

## **The Exodus from Egypt was for the sake of worship and to set the nation of Israel apart from the rest of the world.**

Then as they encountered other nations God gave them specific instructions not to engage in their customs, marry their women, give their daughters to them in marriage, eat their foods, and worship their gods!

But Israel didn't listen at all! And when they disobeyed God, He removed His hand of protection and they found themselves back enslaved again. At some point a leader would come along whose heart still beat for God and would lead them in repentance, the nation would cry out and God faithfully delivered them.

They cried out because of the suffering and treatment they faced, but not when they were enjoying the pleasures of the nation.

The United States is a great nation and has done many good things for the advancement of the society but has also done many things around the world that is out right evil. I was born a citizen of this nation but I also was reborn. When I was reborn my citizenship changed because I was born in another kingdom.

Therefore I must now serve that kingdom more than the nation of my first birth. There are rules and principles of the kingdom I must follow even though they are against the nation I was first born in.

The issue the body of Christ is facing now is one of dual citizenship and they can't determine which one they will be loyal too. So, in most cases the body has taken on the worlds system and is serving it 7 days a week with about 2 hours given to God!

Father isn't pleased, because He is a Jealous God and is not willing to share you with anything!

### **Captivity of Israel**

#### **Amos 4:1-13 (Amplified® Bible)**

4:1 HEAR THIS word, you cows [women] of Bashan who are in the mountain of Samaria, who oppress the poor, who crush the needy, who say to their husbands, Bring and let us drink!

4:2 The Lord God has sworn by His holiness that behold, the days shall come upon you when they shall take you away with hooks and the last of you with fishhooks.

4:3 And you shall go out through the breaches [made in the city's wall], every [woman] straight before her, and you shall be cast forth into Harmon [an unknown place of exile], says the Lord.

4:4 Come to Bethel [where the golden calf is] and transgress; at Gilgal [another idol worship center] multiply transgression; and bring your sacrifices every morning and your tithes every three days.

4:5 And offer [by burning] a sacrifice of thanksgiving of that which is leavened, and proclaim and publish freewill offerings, for this you like to do, O children of Israel! says the Lord God.

4:6 I also gave you cleanness of teeth in all your cities and want of bread in all your places; yet you did not return to Me, says the Lord.

4:7 And also I withheld the rain from you when there were yet three months to the harvest. I caused it to rain upon one city and caused it not to rain upon another city; one piece of ground was rained upon, and the piece upon which it did not rain withered.

4:8 So [the people of] two or three cities wandered {and} staggered into one city to drink water, but they were not satisfied; yet you did not return to Me, says the Lord.

4:9 I smote you with blight [from the poisonous east wind] and with mildew; I laid waste the multitude of your gardens and your vineyards; your fig trees and your olive trees the palmerworm [a form of locust] devoured; yet you did not return to Me, says the Lord.

4:10 I have sent among you the pestilence [which I made] epidemic in Egypt; your young men I slew with the sword and I took into exile your horses, and I made the stench of your camp come up into your nostrils; yet you did not return to Me, says the Lord.

4:11 I have overthrown some among you as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to Me, says the Lord.

4:12 Therefore thus will I do to you, O Israel; and because I will do this to you, prepare to meet your God, O Israel!

4:13 For behold, He Who forms the mountains and creates the wind and declares to man what is his thought, Who makes the morning darkness and treads on the heights of the earth--the Lord, the God of hosts, is His name!

## **Captivity of Israel**

**2 Kings 17:5-8 Medes and into Assyria—exiled**

**Nehemiah 9:13-14 The captivity in Babylon**

## **Hosea 4:1-19 (*Amplified® Bible*)**

4:1 HEAR THE word of the Lord, you children of Israel, for the Lord has a controversy (a pleading contention) with the inhabitants of the land, because there is no faithfulness, love, pity {and} mercy, or knowledge of God [from personal experience with Him] in the land.

4:2 There is nothing but [false] swearing and breaking faith and killing and stealing and committing adultery; they break out [into violence], one [deed of] bloodshed following close on another.

4:3 Therefore shall the land [continually] mourn, and all who dwell in it shall languish,

together with the wild beasts of the open country and the birds of the heavens; yes, the fishes of the sea also shall [perish because of the drought] be collected {and} taken away.

4:4 Yet let no man strive, neither let any man reprove [another--do not waste your time in mutual recriminations], for with you is My contention, O priest.

4:5 And you shall stumble in the daytime, and the [false] prophet also shall stumble with you in the night; and I will destroy your mother [the priestly nation].

4:6 My people are destroyed for lack of knowledge; because you [the priestly nation] have rejected knowledge, I will also reject you that you shall be no priest to Me; seeing you have forgotten the law of your God, I will also forget your children.

4:7 The more they increased {and} multiplied [in prosperity and power], the more they sinned against Me; I will change their glory into shame.

4:8 They feed on the sin of My people and set their heart on their iniquity.

4:9 And it shall be: Like people, like priest; I will punish them for their ways and repay them for their doings.

4:10 For they shall eat and not have enough; they shall play the harlot and beget no increase, because they have forsaken the Lord for harlotry;

4:11 Harlotry and wine and new wine take away the heart {and} the mind {and} the spiritual understanding.

4:12 My people [habitually] ask counsel of their [senseless] wood [idols], and their staff [of wood] gives them oracles {and} instructs them. For the spirit of harlotry has led them astray and they have played the harlot, withdrawing themselves from subjection to their God.

4:13 They sacrifice on the tops of the mountains, and they burn incense upon the hills and under oaks, poplars, and terebinths, because there the shade is good. Therefore your daughters play the harlot and your sons' wives commit adultery.

4:14 I will not punish your daughters when they play the harlot nor your daughters-in-law when they commit adultery, for [the fathers and husbands] themselves go aside in order to be alone with women who prostitute themselves for gain, and they sacrifice at the altar with dedicated harlots [who surrender their chastity in honor of the goddess]. Therefore the people without understanding shall stumble {and} fall {and} come to ruin.

4:15 Though you, Israel, play the harlot {and} worship idols, let not Judah offend {and} become guilty; come not to Gilgal, neither go up to Beth-aven [contemptuous reference to Bethel, then noted for idolatry], nor swear [in idolatrous service, saying], As the Lord lives.

4:16 For Israel has behaved stubbornly, like a stubborn heifer. How then should he expect to be fed {and} treated by the Lord like a lamb in a large pasture?

4:17 Ephraim is joined [fast] to idols, [so] let him alone [to take the consequences].

4:18 Their drinking carousal over, they go habitually to play the harlot; [Ephraim's] rulers [continue to] love shame more than her glory [which is the Lord, Israel's God].

4:19 The resistless wind [of God's wrath] has bound up [Israel] in its wings {or} skirts, and [in captivity] they {and} their altars shall be put to shame because of their sacrifices [to calves, to sun, moon, and stars, and to heathen gods].

It is my belief that God is not concern or moved by the sin of this world. He does not expect them to live like His children because He knows that they can't.

Rom 8:7 **Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.**

Rom 8:8 **So then they that are in the flesh cannot please God.**

He is only concern about His Children! It is clear from the scripture that the children get right; the world system will come into order.

**2Ch 7:13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;**

**2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.**

**2Ch 7:15 Now mine eyes shall be open, and mine ears attend unto the prayer *that is made* in this place.**

**2Ch 7:16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.**

II. He promised to answer the prayers of his people that should at any time be made in that place, 2 Chronicles 7:13-15. National judgments are here supposed (2 Chronicles 7:13), famine, and pestilence, and perhaps war, for by the locusts devouring the land meant enemies as greedy as locusts, and laying all waste. 2. National repentance, prayer, and reformation, are required, 2 Chronicles 7:14.

God expects that his people, who are called by his name, if they have dishonored his name by their iniquity, should honor it by accepting the punishment of their iniquity. They must be humble themselves under his hand, must pray for the removal of the judgment, must seek the face and favor of God; and yet all this will not do unless they turn from their wicked ways, and return to the God from whom they have revolted. 3. National mercy is then promised, that God will forgive their sin, which brought the judgment upon them, and then heal their land, redress all their grievances. Pardoning mercy makes ways for healing mercy, Psalms 103:3, Mt+9:2.

We can't hid or deceive the Lord in any way whatsoever. The issues of today are not problems with the sinners but with the body of Christ. It is our sin that has allowed Homosexuality/ bisexuality to be on the increase. It is our sin that has allowed abortion to continue and become a birth control method. It is our sin that has terrorism to overtake the world through instilling fear. It is our lack of through repentance from the world system.

We look like Egypt, act like Egypt, think like Egypt, believe Egypt can solve our problems but don't realize that we are enslaved by the Egyptian system.

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## 📌 An Overview of Ancient Egyptian Tattoos

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by [Bazza1972](#), Dec 28, 2008

**The ancient Egyptians developed and used tattoos for cultural, religious, as well as social reasons. The Ancient Egyptians would go on to develop highly complex forms of tattoos. The complexity was needed in order for them to meet the requirements set out for them in the first place.**

The **ancient Egyptians** used tattoos to fulfil various cultural, artistic, religious, and social functions. The Ancient **Egyptians** were always very keen to use art and other forms of culture to honour the things that were most important for them in both live as well as death. From the **great pyramids**, to the largest temples, down to tattoos the majority of things in Ancient Egypt were meant to convey cultural, religious, and social messages.

As with many things in Ancient Egypt the practice of giving people tattoos was designed to serve higher religious and social purposes, rather than just been fashion statements or being trendy. There was certainly no cultural, economic, social, and religious stigmas attached to the practice of getting tattoos within Ancient Egypt, quite the reverse in fact.

Some ancient and indeed some modern societies regard tattoos as being tasteless and even socially unacceptable. Not so the ancient Egyptians, they consider tattoos to have artistic merits that could be put towards helping to worship the gods, goddesses, as well as to pay homage to their divine Pharaohs.

The ancient Egyptians used tattoos to worship their gods; their goddesses as well as the Pharaoh by making the tattoos selected to represent deities or indeed royalty. Tattoos were regarded as being very helpful in serving such political, religious, and social functions.

Instead of being social outcasts by choosing to have tattoos done Ancient Egyptians were demonstrating their allegiance to the deities and also to their Pharaohs. The Ancient Egyptians could even opt to have tattoos for specific gods, goddesses, and monarchs. The Ancient Egyptians used tattoos to distinguish between the priests of their gods and their goddesses, as well as their other followers.

Body piercings have seen a resurgence of interest in the last ten to twenty years and are becoming more and more a part of the mainstream Western culture. Take a look at any fashion or entertainment magazine and you'll see plenty of well-known celebrities with body piercings like navel rings or a labret. You might be surprised to find out that piercing is actually an ancient form of expression that most cultures have practiced at some time or other for thousands of years.

### **Egyptian body piercings reflected status and love of beauty**

The earliest known mummified remains of a human that was pierced is over 5,000 years old. This worthy gentleman had his ears pierced with larger-gauge plugs in his ears, so plugs may be one of the oldest forms of body modification there is! We also know that the Egyptians loved to adorn themselves elaborately, and even restricted certain types of body piercings to the royal family. In fact, only pharaoh himself could have his navel pierced. Any one else who tried to get a belly button ring could be executed. (Tell that to Britney Spears!) Almost every well-to-do Egyptian wore earrings, though, to display their wealth and accent their beauty. Elaborate enameled and gold earrings frequently portrayed items in nature such as lotus blossoms.

Body piercings are also mentioned in the Bible. In the Old Testament it's obvious that body jewelry is considered a mark of beauty and wealth, especially for Bedouin and nomadic tribes. In many cases, body jewelry was given as a bridal gift or as part of a dowry. It is clear that piercing was a sign of status and attractiveness in Biblical times.

Notice that Tattoos or piercing are noted to be apart of the Hebrews culture and it can't be apart of the body of Christ either. Then why have so many people who are Christians allow themselves to be tattooed and pierced after their conversions? If it was done before salvation nothing can be done about that but why after salvation.

Because we are living in the darkness of the world system and think we can still serve God and HE is ok with it!

#### **PS:139:11**

If I say, "Surely the darkness <sup>R4351</sup> will overwhelm <sup>F1474</sup> me, And the light around me will be night,"

#### **PS:139:12 -**

Even the darkness <sup>R4352</sup> is not dark to <sup>F1475</sup> You, And the night is as bright as the day. Darkness <sup>R4353</sup> and light are alike to You.

#### **1 JN:1:5 -**

This is the message we have heard from Him and announce to you, that God <sup>R18</sup> is Light, and in Him there is no darkness at all.

**Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

**Verse 13.** *Neither is there any creature that is not manifest in his sight.* There is no being who is not wholly known to God. All his thoughts, feelings, plans, are distinctly understood. Of the truth of this there can be no doubt. The *design* of the remark here is, to guard those to whom the apostle was writing from self-deception --since they could conceal nothing from God.

*All things are naked.* Exposed; uncovered. There is nothing that can be concealed from God, Psalms 139:11,12.

"The veil of night is no disguise, No screen from thy all-searching eyes; Thy hands can seize thy foes as soon Through midnight shades as blazing noon."

*And opened* \~tetrachlismena\~. The word here used -- \~trachlizw\~ -- properly means,

(1.) to lay bare the neck, or to bend it back so as to expose the throat to being cut.

(2.) To expose; to lay open in any way. Why the word is used here has been a matter of inquiry. Some have supposed that the phrase is derived from offering sacrifice, and from the fact that the priest carefully examined the victim, to see whether it was sound, before it was offered. But this is manifestly a forced exposition. Others have supposed that it is derived from the custom of bending back the head of a criminal, so as to look full in his face, and recognise him, so as not to be mistaken; but this is equally forced and unnatural. This opinion was first proposed by Erasmus, and has been adopted by Clarke and others, Bloomfield, following, as he says, the interpretation of Chrysostom, Grotius, (though this is not the sentiment of Grotius,) Beza, Alting, Hammond, and others, supposes the allusion to be to the custom of cutting the animal down the back-bone through the spinal marrow, and thus of laying it open entirely. This sense would well suit the connexion. Grotius supposes that it means to strip off the skin by dividing it at the neck, and then removing it. This view is also adopted substantially by Doddridge. These explanations are forced, and imply a departure, more or less, from the proper meaning of the Greek word. The most simple and obvious meaning is usually the best in explaining the Bible. The word which the apostle employs relates to *the neck*; \~trachlov\~ ---and not to the spinal marrow, or the skin. The proper meaning of the verb is, *to bend the neck back*, so as to expose it in front when an animal is

slain. *Passow*. Then it means, to make bare; to remove everything like covering; to expose a thing entirely--as the naked neck is for the knife. The allusion here is undoubtedly to the sword which Paul had referred to in the previous verse, as dividing the soul and spirit, and the joints and marrow; and the meaning is, that in the hand of God, who held that sword, everything was exposed. We are, in relation to that, like an animal whose neck is bent back, and laid bare, and ready for the slaughter. Nothing *hinders* God from striking; there is nothing that can prevent that sword from penetrating the heart any more than, when the neck of the animal is bent back and laid bare, there is anything that can hinder the sacrificing priest from thrusting the knife into the throat of the victim. If this be the true interpretation, then what an affecting view does it give of the power of God, and of the exposedness of man to destruction! All is bare, naked, open. There is no concealment; no hinderance; no power of resistance. In a moment God can strike, and his dreadful sentence shall fall on the sinner like the knife on the exposed throat of the victim. What emotions should the sinner have who feels that he is exposed each moment to the sentence of eternal justice --to the sword of God--as the animal with bent-back neck is exposed to the knife! And what solemn feeling should all have who remember that all is naked and open before God! Were we *transparent*, so that the World could see all we are, who would dare go abroad? ***Who would wish the world to read all his thoughts and feelings for a single day? Who would wish his best friends to look in upon his naked soul, as we can look into a room through a window? Oh, what blushes and confusion; what a hanging down of the head, and what an effort to escape from the gaze of men would there be, if every one knew that all his secret feelings were seen by every person whom he met! Social enjoyment would end; and the now gay and blithe multitudes in the streets would become processions of downcast and blushing convicts. And yet all these are known to God.*** He reads **every thought**; sees **every feeling**; looks through **the whole soul**. How careful should we be to [keep our heart pure; how anxious that there should be nothing in the soul that we are not willing to have known!](#)

**Proverb 15:9** The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

**Proverb 15:10** Correction *is* grievous unto him that forsakes the way: *and* he that hateth reproof shall die.

**Proverb 15:11** Hell and destruction *are* before the LORD: **how much more then the hearts of the children of men?**

**Proverb 15:12** A scorner loveth not one that reproveth him: neither will he go unto the wise.

*With whom we have to do. Literally, with whom is our account. Our account; our reckoning is to be with him before whom all is naked and open. We cannot, therefore, impose on him. We cannot pass off hypocrisy for sincerity. He will judge us according to truth, not according to appearances; and his sentence, therefore, will be just. [A man who is to be tried by one who knows all about him, should be a pure and holy man.](#)*

**Leviticus 8:1** And the LORD spake unto Moses, saying,

**Leviticus 8:2** Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

**Leviticus 8:3** And gather thou all the congregation together unto the door of the tabernacle of the congregation.

**Leviticus 8:4** And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

**Leviticus 8:5** And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

**Leviticus 8:6** And **Moses brought Aaron and his sons, and washed them with water.**

The ceremony performed according to the divine ritual. 1. Aaron and his sons were *washed with water* ([Leviticus 8:6](#)), to signify that they ought now to purify themselves from all sinful dispositions and inclinations, and ever after to keep themselves pure. Christ washes those from their sins in his own blood whom he makes to our God kings and priests ([Revelation 1:5,6](#)); and those that draw near to God must be washed in pure water, [Hebrews 10:22](#). Though they were ever so clean before and no filth was to be seen upon them, yet they must be washed, to signify their purification from sin, with which their souls were polluted, how clean soever their bodies were. 2. They were clothed with the holy garments, Aaron with his ([Leviticus 8:7-9](#)), which typified the dignity of Christ our great high priest, and his sons with theirs ([Leviticus 8:13](#)), which typified the decency of Christians, who are spiritual priests. Christ wears the breast-plate of judgment and the holy crown; for the church's high priest is her prophet and king. All believers are clothed with the robe of righteousness, and girt with the girdle of truth, resolution, and close application; and their heads are *bound*, as the word here is, with the bonnet or diadem of beauty, the beauty of holiness. 3. The high priest was anointed, and, it should seem, the holy things were anointed at the same time; some think that they were anointed before, but that the anointing of them is mentioned here because Aaron was anointed with the same oil with which they were anointed; but the manner of relating it here makes it more than probable that it was done at the same time, and that the seven days employed in consecrating the altar were coincident with the seven days of the priests' consecration.

The question is, are we ready to become naked before our God! Are we ready to release our grip on the world and start to live the way He has told us?

**Give to Receive**  
**Love the unlovely**  
**Do more than is required**  
**Die to Live**  
**Wait to renew strength**  
**Be Joyful about falling in trouble**  
**Owe no one anything but Love**  
**Etc....**