

## Chapter 6: The Rod of God

Twentieth-century man has been molded by the rationalist philosophy of the 17<sup>th</sup> and 18<sup>th</sup> centuries. The scientific rationalist of the 20<sup>th</sup> century would reject the Exodus story because it cannot be explained using any scientific theories of existence now available. The whole idea that an 80-year-old man who stutters would be the spokesman for God and leader of the Hebrew people and would use a wooden staff to bring Egypt to its knees, is unbelievable. Today, our sciences are based on a matter-oriented theory of existence. All theories and unusual phenomena are filtered through this matter-oriented viewpoint of existence. The problem we are faced with is to determine if our scientific philosophies are correct, or if the Exodus even happened. This chapter will pose the answer to the question: “What was the Rod of Moses and how did it work?”

### An Historical Analogy

During World War II in the South Pacific, aircraft flew over many islands inhabited by primitive peoples who had never encountered modern, industrial societies. Their cultures developed without any outside influences. They had seen modern airplanes fly overhead but did not know what they were. After the war, an anthropology team visited one of these islands.<sup>1</sup> The anthropologists found that the pre-industrial natives had constructed a wooden and palm-leaf model of an airplane. They were worshipping it as one of their gods.

The lesson for us is this: The technology of these islanders was so primitive that they could not understand what they were looking at, so they put it into the category of “magic” and attributed it to “the gods.” In our society we are much more sophisticated in how we deal with an unknown phenomenon. Academia hides it, denies it exists, forgets it, and government will not fund it!

This introduction will help frame a clear explanation of what I think Moses’ Rod<sup>2</sup> really is. I will present an educated theory, but there are enough descriptive references of the Rod in the Hebrew Scriptures and in the Legends of the Jews to lead me to believe that it is much more than the wooden walking stick of a shepherd. We know from Chapter 4 on the Hebrew alphabet that we are dealing with the product of a very highly advanced previous civilization. Like other topics in this book, we require a variety of other subjects and principles in order to explain this one. We must refer back to Chapter 3 on the *Theory of Multidimensional Reality*. The technical and philosophical explanations of how the Rod would have worked will be described at the end of this chapter. We have

been given a glimpse of a technology far beyond ours. It is a certainty that our technology is closer to that of Neanderthal man, than to the technology that created Moses' Rod. If we were able to go to a planet where a civilization had an uninterrupted history and technological evolution of tens-of-millions of years, we would NOT find a more advanced technology than Moses' rod. I do not mean this figuratively, nor am I attempting to be outrageous for shock value. I mean this literally.

## Multiple Appearances of the Rod of God

The Rod makes three appearances in the Hebrew Scriptures. It shows up in the Garden of Eden story, the Exodus story, and the Gideon story in the book of Judges. It is described as the *Rod of God*, the *Rod* or the *right hand*, because Moses held the Rod in his right hand. The Rod is mentioned cryptically by many of the prophets, writing that the Rod will appear in the future. I will examine each of these prophecies in this chapter.

### The Garden of Eden Story

Literary references have been presented in Chapter 5, which describe the Garden of Eden location as being in the same area as Mount Sinai. There is a Jewish tradition about the Torah: "The first time the Torah mentions anything, it is the most important." The Rod first appears in the first story in Genesis after creation. The story is, of course, about the Garden of Eden, with Adam and Eve. The story is an allegory of something that has to do with the evolution of man, and a highly advanced civilization some time in the far distant past. This society had evolved to build a technical device which could communicate with the Operating System of the Universe (the Lord of Hosts).

Here is a brief summary of the Garden of Eden story: After the creation of the Universe, God created a garden in an area called Eden, where there were all types of food-bearing trees and plants. Located in this garden was "the Tree of Life also, in the midst of the garden, and the *tree of all knowledge of good and evil*. [2:9, Emphasis added]." God tells Adam—representing man—that he can eat of all the trees in the garden "but of the tree of the knowledge of good and evil, thou shalt *not eat* of it; for in the day that thou eatest thereof thou shalt surely die [2:17, emphasis added]." At the beginning of Chapter 3 of Genesis, the serpent is introduced as the seducer of Eve—representing woman and the materialist nature of mankind. The serpent tells her that she would not die if she "eats" the "fruit" from the "tree of the knowledge of good and evil." The serpent continues by saying:

‘ . . . for God does know that in the day ye eat thereof, then your eyes shall be opened, and ye *shall be as God, knowing good and evil.*’ And when the woman saw that the tree was good for food, and that the tree was to be desired *to make one wise*, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. . . .’ [3:5-7], [Emphasis added].

First of all, food does not make you wise. Only information does! So you know right from the start we are not talking about food or a tree at all. Tradition tells us that the serpent tempted Eve with an apple. As explained in Chapter 4, the apple represented the matter world, in this case the knowledge of how our matter world is created. The story continues with God discovering what had happened while He was “walking” through the garden. God ends man’s stay in the Garden of Eden with the following decision:

“And the Lord God said: ‘Behold, the man is become as one of us, *to know good and evil*; and now, lest he *put forth his hand*, and take also of the *tree of life*, and eat, and live for ever.’ Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. [3:22-23, emphasis added.]”

Let us start the analysis by stating that the “Tree of Life” and the “Tree of the Knowledge of good and evil” are one and the same object because it is revealed in Chapter 2:17, when God says, “but of the *tree* of knowledge . . .” it is presented as singular. Also, in Chapter 3:3, when Eve says to the serpent, “but of the fruit of the *tree*, which is in the midst of the garden . . .” it is also described as singular. Therefore we must conclude that both qualities or abilities are in one “tree.” The next concept to consider is that the “tree” is not really a tree, but a structure. “Eating” does not necessarily mean taking in food into your mouth, but can also mean consuming or absorbing information, as in knowledge. Since the fruit of this tree is not food, then the apple is not really an apple: It is a symbol of something else. The phrase “put forth his hand” indicates some device or tool held in Adam’s hand. Finally, the serpent is not really a snake, but represents a tool.

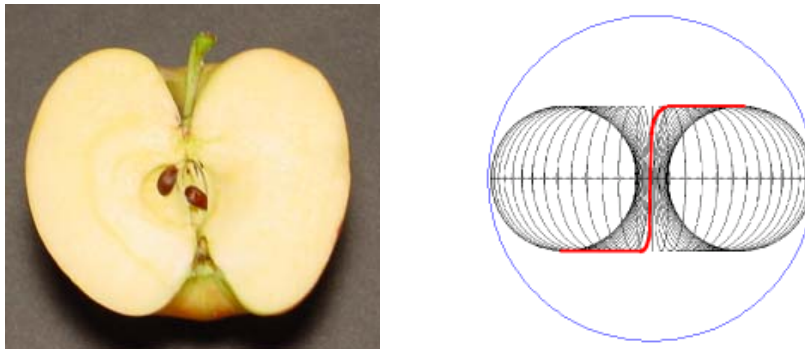
### The Tree

Clues that tell us what the tree really is include: “the tree of all knowledge of good and evil,” and, the tree will “make one wise.” Information is not good or bad by itself—it is just information. How the information is used determines whether it is used for good or evil. Earlier I stated the Garden of Eden story was really an allegorical account of a previous advanced civilization which was able to communicate with the God of the Universe. This was accomplished with the

use of a computer. The “tree of knowledge of good and evil” is the allegory for that computer. The Torah and the legends of the Jews do not elaborate on the phrase “the tree of all knowledge of good and evil.” This is likely because they did not know what it could possibly have been. After all, in order to conceive what it is, you first must have a relatively high technological level of understanding. The reason why a tree is used in this allegorical story is that trees bear fruit which contains seeds, which reproduce themselves. In Genesis it states: “fruit tree bearing fruit after its kind, whose seed is in itself, upon the earth: and it was so.”<sup>3</sup> This is an allegory for the cycles of matter shown in the model of the Hebrew alphabet.

### The Fruit of the Tree of Good and Evil

The fruit was described as an apple. The apple or fruit represents the model of how matter is transmitted into this dimension. It is also an analogy for the Hebrew alphabet, as explained in Chapter 4. To summarize its meaning, the fruit represents the philosophical model of how information becomes matter in this dimension. A cross-section of an apple looks like the cross-section of the toroid model of the atom (Figure 6-1).



**Figure 6-1:** Cross-section of an apple compared to the cross-section of a toroid

### The Snake and the Rod

The snake, or serpent, and the Rod are one and the same. Twice in the Torah the Rod turned into a serpent and twice more the two appeared close together in the story. The first time, in Exodus, it appeared as the staff God placed into Moses' hand.

[Exodus 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.

[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 laid hold of it, and it became a Rod in his hand.

The Rod changed into a serpent and then back again, after it had been held a certain way. The next time it appeared, Moses and Aaron were standing in front of Pharaoh asking him to let the Hebrews go. “And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded: and Aaron cast down his Rod before Pharaoh, and before his servants, and it became a serpent.”<sup>4</sup> You must realize that the snake allegory was used by the writer as a literary tool to tell the reader that they are one and the same.

The Rod and the serpent show up together, or in close proximity, in Isaiah 14:29, and Micah 7:14-17. These references are sufficient to prove my point that the Rod and the serpent are one and the same.

Let us return to my original discussion of the Garden of Eden, when Eve came in contact with the serpent, which you now know was the rod. The Rod *is* a tool, a very special tool, but nevertheless, a tool. What the Garden of Eden story tells us, between the lines, is that a previous highly advanced civilization possessed the technology to access all information directly from the Diehold. The way Adam and Eve interacted or accessed this computer (the tree of all knowledge of good and evil) was through the Rod. The civilization hinted at in Genesis was far beyond anything we can imagine. What I believe Adam and Eve used the Rod for was to de-evolve to fifth dimensional beings. They chose not to live forever. I will explain why in Chapter 12.

Verse 22 in Genesis Chapter 3 says: “And the Lord God said: ‘Behold, the man is become as one of us to know good and evil; and now, lest he *put forth his hand*, and take also of the tree of life, and eat, and live for ever.’ ” [Emphasis added.] This verse suggests that there was a civilization that lived forever.

## What is the Rod?

Chapter 3 and 4 of Exodus are very significant chapters because they contain some very vital and revealing information necessary for us to understand what really occurred between God, Moses, the Hebrews and Egypt. It is in Chapter 4 that the Rod makes its second appearance in the Torah. The following section covers the reappearance of the Rod and a partial description of how it worked. As you read this, ask yourself, “Why is the Torah so obscure about how the Rod worked, and when it disappeared?”