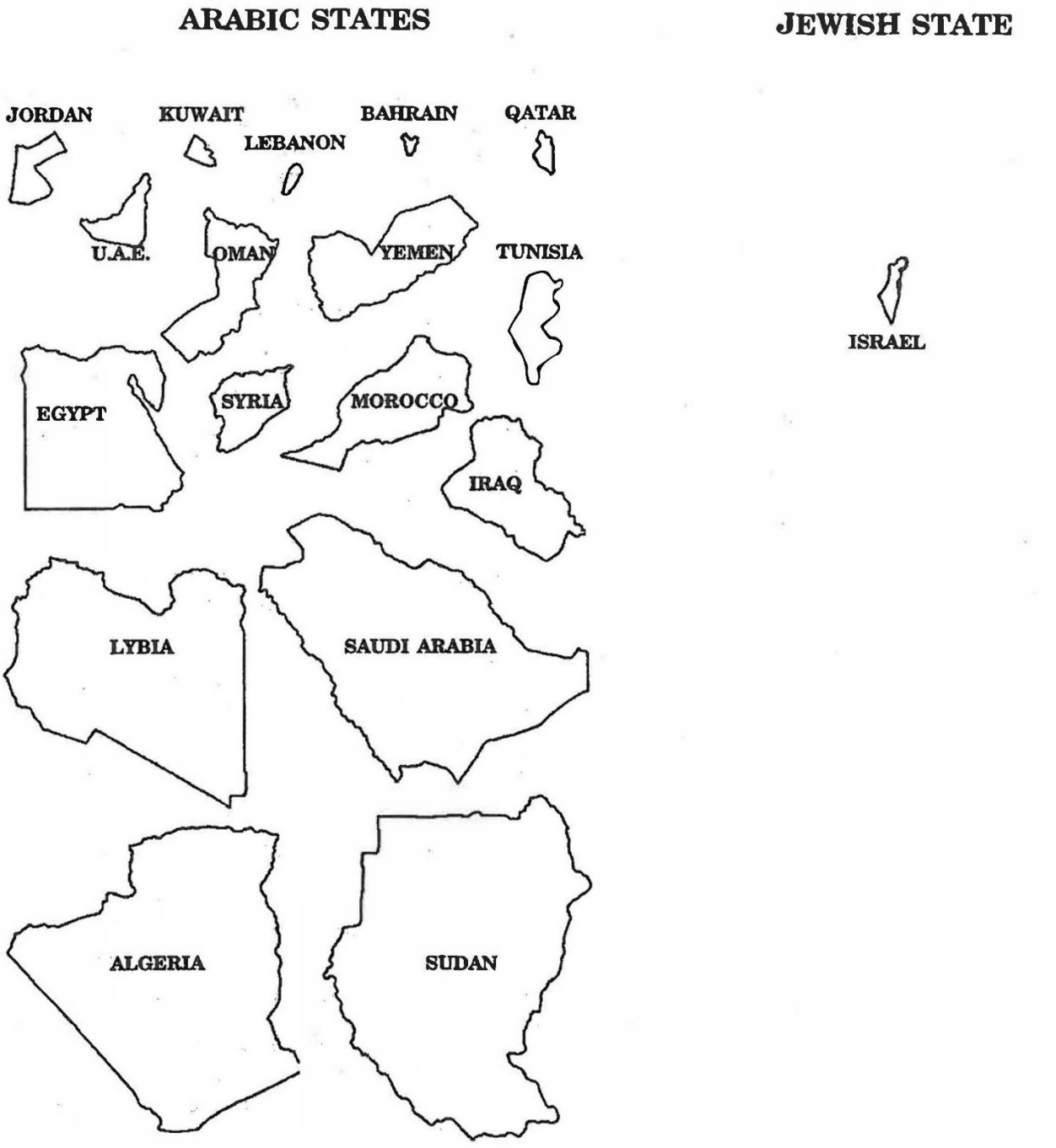
MAP 9: THE MIDDLE EAST

THE MIDDLE EAST



RETURN TO SUPPLEMENT LIST

ARABIC STATES V. THE JEWISH STATE



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The Mountains of Israel—The Bible & the West Bank
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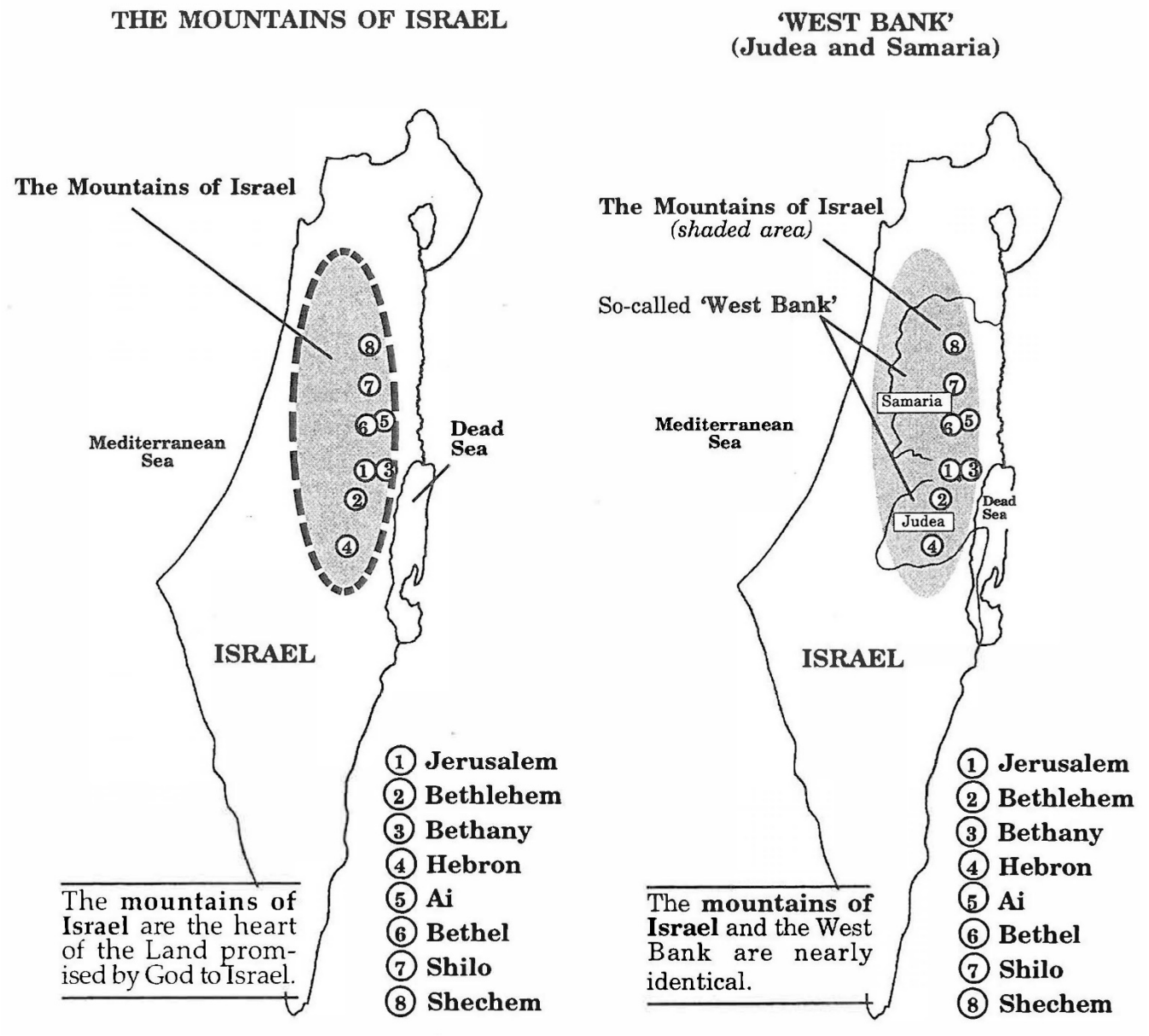
THE MOUNTAINS OF ISRAEL & THE WEST BANK



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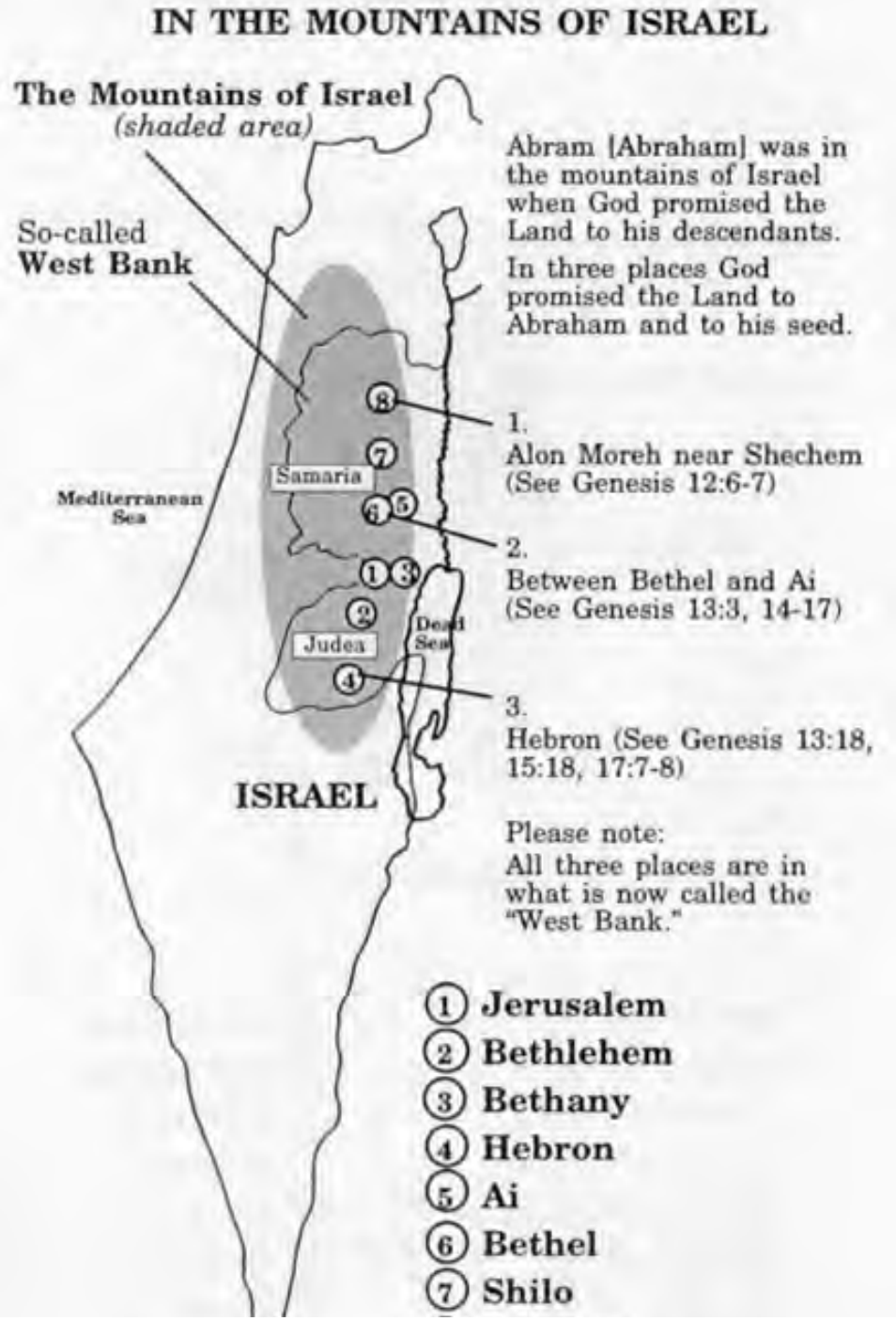
ABRAHAM IN THE MOUNTAINS OF ISRAEL



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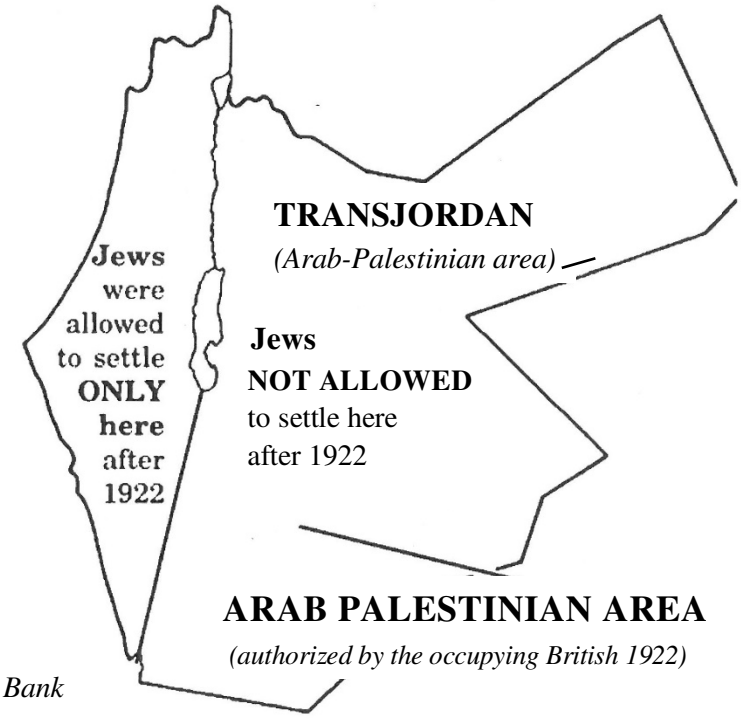
RETURN TO SUPPLEMENT LIST

The Area Called "Palestine"



"Palestine" Was Divided



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Jerusalem: Phoebe's Song. Copyright 1993–2012.
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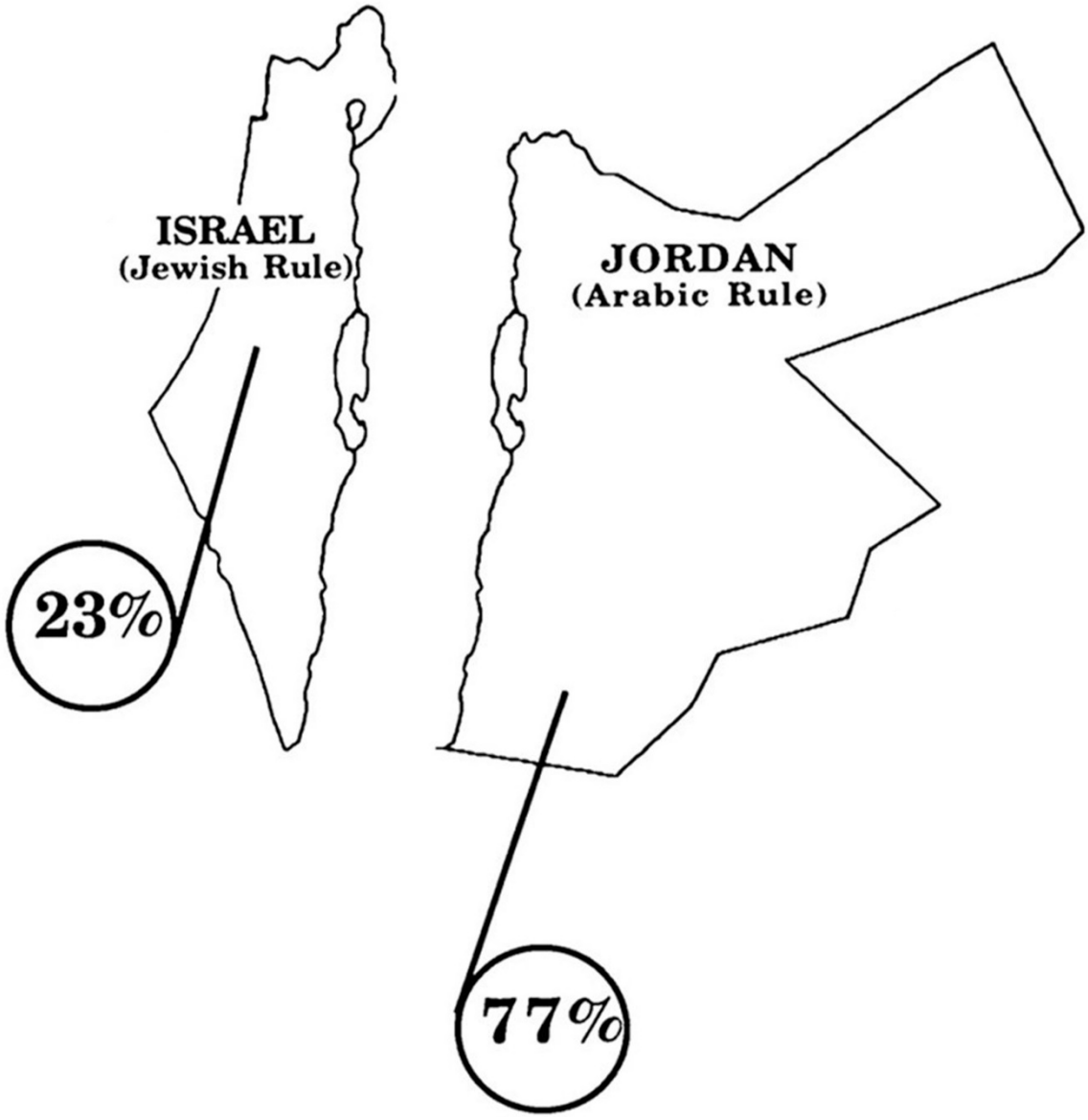
RETURN TO SUPPLEMENT LIST

"PALESTINE" Is Now Two Nations: ARABS RULE 77%



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RETURN TO SUPPLEMENT LIST

TOPOGRAPHICAL MAP OF ISRAEL



Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 14.
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RETURN TO SUPPLEMENT LIST

MAP 16: ISRAEL WITH ARIEL



RETURN TO SUPPLEMENT LIST

MAP 17: TRIBAL ALLOTMENTS OF ISRAEL

TRIBAL ALLOTMENTS OF ISRAEL

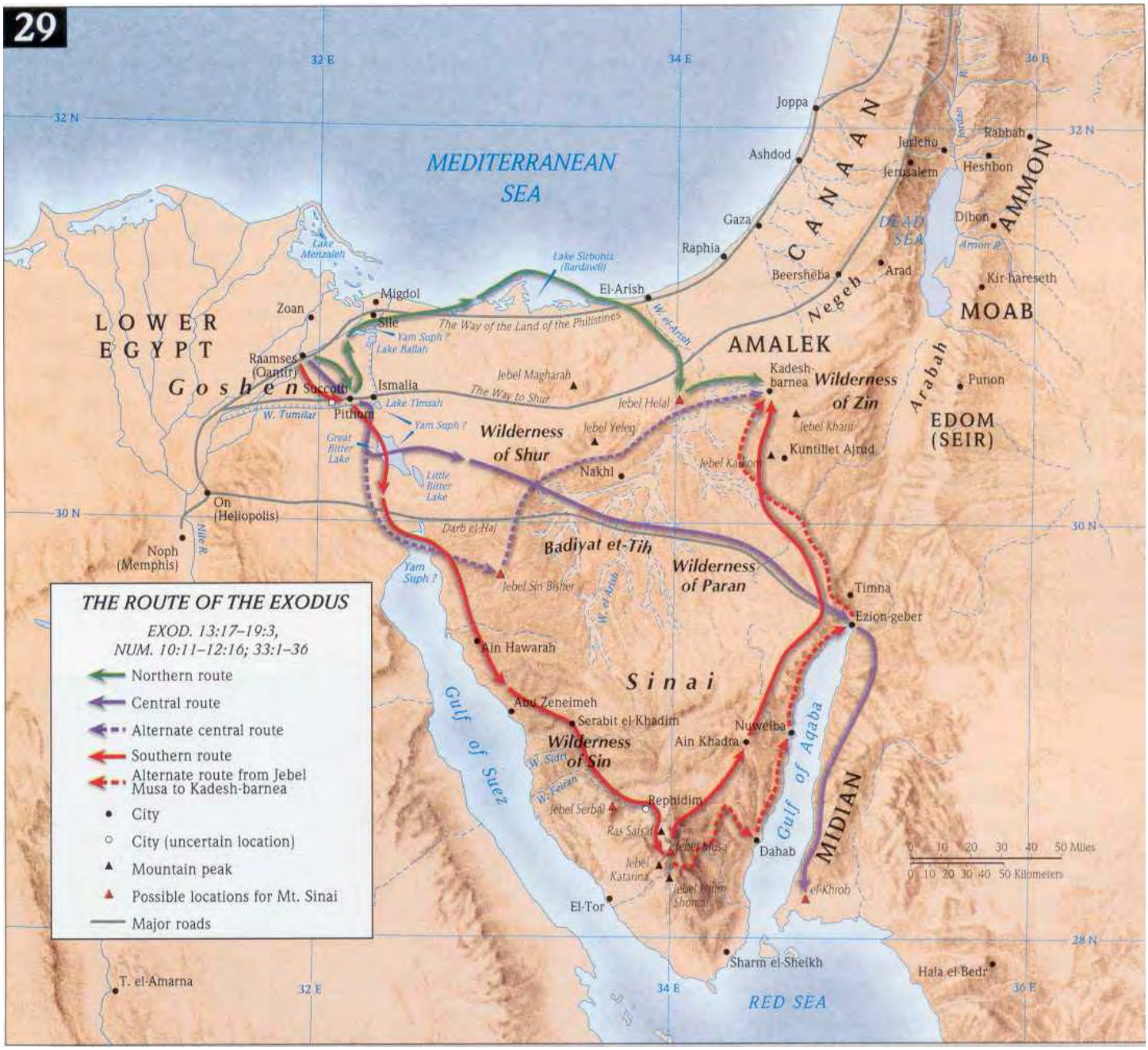


Zaine Ridling, PhD., Editor, Bible Atlas Access Foundation, 62.
https://www.academia.edu/6567594/The_Bible_Atlas_by_Access_Foundation

RETURN TO SUPPLEMENT LIST

MAP 18: THE ROUTE OF THE EXODUS

THE ROUTE OF THE EXODUS



RETURN TO SUPPLEMENT LIST

GREATER ISRAEL'S BORDERS



CIA MAP MODIFIED BY AIDEN, "GREATER ISRAEL'S BORDERS," COMMONS.WIKIMEDIA.ORG. ACCESSED APRIL 22, 2019. HTTPS://COMMONS.WKIMEDIA.ORG/WIKI/FILE:GREATER_ISRAEL.JPG

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EGYPTIAN EMPIRE—15TH CENTURY B.C.

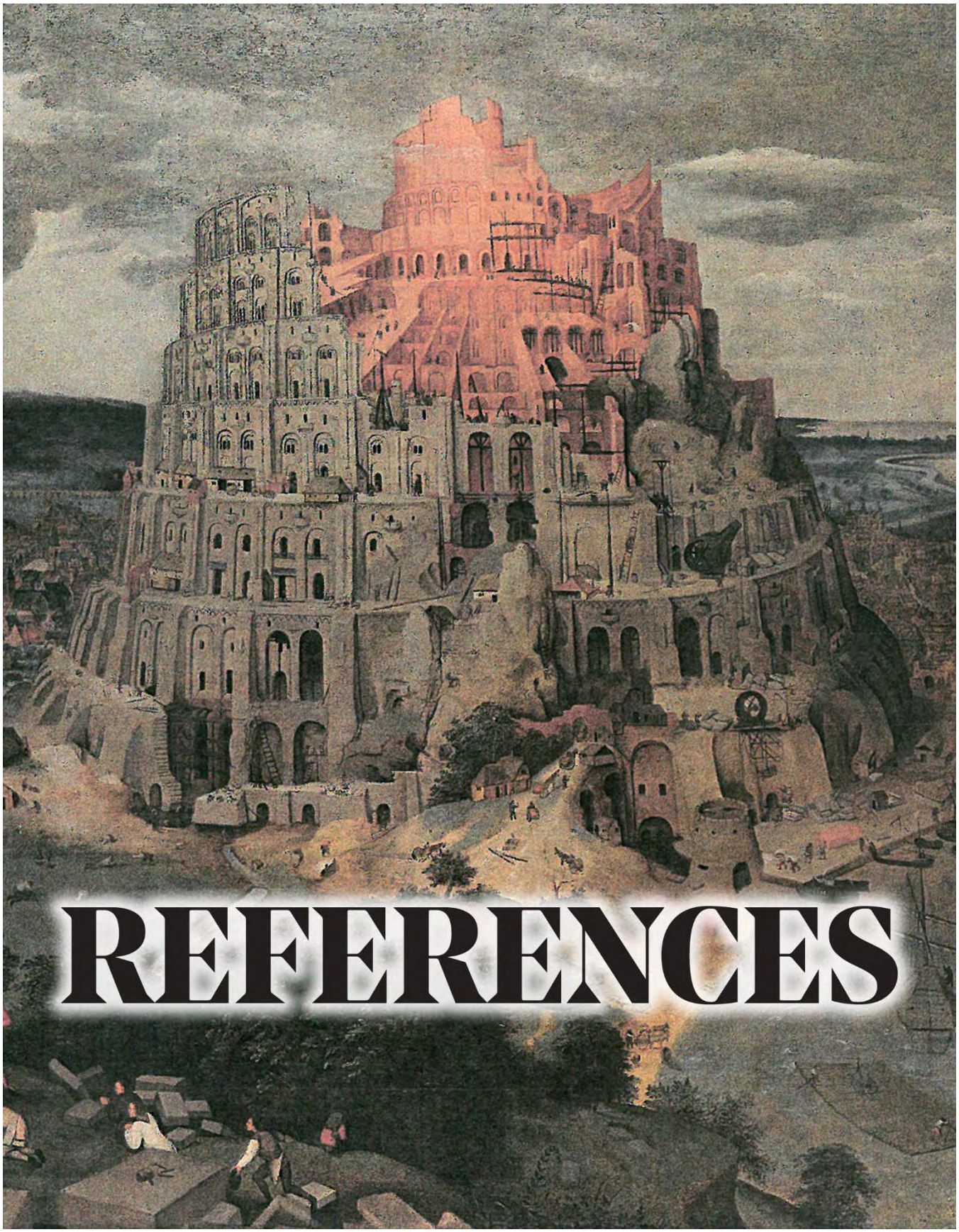


RETURN TO SUPPLEMENT LIST

EGYPT—PHYSICAL MAP

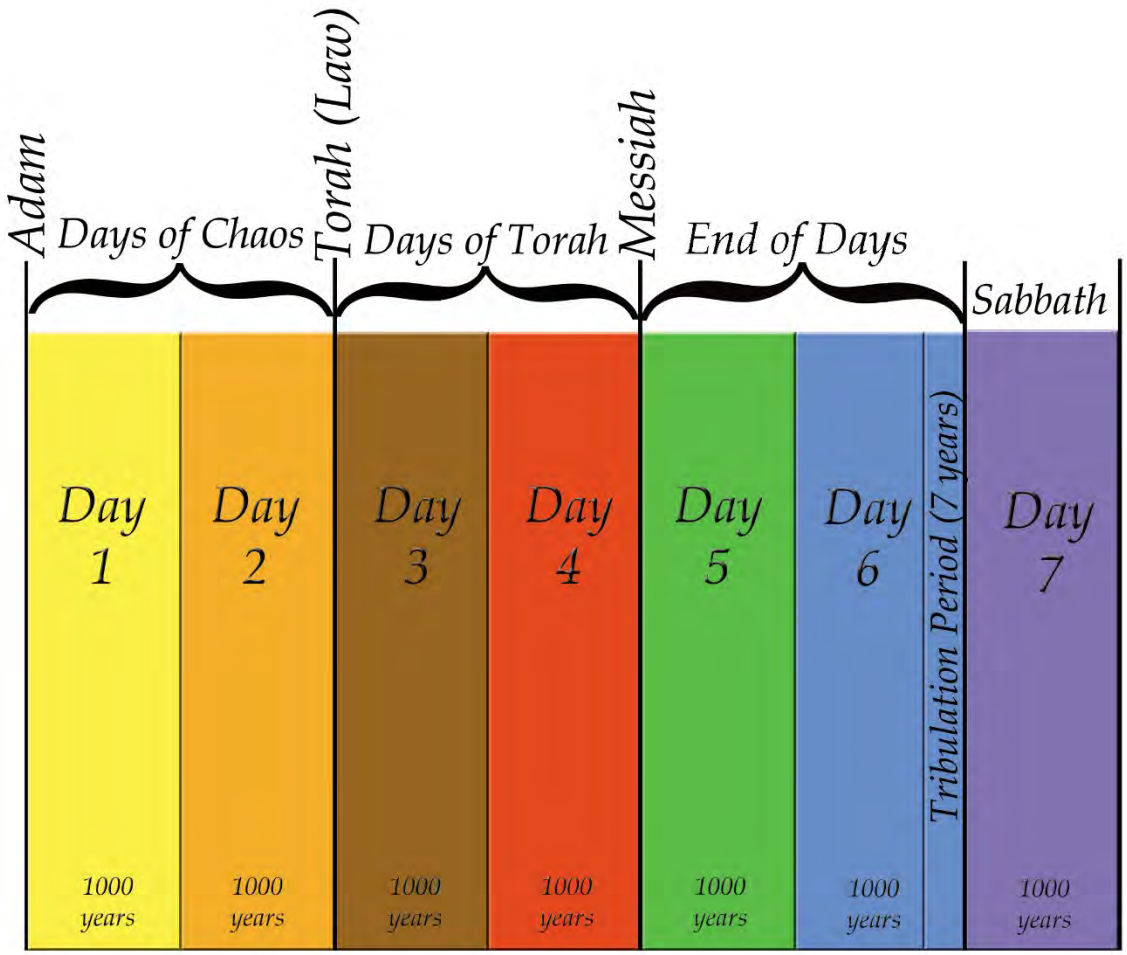


RETURN TO SUPPLEMENT LIST



REFERENCES

SEVEN DAYS CHART



Babylonian Talmud, Sanhedrin 97a.14

The school of Eliyahu taught: Six thousand years is the duration of **the world. Two thousand** of the six thousand years are characterized by **chaos; two thousand** years are characterized by **Torah,** from the era of the Patriarchs until the end of the mishnaic period; and **two thousand years** are **the period of** the coming of **the Messiah.**

Babylonian Talmud, Sanhedrin 97b.1

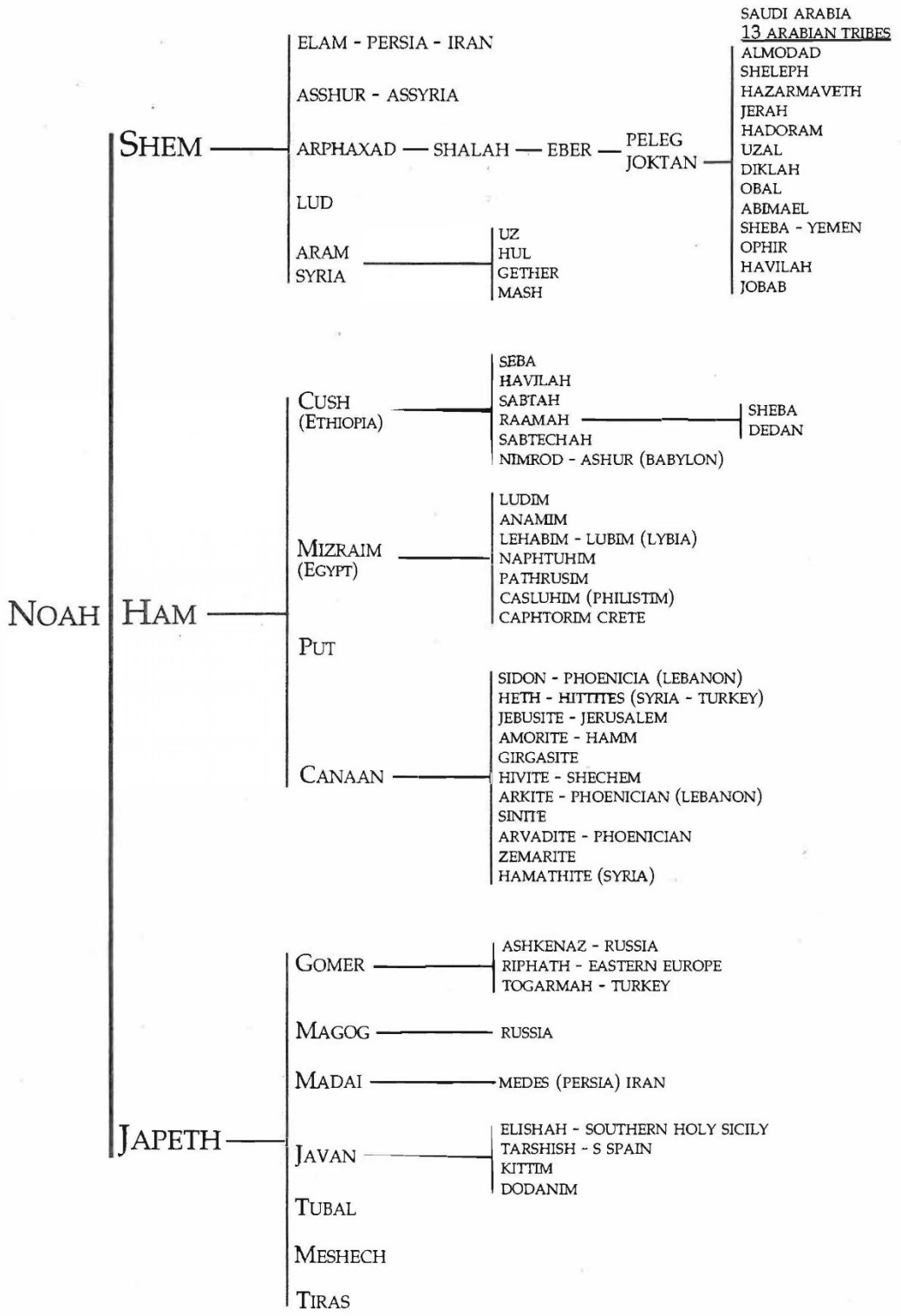
That is the course that history was to take, **but due to our sins that** time frame **increased.** The Messiah did not come after four thousand years passed, and furthermore, the years **that elapsed since** then, which were to have been the messianic era, **have elapsed.**

https://www.sefaria.org/Sanhedrin.97a.14?ven=William_Davidson_Edition_-_English&vhe=Wikisource_Talmud_Bavli&lang=bi

RETURN TO SUPPLEMENT LIST

REFERENCE 2: THE TABLE OF NATIONS

THE TABLE OF THE NATIONS
ACCORDING TO GENESIS 10
FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH



RETURN TO SUPPLEMENT LIST

"THE TOWER OF BABEL" BY PETER BRUEGEL



RETURN TO SUPPLEMENT LIST

LIFESPANS TIMELINE

LIFESPANS TIMELINE: ADAM TO MOSES

Years From Creation (BC)	1–500 3760–3261 BC	501–1000 3260–2761BC	1001–1500 2760–2261 BC	1501–2000 2260–1761 BC	2001–2500 1760–1275 BC
Adam	1-930 (3760-2830 BC)				
Enoch		622-987 (3139-2774 BC)			
Methuselah		687-1656 (3074-2105 BC)			
Noah			1056-2006 (2705-1755 BC)		
*Shem				1558-2158 (2203-1603 BC)	
**Eber				1723-2187 (2038- 1574 BC)	
Abraham***				1948- 2123 (1813 -1638 BC)	
Isaac***					2048- 2228 (1713- 1533 BC)
Jacob***					2108-2255 (1653- 1506 BC)
Joseph					2199- 2309 (1562-1452 BC)
Moses					2368-2488 (1393-1273 BC)

Note: Sources vary in the exact dates. No one can be sure. The primary source in the top line uses the Hebrew way of numbering from the year 1. This system considers most of 2022 to be the Hebrew year 5782. The bottom line is years BC.

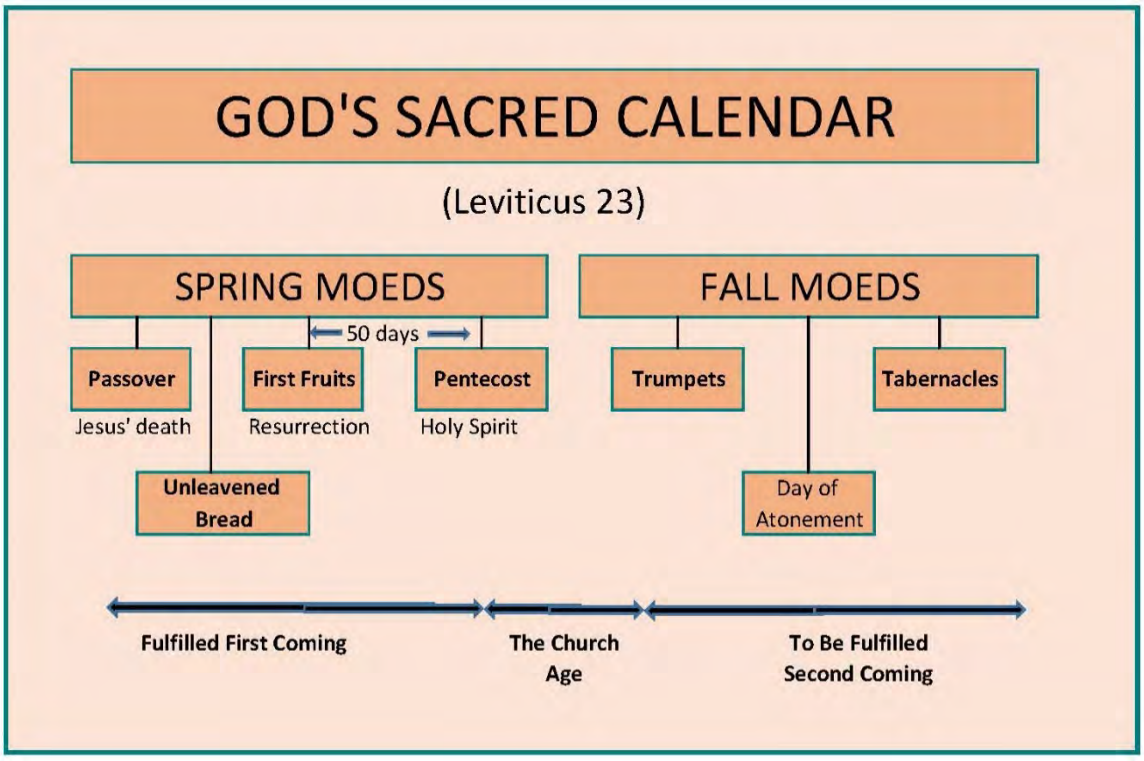
* Shem: (2203-1603 BC) One of three sons of Noah who survived the flood.
He headed a Torah-study house together with his great-grandson Eber.
The Targumim identify Melchizedek as Shem, son of Noah. Shem was one link in the chain of those who transmitted God's truths that originated with Adam. These truths were carefully handed down from generation to generation—מֵהוֹר לְדוֹר *meedor lador*.
The ancient source of the Targumim is the Aramaic Interpretive translations.

** The name Eber is the origin of the word Evret (Hebrew).

***On the 7 Days Chart, 1000 years = One Day
The age of Torah begins with Abraham and Israel.
The Patriarchs— Abraham, Isaac and Jacob.

RETURN TO SUPPLEMENT LIST

GOD'S SACRED CALENDAR



RETURN TO SUPPLEMENT LIST

ISAIAH 52:13–53:12

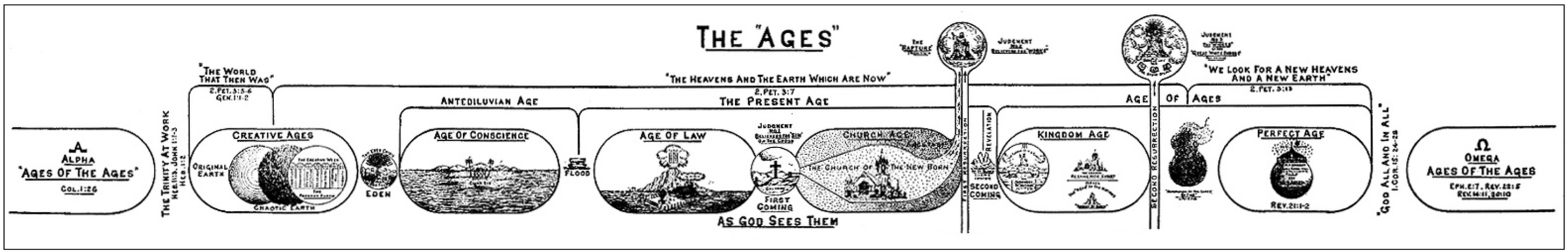
From The Jerusalem Bible of the Koren Tanakh (Koren Publishers)

52:13 Behold, My servant shall prosper, he shall be exalted and extolled, and be very high.
14 Just as many were astonished at thee; saying, Surely his visage is too marred to be that of a man, and his form, to be that of the sons of men:
15 so shall he startle many nations; kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they perceive.

53:1 Who would have believed our report? and to whom is the arm of the LORD revealed?
2 For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.
3 He was despised and rejected of men; a man of pains, and acquainted with sickness: and we hid as it were our faces from him; he was despised, and we esteemed him not.
4 But in truth he has borne our sicknesses and endured our pains; yet we did esteem him stricken, smitten of God, and afflicted.
5 But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have peace, and by his injury we are healed.
6 All we like sheep gone astray; we have turned every one to his own way; and the LORD has caused the iniquity of us all to fall upon him.
7 He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.
8 By oppression and false judgement was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.
9 For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.
10 But it pleased the LORD to crush him by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the LORD shall prosper in his hand.
11 He shall see the travail of his soul, he shall be seated with seeing: by his knowledge did My servant justify the righteous One to the many, and did bear their iniquities.
12 Surely I will give him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul to death, and was numbered with transgressors; but he bore the sin of many, and made intercession for the transgressors.

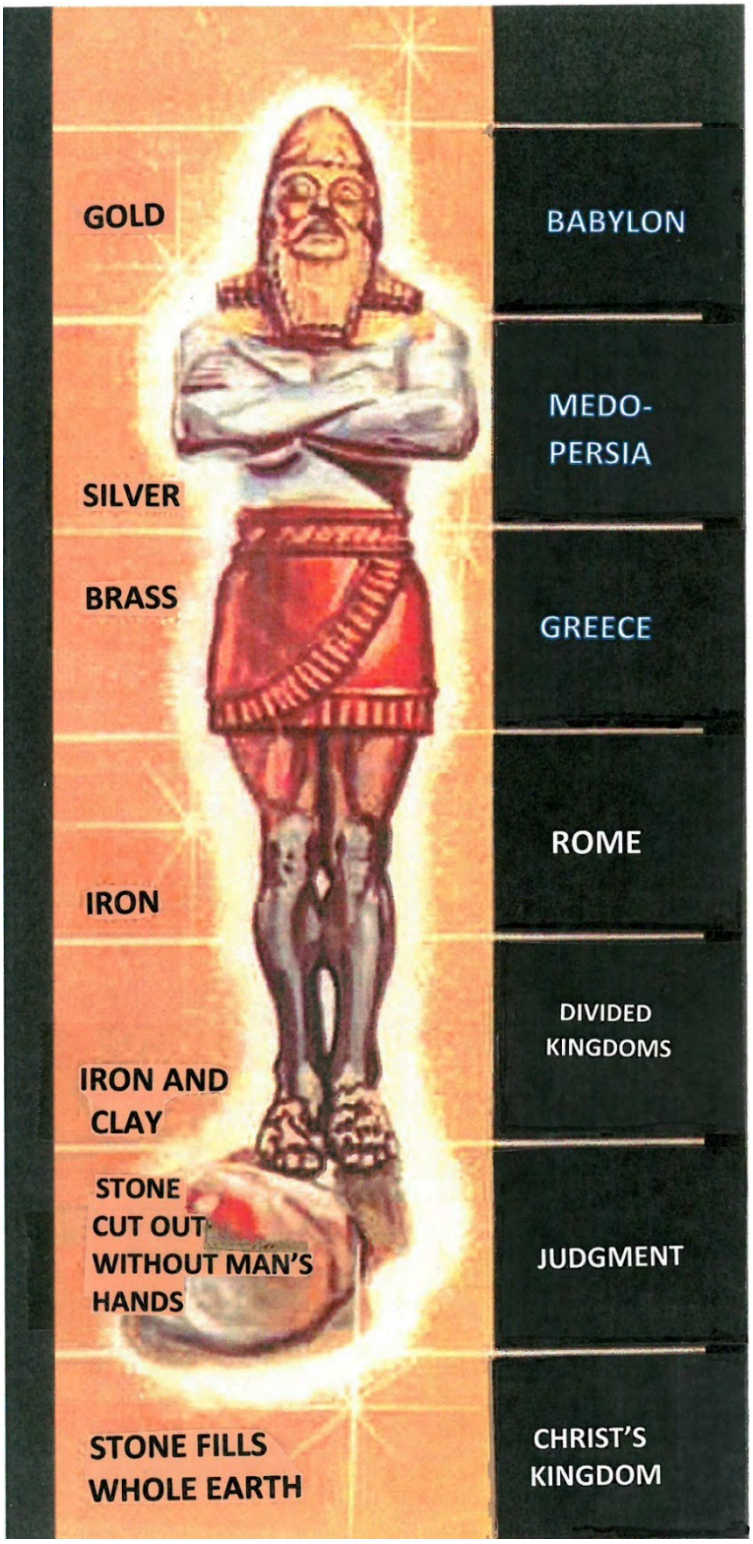
RETURN TO SUPPLEMENT LIST

"THE 'AGES' AS GOD SEES THEM"
Adapted from
"The 'Ages' as Viewed from Different Standpoints"
Clarence Larkin



RETURN TO SUPPLEMENT LIST

IMAGE OF NEBUCHADNEZZAR'S DREAM



RETURN TO SUPPLEMENT LIST

WAS THE KARDASHIAN FAMILY SAVED BY A 175-YEAR-OLD PROPHECY?[3]

By Dean Smith
opentheword.org
June 5, 2026

PODCAST NOTES:

The Kardashians are one of America's most prominent celebrity families. Today, they are household names, but if it wasn't for a 175 year old prophetic word, the family wouldn't even exist.

Kim Kardashian, 46, is perhaps the most famous of the Kardashian family. She gained her fame starring in the reality TV show Keeping up with the Kardashians, along with her sisters Kloe and Kourtney and other family members. The show ran from 2007 to 2021.

It was rumored Kim was the highest paid reality star at the time. She along with her sisters branched out to other TV programs, movies and the retail and fashion industry.

Kloe is reportedly a Christian and provides a daily devotionals for members of her Glam squad.

Their father, Robert Kardashian, was famous for his role in helping defend former NFL star OJ Simpson in his notorious 1995 murder trial.

According to Wikipedia, several members of the family have assets in excess of one billion dollars.

In 2015, the Daily Mail published the unusual story of how a prophetic word given by a 11-year-old boy saved the Kardashian family on the father's side from the Armenian genocide.

The article was titled, *Keeping up with the Kardashians circa 1900! How Kim's ancestors heeded prophet's warning of looming slaughter to escape rural Armenia for a new life in the U.S.*

> https://www.dailymail.com/news/article-2939622/Keeping-Kardashians-circa-1900-Kim-s-ancestors-heeded-prophet-s-warning-looming-slaughter-escape-rural-Armenia-new-life-U-S.html

3 https://opentheword.org/2026/06/05/was-kim-kardashians-family-saved-by-a-near-two-hundred-year-old-prophecy/

REFERENCE 9: THE KARDASHIANS AND A 175-YEAR-OLD PROPHECY

The Kardashian family originated in Russia and at that time went by the last name Kardaschoffs. In the mid 1800s, they moved to the village of Karakale, located in present-day Turkey in the shadow of the Ararat Mountains, the resting place of Noah's ark.

The family was considered religious rebels as they did not belong to the Russian Orthodox church but instead favored a protestant group called the Molokans which translated means milk-lovers.

They were tagged with the name because on Russian Orthodox fast days they drank milk which was forbidden.

The Russian Orthodox church branded them as heretics and heavily persecuted the group.

The particular Molokan group the Kardashian family belonged to was impacted by an outpouring of the Holy Spirit in 1833.

As a result, their services took on a very pentecostal flavor. This included raising hands in worship, dancing (jumping), prophecy and other Holy Spirit manifestations such as being slain in the spirit, and laughing. There was also a release of miracles said to rival what happened in the early church.

This outpouring may have been connected to the Cane Ridge Revival that broke out in the US state of Kentucky three decades earlier. It had very similar manifestations.

According to the Revival Library, one of the unusual characteristics of the Cane Ridge Revival was how young children were giving prophetic words.

It writes, that children delivered quote 'powerful exhortations that deeply moved the attendees" and were "often filled with surprising spiritual insights". unquote

The same thing took place in the revival that hit the Molokan group.

During the 1850s a 11-year-old boy, Efim Klubnikin, gave a prophetic word that many Armenians would die unless they fled to a land across the great ocean.

He prophesied:

"Those who believe in this will go on a journey to a far land, while the unbelievers will remain in place. Our people will go on a long journey over the great and deep waters. People from all countries will go there. There will be a great war. All kings will shed blood like great rivers. Two steamships will leave to cross the impassable ocean."

Though the Molokans believed in prophecy, unlike the Cane Ridge Revival, they ignored the prophetic word because it came from a young child.

However, in 1901, Efim, now grown up, called a meeting of the elders of Molokan churches and villages in the area surrounding Karakale. He reminded them of the prophetic word he received 40 years earlier. He told them the decades-old prophecy would soon come to pass and people needed to leave.

But then Efim added two further revelations. One was a warning that there was only a small window of opportunity. The Armenians needed to move quickly because the government would soon close the door to people leaving the country.

The second was that they were not only to go to the US but to America's west coast and used a crudely drawn map to point to California and Los Angeles in particular.

Over the next decade or so, about 2,000 Armenians obeyed the prophecy, abandoned their homes and fled to America. Those who stayed behind often mocked the families as they departed.

In 1913, the Kardashian family's great grandfather Tatos Kardashian, then 17, headed on a steamer to America following his parents, who had left a few weeks earlier to Los Angeles. Tatos would eventually marry fellow Armenian and Molokan refugee, Hamas Shakarian.

Demos Shakarian, father of Tatos' wife Hamas, became a famous pentecostal preacher in Los Angeles. His grandson, who was given the same name, Demos Shakarian, founded the Full Gospel Business Men's Fellowship in 1952.

Both sides of the Kardashian family tree heeded the prophetic warning.

What I found unusual was why the prophecy told them to specifically go to the US West Coast. The answer to that question may lie in the Azusa Street Pentecostal Revival that took place in Los Angeles between 1906 and 1915.

Because of their previous experience with the Holy Spirit, the Molokans in both doctrine and spirit played an important role in this Holy Spirit outpouring which sparked the world-wide Pentecostal movement.

Those who left not only avoided World War I, but they escaped the terrifying Armenian genocide that took place between 1915 and 23, where it's estimated that the Ottoman Empire slaughtered upwards of 1.5 million Armenians.

According to Wikipedia, between 1915 and 1916, the Ottoman government sent 800,000 Armenians on death marches to Syria. Not only were they sent without food and water but at different stages of the journey, thousands were separated from the groups and massacred either by shooting, driving them off of cliffs or tying them together and throwing them into rivers.

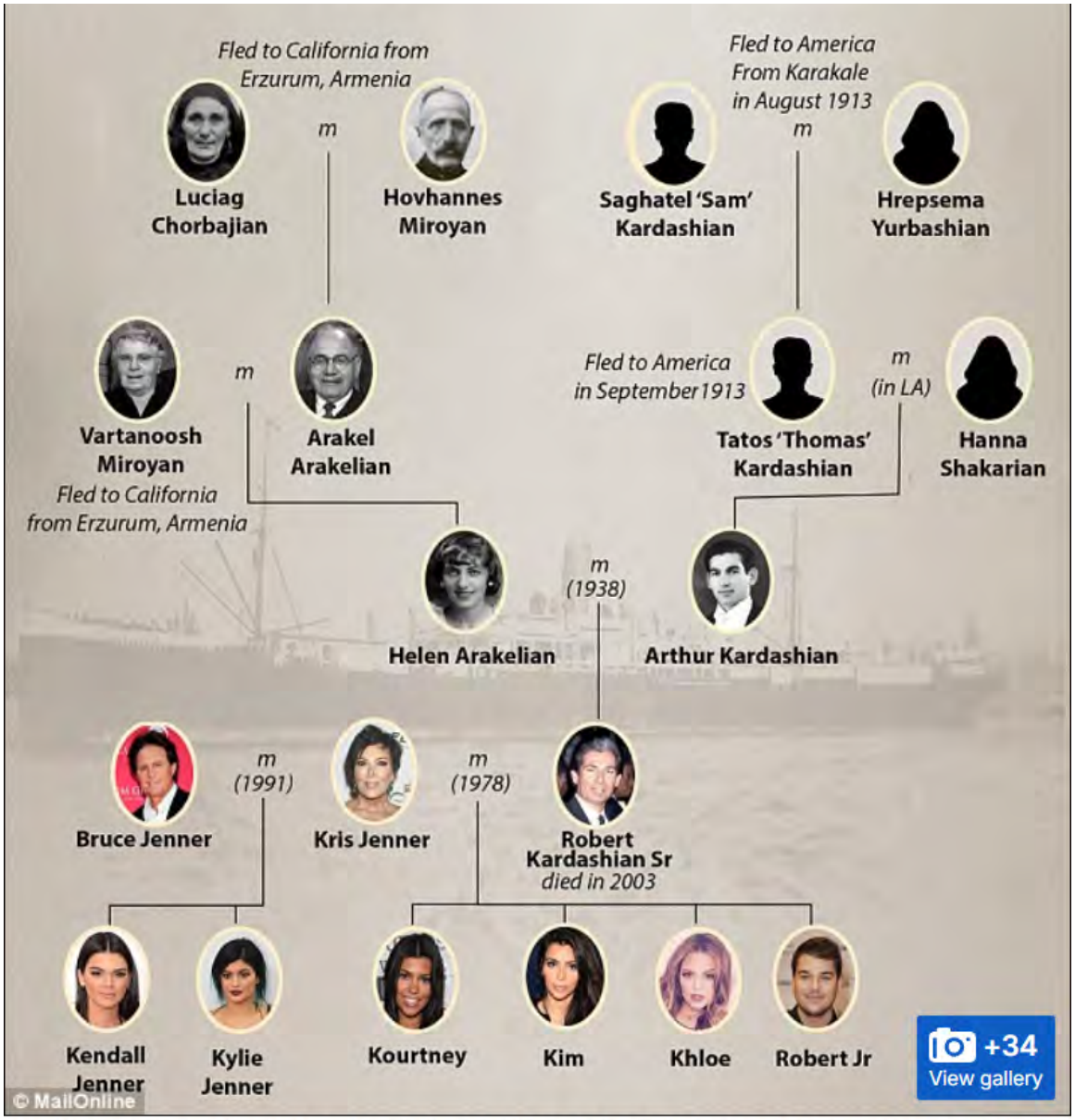
The Euphrates and Tigris rivers were so full of bodies that at times explosives were needed to break up blockades.

Upwards of 200,000 Armenians, mostly young women and children, were forced to convert to Islam. Many were sold into slavery.

Every Armanean in the village of Karakale, where the Kardashians family came from, was reportedly killed during the genocide.

And if wasn't for a prophetic word, the Kardashian family's ancestors would have been among the dead.

It reveals that the spiritual gifts did not end with the apostolic age. The Holy Spirit is still active today and desires to use spiritual gifts, like the gift of prophecy, to build the Lord's church.



Ties that bind: The Kardashian family tree that traces back to two Molokan Armenian families

RETURN TO SUPPLEMENT LIST

KARDASHIAN FAMILY ANCESTORS ESCAPE ARMENIAN GENOCIDE[4]

By Will Stewart
Daily Mail, 6 February, 2015

EXCLUSIVE: Keeping Up With The Kardashians circa 1900! How Kim's ancestors heeded prophet's warning of looming slaughter to escape rural Armenia for a new life in the U.S.

- **Kim Kardashian's ancestors escaped before Armenian Genocide of 1915**
- **A prophet warned them 'terrible times' and war was coming - and both did**
- **More than one million people eventually died in the invasion that followed**
- **But Kim's great, great grandfather Saghatel Kardashian heeded prophecy**
- **So did Hovhannes Miroyan on the other side of her incredible family tree**
- **A hundred years after the atrocity, their distant relatives became TV stars after ancestor left for the U.S. and became a garbage truck driver**
- **Kim now planning to visit Armenia on the tragedy's hundredth anniversary**
- **MailOnline discovered a treasure trove of pictures of the Kardashian family**
- **See more Daily Mail on Google –** save us as a Preferred Source

The extraordinary escape from the 'Armenian Genocide' of Kim Kardashian's ancestors - thanks to a 'prophet' who urged them to uproot to America - can be revealed today for the first time.

MailOnline has unearthed a treasure trove of images showing the reality TV star's ethnic Armenian forebears who fled the tsarist Russian empire in the early 20th century, many of whom obeyed the advice of the sage.

Known at the time as the Kardaschoffs, in Russian style, the family made their way from their home village of Karakale in the late 19th Century to German ports. From

4 https://www.dailymail.com/news/article-2939622/Keeping-Kardashians-circa-1900-Kim-s-ancestors-heeded-prophet-s-warning-looming-slaughter-escape-rural-Armenia-new-life-U-S.html

there, they travelled to a new life in America on the passenger vessels SS Brandenberg and SS Koln.

By doing so, they escaped the triple horror of the First World War from 1914-18, the 'Armenian Genocide' starting in 1915 - exactly a century ago this year - and the Russian Revolution in 1917.



History: Kim Kardashian's great great grandparents Hovhannes Miroyan (left, front row) and Luciag Chorbajian (second from left, front row) fled Armenia in the early 1900s with their daughter Vartanoosh Miroyan (second from right in back row)

One hundred years after the deadly holocaust decimated their ancestral home, the Kardashians have become one of the most influential families in America.

The most famous of which is Kim who has chosen this year, on the hundredth anniversary of the atrocity, to visit Armenia for the first time.

But her lavish lifestyle, the expensive houses, an army of followers who hang on her every tweet, the marriage to a musical superstar would not exist if her ancestors had ignored the warning of a child 'prophet'.

Among those fleeing Erzurum - then in Armenia, and ruled by last Russian Tsar Nicholas II was family patriarch Hovhannes Miroyan and Kim's great great grandfather, born in 1844. He married the doughty Luciag Chorbajian, born in 1853.

The couple wed in Erzurum, which is now in Turkey, in 1867 but escaped along with their daughter Vartanoosh Mironyan, born in 1886, in the early 20th century.

Vartanoosh's distinctly blonde daughter Haigoohi Arakelian - known as Helen, born in America in 1917, the year the Bolshevik Revolution rocked the Russian Empire - was Kim's grandmother, who later married into the Kardashian clan.

The glamorous and 'dynamic' Helen wed Arthur who ran the largest meat-packing business in southern California.

Helen's son Robert, a celebrity lawyer who died of oesophageal cancer in 2003, married Kris Houghton and fathered the 21st Century's biggest reality TV stars Kourtney, Khloe, Robert Jr and most famous of all - Kim.

Their mother Kris eventually married Olympic gold medalist Bruce Jenner and together they raised two more TV personalities, Kendall and Kylie.

The flight to freedom of Arthur's parents and grandparents from the village of Karakale - today a snow-covered and entirely Muslim outpost in eastern Turkey where the stone ruins of the old Armenian homes still stand - came later than many in this community.

It was as if they had sought to cling on against the rising ethnic violence and persecution.

The Kardashians - or Kardaschoffs - like other branches of Kim's paternal kith and kin were ethnic Armenian, but they were also religious rebels, at odds with the orthodox faith in their homeland.

They had already fled persecution once before, from another location deeper in Armenia.

'The village bullies harassed and insulted them, dug into their tombs and (violated) the corpses of the deceased - hanging them on trees,' explained Joyce Keosababian-Bivin, whose ancestors also came from Karalala, and whose family is linked by marriage to the Kardashians.

'Because of that they wrote a letter of complaint to Nicholas II.'

The tsar decreed that they could move to Karakale, close to the Russian military settlement, where initially they were safe in what was 'a modern village, with beautiful buildings and wide streets'.

Here, they became close to incoming Russian protestants against the Russian Orthodox Church.

They were a sect called the Molokans, literally translated as 'milk-lovers', so-called because they drank milk, and other banned foods, on fast days.

Some were known as Jumpers, who leapt in the air, raising their hands high, during church services. They were pacifists and, crucially, adhered to the power of prophecy.

The legend has it that in the 1850s, an 11-year-old Efil Klubnikin penned an apocalyptic forecast despite being apparently illiterate.

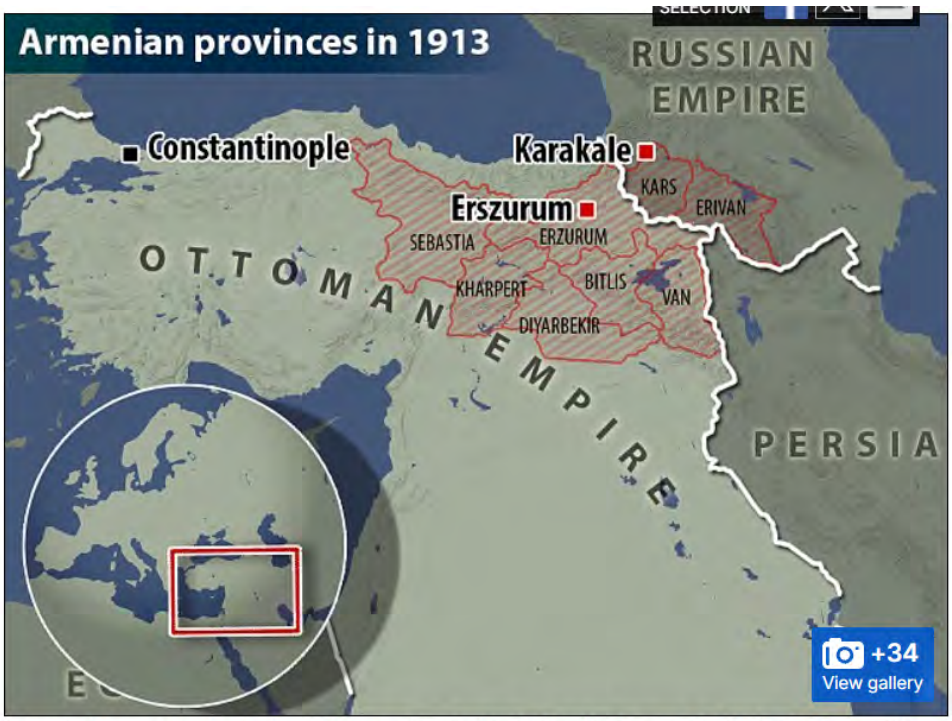
'Those who believe in this will go on a journey to a far land, while the unbelievers will remain in place,' the boy prophesied. 'Our people will go on a long journey over the great and deep waters...people from all countries will go there.

'There will be a great war. All kings will shed blood like great rivers. Two steamships will leave to cross the impassable ocean.'

In the first years of the 20th century, Efim renewed the warning that he made to stunned believers in Karakale as a child, saying his premonition was now coming to pass.

'Efim called a meeting, he invited the elders from all the Molokan villages including the two elders of the Armenian Molokan church. He prophesied this was the time for them to leave Russia as there were terrible times coming, especially for the Armenians,' said Ms Keosababian-Bivin.

Images he scrawled led locals to believe they should cross the Atlantic to the United States, but this young diviner also indicated they should not stop there, but trek to the west coast. He pointed them towards Los Angeles.



Disputed: Armenian lands (in red) were disputed just after the turn of the 20th Century, with bloody consequences

America was, he said, 'a land of the living' while mass slaughter would engulf their homeland.

Presciently, he urged them to go quickly - as he himself would do - and cautioned: 'The doors will close, and leaving Russia will be impossible.'

Many families sold up their homes and land at knockdown prices, or simply fled, to escape the coming horrors.

It is substantially due to the prophecy that many of Kim's forebears came to Los Angeles, a city where the clan thrived and made their name.

But many were jeered as they left Karakale, now known as Merkez Karakale, and mocked for their belief in the prophesy of coming doom.

Poignantly, the village is almost in the shadow of the magnificent volcanic Mount Ararat, supposedly the resting place of Noah's Ark when the world faced an earlier catastrophe, a fact which led some of the Armenians to believe they would be safe here.

Yet all those who stayed in Karakale would pay with their lives.

Records show that Arthur Kardashian's father and Kim's great grandfather, Tatos, was born in Karakale and later became known as Tom.

Tatos heeded the warning and in September 1913, at the age of 17, found himself boarding the SS Koln from Bremen, Germany to Boston.

He opened a rubbish collection business in Los Angeles and wed another Karakale Jumper immigrant, Hamas Shakarian, who travelled with him on the cramped passenger steamer from Germany.

A few weeks earlier, Tatos' parents Saghatel 'Sam' Kardashian, then 49, and Hrepsema 'Horom' Yuzbashian, then 43, had travelled on the SS Brandenburg from Bremen to Philadelphia, arriving on 2 August 1913.

'Steerage passengers were jammed together much like cargo down below,' said researcher Margaret Odrowaz-Sypniewska.

Their escape would undoubtedly save their lives. With the world engulfed in war, and Russia beset by revolution, the forces of the Ottoman empire moved in on the region.

It became embroiled in what is variously known as the Armenia Genocide, the Armenian Massacres, and the Armenian Holocaust.

Estimates vary but it is claimed around one million to 1.5m people perished in mass killings between 1915 and 1923.

Significantly, perhaps, Kim has chosen this year to travel to Armenia, the land of her forefathers, for the first time.

The Turkish government refuses to accept the label 'genocide', though many historians, international organisations and almost two dozen countries recognise it as such.

Britain and the US have not done so, arguably to avoid upsetting key NATO ally Turkey.

'When the Turkish army marched through the area in 1917, they committed unspeakable atrocities against the Armenian people in all the villages, including Karakale', said Ms Keosababian-Bivin.

'The Armenia Genocide began and every inhabitant of Karakala perished,' wrote Matthew W Tallman, citing another Kim relative, Demos Shakarian, whose grandfather of the same name became a prominent Pentecostalist preacher in Los Angeles and was also Kim's great great grandfather.

'Efim's prophetic words saved many lives in Karakale.'

Another account recorded: 'The great World War One broke out, and in the terrible onslaught, when Turkey overran Armenia, every soul in Karakala was wiped out.'

Kim went on the record in 2012 to call for a wider understanding of the tragedy that befell the Armenian people.

'It's time to recognise the Armenian Genocide,' she said. 'Until this crime is resolved, the Armenian people will live with the pain of what happened to their families.'

In midwinter, the tiny village is deserted. It retains a 19th century feel, with horses still used by local farmers, as in the time of old Sam Kardashian's time.

The scars of the past run deep, and now even professing links to Kim seems a matter of controversy here.

A diplomatic source said: 'You must understand that with centenary of the genocide coming in April, and the Turks are deeply sensitive about anything that can act as a focus to the slaughter of the past.'

There is also deep tension between the Turks and Kurds in the east of the country.

One resident of Karakala, Muhammer Copur, 30, claimed two years ago that he was distantly related to Kim, because their great great grandmothers were sisters.

Then a village shopkeeper, he found the linked after scouring the web on the village's only computer, it was claimed.

'It's amazing - everyone is jealous,' he said at the time, though the name of the ancestor was not disclosed. 'All the villagers now want to know if they are related to famous sexy millionaires too. I'm hoping Kim will invite me to the US'.

He added that his dream was: 'All I want is a cup of tea with her.'

Two years on, and he pours cold water on the story, now denying there is any truth in it.

'I don't want to speak about Kim Kardashian because she is so famous,' he said. 'If I say something, I can have problems.'

Now working at a university in the nearby city of Kars, he said: 'I don't want to speak about those topics because I'm under pressure from other villagers, and from the Turkish press.'

He said that his family only moved to the village 'some time between maybe 1920 and 1930' - long after Kim's ancestors had left.

His family are Terekeme, also known as Qarapapaq, he said, a Muslim group traditionally speaking a dialect of Azerbaijani.

If - somehow - there is truth that one of Kim's former ancestors in Karakale remained behind, survived the 'genocide', and wed into the Copur clan - which would have required her converting to Islam - it would mean dozens of the settlement's present residents would also be related.

Almost half the homes in the village today are occupied by his extended family members.

His cousin Atilla Copur, head of the village administration, went on local TV to discount the links to Kim, however.

'They said that Kim Kardashian's family was living in the village. But we don't know if it's true,' he said.

There are no documents which prove a family connection between the Kardashians and the Copur's, he insisted, saying that archive searches had been conducted in Turkey.

Yet there is no doubt the family did live here in his village, before being forced away by the real threat of barbarism.

And existing Armenian gravestones in the local cemetery - though not visibly connected to the Kardashians - are evidence of this link.

RETURN TO SUPPLEMENT LIST



Haggadot

	—These boxes indicate the portions covered in

Kadesh

Recite the following Kiddush over a full cup of wine or grape juice:

On Shabbat add this

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.

"And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day G-d finished His work of creation which He had made. And G-d blessed the seventh day and made it holy, for on that day G-d rested from His work and ceased creating.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, L-rd our G-d, Ruler of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן,) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Blessed are You, L-rd our G-d, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Blessed are You L-rd, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ

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בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ. הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה יי הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.

Blessed are You L-rd our G-d Ruler of the universe who created the lights of fire.

Blessed are You, L-rd our G-d, Ruler of the universe, who makes a distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Blessed are You, L-rd, who distinguishes between degrees of sanctity.

Say this Shehechiyanu blessing the first Seder night only:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Blessed are You, L-rd our G-d, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment.

Urchatz

We wash our hands by pouring water from a cup three times on each hand. No blessing is recited.

Karpas

Take a small amount of the karpas, dip it into salt-water, and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, L-rd, our G-d, Ruler of the universe, who creates the fruit of the earth.

Yachatz

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder. Some have the custom for the children to "steal" or "find" the Afikoman and then ransom for a something at the end of the Seder.

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The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will later be used for the "Motzi-Matzah" and "Korech"

Maggid - Intro

Raise the tray with the matzot and say:

הָא לַחְמָא עַנְיָא דִי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם. כָּל דִכְפִין יֵיתֵי וְיֵיכֹל, כָּל דִצְרִיךְ יֵיתֵי וְיִפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

Maggid – Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה - כּוּלּוֹ מַצָּה.

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, - הַלַּיְלָה הַזֶּה מָרוֹר.

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת, - הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat.Ha-lai-lah hazeh sh'tei p'ameem.

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On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, - הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין

Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

Maggid - The Four Children

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תּוֹרָה . אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He! The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אִתְּכֶם? וְאַף אַתָּה אֱמָר לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין מַפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן.

The Wise One asks: "What is the meaning of the laws and traditions G-d has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל כָּפַר בְּעִקָּר. וְאַף אַתָּה הַקְהֵה אֶת שִׁנָּיו וְאֱמֹר לוֹ: בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ. אִילּוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies G-d. Shake his arrogance and say to him: "It is because of what the L-rd did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

תָּם מָה הוּא אוֹמֵר? מָה זֹּאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the L-rd took us out of Egypt, out of the house of bondage."

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל - אַתְּ פְּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרָיִם

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the L-rd did for me

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when I came out of Egypt." (Exodus 13:8)

Maggid – Exodus Story

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאֲפִילוּ כֻּלָּנוּ חֲכָמִים, כֻּלָּנוּ נְבוֹנִים, כֻּלָּנוּ זְקֵנִים, כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשֻׁבָּח.

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

Seder of our Sages : Telling of the Story

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בִּבְנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is ime for us to recite the Shema

אָמַר אֶלְעָזָר בֶּן עֲזַרְיָה : הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלֵּילוֹת עַד שֶׁדְּרָשָׁהּ בֶּן זוֹמָא: שֶׁנֶּאֱמַר, לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ יְמֵי חַיֶּיךָ הַיָּמִים, כֹּל יְמֵי חַיֶּיךָ - הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה,כֹּל יְמֵי חַיֶּיךָ לְהָבִיא לִימוֹת הַמָּשִׁיחַ

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the world all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all " includes the messianic era.

The Story

יָכוֹל מֵרֹאשׁ חֹדֶשׁ, תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא, אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם, תַּלְמוּד לוֹמַר בְּעֲבוּר זֶה - בְּעֲבוּר זֶה לֹא אָמַרְתִּי אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the L-rd did for me." The word this refers to the time when this matzo and this marror are placed before you - on Passover night when you are obliged to

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eat them.

מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קֵרְבָנוּ הַמָּקוֹם לַעֲבֹדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל : בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר, וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים. וָאֶקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר וָאוֹלֶךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וָאַרְבֶּה אֶת זַרְעוֹ וָאֶתֶּן לוֹ אֶת יִצְחָק, וָאֶתֵּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו. וָאֶתֵּן לְעֵשָׂו אֶת הַר שֵׂעִיר לָרֶשֶׁת אֹתוֹ, וְיַעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the L-rd G-d of Israel--your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

בָּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל, בָּרוּךְ הוּא. שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא חִשַּׁב אֶת הַקֵּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בִּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדֹעַ תֵּדַע כִּי גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחֲרֵי כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל.

Blessed be He who keeps His promise to Israel; blessed be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterward they shall leave with great wealth."

V'hee She-amdah

We lift up our cup wine and cover the matzah:

וְהִיא שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ, שֶׁלֹּא אֶחָד בִּלְבַד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Holy One blessed be He kept saving us from them.

We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh.

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Go and Learn

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל, שנאמר: ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול, עצום ורב.

וירד מצרימה - אנוס על פי הדבור.

ויגר שם - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל פרעה, לגור בארץ באנו, כי אין מרעה לצאן אשר לעבדיך, כי כבד הרעב בארץ כנען. ועתה ישבו נא עבדיך בארץ גשן.

במתי מעט - כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמך יי אלהיך ככוכבי השמים לרב.

ויהי שם לגוי - מלמד שהיו ישראל מצוינים שם.

גדול, עצום - כמה שנאמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד, ותמלא הארץ אתם.

ורב - כמה שנאמר: רבבה כצמח השדה נתתיך, ותרבי ותגדלי ותבאי בעדי עדיים, שדים נכנו ושערך צמח, ואת ערם ועריה. ואעבר עליך ואראך מתבוססת בדמיך, ואמר לך בדמיך חיי, ואמר לך בדמיך חיי.

וירעו אתנו המצרים ויענונו, ויתנו עלינו עבדה קשה.

וירעו אתנו המצרים - כמה שנאמר: הבה נתחכמה לו פן ירבה, והיה כי תקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם בנו, ועלה מן הארץ.

ויענונו - כמה שנאמר: וישימו עליו שרי מסים למען ענתו בסבלתם. ויבן ערי מסכנות לפרעה. את פתם ואת רעמסס.

ויתנו עלינו עבדה קשה - כמה שנאמר: ויעבדו מצרים את בני ישראל בפרך.

ונצעק אל יי אלהי אבתינו, וישמע יי את קלנו, וירא את ענינו ואת עמלנו ואת לחצנו.

ונצעק אל יי אלהי אבתינו - כמה שנאמר: ויהי בימים הרבים ההם וימת מלך מצרים , ויאנחו בני ישראל מן העבודה ויזעקו, ותעל שועתם אל האלהים מן העבדה.

וישמע יי את קלנו - כמה שנאמר: וישמע אלהים את נאקתם, ויזכור אלהים את בריתו את אברהם, את יצחק ואת יעקב.

וירא את ענינו - זו פרישות דרך ארץ, כמה שנאמר: וירא אלהים את בני ישראל וידע אלהים.

ואת עמלנו - אלו הבנים. כמה שנאמר: כל הבן הילוד היארה תשליכהו וכל הבת תחיון.

ואת לחצנו - זו הדחק, כמה שנאמר: וגם ראיתי את הלחץ אשר מצרים לחצים אתם.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there

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temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that Israel was distinctive there.

"Great, mighty,"as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you `By your blood you shall live,' and I said to you `By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us."

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor." And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.

"And we cried out to the L-rd, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said:

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"G-d saw the children of Israel and G-d took note."
"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."
"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."
"The L-rd took as out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."
"The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!
Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd."

"I will pass through the land of Egypt," I and not an angel;
"And I will smite every first-born in the land of Egypt," I and not a seraph;
"And I will carry out judgments against all the gods of Egypt,"I and not a messenger;
"I- the L-rd," it is I, and none other!
"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."
"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out overJerusalem."
"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"
"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."
"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth.

.ויוצאנו יי ממצרים ביד חזקה ובזרע נטויה, ובמרא גדל, ובאתות ובמפתים

ויוצאנו יי ממצרים - לא על ידי מלאך, ולא על ידי שרף, ולא על ידי שליח, אלא הקדוש ברוך הוא בכבודו

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וּבְעַצְמוֹ, שֶׁנֶּאֱמַר: וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי יי.

וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ. וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שָׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשָּׁלִיחַ. אֲנִי יי - אֲנִי הוּא וְלֹא אַחֵר.

בְּיָד חֲזָקָה - זוֹ הַדֶּבֶר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד יי הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמַלִּים, בַּבָּקָר וּבַצֹּאן, דֶּבֶר כָּבֵד מְאֹד.

וּבִזְרוֹעַ נְטוּיָה - זוֹ הַחֶרֶב, כְּמָה שֶׁנֶּאֱמַר: וַחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלִָם.

וּבְמוֹרָא גָּדֹל - זוֹ גִּלּוּי שְׁכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הֲנִסָּה אֱלֹהִים לָבֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבְאֹתוֹת - זֶה הַמַּטֶּה, כְּמָה שֶׁנֶּאֱמַר: וְאֶת הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדֶךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאֹתֹת.

וּבְמוֹפְתִים - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ.

"The L-rd brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders." (Dt. 26:8)

The L-rd brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the L-rd."

"I will pass through the land of Egypt on that night" – myself and not an angel; "I will smite all the firstborn in the land of Egypt" – myself and not a seraph; "on all the gods of Egypt I will execute judgments" – myself and not a messenger; "I am the L-rd" – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written: "Behold the hand of the L-rd strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence."

Outstretched arm – means the sword, as it is written: "His drawn sword in his hand, outstretched over Jerusalem."

Great awe – alludes to the divine revelation, as it is written: "Has G-d ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the L-rd your G-d do for you in Egypt, before your eyes?"

Miraculous signs – refers to the miracles performed with the staff of Moses, as it is written: "Take this staff in your hand, that you may perform the miraculous signs with it."

Maggid – Ten Plagues

אֵלּוּ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם , וְאֵלּוּ הֵן:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

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דם ואש ותימרות עשן.

"Blood, and fire and pillars of smoke..."

דבר אחר: ביד חזקה - שתים, וזרע נטויה - שתים, ובמרא גדל - שתים, ובאתות - שתים, ובמפתים - שתים.

Another interpretation of Deuteronomy 26:8 is: "strong hand" indicates two plagues; "out-stretched arm" indicates two more plagues; "great awe" indicates two plagues; "signs" indicates two more plagues because it is plural; and "wonders" two more plagues because it is in the plural. This then is a total of Ten Plagues.

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים , ואלו הן:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Dip your finger in your cup, removing a drop of wine for each plague and dropping it in the saucer.

Blood,	Dom	דם
Frogs,	Tzfardeyah	צְפַרְדֵּעַ
Lice,	Kinim	כנים
Beasts,	Arov	עָרוֹב
Cattle Plague	Dever	דֶּבֶר
Boils	Sh'chin	שְׁחִין
Hail	Barad	בָּרָד
Locusts	Arbeh	אַרְבֶּה
Darkness	Choshech	חֹשֶׁךְ
Slaying of First Born	Makat Bechorot	מכת בכורות

רבי יהודה היה נותן בהם סמנים:

Rabbi Yehuda would assign the plagues three mnemonic signs:

Remove a drop for each of these three acronyms.

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דְּצַ"ךְ עַד"ש בְּאַח"ב.

D'TZ"KH A-Da"SH B'AH"V

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן אַתָּה אוֹמֵר שֶׁלָּקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת ? בְּמִצְרַיִם מַה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחַרְטֻמִּים אֶל פַּרְעֹה: אֶצְבַּע אֱלֹהִים הִוא, וְעַל הַיָּם מַה הוּא אוֹמֵר? וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם , וַיִּירְאוּ הָעָם אֶת יְיָ, וַיַּאֲמִינוּ בַּיְיָ וּבְמֹשֶׁה עַבְדּוֹ. כַּמָּה לָקוּ בְאֶצְבַּע? עֶשֶׂר מַכּוֹת . אֱמוֹר מֵעַתָּה : בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל אַרְבַּע מַכּוֹת? שֶׁנֶּאֱמַר: יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֶבְרָה - אַחַת, וְזַעַם - שְׁתַּיִם, וְצָרָה - שָׁלֹשׁ, מִשְׁלַחַת מַלְאֲכֵי רָעִים - אַרְבַּע. אֱמוֹר מֵעַתָּה : בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת וְעַל הַיָּם לָקוּ מָאתַיִם מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל חֲמֵשׁ מַכּוֹת ? שֶׁנֶּאֱמַר: יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָעִים . חֲרוֹן אַפּוֹ- אַחַת,, עֶבְרָה - שְׁתַּיִם, וְזַעַם - שָׁלוֹשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת מַלְאֲכֵי רָעִים - חֲמֵשׁ. אֱמוֹר מֵעַתָּה : בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמָאתַיִם מַכּוֹת.

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of G-d." However, at the Sea, the Torah relates that "Israel saw the great hand which the L-rd laid upon the Egyptians, and the people revered the L-rd and they believed in the L-rd and in His servant Moses." It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that G-d inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that G-d inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Maggid – Dayenu

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ!

אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָהֶם שְׁפָטִים, דַּיֵּנוּ.

אִלּוּ עָשָׂה בָהֶם שְׁפָטִים, וְלֹא עָשָׂה בֵאלֹהֵיהֶם, דַּיֵּנוּ.

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.אלו עָשָׂה באלהיהם, ולא הרג את בכוריהם, דיינו

.אלו הרג את בכוריהם, ולא נתן לנו את ממונם, דיינו

.אלו נתן לנו את ממונם, ולא קרע לנו את הים, דיינו

.אלו קרע לנו את הים, ולא העבירנו בתוכו בחרבה, דיינו

.אלו העבירנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דיינו

.אלו שקע צרנו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דיינו

.אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את המן, דיינו

.אלו האכילנו את המן, ולא נתן לנו את השבת, דיינו

.אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דיינו

.אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דיינו

.אלו נתן לנו את התורה, ולא הכניסנו לארץ ישראל, דיינו

אלו הכניסנו לארץ ישראל, ולא בנה לנו את בית הבחירה, דיינו

G-d has bestowed many favors upon us!

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough – Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It would have been enough – Dayyenu

Had He executed judgments against their gods and not put to death their firstborn, It would have been enough – Dayyenu

Had He put to death their firstborn, and not given us their riches, It would have been enough – Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been enough – Dayyenu

Had He split the Sea for us, and not led us through it on dry land, It would have been enough – Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough – Dayyenu

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years, It would have been enough – Dayyenu

Had He satisfied our needs in the desert for forty years, and not fed us the manna, It would have

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been enough – Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been enough – Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough – Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough – Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been enough – Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have been enough – Dayyenu

Magid - Obligations of the Holiday

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בְּפֶסַח, לֹא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן

פֶּסַח, מַצָּה, וּמָרוֹר.

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

The Pascal Lamb. Matza and Maror

Point to the shank bone:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם , שֶׁנֶּאֱמַר: וַאֲמַרְתֶּם זֶבַח פֶּסַח הוּא לַיי, אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת מִצְרַיִם , וְאֶת בָּתֵּינוּ הִצִּיל? וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ.

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He "passed over" the houses of our ancestors in Egypt, as it is written in the Torah: "And You shall say, 'It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.

Point to the matza:

מַצָּה זוּ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהֶחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם צֵדָה לֹא עָשׂוּ לָהֶם.

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: "And they baked the dough which they brought forth out o Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had mad no provisions for themselves."

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Point to the maror:

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם , שֶׁנֶּאֱמַר: וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר וּבִלְבֵנִים וּבְכָל עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment."

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם , שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרָיִם . לֹא אֶת אֲבוֹתֵינוּ בִּלְבַד גָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא, אֶלָּא אַף אוֹתָנוּ גָּאַל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם , לְמַעַן הָבִיא אֹתָנוּ, לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ.

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to G-d.

Cover the matza and raise the cup of wine until it is drunk at the end of Maggid.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ: הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יי. רָם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כַיי אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת, הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ? מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן, לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה. הַלְלוּיָהּ.

Praise the L-rd! Praise, you servants of the L-rd, praise the name of the L-rd. Blessed be the name of the L-rd from this time forth and forever. From the rising of the sun to its setting, the L-rd's name is to be praised. High above all nations is the L-rd; above the heavens is His glory. Who is like the L-rd our G-d, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

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בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם , בֵּית יַעֲקֹב מֵעַם לֹעֵז, הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו. הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר. הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת - כִּבְנֵי צֹאן. מַה לְּךָ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן - תִּסֹּב לְאָחוֹר, הֶהָרִים - תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת - כִּבְנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב. הַהֹפְכִי הַצּוּר אֲגַם מַיִם, חַלָּמִישׁ - לְמַעְיְנוֹ מָיִם.

When Israel went out of Egypt, When the household of Jacob left a people with a strange tongue, Judah became the place from which G-d's holiness went forth, Israel became the seat from which the world would know of G-ds rule. The sea looked and fled, The Jordan reversed its curse. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams And hills why do you jump like lambs? You are beholding the face of your Creator, Before G-d, before the G-d of Jacob, Turning rocks into swirling waters and stone into a flowing spring.

The Second Cup of Wine

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גְּאָלָנוּ וְגָאַל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם , וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמָרוֹר. כֵּן יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירֶךָ וְשָׂשִׂים בַּעֲבוֹדָתֶךָ. וְנֹאכַל שָׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבַּחֲךָ לְרָצוֹן, וְנוֹדֶה לְךָ שִׁיר חָדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה יי גָּאַל יִשְׂרָאֵל

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu vEilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Blessed are You, Adonai, our G-d, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. L-rd our G-d and G-d of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Blessed are You, Adonai, who has redeemed Israel.

Blessed are You, Adonai, our G-d, sovereign of the universe, who has created the fruit of the vine.

Drink the second cup

Rachtzah - Washing

Wash hands by pouring water from a cup three times on each hand. Then recite the blessing:

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בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to wash our hands.

Motzi-Matzah – Blessing and Eating Matza

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You L-rd our G-d, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left. Additional Matza should be available. Each person should make sure to eat a minimum of 2/3 of an average sized Matza in order to fulfill the Mitzvah of eating Matza on this night.

Maror – Bitter Herbs

Now take a kezayit (about one ounce) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You L-rd our G-d, Ruler of the universe, who has sanctified us with His commandments, and commanded us to eat the bitter herb.

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Korech

Make a sandwich of matza and maror dipped in charoset and say the following before eating it:

זכר למקדש כהלל. כן עשה הלל בזמן שבית המקדש היה קיים: היה כורך מצה ומרור ואוכל ביחד, לקיים מה שנאמר: על מצות ומררים יאכלהו.

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

Shulchan Orech – The Festive Meal

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Tzafun – Eating the Afikoman

After the meal, take the Afikoman and divide it among all the guests at the Seder table. If the children have gotten hold of it, you may have to offer them an incentive to return it so the Seder can be concluded ;)

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Barech – Grace After Meals

Pour the third cup of wine and recite Birkat Hamazon (Grace after the Meal).

שיר המעלות. בשוב יי את שיבת ציון היינו כחלמים: אז ימלא שחוק פינו ולשוננו רנה. אז יאמרו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו. היינו שמחים: שובה יי את שביתנו כאפיקים בנגב: הזרעים בדמעה ברנה יקצרו: הלוך ילך ובכה נשא משך הזרע. בא יבא ברנה. נשא אלמתיו:

תהלת יי ידבר פי, ויברך כל בשר שם קדשו לעולם ועד. ואנחנו נברך יה מעתה ועד עולם הללויה. הודו ליי כי טוב כי לעולם חסדו. מי ימלל גבורות יי ישמיע כל תהלתו

When the L-rd returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The L-rd has done great things for them." The L-rd did great things for us, and we shall rejoice. G-d, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Zimun – Invitation to Say Grace

Only say the zimun of three are present. Include parentheses when there is a minyan present.

Leader:

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Friends, let us say grace.	Rabotai n'vareich.	רבותי נברך.
Participants:		
Blessed be the name of the L-rd now and forever.	Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.	יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
Leader:		
Blessed be the name of the L-rd now and forever. With your permission, let us now bless (our G-d) whose food we have eaten.	Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanan v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.	יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. בִּרְשׁוּת מָרָנָן וְרַבָּנָן וְרַבּוֹתַי נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.
Participants:		
Blessed be (our G-d) whose food we have eaten.	Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.	בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.
Leader:		
Blessed be (our G-d) whose food we have eaten.	Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.	בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.
All together:		
Blessed be He and blessed be His name.	Baruch hu u-varuch sh'mo.	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר, כִּי לְעוֹלָם חַסְדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל.

Blessed are You L-rd our G-d, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. G-d sustains us all, doing good to all, and providing food for all creation. Blessed are You, Adonai, who sustains all.

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ, וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ, וְעַל אֲכִילַת מָזוֹן שָׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

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We thank you L-rd our G-d, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כַּכָּתוּב, וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ אָבִינוּ רְעֵנוּ זוּנֵנוּ פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ. וְנָא אַל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם, כִּי אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהָרְחָבָה, שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

For everything, L-rd our G-d, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our G-d for the good land he has given you." Blessed are You, Adonai, for the land and the food.

Have mercy, L-rd our G-d, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our G-d, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our G-d, grant us relief from all our troubles. L-rd our G-d, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace.

On Shabbat:

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לִשְׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ. וּבִרְצוֹנְךָ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא תְהֵא צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ. וְהַרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת.

Favor us and strengthen us, L-rd our G-d, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, L-rd our G-d, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, L-rd our G-d, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפָקְדֵנוּ בּוֹ לִבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה

G-d and G-d of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, L-rd our G-d, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us

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and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful G-d and King.

.וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, Adonai, who will rebuild Jerusalem in mercy. Amen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ מַלְכֵּנוּ אַדִּירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל שֶׁבְּכָל יוֹם וְיוֹם הוּא הֵטִיב הוּא מֵטִיב הוּא יֵיטִיב לָנוּ. הוּא גְמָלָנוּ הוּא גּוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לָעַד לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרֶוַח הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה נֶחָמָה .פַּרְנָסָה וְכַלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוּב, וּמִכָּל טוּב לְעוֹלָם אַל יְחַסְּרֵנוּ

Blessed are You, L-rd our G-d, Ruler of the universe. The G-d who is our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הָרַחֲמָן הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הָרַחֲמָן הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ. הָרַחֲמָן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאַר בָּנוּ לָעַד וּלְנֵצַח נְצָחִים וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים. הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד. הָרַחֲמָן הוּא יִשְׁבֹּר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ. הָרַחֲמָן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו. הָרַחֲמָן הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב וִיבַשֵּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת .יְשׁוּעוֹת וְנֶחָמוֹת

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הָרַחֲמָן הוּא יְבָרֵךְ אֶת:

May the Merciful One bless...

If eating at one's parent's home:

אָבִי מוֹרִי (בַּעַל הַבַּיִת הַזֶּה) וְאֶת אִמִּי מוֹרָתִי (בַּעֲלַת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בֵּיתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר ,לָהֶם

...(my revered father) the master of this house and (my revered mother) the mistress of this house, them, and their household, and their children, and everything that is theirs,

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If eating at one's own home:

אותי (ואת אשתי/בעלי/זרעי ואת) כל אשר לי,

...me (and my wife/husband/children) and all that is mine

if one is a guest:

בעל הבית הזה ואת בעלת הבית הזה, אותם ואת ביתם ואת זרעם ואת כל אשר להם,

...our host and our hostess, them, and their household, and their children, and everything that is theirs,

all continue:

אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל, כן יברך אותנו כלנו יחד בברכה שלמה, ונאמר אמן.

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת יי וצדקה מאלהי ישענו. ונמצא חן ושכל טוב בעיני אלהים ואדם.

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the L-rd, justice from the G-d of our salvation, and may we find favor and good sense in the eyes of G-d and men.

On Shabbat:

הרחמן הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים.

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.

הרחמן הוא ינחילנו יום שכלו טוב.

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא.

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מגדול ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם. עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

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יראו את יי קדשיו כי אין מחסור ליראיו. כפירים רשו ורעבו ודרשי יי לא יחסרו כל טוב. הודו ליי כי טוב כי לעולם חסדו. פותח את ידך ומשביע לכל חי רצון. ברוך הגבר אשר יבטח ביי והיה יי מבטחו. נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש לחם. יי עז לעמו יתן יי יברך את עמו בשלום.

G-d is our tower of salvation, showing kindness to his anointed, to David and his descendents forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the L-rd, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the L-rd shall not lack any good thing. Give thanks to the L-rd, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and whose trust is in the L-rd. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The L-rd will give strength to his people; the L-rd will bless His people with peace.

Third Cup

The Blessing after the Meal concludes by saying the blessing over the wine and then drinking the Third Cup of wine, while reclining to the left:

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Blessed are You L-rd our G-d ruler of the universe, who has created the fruit of the vine.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שפך חמתך אל הגוים אשר לא ידעוך ועל ממלכות אשר בשמך לא קראו. כי אכל את יעקב ואת נוהו השמו. שפך עליהם זעמך וחרון אפך ישיגם. תרדף באף ותשמידם מתחת שמי יי.

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"Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger overtake them." (Ps. 69.25) "Pursue them in wrath and destroy them from under the heavens of the L-rd!" (Lam. 3:66)

Hallel

לֹא לָנוּ ,יי, לֹא לָנוּ, כִּי לִשְׁמְךָ תֵּן כָּבוֹד, עַל חַסְדְּךָ, עַל אֲמִתֶּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אַיֵּה נָא אֱלֹהֵיהֶם. וֵאלֹהֵינוּ בַשָּׁמָיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן. יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם. יִשְׂרָאֵל בְּטַח בַּיי, עֶזְרָם וּמָגִנָּם הוּא. בֵּית אַהֲרֹן בִּטְחוּ בַּיי, עֶזְרָם וּמָגִנָּם הוּא. יִרְאֵי יי בִּטְחוּ בַּיי, עֶזְרָם וּמָגִנָּם הוּא.

Not for us, L-rd, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness.Let the nations say: "Where is their G-d?" Our G-d is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have eyes, but they cannot see; they haveears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashions them, whoever trusts them, shall become like them. Israel, trust in the L-rd! G-d is your help and shield.

יי זְכָרָנוּ יְבָרֵךְ. יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יי, הַקְּטַנִּים עִם הַגְּדֹלִים. יֹסֵף יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיי, עֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיי,וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּיָהּ ,וְלֹא כָל יֹרְדֵי דוּמָה. וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

The L-rd is mindful of us and will bless us;He will bless the house of Israel;He will bless the house of Aaron;He will bless those who fear the L-rd, small and great. May the L-rd bless you and increase you, you and your children. You are blessed by the L-rd, Maker of heaven and earth.The heaven is the L-rd's, but earth has been given to mankind. The dead cannot praise the L-rd, nor can any who go down into silence. We will bless the L-rd now and forever. Halleluiah.

אָהַבְתִּי כִּי יִשְׁמַע יי אֶת קוֹלִי, תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא. אֲפָפוּנִי חֶבְלֵי מָוֶת, וּמְצָרֵי שְׁאוֹל מְצָאוּנִי, צָרָה וְיָגוֹן אֶמְצָא. וּבְשֵׁם יי אֶקְרָא: אָנָּא יי מַלְטָה נַפְשִׁי חַנּוּן יי וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם. שֹׁמֵר פְּתָאִים יי, דַּלֹּתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמְנוּחָיְכִי, כִּי יי גָּמַל עָלָיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינִי מִן דִּמְעָה, אֶת רַגְלִי מִדֶּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי אָמַרְתִּי בְחָפְזִי כָּל הָאָדָם כֹּזֵב.

I love that the L-rd. He hears my pleas because he has inclined his ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have overtaken me;I found trouble and sorrow.Then I called upon the name of the L-rd: "O L-rd, save my life!"The L-rd is gracious and righteous and our G-d is merciful.The L-rd protects the simple;I was brought low and G-d saved me. Be at rest, oh my soul, for the L-rd has been good to you.You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the L-rd in the lands of the living. I trust in the L-rd and have faith even when I speak out "All men are false."

מָה אָשִׁיב לַיי, כָּל תַּגְמוּלוֹהִי עָלָי. כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יי אֶקְרָא. נְדָרַי לַיי אֲשַׁלֵּם, נֶגְדָּה נָּא לְכָל עַמּוֹ. יָקָר בְּעֵינֵי יי הַמָּוְתָה לַחֲסִידָיו. אָנָּא יי כִּי אֲנִי עַבְדֶּךָ, אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי. לְךָ אֶזְבַּח זֶבַח

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תּוֹדָה וּבְשֵׁם יי אֶקְרָא. נְדָרַי לַיי אֲשַׁלֵּם נֶגְדָּה נָּא לְכָל עַמּוֹ. בְּחַצְרוֹת בֵּית יי, בְּתוֹכֵכִי יְרוּשָׁלָיִם, הַלְלוּיָהּ.

How can I repay the L-rd for all His kindness to me? I raise the cup of deliverance, and call upon the name of the L-rd.My vows to the L-rd I pay in the presence of all His people. Grievous in the L-rd's sight is the death of His faithful followers.O L-rd, I am your servant, your servant, the child of your maid-servant; You have undone what bounds me. I sacrifice a thank offering to You, and call upon the name of the L-rd. I pay vows to the L-rd in the presence of all G-d's people,in the courts of the L-rd's house, in the midst of Jerusalem. Halleluiah.

הַלְלוּ אֶת יי, כָּל גּוֹיִם, שַׁבְּחוּהוּ כָּל הָאֻמִּים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יי לְעוֹלָם, הַלְלוּיָהּ.

Praise the L-rd, all you nations; praise G-d, all you peoples, for His love to us is great, and the truth of the L-rd is forever. Halleluiah.

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא בֵית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ נָא יִרְאֵי יי, כִּי לְעוֹלָם חַסְדּוֹ.

Give thanks to the L-rd, for G-d is good; 'His kindness endures forever.' Let Israel declare, His kindness endures forever.' Let the house of Aaron declare 'His kindness endures forever.' Let those who fear the L-rd say 'His kindness endures forever.'

מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ. יי לִי לֹא אִירָא, - מַה יַּעֲשֶׂה לִי אָדָם. יי לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה

בְּשֹׂנְאָי. טוֹב לַחֲסוֹת בַּייָ,מִבְּטֹחַ בָּאָדָם. טוֹב לַחֲסוֹת בַּייָ, מִבְּטֹחַ בִּנְדִיבִים. כָּל גּוֹיִם סְבָבוּנִי, בְּשֵׁם יי כִּי אֲמִילַם. סַבּוּנִי גַם סְבָבוּנִי, בְּשֵׁם יי כִּי אֲמִילַם. סַבּוּנִי כִדְבֹרִים , דֹּעֲכוּ כְאֵשׁ קוֹצִים, בְּשֵׁם יי כִּי אֲמִילַם. דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיי עֲזָרָנִי. עֻזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יי עֹשָׂה חָיִל. יְמִין יי רוֹמֵמָה, יְמִין יי עֹשָׂה חָיִל. לֹא אָמוּת כִּי

אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ. יַסֹּר יִסְרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי. פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם, אודֶה יָהּ. זֶה הַשַּׁעַר לַייָ, צַדִּיקִים יָבֹאוּ בוֹ.

From the narrow I called to the L-rd, G-d answered me in the great freedom of space. The L-rd is with me, I have no fear, what can man do to me? The L-rd is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the L-rd than to trust in man. It is better to take refuge in the L-rd than to trust in greatness. All nations have surrounded me; in the name of the L-rd, I have cut them down. They have surrounded me, but in the name of the L-rd, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the L-rd, I cut them down. You pushed me and I nearly fell, but the L-rd helped me. The L-rd is my strength and song; He has become my salvation.The voice of rejoicing and salvation is tents of the righteous resound,"The right hand of the L-rd is triumphant! The right hand of the L-rd is exalted! The right hand of the L-rd triumphs!"I shall not die, but live to proclaim the works of the L-rd. The L-rd has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the L-rd.This is the gateway to the L-rd, the righteous shall enter through it.

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

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.אודְךָ כי עניתני ותהי לי לישועה

.אֶבֶן מֵאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה

.אֶבֶן מֵאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה

.מֵאֵת יי הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ

.מֵאֵת יי הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ

I thank You for You have answered me, and have become my salvation.The stone which the builders rejected has become the major cornerstone. This the L-rd's doing; it is marvelous in our sight. This is the day, which the L-rd has made – let us be glad and rejoice on it.

.אָנָּא יי, הוֹשִׁיעָה נָּא

.אָנָּא יי, הוֹשִׁיעָה נָּא

.אָנָּא יי, הַצְלִיחָה נָּא

.אָנָּא יי, הַצְלִיחָה נָּא

O L-rd, deliver us!

O L-rd, deliver us!

O L-rd, let us prosper!

O L-rd, let us prosper!

.בָּרוּךְ הַבָּא בְּשֵׁם יי, בֵּרַכְנוּכֶם מִבֵּית יי

.בָּרוּךְ הַבָּא בְּשֵׁם יי, בֵּרַכְנוּכֶם מִבֵּית יי

.אֵל יי וַיָּאֶר לָנוּ , אִסְרוּ חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ

.אֵל יי וַיָּאֶר לָנוּ , אִסְרוּ חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ

.אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלֹהַי אֲרוֹמְמֶךָּ

אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלֹהַי אֲרוֹמְמֶךָּ

.הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

Blessed be he who comes in the name of the L-rd; we bless you from the House of the L-rd.The L-rd is G-d, Who has shown us light;bind the festival offering with cords, up to the altar-horns. You are my G-d, and I exalt you.Give thanks to the L-rd, for G-d is good, His kindness endures forever.

.הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ

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הודו לאלהי האלהים, כי לעולם חסדו.

הודו לאדני האדנים, כי לעולם חסדו.

לעשה נפלאות גדלות לבדו, כי לעולם חסדו.

לעשה השמים בתבונה, כי לעולם חסדו.

לרוקע הארץ על המים, כי לעולם חסדו.

לעשה אורים גדלים, כי לעולם חסדו.

את השמש לממשלת ביום, כי לעולם חסדו.

את הירח וכוכבים לממשלות בלילה, כי לעולם חסדו.

למכה מצרים בבכוריהם, כי לעולם חסדו.

ויוצא ישראל מתוכם, כי לעולם חסדו.

ביד חזקה ובזרוע נטויה, כי לעולם חסדו.

לגזר ים סוף לגזרים, כי לעולם חסדו.

והעביר ישראל בתוכו, כי לעולם חסדו.

ונער פרעה וחילו בים סוף, כי לעולם חסדו.

למוליך עמו במדבר, כי לעולם חסדו.

למכה מלכים גדלים, כי לעולם חסדו.

ויהרג מלכים אדירים, כי לעולם חסדו.

לסיחון מלך האמרי, כי לעולם חסדו.

ולעוג מלך הבשן, כי לעולם חסדו.

ונתן ארצם לנחלה, כי לעולם חסדו.

נחלה לישראל עבדו, כי לעולם חסדו.

שבשפלנו זכר לנו, כי לעולם חסדו.

ויפרקנו מצרינו, כי לעולם חסדו.

נתן לחם לכל בשר, כי לעולם חסדו.

הודו לאל השמים, כי לעולם חסדו.

O give thanks unto the L-rd, for G-d is good, for His mercy endures forever.

O give thanks unto the G-d of gods, for His mercy endures forever.

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O give thanks unto the L-rd of lords, for His mercy endures forever.

To Him who does great wonders, for His mercy endures forever.

To Him who made the heavens with understanding, for His mercy endures forever.

To Him that spread forth the earth above the waters, for His mercy endures forever.

To Him who made great lights, for His mercy endures forever;

The sun to reign by day, for His mercy endures forever;

The moon and stars to reign by night, for His mercy endures forever.

To Him that smote Egypt in their first-born, for His mercy endures forever;

And took Israel out from among them, for His mercy endures forever;

With a strong hand and an outstretched arm, for His mercy endures forever.

To Him who parted the Red Sea, for His mercy endures forever;

And made Israel to pass through it, for His mercy endures forever;

And threw Pharaoh and his host in the Red Sea, for His mercy endures forever.

To Him who led His people through the wilderness, for His mercy endures forever.

To Him who smote great kings; for His mercy endures forever;

And slew mighty kings, for His mercy endures forever.

Sihon, king of the Amorites, for His mercy endures forever;

And Og, king of Bashan, for His mercy endures forever;

And gave their land as an inheritance, for His mercy endures forever;

Even an inheritance unto Israel His servant, for His mercy endures for ever.

Who remembered us in our low state, for His mercy endures forever;

And hath delivered us from our adversaries, for His mercy endures forever.

Who gives food to all creatures, for His mercy endures forever.

O give thanks unto the G-d of heaven, for His mercy endures forever.

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ, יי אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר תְּפָאֵר וְתָרוֹמֵם זִכְרְךָ, מַלְכֵּנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלוֹהַּ כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלָדוֹת, הַמְהֻלָּל בְּרֹב

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הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיי לֹא יָנוּם וְלֹא יִישָׁן - הַמְעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים, וְהַמֵּשִׂיחַ אִלְּמִים וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם, וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו, וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ, וְיָדֵינוּ פְּרוּשׂוֹת כְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת - אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ , יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ , וּלְבָרֵךְ, אֶת שְׁמֶךָ עַל אַחַת, מֵאֶלֶף, אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים, הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמִּצְרַיִם גְּאַלְתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרָעָב זַנְתָּנוּ וּבְשָׂבָע כִּלְכַּלְתָּנוּ, מֵחֶרֶב הִצַּלְתָּנוּ וּמִדֶּבֶר מִלַּטְתָּנוּ, וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ, וְאַל תִּטְּשֵׁנוּ, יי אֱלֹהֵינוּ, לָנֶצַח. עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ - הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ. כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לָשׁוֹן לְךָ תִשָּׁבַע, וְכָל בֶּרֶךְ לְךָ תִכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וְכִלְיוֹת יְזַמְּרוּ לִשְׁמֶךָ, כַּדָּבָר שֶׁכָּתוּב, כָּל עַצְמֹתַי תֹּאמַרְנָה: יי, מִי כָמוֹךָ מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ. מִי יִדְמֶה לָךְ וּמִי יִשְׁוֶה לָךְ וּמִי יַעֲרֹךְ לָךְ הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת שֵׁם קָדְשֶׁךָ, כָּאָמוּר: לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יי וְכָל קְרָבַי אֶת שֵׁם קָדְשׁוֹ.

The soul of every living being shall bless your name, L-rd our G-d the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art G-d. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-G-d of the first and of the last, G-d of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The L-rd neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank Thee and bless your name, L-rd our G-d and G-d of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, L-rd our G-d, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may Thou, L-rd our G-d, never abandon us.

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O L-rd, who is like Thee? Thou save the poor man from one that is stronger, the poor and needy from who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered G-d, supreme G-d is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the L-rd, O my soul, and let my whole inner being bless His holy name."

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ, הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם

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.ונשא

.שוכן עד מרום וקדוש שמו. וכתוב: רננו צדיקים ב' ", לישרים נאוה תהלה

.בפי ישרים תתהלל, ובדברי צדיקים תתברך, ובלשון חסידים תתרומם, ובקרב קדושים תתקדש

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר שמך, מלכנו, בכל דור ודור, שכן חובת כל היצורים

לפניך, י אלהינו ואלהי אבותינו , להודות להלל לשבח, לפאר לרומם להדר לברך, לעלה ולקלס על כל .דברי שירות ותשבחות דוד בן ישי עבדך, משיחך

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ, כי לך נאה, י אלהינו ואלהי אבותינו , שיר ושבחה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות .והודאות מעתה ועד עולם

O G-d in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

He who abides forever, exalted and holy is His name. And it is written: "Rejoice in the L-rd, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, L-rd our G-d, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

The Fourth Cup of Wine:

.ברוך אתה י אלהינו מלך העולם בורא פרי הגפן

Baruch Atah Adonai Eloheinu Melech ha'olam, borei p'ri hagafen.

Blessed are You, L-rd our God, ruler of the universe, who has created the fruit of the vine.

Drink the wine while reclining to the left and then recite the concluding blessing:

ברוך אתה י אלהינו מלך העולם, על הגפן ועל פרי הגפן, ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפריה ולשבע מטובה רחם נא י אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחך ועל היכלך ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברכך עליה בקדשה ובטהרה (בשבת: ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה , כי אתה י טוב ומטיב לכל ונודה לך על הארץ .ועל פרי הגפן. ברוך אתה י על הגפן ועל פרי הגפן

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Blessed are You L-rd our G-d, ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, L-rd our G-d, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, L-rd are good and beneficent to all, and we thank you for the land and the fruit of the vine. Blessed are You, L-rd, for the land and the fruit of the vine.

Nirtzah

At the conclusion of the Seder, everyone joins in singing:

לשנה הבאה בירושלים.

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

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RETURN TO SUPPLEMENT LIST


Jewish Grandparents Network
סֵדֶר
Seder
SAY-DER
Dayenu
DIE-AY-NU
דַּיֵּנוּ
A Virtual 10 Minute Celebration
APRIL 2020/NISAN 5780
מצה
פסח

PREPARATION

Ready, Set, Go!
Directions for participating in a large Zoom group:
Leader calls on participants to read.
Family groups rotate readings to all who want to read in their group.
When finished, reading responsibility will pass to the next screen participant.

Seder means "order".

The Fours

Four questions:
Why matzah?
Why maror?
Why dip twice?
Why recline?

Four kinds of children:
The wise one
The rebellious one
The simple one
The one who does not know to ask

Four glasses of wine:
I will free you.
I will deliver you.
I will redeem you.
I will take you to be my people.

Leader: Welcome to all who have joined us this evening for our 2020 [NAME OF FAMILY] Seder. We are so grateful that we can be together, if only to see one another for these few minutes. ***If only these few minutes...***

ALL: Dayenu!!! דַּיֵּנוּ. It would have been enough.

Reader: How different is this night from all other nights? Mah nishtnah ha-lailah hazeh? We have been asking this question ever since the Seder was created so that we could ask many other questions. ***If only the questions...***

ALL: Dayenu!

Reader: Passover means something different to every generation of Jews. The Virus that has separated us has also brought us together in unexpected ways.

Reader: The rabbis gave us rituals to help us tell the story of our passage from slavery to freedom. ***If only the rituals...***

ALL: Dayenu!

Reader: Kiddush

We lift our cup of wine and say:

Blessed are you God, Sovereign of all, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.
Baruch Ata Adonai Eloheinu Melech ha'olam, borei p'ri ha' gafen.

Leader: Shehecheyanu

Blessed are you God who has kept us alive, sustained us and brought us together on this very different and sacred night of Passover, and may we be together again at the same time next year.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.
Baruch Ata Adonai Eloheinu Melech haolam, shehecheyanu v'kiy'manu v'higiyanu laz'man hazeh.

If only the blessings...

ALL: Dayenu!

Reader: The Seder was created so that families could fulfill the biblical commandment of teaching the Exodus story to our children and grandchildren. It has many ways to keep everyone engaged. We use sets of fours. Four questions. Four kinds of children. And four glasses of wine. ***If only the fours...***

ALL: Dayenu!

Reader: Our Seder plate with six items engages us in the whole Exodus experience so that we can say, "In every generation, it

is your responsibility to think of yourself as if you actually had been present at the Exodus from Egypt."

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

B'chol dor va dor chayav adam lirot et atzmo k'ilu hu yatza mi'Mitzrayim.

Reader: Please hold up your Seder plates or a drawing of one of the traditional Seder symbols.

- **Karpas** (parsley or vegetable) to represent spring.
- **Maror** (horseradish) or
- **Chazeret** (romaine lettuce) to remind us of the bitterness of slavery.
- **Haroset** (an apple, wine and nut mixture) to remind us of the hard work the Israelites did in Egypt.
- **A shankbone** to remind us of the Passover meal the Israelites ate before they left Egypt.
- **A roasted or hardboiled egg** to represent new beginnings.

Tonight, we add a facemask to remind us that we protect ourselves and we protect others. We are all in this together; everybody is responsible one for the other during this pandemic. Every helper is a hero.

If only the Seder plate...

ALL: Dayenu!

Reader: Tonight we tell the story of how God brought us from slavery to freedom and we became the Jewish people. ***If only the story...***

ALL: Dayenu!

Reader: A long, long time ago just about yesterday, the Pharaoh becomes afraid of the Israelites in his land. He does not understand their different ways. He makes them slaves and orders them to drown their baby boys. But Pharaoh's daughter, Batya, does not agree. She rescues a baby (with the help of his sister and mother), names him Moses, and raises him in Pharaoh's court.

Reader: When Moses grows up, he flees into the desert, becomes a shepherd, and marries a non-Israelite woman. One day, while Moses tends his flock, God appears to him and tells Moses to return to Egypt to free his people from slavery.

Reader: Moses is afraid he will fail. He knows how hard it will be to convince Pharaoh. Tyrants always believe they are more powerful than anything or anyone else. Pharaoh has to learn that he is not fighting Moses but God and a people whose belief in God is greater than their fear of Pharaoh.

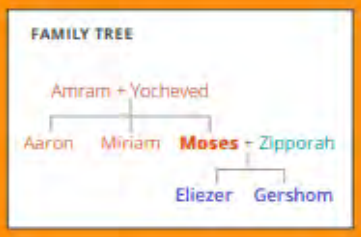
Reader: God commands Moses to go to Egypt to save the Israelites and sends his brother and sister, Aaron and Miriam,



What would you add to the seder plate? What can we do to protect our communities from this pandemic? Who are the leaders we turn to at this time?

Haggadah means "The Telling".

Moses means "I drew him forth".



3

You may wish to dip a finger into your wine cup with each plague and let a drop fall on your plate. One reason for this tradition is to show that our joy is diminished by the suffering of others—even if they deserve punishment.



Mitzrayim means "the narrow place".

This Passover, consider the needs and opportunities you see more clearly because of the pandemic. What can you do as a family to address some of what you see?

to help. The Israelites have been slaves for more than four centuries. They will learn about God, as do the Egyptians, through the ten plagues. Let's recite them together:

1	Blood	Dahm	דָּם
2	Frogs	Tz'far-dei-ah	צְפַרְדֵּעַ
3	Lice	Kee-neem	כִּנִּים
4	Flies	Ah-rov	עָרוֹב
5	Cattle plague	Deh-ver	דֶּבֶר
6	Boils	Sh'cheen	שְׁחִין
7	Hail	Ba-rad	בָּרָד
8	Locusts	Ar-beh	אַרְבֶּה
9	Darkness	Cho-shech	חֹשֶׁךְ
10	The Death of the Firstborn	Ma-kat B'cho-rot	מַכַּת בְּכוֹרוֹת

Reader: Our Seder with its full moon on the 15th of Nisan recalls the long night of waiting during the 10th plague. Pharaoh finally agrees to "let my people go." The Israelites leave quickly, carrying what they can.

Leader (holding up matzah): They take the bread that slaves eat—one that has no time to rise—matzah.

Reader: They head towards the Sea of Reeds. But as tyrants often do, Pharaoh changes his mind and comes after them with his army in their chariots. The people are terrified! Even Moses is frightened.

Reader: But we are taught that one man steps into the sea, others follow, and God parts the waters for the Israelites to cross safely to the other side. When Pharaoh and his army follow, the seas close over them and they drown. Miriam and the other women lead the Israelites in a new song. ***If only a new song...***

ALL: Dayenu!

Reader: Our journey from Mitzrayim, the biblical name for Egypt, is the moment of our birth as a people. Many believe that we teach this central story of the Jewish people year after year so that we will remember and better understand what it is like to be oppressed and to hope for freedom. ***If only hope...***

ALL: Dayenu!

Reader: Because we were once slaves, we must oppose slavery. Because we know what it is like not to have a voice, we must speak out for the voiceless. ***If only a voice...***

ALL: Dayenu!

Reader: This moment is our narrow place. May we emerge from our bondage to a new understanding of the work we must do to make the world a better place for all. ***If only a better place for all...***

ALL: Dayenu!

Leader: How is this night different from all other nights? Mah nishtnah ha-lailah hazeh? Tonight is a totally different celebration. We thank each person for their unique contribution to our virtual table. Our people cried out to God and God answered them. On this hopeful note we conclude our Seder. From slavery to freedom, from despair to joy, from darkness to light, may we sing a new song—hallelujah!

If only hallelujah...

ALL: Dayenu!

Sing your family's favorite Seder song.*

ALL: Next year in person!

Leader ends formal group call.
(Some families may remain online while eating.)

SHULCHAN ORECH, THE PESACH FAMILY MEAL שֻׁלְחָן עוֹרֵךְ

Rachatz

Blessed are You, Adonai Our God, Sovereign of the Universe, who sanctifies us through the mitzvot and commands us to wash our hands.

בָּרוּךְ אַתָּה ה׳, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Baruch Ata Adonai, Eloheinu Melech ha-Olam, asher kidshanu b'mitzvotav v'tzivanu al netilat yadayim.

Consider these questions for your family meal:

- *What miracles have happened in your family?*
- *What is an Exodus story in your family?*
- *Who was/is your favorite childhood hero?*
- *What is your best or worst Seder memory?*



Please enjoy your meals but before you do, we know that everyone will wash their hands. It has become our universal practice. We wash our hands often to stay healthy. Handwashing in ancient Israel was a priestly act of sanctification—it purified priests for their temple responsibilities. After the Temple was destroyed, the rabbis moved Temple rites to the dining table so that every home could be "a small sanctuary." Handwashing before meals became a practice for all Jews. Though the intent was fundamentally spiritual, the practice also had health benefits. As part of the traditional Seder, we recite a prayer for handwashing before the meal. We rejoice that we can connect our life-saving practice today to the traditions of our ancestors.

*See A Few Online Resources (on next page)



A Few Online Resources (just click!)

haggadot.com

myjewishlearning.com/article/passover-2020/

Passover Songs:
pjlibrary.org/beyond-books/pjblog/april-2019/learn-the-songs-in-the-passover-haggadah

Make Your Own Matzah:
pjlibrary.org/beyond-books/pjblog/april-2019/how-to-make-your-own-matzah

Guiding Principles behind the Dayenu Seder

- Many are "digitally exhausted" and do not have the energy or time to create their own Seder experience from the many excellent resources available.
- Why ten minutes?
  - It's a reasonable amount of time to sustain multi-group participation in a Zoom Seder.
  - It enables participants to come together and to have an authentic experience that reflects this historic moment.
  - It can include some of the traditions and rabbinic requirements for a Seder.
- We include only rituals that require things people already have. Many may not have Pesach items in their homes this year.
- We use rituals that keep participants on the zoom call and do not require them to leave the screen.
- The language of the Dayenu Seder is geared to 5 year olds and up. Involve younger participants with the Seder plate, calling out the ten plagues, participating in the dayenu chorus, and by telling the story with expression. The youngest will learn from cousins, siblings and elders that this experience matters.
- Many have different understandings of God. We invite participants to adapt this ceremony to reflect individual family principles and values.
- The Dayenu Seder intentionally ends at the family meal because many families may find it challenging to reconvene after the meal.
- We encourage participants to ask many questions and have rich conversations around their individual family tables as they enjoy their Seder meals.

Jewish Grandparents Network

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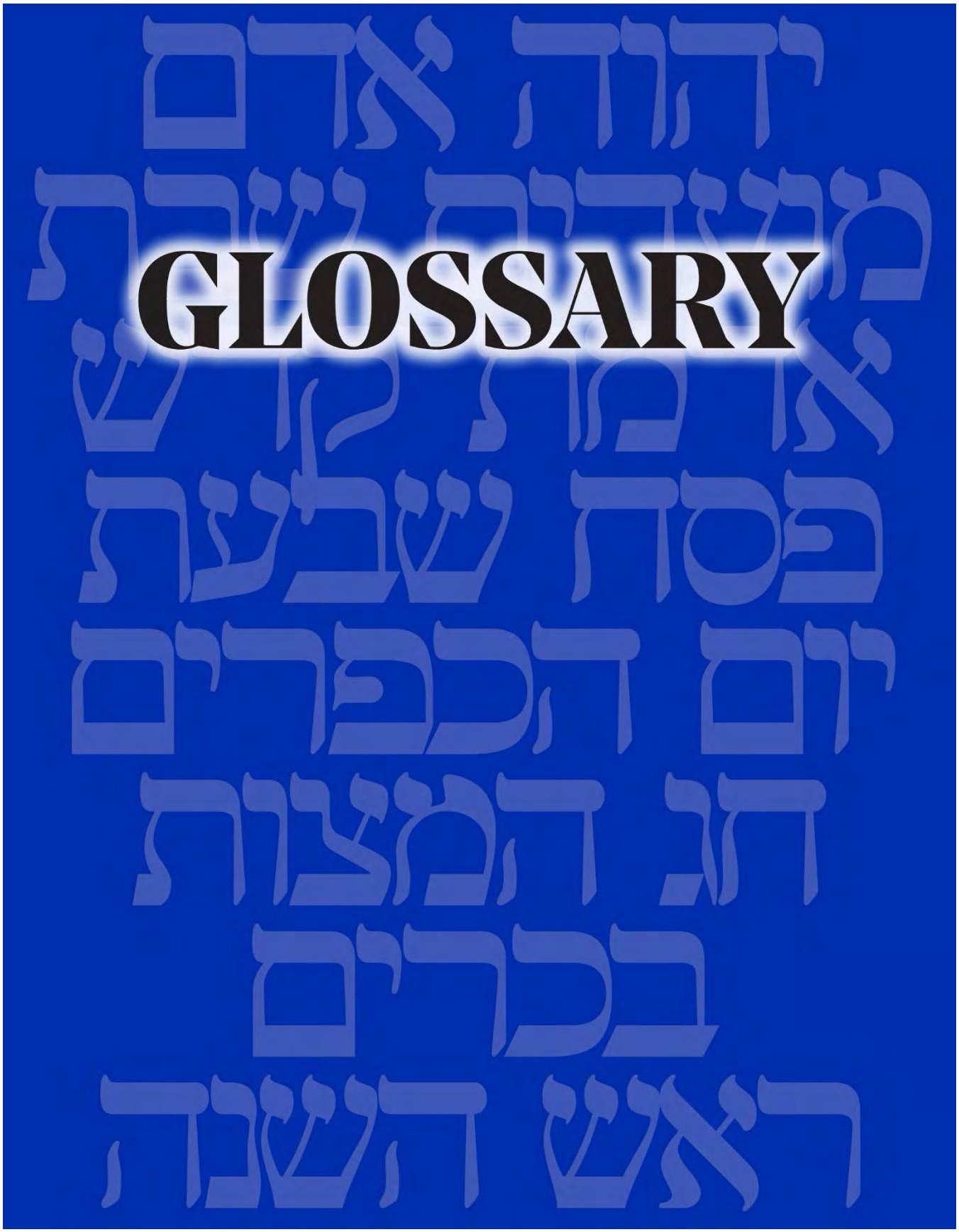
Illustrations by Deborah Zemke

RETURN TO SUPPLEMENT LIST


GLOSSARY

PAROUSIA

Matthew 24:3 ESV As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?"

Companion Bible on Matthew 24:3 (Bullinger Notes)

coming – presence. Gr. *parousia.* This is the first of 24 occurrences of this important word (Matt 24:3, 27, 37, 39. 1 Cor. 7:6; 10:10. Phil. 1:26; 2:12. 1 Thess 2:19; 3:13; 4:15; 5:23. 2 Thess 2:1, 8, 9. James 5:7, 8. 2 Peter 1:16; 3:4, 12. 1 John 2:28).

The Papyri show that "from the Ptolemaic period down to the second century A.D. the word traced in the East as a technical expression for the arrival or the visit of the king or the emperor", also of other persons in authority, or of troops. (See *Deissmann's *Light,* &etc., pp. 372–8, 441–5). It is therefore not a N.T. word, as some have supposed.

***Light from the Ancient East: The New Testament; Illustrated by Recently Discovered Texts of the Graeco–Roman World (Classic Reprint) by Gustav Adolf Deissmann**

This invaluable study of non–literary Greek and Latin texts from the period leading up to and contemporary with the rise and early development of Christianity is once again available after being out of print for nearly a decade. Available in hardcover and paperback. The 1910 English translation is available a free PDF download at archive.org.

"Ancient Egyptian Papyrus," Ancient Egypt Online

Papyrus began as the world's first type of paper, derived from the Cyperus papyrus plant. Even though it was developed in Egypt, it spread across the ancient world and was used throughout West Asia. Before papyrus became common, many cultures wrote on clay tablets. It was eventually replaced by the Chinese method of making paper from rags.

What is Papyrus?

Papyrus is both the shortened name of the plant and the paper product made from it, but is most often referred to as the latter.

The plant grows in the Nile River and can reach heights of about **16 feet**. The long stalks of the plant were typically soaked in water until they reached a slight state of rot. They were then laid next to and on top of each other, and pounded flat until the stalks essentially merged. The final step was drying.

Egyptians used papyrus for much more than just making paper however. Papyrus was also used in **woven material** such as baskets, mats, rope and sandals. The stalks could be bundled together to make boats and when dried, it could be used for fuel. For a long time, the art of turning papyrus into paper was lost. Although the Egyptians did not leave much evidence on how it was done, in 1965, Dr. Hassan Ragab rediscovered the process through intense research.

History of Papyrus in Ancient Egypt

The first instance of documented papyrus came in Egypt's first dynasty. However, many researchers believe that papyrus was used as a writing material as early as **4,000 BC**. It

continued in some manner of use until about the 11th century. Its primary rivals as a writing material included scrolls made from animal skins and the Chinese method of making paper from rags.

Parchment and paper went into widespread use by the **12th century** in Europe and elsewhere, however, papyrus remained an option in some places. Egypt continued using it until the inexpensive paper became more common.[5]

RETURN TO SUPPLEMENT LIST

[5] "Ancient Egyptian Papyrus," Ancient Egypt Online. Accessed November 7, 2022. www.ancient-egypt-online.com/papyrus.html

THE °FIRST °BOOK OF °MOSES,

CALLED

°GENESIS.

A1 A (p. 1) B

1 IN the beginning °God °created °the heaven and the earth.

2 °And °the earth °was °without form, and void; and darkness °*was* upon the °face of the deep.

A a (p. 3) 4004

And °the Spirit of God moved upon the °face of the waters.

3 And [1]God °said, "Let there °be light:" and there °was light.

4 And [1]God °saw the light, that *it was* °good: and [1]God °divided the light from the darkness.

5 And [1]God °called the light Day, and the darkness He °called Night. And the °evening and the morning were the °first °day.

b

6 And [1]God [3]said, "Let there be a °firmament in the midst of the waters, and let it divide the waters from the waters."

7 And [1]God °made the [6]firmament, and [4]divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And [1]God [5]called the [6]firmament °Heaven. And the [5]evening and the morning were the second [5]day.

First Book. For its relation to the other books of the Pentateuch as well as to the Hebrew Canon of O.T., see Ap. 1. **Book.** See Ap. 47.

Moses. Ascribed to him, Mark 10. 2–8, &c.; see Ap. 2.

Genesis. No part of Hebrew Title, which is simply *Bᵉrēshīth*, "in [the] beginning", because the book of all beginnings. Genesis is Greek = generation, creation. For its being complementary to the Apocalypse, see Ap. 3.

1 "THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6). See Structure, p. 1. Creation in eternity past, to which all Fossils and "Remains" belong.

God. Heb. *Elohim*, pl. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. See Ap. 4. The Heb. accent *Athnach* places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.

created (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See Ap. 5. Perfection implied. Deut. 32. 4. 2 Sam. 22. 31. Job 38. 7. Ps. 111; 147. 3–5. Prov. 3. 19. Ecc. 3. 11–14. [Even the Greek *Cosmos* = ornament. Ex. 33. 4–6. Isa. 49. 18. Jer. 4. 30. Eze. 7. 20. 1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle *'eth* before each, emphasising the Article "the", and thus distinguishing both from 2. 1. "Heavens" in Heb. always in pl. See note on Deut. 4. 26.

2-And. Note the Fig. *Polysyndeton* (Ap. 6), by which, in the 34 verses of this Introduction, each one of 102 separate acts are emphasised; and the important word "God" in *v.* 1 is carried like a lamp through the whole of this Introduction (1. 1—2. 3). **the earth.** Fig. *Anadiplosis.* See Ap. 6. **was** = *became.* See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came to pass*, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered *be* (in the sense of *become*), *v.* 3, &c., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept = *became* keeper, quit = *become* men, &c. See Ap. 7. **without form** = *waste.* Heb. *tohū vā bohū.* Fig. *Paronomasia.* Ap. 6. Not created *tohū* (Isa. 45. 18), but became *tohū* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See Ap. 8. **was.** This is in italic type, because no verb "to be" in Heb. (see Ap. 7). In like manner man became a ruin (Gen. 3. Ps. 14. 1–3; 51. 5; 53. 1–3. Ecc. 7. 20. Rom. 7. 18). **face.** Fig. *Pleonasm.* Ap. 6.

1. -2-31 (*A*, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

A	a | -2-5. Darkness and Light. Night and Day	1st Day.
	b | 6-8. Waters. Division between them.	2nd Day.
	c | 9-13. Earth. Fruit from it.	3rd Day.
	a | 14-19. Day and Night. Sun and Moon.	4th Day.
	b | 20-23. Waters. Life from them.	5th Day.
	c | 24-31. Earth. Life from it.	6th Day.

-**2 the Spirit of God moved** (see Ap. 9) = The beginning of "the heavens and earth which are now" (2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3–8. Rom. 8. 5, 9, 14. Gal. 4. 29. 2 Cor. 5. 17, 18). **3 God said** (occurs 10 times in Introduction). This begins each day: 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1. 23–25). Ap. 5. **be light** = become light (as in *v.* 2), not the verb "to be". Light not located till 4th day. **was** = became, as in *v.* 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119. 130. 2 Cor. 4. 6). **4 saw.** Occurs 7 times in Introduction. Ap. 5. **good** = beautiful (Ecc. 3. 11). **divided.** Occurs twice. Ap. 5. Each day's work called "good", except the 2nd, because nothing created on that day: only division made. **5 called.** Occurs 5 times. Ap. 5. **evening . . . morning.** Fig. *Synecdoche* (of the Part), Ap. 6. Put for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 13; 11. 6. Ps. 92. 2. Isa. 41. 4; 44. 6; 48. 12. Rev. 1. 8, 11, 17; 2. 8; 21. 6; 22. 13. **first.** For spiritual significance see Ap. 10. **first day** = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 9, 11. See Ap 11. **6 firmament** = expanse. Something spread out. **7 made.** Occurs 7 times. Ap. 5. **8 Heaven** = Heb. high, lofty.

RETURN TO SUPPLEMENT LIST

21 For it had been better for them °not to have °known the way of [5]righteousness, than, after they have °known *it*, to °turn °from the holy commandment [4]delivered °unto them.
22 But °it is happened [21]unto them °according to the °true °proverb, "**The dog is °turned °to his own °vomit °again**"; and the °sow that was °washed °to her °wallowing in the °mire.

C A 3 This °second epistle, °beloved, I now write °unto you; °in *both* °which I °stir up your °pure °minds °by way of °remembrance;

B 2 °That ye may °be mindful of the °words which were spoken before °by the holy °prophets, and of the commandment of °us the °apostles of the °Lord and Saviour:

C N 3 °Knowing this first, that there shall come °in the °last days °scoffers, °walking °after their own lusts,
4 And saying, "Where is the promise of His °coming?

O for °since the fathers °fell asleep, all things °continue as *they were* °from the beginning of the creation."

P l 5 For °this they willingly are ignorant of,

m that by the °word of °God the °heavens were °of old, and the °earth °standing °out of °the water and °in °the water:
6 °Whereby °the world that then was, being °overflowed with water, °perished:
7 But the [5]heavens and the [5]earth which are now, by the same [5]word are °kept in store, reserved °unto fire °against °the day of °judgment and °perdition of °ungodly °men.

l 8 But, [1]beloved, °be °not ignorant of this one thing,

m that one day *is* °with the °LORD as a thousand years, and a thousand years as one day.

N 9 The [8]LORD °is °not slack °concerning His promise, as °some men °count °slackness;

O but is longsuffering °to us-ward, [8]not °willing that °any should [6]perish, but that all should come °to °repentance.

21 not. Ap. 105. II.
known. Ap. 132. I. iii.
turn = turn back.
from. Ap. 104. vii.
unto = to.
22 it is = there hath.
according to = the (fulfilment) of.
true. Ap. 175. 1.
proverb. Gr. *paroimia.* See John 10. 6.
turned = turned back.
to. Ap. 104. ix. 3.
vomit. Gr. *exerama.* Only here.
again. Omit. Quoted from Prov. 26. 11.
sow. Gr. *hus.* Only here.
washed. Ap. 136. iii.
to. Ap. 104. vi.
wallowing. Gr. *kulisma.* Only here. Cp. Mark 9. 20.
mire. Gr. *borboros.* Only here.

3. 1. second. This shows that the epistle is addressed to the same readers as is the first.
beloved. Ap. 135. III.
unto = to.
in. Ap. 104. viii.
which. Pl. Hence the insertion of *both*.
stir up. Ap. 178. I. 5. See 1. 13.
pure. See Phil. 1. 10 (sincere).
minds = mind.
by way of = in, as above.
remembrance. See 1. 13.
2 That ye may = To.
be mindful. See 2 Tim. 1. 4.
words. Gr. *rhēma.* See Mark 9. 32.
by. Ap. 104. xviii. 1.
prophets. Ap. 189.
us the. The texts read "your".
apostles. Ap. 189.
Lord. Ap. 98. VI. i. β. 2. A.

3. 3-13 (*C*, p. 1868). **THE WICKED.**
(*Extended Alternation.*)

C | *N* | 3, 4-. The Coming. Scoffed at.
O | -4. Reason.
P | 5-8. Day of judgment.
N | 9-. The Coming. Delayed.
O | -9. Reason.
P | 10-13. Day of the Lord.

3 Knowing. Ap. 132. I. ii.
in. Ap. 104. ix. 1.
last days. See Acts 2. 17. 2 Tim. 3. 1.
scoffers = mockers. Gr. *empaiktēs.* Only here and Jude 18.
walking. All the texts add after walking, "in (Ap. 104. viii) mockery". Gr. *empaigmonē.* Only here. Cp. Heb. 11. 36.
after. Ap. 104. x. 2. **4 coming.** See Matt. 24. 3. **since** = from (Ap. 104. iv) the (day). **fell asleep.** Ap. 171. 2. **continue.** Gr. *diamenō.* See Gal. 2. 5. **from.** Ap. 104. iv.

3. 5-8 (P, above). **DAY OF JUDGMENT.** (*Alternation.*)

P | *l* | 5-. Wilful ignorance.
m | -5-7. Past and future judgment.
l | 8-. Warning against ignorance.
m | -8. Divine periods.

5 this, &c. Lit. this is hid from (Gr. *lanthanō.* See Acts 26. 26) them willing (Ap. 102. 1) it. **word.** Ap. 121. 10. **God.** Ap. 98. I. i. 1. **heavens.** Pl. See Matt. 6. 9, 10. **of old.** Gr. *ekpalai.* See 2. 3. **earth.** Ap. 129. 4. **standing** = consisting. Gr. *sunistēmi.* See Col. 1. 17. **out of** = of. Ap. 104. vii. **the.** Omit. **in** = through. Ap. 104. v. 1. The reference is to Pss. 24. 2; 136. 5, 6. Cp. Gen. 1. 6, 7. **6 Whereby** = By (Ap. 104. v. 1) which (means). **the world, &c.** Lit. the then world (Ap. 129. 1). **overflowed.** Gr. *katakluzō.* Only here. Cp. 2. 5. **perished.** See John 17. 12. **7 kept in store** = treasured up. **unto** = for. **against** = unto. Ap. 104. vi. **the** = a. **judgment.** Ap. 177. 7. **perdition.** See John 17. 12. **ungodly.** See 1 Pet. 4. 18. **men.** Ap. 123. 1. **8 be not, &c.** Lit. let not this one thing be hidden (as *v.* 5) from you. **not.** Ap. 105. II. **with.** Ap. 104. xii. 2. **LORD.** Ap. 98. VI. i. β. 1. B. b. **9 is not slack** = does not delay. See 1 Tim. 3. 15. **not.** Ap. 105. I. **concerning.** Ap. 17. 5. **some men.** Ap. 124. 4. **count** = reckon. Same word "account", *v.* 15. **slackness.** Gr. *bradutēs.* Only here. **to us-ward** = toward (Ap. 104. vi) us, but the texts read "you" **willing.** Ap. 102. 3. **any.** Ap. 123. 3. **to.** Ap. 104. vi. **repentance.** Ap. 111. II.

P n 10 But the day of the [8]LORD will come as a thief °in the night;
o [1]in the which the [5]heavens shall pass away °with a great noise, and the °elements shall °melt °with fervent heat, the [5]earth also and the works that are °therein shall be °burned up.
p 11 *Seeing* then *that* all these things shall be °dissolved,
q what manner *of persons* ought ye to °be [1]in *all* holy °conversation and °godliness,
n 12 °Looking for and °hasting unto the [4]coming of the day of [5]God,
o °wherein the [5]heavens °being on fire shall be [11]dissolved, and the [10]elements shall °melt [10]with fervent heat?
p 13 Nevertheless we, °according to His °promise, [12]look for °new [5]heavens and a new [5]earth,
q °wherein °dwelleth °righteousness.
B Q r 14 Wherefore, [1]beloved,
s seeing that ye [12]look for °such things,
t °be diligent that ye may be found °of Him [1]in peace, °without spot, and °blameless.
u 15 And [9]account *that* the longsuffering of our [2]Lord *is* salvation;
R even as our [1]beloved brother Paul also, [13]according to the wisdom given [1]unto him, °hath written [1]unto you;
16 As °also [1]in all *his* epistles, °speaking [1]in them °of these things; [1]in which are °some things °hard to be understood, which they that are °unlearned and °unstable °wrest, as *they do* °also the other Scriptures, °unto their own °destruction.
Q r 17 Ye therefore, [1]beloved,
s seeing ye °know *these things* before,
t °beware °lest ye also, being °led away with the error of the °wicked, °fall from your own °stedfastness.
u 18 But grow [1]in °grace, and *in* the °knowledge of our [2]Lord and Saviour °Jesus Christ.
A To Him be °glory both now and °for ever. Amen.

3. 10-13 (*P*, p. 1868). THE DAY OF THE LORD.
(*Extended Alternation.*)

P | n | 10–. The Day certain though unexpected.
o | –10. Heavens and earth destroyed.
p | 11–. Dissolved.
q | –11. Holiness.
n | 12–. The Day desired.
o | –12. Heavens and earth destroyed.
p | 13–. Re-Creation.
q | –13. Righteousness.

10 in the night. The texts omit. Cp. 1 Thess. 5. 2, 4.
with a great noise = with a rushing sound. Gr. *rhoizēdon*. Only here.
elements. See Gal. 4. 3.
melt = be dissolved. Gr. *luō*, to loose. Cp. Ap. 174. 11.
with fervent heat = being burnt up. Gr. *kausoō*. Only here and *v.* 12.
therein = in (Ap. 104. viii) it.
burned up. See 1 Cor. 3. 15.
11 dissolved. See "melt", *v.* 10.
be. See Luke 9. 48.
conversation. See 1 Pet. 1. 15.
godliness. See 1 Tim. 2. 2.
12 Looking for. Ap. 133. III. 3. See Luke 3. 15 (be in expectation).
hasting unto = hastening. Gr. *speudō*. Elsewhere intransitive. Luke 19. 5. Acts 22. 18; &c. Man can neither hinder nor advance the kingdom of God. But here the meaning is "Looking for, yes and earnestly looking for, the coming of the day of God".
wherein = on account of (Ap. 104. v. 2) which (pl.).
being on fire. See Eph. 6. 16 (fiery).
melt. Gr. *tēkomai*. Only here.
13 according to. Ap. 104. x. 2.
promise. See 1. 4. Is. 65. 17; 66. 22.
new. Gr. *kainos*. See Matt. 9. 17.
wherein = in (Ap. 104. viii) which.
dwelleth. See Acts 2. 5.
righteousness. Ap. 191. 3.

3. 14-18 (*B*, p. 1863). EXHORTATION.
(*Introversion and Extended Alternation.*)

B | Q | r | 14–. Address.
s | –14–. Reason.
t | –14. Warning as to conduct.
u | 15–. The Lord's longsuffering.
R | –15, 16. Confirmation by Paul.
Q | r | 17–. Address.
s | –17–. Reason.
t | –17. Warning as to falling away.
u | 18–. Knowledge of the Lord.

14 such = these.
be diligent. See 1. 10.
of. Dat. case. No prep.
without spot. See 1 Tim. 6. 14.
blameless. Gr. *amōmētos*. See Phil. 2. 15.
15 hath written = wrote. Some think this refers to the Epistle to the Hebrews.
16 also, &c. = in all *his* epistles also.
speaking. Ap. 121. 7.
of. Ap. 104. xiii, 1.
some. Ap. 124. 4 (neut.).
hard, &c. Gr. *dusnoētos*. Only here.
unlearned. Gr. *amathēs*. Only here. Cp. Acts 4. 13. 1 Cor. 14. 16. 2 Tim. 2. 23.
unstable. See 2. 14.
wrest. Gr. *strebloō*. Only here and in Sept. of 2 Sam. 22. 27 (m. wrestle). It means to strain or twist, and so to torture. Occ. in Apocrypha.
also, &c. = the other (Ap. 124. 3) Scriptures also. Note that St. Paul's epistles are called "Scripture".
unto. Ap. 104. xv. 3.
destruction. Same as "perdition", *v.* 7.
17 know . . . before. Gr. *proginōskō*. Ap. 132. I. iv.
beware = be on your guard.
lest = in order that (Gr. *hina*) not (Gr. *mē*, as in *v.* 8).
led away. Gr. *sunapagomai*. See Rom. 12. 16. Gal. 2. 13.
wicked. See 2. 7.
fall. Gr. *ekpiptō*. Occ. Gal. 5. 4.
stedfastness. Gr. *stērigmos*. Only here. The verb in 1. 12.
18 grace. Ap. 184. I. 1.
knowledge. Ap. 132. II. i.
Jesus Christ. Ap. 98. XI.
glory. See p. 1511.
for ever. Ap. 151. II. A. ii. 5.

RETURN TO SUPPLEMENT LIST

The ***Nᵉphilim***, or "Giants" of Genesis 6, etc.

Appendix 25 from *The Companion Bible*

The progeny of the fallen angels with the daughters of Adam (see notes on Genesis 6, and Appendix 23) are called in Genesis 6, ***Nᵉ–phil´–im***, which means ***fallen ones*** (from ***naphal, to fall***). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Genesis 3:15).

This was why the Flood was brought "upon the world of the ungodly" (2Peter 2:5) as prophesied by Enoch (Jude 14).

But we read of the ***Nᵉphilim*** again in Numbers 13:33 : "there we saw the ***Nᵉphilim***, the sons of Anak, which come of the ***Nᵉphilim*** ". How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Genesis 6:4, where we read:

"There were ***Nᵉphilim*** in the earth in those days (that is to say, in the days of Noah); and also **AFTER THAT**, when the sons of God came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Hebrew ***gibbor***, the heroes) which were of old, men of renown" (literally, ***men of the name***, that is to say, who got a name and were renowned for their ungodliness).

So that "after that", that is to say, after the Flood, there was a ***second*** irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Genesis 12:6) and entered Canaan, the significant fact is stated: "The Canaanite was then (that is to say, ***already***) in the land." And in Genesis 14:5 they were already known as "Rephaim" and "Emim", and had established themselves as Ashteroth Karnaim and Shaveh Kiriathaim.

In chapter 15:18–21 they are enumerated and named among Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Genesis 15:19–21; compare Exodus 3:8,17; 23:23. Deuteronomy 7; 20:17. Joshua 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deuteronomy 20:17. Joshua 3:10). But Israel failed in this (Joshua 13:13; 15:63; 16:10; 17:18. Judges 1:19,20,28,29,30–36; 2:1–5; 3:1–7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve many problems connected with Anthropology.

As to their other names, they were called ***Anakim***, from one Anak which came of the ***Nephilim*** (Numbers 13:22,33), and ***Rᵉphaim***, from Rapha, another notable one among them.

From Deuteronomy 2:10, they were known by some as ***Emim***, and ***Horim***, and ***Zamzummim*** (verse 20,21) and ***Avim***, etc.

As ***Rᵉphaim*** they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead",

"deceased", or "giants". These ***Rephaim*** are to have no resurrection. This fact is stated in Isaiah 26:14 (where the proper name is rendered "deceased", and verse 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26:5. Psalm 88:10. Proverbs 2:18; 9:18; 21:16. Isaiah 14:8; 26:19).

It is rendered "deceased" in Isaiah 26:14.

It is retained as proper name "***Rephaim***" ten times (two being in the margin). Genesis 14:5; 15:20. Joshua 12:15 (margin). 2Samuel 5:18,22; 23:13. 1Chronicles 11:15; 14:9; 20:4 (margin). Isaiah 17:5.

In all other places it is rendered "giants" , Genesis 6:4, Numbers 23:33, where it is ***Nephilim***; and Job 16:14, where it is ***gibbor*** (Appendix 14. iv).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Genesis 14, for there the ***Rephaim*** were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the ***Emim*** were in the plain of Kiriathaim (Genesis 14:5).

Anak was a noted descendant of the ***Nephilim***; and ***Rapha*** was another, giving their names respectively to different clans. Anak's father was ***Arba***, the original builder of Hebron (Genesis 35:27. Joshau 15:13; 21:11); and this Palestine branch of the ***Anakim*** was not called ***Arbahim*** after him, but ***Anakim*** after Anak. They were great, mighty, and tall (Deuteronomy 2:10,11,21,22,23; 9:2), evidently inspiring the ten spies with great fear (Numbers 13:33). Og king of Bashan is described in Deuteronomy 3:11.

Their strength is seen in "the giant cities of Bashan" to–day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the ***Khabiri*** or confederates seven years before Zoan was built by Egyptian Pharoahs of the nineteenth dynasty. See note on Numbers 13:22.

If these ***Nephilim***, and their branch of ***Rephaim***, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere ***invention*** of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Genesis 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

RETURN TO SUPPLEMENT LIST

The Synonymous Words for "World" , "Earth", etc.

Appendix 129 from *The Companion Bible*

There are four Greek words which are thus translated; and it is important that they should be, in each occurrence, carefully distinguished. They are as follows:—

1. ***Kosmos*** = the world as created, ordered, and arranged. Hence it is used in the LXX [Septaugint] for the Hebrew word rendered "ornament". See Exodus 33:5, 6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20, etc. It denotes the opposite of what man has called "choas", which God never created. See notes on Isaiah 45:18 and Genesis 1:2: for the Hebrew ***bāra'*** means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Compare Appendix 146.

2. ***aiōn*** = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of ***aiōn*** is expressed by the Hebrew ***'olām*** (see Appendix 151.I.A and II.A) which denotes indefinite, unknown or concealed duration: just as we speak of "the patriarchal age", or "the golden age", etc. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Hebrew ***'olāmīm*** and Greek ***'aiōnes*** used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective, ***aiōnios*** (Appendix 151.II.B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression ***aiōns*** of ***aiōns***.

These ages or age-times were all prepared and arranged by God (see Hebrews 1:2; 11:3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see Matthew 12:32. Hebrews 1:2. Ephesians 1:21).

"This age" is characterized by such passages as Matthew 13:24–30, 36–43. Mark 4:19; 10:30. Romans 12:2. 1 Corithians 2:8. 2 Corithians 4:4. Galatians 1:4. Ephesians 2:2. (transl. "course"). 2 Timothy 4:10. Titus 2:12.

The "coming age" is characterized in such passages as Matthew 13:39,40,49; 24:3; 28:20. Mark 10:30. Luke 18:30; 20:35. 1 Corinthians 15:23. Titus 2:13.

The conjunction of these ages is spoken of as the ***sunteleia***, marking the end of one age and the beginning of another.

Other indefinite durations are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Exodus 21:6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Exodus 40:15. 1Samuel 1:22. Hebrews 7:12). It is used in the same way in other connections (see Matthew 21:19. John 8:35). For further information see Appendix 151.II.A.

3. ***oikoumenē*** = the world as inhabited. It is from the verb ***oikeō*** = to dwell. It is used of the habitable world, as distinct from the ***kosmos*** (Number 1 above, which = the world as ***created***). Hence, it used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2:1; 4:5; 21:26. It is sometimes put by the Figure of Speech ***Metonymy*** (of the ***Adjunct***), Appendix 6, for the inhabitants (Acts 17:6,31. Hebrews 2:5, etc.).

4. ***gē*** = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

RETURN TO SUPPLEMENT LIST

THE FOUNDATION OF THE WORLD

Appendix 146 from *The Companion Bible*

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) ***themelios***, and (2) ***katabolē***.

The Noun, ***themelios***, occurs in Luke 6:48–49, 14:29, Acts 16:26, Romans 15:20, 1 Corinthians 3:l0–12, Ephesians 2:20, 1 Timothy 6:19, 2 Timothy 2:19, Hebrews 6:1, 11:10, Revelation 21:14,19. It is never used of the world (***kosmos***) or the earth (***gē***). The corresponding Verb (***themelioō***) occurs in Matthew 7:25, Luke 6:48, Ephesians 3:17, Colossians 1:23, Hebrews 1:10 and 1 Peter 5:10. The verb is only once used of the earth (***gē***). Hebrews 1:10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, ***katabolē***, occurs in Matthew 13:35, 25:34, Luke 11:50, John 17:24, Ephesians 1:4, Hebrews 4:3, 9:26, 11:11, 1 Peter 1:20, Revelation 13:8, 17:8 and the corresponding Verb (***kataballō***) occurs in 2 Corinthians 4:9, Hebrews 6:1 and Revelation 12:10.

A comparison of all these passages (especially 2 Corinthians 4:9 and Revelation 12:10) will show that ***kataballō*** and ***katabolē*** are not the proper terms for founding and foundation, but the correct meaning is ***casting down***, or ***overthrow***.

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, etc., was not to be cast down or overthrown, but was to be *left* and progress made unto the perfection.

Accordingly, the Noun ***katabolē***, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Hebrews 11:11) the word is connected with "the world" (Greek ***kosmos***. Appendix 129.1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Genesis 1:2, and described in 2 Peter 3:5–6. For the earth was not created ***tohū*** (Isaiah 45:18) but ***became*** so, as stated in the Hebrew of Genesis 1:2 and confirmed by 2 Peter 3:6, where "the world that then was by the word of God" (Genesis 1:1), perished and "the heavens and the earth which are now, by the same word" were created (Genesis 2:4), and are "kept in store, reserved unto fire against the day of judgment" (2 Peter 3:7) which shall usher in the "new heavens and the new earth" of 2 Peter 3:13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Genesis 1:1 we have the ***founding*** of the world

(Hebrews 1:10 = *themelioō*), but in Genesis 1:2 we have its ***overthrow***.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition ***apo*** = from (Appendix 104. iv) seven times, and with ***pro*** = before (Appendix 104. xiv) three times. The former refers to the ***kingdom***, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret; See Appendix 193) and is connected with the "purpose" of God (see John 17:24, Ephesians 1:4, 1 Peter 1:20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Genesis 1:2, that "the earth became ***tohū*** and ***bohū*** (i.e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2 Peter 3:7).

RETURN TO SUPPLEMENT LIST

EXODUS | *SHEMOT* GLOSSARY

The **LORD**	יְהוָה	**Yehovah, Jehovah, Yahweh, HaShem,** (read by Jews in synagogue services as **Adonai**)
Adam	אָדָם	man, Adam
adamah	אֲדָמָה	dust, ground "The LORD formed Adam from the *dust* of the ground (Genesis 2:7)"
dam	דָּם	blood
adom	אָדֹם, אדום	red
ad^{e}mat kodesh	אַדְמַת-קֹדֶשׁ	holy ground
ad^{e}mat	אַדְמַת	ground
kodesh	קֹדֶשׁ	holy
Batya	בַּתְיָה	Girl's name from *bat* = daughter; *yah* = Yahweh
hineni	הִנֵּנִי	literally: Behold me. = Here I am. Indicates submission to the will of the one who called.
kavod	כָּבוֹד	Glory = Heavy with everything good; splendor, copiousness. From root *ka-bed* = heavy
sh^{e}mot	שְׁמוֹת	Names (plural); *shem*: name *-ot*: feminine plural ending
Seas		
Yam	יָם	sea
HaYam HaGadol	הַיָּם הַגָּדוֹל	the Great Sea – literally: the Sea the Great = the Mediterranean Sea
Yam HaMelach	יָם הַמֶּלַח	the Salt Sea – literally: Sea the Salt = the Dead Sea
Yam Soof	יָם סוּף	Sea of Reeds or Reed Sea (not the Red Sea)

The Feasts of the Lord:		
Genesis 1:14 JPS 1917 And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;		
moed	מוֹעֵד	season – appointed time, fixed time or space
moadim, *moadei*	מוֹעֲדֵי, מוֹעֲדִים	plural forms of moed
l[e]*moadim*	לְמוֹעֲדִים	*l*[e]*moadim* – *for* seasons; *for* appointed times
Leviticus 23:1–2 JPS 1917 [1] And the LORD spoke unto Moses, saying: [2] Speak unto the children of Israel, and say unto them: The appointed seasons (מוֹעֲדֵי *moadei)* of the LORD, which ye shall proclaim to be holy convocations, even these are My appointed seasons (מוֹעֲדַי *moadai*).		
Bikkurim	בִּכּוּרִים	First Fruits – The Jewish feast in which the first of the crops that ripened were brought as an offering to the Lord
Chag HaMatzot	חַג הַמַּצּוֹת	Feast of Unleavened Bread
matzah	מַצָּה	unleavened bread (singular); מַצּוֹת – *matzot* (plural)
Pesach	פֶּסַח	Passover – The Jewish feast which commemorates the time when God took the Jewish people out of Egypt
Rosh HaShanah	רֹאשׁ הַשָּׁנָה	Head of the Year (the civil year)
Leviticus 23:24 JPS 1917 Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation.		
Shabbat	שַׁבָּת	Sabbath – The seventh day; the day of rest
Shavuot	שָׁבֻעֹת	Pentecost – Weeks – The Jewish feast which commemorates receiving the Torah
Sukkot	סֻכֹּת	Booths or Tabernacles (plural of sukkah)
Yom Kippur	יוֹם הַכִּפֻּרִים	Day of Atonement (in Hebrew: *Yom HaKipurim*)

The Three Feasts of the regalim (feet or legs) **Deuteronomy 16:16 KJV Three** times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the **feast** of unleavened bread, and in the **feast** of weeks, and in the **feast** of tabernacles: and they shall not appear before the LORD empty (emphasis added):

RETURN TO SUPPLEMENT LIST

MINIBOOKS

How to Rightly Divide the Word

by

Dr. Billye Brim

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CHAPTER 1

RIGHTLY DIVIDING THE WORD

Study to shew thyself approved unto God, a workman that needeth not to be ashamed,
rightly dividing the word of truth.
—2 Timothy 2:15

I had been a born-again Christian more than 30 years before I had any idea that the Word of God had to be "rightly divided," to be correctly understood.

I had read my daily Bible readings from childhood without realizing God had instructed us to "rightly divide the Word of Truth."

I shall never forget the evening the light of this Scripture illumined my spirit and soul. The revelation came to me in, of all places, my own kitchen.

My Kitchen Revelation

In the late 1970s I was a busy woman. I was a wife and mother of four, and I had a wonderful, though demanding, job as the editor of publications at Kenneth Hagin Ministries in Tulsa, Oklahoma.

We lived about 30 miles north of Broken Arrow, where the ministry offices were actually located. So my daily routine included a morning and evening commute. In the evenings, just as soon as I changed clothes, I gathered up the family's dirty clothes and set the washer to humming in the laundry room right next to the kitchen, only a few steps from the kitchen sink.

Then, almost every weekday, I would take up my position at the kitchen sink to begin preparing our evening meal. We never thought of going out to eat. In fact, there were very few places one could do that in the small town of Collinsville where we lived. Preparing supper meant a daily peeling of potatoes as the family's favorite side dish.

This evening, like almost every evening, before I began to peel potatoes, I placed a cassette recorder on the shelf above the sink. And, like almost every evening, I popped a cassette of Brother Hagin's teaching to the Rhema Bible Training Center students that day. My aim in this multitasking was to see if I could get an article for *The Word of Faith* magazine. This also satisfied my strong desire to hear everything he taught at RBTC.

I punched play, picked up a potato, and began to pare away.

Brother Hagin opened the class saying, "Today I am going to teach you on the subject of marriage, divorce, and remarriage."

My ears perked up. In the almost 10 years I'd worked for the ministry, I had never heard him broach that subject. Granted, it was a second-year class of more advanced students, but it was not something I'd heard him mention. His next statement brought my potato peeling to a standstill.

"Do you know why what Paul wrote in First Corinthians does not seem to agree with what Jesus said on the subject in the four Gospels?"

I was shocked. A disturbing thought crossed my mind. *Do you mean Paul and Jesus didn't agree!* I laid down my knife.

Brother Hagin knew the Rhema students didn't have any idea as to *why,* (and neither did I). So he answered his rhetorical question: "It was because they were speaking to two different groups of people. Jesus was talking to Jews living under their covenant, and Paul was writing to the church living under a covenant whose only law was the law of love. Paul was interpreting various situations in the light of love."

Then he read Second Timothy 2:15 to the students: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

He went on to say that the Bible is the Word of Truth. And that it is to be rightly divided. He pointed out that if it can be rightly divided, it can also be wrongly divided. He stated that all error is the result of a wrong division of the Word of God.

He pointed out to the students that God commanded us to "study." And he cautioned the students, most of whom at that time were preparing to enter the ministry, to pay attention to what this verse says would be the result of not studying.

Rules for Rightly Dividing

In a supernatural way, the Lord downloaded Brother Hagin's words into my very being. For it was more than 20 years later that Rhema published the book *Marriage, Divorce, and Remarriage.* And throughout those 20 years I was blessed to learn and to teach the Bible from the perspective of correctly dividing the Scriptures as I began to learn that memorable day.

As I listened to the cassette, almost spellbound for lack of a better word, the rules Brother Hagin gave for rightly dividing the Word were etched by the Holy Spirit upon the tables of my heart.

He said that Scriptures should be studied in context. He pointed out that it was possible to take a Scripture out of its setting and make it say almost anything someone wanted it to say. A Scripture, he said, must not be taken out of context and assigned some isolated meaning. But it must be considered in harmony with every other Scripture on the subject.

He gave these helpful rules of Bible interpretation which I remembered verbatim long before I read it as follows on page 18 of his book:

When I first got saved and started in the ministry, I heard someone give this simple rule of Bible interpretation, and it registered on me. In studying the Bible, always ask yourself: "Who's doing the speaking?" "What are they speaking about?" "And to whom are they speaking?"

> It's very easy to take some of the things that God said and say, "Well now, *God* is saying this." But you have to look at whom God was talking to [sic]. Sometimes He was speaking to the Jews; and what He said didn't even apply to anyone else.[6]

[6] Kenneth E. Hagin, *Marriage, Divorce & Remarriage* (Tulsa: Faith Library Publications, 2001), 18.

Key to Rightly Divide:

Who is doing the speaking?

Everything recorded in the Bible was truly said. But not everything said is truth. You have to know who said it. For instance, consider Job's so-called comforters. I remember three sermons where the speakers' texts were taken from something one of these men said. One sermon, I literally squirmed through. I wanted to shout, but I didn't, "The guy got into trouble with God for saying that. Don't preach it to me that I have to live by it." The other two were not so bad, but they could have preached the same sermon using better references. (See Job 42:7–10.)

CHAPTER 2

THREE GROUPS OF PEOPLE

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.
—1 Corinthians 10:32

Key to Rightly Divide:

To whom or about whom is the Scripture speaking?

Kenneth Hagin pointed out that a Scripture could be speaking to or about an individual. It can also, he emphasized, be speaking to or about a group of people. Then he said there are three groups of people addressed in the Word of God. And he read 1 Corinthians 10:32 to the students. His book, published 20 years after I heard it, records what I heard him say that day my life changed with the revelation.

> Notice that there are three classes of people addressed in the Word of God: 1) the Jews, God's covenant people; 2) the Church, God's own family; and 3) the Gentiles, heathen people (everyone who's not either in the Church or a Jew.)[7]

My "End-Time Doctrine" Commission

After I'd listened to the entire cassette teaching, I was, to say the least, mesmerized. As I was pondering on these three groups and 1 Corinthians 10:32, I heard another Voice. I don't know if it was audible or not, but to me it was audible. It seemed to be a male voice, in the baritone range. I can still remember the inflection in the words:

If you will remember that verse of Scripture, it will keep your end-time doctrine straight.

I hadn't even thought about needing *"an end-time doctrine."*

I just thought my short-term needs were to get a lesson for *The Word of Faith* and to get the supper on the table. I did know that eventually I was called to teach the Word of God full-time. But that "an end time doctrine" was a part of it had not crossed my mind.

If you had told me that day what my future held, I literally could not have wrapped my mind around it. If you had told me that I would travel and preach behind the Iron Curtain for 10 years, that I would study Hebrew in the Land of Israel, and even eventually build a Prayer and Study Center in Israel, I simply could not have believed it.

You see, at that time it was a stretch to make the $65-a-month house payment on the old two-story home we'd bought to bring up our rather large, for the times, family at 624 South 13th Street in Collinsville, Oklahoma.

What would I have thought if I'd somehow seen that evening that one day we would have a 300-acre Prayer Mountain in the Ozarks near Branson, Missouri? Or a multi-million-dollar Prayer and Study Center in the Galilee? With everything based out of a thriving local church dedicated to being

[7] Kenneth E. Hagin, *Marriage, Divorce & Remarriage* (Tulsa: Faith Library Publications, 2001), 18.

a part of the prophesied "Glorious Church" of Ephesians. And all of it tied to the end-of-days prophetic events.

Witness to End of Days Events

Once I sought the Lord as to what my specific call was. His answer was:
I have called you for this purpose—to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. (See Acts 26:16.)

He spoke to me that I was called as a "witness" to end-of-days events. He would actually take me to the places of these happenings to *witness* them. Then I was to *witness* to His people about what I had seen and what it meant.

To fulfill this *witness* ministry, it was absolutely imperative that I know how to rightly divide the Word of Truth. A "spirit of wisdom and revelation" came upon me as I read the Scriptures. It was so easy to see to which group of people they applied.

Many times, a passage in Isaiah or Ezekiel or one of the other Prophets is clearly directed to Israel, Judaea, Jacob, Jerusalem, etc.

Much harm has been done by something that arose in the early days after Rome adopted Christianity. It's a long story, but something known as replacement theology came into being. It taught that God was through with the Jews and all the promises made to them belong now to the Roman Church. All the curses, however, were still meant for the Jews. This was so confusing and difficult to understand that the common people were forbidden to read the Word. It was locked away. And with the Light locked away, civilization entered and endured the terrible Dark Ages.

With the invention of the printing press and the Book coming into the hands of the common people, the promises were again discovered, and one of the first groups to find them and realize that they still applied to Israel and the Jews were the Puritans. That's a glorious story. But it's too long to go into here.

I just want to point it out here, because the effects of replacement theology have terribly discolored the reading of especially the Old Testament.

Another thing I heard Brother Hagin say was, "Remember all the Bible is for the Church, but not all the Bible is about the Church. Some of the Bible is about other people. The part of the Bible that is 'to,' 'for,' and 'about' the Church is the New Testament Letters."

When Christians asked him how to study the Bible, he advised them to spend much time in the New Testament Letters to discover and meditate on *who they are,* and *what they have* because they are *in Him.* He recommended underlining every Scripture that had a phrase such as: in Him, through Him, in Christ, etc. I had the privilege of putting Brother Hagin's wise counsel on this subject into a minibook entitled *In Him.* It would behoove you to get that minibook and put it into practice. In so doing you, as a born-again believer, would be rightly dividing the Word as to who you are, what you have, and what your future holds.

Some years after hearing Brother Hagin that eventful day in my kitchen, I found the writings of Clarence Larkin. And I suspect Brother Hagin had also found them.

> The Scriptures treat of "Three Classes" of Persons. The "Jews," the "Gentiles," and the "Church of God." The Jews and the Gentiles are distinct from each other, while the

Church of God is composed of both Jews and Gentiles, but not as Jews or Gentiles but as a "New Body."

All the human race that are not Jews are Gentiles. The Jews date back to Abraham, and ... most of the Old Testament is taken up with their history. They are an **earthly** people, while the "Church of God" are a **heavenly** people .... When the "Church of God" is taken out of the world, the Jews will again be restored to their own land [Larkin died in 1924 and did not get to see what we have seen of the Jews coming back to their Land and the State of Israel reborn.] and become the "Head of the Nations." Nationally the Gentiles now govern the earth. This is what the Scriptures speak of as the "Times of the Gentiles." Luke 21:24.[8]

[8] Clarence Larkin, *Rightly Dividing the Word,* (Glenside, PA: Rev. Clarence Larkin Est., 1920), 29.

CHAPTER 3

THE NATIONS

These are the families of the sons of Noah, after their generations, in their nations:
and by these were the nations divided in the earth after the flood.
—Genesis 10:32

First Corinthians 10:32 reads "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

English translations either translate the second group mentioned as "the Gentiles" or "the Greeks." At the time the New Testament was written, the entire Gentile world had been Hellenized. "Hellenized" means "grecianized." After Alexandar the Great conquered the prophetic world, the Greek language and culture swept over it.

The word "Gentiles" is used throughout the Old Testament to translate the Hebrew word *goyim. Goyim* means "nations."

So I say, when speaking of the three groups: the Jews, the Nations, and the Church. This is more in keeping with God's meaning in the biblical introduction of this group of peoples.

The Nations: First Mention

The first group introduced in Scripture is the nations. So we will look at them first. They are introduced in Genesis 10 where they are described as coming into being from the offspring of the three sons of Noah. Read that chapter and notice how often the word "nations," or as it literally reads in the Hebrew *goyim,* is used.

By the law of first mention in interpreting Scripture, the original thought and meaning is always to be kept in mind. Therefore, the biblical account of the roots of the nations, the *goyim,* is of utmost and continuing importance.

Before the flood, God saw "the wickedness of man was great" (Genesis 6:5). Love brought the flood, for only one man and his family retained knowledge of God. If Love had delayed judgment, the knowledge of God could have disappeared from the earth.

Eight people were saved: Noah and his wife, their three sons and their wives. After the flood, the Bible introduces the nations *(goyim)* in the progeny of Noah's three sons: Shem, Ham, and Japheth.

In Genesis 10, where we first see the word *goyim* (nations), 70 foundational nations are introduced. (To arrive at 70, do not count Noah's three sons, nor the Philistines of verse 14.)

The Nations Rebel

God had given command as to what was to be done after the waters receded:

> **Genesis 9:1** And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

To replenish the earth, they would have had to move throughout the earth, but 340 years after the flood they were still together in one place. They were concentrated in Shinar. Shinar is synonymous with Babylon. This area became known in the 20th century as Iraq.

> **Genesis 11:1-4**
> 1 And the whole earth was of one language, and of one speech.
> 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
> 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.
> 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

This was open rebellion against the commandment of God. He wanted them to scatter. They refused. So in judging them He confounded their language and scattered them.

> **Genesis 11:8, 9**
> 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
> 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Instigators of the Rebellion

"Satan" in Hebrew literally means "adversary." He is the ancient adversary of God and the author of confusion. Satan, certainly, was behind the rebellion of the nations. The human instrument he used was Nimrod.

> **Genesis 10:8–10**
> 8 And Cush begat Nimrod: he began to be a mighty one in the earth.
> 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
> 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

The Chumash in Hebrew means the first five books of the Bible. It is often published as one volume. *The Stone Edition of the Chumash* has a very informative comment.

> Before Nimrod there were neither wars nor reigning monarchs. He subjugated the Babylonians until they crowned him (v.10), after which he went to Assyria and built great cities (Radak; Ramban). The Torah calls him a mighty hunter, which Rashi and most commentators interpret figuratively: Nimrod ensnared men with his words and incited them to rebel against God (R. Hirsch). His first conquest, which laid the basis for his subsequent empire building was Babel, which became the center of Nebuchadnezzar's Babylonian Empire. It was one of the greatest cities of the ancient world.[9]

[9] Nosson Scherman and Meir Zlotowitz, *The Chumash—The Stone Edition, ArtScroll Series* (Brooklyn, NY: Mesorah Publications, 2008), 47.

With this rebellion began the Babylonian System—and all things Babylon.

Kenneth Copeland, in teaching about the Babylonian System, called it "man's attempt to meet his own needs without God."

CHAPTER 4

THE JEWS: THE SEPARATED NATION

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it,
a land flowing with milk and honey:
I am Jehovah your God, who hath separated you from the peoples …
And ye shall be holy unto me: for I, Jehovah, am holy,
and have set you apart from the peoples, that ye should be mine.
—Leviticus 20:24, 26 (ASV)

God was not surprised at the fall of the nations. I used to say, "God knows the future better than we know the past." But it's more than that. He dwells in Eternity. (See Isaiah 57:17.) Of course, He had prepared for the fall of the *goyim.*

God already had a plan to reveal himself to the nations. He had designed a nation that He would separate to himself for His purposes. God's call upon that separated nation would be to reveal Him to the fallen nations.

That separated nation would spring from a man of faith. In the very next chapter after the fall of the nations, God introduces that man and that holy nation.

> **Genesis 12:1–3**
> [1] Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred,
> and from thy father's house, unto a land that I will shew thee:
> [2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and
> thou shalt be a blessing:
> [3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all
> families of the earth be blessed.

As a reward for working with God, He promised Abraham and his descendants a land: the Promised Land.

God's Promises of the Land to Abraham

> **Genesis 13:14, 15**
> [14] And the LORD said unto Abram, after that Lot was separated from him, Lift up now
> thine eyes, and look from the place where thou art northward, and southward, and
> eastward, and westward:
> [15] For all the land which thou seest, to thee will I give it, and to thy seed for ever.

[**Brim Note:** Notice that the promise is forever.]

> **Genesis 13:17** Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Then one notable starry night, God made two outstanding promises to Abraham.

The first promise to childless Abraham was for a child from his own body to be his heir. And that his seed would be as numerous as the stars he could see in the night sky over Hebron.

Genesis 15:5, 6

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
6 And he believed in the LORD; and he counted it to him for righteousness.

Abraham exhibited such faith for this promise that the New Testament gives it as the foundational example of faith.

Romans 4:19–22

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:
20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
21 And being fully persuaded that, what he had promised, he was able also to perform.
22 And therefore it was imputed to him for righteousness.

However, on the very same night, God promised something to Abraham that he asked for a sign to believe it. God proclaimed that He brought Abraham out of his homeland to give him an inheritance of a very large land.

Genesis 15:7, 8

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

I don't know that Abraham staggered, but he did ask for a sign. A factor might have been, and I'm only guessing, that in Ur of the Chaldees, according to excavations, the people there had an advanced civilization and lived in brick houses. After Abraham left home to obey God, he lived in tents. And now God was promising him a huge land (and it follows the rule over it) when the land's inhabitants are many and strong while he dwells in tents.

The sign God gave him is called *The Covenant Between the Pieces.*

Genesis 15:9–12, 17–21

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
11 And when the fowls came down upon the carcases, Abram drove them away.
12 And when the sun was going down, a deep sleep fell upon Abram…

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp [torch] that passed **between those pieces.**
18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
19 The Kenites, and the Kenizzites, and the Kadmonites,
20 And the Hittites, and the Perizzites, and the Rephaims,
21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

If you were believing God for something and you heard a voice saying, "Get me a big cow," you would probably respond, "Get thee behind me, Satan." This may be because you are reading the

Bible with a western mind. The Bible is an eastern book. Abraham, being a man of the east, was thrilled and rushed to do God's bidding. For he knew that the Creator of the heavens, the earth, the seas, and the skies and all that is in them was about to cut a covenant with him.

There are some interesting things about this remarkable covenant. First, the covenant contains the two absolutely necessary elements of a blood covenant: blood and words. The death of the animals in a covenant rite literally says, "If I do not keep this covenant, may it happen to me what has happened to these animals." The speaker of the covenant words was God himself.

Something amazingly unique about this covenant is that only one party is responsible to keep it. *Only God.* It holds no hint of "If you do this Abraham, then I will do that." No. The words of the covenant are God's words of what He will do.

Israel has never possessed the totality of these lands which are referred to as "Greater Israel." But they will. In the Millennium, Israel will possess these lands and govern the world from Jerusalem.

Greater Israel includes the modern state of Israel and lands from the Nile River to the Euphrates, which translates into parts or all of states known today as Egypt, Jordan, Lebanon, Syria, Iraq, Iran, and some of Saudi Arabia.

God's Promise of the Land to Isaac

Abraham had a son by Hagar, Ishmael; he also had six sons by Keturah (Genesis 25:1, 2). But he sent them all away from the Promised Land, for the inheritance was to pass to his seed through Isaac.

> **Genesis 25:5, 6**
> 5 And Abraham gave all that he had unto Isaac.
> 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

The Lord's instruction to Isaac was that he not leave the Promised Land. And lest this fact skip past you: *Gerar is present-day Gaza.* God's Word here and in other places clearly shows that He considers Gaza as part of the Land promised to Israel.

> **Genesis 26:1–6**
> 1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
> 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:
> 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;
> 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
> 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
> 6 And Isaac dwelt in Gerar:

[**Brim Note:** Gerar is Gaza. Gaza clearly belongs to the Jews. See Joshua 15:20, 27.]

God's Promise of the Land to Jacob

Genesis 28:10–13
10 And Jacob went out from Beersheba, and went toward Haran.
11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.
12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

God's Purpose and Call for Israel

This chosen and separated nation is God's portion, God's inheritance as a nation from among the nations. Their call and purpose is to reveal God to the nations.

Deuteronomy 32:9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

[**Brim note:** When the Bible refers to Israel as Jacob, it is speaking of the flesh descendants of Abraham. Why not refer to them as Abraham? Abraham had seven other sons. Why not Isaac? Isaac had another son, Esau. Jacob's twelve sons became the fathers of the twelve tribes of Israel.]

And that call is in effect to this day never to be repented of. Romans 9, 10, and 11 is a revelation of God's plan for Israel. And in it He makes it clear that He will never change His mind about that call.

Romans 11:25–29
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this *is* my covenant unto them, when I shall take away their sins.
28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.
29 For the gifts and calling of God *are* without repentance.

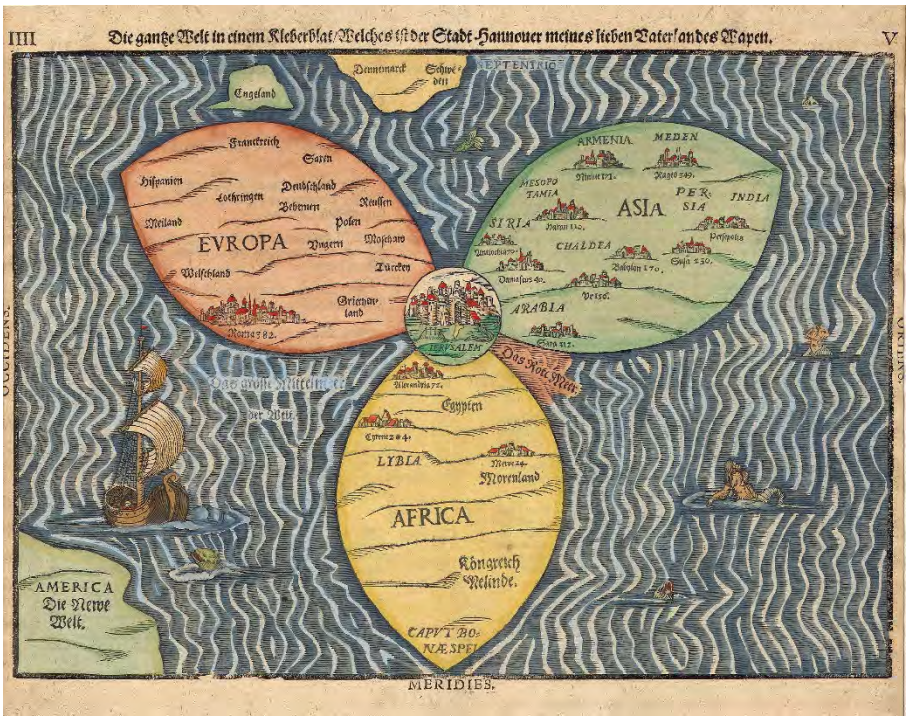
That 29th verse is often taught like this. If God called someone to be an evangelist, that call is never taken away, even if the person never preaches a sermon. And that is true. For this verse does indeed reveal the character of God. However, to rightly divide this passage, one must consider the statement in context and see that the first and basic meaning of this verse applies to His call upon Israel.

Plan A
For God's Revealing of Himself to the Nations through Israel

God's Plan A for Israel to reveal Him to the nations began with the very positioning of the Promised Land.

> **Deuteronomy 32:8** When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

He set Israel at a central location to govern the nations. You can see it on the ancient map below. Jerusalem is in the center. The upper left leaf is Europe, the upper right leaf is Asia, the lower leaf is Africa.



Israel was to live in the Promised Land manifesting the blessings proclaimed in Deuteronomy 28:1–14.

> **Deuteronomy 28:1, 2**
> 1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:
> 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Israel is a veritable land bridge between Europe and Asia to the north and Egypt to the south. Ancient armies and caravans often took this easier-to-travel route. When Gentiles nations, *goyim,* who worshipped many gods passed through Israel, they were to see with their own eyes the blessings upon this people who worshipped the one true God Jehovah. They include health, wealth, abundance of crops and herds, and strength. The blessings in Deuteronomy 28 are all blessings which can be "seen." They had to be seen for the nations to recognize them.

> **Deuteronomy 28:10** And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

So God's Plan A for the revelation of himself to the nations through Israel called for the manifestation of the blessings of the one true God upon them in their Promised Land.

Plan B
For God's Revealing of Himself to the Nations through Israel

If Israel did not "hearken unto the voice of the LORD thy God, to observe to do all His commandments," then curses would overtake them (Deuteronomy 28:15).

The culmination of these curses, and indeed the most long-lived, was the scattering (the diaspora) of the nation among all the Gentile nations.

> **Deuteronomy 28:64** And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

This scattering at the beginning of "the times of the Gentiles" and the ingathering that would take place at the end of "the times of the Gentiles," would be God's method of revealing Himself to the nations.

> **Luke 21:24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Quoting David Baron: "... the Babylonian captivity *with which commences 'the times of the Gentiles,'* which only close with the end of this age, when the Kingdom shall once again be restored to Israel."[10]

[10] David Baron, *Israel in the Plan of God* (1925; repr., Grand Rapids: Kregel Classics, 2000), 111.

CHAPTER 5

THE JEWS: THE SCATTERING AND THE INGATHERING—SIGNS OF THE TIMES

That then the LORD thy God will turn thy captivity, and have compassion upon thee,
and will return and gather thee from all the nations,
whither the LORD thy God hath scattered thee.
—Deuteronomy 30:3

Yes, Israel disobeyed God and He scattered them from off the Promised Land. But the covenant for the Land is an Everlasting Covenant. In the many promises throughout the Prophets an often-used word is that they shall have the Land *forever.* That covenant is called "The Everlasting Covenant."

Psalm 105:8–10
8 He hath remembered his covenant forever, the word *which* he commanded to a thousand generations.
9 Which *covenant* he made with Abraham, and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

The following verse is from a chapter describing a future judgment upon the earth. Notice that one of the causes for that judgment is that the inhabitants of earth did not abide by God's everlasting covenant with Israel for the Land.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Indeed, the very Ingathering itself is designed to prevent earth's peoples from disregarding God's everlasting covenant with the Jews for their Land. The Ingathering is designed to show the world that God is God and that He keeps His promises—His Word.

Moses, who did not get to go into the Promised Land foretold the Scattering, the Ingathering, the Restoration, and the Redemption of Israel even before Israel entered the Promised Land as recorded in Deuteronomy 30:1–10.

I am using *The ArtScroll Stone Edition of the Chumash* which is translated from the original Hebrew by Hebrew speakers. The King James uses "if" in verse 10; the original Hebrew does not. It is "when" not "if" as the Young's Literal Translation corroborates.

Deuteronomy 30:1–10 *Stone Edition of the Chumash* ArtScroll
1 It will be that when all these things come upon you—the blessing and the curse that I have presented before you—then you will take it to your heart among all the nations where HaShem, your God, has dispersed you;
2 and you will return unto HaShem, your God, and listen to His voice, according to everything that I command you today, you and your children with all your heart and all your soul.

3 Then HaShem, your God will bring back your captivity and have mercy upon you, and He will return and gather you in from all the peoples to which HaShem, your God, has scattered you.
4 If your dispersed will be at the ends of heaven, from there HaShem, your God will gather you in and from there He will take you.
5 HaShem, your God will bring you to the Land that your forefathers possessed and you shall possess it; He will do good to you and make you more numerous than your forefathers.
6 HaShem, your God will circumcise your heart and the heart of your offspring, to love HaShem, your God, with all your heart and with all your soul, that you may live.
7 HaShem, your God will place all these imprecations upon your enemies and those who hate you, who pursued you.
8 You shall return and listen to the voice of HaShem, and perform all His commandments that I command you today.
9 HaShem will make you abundant in all your handiwork—in the fruit of your womb, the fruit of your animals, and the fruit of your Land—for good, when HaShem will return to rejoice over you for good, as He rejoiced over your forefathers,
10 when you listen to the voice of HaShem, your God, to observe His commandments and His decrees, that are written in this Book of the Torah, when you shall return to HaShem your God, with all your heart and all your soul.

Deuteronomy 30:9, 10 YLT
9 and Jehovah thy God hath made thee abundant in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good; for Jehovah turneth back to rejoice over thee for good, as He rejoiced over thy fathers,
10 for thou dost hearken to the voice of Jehovah thy God, to keep His commands, and His statutes, which are written in the book of this law, for thou turnest back unto Jehovah thy God, with all thy heart, and with all thy soul.

The Desolation of the Land During the Scattering

Leviticus 26:32–34 KJV
32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
33 And I will scatter you among the heathen (*goyim,* nations) and will draw out a sword after you: and your land shall be desolate, and your cities waste.
34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

Leviticus 26:32, 33 NASB1995
32 'I will make the land desolate so that your enemies who settle in it will be appalled over it.
33 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

The Fruitfulness of the Land When the Jews Return

Isaiah 34:16 through 35:2 KJV
16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Isaiah 34:16 through 35:1 YLT
16 Seek out of the book of Jehovah, and read, One of these hath not been lacking, None hath missed its companion, For My mouth — it hath commanded, And His spirit — He hath gathered them.
17 And He hath cast for them a lot, And His hand hath apportioned [it] to them by line, Unto the age they possess it, To all generations they dwell in it!

1 They joy from the wilderness and dry place, And rejoice doth the desert, and flourish as the rose,

The Blessings of the Whole World Lie in the Return and Restoration of Blessed Israel (Genesis 12:3)

Isaiah 27:6 KJV He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Isaiah 27:6 AMPC In the days *and* generations to come Jacob shall take root; Israel shall blossom and send forth shoots and fill the whole world with fruit [of the knowledge of the true God].

Isaiah 27:6 YLT Those coming in He causeth to take root, Jacob doth blossom, and flourished hath Israel, And they have filled the face of the world [with] increase.

Everywhere the Scattering Is Mentioned, the Ingathering Is Prophesied

Be sure to read all of Jeremiah Chapters 30 and 31. They are a book within a Book that gives God's plan for Israel. But here are a few verses I have chosen.

Jeremiah 30:3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel [the 10 tribes of the Northern Kingdom] and Judah [the Southern tribes], saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jeremiah 31:10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

Jeremiah 31:35–37
35 Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:
36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me forever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Zechariah is to the Old Testament much like The Book of Revelation to the New. It is filled with God's ongoing plans for Jerusalem and the Promised Land.

Zechariah 10:6–10 KJV

6 And I will strengthen the house of Judah [the southern kingdom], and I will save the house of Joseph [the northern kingdom], and I will bring them back; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will hear them.
7 And *they of* Ephraim [the northern kingdom] shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and rejoice; their heart shall be glad in Jehovah.
8 I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased.
9 And I will sow them among the peoples; and they shall remember me in far countries; and they shall live with their children, and shall return.
10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

From David Baron's book *Zechariah:*

> This verb *sharaq* [translated hiss] to "hiss," or "whistle," or "pipe," is used several times in the earlier scriptures to describe God's signal in calling together nations and peoples to accomplish His purposes ...
>
> But now the time to favour Zion having come, this same word is used in our passage...for the signal which He will use for the gathering together of His own dispersed people from the four corners of the earth ... it means ... "to pipe" and is used of *the shepherd's signal for the gathering of his scattered flock.*[11]

Isaiah 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sinim = China, or the Chinese

Isaiah 49:22, 23

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles (*goyim*, nations,) and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.
23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

[11] David Baron, *Zechariah: A Commentary on His Visions and Prophecies* (Grand Rapids, MI: Kregel Publications), 362.

The Ingathering Is Foretold by Almost Every Prophet

See Ezekiel 36. The Mountains of Israel (The Mountains of Israel equal The West Bank.)

See Ezekiel 37. The Dry Bones Chapter

See Hosea 5:13 through 6:2. The Return After Two Days (2,000 Years)

> **Joel 3:1, 2**
> [1] For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
> [2] I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* My Heritage Israel, whom they have scattered among the nations, and parted My Land.

> **Amos 9:14, 15**
> [14] And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.
> [15] And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Jesus Said That the Ingathering Is the Sign of His Return

> **Matthew 24:3 ESV** As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming [*parousia*] and of the end of the age?"

The Greek word *parousia,* translated "coming" here, always signified the coming of a king or an emperor. Young's Literal Translation gives that idea:

> **Matthew 24:3 YLT** And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, when shall these be? and what [is] the sign of thy presence, and of the full end of the age?'

The *parousia* the disciples asked about, being Jews, was that coming when He would set up His visible kingdom in the earth. Jesus answered His disciples' question:

> **Luke 21:29–33**
> [29] And he spake to them a parable; Behold the fig tree, and all the trees;
> [30] When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
> [31] So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
> [32] Verily I say unto you, This generation shall not pass away, till all be fulfilled.
> [33] Heaven and earth shall pass away: but my words shall not pass away.

Here in Luke Israel is the fig tree. Joel told of Babylon's "barking" Israel.

> **Joel 1:6, 7**
> [6] For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

[7] He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Israel Is God's Time Clock

The "other trees" in Luke 21:29 are the nations spoken of in the Old Testament Prophets. When we see Israel and the nations of prophecy "shooting forth" into their prophetic places, then Jesus said, the setting up of his earthly visible kingdom is not far behind.

The Ingathering began in force with the return of many Jews in the late 1800s. The Promised Land, which had been under the dominion of the Turkish Empire for 400 years, was released into the hands of England at the end of WWI. The Balfour Declaration dated November 2, 1917, called for England to "favour the establishment in Palestine of a national home for the Jewish people," and to "use their best endeavours to facilitate the achievement of this object ..."

By the end of WWII, the Jews of Europe had suffered the loss of 6 million people at the hands of Hitler's Nazi's. In 1945, European Jews were freed from the death camps. Just three years later, Israel was reborn in May 1948. In June 1967 they regained Jerusalem.

Jesus declared that the generation who sees these things shall not pass away until all be fulfilled. That is my generation. I was alive and on the earth for the rebirth of Israel and the miraculous ensuing events. It is assured that people from my generation will indeed see all things fulfilled including the Rapture of the Body of Christ, the Second Coming of the Lord Jesus, and all the God-ordained events to follow ever after.

We can watch Israel and the nations shoot forth into their prophetic places only through the prophesies of the Old Testament Prophets. They are a light shining into the events taking place today.

2 Peter 1:19–21

[19] We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
[20] Knowing this first, that no prophecy of the scripture is of any private interpretation.
[21] For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER 6

THE CHURCH, THE BODY OF CHRIST

become offenceless, both to Jews and Greeks, and to the assembly of God;
—1 Corinthians 10:32 YLT

And now we come to the third group of people whom the Scriptures address as a group. I chose the *Young's Literal Translation* of 1 Corinthians 10:32 because it shows the more literal meaning of the Greek word usually translated church. The following from *The Companion Bible* makes this plain:

> The Greek word, *ekklesia* means *assembly,* or a gathering of *called-out ones.*[12]

E. W. Bullinger, author of the notes in *The Companion Bible* further states that Paul's usage of *ekklesia* speaks of a *new body* consisting of called-out ones from both the Jews and the Gentiles.

The Old Testament reveals only the first two of the three groups: The Jews, The Nations (The Gentiles). The third group was hidden. *A hidden mystery.* Only to be revealed through the Apostle Paul.

God's Plans, God's Mysteries

God's plans are often identified as His mysteries. The English word *mystery* in the New Testament is a transliteration of the Greek word *musterion,* which means a sacred secret.

Several plans of God are identified as His mysteries. Some of these are: the mysteries of the kingdom of God (Mark 4:11; Luke 8:10), the mystery of Israel (Romans 11:25–29). the mystery of iniquity (2 Thessalonians 2:6), the mystery of the catching away of the body of Christ (1 Corinthians 15:51), etc.

By far the outstanding mystery revealed in the New Testament is the mystery of the church (*ekklesia,* assembly). This being, the body of Christ, was kept hidden throughout the Old Testament. In fact, it was still hidden in Matthew, Mark, Luke, and John.

It was first revealed to Paul. And it was only after at least 17-plus years of separation, during which Paul received his revelation, that he "went up by revelation" and shared what the Lord had revealed to him with the leaders of the followers of the Lord.

> **Galatians 1:15 through 2:2**
> 15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
> 16 To reveal his Son in me, that I might preach him among the heathen [nations, gentiles]; immediately I conferred not with flesh and blood:
> 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

[12] E. W. Bullinger, "Appendix #186," *The Companion Bible* (1922; repr., Grand Rapids: Kregel Publications, 1990), 207.

[18] Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
[19] But other of the apostles saw I none, save James the Lord's brother.
[20] Now the things which I write unto you, behold, before God, I lie not.
[21] Afterwards I came into the regions of Syria and Cilicia;
[22] And was unknown by face unto the churches of Judaea which were in Christ:
[23] But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
[24] And they glorified God in me.

[1] Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
[2] And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

What Paul received was the revelation of the hidden mystery, the mystery of the Church, the assembly which is the body of Christ.

The Hidden Mystery of the Assembly of the Body of Christ

The following verses speak of a plan in the mind of God from before the world. But a mystery that was hidden in Him.

Romans 16:25, 26
[25] Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
[26] But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

1 Corinthians 2:7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory:

Ephesians 3:3–6
[3] How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
[4] Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
[5] Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
[6] That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Ephesians 3:9–11
[9] And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
[10] To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[11] According to the eternal purpose which he purposed in Christ Jesus our Lord:

Colossians 1:26, 27

[26] *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

[27] To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

RETURN TO SUPPLEMENT LIST

God's Promises of the Land to Israel

Compiled by
Dr. Billye Brim

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THE PROMISED LAND
THE ETERNAL COVENANT

GENESIS

Genesis 12:1-7

[1] Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee**: [2] and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: [3] and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. [4] So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. [5] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. [6] And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. [7] **And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land**: and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

[14] And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: [15] **for all the land which thou seest, to thee will I give it, and to thy seed for ever**.

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it**.

Genesis 15:7-10 NASB

[7] And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, **to give you this land to possess it**." [8] He said, "O Lord GOD, how may I know that I will possess it?" [9] So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." [10] Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

Genesis 15:17-21 NASB

17 It came about when the sun had set, that it was very dark, and behold, there appeared
a smoking oven and a flaming torch which passed between these pieces. 18 On that day
the Lord made a covenant with Abram, saying,
"**To your descendants I have given this land**, From the river of Egypt as far
as the great river, the river Euphrates:
19 the Kenite and the Kenizzite and the Kadmonite 20 and the Hittite and the Perizzite
and the Rephaim 21 and the Amorite and the Canaanite and the Girgashite and the
Jebusite."

Genesis 25:5-6

5 And **Abraham gave all that he had unto Isaac**. 6 But unto the sons of the
concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac
his son, while he yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

1 Now there was a famine in the land, besides the previous famine that had occurred in
the days of Abraham. So **Isaac** went to Gerar, [Gaza]….
2 The LORD appeared to him and said, "Do not go down to Egypt; stay in the land
of which I shall tell you. 3 **Sojourn in this land and I will be with you and bless
you, for to you and to your descendants I will give all these lands, and I
will establish the oath which I swore to your father Abraham.** 4 I will
multiply your descendants as the stars of heaven, and **will give your descendants
all these lands**; and by your descendants all the nations of the earth shall be blessed;
5 because Abraham obeyed Me and kept My charge, My commandments, My statutes
and My laws."
6 So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

10 Then Jacob departed from Beersheba and went toward Haran. 11 He came to a certain
place and spent the night there, because the sun had set; and he took one of the stones
of the place and put it under his head, and lay down in that place. 12 He had a dream,
and behold, a ladder was set on the earth with its top reaching to heaven; and behold,
the angels of God were ascending and descending on it. 13 **And behold, the LORD
stood above it and said, "I am the LORD, the God of your father Abraham
and the God of Isaac; the land on which you lie, I will give it to you and
to your descendants."**

EXODUS

Exodus 3:8

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 Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, **I will bring you up** out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, **unto a land flowing with milk and honey**.

Exodus 6:2-4

[2] And God spake unto Moses, and said unto him, I am Jehovah: [3] and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. [4] And **I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned**.

Exodus 6:6-8 NASB

[6] "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians.... [7] Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. [8] **I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you** ***for*** **a possession**; I am the LORD.'"

Exodus 13:3, 5

[3] 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 Jehovah brought you out from this place: there shall no leavened bread be eaten.
[5] And it shall be, when Jehovah **shall bring thee into <u>the land</u>** of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which <u>he sware</u> unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

And it shall be, when Jehovah shall bring thee into the land of the Canaanite, <u>as he sware</u> unto thee and to thy fathers, and shall give it thee.

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee**.

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land** *of* the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your boundary** from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

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 32:11, 13

[11] And Moses besought Jehovah his God, and said.... [13] 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 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it**.'"

LEVITICUS

Leviticus 14:34

When ye are come into **the land of Canaan, which I give to you for a possession**....

Leviticus 20:24 NASB

Hence I have said to you, "**You are to possess their land, and I Myself will give it to you to possess it**, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you**, then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine**; for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give you the land of Canaan**, *and* to be your God.

Leviticus 26:42

Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Leviticus 26:44-45

44 And yet for all that, when they are in the land of their enemies, **I will not reject them**, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; 45 **but I will for their sakes remember the covenant of their ancestors**, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

NUMBERS

Numbers 13:2 NASB

Send out for yourself men so that they may s**py out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

23 Surely they shall not see **the land which I sware unto their fathers**, neither shall any of them that despised me see it: 24 but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

30 Surely ye shall not come into **the land, concerning which I sware that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land** which ye have rejected.

Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you**.

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel**.

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I sware unto Abraham, unto Isaac, and unto Jacob**; because they have not wholly followed me.

Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

53 And **ye shall take possession of the land**, and dwell therein; **for unto you have I given the land to possess it**. 54 And **ye shall inherit the land** by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance**, even the land of Canaan according to the borders thereof).

Numbers 34:12-13

12 And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about**.
13 And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot**.

Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan**.

DEUTERONOMY

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them**.

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: go up, **take possession, as Jehovah, the God of thy fathers, hath spoken unto thee**.

Deuteronomy 1:35-36

35 Surely there shall not one of these men of this evil generation see **the good land, which I sware to give unto your fathers**, 36 save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon**, and to his children, because he hath wholly followed Jehovah.

Deuteronomy 2:31 NASB

The LORD said to me, "See, **I have begun to deliver Sihon and his land over to you**. Begin to occupy, that you may **possess his land**."

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it**: ye shall pass over armed before your brethren the children of Israel, all the men of valor.

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan**: then shall ye return every man **unto his possession, which I have given you**.

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see**.

Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you**.

Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it**.

Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it**.

Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance**.

Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance**, as at this day.

Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in **the land, which Jehovah thy God giveth thee, for ever**.

Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into **the land which He swore to your fathers**, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers**.

Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he sware unto our fathers**.'

Deuteronomy 7:1

When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee … in the land which he sware unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and **possess the land which Jehovah sware unto your fathers**.

Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee**.

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD **your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob**.

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you**; then ye rebelled….

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into **the land which he promised unto them**….

Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and **possess the land, which I sware unto their fathers to give unto them**.

Deuteronomy 11:8-9

[8] Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and **possess the land, whither ye go over to possess it**; [9] and that ye may prolong your days in **the land, which Jehovah sware unto your fathers to give unto them and to their seed**, a land flowing with milk and honey.

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in **the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth**.

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess **the land which the LORD your God is giving you**, and you shall possess it and live in it.

Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in **the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth**.

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in **the land which Jehovah your God causeth you to inherit**....

Deuteronomy 16:20

Justice, *and only* justice, you shall pursue, that you may live and possess **the land which the LORD your God is giving you**.

Deuteronomy 17:14

When thou art come unto the land which **Jehovah thy God giveth thee, and shalt possess it**....

Deuteronomy 18:9

When thou art come into the land which **Jehovah thy God giveth thee**....

Deuteronomy 19:1-3

[1] When the LORD your God cuts off the nations, **whose land the LORD your God gives you, and you dispossess them and settle** in their cities and in their houses, [2] you shall set aside three cities for yourself in the midst of **your land, which the LORD your God gives you to possess**. [3] You shall prepare the roads for yourself, and divide into three parts the territory of **your land which the LORD your God will give you as a possession**, so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, **in your inheritance which you will inherit in the land that the LORD your God gives you to possess**.

Deuteronomy 21:1

If one be found slain **in the land which Jehovah thy God giveth thee to possess it**, lying in the field, and it be not known who hath smitten him.

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not **thy land which Jehovah thy God giveth thee for an inheritance**.

Deuteronomy 24:4 NASB

And you shall not bring sin on **the land which the LORD your God gives you as an inheritance**.

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long in **the land which Jehovah thy God giveth thee**.

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, **in the land which Jehovah thy God giveth thee for an inheritance to possess it**, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

Deuteronomy 26:1-3

[1] And it shall be, **when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance**, and possessest it, and dwellest therein, [2] that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from **thy land that Jehovah thy God giveth thee**; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. [3] And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that **I am come unto the land which Jehovah sware unto our fathers to give us**.

Deuteronomy 26:9-10

[9] and **he hath brought us into this place, and hath given us this land**, a land flowing with milk and honey. [10] And now, behold, I have brought the first of the fruit of **the ground, which thou, O Jehovah, hast given me**. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and **the ground which thou hast given us, as thou swarest unto our fathers**.

Deuteronomy 27:2-3

[2] And it shall be on the day when ye shall pass over the Jordan **unto the land which Jehovah thy God giveth thee**, that thou shalt set thee up great stones, and plaster them with plaster: [3] and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest **go in unto the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee**.

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, **in the land <u>which Jehovah sware</u> unto thy fathers to give thee**.

Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout **all thy land, which Jehovah thy God hath given thee**.

Deuteronomy 30:3-9

[3] then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. [4] If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. [5] **The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers**.

[6] "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. [7] The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. [8] And you shall again obey the LORD, and observe all His commandments which I command you today. [9] Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **<u>the land which Jehovah sware</u> unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them**.

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, **before I have brought them into the land which I sware**.

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for thou shalt bring the children of Israel into **the land which I sware unto them**: and I will be with thee.

Deuteronomy 32:43 NASB

Rejoice, O nations, *with* His people;
For He will avenge the blood of His servants, And will render vengeance on His adversaries,
And will atone **for His land and His people**.

Deuteronomy 32:49

Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold **the land of Canaan, which I give unto the children of Israel for a possession**.

Deuteronomy 32:52

For thou shalt see the land before thee; but thou shalt not go thither into **the land which I give the children of Israel**.

Deuteronomy 34:1-2

[1] And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan,
[2] and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea.

Deuteronomy 34:4

And Jehovah said unto him, **This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed**: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

JOSHUA

Joshua 1:2-4

[2] Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of**

Israel. [3] Every place that the sole of your foot shall tread upon, **to you have I given it**, as I spake unto Moses. [4] **From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I sware unto their fathers to give them**.

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land, which Jehovah your God giveth you to possess it**.

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them**….

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land**, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land**, that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land**; and moreover all the inhabitants of the land do melt away before us.

Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed**.

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

Joshua 18:1-3

[1] And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. [2] And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. [3] And Joshua said unto the children of Israel, How long are ye slack to go in to **possess the land, which Jehovah, the God of your fathers, hath given you**?

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; **and ye shall possess their land, as Jehovah your God spake unto you**.

Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and **I gave them into your hand, and ye possessed their land; and I destroyed them from before you**.

Joshua 24:13 NASB

I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and **have brought you unto <u>the land which I sware</u> unto your fathers; and I said, <u>I will never break my covenant with you</u>**.

FIRST KINGS

1 Kings 8:22

And **Solomon** stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

[33] When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, [34] then hear in heaven, and forgive the sin of Your people Israel, and **bring them back to the land which You gave to their fathers**.

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance**.

1 Kings 8:40

That they may fear thee all the days that they live in **the land which thou gavest unto our fathers**.

SECOND KINGS

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

FIRST CHRONICLES

1 Chronicles 16:13-18

13 O seed of Israel His servant,
Sons of Jacob, His chosen ones!
14 He is the Lord our God;
His judgments are in all the earth.
15 **Remember His covenant forever**,
The word which He commanded to a thousand generations,
16 **The covenant which He made with Abraham,**
And His oath to Isaac.
17 **He also confirmed it to Jacob for a statute,**
To Israel as an everlasting covenant,
18 **Saying, "To you I will give the land of Canaan,**
As the portion of your inheritance."

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

SECOND CHRONICLES

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers**.

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance**.

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers**, and the city which thou hast chosen, and toward the house which I have built for thy name.

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them**….

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

NEHEMIAH

Nehemiah 9:5 NASB

Then the Levites…said, "Arise, bless the LORD your God forever and ever!…

Nehemiah 9:7-8 NASB

7 "You are the Lord God,
Who chose Abram
And brought him out from Ur of the Chaldees,
And gave him the name Abraham.
8 "You found his heart faithful before You,
And made a covenant with him
To give him the land of the Canaanite,
Of the Hittite and the Amorite,
Of the Perizzite, the Jebusite and the Girgashite—
To give it to his descendants.
And You have fulfilled Your promise,
For You are righteous.

Nehemiah 9:15 NASB

You provided bread from heaven for them for their hunger,
You brought forth water from a rock for them for their thirst,
And You told them to enter in order to possess,
The land which You swore to give them.

Nehemiah 9:36

Behold, we are servants this day, and as for **the land that thou gavest unto our fathers** to eat the fruit thereof and the good thereof, behold, we are servants in it.

PSALMS

Psalm 44:1-3 NASB

[1] O God, we have heard with our ears,
Our fathers have told us
The work that You did in their days,
In the days of old.
[2] You with Your own hand drove out the nations;
Then **You planted them**;…
[3] For by their own sword they did not possess **the land**,
And their own arm did not save them,
But Your right hand and Your arm and the light of Your presence,
For **You favored them**.

Psalm 105:8-11

[8] **He hath remembered his covenant for ever,**
The word which he commanded to a thousand generations,
[9] ***The covenant*** **which he made with Abraham,**
And his oath unto Isaac,
[10] And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
[11] **Saying, Unto thee will I give the land of Canaan,**
The lot of your inheritance.

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,
And slew mighty kings.

Psalm 135:12

And gave their land for a heritage,
A heritage unto Israel his people.

Psalm 136:21-22

[21] **And gave their land for a heritage**;
For his lovingkindness endureth for ever;
[22] **Even a heritage unto Israel** his servant;
For his lovingkindness endureth for ever.

ISAIAH

Isaiah 14:1-2 NASB

[1] When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.
[2] The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,
"In a favorable time I have answered You,
And in a day of salvation I have helped You;
And I will keep You and give You for a covenant of the people,
To restore the land, to make them inherit the desolate heritages."

Isaiah 49:12 NASB

Behold, these will come from afar;
And lo, these *will come* from the north and from the west,
And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,
Nor devastation or destruction within your borders;
But you will call your walls salvation, and your gates praise."

Isaiah 60:21 NASB

Then all your people *will be* righteous;
They will possess the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,
They will raise up the former devastations;
And they will repair the ruined cities,
The desolations of many generations.

Isaiah 61:7 NASB

Instead of your shame *you will have* a double portion,
And *instead* of humiliation they will shout for joy over their portion.
Therefore they will possess a double *portion* in their land,
Everlasting joy will be theirs.

JEREMIAH

Jeremiah 3:16-19 NASB

16 "It shall be in those days **when you are multiplied and increased in the land**,"
declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.'
And it will not come to mind, nor will they remember it, nor will they miss it, nor
will it be made again. 17 "At that time they will call Jerusalem 'The Throne of the
LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the
LORD; nor will they walk anymore after the stubbornness of their evil heart. 18 "In
those days the house of Judah will walk with the house of Israel, and they will come
together from the land of the **north to the land that I gave your fathers as an
inheritance**.
19 "Then I said,
'How I would set you among My sons
And give you a pleasant land,
The most beautiful inheritance of the nations!'
And I said, 'You shall call Me, My Father,
And not turn away from following Me.'"

Jeremiah 11:5

That I may establish **the oath which I sware unto your fathers, to give them a land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel**....

Jeremiah 16:14-15 NASB

14 "Therefore behold, days are coming," declares the LORD, "when it will no longer
be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,'
15 but, 'As the LORD lives, who brought up the sons of Israel from the land of the north
and from all the countries where He had banished them.' For **I will restore them to
their own land which I gave to their fathers**."

Jeremiah 23:7-8 NASB

7 "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up the sons of Israel from the land of Egypt,' 8 but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on **their own soil [land]**."

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land**; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever**."

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, **"I will also bring them back to the land that I gave to their forefathers and they shall possess it."**

Jeremiah 32:22 NASB

And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

Jeremiah 32:41

Yea, I will rejoice over them to do them good, and **I will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB

"Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for **I will restore their fortunes," declares the LORD**.

Jeremiah 33:11 NASB

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"Give thanks to the LORD of hosts,
For the LORD is good,
For His lovingkindness is everlasting;"

and of those who bring a thank offering into the house of the LORD. **For I will restore the fortunes of the land as they were at first,' says the LORD.**

EZEKIEL

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations.
"And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers**.

Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob**.

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

[6] Therefore **prophesy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.' [7] Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults. [8] But you, **O mountains of Israel**, you will put forth your branches and bear your fruit **for My people Israel; for they will soon come**. [9] For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. [10] I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt. [11] I will multiply on you man and beast; and they will

increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. [12] Yes, **I will cause men—My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.'

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will **bring you into your own land**.

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel 37:3-4

[3] And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. [4] Again he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

[10] So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

[11] Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. [12] Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel**. [13] And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people**. [14] And I will put my Spirit in you, and ye shall live, and **I will place you in your own land**: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

Ezekiel 37:21-22

[21] And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land**: [22] and **I will make them one nation in the land, upon the mountains of Israel**; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their

children, and their children's children, for ever: and David my servant shall be their prince for ever.

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their *own* land** with no one to make *them* afraid.

Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land**; and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance**, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

[13] Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. [14] You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.

HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,
And the valley of Achor as a door of hope.
And she will sing there as in the days of her youth,
As in the day when she came up from the land of Egypt.

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

I will sow her for Myself in the land.
I will also have compassion on her who had not obtained compassion,
And I will say to those who were not My people,
"You are My people!"
And they will say, "*You are* my God!"

JOEL

Joel 3:2 NASB

I will gather all the nations
And bring them down to the valley of Jehoshaphat.
Then I will enter into judgment with them there
On behalf of **My people and My inheritance, Israel**,
Whom they have scattered among the nations;
And **they have divided up My land**.

AMOS

Amos 9:14 NASB

Also I will restore the captivity of **My people Israel**,
And they will rebuild the ruined cities and live *in them*;
They will also plant vineyards and drink their wine,
And make gardens and eat their fruit.

Amos 9:15 NASB

"I will also plant them on their land,
And they will not again be rooted out from their land
Which I have given them,"
Says the LORD your God.

RETURN TO SUPPLEMENT LIST

Judgment

of the

Nations

for how they treat

Israel

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JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: goyim) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "For the gifts and calling of God are without repentance" (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

Deuteronomy 32:4

> *He* is the Rock, his work is perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right is he.

Quoting David Baron's book Israel in the Plan of God, page 36:

> Another glorious characteristic of the 'Rock of Israel' is that: *'All His ways are judgment.'* This word *mish-pat'* (judgment) stands in the Hebrew Bible not only for God's acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

Genesis 12:1-3

> Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and

thou shalt be a blessing: And **I will bless them that bless thee, and curse him that curseth thee:** and in thee shall all families of the earth be blessed.

Isaiah 49:25-26

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for **I will contend with him that contendeth with thee,** and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Brim Note:

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

Brim Note:

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

Malachi 3:6

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

CUP OF JUDGMENT

Quoting David Baron's book, Zechariah: A Commentary on His Visions and Prophecies, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

Isaiah 51:17, 21-23

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, **Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee;** which have said to thy

soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

***

Psalm 75:8

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them.*

Baron, *Zechariah,* page 426

In those passages, it is the *kos* (cup) that is spoken of, but in Zechariah 12 it is the *saph,* the *bowl,* or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again."

Zechariah 12:1-3

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. **Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.** And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

JEREMIAH

Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim = nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

***

Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be **a sign to the nations,** thereby Israel would still be operating in their call, *revealing God to the nations.* [**Many** Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was ***sore displeased.*** See Zechariah 1:15. And the word translated "heathen" here is *goyim,* nations.

Jeremiah 29:4-7

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Brim Note

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup *"to all the kingdoms of the world, which are upon the face of the earth"*? The ancient sages say that when he spoke it, it was done.

Jeremiah 25:15-17

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations,** to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me:

Jeremiah 25:26-27

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. *[Sheshach is Babylon.)]* Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

Jeremiah 25:31-32

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations,** he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

***

Brim Note

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

Jeremiah 30:3-4

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people *Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

Jeremiah 30:10-11

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

Jeremiah 30:16

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jeremiah 30:20

Their children also shall be as aforetime, and their congregation shall be established before me, **and I will punish all that oppress them.**

Jeremiah 50:4-7

In those days, and in that time, saith the LORD, the children of Israel* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying,* Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD, the hope of their fathers.

*Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).

Jeremiah 50:10-11

And Chaldea **shall be a spoil:** all that spoil her shall be satisfied, saith the LORD. **Because ye were glad, because ye rejoiced, O ye destroyers of **mine heritage,** because ye are grown fat as the heifer at grass, and bellow as bulls.

Deut. 32:9** For the LORD's portion is his people; **Jacob is the lot of his inheritance.

***

Joel 3:1-2

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Joel 3:1-2 AMPC

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

***

Brim Note

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14,15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

Ezekiel 28:24-26

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn **of all *that are* round about them, that despised them;** and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them;** and they shall know that I *am* the LORD their God.

***

Brim Note

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, Zechariah: A Commentary on His Visions and Prophecies, as mentioned earlier.

Zechariah 1:15

And **I am very sore displeased with the heathen** *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

Zechariah 2:8-9

For thus saith the LORD of hosts; After the glory hath he sent me unto **the nations** which spoiled you: **for he that toucheth you toucheth the apple of his eye.** For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

Zechariah 12:3

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

***

Zechariah 14:2-3

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **Then shall the LORD go forth, and fight against those nations,** as when he fought in the day of battle.

Zechariah 14:12

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

Brim Note

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

Zechariah 14:3-4

Then shall the LORD go forth, **and fight against those nations, as when he fought in the day of battle.** And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Brim Note

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is the nations, not the Jews and not the Church, that are before Him for judgment. These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based

on how they treated "His brethren," the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel "His brethren."

Matthew 25:31-46

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

***

Micah 5:2-3

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; *[1]* because they have transgressed the laws, *[2]* violated the statutes, *[3]* **broken the everlasting covenant.** Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines "the everlasting covenant."

Psalm 105:8-11 ASV

He hath remembered his covenant for ever,
The word *which* he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

1 Chronicles 16:14-18 ASV

He is Jehovah our God;
His judgments are in all the earth.
Remember his covenant for ever,
The word which he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance.

RETURN TO SUPPLEMENT LIST