

Israel in Prophecy

From the Word of God

The God of Israel

The Song of Moses

This song is the most ancient we know of. It is a holy song, to the honour of God, to exalt his name, and celebrate his praise, and his only, not in the least to magnify any man. Holiness to the Lord is in every part of it. It may be considered as typical, and prophetic of the final destruction of the enemies of the church. Happy the people whose God is the Lord. They have work to do, temptations to grapple with, and afflictions to bear, and are weak in themselves; but his grace is their strength. They are often in sorrow, but in him they have comfort; he is their song. Sin, and death, and hell threaten them, but he is, and will be their salvation. The Lord is a God of almighty power, and woe to those that strive with their Maker! He is a God of matchless perfection; he is glorious in holiness; his holiness is his glory. His holiness appears in the hatred of sin, and his wrath against obstinate sinners. It appears in the deliverance of Israel, and his faithfulness to his own promise. He is fearful in praises; that which is matter of praise to the servants of God, is very dreadful to his enemies. He is doing wonders, things out of the common course of nature; wondrous to those in whose favour they are wrought, who are so unworthy, that they had no reason to expect them. There were wonders of power and wonders of grace; in both, God was to be humbly adored.



Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The LORD is a man of war: the LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. *Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?* Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation. The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established. The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. [Exodus 15:1-21](#)

Having read how that complete victory of Israel over the Egyptians was obtained, here we are told how it was celebrated; those that were to hold their peace while the deliverance was in working ([The LORD shall fight for you, and ye shall hold your peace. Exodus 14:14](#)) must not hold their peace now that it was wrought; the less they had to do then the more they had to do now. If God accomplishes deliverance by his own immediate power, it redounds so much the more to his glory. Moses, no doubt by divine inspiration, indited this song, and delivered it to the children of Israel, to be sung before they stirred from the place where they saw the Egyptians dead

upon the shore.

Observe, They expressed their joy in God, and thankfulness to him, by singing; it is almost natural to us thus to give vent to our joy and the exultations of our spirit. By this instance it appears that the singing of psalms, as an act of religious worship, was used in the church of Christ before the giving of the ceremonial law, and therefore was no part of it, nor abolished with it. Singing is as much the language of holy joy as praying is of holy desire.

Moses, who had gone before them through the sea, goes before them in the song, and composes it for them.

Note, Those that are active in public services should not be neuters in public praises.

When the mercy was fresh, and they were much affected with it, then they sang this song.

Note, When we have received special mercy from God, we ought to be quick and speedy in our returns of praise to him, before time and the deceitfulness of our own hearts efface the good impressions that have been made. David sang his triumphant song in the day that the Lord delivered him, **And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 Samuel 22:1.** *Bis dat qui cito dat - He gives twice who gives quickly.*

When they *believed the Lord* (**And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. Exodus 14:31**) then they sang this song: it was a song of faith; this connection is observed (**Then believed they his words; they sang his praise. Psalms 106:12**): *Then believed they his words, they sang his praise.* If with the heart man believes, thus confession must be made.

Here is, The song itself; and, We may observe respecting this song, that it is, An ancient song, the most ancient that we know of.

A most admirable composition, the style lofty and magnificent, the images lively and proper, and the whole very moving.

It is a holy song, consecrated to the honour of God, and intended to exalt his name and celebrate his praise, and his only, not in the least to magnify any man: holiness

to the Lord is engraven in it, and to him they made melody in the singing of it.

It is a typical song. The triumphs of the gospel church, in the downfall of its enemies, are expressed in the song of Moses and the song of the Lamb put together, which are said to be sung upon a sea of glass, as this was upon the Red Sea, **And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Revelation 15:2-3.**

Let us observe what Moses chiefly aims at in this song.

He gives glory to God, and triumphs in him; this is first in his intention (**Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Exodus 15:1): I will sing unto the Lord.**

Note, All our joy must terminate in God, and all our praises be offered up to him, the Father of lights and Father of mercies, *for he hath triumphed.*

Note, All that love God triumph in his triumphs; what is his honour should be our joy.

Israel rejoiced in God, As their own God, and therefore their *strength, song, and salvation*, **The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Exodus 15:2.** Happy therefore the people whose God is the Lord; they need no more to make them happy. They have work to do, temptations to grapple with, and afflictions to bear, and are weak in themselves; but he strengthens them: his grace is their strength. They are often in sorrow, upon many accounts, but in him they have comfort, he is *their song*; sin, and death, and hell, threaten them, but he is, and will be, *their salvation*: See; **Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Isaiah 12:2.**

As their fathers' God. This they take notice of, because, being conscious to themselves of their own unworthiness and provocations, they had reason to think that what God had now done for them was for their *fathers' sake*, **And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in**

his sight with his mighty power out of Egypt; Deuteronomy 4:37.

Note, The children of the covenant ought to improve their fathers' relation to God as their God for comfort, for caution, and for quickening.

As a God of infinite power (**The LORD is a man of war: the LORD is his name. Exodus 15:3**): *The Lord is a man of war*, that is, well able to deal with all those that strive with their Maker, and will certainly be too hard for them.

As a God of matchless and incomparable perfection, **Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Exodus 15:11**.

This is expressed, *First*, More generally: *Who is like unto thee, O Lord, among the gods!* This is pure praise, and a high expression of humble adoration. - It is a challenge to all other gods to compare with him: "Let them stand forth, and pretend their utmost; none of them dare make the comparison." Egypt was notorious for the multitude of its gods, but the *God of the Hebrews* was too hard for them and baffled them all, **For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. Numbers 33:4**; I will heap mischiefs upon them; I will spend mine arrows upon them. *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself*

for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left. And he shall say, *Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.* Deuteronomy 32:23-39. The princes and potentates of the world are called *gods*, but they are feeble and mortal, none of them all comparable to Jehovah, the almighty and eternal God. - It is confession of his infinite perfection, as transcendent and unparalleled.

Note, God is to be worshipped and adored as a being of such infinite perfection that there is none like him, nor any to be compared with him, as one that in all things has and must have the pre-eminence, *For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?* Psalms 89:6.

Secondly, More particularly, *He is glorious in holiness*; his holiness is his glory. It is that attribute which angels adore, *And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.* Isaiah 6:3. His holiness appeared in the destruction of Pharaoh, his hatred of sin, and his wrath against obstinate sinners. It appeared in the deliverance of Israel, his delight in the holy seed, and his faithfulness to his own promise. God is *rich in mercy* - this is his treasure, *glorious in holiness* - this is his honour. Let us always give thanks at the remembrance of his holiness.

He is fearful in praises. That which is the matter of our praise, though it is joyful to the servants of God, is dreadful and very terrible to his enemies, *Make a joyful noise unto God, all ye lands: Sing forth the honour of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.* Psalms 66:1-3. Or it directs us in the manner of our praising God; we should praise him with a humble holy awe, and *serve the Lord with fear*. Even our spiritual joy and triumph must be balanced with a religious fear.

He is *doing wonders*, wondrous to all, being above the power and out of the common course of nature; especially wondrous to us, in whose favour they are wrought, who are so unworthy that we had little reason to expect them. They were wonders of power and wonders of grace; in both God was to be humbly adored.

He describes the deliverance they were now triumphing in, because the song was intended, not only to express and excite their thankfulness for the present, but to preserve and perpetuate the remembrance of this work of wonder to after-ages.

Two things were to be taken notice of:

The destruction of the enemy; the waters were divided, *And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. Exodus 15:8. The floods stood upright as a heap.* Pharaoh and all his hosts were buried in the waters. *The horse and his rider* could not escape (*Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Exodus 15:1*), the *chariots*, and the *chosen captains* (*Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. Exodus 15:4*); they themselves went into the sea, and they were overwhelmed, *For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. Exodus 15:19. The depths, the sea, covered them,* and the proud waters went over the proud sinners; they *sank like a stone, like lead* (*The depths have covered them: they sank into the bottom as a stone. Exodus 15:5; Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Exodus 15:10*), under the weight of their own guilt and God's wrath. Their sin had made them hard like a stone, and now they justly sink like a stone. Nay, *the earth itself swallowed them* (*Thou stretchedst out thy right hand, the earth swallowed them. Exodus 15:12*); their dead bodies sank into the sands upon which they were thrown up, which sucked them in. Those whom the Creator fights against the whole creation is at war with. All this was the Lord's doing, and his only. It was an act of his power: *Thy right hand, O Lord, not ours, has dashed in pieces the enemy, Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. Exodus 15:6.* It was with *the blast of thy nostrils* (*And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. Exodus 15:8*), and *thy wind* (*Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Exodus 15:10*), and the *stretching out of thy right hand*, *Thou stretchedst out thy right hand, the earth swallowed them. Exodus 15:12.* It was an instance of his transcendent power - in *the greatness of thy excellency*; and it was the execution of his justice: *Thou sentest forth thy wrath, And in the greatness of thine excellency thou hast overthrown them that rose up*

against thee: thou sentest forth thy wrath, *which consumed them as stubble*. Exodus 15:7. This destruction of the Egyptians was made the more remarkable by their pride and insolence, and their strange assurance of success: *The enemy said, I will pursue, The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them*. Exodus 15:9.

Here is, *First*, Great confidence. When they pursue, they do not question but they shall overtake; and, when they overtake, they do not question but they shall overcome, and obtain so decisive a victory as to *divide the spoil*.

Note, It is common for men to be most elevated with the hope of success when they are upon the brink of ruin, which makes their ruin so much the sorer. See; *By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places*. Isaiah 37:24-25.

Secondly, Great cruelty - nothing but killing, and slaying, and destroying, and this will satisfy his lust; and a barbarous lust that is which so much blood must be the satisfaction of.

Note, It is a cruel hatred with which the church is hated; its enemies are bloody men.

This is taken notice of here to show, That God resists the proud, and delights to humble those who lift up themselves; he that says, "I will, and I will, whether God will or no," shall be made to know that wherein he deals proudly God is above him.

That those who thirst for blood shall have enough of it. Those who love to be destroying shall be destroyed; for we know who has said, *Vengeance is mine, I will repay*.

The protection and guidance of Israel (*Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation*. Exodus 15:13): *Thou in thy mercy hast led forth the people*, led them forth out of the bondage Egypt, led them forth out of the perils of the Red Sea, *For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of*

Israel went on dry *land* in the midst of the sea. Exodus 15:19. *But the children of Israel went on dry land.*

Note, The destruction of the wicked serves for a foil to set off the salvation of Israel, and to make it the more illustrious, *I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour. Isaiah 45:13-15.*

He sets himself to improve this wonderful appearance of God for them.

In order to quicken them to serve God: in consideration of this, *I will prepare him habitation, The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Exodus 15:2.* God having preserved them, and prepared a covert for them under which they had been safe and easy, they resolve to spare no cost nor pains for the erecting of a tabernacle to his honour, and there they will exalt him, and mention, to his praise, the honour he had got upon Pharaoh. God had now exalted them, making them great and high, and therefore they will exalt him, by speaking of his infinite height and grandeur.

Note, Our constant endeavour should be, by praising his name and serving his interests, to exalt God; and it is an advancement to us to be so employed.

In order to encourage them to trust in God. So confident is this Psalmist of the happy issue of the salvation which was so gloriously begun that he looks upon it as in effect finished already: *“Thou hast guided them to thy holy habitation, Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. Exodus 15:13.* Thou hast thus put them into the way to it, and wilt in due time bring them to the end of that way,” for God's work is perfect; or, *“Thou hast guided them to attend thy holy habitation in heaven with their praises.”*

Note, Those whom God takes under his direction he will guide to his holy habitation in faith now, and in fruition shortly.

Two ways this great deliverance was encouraging: - *First*, It was such an instance of God's power as would terrify their enemies, and quite dishearten them, *The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. Exodus 15:14-16.* The very report of the overthrow of the Egyptians would be more than half the overthrow of all their other enemies; it would sink their spirits, which would go far towards the sinking of their powers and interests; the Philistines, Moabites, Edomites, and Canaanites (with each of which nations Israel was to grapple), would be alarmed by it, would be quite dispirited, and would conclude it was in vain to fight against Israel, when a God of such power fought for them. It had this effect; the Edomites were afraid of them (*And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Deuteronomy 2:4*), so were the Moabites (*And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. Numbers 22:3*), and the Canaanites, *And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. Joshua 2:9-10; And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel. Joshua 5:1.* Thus God sent his fear before them (*I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. Exodus 23:27*), and cut off the spirit of princes.

Secondly, It was such a beginning of God's favour to them as gave them an earnest of the perfection of his kindness. This was but in order to something further: *Thou shalt bring them in, Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. Exodus 15:17.* If he thus

bring them out of Egypt, notwithstanding their unworthiness, and the difficulties that lay in the way of their escape, doubtless he will bring them into Canaan; for has he begun (so begun), and will he not make an end?

Note, Our experiences of God's power and favour should be improved for the support of our expectations. "Thou *hast*, therefore, not only thou *canst*, but we trust thou *wilt*," is good arguing. *Thou wilt plant them in the place which thou has made for thee to dwell in.*

Note, It is good dwelling where God dwells, in his church on earth (*One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. Psalms 27:4*), in his church in heaven, *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24*. Where he says, "This is my rest for ever," we should say, "Let it be ours."

Lastly, The great ground of the encouragement which they draw from this work of wonder is, *The Lord shall reign for ever and ever, The LORD shall reign for ever and ever. Exodus 15:18*. They had now seen an end of Pharaoh's reign; but time itself shall not put a period to Jehovah's reign, which, like himself, is eternal, and not subject to change.

Note, It is the unspeakable comfort of all God's faithful subjects, not only that he does reign universally and with an incontestable sovereignty, but that he will reign eternally, and there shall be no end of his dominion.

The solemn singing of this song, *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Exodus 15:20-21*. Miriam (or Mary, it is the same name) presided in an assembly of the women, who (according to the softness of their sex, and the common usage of those times for expressing joy, with timbrels and dances) sang this song. Moses led the psalm, and gave it out for the men, and then Miriam for the women. Famous victories were wont to be applauded by the daughters of Israel (*And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one*

another as they played, and said, Saul hath slain his thousands, and David his ten thousands. 1 Samuel 18:6-7); so was this. When God brought Israel out of Egypt, it is said (*For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. Micah 6:4*), *He sent before them Moses, Aaron, and Miriam*, though we read not of any thing memorable that Miriam did but this. But those are to be reckoned great blessings to a people who assist them, and go before them, in praising God.

Israel in Prophecy

**A Deep Study of the Word of God – As it takes Us From
Genesis to Revelation Opening Our Eyes to the Prophecies
as they Relate to Israel; and to all Mankind in these Coming
Days as they are Exposed in The Holy Scriptures**

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On a personal note; this is a recent God inspired Project, far greater than anything I have been given to date, and one that has totally received my attention. I Pray you too are blessed from this and will return for more as they are published.

God Bless!

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