



Pastor Scott Velain

Exodus Chapter 32c and 33 The Face of God

Last week during our study into Exodus chapter 32 we went into great detail about the comparisons between Moses and our Messiah Yeshua Hamashiach (Jesus in the Greek). And we even made mention of how Yah himself had proclaimed to Moses that he would raise up a prophet from the house of Israel like Moses himself. And so, as we saw last week, there are many patterns, and realities of duality's that we continuously see all throughout the Scripture that continuously teach us things that we would not know if we had simply read the book from the middle to the end, rather than reading it from the beginning to the end. And this is exactly why it's important for a true God-fearing, Messiah following, cross bearing Christian to read the Bible from the beginning of the book to the end of the book, and not to simply read the book from the middle to the end. Imagine how many of these patterns, how many of these Bible truths, how many of these teachings are missed by those who foolishly believe that the first half of the Bible is nothing but blank pages.

And while we're on the subject of how important it is to read our Bibles from the beginning to the end and not from the middle to the end, I'd like to bring to our attention another pattern that is absolutely striking that can be seen between the Torah and the New Testament. And so, before we move on to Exodus chapter 33, I'd like to once again point us to another pattern, another reality of duality, another shadow picture that can be seen between Exodus chapter 33, and Acts chapter 2.

One of the first things that we need to understand when talking about Exodus chapter 32 in the Old Testament, and Acts chapter 2 in the New Testament, is that both of these chapters have to do with the giving of Yah's law to Yah's people. And for those of you who don't already know... Acts chapter 2 has to do with the giving of the Ruach Hokadesh (also known as the Holy Spirit) on the day of Pentecost. And just to refresh our memories, I'd like us to turn to the book of Acts chapter 2 so that we can once again remind ourselves about what took place on this very hollowed spring day. **Acts 2:1-11 E1**

Act 2:1 *When the day of Pentecost arrived, they were all together in one place.*

Act 2:2 *And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.*

Act 2:3 *And divided tongues as of fire appeared to them and rested on each one of them.*

Act 2:4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

Act 2:5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

Act 2:6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language.

Act 2:7 And they were amazed and astonished, saying, “Are not all these who are speaking Galileans?”

Act 2:8 And how is it that we hear, each of us in his own native language?

Act 2:9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

Act 2:10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome,

Act 2:11 both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.”

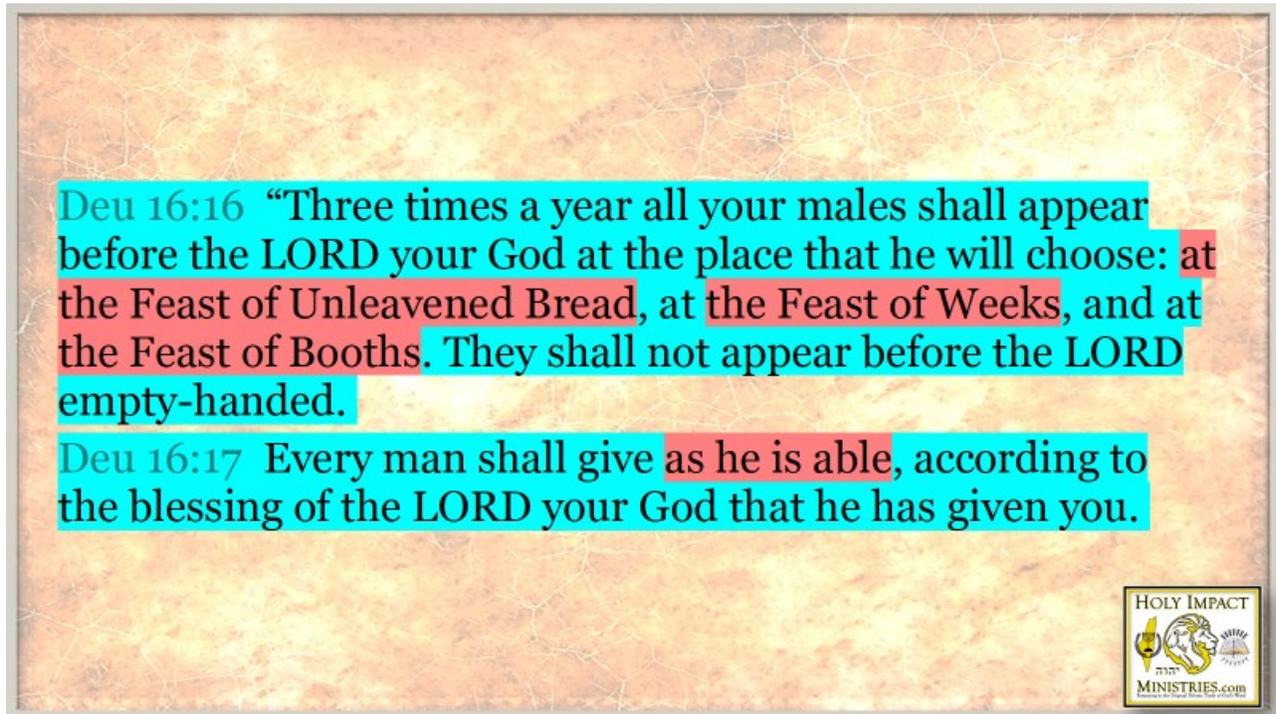
One of the first things that I want us to understand here in Acts chapter 2, is what the apostles were speaking about in these other languages. Almost everybody talks about the gift of tongues here in the book of Acts, but what I want us to notice right from the start, is that the apostles were not speaking gibberish. The apostles were speaking in earthly languages. I want us to pay particularly close attention to verses nine through 11 where we are told how many different nationalities of people were there in Jerusalem on that hallowed spring day. There were Parthians, and Medes, and Elamite’s, and the residents of Mesopotamia, Judah, Cappadocia, Pontus, and Asia. There were people from Phrygia, and Pamphylia, and Egypt, and people from Libya, and from several different continents. And one of the first things that should be going through our minds is, why were all these people in Jerusalem that day? Why were all of these different nationalities of people in Jerusalem that day? What drew them to Jerusalem that particular day?

The exact day that we modern-day Christians call “*Pentecost*” was long ago, already being celebrated by the Jews who believed that on this very day... Moses had brought the testimony of Yahovah down from mount Sinai on the two tablets of stone. This very day was originally called “*Shavuot*” by the Jewish people, and it was a day that all believers from all the different tribes of the house of Israel came together to gather in Jerusalem to celebrate the day that Moses brought down the two tablets of stone containing the testimony of Yahovah. Which is also known as “*the law*” also known as, “*the Torah*”.

Today the only thing that modern-day Christianity wants to talk about is the fact that the holy spirit was given on this day that we call Pentecost, but what is equally important to understand is that this very day is a day that is also known as “*The Feast of Weeks* ” in the Torah. Pentecost actually has three different names that are commonly used by both Christians and Jews. The

first name that we hear in the Torah is, “*The Feast of Weeks*”. Another name given to this very special day is “*The Feast of Shavuot*”, and the last and most familiar name of this very holy day is of course “*Pentecost*”.

Although modern-day Christianity has popularized “*Pentecost*” as being its own feast day... the truth is that nothing could be farther from the truth. Pentecost also known as “*The Feast of Weeks*” is one of three different times of the year that Yah commanded all the males of Israel to gather before him. **Deuteronomy 16:16-17 (scrn 1)**



“*The Feast of Weeks*” (also known as Pentecost) was one of the three times of the year that all the males of the house of Israel were commanded to come before Yah at the place that Yah had chosen. And this is the exact same day that the Jewish people had recorded and remembered as the day that Moses brought the two tablets of Yah’s testimony down from mount Sinai which was the day that the house of Israel received the law from Yahovah through the agency of Moses.

And here, on this exact same day, in Acts chapter 2, we once again see the testimony of Yahovah, and his law (also known as his word) being written in the hearts and in the minds of those who believe in the death, burial, and resurrection of his only begotten Son.

What’s important for us to understand is that the law of Yah was given in Exodus chapter 32 by Moses in the Old Testament, and the law was once again given in Acts chapter 2 on the day of Pentecost in the New Testament by his Ruach Hokadesh, his Holy Spirit through the agency of Yeshua Jesus his only begotten Son.

What were the apostles speaking in different tongues to all these different people? Many Christians today love to boast about the idea that the Holy Spirit was given, and the apostles spoke in tongues, but they focus very little on what they were speaking in those different tongues. What were they saying in those different tongues? What were people hearing in these different tongues? According to Acts chapter 2 verse 11, they were speaking about the mighty works of Yahovah the Elohim of Israel. And I want us to fully understand what these people from all of these different nations were being told about their Messiah. They were being told who he was, why he came, and what he accomplished. And this is tectonically important to understand if we are to truly understand the similarities between Exodus chapter 32, and Acts chapter 2. And so, I'd like to continue on with **Acts 2:12-41 E2**

Act 2:12 *And all were amazed and perplexed, saying to one another, "What does this mean?"*

Act 2:13 *But others mocking said, "They are filled with new wine."*

Act 2:14 *But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.*

Act 2:15 *For these people are not drunk, as you suppose, since it is only the third hour of the day.*

Act 2:16 *But this is what was uttered through the prophet Joel:*

Act 2:17 *"And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;*

Act 2:18 *even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.*

Act 2:19 *And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke;*

Act 2:20 *the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.*

Act 2:21 *And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'*

Act 2:22 *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—*

Act 2:23 *this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.*

Act 2:24 *God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.*

Act 2:25 *For David says concerning him, "I saw the Lord always before me, for he is*

at my right hand that I may not be shaken;

Act 2:26 therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.

Act 2:27 For you will not abandon my soul to Hades, or let your Holy One see corruption.

Act 2:28 You have made known to me the paths of life; you will make me full of gladness with your presence.'

Act 2:29 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.

Act 2:30 Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,

Act 2:31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

Act 2:32 This Jesus God raised up, and of that we all are witnesses.

Act 2:33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

Act 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, "Sit at my right hand,

Act 2:35 until I make your enemies your footstool."

Act 2:36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

Act 2:37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"

Act 2:38 And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Act 2:39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."

Act 2:40 And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation."

Act 2:41 So those who received his word were baptized, and there were added that day about three thousand souls.

There is an insurmountable amount of information given to us here in Acts chapter 2 concerning once again, the true identity of our Messiah, and his human lineage, and his human Father who is once again brought to the center of our attention so that we would know exactly who our Messiah is, exactly why he came, and exactly what he has accomplished.

Once again my friends, we see here in the book of Acts during the giving of the Ruach Hokadesh (the Holy Spirit) that it was God that raised up Yeshua Jesus. Yeshua Jesus did not raise up Yeshua Jesus himself from the grave. God the Father raised up Yeshua Jesus from the grave. And the connection to David our messiahs earthly Father was also made abundantly clear on the day of Pentecost. David who was a prophet himself according to Acts chapter 2 verse 30; knew full well that Yah had sworn an oath to him that he would set one of his descendants on his (David's) throne. And it was God himself **that made** Yeshua Jesus both Lord and Messiah.

And I want us to pay particularly close attention to what happens in **Acts chapter 2 verse 41:**
E3

Act 2:41 So those who received his word were baptized, and there were added that day about three thousand souls.

3000 Souls were baptized, and were added as believers on that very day. Just like 3000 souls were killed in Exodus chapter 32 for not believing on that very same day. If we will remember correctly, 3000 people were killed by the Levites at the command of Moses for worshiping an image of the beast which was the Golden calf at the foot of mount Sinai. But here on that very same day in Acts chapter 2 we see 3000 souls being added to the kingdom.

One of the three great pilgrim feasts that Yah told the Jewish people to celebrate in Deuteronomy chapter 16 occurs 50 days after the feast of Passover. The Israelites left Egypt on the 15th day of the first month, the morning after the sacrifice of the Passover Lamb. They arrived at the foot of mount Sinai on the first day of the third month according to Exodus chapter 19 verse one, which would have been approximately 40 days. Moses then went up on mount Sinai and stayed there for several days and then brought back down the two tablets of the testimony of Yah. This biblical timeline verifies the approximate 50 days after Passover that Shavuot was supposed to be held on. And so, what we're seeing here, is that the exact same day that Moses brought the law down to the house of Israel from the top of mount Sinai, the Ruach Hokadesh is poured out upon the people to write the law of God upon their fleshly hearts and in their minds. This my friends was once again a fulfillment of prophecy. **(scrn 2)**

Old Testament →	<p>Jer 31:33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.</p>	
New Testament →	<p>Heb 10:15 And the Holy Spirit also bears witness to us; for after saying, Heb 10:16 “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” Heb 10:17 then he adds, “I will remember their sins and their lawless deeds no more.”</p>	
New Testament →	<p>Luk 22:19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” Luk 22:20 And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”</p>	



Clearly the Ruach Hokadesh, (the Holy Spirit of Yah), had come to write his laws in the hearts and in the minds of his people, and that new covenant that our Father in Heaven prophesied about in Jeremiah chapter 31 in the Old Testament, and again in Hebrews chapter 10 in the New Testament, had been brought into fruition through the blood of our Messiah that was poured out for us to bring us this new covenant. And this is exactly why the Ruach Hokadesh, (the Holy Spirit of Yah) was poured out upon his people on the day of both Shavuot, and Pentecost, in order to fulfill the prophecy that was given by Yahovah himself through the prophet Jeremiah. The law was given in the Old Testament on two tablets of stone, and the law was given in the New Testament written on the fleshly hearts of his children. And just as 3000 people were cut out of the house of Israel in Exodus chapter 32, 3000 people were added to the house of Israel in Acts chapter 2.

The similarities are once again shocking when we read the whole book from the beginning of the book to the end of the book and not just from the middle of the book to the end of the book.

And so, now that we have seen once again the patterns that our Father has given to us to see, and to learn from, by reading all of his Scripture and not just half of them ...let's see what else we can find in **Exodus chapter 33 E3**

Exo 33:1 *The LORD said to Moses, “Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring I will give it.’*

Exo 33:2 *I will send an angel before you, and I will drive out the Canaanites, the*

Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

Exo 33:3 Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.”

Exo 33:4 When the people heard this disastrous word, they mourned, and no one put on his ornaments.

Exo 33:5 For the LORD had said to Moses, “Say to the people of Israel, ‘You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.’”

Exo 33:6 Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.

Exo 33:7 Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp.

Exo 33:8 Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent.

Exo 33:9 When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses.

Exo 33:10 And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door.

Exo 33:11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

Exo 33:12 Moses said to the LORD, “See, you say to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’”

Exo 33:13 Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people.”

Exo 33:14 And he said, “My presence will go with you, and I will give you rest.”

Exo 33:15 And he said to him, “If your presence will not go with me, do not bring us up from here.

Exo 33:16 For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?”

*Exo 33:17 And the LORD said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, **and I know you by name.**”*

Exo 33:18 Moses said, “Please show me your glory.”

Exo 33:19 And he said, “I will make all my goodness pass before you and will

proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Exo 33:20 But," he said, "you cannot see my face, for man shall not see me and live."

Exo 33:21 And the LORD said, "Behold, there is a place by me where you shall stand on the rock,

Exo 33:22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by.

Exo 33:23 Then I will take away my hand, and you shall see my back, but my face shall not be seen."

As we begin our study into Exodus chapter 33, it should be plain to see that Yah is still upset over this Golden calf incident and this image of a beast that Israel had created for itself to replace Moses. And so, Yah tells Moses to depart from the foot of mount Sinai so that they can start their journey on the way to the land which he swore to Abraham, Isaac, and Jacob, but he also tells Moses that he will not go into the promise land among the house of Israel because the house of Israel is a stiff-necked people.

And so, here we have the Elohim of Israel telling Moses to depart from the foot of mount Sinai and to head towards the promise land that he promised, Abraham, Isaac, and Jacob, and notice that he says in verse two that he's going to send an Angel out before them, and that he is going to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. This my friends is an important concept that is just another pattern that has been laid out before us to teach us how it is that Yah completes his prophecy and his spoken word.

As always, Yah uses his created vessels to fulfill his prophecy. And we spoke a little bit about this last week. Yah repopulated the earth with mankind through the agency of Noah. Yah brought forth the house of Israel through the agency of Abraham and his seed. Yah brought the house of Israel out of Egypt through the agency of Moses. And Yah is now once again going to see to the safety of the house of Israel through the agency of one of his Angels. And Yah will cut down many of the enemies of Israel through the agency of Joshua and the armies of Israel.

Yah always uses his vessels that he has created to fulfill his prophecy. When Yah says that he is going to do something, we can know and understand that he will use his creation to accomplish whatever it is that he has said that is going to come to pass. This is a hallmark... a trademark if you will of the one true Elohim of Abraham, Isaac, and Jacob. He points to whom it is that pleases him, and he sends that person, or that Angel to accomplish his goals. And even when Korah rebelled against Moses, Yah used his creation... the earth itself... to open its mouth and to swallow Korah and his wicked rebellion. Yah always uses his creation to accomplish his prophecy, and his will.

In verse four of Exodus chapter 33, when the house of Israel heard that Yah himself would not go up among them, and that he had called them a stiff-necked people, they mourned, and

they took off their ornaments. Taking off one's ornaments represented a time of mourning. You did not mourn in ashes in sackcloth while wearing jewelry and ornaments and your best clothing. When in mourning, they traditionally wore sackcloth, and they did not wear jewelry and adornments. And the fact that Yah was not going to go up with them personally to the promise land caused them to mourn.

Something else extremely important is found in verse seven that needs to be properly understood. We see in verse seven, that Moses used to take a tent and pitch it outside the camp far away from the camp and he called it the tent of meeting. This my friends is not the tabernacle. We must remember that the tabernacle had not yet been built. The instruction for building the tabernacle had been given, and Moses had seen the pattern of the tabernacle while at the summit of mount Sinai speaking with Yah, but the people of Israel had not yet built this structure called the tabernacle as of yet. And I want us to notice that this temporary tent that Moses used to enter into to speak to Yah was just that... it was a temporary tent. And notice that Yah did not enter into that tent. Yah stood at the doorway of that tent in order to speak to Moses. And while this was going on, the people of Israel worshiped at the door of their own tents.

As we've already seen, Moses was commanded to put the tabernacle in the middle of the encampment of the house of Israel, not outside the camp. And if we will remember correctly a few chapters back in chapter 27, Aaron and his sons were commanded to attend to the tabernacle from evening to morning before Yahovah.

And so, this temporary tent where Moses went to speak to Yahovah... this temporary tent of meeting... was not the tabernacle, but rather a temporary tent that was being used outside of the camp, until the tabernacle could be properly constructed. And we also know that the cloud hovered over the tabernacle, not just outside its door. The completion of the tabernacle structure would not be completed until the end of the book of Exodus in chapter 40 several chapters ahead.

Something else extremely important to understand is what we find in Exodus chapter 33 verse 11, where we are told that Yahovah used to speak to Moses face to face as a man speaks to his friend.

Now we know that Moses did not speak to Yah face-to-face because it is written in verses 20 through 23 of Exodus chapter 33, that no man can see Yah's face and live. So, what exactly are we being told in verse 11 where it says that Yahovah used to speak to Moses face-to-face? He once again my friends it's important to realize and to understand that what we are reading is an English translation of the Hebrew language.

In other words, what we're reading in our English language Bibles are not the exact words that Yahovah spoke to Moses. Moses was a Hebrew, and he spoke Hebrew, and when Yah spoke to Moses and the house of Israel he spoke in Hebrew. And when Moses sat down and wrote the Torah, he wrote it in the Hebrew language. And much of what we have that was written in the

Hebrew language had been translated into Greek, and then from Greek along with some Aramaic, they then translated it into English. And so, what we actually have in our hands that we call the Bible today is a translation of a translation. And many meanings, and idioms, and metaphors, can be, and have been lost within these linguistic translations.

Knowing this, when we see something that seems to be a contradiction within the pages of our English translated Bibles, it should then cause us to go back and look at the original Hebrew wording for that verse or phrase, which is exactly what we're going to do here this evening. Let's go back to **Exodus 33:11 E4**

Exo 33:11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend.

The Hebrew word translated into the English word "face" is the Hebrew word "*paw-neem*" (paniyim), which once again has more than one meaning. Once we look at Brown driver Briggs Hebrew definition, we can clearly see that the Hebrew word "*paw-neem*" not only means "face"... But it can also mean "*presence*" or "*in front of*". Yah was speaking in the presence of, and in front of Moses just like a man would speak to his friend. We know that Moses was not speaking face-to-face with Yah because just a few verses down in verses 20 through 23, we are very clearly told that even Moses could not look at the face of God without dying. No man has seen the face of God including Moses. And just to make that point perfectly clear, I'd like us to go back and reread **Exodus 33 versus 18 through 23 (scroll down)**

Exo 33:18 Moses said, "Please show me your glory."

Exo 33:19 And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Exo 33:20 But," he said, "you cannot see my face, for man shall not see me and live."

Exo 33:21 And the LORD said, "Behold, there is a place by me where you shall stand on the rock,

Exo 33:22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by.

Exo 33:23 Then I will take away my hand, and you shall see my back, but my face shall not be seen."

And so, once again we must be extremely careful with our English translated Bibles. It's imperative that we understand that these English translated Bibles are just that, they are translations of a translation. And once again my friends, I don't care what English translated Bible you have in your hands... there are bloopers and they are mistakes in all English translated Bibles including, but not limited to the King James version of the Bible.

The King James version of the Bible has been revised literally hundreds of times, and

literally hundreds if not thousands of mistakes have already been found and revised. The English translated King James version of the Bible is probably one of the best English translations that we have, but even to this very day it is not without its flaws. And for those of you who think that the King James version of the Bible is inherent, and perfect, and without flaw... I can show you a major blunder within the King James version of the Bible over 6000 times in under 15 seconds. All you have to do is look at the capitalized word "*LORD*" in your King James version of the Bible. The word "*LORD*" when it is capitalized in the King James version of the Bible literally replaces, and hides the true name of the one true God of Abraham, Isaac, and Israel that he wrote in his Scripture 6519 times in 5521 versus of the Hebrew Bible.

That my friends is a huge blunder and blooper that should have never occurred within any of the English translations of our Bibles. Yahovah wrote his very name in our Bibles 6519 times in 5521 versus, and they covered it up with "*LORD*". My friends our Father in Heaven is not a 16th-century British land owner which is what a Lord is. And although the English word "*Lord*" is often used to address authority, it should be well understood that our Father in Heaven is high and far above any earthly Lord. Abraham was called Lord, David was called Lord, a lot of people in the Bible are called Lord, but that does not make them God. God has a name. And it is not Lord. And that my friends is just 6519 bloopers in one mistake alone. And I can show you many other mistakes that are also in most of our English translated Bibles including the King James version, but we'll save that for another study.

With that being said, as I have stated earlier, I do believe that the King James version of the Bible is one of the very best translations of the English translated Bible that we have. I'm very thankful for all of the research that has been done. And I'm very thankful that we have the King James numbered version of the Bible so that we can go back and look at the original language to see what these original Hebrew words were. But to believe that the King James version of the Bible, or any other English translated Bible for that matter is inherent, or perfect is to clearly be in error. And only those with puffed up hearts, full of vanity and pride who are full of the wisdom of men rather than the wisdom of Yah would ever proclaim such a ridiculous thing.

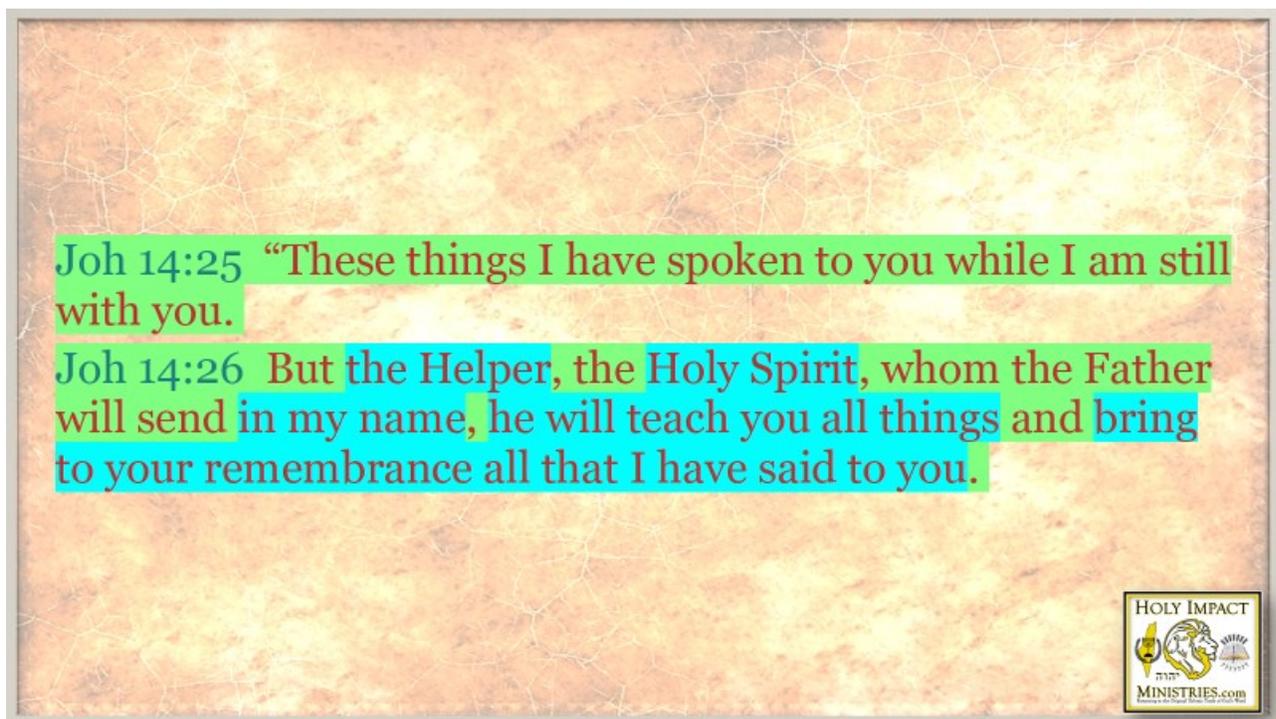
The truth of Yah's word can be found in our English translated Bibles, but... we do need to study to show ourselves approved. We need to look at these original words when there seems to be a contradiction, or a problem within our English translated Bibles. And we need to go back to the original language and look to see if there were different meanings for a certain word, or a certain phrase that might put an end to the contradiction that we are seeing. And this is extremely important for any true serious Bible scholar. And any Bible scholar worth a pound of salt will tell you the exact same thing that you just heard here today. The truth is there, you must indeed study to show yourself approved, you must pray and ask for his discernment in order to find it.

With that being said, Moses was not talking to Yah face-to-face because if Moses would have seen the face of Yah... just as we're told in Exodus chapter 33 verse 20, and again in Exodus chapter 33 verse 23... Moses would have been dead long before his time. Yah himself did not

allow Moses to see his face. Yah himself covered Moses with his hand and put him in a cleft of the rocks to protect him from seeing his face. And this is extremely important to understand my friends.

When our Messiah told his disciples that if they had seen him they had seen God... he was not telling them that he was God. He was telling them that if they had seen the miracles that he did, if they had seen the kindness that he had shown, if they had listened to the teachings that he had taught, then they had seen God. Not with their human eyeballs... but with their spiritual eyes. The spirit of Yah was in our Messiah, and the spirit of Yah manifested himself through our Messiah, but when the apostles looked into the face of our Messiah, they were not looking into the face of God. They were looking into the face of the son of David who Yah called out as his only begotten Son, just as Jacob called out Ephraim and Manasseh from Joseph to be his sons.

And so, some of these Scriptures found in our English translations can be a little difficult to understand, and even impossible without proper study and asking Yah for his discernment to understand these things. And this is a perfect example of what happens when people read the Bible without prayer. You cannot pick up the Bible and read it by yourself, or of your own accord, and think that you're going to understand the Bible without the Ruach Hokadesh of Yah and the discernment that only comes from Yah. **John 14:25-26 (scrn 3)**



When an atheist picks up the Bible and reads it, it's confusing, it's contradicting, it's mind-boggling, and its full of hate and destruction, why? Because they have not been given the discernment to understand what it is that they are reading.

When the disciples came to our Messiah and they asked him why it is that he spoke to the

people in parables, our Messiah told us very clearly that he spoke to the people in parables because he did not want them to understand. Go read Matthew chapter 13 verses 10 through 17, and understand that true discernment is given to those whom he chooses, and only those who he chooses. There are those in the world to this day that do not have the eyes to see, nor the ears to hear. And just like the prophecy of Isaiah tells us, they will indeed hear but never understand and they will indeed see but never perceive. Why? Because this people's heart has grown dull, and their eyes they have closed. But if they would truly seek him, if they would truly fall down on their knees, and bow their heads, and face the holy promised land of Jerusalem, and ask in the name of Yeshua Hamashiach... they would receive the discernment that they seek and he would heal them.

Our Messiah tells us very clearly in his own red-letter words that many prophets and righteous people longed to see what we see and did not see it, and to hear what we hear and did not hear it. And this is exactly why it's important for us to teach people to pray before we read the Scripture.

Before each and every one of these studies that we bring before you, we pray and we ask for discernment from Yah to understand Yah. We ask the Messiah for his discernment to understand. We ask the Father to help us to see his patterns so that we can know what his patterns are, and so that we can know how to teach them to our children.

So if we are truly attempting to understand the Bible, and the identity of Yahovah our Creator, and the identity of Yeshua Hamashiach the servant branch of David, and the only begotten Son of Yahovah, and if we want to understand the patterns that are being shown all throughout the Torah through the writings of the prophets and the Psalms, right on up through the New Testament, we need to have a serious prayer life, and we need to have a serious personal relationship with both the Father and the Son, and we... need to be one... with them.
John 17:18-23 (scrn 4)

Joh 17:18 As you sent me into the world, so I have sent them into the world.

Joh 17:19 And for their sake I consecrate myself, that they also may be sanctified in truth.

Joh 17:20 "I do not ask for these only, but also for those who will believe in me through their word,

Joh 17:21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

Joh 17:22 The glory that you have given me I have given to them, that they may be one even as we are one,

Joh 17:23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.



And so, as we go on about our rather busy fast-paced lives this week, let us remember how important it is to have a prayer life. Let us remember how important it is to have a personal relationship with our King, and with our Creator. And let us always remember that when we pray, we should always ask for discernment. Through his God given discernment comes truth... and the truth will indeed set you free.

Moses was called a friend of Yah, and Moses saw the glory of Yah, but not his face. No man has seen the face of God and lived according to John in the New Testament. **John 1:18 (scrn 5)**

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.



And with that information under our belts my friends, we are now ready to venture into Exodus chapter 34 next Wednesday evening at 7 PM Eastern standard time right here on Holy Impact Ministries Bible study night.

And before we say shalom for the evening, I would like to once again ask everyone within the sound of my voice to take what you have heard here today to your own prayer closet. Bow your head, bend your knee, and face the holy promised land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you have heard here today be true, or not.

Ask, seek, and knock on his door, and the door will be opened to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the Gates of his soon coming kingdom together.

I'm pastor Scott Velain with Holy Impact Ministries, and I'd like to thank everyone within the sound of my voice for sharing your time with us here this evening to comb through our fathers God breathed Scriptures to see if these things be true or not.