



Pastor Scott Velain

Exodus Chapter 2 and 3a

Before we get started venturing into chapter 2 of the book of Exodus, I'd like to spend just a few moments going over some of the things that we've already learned last week in chapter 1 of the book of Exodus.

One of the most important things that we learned last week, is that after Joseph had passed away the Israelites were blessed by the hand of our Father in heaven and were extremely fruitful in the land of Egypt. And we're told in chapter 1, that no matter how much the Pharaoh of Egypt suppressed the house of Israel, and no matter how hard he tried to oppress them, and no matter how hard he worked them as slaves... the house of Israel continued to grow; so much so, that the Pharaoh of Egypt had ordered the midwives to kill any newborn male children as soon as they were born.

We also learned that the actual date of the Exodus is most likely much earlier than many biblical scholars, and archaeologists think that it was. The true date of the Exodus was most likely at or around 1450 BC. And we spoke in length about why so many Rabbis and so-called "men of God" are wrongfully, and shamefully proclaiming that the Exodus never took place.

The biblical timeline by and large, has been set in stone in the minds of men because of hieroglyphs and documentation that they've found in Egypt. The problem is, that much of this has clearly been misinterpreted. Not only according to other well-educated historians... and archaeologists... but according to the Bible itself. Man has founded the timeline of the Bible according to the historical archaeology that he has found in what is left of the ruins of Egypt. And only recently have scholars become aware of the fact that they have most likely been wrong about not only the biblical timeline... but much of the early history of antiquity.

Those who are right now proclaiming that the Exodus never took place, believe that the Exodus never took place because there is no evidence of the Exodus found in the timeline that they originally thought that it took place in. But... if you move that timeline back to around 1450 BC... all the evidence that anyone could ever want can very easily be found.

And I'm not going to spend a whole lot of time on this because this is something that you can do in your own time at home. This historical web, in of itself, is a teaching all on its own. But if you would like to dive into this study and have the peace of mind of knowing that your Bible is indeed accurate and trustworthy, I would once again like to suggest Timothy Mahoney's book entitled "Patterns of Evidence, Exodus". This book or CD can be found on Amazon, or on

Youtube. You can view this documentary right now for \$2.99 on Youtube, and you can order the book in the study curriculum from PatternsofEvidence.com. And the reason that I suggest this particular documentary is because it is still ongoing. A much more accurate biblical timeline that accurately portrays not only the Exodus, but the conquest at Jericho and Hazor, and the conquests of Joshua, are right now as we speak being uncovered and made known by men with extremely high academic credentials, who are not searching for the wisdom of men... but just like you and I... are searching for the truth. And the truth is being given to them, which in turn, is being given to us.

Something else we spoke about is the fact that the name of this Pharaoh during the time of the Exodus is not given to us in the Scripture. Many early historians have simply taken for granted that the Pharaoh was Ramses. And of course, Hollywood and Yule Brenner, and Charlton Heston haven't helped matters any. But the historical, and scriptural truth is that Ramses could not have been the Pharaoh at that time. (scrn 1)

Main Reasons Ramesses Could Not Have Been Pharaoh

No sign of devastating Judgment in Egypt during the time of Ramesses

Evidence contrary to a Conquest in Canaan at the time of Ramesses

1st Kings 6:1 gives us an Exodus date of 480 years before the Temple of Solomon centuries before Ramesses II

The Pharaoh responsible for building the city of Ramesses is said to have died before the Exodus.

The Mernptah Stele, Berlin Pedestal, and Shasu of Yahweh inscriptions all indicate that Israel was already in the land of Canaan long before the time of Ramesses reign.

Patterns of Evidence pg 214

And the reason that I point this out to you is so that you will know, that those who teach and preach that the Exodus never took place, or that the walls of Jericho never fell, or that Joshua never had a conquest, or that David was never a King... are absolutely and unequivocally, dead wrong. There is not only an abundance of historical, and archaeological evidence of all of this biblical history... but I would submit to you my friends, that the evidence of all of these events is extremely overwhelming when you know exactly what time period to look in to find that evidence. You would be amazed at the evidence that we have that confirms the biblical account of everything that can be found within the pages of our Scripture. And more, and more, and more is being uncovered almost every day.

And so, don't let anyone tell you that what we're reading here in the book of Exodus never took place. Because that my friends, is nothing short of a lie. And those who teach and preach such things should be ashamed of themselves.

We also spoke a little bit about the Egyptians of that time being from the line of Ham, as opposed to the Hebrews who were of the line of Shem. And we also spoke a little bit about why the Pharaoh had originally put the house of Israel under bondage in the first place. This Pharaoh was once again between a rock and a hard place. He knew that the house of Israel was outgrowing the native Egyptian people, and he knew that if he didn't stop the multiplication of these Hebrews... that the Hebrew people were going to without question outgrow the Egyptians. And at the same time, this Pharaoh was trying to put Egypt back on the map and to make it the largest and most powerful nation on the face of the earth. In order to do that, he needed workers to do the building of the roads, and the infrastructure, and the buildings, and the monuments that made Egypt one of the largest, and most powerful nations on the face of the earth back in that time.

And so, using our Father's Hebrew people as slaves seemed to be the perfect solution for this Egyptian Pharaoh. There was certainly enough of them to do the work. The native Egyptians loved the idea because the native Egyptians then wouldn't have to do all the work and the kingdom was growing and expanding, and this Egyptian Pharaoh didn't have to pay for any of it. And so, up until Moses comes along... this Pharaoh had a pretty sweet deal.

And so, with that little recap out of the way, let's go read Exodus chapter 2 so that we can know exactly what it does say, and just as importantly... What it does not say. Exodus chapter 2:

Exo 2:1 *Now a man from the house of Levi went and took as his wife a Levite woman.*

Exo 2:2 *The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months.*

Exo 2:3 *When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank.*

Exo 2:4 *And his sister stood at a distance to know what would be done to him.*

Exo 2:5 *Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it.*

Exo 2:6 *When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children."*

Exo 2:7 *Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?"*

Exo 2:8 *And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother.*

Exo 2:9 *And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.*

Exo 2:10 *When the child grew older, she brought him to Pharaoh's daughter, and he*

became her son. She named him Moses, “Because,” she said, “I drew him out of the water.”

Exo 2:11 One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people.

Exo 2:12 He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.

Exo 2:13 When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?”

Exo 2:14 He answered, “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.”

Exo 2:15 When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.

Exo 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.

Exo 2:17 The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock.

Exo 2:18 When they came home to their father Reuel, he said, “How is it that you have come home so soon today?”

Exo 2:19 They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.”

Exo 2:20 He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may eat bread.”

Exo 2:21 And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah.

Exo 2:22 She gave birth to a son, and he called his name Gershom, for he said, “I have been a sojourner in a foreign land.”

Exo 2:23 During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God.

Exo 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

Exo 2:25 God saw the people of Israel—and God knew.

As we begin to read about one of the most famous people in the Bible called Moses, I want us to understand a little bit about who Moses was, and some of the things that he endured. Moses is often times likened to our Messiah because Moses became a man who was the only mediator between God and man. Just like our Messiah was a man, who is today the only mediator between God and man. And this is just another shadow picture, another pattern, another reality of duality that we can clearly see as we continue to find out exactly who Moses was and what

he did. And so, before we continue on, I found this little explanation about who Moses was and some of the traits of Moses spoken of by the late Chuck Missler, and I just thought that I'd share this with you: **(scrn 2)**

He's the child of a slave who becomes the son of a Queen. He was born in a hut and raised in a palace. He inherited poverty and yet enjoyed unlimited wealth. He was educated by the best scholars of Egypt, but he lived in the desert. He had the wisdom of Egypt and the faith of a child. He was tempted by the pleasures of sin, but endured the hardships of virtue. He was backward in his speech, and yet he spoke with God. He carried the Rod of the Shepherd, but behind it was the power of the infinite. He was a fugitive of Pharaoh, and yet an ambassador of heaven. He was the giver of law and the forerunner of grace. And he died alone in mount Moab, yet he appears with the Messiah in Judea.

Chuck Missler

Moses was an extremely important person, so important, that Michael the Archangel had to contend with the devil in order to stop him from stealing the very body of Moses. **(scrn 3)**

The Devil and The Body of Moses!

Jud 1:8 Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

Jud 1:9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."

Jud 1:10 But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.

What it was that the devil wanted with the body of Moses, we are not told, but I think that it should be evident to us all that his intentions were not good. And so once again, this just gives us a little bit of insight into who Moses is, was, and the role that he will play in what may be the very near future. **(scrn 4)**

Mat 17:1 And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves.

Mat 17:2 And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.

Mat 17:3 And behold, there appeared to them Moses and Elijah, talking with him.

I daresay my friends... We have not seen the last of Moses here in the beginning of our Scripture. Many believe that this Moses that we're reading about and studying in the Torah, may be one of the two witnesses found in the book of Revelation, and we'll get into that as we study the book of Revelation Saturday mornings at 11am. And that's all I'll say about that for

right now.

One of the first things that I want us to notice is that Moses was a Levite from the tribe of Levi. Both Moses's mother, and his father, were Levites. And I want us to also realize that at this point in time, the Levites had not been set aside as a separate people to be used as priests for Yahovah.

That doesn't happen until later on in the story, but it is more than just a little interesting that Moses himself was indeed from the tribe of Levi. As we move forward into verse two there's something else that I want to bring to your attention. And that's where it says that Moses was and I quote, "a fine child". In some English translations it renders these original Hebrew words as "fine, or goodly, or beautiful". But the original Hebrew word here is "tobe", and I want us to understand that this Hebrew word "tobe" does indeed mean for all intents and purposes, "good".

And I want to bring this to your attention, because this is clearly an attribute of who Moses is. The more we read about Moses the more that we find out that he does indeed have a "good" nature. Moses is always sticking up for the little guy. Moses heart yearns for the Hebrew people. Moses rescues a man from being beaten. Moses chases off evil shepherds who are trying to stop the flock from being watered in Midian. And Moses continuously walks with the Elohim of the Hebrew people all throughout his life, and because Moses continuously walks with the Elohim of his people, our Father in heaven is constantly with Moses from the moment that he was put in a basket and floated out into the Nile, until the day that Moses finally takes his last breath. And I want us to read a little bit about what the author of the book of Hebrews found in the New Testament had to say about Moses. We can find that in Hebrews chapter 11 verses 23 through 34: **(scrns 5 and 6)**

Heb 11:23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict.

Heb 11:24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;

Heb 11:25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.

Heb 11:26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

Heb 11:27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.

Heb 11:28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.

(scrn 6)

Heb 11:29 By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned.

Heb 11:30 By faith the walls of Jericho fell down after they had been encircled for seven days.

Heb 11:31 By faith Rahab the prostitute did not perish with those who were disobedient,

because she had given a friendly welcome to the spies.

Heb 11:32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—

Heb 11:33 who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions,

Heb 11:34 quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight.

And so, once again, we can see the goodness of the nature of Moses who refused to be called the son of Pharaoh's daughter, and rather, chose to be mistreated with the people of God rather than enjoying the fleeting pleasures of sin. Getting back to Exodus chapter 2 verse three, we find that Moses parents hid him for about three months. We have to remember that all the male children were ordered to be murdered according to Pharaoh. And so, after Moses parents had hid him for three months and could no longer keep him hidden, his mother decides to craft a floating basket for him and to then float him down the Nile and to put his life in Yahovah's hands.

What I want us to notice here in verse three is that about half of our English translated Bibles will call this floating apparatus a basket... and the other half of our English translated Bibles get it right and call it an ark. The complete Jewish Bible says basket, the English standard version says basket, but the King James version says ark, and the Hebrew Bible says ark, and the American Standard version says ark. The original Hebrew word used here is "tabah", which actually means "ark". And this word "ark" is only used in two contexts in the entire Bible. The first mention of it is found when it refers to Noah's ark, and the second mention of it is found here in the book of Exodus chapter 2 verse three as being an ark that Moses mother put Moses into and floated him down the Nile River.

What I want us to see here is the parallel between these two arks that the Scripture mentions. The first ark carried Noah and his family above the floodwaters to safety so that Noah and his family could be the deliverers of God's people. The second ark, carries Moses above the waters to safety to also be the deliverer of God's people. Once again, we have another shadow picture, another reality of duality, another pattern if you will... that has been set forth by our Father in heaven for us to see the unfolding plan of our Father in heaven, and the way that he works in patterns through his divine providence.

And before we go any farther, I just want to interject that the "ark of the covenant" does not apply to the Ark of Noah, and the ark of Moses. The Hebrew word used for ark in "ark of the covenant" is a totally different Hebrew word. The Hebrew word used for "ark of the covenant" is the Hebrew word "aron". And it simply means "a chest" or a place to store something valuable. The only other time that we see the Hebrew word "aron" being used in the Scripture is when it is used to mean a "coffin". And the only other time that it was used, was to describe when Joseph died and was embalmed and put into an "aron" (coffin). And once again, we can see somewhat of a parallel between the chest that the 10 commandments were put into, and the

chest but the body of Joseph was put into. Both containing something extremely valuable to our Father in heaven. Something else to make note of is the fact that in the book of Revelation, at about the same time the Ark of the covenant is found and placed into the new temple, the tribe of Joseph also suddenly reappears. And we'll get into that during our study into the book of Revelation which is the other book that we are currently studying on Saturday mornings at 11 AM Eastern standard time, during our Father's seventh day Sabbath.

Something that I find very intriguing about the story of Moses is that it is the daughter of the very man who ordered that all mail Hebrew babies were to be murdered... who is the one to save this Hebrew who had been selected by Yahovah to save Israel. The very one who would be the Savior of Israel, would be raised in Pharaoh's own house. How's that for divine Providence?

Moving forward, I want us to imagine for just a moment what life must have been like for Moses as a child. He was a Hebrew, who had been taken by the daughter of an Egyptian Pharaoh to be her son. Miriam, Moses's biological sister tells Pharaoh's daughter in verse seven, that she can call a nurse from the Hebrew women to nurse the child for her. Little does Pharaoh's daughter know, that this nurse who will be taking care of her newfound son, is actually the Hebrew mother of her newfound son. And not only that ... but she is very well-paid by Pharaoh's daughter to do so. Once again, the Majesty of divine Providence can clearly be seen all throughout this story.

Nevertheless... While Moses mother is able to raise him up for a time, it's written in verse 10 that when the child grew older, Moses mother brought him to Pharaoh's daughter and he did indeed become Pharaoh's daughter's son. Pharaoh's daughter named him Moses because she had drawn him out of the water.

Being a young man, that had been raised and loved by his mother, and then forced to go to another woman and call her his mother, had to be a rather perplexing time in the life of young little Moses. The mental and spiritual anguish of being forced to leave your home and your family, to go live with some stranger must of been rather challenging for Moses as a little boy. But that would only be the beginning of the trials and tribulations that Moses would be called to endure throughout his life.

In the English language we call Moses, "Moses", but in the Hebrew language his name is pronounced "Mosheh" and in the Egyptian language it's pronounced "Mose", and "Mose" in the Egyptian language means "is born".

Moses = English, Mosheh = Hebrew, Mose = Egyptian

Ra-mose (which is typically written as Ramses) which means "son of the god Ra"

Thot-mose... Meaning "son of the god Thot" who is better known as King Tut

Ptah-mose... Meaning “son of the god Ptah”.

And we often times see this in the names of the pharaohs. For instance, we see Ra-mose (which is typically written as Ramses) which means “son of the god Ra”, or Thot-mose... Meaning “son of the god Thot” who is better known as King Tut... or Ptah-mose... Meaning “son of the god Ptah”.

And so, as the story progresses, we find Moses pursued by Pharaoh, and rejected by the Hebrews, and on the run as a fugitive from Egypt he decides to dwell in the land of Midian.

We need to remember that the Midianites, were direct descendants of Abraham by his wife Keturah from back in Genesis chapter 25 versus one through four. The Midianites are first mentioned in Genesis chapter 37 versus 12 through 36 as purchasing Joseph from his brothers and selling him in Egypt. In that particular passage the Midianites are equated with Ishmaelites in Genesis chapter 37 versus 26 and 28. And so, Moses married the daughter of the Midianite priest that he meets at a watering well. And once again my friends, we talked about this a little bit in our study into the book of Genesis. These watering wells were places where people often times met because this is where they went to get water, and to water their flocks and their herds. The watering well back in those days was kind of like the town hang out, where often times people’s paths would cross.

Often times families would own these watering wells, and other shepherds would have to pay the family to water their livestock at that particular well, and that particular well was only opened at certain times of the day. And if you will remember correctly this is exactly where the wives of the sons of Abraham were found.

After fleeing Egypt, Moses winds up at this watering well in Midian, and he meets these seven women who came to draw water for their father’s flock. But the other shepherds that were there were trying to force the seven women away with their flock so that these shepherds could water their own flocks. Of course, Moses sees this, and he comes to the rescue of the seven women and chases the shepherds away so that the seven women can water their flock. Upon hearing this, the father of the seven women (who is a Midianite priest by the name of “Reuel”), invites Moses to dinner and is so taken by him that he gives him his daughter Zipporah, and puts him to work shepherding his flock.

Zipporah... Moses new wife gives him two sons, the first one Moses calls “Gershom” because Moses had been a Sojourner in a foreign land. “Gershom” literally means “a stranger there”. During that time, while Moses is dwelling in Midian, the Pharaoh that wanted to kill him back in Egypt has now died.

In the meantime... the prayers of the Israelites rise up to the heavens and are heard by the ear of the one true God of Abraham, Isaac, and Jacob, and Yahovah has now decided that it’s time to

bring his children out of Egypt, and out from under the oppression of the hand of these Egyptian pharaohs. And so now, Pharaoh number two comes into play, and because the oppression of God's people continues... Yahovah now decides that it is time to make known to man what happens when you cross the one true God of Abraham, Isaac, and Jacob. And Yahovah remembers the covenant that he made with Abraham, with Isaac, and with Jacob.

Moses has been primed. Moses has been groomed for this very event. Moses was ready to take on the Pharaoh of Egypt (even if Moses didn't think so himself). Yahovah was by no means finished dividing, electing, and separating his people from the world. Soon the world would know who God's set apart people were, and God's set apart people would begin to learn intimately who their true Father really is. And with that information under our belts let's go ahead and read Genesis chapter 3:

Exo 3:1 *Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.*

Exo 3:2 *And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.*

Exo 3:3 *And Moses said, "I will turn aside to see this great sight, why the bush is not burned."*

Exo 3:4 *When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am."*

Exo 3:5 *Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground."*

Exo 3:6 *And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.*

Exo 3:7 *Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings,*

Exo 3:8 *and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.*

Exo 3:9 *And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.*

Exo 3:10 *Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."*

Exo 3:11 *But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?"*

Exo 3:12 *He said, "But I will be with you, and this shall be the sign for you, that I*

have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.”

Exo 3:13 Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?”

Exo 3:14 God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel: ‘I AM has sent me to you.’”

Exo 3:15 God also said to Moses, “Say this to the people of Israel: ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations.”

Exo 3:16 Go and gather the elders of Israel together and say to them, ‘The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt,

Exo 3:17 and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.’”

Exo 3:18 And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.’

Exo 3:19 But I know that the king of Egypt will not let you go unless compelled by a mighty hand.

Exo 3:20 So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go.

Exo 3:21 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty,

Exo 3:22 but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians.”

In verse one we have a lot of information that’s been given to us if we stop and think about it for just a moment. One of the things that we notice here is that Moses becomes a Shepherd. We have to remember that Moses didn’t have any experience in being a Shepherd before he came to Midian. And so, we can only assume that Moses was given on the job training by the seven daughters of his father-in-law that he rescued at the well. And so, his wife Miriam, and the other six women were most likely who it was that trained Moses to be a Shepherd.

Something else that we might make note of is the fact that Moses did not have any animals of his own. According to what we’re told, Moses was simply a hired hand working for his father-in-law. So, Moses never really became a rich man much like Abraham or even Lot did in the

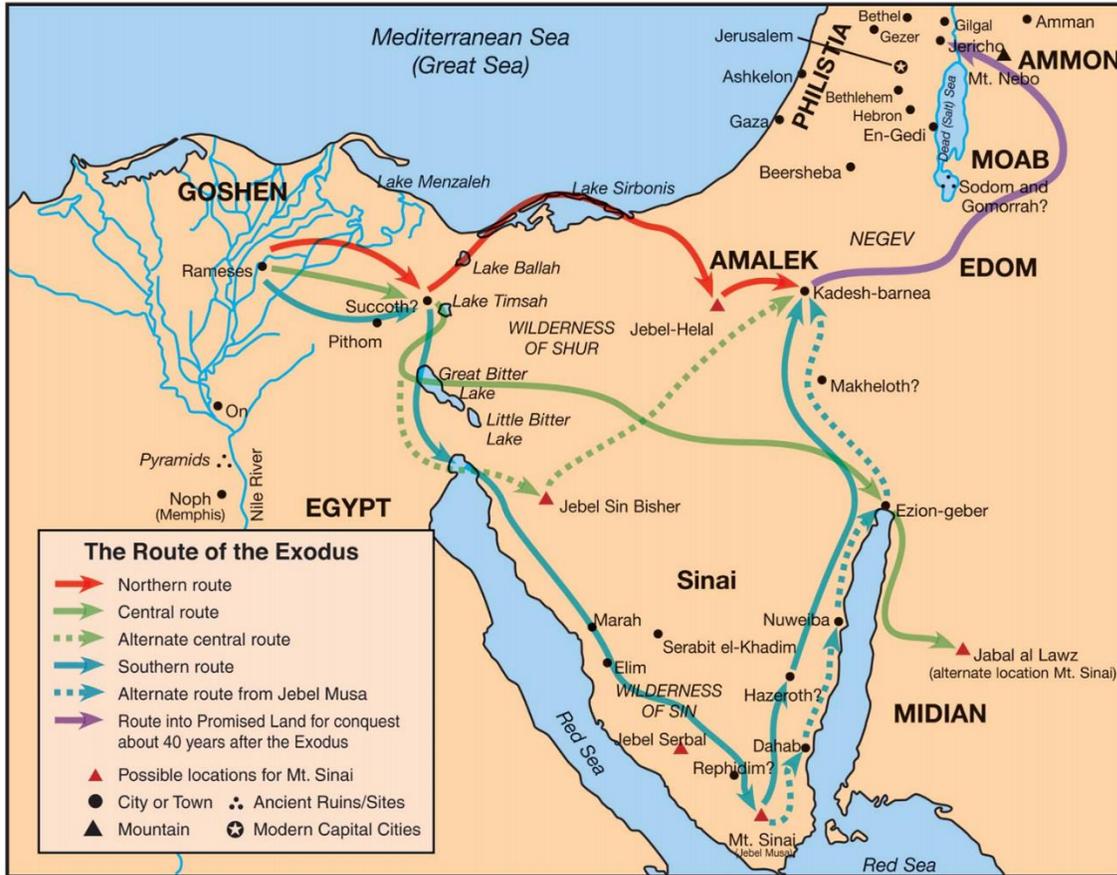
book of Genesis. The next thing we see in verse two is the event of the burning Bush. This event is extremely important because it is here where Moses not only talks to Yahweh in a burning Bush, but it's also the exact same place where he would later receive the Torah. This very place where Moses spoke with Yahovah is known in verse one as the mountain of Elohim.

After 400 years of slavery, Moses leads the Israelites out of Egypt. They cross the Red Sea and wander in the wilderness for 40 years. During wanderings, the Israelites receive the law of God, and worship in the Tabernacle. After 40 years of wandering, Moses dies on Mt. Nebo before the Israelites enter the promised land (Exodus – Deuteronomy).

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The Exodus (1446 BC – 1405 BC) • 8

With that in mind I want us to understand that there are actually two different sites that many biblical scholars and historians believe to be the original mount Sinai. One of them, as you can see on this map is located at the southern tip of the Sinai Peninsula. The other one is across the Red Sea on the Arabian Peninsula where we find Midian, which is also known as “Jabal al Lawz”. Once we do a little bit of studying, it becomes extremely evident which one of these mountains is the true mount Sinai. We have to remember that the Sinai Peninsula at that time was still under the control of Egypt. Moses was running from the Pharaoh, and he would not have settled at the tip of the Sinai Peninsula where if he was cornered, he would have nowhere to run. If you’re running from someone the last thing that you want to do is trap yourself on the tip of the peninsula surrounded by a sea of water.

We have to remember that Moses lived in Midian according to the scripture. A Shepherd would

never drive his sheep 60 miles northward along the western shore of Midian, and then do a U-turn and come back down 75 more miles to where they say that mount Sinai is located just to graze his sheep. The whole idea makes absolutely no sense from the perspective of a Shepherd whose living in Midian.

The reason that many people believe that mount Sinai is at the tip of the Sinai Peninsula may be because of the improper translation found in our modern-day Bibles. Let's go back and take a look at Exodus chapter 3 verse one of the English standard version

Exo 3:1 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.

Notice here in the English standard version it says that Moses led his flock to the Westside of the wilderness and came to Mount Horeb, the mountain of God. That is not exactly what the Scripture says. The proper rendering of the Scripture can be found in the King James version of the Bible where we're told that Moses led his flock to the back side of the desert and came to the mountain of Elohim to Horeb. It does not say "to the west side of the wilderness". The original Hebrew word used is "achar"... and it means behind or afterwards. It does not mean west. The Hebrew word for West is "Yam", and that word is not used in Exodus chapter 3 verse one. For mount Sinai to be at the tip of the Sinai Peninsula makes no sense at all whatsoever, and we'll come back to this a little bit later in our study, and we'll talk about the archaeological evidence that clearly proves that the true mount Sinai is indeed in Midian, and on the Arabian Peninsula.

Once again, my friends, the truth is there for those who have the eyes to see and the ears to hear, and for those who are interested in studying to show themselves approved. And once again, we'll come back to this a little bit later on, but as for now, I think will stop right here and pick up where we left off next Wednesday evening live, at 7 PM Eastern standard time.

I'm pastor Scott Velain with holy impact ministries, and I just want to thank you so very much for sharing your time with us here today. My hope, and my prayer is that this study has blessed you and your family, and as I always do, I will once again ask that you please take these things to your prayer closet. Bow your head, and bend your knee, and ask in the name of Yeshua Hamashiach if what you've heard here today be true... or not.

Ask, seek, and knock and the door will be opened to you. And if you will do that... You and I will indeed walk through the Gates of his soon coming kingdom.