



Pastor Scott Velain

Exodus Chapter 4a

Last week during our study into the book of Exodus, we spoke about a lot of different things, that all plug into the overall understanding of the book of Exodus, and we found ourselves once again plugging the book of Exodus into the rest of the books of the scripture, and we're going to see how important that is even more as we continue on in our study into the book of Exodus.

As always... you simply can not just read one book of the Bible without knowing and understanding the rest of the books of the scripture. In other words... in order to truly understand any one of the 66 books found in our Bibles... we must have knowledge of the rest of the story found in the surrounding books of the Bible that we're reading.

Every book of the Bible plugs into, and feeds off of, and relates too... all the other books of the Bible, and the unfolding message of our Father in Heaven can not be seen unless we're truly, asking, seeking, and knocking for the discernment we need to make these connections, and to truly understand the proper context, as well as the many spiritual meanings that so many of his scriptures allude to. Only those who truly study to show themselves approved, will understand, and I think that today's study will surly clarify that fact as we move forward here today. Only those who truly study to show themselves approved, will be given the eyes to see, and the ears to hear. And that is why I'm so very glad that you're here with us today as we begin to comb through our God breathed scriptures.

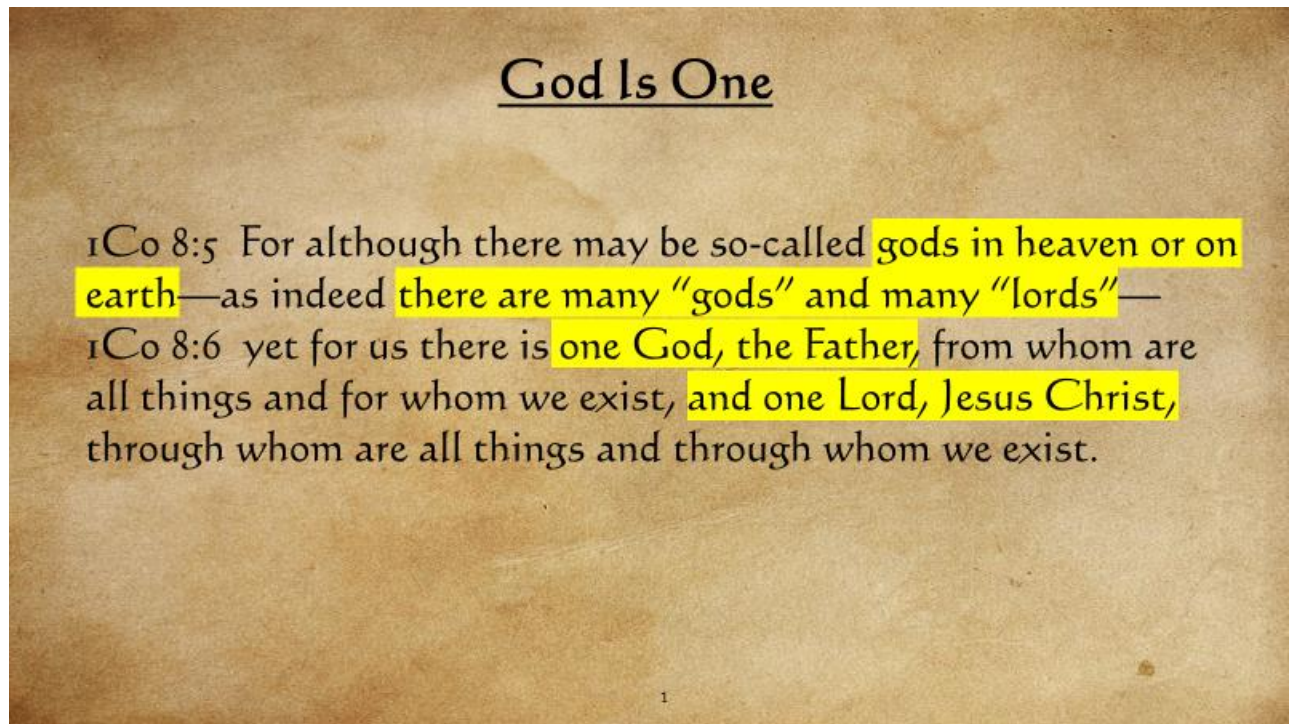
And with that being said... last week, we spoke about the proper understanding of the words "Angel, LORD, and God", and what we learned is that today's modern-day version of Christianity has a very distorted understanding of each of these words.

We discovered the biblical fact that there are many "gods" that can be found within the pages of our Scripture. Our Father himself calls his divine council "gods" or "elohyim", and even the Devil himself is called the "god" of this world in 2nd Corinthians chapter 4 verse 4.

We also learned that our Messiah never during his ministry ever called himself "The Father" nor did he ever claim to be his Father at any point in time, nor does our Father ever claim to be the Son at any time within the confines of our God breathed scripture, and further more... what we do find in our God breathed scripture... is that the Son is always subordinate to the Father all throughout the scripture. The Son never gives the Father any kind of authority, nor does the Son ever exhort, or extoll himself above his Father at anytime, anywhere in the Scripture. And as we move forward in the book of not only Exodus, but also on into the books of Leviticus, Numbers,

and Deuteronomy, we will continue to see that the Son is indeed exactly what he always claims to be all through out his ministry. And that is... the SON... OF GOD. And not... God himself. And once again here in our study into the book of Exodus we're going to tie these things together so that we can better understand the meaning of these God breathed scriptures and why they are God breathed.

Just as our Father in Heaven, and his only begotten Son has clearly stated all through out the scripture... our Elohyim is "One". Even though there may be many "gods" found within the confines of our God breathed scripture... there is only one "Most High God" (**scrn 1**)



So, here in 1st Corinthians we can clearly see the admission of the Apostle Paul stating that there are many gods and many lords... we can clearly see that there is only one "Most High God" that we worship. The next question is how then how do we exist through our Lord Yahshua Hamashiach? Once again... we must remember that our Messiah was, is, and always will be... "The word of God made flesh": (**scrn 2**)

God Is One

Joh 1:14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

2

We were made from, and by, “the word of God”. God said... and it was so, just as we’re told in the first chapter of the book of Genesis. And so, because the Son became the word of his Father made flesh, (because he perfectly obeyed the word of his Father), it is said that we were made through him. And this shouldn’t be too difficult for us to understand, if we would simply pray for the discernment to understand... and then read the scriptures for ourselves instead of allowing someone else to tell us what the scripture says according to their denominational charter of men. (scrn 3)

God Is One

ESV:

Num 23:19 God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?

KJV:

Num 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

3

Yahshua (Jesus in the Greek) became the word made flesh because he flawlessly obeyed the word of God perfectly, just as he commands us to also keep the word of his Father perfectly in Matthew chapter 5 verse 48 where he tells us in his own red-letter words that we must be perfect, as your heavenly Father is perfect. We too... are to pick up our crosses and follow him, and walk as he walked, and do as he did, which means... that both you and I are to also become the word of God made flesh, just as he was the word of God made flesh.

And what were we created from? The word of God that he spoke. God said... and it was so. And you can once again find that in Genesis chapter one. Many modern-day Christians get all caught up in Genesis chapter one verse 26 where it is written that God said “let us make man in our image” and so they immediately jump to the assumption that God was talking to Jesus when he said “our image” but there is no scriptural evidence of this whatsoever.

To better understand who God was most likely speaking to all we have to do is to turn to Psalms chapter 82, to see, know, and understand that God the Father has always had a “Divine Council” that he sits in the midst of. And we’ve touched on that before, and we’ll once again touch on it a little later in this study here today as well, but my point in all of this is that we cannot jump to assumptions or conjecture just because someone else says so. We must test the scriptures to see if these things be so before we buy into some man’s understanding, or the understanding of some council of men. We must remember that our Father is no respecter of men, and that the wisdom of the world is foolishness to our Father in Heaven.

And we also looked at the fact that our Father in heaven is clearly not a man, nor is he a son of man according to our God-breathed scripture. Our Father in Heaven has no reason to repent, let alone hang himself on a cross. Yahovah, cannot sin, nor can he be tempted according to Scripture. Yahovah did not transgress the law, man transgressed the law, and this is why an innocent man was called to be a sacrifice for the atonement of the sins of man.

Although our Father can indeed appear as a man, or as an angel, or as a burning bush, or whatever he pleases to appear as... this does not make our Father in Heaven a burning bush, or a man, or an angel. How our Father does these things is not known by man. We are not told how he does these things, but I would submit to you my friends that there are a multitude of things that our Father in Heaven is capable of doing that we as mankind do not understand, or have knowledge of. The problem comes, when we try to put our Father in Heaven in a box, and try to proclaim that we know everything about him. This, my friends is a foolish mistake to make when we consider just how big our Father in Heaven truly is.

This spirit of our Elohiym was indeed in his only begotten Son, and so was the spirit of the Son in the Father, just as the spirit of our Father dwells in us all, and so too does the spirit of the Son dwell in us all. **(scrn 4)**

God Is One

Joh 14:23 Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and **we** will come to him and make **our** home with him.

4

These things are important to understand from the beginning, and will become even more important to understand as we progress through the Torah, and the writings of the prophets and the Psalms.

We also spoke about the reluctance of Moses to go to Pharaoh, and why it is that our Father continuously chooses men like this to be Prophets. It is only men who have a humble heart that are chosen to proclaim the truth of our Father's word, and the very reason that he chooses them is because of their humble nature. None of our Father's Prophets have decided to be Prophets of themselves or of their own accord. And this is why those who think that they would make a good Prophet, are immediately disqualified from being a Prophet.

Men who are likened to the Scribes and the Pharisees of our Messiah's time who love to sit in the best seats at the feasts, and love to be greeted in the market places, and love to have men call themselves "Rabbi" and wear their fringes long, and make long prayers in front of others will never be qualified to be a Prophet of the one true God of Abraham, Isaac, and Jacob. Let's read some red-letter words that come directly from the very mouth, the breath, and the tongue of our Messiah: **(scrn 5) and (scrn 6) together**

Mat 23:1 Then Jesus said to the crowds and to his disciples,
Mat 23:2 "The scribes and the Pharisees sit on Moses' seat,
Mat 23:3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.
Mat 23:4 They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.
Mat 23:5 They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long,
Mat 23:6 and they love the place of honor at feasts and the best seats in the synagogues
Mat 23:7 and greetings in the marketplaces and being called rabbi by others.

5

Mat 23:8 But you are not to be called rabbi, for you have one teacher, and you are all brothers.
Mat 23:9 And call no man your father on earth, for you have one Father, who is in heaven.
Mat 23:10 Neither be called instructors, for you have one instructor, the Christ.
Mat 23:11 The greatest among you shall be your servant.
Mat 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

6

As we can clearly see through the scripture, and the red-letter commandment spoken by our Messiah, these men have no business calling themselves "Rabbi" (which means "great one"). They are proud, and full of vanity, and they are clearly puffed up by their own wisdom, and this is why none of these men would ever qualify to be a Prophet in the eyes of our Father or his only begotten Son. As we move forward in the book of Exodus, we'll see very clearly that Moses did not want the title of Prophet, or leader... but I would submit to you my friends... that this is exactly why our Father chose him to be a Prophet and a leader, and even much more than that.

And so, with that information under our belts... let's turn to the 4th chapter of the book of Exodus, and let's read it for ourselves so that we can see exactly what it says, and just as importantly... what it does not say. **Exodus chapter 4: E1**

Exo 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.*

Exo 4:2 *And the LORD said unto him, What is that in thine hand? And he said, A rod.*

Exo 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.*

Exo 4:4 *And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:*

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

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

Exo 4:7 *And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.*

Exo 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.*

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

Exo 4:10 *And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.*

Exo 4:11 *And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?*

Exo 4:12 *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*

Exo 4:13 *And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*

Exo 4:14 *And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.*

Exo 4:15 *And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*

Exo 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

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

Exo 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 which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Exo 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

Exo 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.

Exo 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

Exo 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

Exo 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Exo 4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

Exo 4:25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

Exo 4:26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Exo 4:27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

Exo 4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Exo 4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

Exo 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

Exo 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

One of the first things that we see here in the 4th chapter of the book of Exodus is the reluctance of Moses for the third time... when he once again tries to tell our Father that the people of Israel will not believe that he is sent by their Elohiym, and once again, our Father gives Moses the power to perform several different miracles that will prove to them that Yahovah did indeed send him.

One of the miracles that our Father gave Moses was the ability to turn his staff into a snake or a serpent. Something rather striking to make note of is the fact that the Pharaoh of Egypt always wore a serpent made of metal on the front of his headdress as a symbol of his sovereignty. The sign of the serpent always depicts a sign of “sin”. The serpent sometimes also known as the dragon always represents our adversary and the transgressing of the law of the one true Elohiym of Abraham, Isaac, and Jacob.

The miracles, or “miraculous signs” that our Father gave Moses to perform in front of the people of Israel and Pharaoh were things that only the one true God of Abraham, Isaac, and Jacob could do, but... we must remember that our Adversary also had the power to perform “miraculous signs” (at least to some degree). We must remember that our Adversary used to walk among the fiery stones of Heaven. **(scrn 7) and (scrn 8) together**

Eze 28:13 You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared.

Eze 28:14 You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked.

Eze 28:15 You were blameless in your ways from the day you were created, till unrighteousness was found in you.

Eze 28:16 In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire.

Eze 28:17 Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you.

Eze 28:18 By the multitude of your iniquities, in the unrighteousness of your trade you profaned your sanctuaries; so I brought fire out from your midst; it consumed you, and I turned you to ashes on the earth in the sight of all who saw you.

Eze 28:19 All who know you among the peoples are appalled at you; you have come to a dreadful end and shall be no more forever."

8

And so, we know that our Adversary is capable of doing things that can seem like miracles, and divine things, even though they are not of our Father. We must remember that our adversary used to be an anointed Cherub in the heavenly realm, and so he obviously has secret knowledge, and power that can only come from someone who has obtained that station in the past.

And so, we'll soon see the Devil try to mimic one of the miracles that our Father gave Moses to perform in front of the Pharaoh of Egypt, but what we will also soon see, is that our Father's miracle will outperform the Devil's weaker miracle. And we'll get to that as we read on into the 7th chapter of the book of Exodus and we see this stand off between Moses and the power of our Father, and Pharaoh and his team of wise men, sorcerers, and the magicians of Egypt who try to overpower Moses... to no avail I might add, but once again, it is written that our adversary loves to dress himself up as an angel of light, and so too, do his prophets, and his offspring. And for those of you who do not know that our adversary does indeed have offspring, it's important that you read and fully understand Genesis chapter three verse 15: **(scrn 9)**

The Devils Offspring vs The Womans Offspring

Gen 3:15 I will put enmity between you and the woman, and between **your offspring and her offspring**; he shall bruise your head, and you shall bruise his heel."

E1

Moving back to Exodus chapter 4 verse 10 we see Moses once again for the fourth time, try to explain to his Elohiym why it is that Moses was the wrong choice to go before Pharaoh. And for the fourth time, we now see our Father correct Moses, and show Moses that Moses cannot correct the one true Elohiym of Abraham, Isaac, and Jacob. But I also want us to recognize that it wasn't that Moses had some kind of speech impediment, as so many of us wrongly assume. Many of us will just fly over this scripture and jump to the conclusion that Moses had a problem speaking. It wasn't that Moses had a problem speaking, it was that Moses saw himself as being slow in his speech, which basically meant that he wasn't quick witted enough to stand before the Pharaoh of Egypt and speak eloquently.

Moses knew that he was not a great "orator" if you will. In other words, he was no Billy Graham or Joel Osteen, who could speak publicly and give the impression that they were great and majestic orators. Moses knew that he didn't have the quick witty, come backs that would surely be needed to speak to an Egyptian king. Moses was a man who enjoyed working as a shepherd, and even though he was raised for a short time in the very house of a Pharaoh, he longed to be with his people more than anything else. We have to remember that Moses was raised in a Hebrew home. The daughter of Pharaoh who found him floating in an ark in the Nile gave him back to his Hebrew mother to wean until he was of age, and only then did Moses become a part of Pharaoh's household.

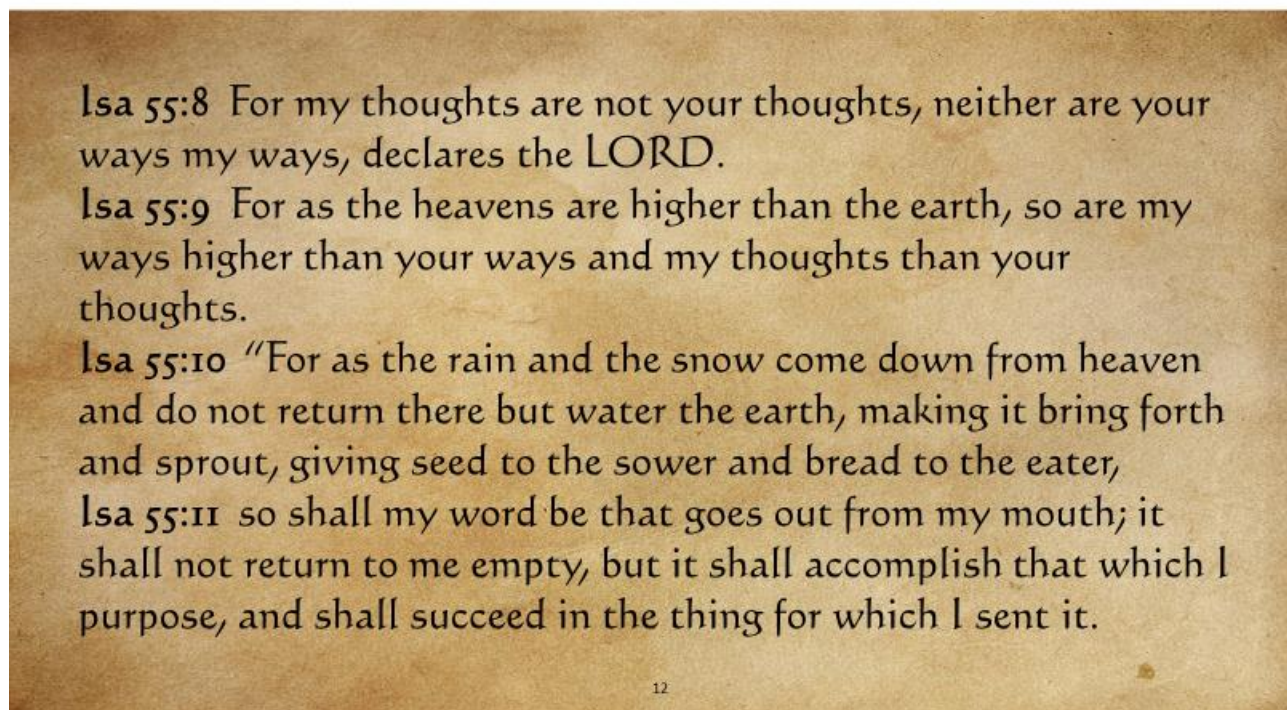
And so, Moses felt inadequate, he felt far to lowly to go before an Egyptian king, or to lead Yah's people anywhere let alone out of Egypt, and out from under the powerful hand of Pharaoh. But our Father was going to have none of those excuses detour him from using his servant Moses to go get his children, and to bring them out from under the bondage of that

Egyptian Pharaoh. And this is something that we should sit up and take note of.

Our Father in Heaven selected the most humble man in the land, who didn't even think of himself as worthy to be a leader of any kind... and he used this man to not only rescue his people out from under the hand of an Egyptian Pharaoh... but to also lead them across the desert, and on into the promised land that our Father promised Abraham.

Let me ask you something... If you were going into battle, who would you pick to go into battle with? Someone big, and strong, and battle hardened... or the most meek and humble person you could find?

Once again... our ways are not his ways. (**scrn 10**)



A Prophet like Moses was selected by our Father to speak his words, and to be "his mouth". And this is important to understand when we see so many modern-day self-proclaimed prophets in the world today. And we'll get into that in just a few moments as well.

E1

But before we get into that, I want us to also understand what our Father called Moses in Exodus chapter 4 verse 16... he calls Moses and I quote, a "god"... an "Elohiym" in verse 16.

Our Father tells Moses that his brother Aaron shall be the mouth of Moses, but that he (Moses) is going to make Moses as an "Elohiym" to his brother Aaron. In other words... Aaron the High Priest of Israel will see Moses as an "Elohiym"... (a god). Why is this so profound?

It's profound for several reasons, but the most profound reason is that Moses was soon going to become the mediator between God and man. When our Father in Heaven comes down from the mountain to personally speak to the children of Israel, the children of Israel were so afraid of him that they begged Moses not to let God come down and speak to them again for fear that they might die. Let's take a moment and jump ahead to Exodus chapter 20: (scrn 11)

Exo 20:18 Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off

Exo 20:19 and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die."

Exo 20:20 Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin."

Exo 20:21 The people stood far off, while Moses drew near to the thick darkness where God was.

13

And so it was, that Moses himself became the mediator between God and men, and this was pleasing to our Father in Heaven according to Deuteronomy chapter 5 verses 27 through 29) (scrn 12)

Deu 5:27 Go near and hear all that the LORD our God will say, and speak to us all that the LORD our God will speak to you, and we will hear and do it.'

Deu 5:28 "And the LORD heard your words, when you spoke to me. And the LORD said to me, 'I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken.

Deu 5:29 Oh that they had such a heart as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever!

14

And so, it was that Moses who our Father calls an "Elohiym" or "god" to his brother Aaron, will indeed become a mediator between God and man... just like our Messiah who according to Paul in 1st Timothy, is now the one mediator between God and man: **(scrn 13)**

1Ti 2:5 For there is one God, and there is one mediator between God and men, the man Christ Jesus,

1Ti 2:6 who gave himself as a ransom for all, which is the testimony given at the proper time.

15

So, Moses was called an "Elohiym" or a "God" by our Father, and he was also known as the mediator between God and men. Who else does our Father call "Elohiym" according to scripture? **(scrn 14)**

Psa 82:1 A Psalm of Asaph. God has taken his place in the divine council; in the midst of **the gods** he holds judgment:

Psa 82:2 "How long will you judge unjustly and show partiality to the wicked? Selah

Psa 82:3 Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

Psa 82:4 Rescue the weak and the needy; deliver them from the hand of the wicked."

Psa 82:5 They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.

Psa 82:6 I said, "**You are gods, sons of the Most High**, all of you;

Psa 82:7 nevertheless, like men you shall die, and fall like any prince."

Psa 82:8 Arise, O God, judge the earth; for you shall inherit all the nations!

16

And so, here in the scripture we have seen our Father not only call Moses a "god" (also known as an "Elohiym")... be we also find him calling his divine council "gods" (also known as an "Elohiym"). And so, here's the next curve ball that I'm going to through into the mix... Is it then also okay to call our Messiah... a "god" (also known as an "Elohiym")?

Oh... wait a minute... drop the anchors... hit the skids.... Mash the brakes!!

If our Father is calling Moses a "god" and he's calling his divine council "gods", and even the Devil himself is called "the "god of this world" in 2nd Corinthians chapter 4 verse 4... then why would the title of "god" (also known as "Elohiym" in Hebrew)... not apply to our Messiah?

Did I just strike a chord with anybody out there? Did I just ring anybody's bells out there with that question? Because if I did... I want you to know who it was that just struck that chord, and rang those bells within you. It was not me. These are not my words, they are our Father's God breathed words, that come directly from his scripture. I so I just want to remind you... don't shoot the messenger... of course they always do shoot the messenger... but... that's another study that we won't get into here today.

But my point is that we'd better stop right here for a moment, and we'd better think about this. What does the scripture say concerning our Messiah being a "god"? If Moses was called a "god", and if our Fathers Divine Council are all called "gods", then shouldn't our Messiah also qualify as a "god"? Is it not written that our Messiah was given all authority in Heaven and on Earth? Is our Messiah not over Moses, and our Fathers Divine Council? Well...let's see what our Father in Heaven has to say about whether or not it's okay to call his only begotten Son "God". Hebrews... chapter 1:

E2:

Heb 1:1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets,

Heb 1:2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Heb 1:3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Heb 1:4 having become as much superior to angels as the name he has inherited is more excellent than theirs.

Heb 1:5 For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”?

Heb 1:6 And again, when he brings the firstborn into the world, he says, “Let all God's angels worship him.”

Heb 1:7 Of the angels he says, “He makes his angels winds, and his ministers a flame of fire.”

Heb 1:8 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.

Heb 1:9 You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”

Heb 1:10 And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands;

Heb 1:11 they will perish, but you remain; they will all wear out like a garment,

Heb 1:12 like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.”

Heb 1:13 And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”?

Heb 1:14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

Here in Hebrews chapter 1 verse 8 the Father calls his son “god”, and says and I quote “Your throne, O god, is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”

Can our Messiah be called “god” according to scripture? You bet he can. But this does not mean that he is the Father. Notice... that we’re told in verse 8 that our Father says to his only begotten Son. He says, and I quote, “Therefore God, your God has anointed

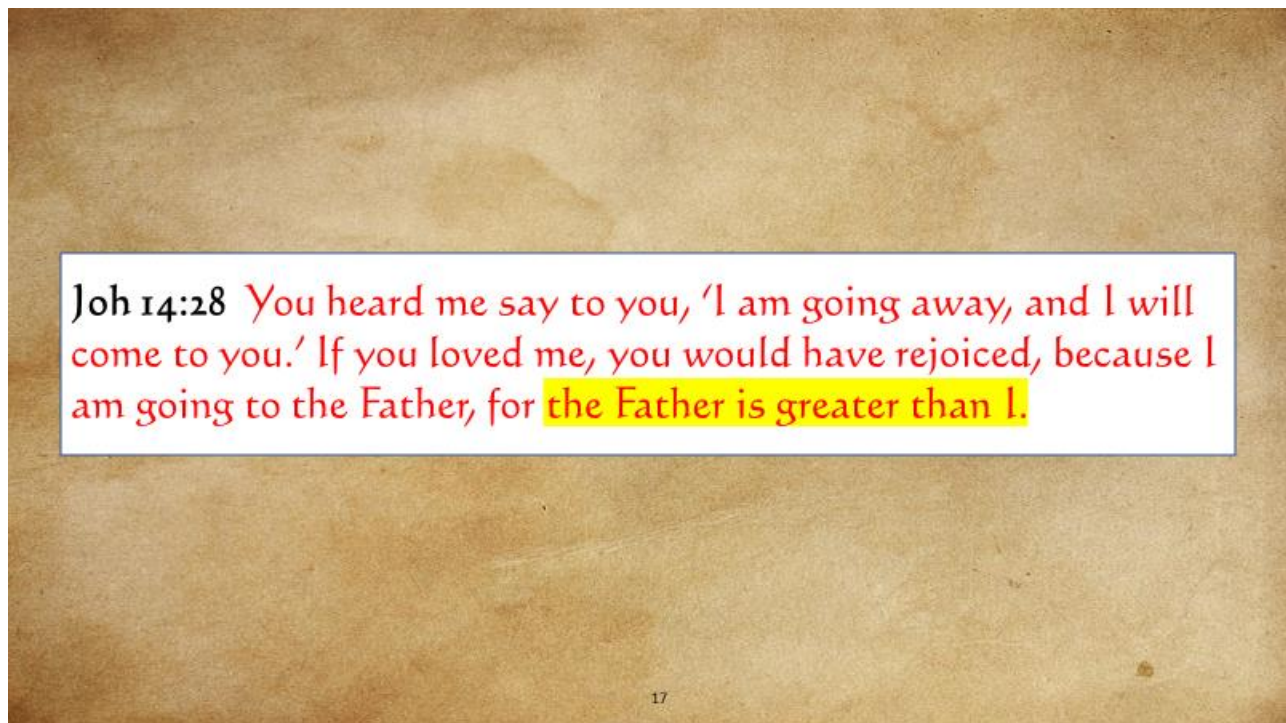
you with the oil of gladness beyond your companions". So, our Father himself is calling his only begotten Son... a "god".

And so, if then we can call our Messiah a "god"... then could it be said that we no longer believe in a monotheistic God who is "one God"? Do we then believe as the Pagans do in a polytheistic god, who is many gods?!? And doesn't this make us pagan?!?

The answer to that question is clearly an unequivocal... "no". "No, it does not". Why?

Because we as Christians are taught from the beginning of the Scripture to the end of the Scripture, from the book of Genesis to the book of Revelation, that there is one Creator, one God of Gods, one Author of life, one "Most High God", and that all things seen and unseen have been created by him, and for him. There is no savior before him because without him to create the Savior, there is no Savior. There is no salvation without him. There is no Son without him. There is no Mercy, no Grace, no forgiveness, no retribution, no everlasting life, no promise, no Abraham, no Isaac, and no Jacob, without the one true God of Abraham, Isaac, and Jacob.

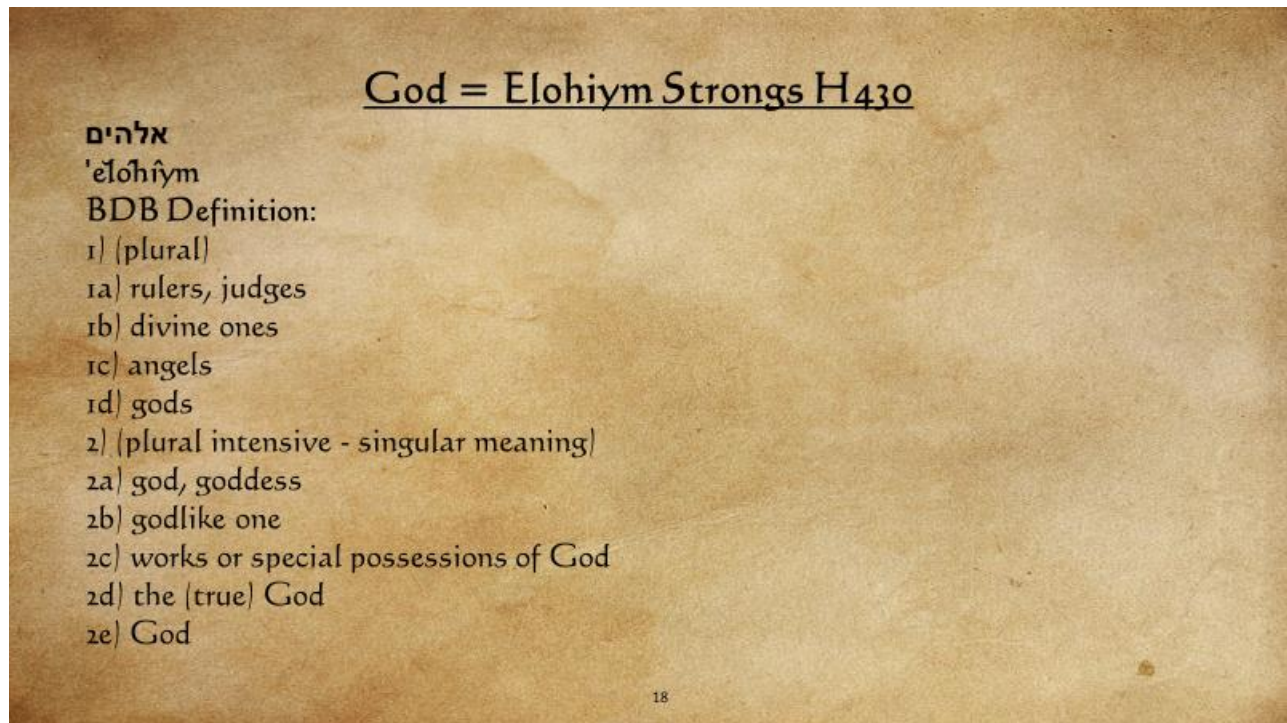
And just as our own Messiah teaches us in his own red-letter words... our Messiah's Father... is greater than he is. (scrn 15)



You see the truth is laid out before us in the Scripture if we will only sit down and read the scripture for ourselves instead of allowing someone else tell us what the scripture says just because he happens to be standing behind a pulpit, or just because someone has given them the wrongful title of an "early church father"... which according to our Messiah in Matthew chapter 23 verse 9 is a sin, because according to our Messiah's red letter commandment in Matthew

chapter 23 verse 9, we are commanded by our Messiah not to call any man on earth our Father for we have one Father, who is in Heaven. Nor are we to call any man... Rabbi by the way, or “master” according to Matthew chapter 23 verses 8 through 12.

The first thing that we need to understand is what a “god” is. What is the definition of the word “god” as used in the Scripture? The word “god” originates from the Hebrew word “elohiym”. So, what does the Hebrew word “elohiym” mean? (scrn 16)

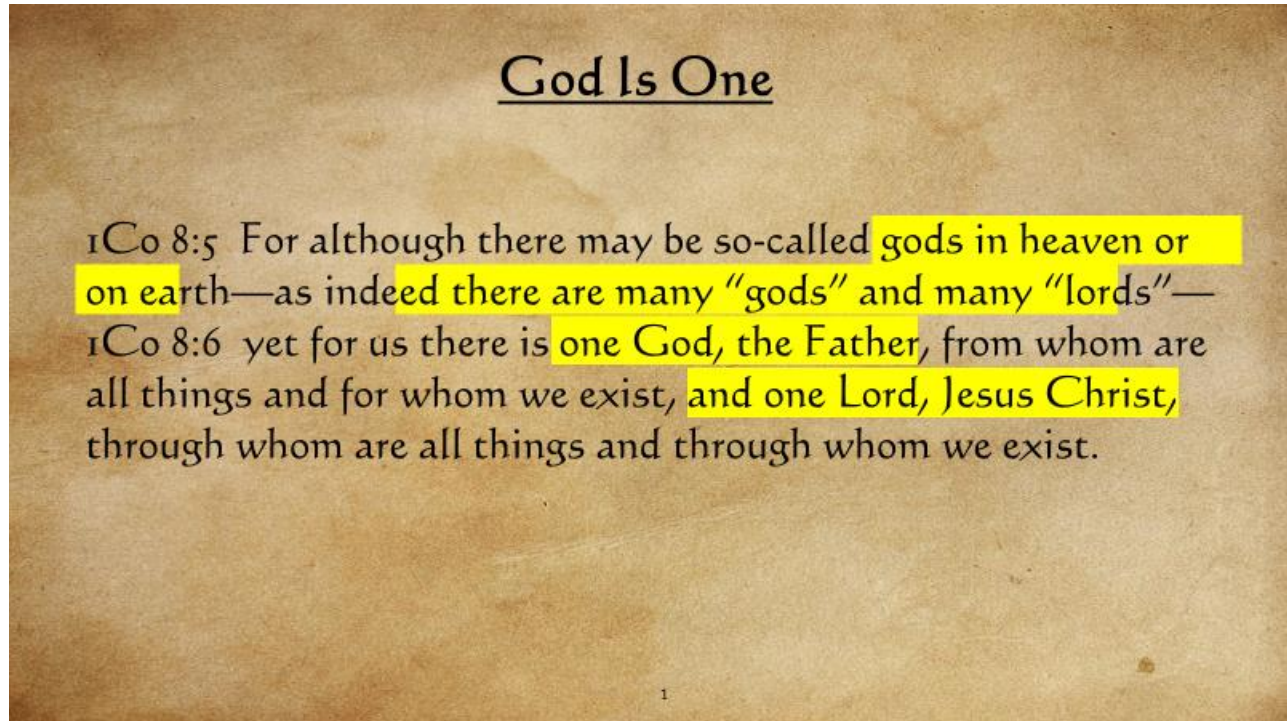


An “Elohiym” also known in the English language as “God” can be many different things. “God” or “Elohiym” is an office, just like being a “mom” or a “dad” or a “musician” or a “plumber” or a “banker” are all offices. The word “God” or “Elohiym” is not a name that belongs to someone. It’s an office that someone might hold. Our Fathers name is not “God” or “Elohiym” as so many modern-day professing Christians assume.

A “God” could be a ruler, or a judge appointed by our Father, or a divine one, or even an angel, and at the same time our Father in Heaven can also be given the title of “God” or “Elohiym” because he is a divine ruler, and a judge, but this does not make the word “God” or “Elohiym” his name. And there’s something else that I want to bring to your attention, and that is the biblical fact that our Father in Heaven is often times also called “El” in our scripture. What is an “El”? “El” is the singular form of “Elohiym”.

You see the plural word “Elohiym” means many, or more than one, and some of our brothers and sisters will proudly proclaim that because our Father is called “Elohiym” which means “many or more than one”... he must be a Trinity of Gods. But if we stop long enough to think about it for just a moment... are we not told very clearly that there are many “Elohyim”

according to our Scripture? If all of God's Divine Council are called "gods" and Moses is called a "god" and our Messiah is called a "god" then that would imply that the office of "God" would contain many... and not just one. But that does not make our Father's Divine Council who he chastised... the Father. Nor does it make Moses the Father, and I would submit to you my friends that nor does it make our Messiah his Father. What did we just read at the beginning of this study in 1st Corinthians chapter 8 verses 5 and 6? (scrn 17)



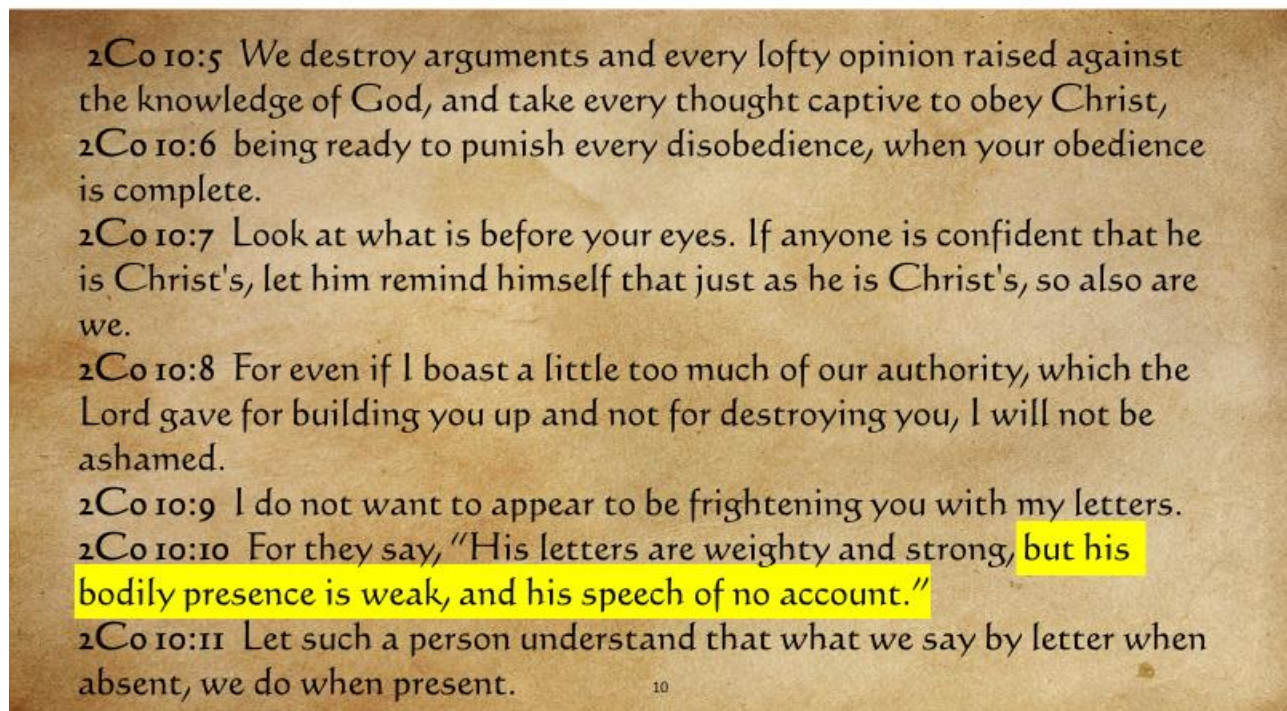
What we must understand is that every time you see the word "God" in the Bible it does not always represent the Hebrew word "Elohiym" in its plural form. There are also times when the word God is used in the Bible to represent the Hebrew word "El" which means "one, singular". In fact... the English word God is used to translate the title "El" more than 200 times in our scripture. And that's your homework for this week. Go to your interlinear and find out how many times in the Old Testament that the word "God" is translated from the Hebrew word "Elohiym" and how many times the word "God" is translated from the word "El" in your bible.

The point is that God the Father can qualify as either / or. Once again, the word "God" is not his name, it's a title. It's a title that's given to many different persons within the confines of scripture, and so we need not be led astray because we are destroyed for lack of knowledge, because we have rejected knowledge. Read the text for yourself... take it to your prayer closet, and test what you've been taught, to the scripture itself, and ask your Father to reveal the truth to you, and he will.

And so, just to be clear... there is only one "God of gods" and "Elohiym of elohiym" in our Scripture. And he is the "God Most High" also known as the "Most High God", which is "El Elion" in Hebrew. And there is only one spiritual "Father" that we call our "Father in Heaven",

but just as we are told in our God breathed scripture... there are indeed... many gods. And there would be no reason for us not to refer to our Messiah as an “Elohiym” or a “god” because he indeed is an “elohiym”, but just as we’ve said so many times before, I will say again... our Messiah is not his Father. Our Messiah is subordinate to his Father, and always has been, and always will be from the book of Genesis all the way through to the book of Revelation, and if you don’t understand that biblical fact... you need to spend more time in the Scripture, and certainly in the book of Revelation.

And by the way, moving forward... Moses wasn’t the only one who felt that he was not quick witted enough to speak publicly or against the enemies of our Elohiym. And Moses was not the only one who they said had a weak bodily presence, and who’s speech was of no account. According to the Apostle Paul, the same thing was said of him in 2nd Corinthians chapter 10 verses 5 through 11. (scrn 18)



E1

If we move on to Exodus chapter 4 verse 13, we find Moses once again pleading with our Father to chose someone else, upon which time we see our Father getting a little annoyed with Moses and his making excuses as to why Yah should choose someone else, and why Moses is the wrong choice.

Let’s be clear my friends... our Father in Heaven does not make wrong choices. What we need to understand here is that our Father is slow to anger, but he does not withhold his anger or punishment from his disobedient children forever. (scrn 19)

Exo 34:6 The LORD passed before him and proclaimed,
"The LORD, the LORD, a God merciful and gracious,
slow to anger, and abounding in steadfast love and
faithfulness,

Exo 34:7 keeping steadfast love for thousands, forgiving
iniquity and transgression and sin, but who will by no
means clear the guilty, visiting the iniquity of the fathers
on the children and the children's children, to the third
and the fourth generation."

11

E1

We also see Aaron the brother of Moses now beginning to take on his role as Israel's High Priest, and we for the first time see how, and why it was that the tribe of the Levites that were chosen to be set apart for the task of being the priests of Israel. And we'll see them actually being "set apart" from the other tribes of Israel as we progress through our study a little bit later on in our study.

Something else that I want us to notice is found in verse 16, where our Father tells Moses that his brother Aaron shall be his mouth. A Prophet was always chosen to be the mouth of our Father. A Prophet was put in place to speak the words of the Most High, not his own, or his own interpretation. What a Prophet said was serious business, and I don't think that we understand today what it means to be a Prophet. But just to be clear... I want us to understand how we can test a modern-day Prophet to know whether he, or she, is indeed a Prophet, or whether or not they're just another wolf in sheep's clothing. How do we know for sure if someone is a Prophet or not?

There is something called the Deuteronomy 13 test that every modern-day Christian should be using as a measuring stick to test today's modern-day professing Prophets. Let's go read exactly how the Deuteronomy 13 test can help us identify a true Prophet and distinguish them between a true Prophet and a wolf in sheep's clothing: **E3**

Deu 13:1 *"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder,*

Deu 13:2 and the sign or wonder that he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,'

Deu 13:3 you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul.

Deu 13:4 You shall walk after the LORD your God and fear him and keep his commandments and obey his voice, and you shall serve him and hold fast to him.

Deu 13:5 But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from your midst.

Deu 13:6 "If your brother, the son of your mother, or your son or your daughter or the wife you embrace or your friend who is as your own soul entices you secretly, saying, 'Let us go and serve other gods,' which neither you nor your fathers have known,

Deu 13:7 some of the gods of the peoples who are around you, whether near you or far off from you, from the one end of the earth to the other,

Deu 13:8 you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him.

Deu 13:9 But you shall kill him. Your hand shall be first against him to put him to death, and afterward the hand of all the people.

Deu 13:10 You shall stone him to death with stones, because he sought to draw you away from the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

Deu 13:11 And all Israel shall hear and fear and never again do any such wickedness as this among you.

Deu 13:12 "If you hear in one of your cities, which the LORD your God is giving you to dwell there,

Deu 13:13 that certain worthless fellows have gone out among you and have drawn away the inhabitants of their city, saying, 'Let us go and serve other gods,' which you have not known,

Deu 13:14 then you shall inquire and make search and ask diligently. And behold, if it be true and certain that such an abomination has been done among you,

Deu 13:15 you shall surely put the inhabitants of that city to the sword, devoting it to destruction, all who are in it and its cattle, with the edge of the sword.

Deu 13:16 You shall gather all its spoil into the midst of its open square and burn the city and all its spoil with fire, as a whole burnt offering to the LORD your God. It shall be a heap forever. It shall not be built again.

Deu 13:17 None of the devoted things shall stick to your hand, that the LORD may turn from the fierceness of his anger and show you mercy and have compassion on you and multiply you, as he swore to your fathers,

Deu 13:18 if you obey the voice of the LORD your God, keeping all his commandments that I am commanding you today, and doing what is right in the sight of the LORD your God.

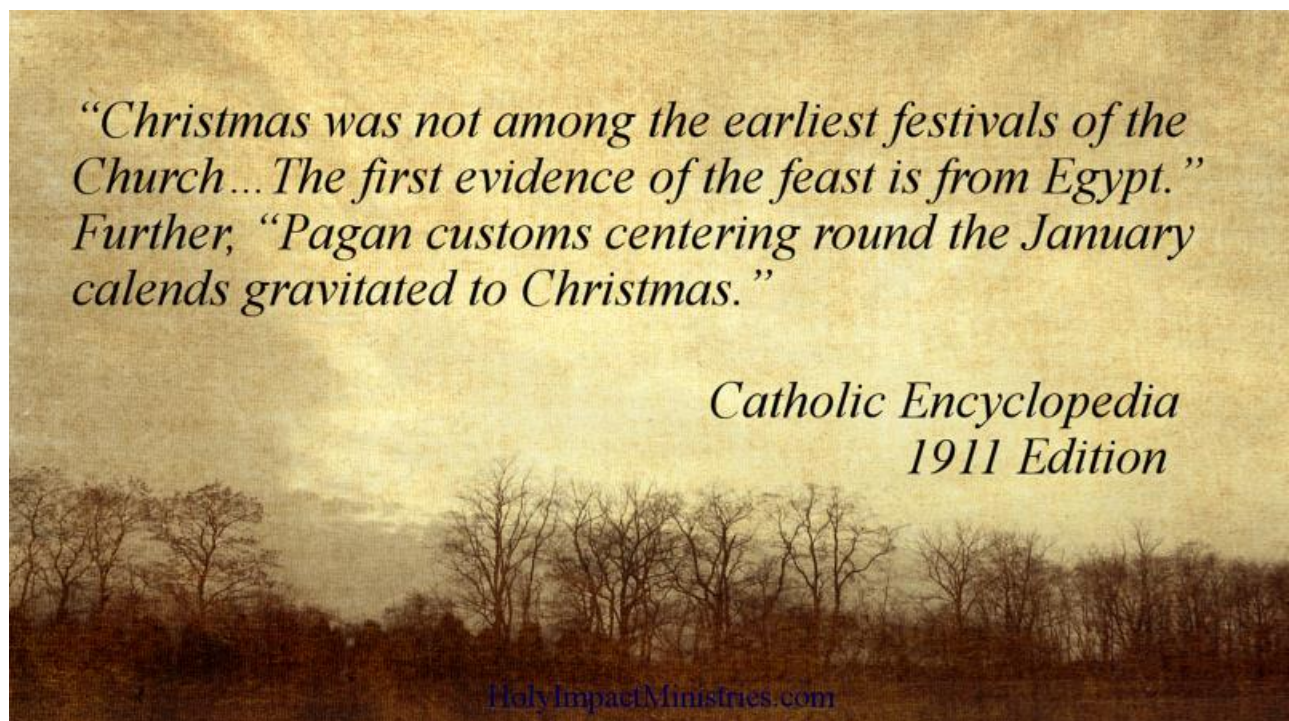
Now... I want us to think about this for just a moment. It is written that even if a Prophet gives us a sign or a wonder, and that sign or wonder that he tells us comes to pass... this does not mean that this person is a true Prophet.

Anyone might guess that something may come to pass, or they may have some inside knowledge about something that's going to take place, and it actually may take place, but this does not make them a Prophet.

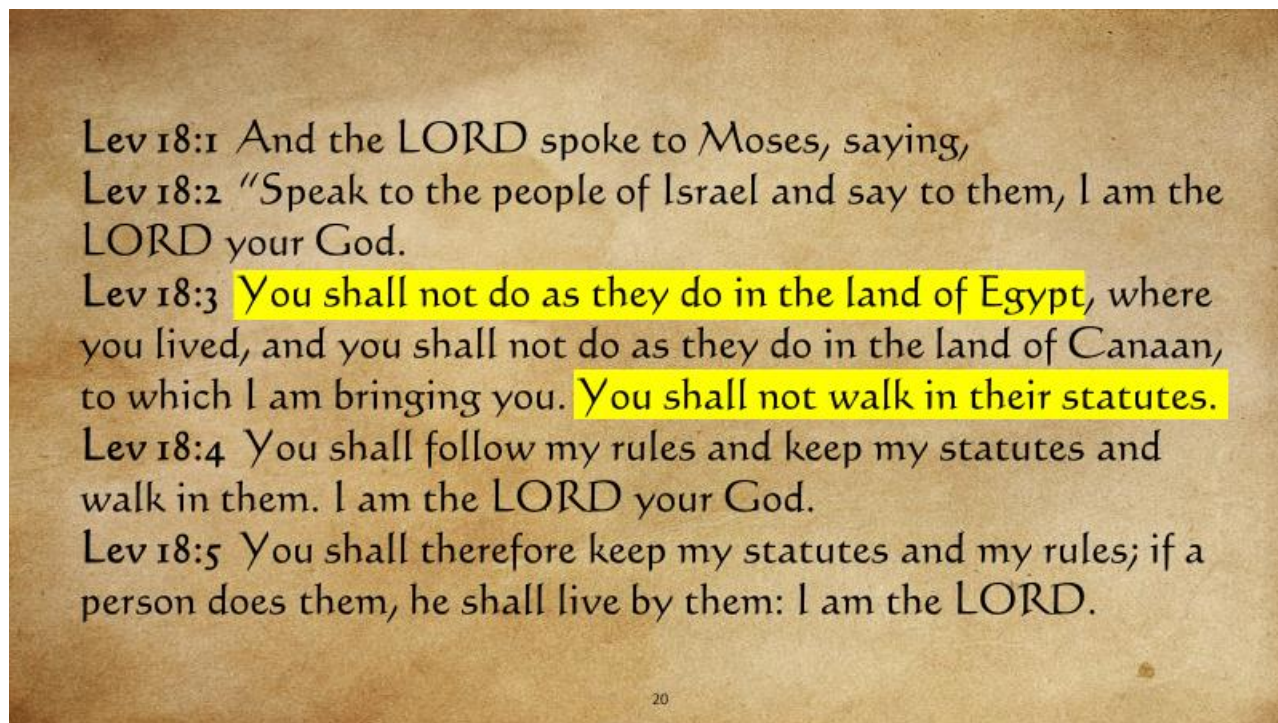
It is written that if that Prophet leads you to follow after "other gods" (again we see and I quote "other gods" in the bible)... then you can know that he is a false prophet.

With that in mind... and now that we understand that the identification of a "false Prophet" is someone who leads us to worship other worldly gods... who is someone who claims to be a Prophet, and yet teaches us to keep holy the first day of the week instead of our Fathers 7th day of the week?

Who is someone who claims to be a Prophet, and yet teaches us to believe in the lie of our Messiah being born on December 25th? Where did the idea of our Messiah being born on December 25th originate from as far as the world is concerned? It was made famous by Catholicism was it not? And where does Catholicism say that Christmas originated from according to their own Catholic Encyclopedia? (**scrn 20**)



And so, knowing that Christmas was not among the earliest festivals of the Church, and the first evidence of the feast is from Egypt, and the Pagan customs of Egypt... what does our Father have to say about his people doing what they did in Egypt? (**scrn 21**)



And so... if a person claims to be a Prophet... and they are teaching and preaching and keeping Christ-mas, which is clearly a Pagan festival that was originated in Egypt, and we all know is clearly NOT... and I repeat "NOT" our Messiah's birthday... but we do know that it is the birthday of little baby "TAMMUZ"... is that person not leading us to follow after other gods that we have not known? And I won't even get into the false god of Santa Clause, and if you don't understand that "Santa Clause" is indeed a false god, you need to go watch our video teaching on the god of Christ-mas vs. the God of Hanukkah so that you can know the truth of scripture. And you can find that at our website at HolyImpactMinistries.com. All you have to do is click on our "Hanukkah" link on the home page and it will take you right to that video teaching. It's free, and it doesn't cost anything other than the time it takes to sit down and watch it.

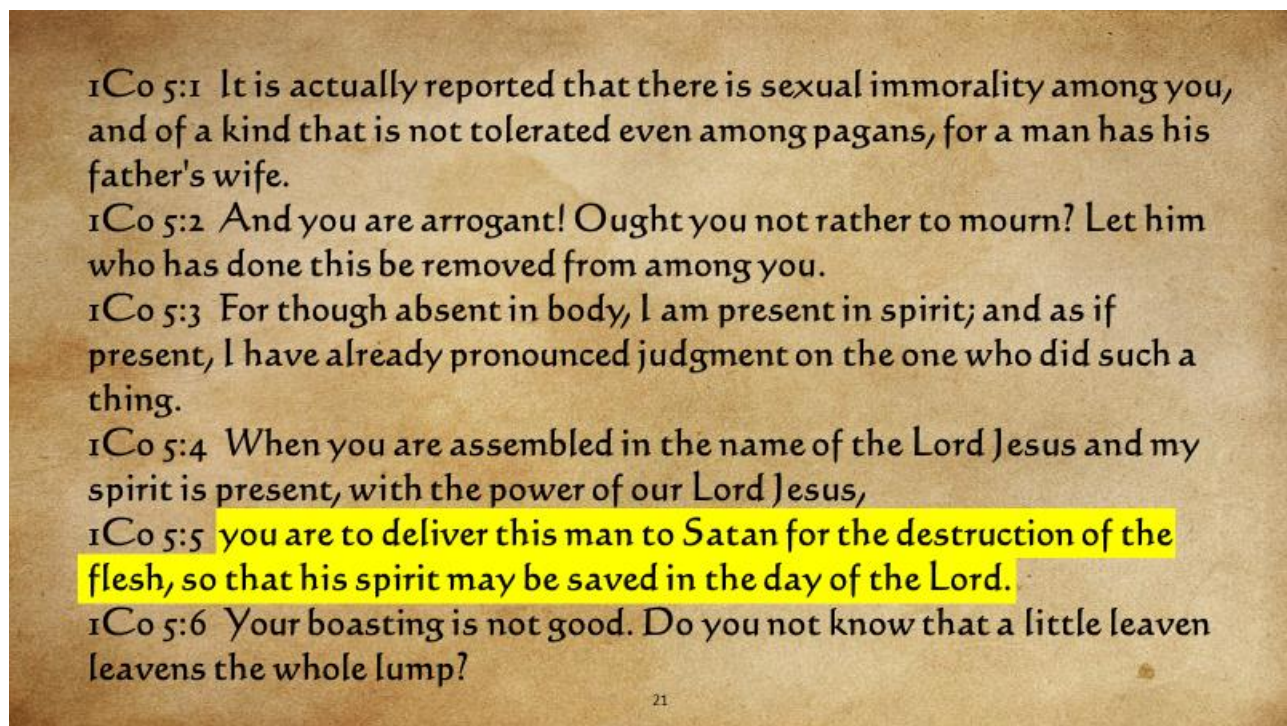
We know that according to Matthew, Mark, Luke, and John that our Messiah died on "Passover Day" and was our "Passover Lamb", but what does Catholicism teach? Does it not teach "Good Friday" was the day that our Messiah died? How then could we be worshiping the same Messiah? Does the scripture not clearly tell us that our Messiah was resurrected on "First Fruits" to be the "First Fruit" of the new harvest to wave the sheave offering before our Father in Heaven signaling the new harvest of his people?

How then can we believe a person who claims to be a Prophet... and yet rejects the truth of our

Fathers word by worshiping things that are lies, and deceptions? Would a true Prophet not know the truth of Yah's word? I would submit you my friends that he would know the truth of our Fathers word, and that he himself would be doing them, and if he is not... then he has clearly failed the Deuteronomy 13 test, and is indeed... a false Prophet.

Now... we know that today we do not stone false prophets to death. During the days of Moses our Father had put in place a court system much like what we have here in the United States. People who were found guilty were taken to the Elders who then judged them and then took them to the High Priest, who then went to our Father, and the sentence was then handed down. And in a nut shell this is the court system that was in place, and only by two or more witnesses could a person be found guilty.

Today, the right to judge has been given to our Messiah, who is our High Priest in the order of Melkisedek, and it is he and he alone that gives and takes life. And it is he and he alone that will judge the world, and its transgressions, and so we need not worry about stoning anyone today, however... it is written that we are to and I quote "purge the evil from your midst". And so, it is that the false Prophet should be set outside the assembly, and his flesh should be handed over to Satan so that his spirit may be saved in the day of the Lord: (scrn 22)



Let me ask you this my friends... are today's modern-day Christian Churches setting evil outside the church? Are they purging evil from their assemblies? And if not... why not?

And so, once again... as we study the book of Exodus... we are forced to study the scripture that defines the words that are found in the book of Exodus, like the word "god", and "prophet", and we need to understand exactly what it is that we're reading because if we don't... we're

going to be just as lost as those who don't study to show themselves approved.

And so now that we have the knowledge of these definitions under our belts... we can now move forward from here knowing and understanding what these words and terminologies actually do, and do not mean, which give us a much better perspective on exactly what the original message given in the book of Exodus really means.

And with that being said... we'll pick up where we left off here in chapter 4 of the book of Exodus next Wednesday at 7pm Eastern Standard Time right here at Holy Impact Ministries.

I'm Pastor Scott Velain with Holy Impact Ministries, and I'd like to thank each and every person within the sound of my voice for sharing your time with us here today, and I'd like to ask you once again as I always do... to please... please take what you've heard here today to your prayer closet. Bow your head, and bend your knee, and face the holy promised land of Jerusalem and ask in the name of Yahshua 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'll do that my friends... you and I will indeed walk hand in hand through the gates of his soon coming kingdom.