

## Exodus

### Chapter 1

1- And these are the name of the sons of Israel that came out of Egypt the Jacob and his house with him.

2- Ruben, Simeion, Levi, Juda,

2 Issacar, Zebulon, Benjamin,

4 Dan and Nephatelli, Gad and Asher

5 And all of the souls that came out of the loins of Jacob were seventy souls and Joseph was in Egypt.

6 And Joseph died and all his brethren those of his generation

7 And the sons of Israel were fruitful and they swarmed and were multiplied greatly in every way and filled their land.

### Chapter 3

5- And He said, Do not come near pull off your sandals from your feet, for the place on which you are standing is holy ground<sup>1</sup>

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<sup>1</sup> If we want to understand holiness then we must understand God's ways for it is His very life that defines the meaning of the word. There is nothing more wonderful and eternal than the ways of God. If we want to enjoy the blessings of abundant life then we must recognize that it is inseparably tied to His holiness. The Hebrew word for holiness is 'kodesh' which is first introduced to us as God described the effect of His presence upon the ground that Moses was standing. We must beware that we do not confine the meaning of holiness to a definitions distilled from a second hand word. The English word 'holy' was derived form the Anglo-Saxon root which means whole, healed or health. In this way the English word only describes the results of having been touch with God's life or holiness.

Moses was the first one to formally be introduced to the holiness of God. As Moses was drawn toward that place where the fire of God's presence burned he suddenly heard the voice say, "come no closer!" The first thing to understand about holiness is that it can only be found in the presence of God. There was nothing holy about the ground before God's presence came but the moment God came everything was touched by His life and became charged with His presence (Exodus 19:12,33; Joshua 5:15). The second thing is that sinful man is separated from the realm of God's holiness and can only come so close (Hebrews 9:7-8; Leviticus 16:2). Today God tells us to come in with boldness into the holiest of all, which testifies of the radical and glorious change that has taken place in the New Covenant (Hebrews 10:19). The life of God has been imparted to us through the blood of Jesus Christ and we have God's own holiness, true holiness (Ephesians 4:24; 1:4).

Moses was not allowed to have his sandals on while he stood on the ground where God's glory was stretched out before him. When we examine the clothing made for the priest to stand in the presence of God there is no description of shoes (Exodus 32:2, 39-43; Leviticus 16:4). The only clue that we have from the scripture is that the removal of a person shoes was an act of humiliation and submission (Deuteronomy 25:9; Ruth 4:5-7; Isaiah 20:2). Moses not only humbled himself before God but was also recognizing that God could not accommodated the way that he had walked. God's presence will not be trampled upon by the ways of men. Moses took off his shoes and surrendered over all that he possessed to God. When men are touched by the presence and life of God if they will surrender God will teach them to walk in His holy ways (Psalms 145:17; 1 Peter 1:14; John 16:13). God's way is holy because it is different from everything that is in the world of men. It is holy because it is the expressions of the eternal life of God in contrast to the death and sin that is in the world.

It is amazing how God chose to appear in such a humble way as to stand in the midst of a thorn bush (Hebrew- seneh). He could have descended in a cloud setting upon His glorious throne held up by cherubim's but he came in a lowly realm with a heart full of compassion for suffering Israel. He came to call out to a man whose life had come to an end in the desert plains of Median. Surely God who dwells in

## Chapter 4

2- And Yahoah said unto him what is in your hand<sup>2</sup>? And he said a rod.

## Chapter 12

13- And the blood shall be a sign upon your houses with you there and I will see the blood<sup>3</sup> and I will passover (protect) you and the plague of death shall not be upon you to destroy when the destroyer is in the land of Egypt.

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the high and lofty place whose name is Holy comes to fill the broken and contrite with His presence (Isaiah 57:15; Psalms 138:6; Matthew 11:29; James 4:6; 1 Peter 5:5). He comes in the majesty of His holiness and touches us with the fire of His presence that we may be filled with a hunger for the divine. The fire of hunger that was ignited in the heart of Moses that day by the presence of God began to grow with such intensity until we hear Moses desperately cry out to God and say, "show me your glory" (Exodus 33:18)!

<sup>2</sup> The Lord took Moses into the wilderness to train and discipline him through the vocation of tending sheep. When God appeared to Moses and commissioned him to go and represent Him to the greatest empire of the world Moses was at a loss as to how he could possibly accomplish such a great task. When Moses asked God how he could do what he was commissioned to do God simply said, "What is in your hand?"

The Lord will not only use those small and seemingly insignificant things that we have in our hand to train us to do His will but He will also take them and do mighty things through them. God will do supernatural things that we could never possibly imagine. Moses walked with that same rod by his side for the remainder of his life. It was first a reminder of the failure that he had as a young man in Egypt and secondly a reminder of the humble existence that he had resigned himself to as a herdsman in the house of Jethro (Acts 7:28-29; Exodus 2:14). Although, it had become a symbol of the awesome power of God it remained to Moses a rod of humility. It was the rod that he had stumbled across on the roadside that day when all of his dreams of greatness had come to an end and he was simply looking for a way to make a living.

Today you may also be wondering how you are going to accomplish those things that God has required of you. Yet, all you need to be willing to do is to see what is in your hand. It may be that which you picked up under similar circumstances to that of Moses and you only see its earthly and temporal use. The God who promised to direct your path and to lead you and guide you has not faltered in His promises. He has brought you to the place you are today and will establish those great things that He has placed within your heart (Acts 7:25; Proverbs 3:6; Psalms 31:3; 18:32; John 16:13). Now it is time to consecrate your vocation to the Lord and let the Holy Spirit begin to work through the areas of favor and influence that you have. Let the Holy Spirit show you how He can use the things that you are involved in today to accomplish the great commission.

<sup>3</sup> The blood that redeems and protects is the blood of the covenant. The blood of the passover lamb represented the blood of Jesus. On that night in Egypt, the Almighty God made a difference between His covenant people and all other peoples of the earth. It was the blood of the covenant that set them apart. Wherever the blood of the covenant was applied, death had no power to claim their souls (Exodus 12:23; Hebrews 11:28). A similar event will happen to each person individually. One day death will come to claim you; but if the blood of Christ has been applied to your life, the power of death and hell will have no rights. The protection of God's covenant, His life-giving blood, is the supreme power over all the powers of death. Satan cannot reach beyond the blood and take you into his plague of a second death: where he will rule in Hell. Rather, the angels of the Lord will come and carry you away into the presence of the Lord (Luke 16:22; 2 Corinthians 5:8). Those who do not belong to the covenant made with the blood of Jesus are under death's power and reign; but those upon whom the blood has been applied are sealed with the Spirit, and are protected. It is only by the blood of the covenant that the sin and transgression can be blotted out - and the soul rescued in the day of judgment (Matthew 26:28; Acts 26:18; Ephesians 1:7; Hebrews 9:22; 1 John 1:7,9).

## Chapter 14

23- And it came to pass in the time period just before dawn that Yahweh looked out into the camp of Egyptians from the pillar of fire and the cloud and terrified the Egyptian camp<sup>4</sup>.

## Chapter 24

And Moses took the blood and sprinkled it upon the people; and said, "This is the blood of the covenant which Yahoah cut with you, concerning all of these words<sup>5</sup>."

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Christ Jesus, who is the Passover Lamb, invites all to receive His protection and come under His care (1 Corinthians 5:7; John 19:14). When we call upon the name of the Lord, the blood that He poured out upon the cross is immediately applied to our lives; even as it was applied to those houses in Egypt. The blood becomes the distinguishing mark upon our lives, even as it was upon Israel then. The blood can then be seen by both God and the destroyer. The blood of Jesus provides us with communion and fellowship with God: imparting into us the life of Christ (Matthew 26:28; Luke 22:20; John 6:53-56; 1 Corinthians 10:16). It is with the blood of Jesus that we come into the realm of the Spirit and stand in the Holies of Holies (Hebrews 10:19). Even as Moses sprinkled the blood upon the people, let the blood of Jesus be sprinkled upon your hearts and minds today, and every day for the rest of your lives (1 Peter 1:2; Hebrews 9:19,21; 1 John 1:7).

It is through the blood of the covenant that we have been delivered from the Egypt (that is, slavery) of this world. Through Christ Jesus we have been brought out of the realm of darkness, and translated into the promised land of the kingdom of the dear Son (Colossians 1:13; 1 Peter 2:9; Ephesians 2:3-6; Hebrews 9:14; 1 John 2:8; Romans 6:18,22). Satan and all of his demonic forces cannot come and steal us back; they cannot reach beyond the power of the blood. The demonic's strongholds have been broken forever for those who will live by the blood of Jesus (John 6:53; 12:31; 16:11; Colossians 2:15). The life that we now live is the life of Jesus - imparted by His blood (1 John 5:8; 1 John 5:11-12). We have become bone of His bone and flesh of His flesh, shaped and formed from Him (Ephesians 5:30). All that God has supplied to us - new life, His Spirit, health and prosperity - are all supplied by the death of His Only Begotten Son, by the blood of Calvary! (2 Corinthians 13:14; 1 Corinthians 10:16; John 6:53-56; Romans 8:2; 1 John 1:7).

<sup>4</sup> When God appeared to man in His power and majesty He came in the midst of a pillar of fire and a cloud of glory (Genesis 15:17; Exodus 3:2,6; 13:21-22; 14:24; 19:18; Deuteronomy 5:4,22-26). This particular event allows us to look a little closer at what was going on in the midst of the fire and the cloud that surrounded Yahweh. Yahweh looked out from behind the fire and the cloud that was wrapped around Him showing the distinction between His bodily glory and the glory of the Fire Cloud. A further distinction was made when Moses was allowed to see the back parts of Yahweh outside of the Fire Cloud when he was with Him on Mount Sinai (Exodus 33:18,20,23; 34:5).

Whenever Yahweh God was seen in the fullness of His glory He was fully immersed or baptized in the Fire Cloud. When Yahweh descended upon Mount Sinai to deliver the covenant to Israel the Fire Cloud of His glory surrounded Him (Exodus 19; Deuteronomy 4:11-15). When Yahweh came down upon the Tent of Meeting to fill the Holy of Holies with His presence and with His glory He came down in the Fire Cloud. The fire of His presence set the altar on fire and filled the Holy of Holies with His glory (Numbers 9:15; Leviticus 9:24; Exodus 33:7-11).

On the day of Pentecost when the first group of believers were baptized in the Holy Ghost and fire the glory of God's presence came upon them like tongues of fire which filled their tongues with the words of the Holy Spirit's authority (Luke 3:16; Act 1:8; 2:3-4). They were not just baptized with the Holy Spirit they were also baptized with the fire of God's glory and presence. The awesome reality is that the same baptism and realms of God's glory are equally available to us right now (John 16:13-15; 14:16-17,26; 15:16; 7:38-39; Acts 1:8; 2:39). Jesus who is the same yesterday, today and forever is still the One who is baptizing all who will believe and receive in the Holy Spirit and fire.

<sup>5</sup> The covenant of God is relational; not legal. It is a consecration to devoted love, which God upholds through His faithfulness and tender mercies. The closest thing that we have in modern times to the concept of this kind of covenant is marriage. Just as marriage is relationship of love; so is the covenant of God.

## Chapter 26

33- And you shall place the veil under the loops and you shall bring into the veil the Ark of the Testimony to house there. The veil<sup>6</sup> shall be between the holy and the holy of holies.

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There is no better example of an Old Testament covenant than that which existed between God and Abraham. God sought Abraham out, and offered him a relationship. All that men are obligated to do is to love God and obey His direction. Yet even when they refused to be faithful, as Israel did, God in His devoted love continued to remain consecrated to them. One of the examples of God's devoted love to Israel is found in the story of Hosea and Gomer. God commanded His prophet to marry a harlot, who refused to remain faithful (Hosea 3:1-4; Hosea 2:5-23). In order to gain her commitment, the prophet purchased her by giving her the amount that she would normally sell herself for.

God's covenant of love was established for all men everywhere - anyone who would believe - through the pouring out of His own blood (1 John 2:2; Romans 3:26). Through His life's blood He consecrated Himself to a devoted love for us. Through His blood He broke all other claims held over our lives, so that we might only belong to Him. Jesus takes His life, both body and blood, and invites us to come into the communion of this covenant of love; and dwell with Him (John 6:56). Through His own faithfulness and tender mercies, He extended to us that which we could never afford. He blessed us with this covenant: not based on any works of righteousness which we have done, but according to His great love wherewith He loves us (Titus 3:5; Ephesians 1:6-7; Ephesians 2:4-6; 2 Timothy 1:9).

It is also this same love that strengthens us, establishes us, and perfects us. God sought us out and pursued us, loving us so much that He gave us His only begotten Son. His love will never fail. If we will only believe and dwell in this covenant love that God has for us, we will discover the glorious reality of the life of fellowship with God; and the life of victory over sin and all the powers of darkness (Ephesians 3:17-19; 1 John 4:10; 1 John 4:16-18). Let us all believe God and obey His voice, and come into the fellowship of the covenant of love that God has made for us through the consecration of His own life (Deuteronomy 29:12; Matthew 26:28; Colossians 1:20; Acts 20:28).

<sup>6</sup> There are divisions of sacredness taught to us in the design of the tabernacle. The innermost room where the Ark of the Testimony was placed would be where God would visit the people of Israel. It was a place cut off from the rest of the world and its sin and corruption. Through the purification that was made by faith in the blood of the coming redeemer it had become the place where God would meet with man (Exodus 25:22; 29:42-43).

The holy place outside the veil, but still within the sanctuary, was where the priests were allowed to do the service of God's house. It was a place that they had to receive a special calling and consecration from God in order to be permitted to even be there. Knowing that the sanctuary was a sketch of the heavenly sanctuary we can grasp the idea that this was actually a heavenly ministry that they were engaged in as they took care of the table of the bread, the menorah and the golden altar of incense (Exodus 25:40; Acts 7:44; Hebrews 8:5). To walk around in this sanctuary of God they had to be holy unto the Lord, which God made possible through the blood (representing the blood and life of God) being applied to them (Exodus 29:20-21; Leviticus 8:23-24,30). Yet even though they were sanctified, having been made holy through the ritual of faith that God had taught Moses, they were still unable to come in behind the veil, which was the holiest place of all. It was there that God would be enthroned upon His mercy seat, which rest upon the foundation of the law and those whom God ordained as His priest (Numbers 17:8; Exodus 25:21-22; Numbers 7:89; Hebrews 9:4).

Why was it so holy, because it was a place consecrated from all of the contamination of sin and iniquity where God could appear and dwell in the midst of His people. The veil was embroidered with figures of cherubim that was a reminder that sinful man was not allowed into the presence of God (Genesis 3:24). Fellowship that was once on the level of a walk through the paradise of God's garden was now only possible through a strict mediation of the law and the priest.

When Jesus, whose very life represented that veil, died as the sin offering at Calvary the veil was split from heaven to earth inviting all mankind to a consecration that would allow them to come into the place where

## Chapter 28

2- And you shall make holy garments for Aaron your brother for glory and for beauty<sup>7</sup>.

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God dwells (Matthew 27:5; Hebrews 9:8). The holies of holies was not done away with when Jesus died for us as our sin offering rather the separation that barred sinful man from coming into the holies of holies was removed. There is no longer the cherubims guarding the way to prohibit our entering into this wonderful and sacred realm. There is no longer the voice of our heavenly Father saying draw not nigh. Now we may come with all boldness into the holies of holies having been washed with the blood of the Lamb (Hebrews 10:19). The veil that we walk through now is the body of our Lord Jesus Christ the Savior of the world!

<sup>7</sup> The primary theme of the Bible is the Holiness of God. The Hebrew word for holiness occurs more than 800 times in the Old Testament and its Greek counterpart 302 times in the New Testament. The meaning of holiness is derived from God and describes His nature. It is God who is majestic in holiness, awesome in glory, working wonders (Exodus 15:11). How is the Holiness of God expressed? The Holy God shows Himself Holy by His righteousness (Isaiah 5:16; Psalms 15:17). Holiness is the description of God's purity and truth (Habakkuk 1:13; Psalms 5:4). Holiness describes the highest moral standard in existence because it describes God's morality. When the angles behold the splendor and glory of God's purity and truth they cry Holy, Holy, Holy (Isaiah 6:3; Revelation 4:8). Holiness does not exist apart from God for He alone is Holy. But the one who whose name is Holy who sits in the high and lofty place and who inhabits eternity extends the opportunity for mankind to come and dwell with Him and partake of His Holiness (Isaiah 57:15). John Wesley wrote, "When God is termed holy, it denotes that excellence which is altogether peculiar to Himself; and the glory flowing from all His attributes conjoined, shining forth from all His works, and darkening all things beside itself" (Explanatory Notes upon the New Testament, page 957).

When a person walks into the presence of God they must be spiritually transformed with the holiness of God. Thus God commanded Moses to make garments for Aaron that would typify the spiritual beauty and glory of the holiness that was given to him as a gift. To stand in the presence of the Almighty one must have clean hands and a pure heart (Psalms 24:4; Matthew 5:8; 51:10-13; Acts 15:9). When God beheld Aaron walking into His presence He saw the crown upon his head that declared his consecration to the ways of God "Holiness unto the Lord" (Exodus 28:36). Upon His head and his garments was holy anointing oil (Leviticus 10:7). In this state Aaron was separated from everything that belong to the world of evil men and the demonic. Through the gift of holiness Aaron stepped out of that world that was completely separated from God's nature and ways into a realm of glory and beauty.

As Moses made holy garments for Aaron Christ Jesus has made holy garments for us through the redemption that He has provided for us. The Father has sent the Spirit of Holiness to transform and baptize us with the glory and beauty of God's own divine nature. Whereas holiness can also be understood as part of ceremonial cleansing and dedication to God in the Old Testament it is almost exclusively dedicated to moral purity in the New Testament (1 Peter 1:15; 2:9; 1 Thessalonians 4:7; 2 Timothy 1:19; 2 Peter 1:3-10; 3:11-14; Luke 1:74-75; 2 Corinthians 7:1; Titus 2:12-14; Hebrews 12:14). Should we realize that holiness is the promotion of the Lord that has brought us into the glory and beauty of His own nature we would no longer behold it as a trying and difficult

## Chapter 30

31 Speak unto the sons of Israel saying this shall be the holy anointing oil of Yahweh throughout your generations.

32 It shall not be poured upon the flesh of man and you shall not make any composition like it for it is sacred<sup>8</sup> and it shall be sacred to you.

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religious obligation. Rather, we would realize that God in His great love has caused us to come and sit by His side and inherit the glory and beauty of His own riches and majesty! When sin and temptation would attempt to impose its iniquity upon us we would behold the beauty of the Lord and with absolute resolve declare, "I am not trading in my garments for some mouth eaten rags."

<sup>8</sup> There is nothing more costly and precious than the anointing. Many people think that God should anoint them for who they are and what they are doing but God anoints us to do what He has chosen not what we have chosen. The anointing is not to be poured out upon the flesh of man. It is not for mans self-interest it is for the divine purposes of the Almighty only!

When we think of the anointing we tend to think of the mighty deeds and exploits of the prophet Elijah who spoke and it did not rain, who called fire down out of heaven and who could hear the words spoken in secrete by the King of Syria. We think of the anointing that came upon a King that changed his hearts and gave him the ability to terrify their enemies and mobilize the nation of Israel. With the anointing oil they could not fall in battle for it was as an invisible shield (2 Samuel 1:21). While all these things are true about the effects of the anointing the anointing was first described in the bible as how a place was consecrated to be the house of God. Jacob poured out the anointing oil upon the pillar that was used to designate the place where he would meet with God. The anointing oil was used to consecrate the tabernacle in the wilderness and all of the vessels that God would use in the ministry of His house. Thus we must realize that fundamentally the anointing was about consecrating the place where God would dwell. It was about devoting something to God, which could be used for nothing else, nothing earthly and nothing of man. God's dwelling place is full of His glory and presence nothing else is seen there nothing else allowed.

We must be careful not to violate the sacredness of God, the sacredness of His life and the sacredness of His purpose for our lives. Our lives belong to the Spirit of God who shapes us to function in the anointing that has been placed upon us (1 Corinthians 6:19-20). God has not poured out His anointing on ordinary men but rather those whom He has called, chosen, made righteous and glorified (Romans 8:30; John 1:12). We are Gods elect purchased by the blood and filled with Hi own Spirit to live out the splendor and the life of God (Romans 8:29-33; 2 Timothy 1:9)

We must recognize that the anointing and consecration to God are absolutely connected with each other, you cannot have one without the other. Each one of us have been anointed with the Holy Spirit to be the sons and daughters of God. Our lives and callings are so important to God that He has given to us the Holy Spirit to be our own personal teacher and guide (John 16:13; 1 John 2:27). In addition to this glorious anointing there are those whom the Lord has anointed with special anointings to be apostles, prophets, evangelists, pastors and teachers. God also gives special anointings of His grace to everyman to function in every aspect of His own glory and power so that Jesus may be

## Chapter 32

1 And the people were afraid because it had been a long time since Moses went from the mountain and the people assembled unto Aaron and they said to him make for us gods which shall go before us for we do not know what has happened to this man Moses which brought us up from the land of Egypt.

2 And Aaron said to them strip of the gold rings which are upon the earlobes of your wives your sons and your daughters and bring them to me.

3 And all the people stripped off the gold rings which and brought them to Aaron.

4 And he took from their hand and fashioned to them with a fashioning tool and made for them a molten image of a bull-calf and they said these are your gods Israel which brought you up from the land of Egypt.

5 And Aaron was afraid and he built an altar before them and Aaron cried out and said a festival to YHWH tomorrow.

6 And the next day early in the morning they rose up and offering burnt offerings and they gave presents of peace and the people sat down to eat and to drink and they rose up to sexual immorality.

7 And YHWH spoke to Moses, Go descend for your people destroy that which was carried up from the land of Egypt.

8 They have quickly corrupted themselves from the way, which I commanded them. They have made a molten calf-bull and they bow down to it and they sacrifice to it and they say this is your god Israel which brought you up from the land of Egypt.

## Exodus 34:

6- And the YHWH passed before Him and cried out YHWH, YHWH merciful and gracious, slow to anger and abounding in lovingkindness and truth.

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fully revealed through miracles, healings, prophecy, faith, discerning of spirits, casting out evil spirits, word of wisdom, word of knowledge, tongues and interpretation of tongues, power to make wealth, distribution of wealth, helps, governments and compassion ministries to name of few (1 Corinthians 12:7-11; Romans 8:3-8; Mark 16:17) . All of these things of the Spirit must become very sacred to us otherwise we will loose our opportunity to walk in the divine. The Holy Spirit shapes the individual for these works of grace and we must be mindful of just how sacred and valuable the anointing is and do nothing that would grieve the Holy Spirit or violate His work.

The anointing must be the most important thing in your life if you are going to learn how to function in it. We have come to rely on and value our own opinions and interest and so a shift must take place in our hearts where we do not want to do anything outside of the anointing and the ability that the Holy Spirit gives. Our lives must be devoted to only one thing the sanctuary where the revelation of God may be witnessed (Ephesians 4:13-16; 1 Corinthians 12, 14:26). The things pertaining to the manifestation of the Spirit must be more sacred to us than any thing else. The will of God, the beauty of His manifest presence and the operation of His glorious power must become more important to us than anything else.

7- by no means clearing the guilty<sup>9</sup>

30 And Aaron and the sons of Israel saw Moses and behold the skin of his face was radiant and they were afraid to come near him.

31 And Moses called unto them and they returned unto him Aaron and all the leaders of the congregation and Moses spoke unto them

32 And then afterwards all of the sons of Israel came near and he commanded them all that YHWH had spoken to him in Mount Sinai.

33 And when Moses was finished speaking to them he placed a veil upon his face.

34 And when Moses came before YHWH to speak with him he took the veil off until he went out and coming out to speak with Israel that which he commanded.

35 And sons of Israel saw the face of Moses as his skin was radiant Moses and Moses covered his face with a veil until he came to speak to Him

Exodus 40

34 Then a cloud covered the tabernacle, and the glory of Yahoah filled the sanctuary<sup>10</sup>.

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<sup>9</sup> God is the most exacting and just judge that exist. He does not overlook judgment and fail to hear all of the evidence nor does He use one standard of judgment on one class of people and an entirely separate standard on another. God hates different weights and measures and follows the same rules of life for everyone. If some one is found guilty then the rules of justice must be served (Numbers 14:18-19). God does not declare the guilty innocent rather He makes the guilty innocent by doing away with the offense that makes one guilty. He did away with the guilt by sentencing it to death. Then in the same body He raised up a brand new man in the innocence of Christ Jesus.

<sup>10</sup> The cloud of glory in which Almighty God dwelt when he sojourned with Israel came upon the tabernacle - once it had been prepared according to God's commands. Just as the cloud of glory rested upon Mount Sinai on the first Pentecost, the same fire came upon the tabernacle: "There was upon the tabernacle as it were the appearance of fire, until morning." If this event did not happen on the day of Pentecost, it certainly happened in the later part of the feast of weeks between Passover and Pentecost. However, it is certainly safe to believe that it actually took place on the day of Pentecost.

In the New Testament when Pentecost was fully come, the fire cloud of God's glory descended into the room where everyone was gathered (Acts 2:1-3). That which was spoken by the prophet Isaiah had begun: "Upon every assembly a cloud of smoke by day and the shining of a flaming fire by night: for over all the glory shall be a canopy" (Isaiah 4:5). Jesus the great Baptizer had baptized the church in the Holy Ghost and fire. The fire covered the tabernacles of each person's life, and the glory filled everyone who was there (John 14:16-17; 1 Corinthians 3:16). Even as God had come to accompany Israel with His divine power, the same glory came upon each person in the church to provide divine power and guidance (John 16:13; Romans 8:14,16).