

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#16 Beshalach (בְּשַׁלַּח) — Hebrew for “when sent forth or let go,”

Torah: Exodus 13:17 - 17:16
Haftarah: Judges 4:4-5:31

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Soon after allowing the children of Israel to depart from Egypt, Pharaoh chases after them to force their return, and the Israelites find themselves trapped between Pharaoh's armies and the sea. Elohim tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through, and then closes over the pursuing Egyptians. Moses and the children of Israel sing a song of praise and gratitude to Elohim.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

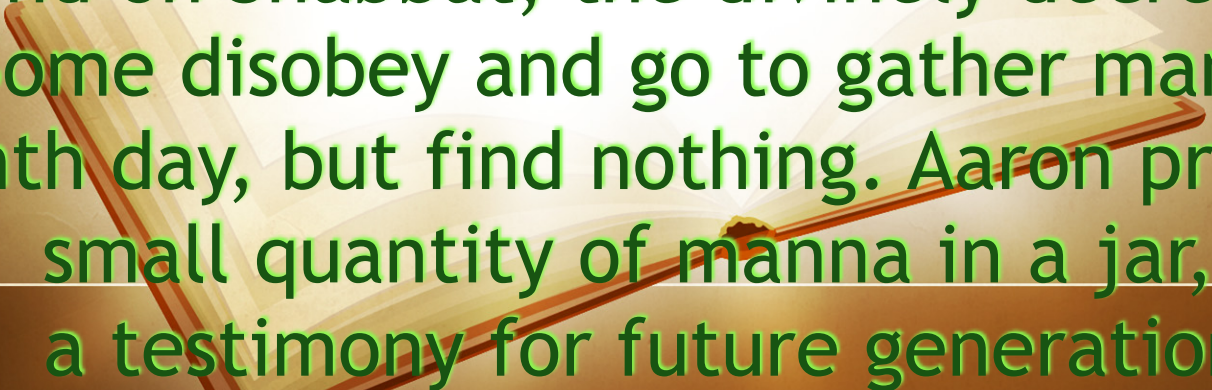
In the desert the people suffer thirst and hunger, and repeatedly complain to Moses and Aaron.

Elohim miraculously sweetens the bitter waters of Marah, and later has Moses bring forth water from a rock by striking it with his staff. He causes manna to rain down from the heavens before dawn each morning, and quails to appear in the Israelite camp each evening.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

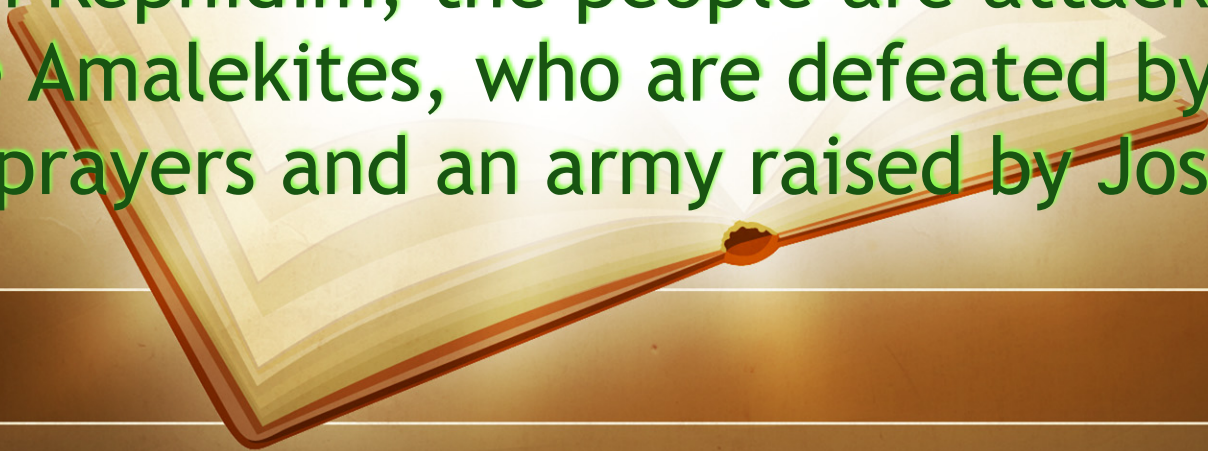
The children of Israel are instructed to gather a double portion of manna on Friday, as none will descend on Shabbat, the divinely decreed day of rest. Some disobey and go to gather manna on the seventh day, but find nothing. Aaron preserves a small quantity of manna in a jar, as a testimony for future generations.



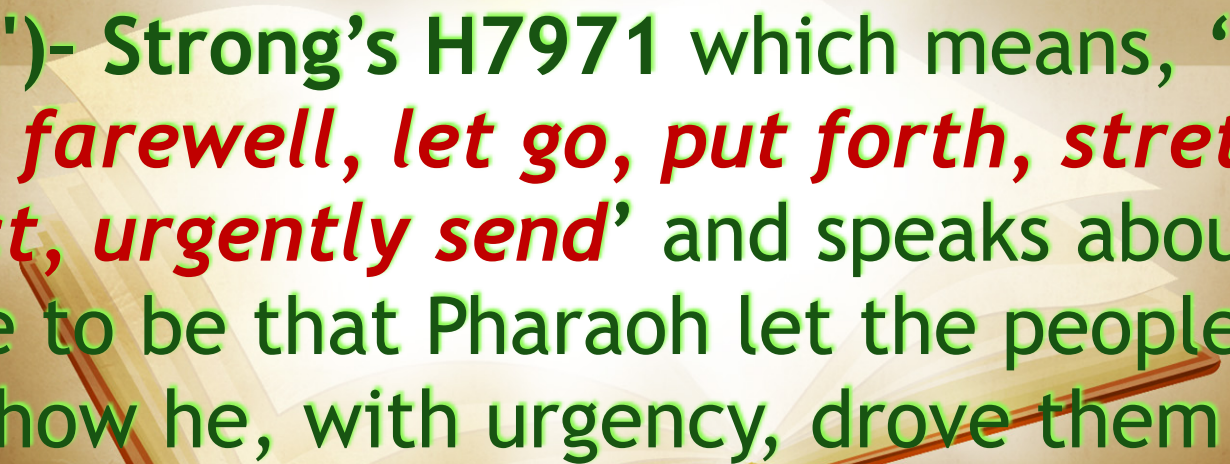
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In Rephidim, the people are attacked by the Amalekites, who are defeated by Moses' prayers and an army raised by Joshua.



This week's Torah portion is called בְּשַׁלַּח beshallah, which comes from the root word שָׁלַח shalah (shaw-lakh')- Strong's H7971 which means, '*to send, bid farewell, let go, put forth, stretch out, direct, urgently send*' and speaks about when it came to be that Pharaoh let the people go - and how he, with urgency, drove them out!



Exo 13:17 And it came to be, when Pharaoh had let the people go, that Elohim did not lead them by way of the land of the Philistines, though that was nearer, for Elohim said, “Lest the people regret when they see fighting, and return to Mitsrayim.”

Exo 13:18 So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra'ël went up in fives from the land of Mitsrayim.

Exo 13:19 And Mosheh took the bones of Yosēph with him, for he certainly made the children of Yisra'ēl swear, saying, "Elohim shall certainly visit you, and you shall bring my bones from here with you."

Exo 13:20 And they departed from Sukkoth and camped in Ėtham at the edge of the wilderness.

Exo 13:21 And יהוה went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night.

Exo 13:22 The column of cloud did not cease by day, nor the column of fire by night, before the people.

CHAPTER 13:17-22

Verse 17

Pharaoh let the people go and Elohim didn't let them go on the short route - why?

Well, if they had encountered fighting along the way, they may have been inclined to go back to Mitsrayim.



Through various archaeological discoveries, it was revealed that the Mitsrians had several military outposts along the Philistine route, that would have been the 'shorter' path; and the danger of these stations would have led Pharaoh to send word to them as soon as he regretted letting Yisra'ël go, and Yisra'ël would have had to fight through these various military barricades, for which they were not well equipped in being fighters against the world's leading military force, as they had been 'slaves' for a long time!

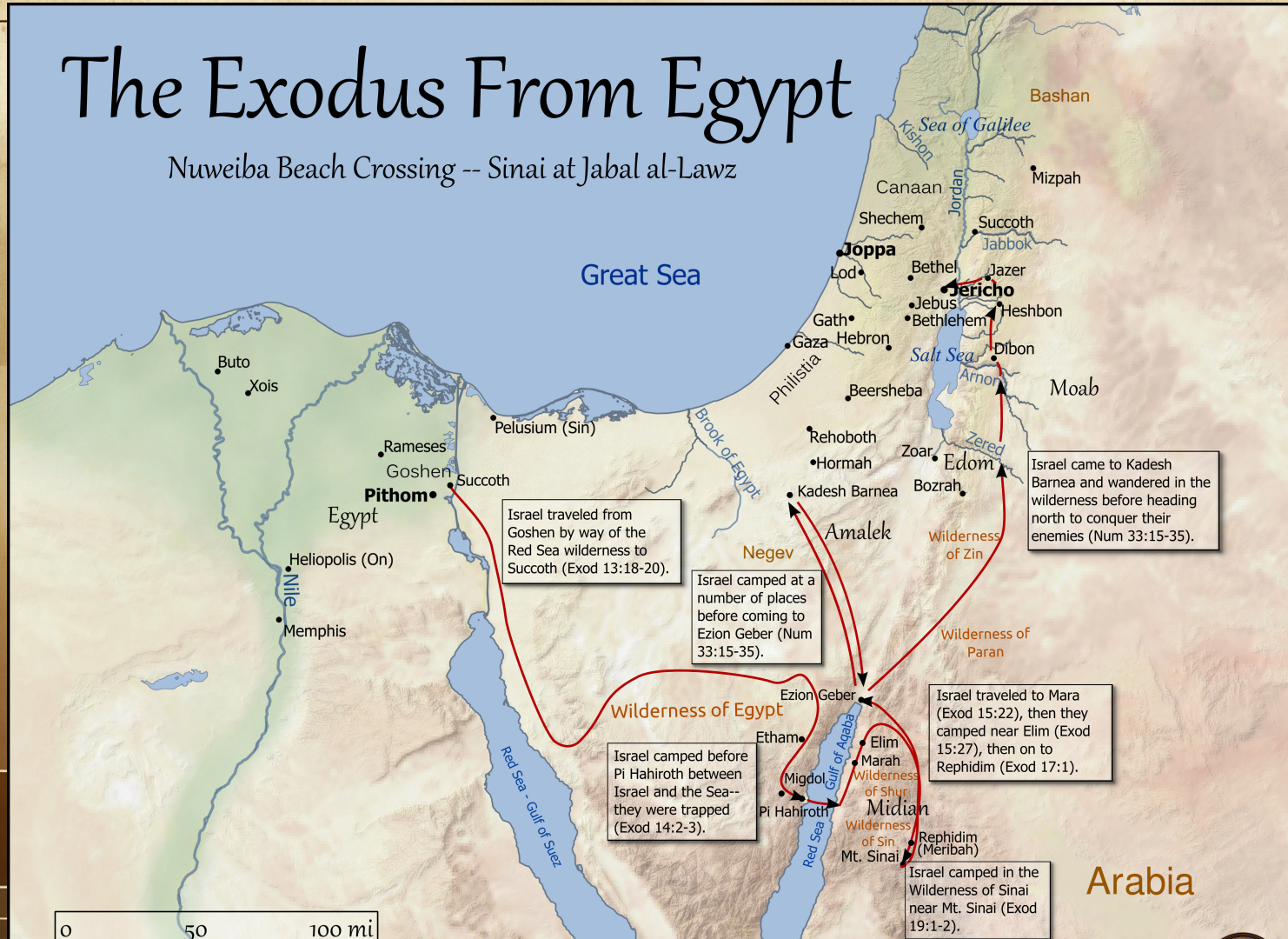
It is interesting to see how יהוה indeed protects
His Promised Bride to be.

In terms of betrothal, there is what one could call
a 'honeymoon' period:

Debarim/Deuteronomy 24:5 “When a man has
taken a new wife, let him not go out into the army
nor let any matter be imposed upon him. He shall
be exempt one year for the sake of his home, to
rejoice with his wife whom he has taken.”

The Exodus From Egypt

Nuweiba Beach Crossing -- Sinai at Jabal al-Lawz



In a sense, **יהוה** was indeed protecting Yisra'el from having to fight battles immediately!

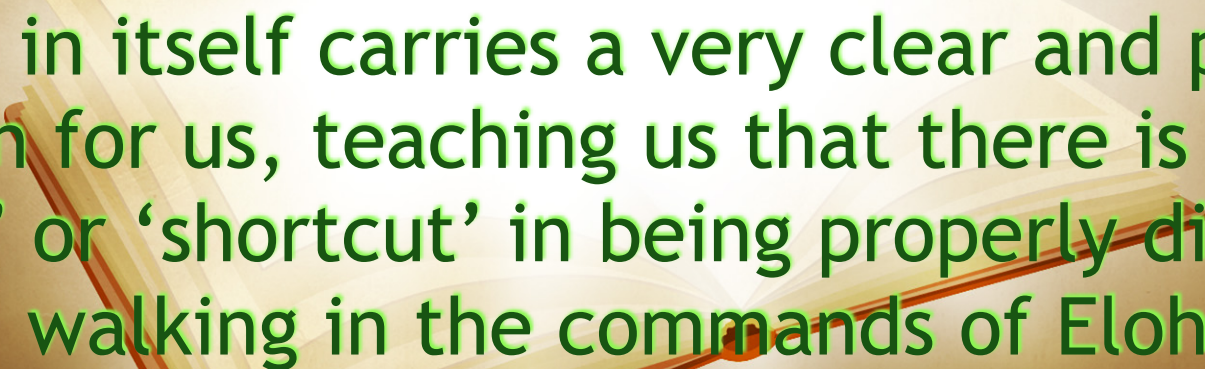
Although what we can see, as being very interesting, is that they came out in military style formation, which we see in the next verse; and the assurance that **יהוה** fights for them in chapter 14:13!

And so, they were, or should have been, armed with faith!



Here was a nation who had been delivered by the Mighty Hand of Elohim, yet יהוה knew that if they encountered any threat ahead of them too soon that they would be inclined to turn back.

This in itself carries a very clear and powerful lesson for us, teaching us that there is no 'quick way' or 'shortcut' in being properly diligent to walking in the commands of Elohim.

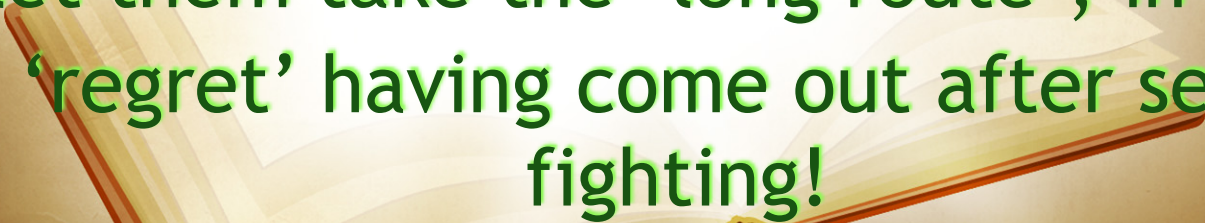


And when we too have come out of Mitsrayim, so to speak, we must realise that our journey may take longer than we expect; which is for our own good, lest we fail in our faith and turn back to old ways.

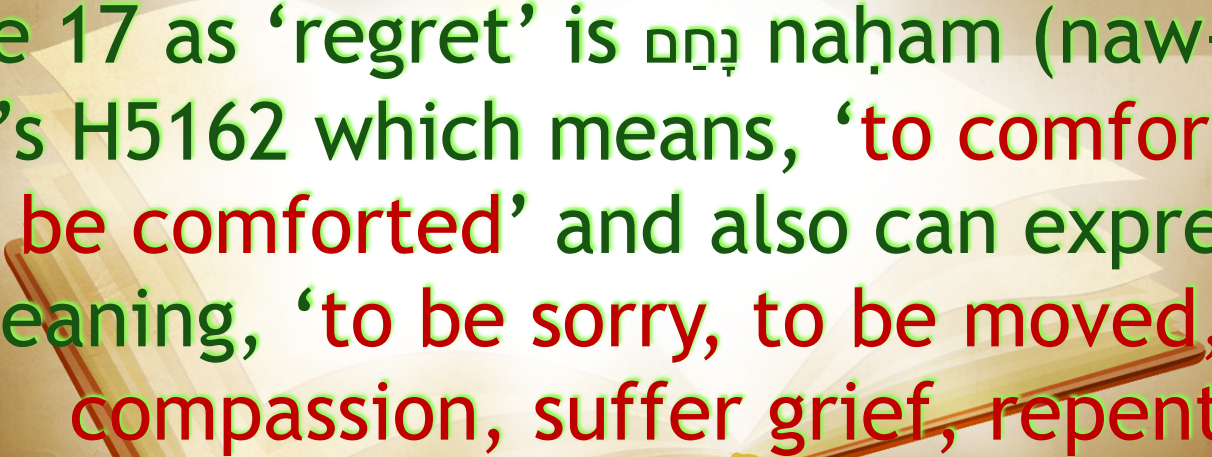
What we are also to realise is that we will face battles as we 'come out' of man-made systems of false worship and slavery to customs and traditions that are rooted in pagan practices, and although Mitsrayim may at times seem to be 'greener on the other side' so to speak, we are to quickly remember that what is there is only slavery and death.

We must constantly guard ourselves with the inclination to want to return, and this is what Yisra'el was protected from doing as they exited Mitsrayim.

יהוה let them take the 'long route', in case they would 'regret' having come out after seeing some fighting!



The Hebrew root word that is translated here in verse 17 as 'regret' is נָחַם naḥam (naw-kham')- Strong's H5162 which means, 'to comfort, console, to be comforted' and also can express the meaning, 'to be sorry, to be moved, have compassion, suffer grief, repent'.



It is written in the '*niphal passive*' verb form, from which it can best be rendered as, '*being sorry, suffer grief*', and this is not what יהוה wanted them to suffer!

The original root meaning of this word often seems to reflect the idea of '*breathing deeply*'; hence the physical display of one's feelings, usually of sorrow, compassion or comfort.

While many of us may want to take the short cuts in life, we recognise that often the long way around is for our best interest and may even protect us from turning back from our journey in fear of the battles that lay ahead.

Many times we have seen how some, that come out of the church system of worship, are overwhelmed by the realisation of the inherited lies and are ill-equipped to face the battles that come from all around and in a panic, they turn back to what they were comfortable with, even though they know it is not the Truth - just because they do not want to 'fight' and are in fact unable to fight the lies due to a lack of knowledge in the Truth!

Verse 18 - “They went up in fives”

The term that is used here, in Hebrew, for ‘fives’ or ‘armed’, is חֲמֻשִּׁים ḥamushim (khaw-moosh’)- Strong’s H2571 - meaning, ‘*in battle array or military formation*’.

What this signifies is simply this - they came out in an orderly manner, very disciplined and each one in his position, guided under the authority of the instructions of Elohim, as given through Mosheh!

There was no chaos!

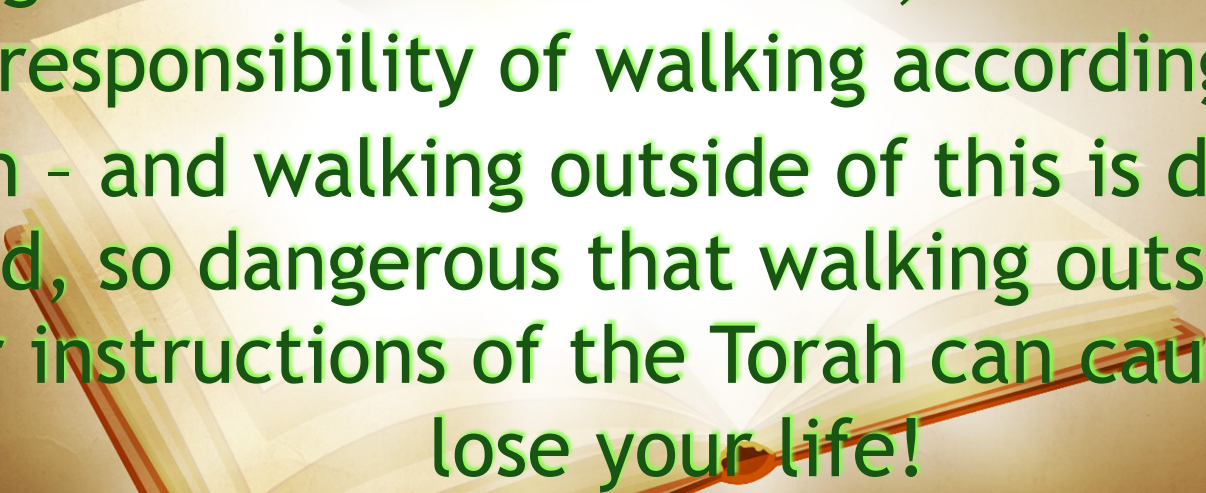
I want to make it very clear that there is order, in walking according to the Torah of יהוה, and we cannot have everyone doing whatever he sees fit to do in their own eyes - there is order, especially as we 'come out' of slavery!

Just because we have been released from slavery and man's institutionalised religion, it does not give us licence to be lawless!!! On the contrary, we have a clearly defined and prescribed set of laws/instructions that have been given to us by our very own Elohim and King!

The reason for also translating this as ‘fives’, is due to this word being closely linked to the Hebrew word חַמִּישָׁה ḥamishshah (khaw-maysh’)- Strong’s H2568 which means, ‘*fives, multiples of fives, fifth*’.

Coming out in ‘fives’, not only signifies order but can also point to the 5 books of Mosheh - known to us as the Torah or the Torah of Mosheh, which gives us clear direction and light to our path but can also fit well in describing the redemption price of the firstborn as five sheqels of silver! Yisra’ēl had been redeemed and bought at a price!

What I want to stress here, is that in being delivered and set free from Mitsrayim and the bondage to sin and lawlessness, there comes with it the responsibility of walking according to יהוה's Torah - and walking outside of this is dangerous ground, so dangerous that walking outside of the clear instructions of the Torah can cause you to lose your life!




Another picture that one can see from this is that which He has given to equip His body unto maturity; and that is what can be called the 5 offices, or possible better described as the 5 gifts, for perfecting the set-apart ones and to the work of service and the building up of the body of Messiah unto maturity, as described in Eph'siyim/Ephesians 4:11-14 and that is:

Emissaries (apostles), prophets, evangelists, shepherds (pastors) and teachers!

Eph 4:11 And He Himself gave some as emissaries,
and some as prophets, and some as evangelists,
and some as shepherds and teachers

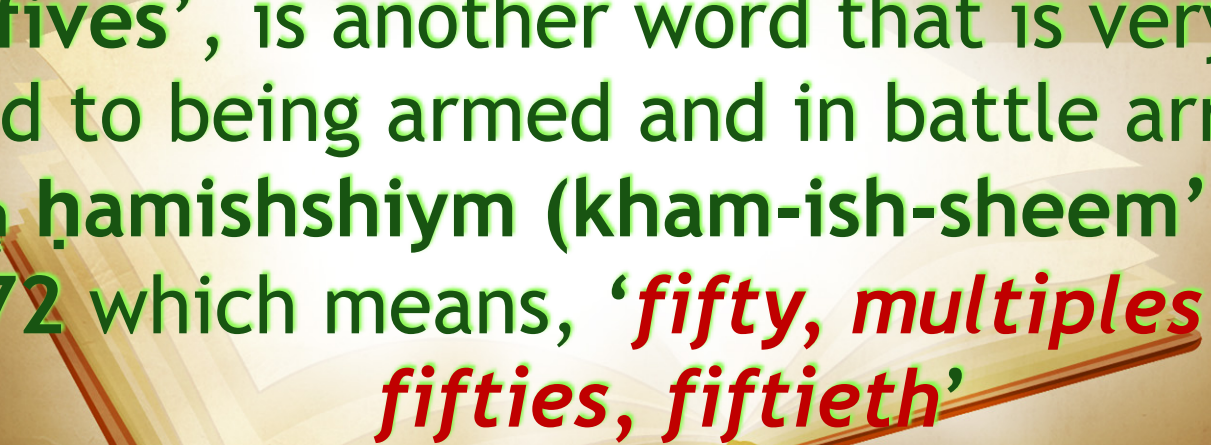
Eph 4:12 for the perfecting of the set-apart ones,
to the work of service to a building up of the body
of the Messiah,



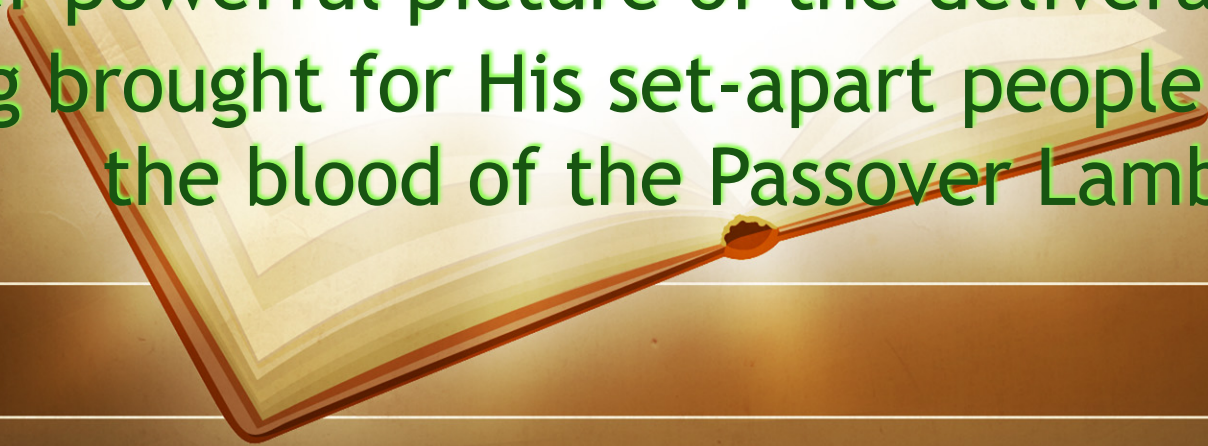
Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,

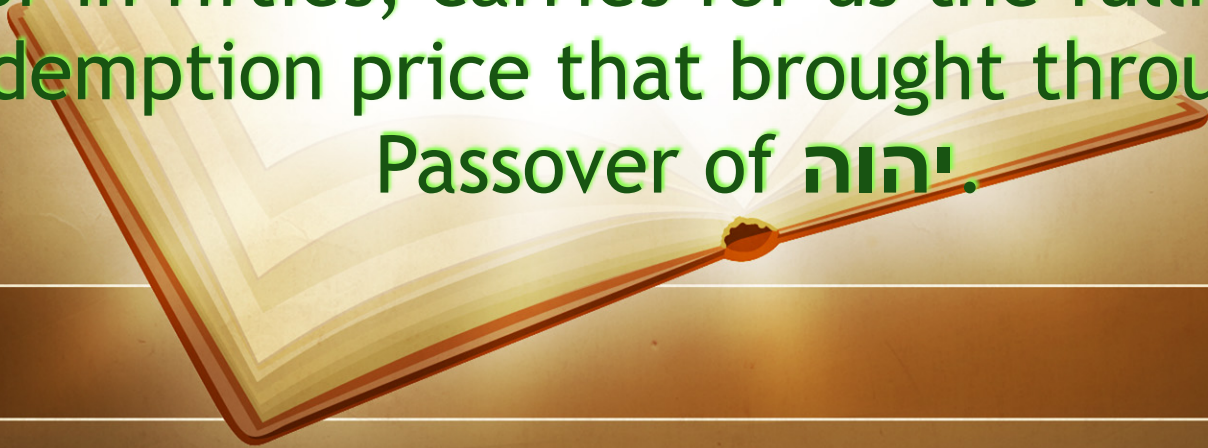
A derivative of the word, in Hebrew, that is used for 'fives', is another word that is very closely related to being armed and in battle array, which is חַמִּישִׁים **ḥamishshiyim** (kham-ish-sheem')- Strong's H2572 which means, *'fifty, multiples of fifty, fifties, fiftieth'*



Being very similar in letters to the word that means 'armed, in battle array', and only different in their vowel pointings, we are also able to see another powerful picture of the deliverance of יהוה being brought for His set-apart people, through the blood of the Passover Lamb!



50 in Hebrew is symbolic in representing the Yobel and the release of debts, metaphorically picturing for us the fullness of redemption, and so here with the Yisra'ēlites leaving Mitsrayim in battle array, in fives or in fifties, carries for us the fullness of the redemption price that brought through the Passover of יהוה.



It is by the Blood of יהושע Messiah that we have been redeemed from slavery and death, and are fully equipped to be led forth in truth and in complete battle array, as we, the redeemed, put on the 'armour of Elohim', which is to walk in obedience to His commands and be dressed in the pure garments of righteousness - that is to be dressed as a set-apart priesthood in His Torah - His Torah that leads us in a victorious procession in Messiah!!!

Let us briefly take a look at the armour of Elohim, as described in:

Eph'siyim/Ephesians 6:10-18 "For the rest, my brothers, be strong in the Master and in the mightiness of His strength. 11 Put on the complete armour of Elohim, for you to have power to stand against the schemes of the devil. 12 Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. 13 Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand.

14 Stand, then, having girded your waist with truth,
and having put on the breastplate of righteousness,
15 and having fitted your feet with the preparation of
the Good News of peace; 16 above all, having taken
up the shield of belief with which you shall have
power to quench all the burning arrows of the wicked
one. 17 Take also the helmet of deliverance, and the
sword of the Spirit, which is the Word of Elohim, 18
praying at all times, with all prayer and supplication
in the Spirit, watching in all perseverance and
supplication for all the set-apart ones”

Sha'ul is NOT describing how we should dress like a Roman soldier, but rather, he is clearly describing for us that we, as a set-apart royal and chosen priesthood, are to be dressed in the complete Torah of Elohim.

When we continue in our knowledge and understanding of all Scripture from a true Hebraic perspective, regardless of the language it is written in, we are better equipped to handle the Truth with great joy and stand firm, no matter the circumstances we face.

ARMOR OF GOD

EPHESIANS 6:10-18

The Helmet of Salvation

Put on the Helmet of Salvation by believing that Jesus Christ died for your sins and rose again.

The Breastplate of Righteousness

Righteousness is being honest, good, humble, and fair to others. It means standing up for weaker people.

Feet Prepared with the Gospel of Peace

The Gospel of Peace is being right with God and being contented in troubled times. Jesus said, peacemakers were blessed.

The Shield of Faith

Faith is being sure that God will keep His promises. Faith in God protects you when you are tempted to doubt.

The Belt of Truth

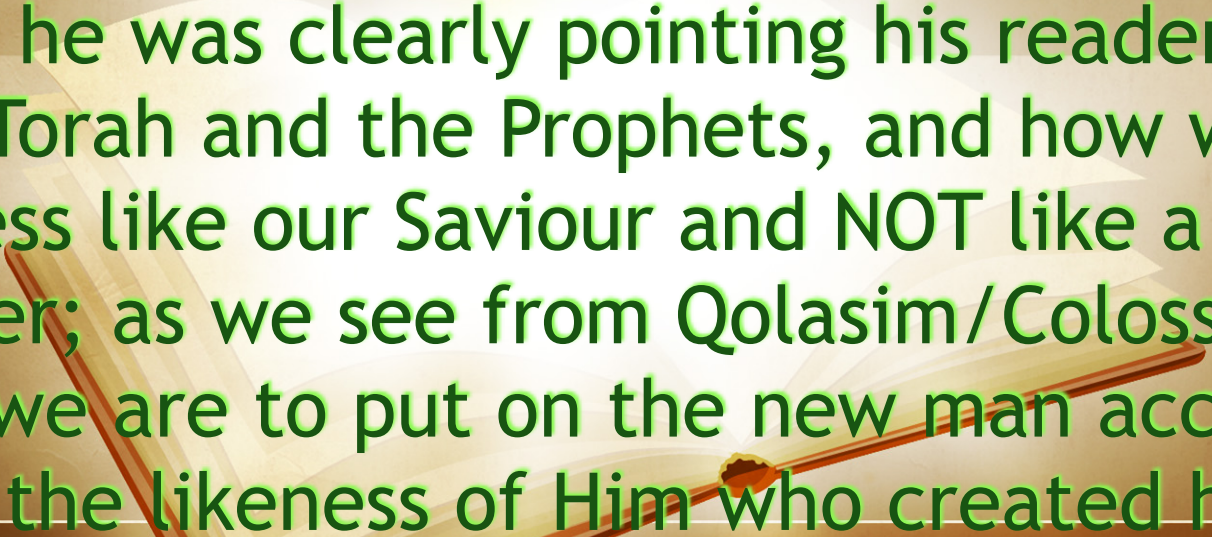
Truth keeps us from giving in to world's beliefs. Compare your beliefs and action to the truth of the Word of God.

The Sword of the Spirit

which is the Word of God. God's Word is our offensive weapon. When we tell others about the Bible says, the Holy Spirit helps people see their bad thoughts and actions, and makes them want to be forgiven.



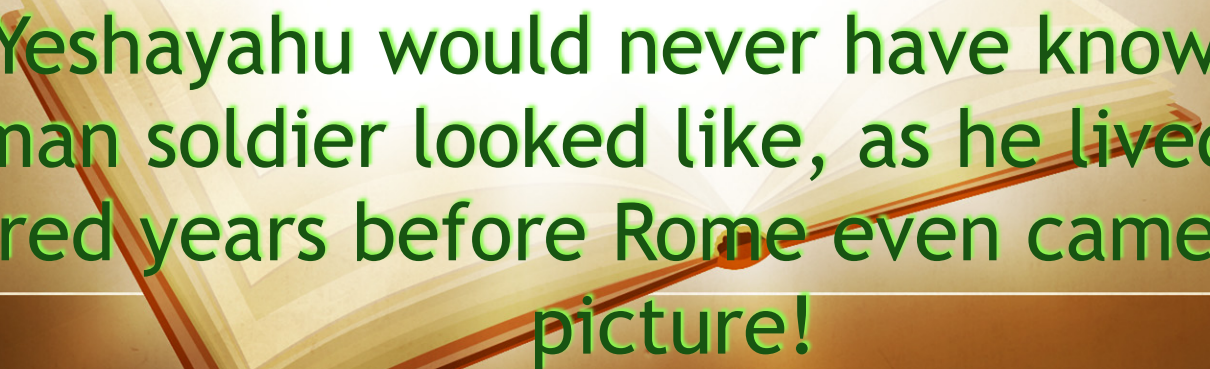
We need to firstly recognise that when Sha'ul was writing these clear instructions to the set-apart ones, he was clearly pointing his readers back to The Torah and the Prophets, and how we are to dress like our Saviour and NOT like a Roman Soldier; as we see from Qolasim/Colossians 3:10 that we are to put on the new man according to the likeness of Him who created him!



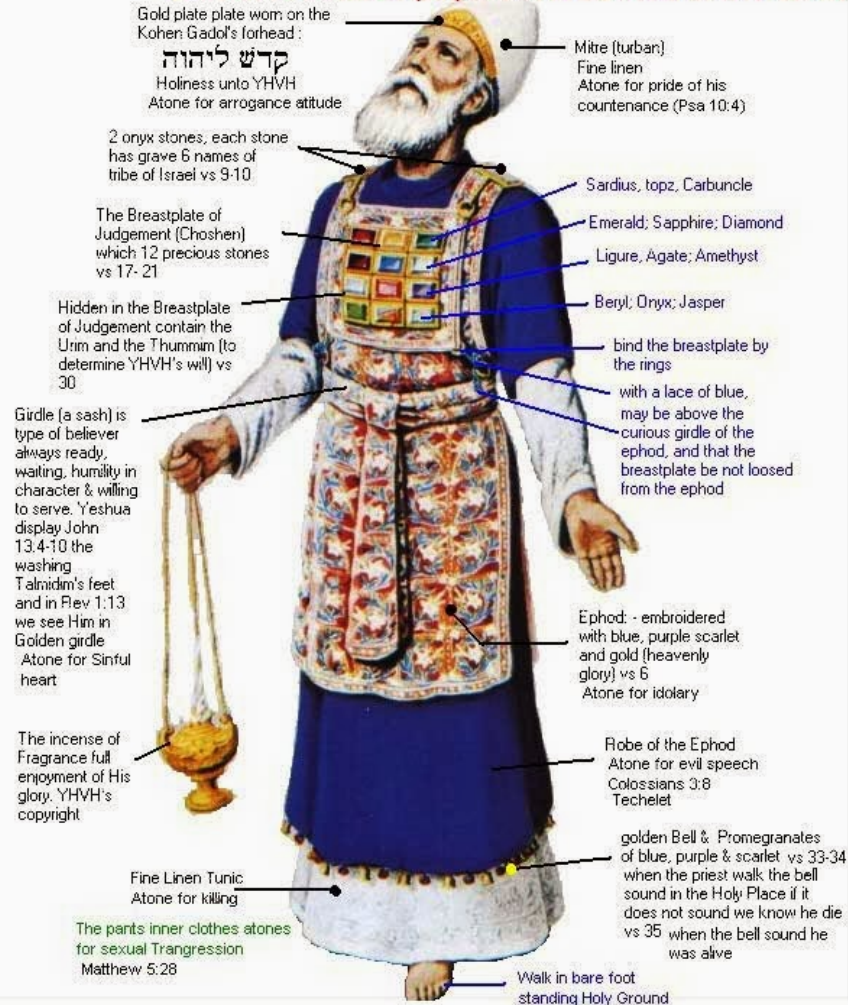
We are to put on Messiah, and as we go through this armour let us start by looking at:

Yeshayahu/Isaiah 59:16-17 “And He saw that there was no man, and was astonished that there was no intercessor. So His own arm saved for Him, and His righteousness upheld him. 17 And He put on righteousness as a breastplate, and a helmet of deliverance on His head. And He put on garments of vengeance for clothing, and wrapped Himself with ardour as a mantle.”


Sha'ul was most certainly pointing back to this text in Yeshayahu and we must recognise that Yeshayahu was clearly speaking about יהושע Messiah, and His garments and dress as our High Priest, not as a Roman soldier - bearing in mind that Yeshayahu would never have known what a Roman soldier looked like, as he lived a few hundred years before Rome even came into the picture!



The Golden Garments (8th) of the Kohen Gadol Shemot 28:42



And so, what we can see straight up here in Sha'ul's letter to the believers in Ephesos is that they were to dress like Messiah, our High Priest. And in the context of understanding the Armour of Elohim, we can see how, in a manner of speaking, that Yeshayahu is actually describing **יהושע** Messiah, as being the armour of **יהוה** - that which **יהוה** has given us of Himself - to put on and be clothed in Him!



I say it again - and I know we all agree to this - and that is: that we are to put on Messiah and His fullness, yet the mythical picture of a Roman soldier, in regards to this armour, has in actual fact disarmed so many who, through a twisted picture taught by blind guides, have caused many to not truly understand what is being written here and how this 'Armour of Elohim' is actually pointing to our need to be dressed in Him and His Torah in order to faithfully serve in His Tabernacle as a royal priesthood.

While he uses the imagery of Roman soldier garments, which would be relevant to his hearers, we must take note that using the Roman soldier imagery of the armour of Elohim alone, without taking this imagery to line up with the priestly service in the Tabernacle, simply points to a lawless regime, which is in for a huge wake-up call!

We need to have this imagery restored to its true meaning so that we are well-equipped to stand, and when the Day of **יהוה** comes we who are dressed in His Torah by walking according to His commands, will be manifested with Messiah in esteem!

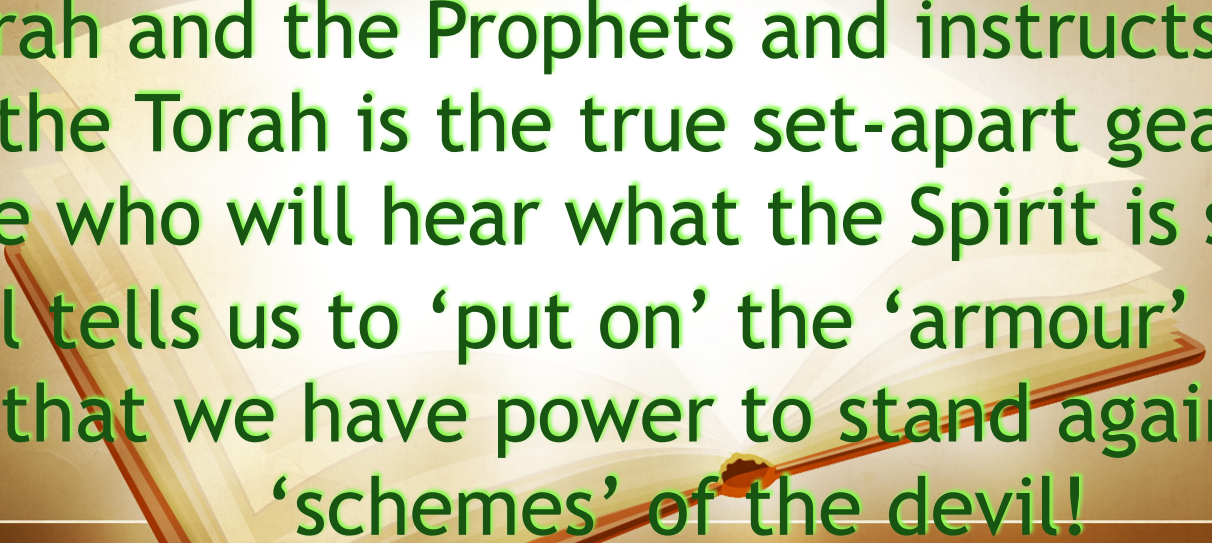
As we considering the armour of יהוה, which I have often said I will speak on, I must tell you that it was the text in Shemoth/Exodus 28 that got me looking a little deeper into His armour, which says:

Shemoth/Exodus 28:4 “And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long shirt, a turban, and a girdle. And they shall make set-apart garments for Aharon your brother and his sons, for him to serve as priest to Me.”

This was the instruction given to Mosheh in regards to the garments that the wise of heart, which were filled with a spirit of wisdom, were to make for Aharon the high priest!

What struck me, was that there are 6 items here, just as there are 6 items in the list of armour in Eph'siyim/ Ephesians, and when recognising the garments required for the High Priest, as that which points to our High Priest and King **יהושע** Messiah, and seeing the words of Yeshayahu, then it is so clear and obvious, as to what Sha'ul was referring to, in his instructions for set-apart believers!

I would like to briefly run through the armour of Elohim and show how each part points us back to the Torah and the Prophets and instructs us clearly how the Torah is the true set-apart gear for the one who will hear what the Spirit is saying! Sha'ul tells us to 'put on' the 'armour' of Elohim so that we have power to stand against the 'schemes' of the devil!



The word for 'put on', in the Greek, is ἐνδύω enduō (en-doo'-o)- Strong's G1746 which means, 'to clothe or be clothed with (in the sense of sinking into a garment)' and is made up of two words:

- 1 - ἐν en (en)- Strong's G1722 which is a primary preposition denoting position and by implying the state of being instrumental meaning, '*in or on, with, by*'; and
- 2 - δύνω dunō a form of δύω duō (doo'-no)- Strong's G1416 which means, '*to enter, sink into, setting*'. With the idea of 'setting' we can see how the 12 stones of the breastplate of the High priest were set into the ephod.

The Greek word for 'armour' is πανοπλία panoplia (pan-op-lee'-ah)- Strong's G3833 meaning, '*full armour*', which is also made up of two words:

1 - πᾶς pas (pas)- Strong's G3956 which means, 'all, everything, continually, every kind, everyone' and

2 - ὄπλον hoplon (hop'-lon)- Strong's G3696 which means, '*a tool, implement, weapon, instruments, armour*'.



The Greek word that is used for 'schemes' is μεθοδεία methodeia (meth-od-i'-ah)- Strong's G3180 which means, 'to employ craft, deceit, scheming, trickery, cunning arts, lie in wait'.



We are to fully put on Messiah or else we will lack the necessary power to stand against the schemes and trickery of the devil.

So many people think that they are wearing the armour of Elohim while their disregard for the Torah immediately renders them powerless to the trickery and lies of the devil who has well-crafted various religions and dogmas of man that so easily lure away those who have no armour or are only half dressed due to compromise!

It is the Torah (Mosheh) that washes us and clothes us for true set-apart service:

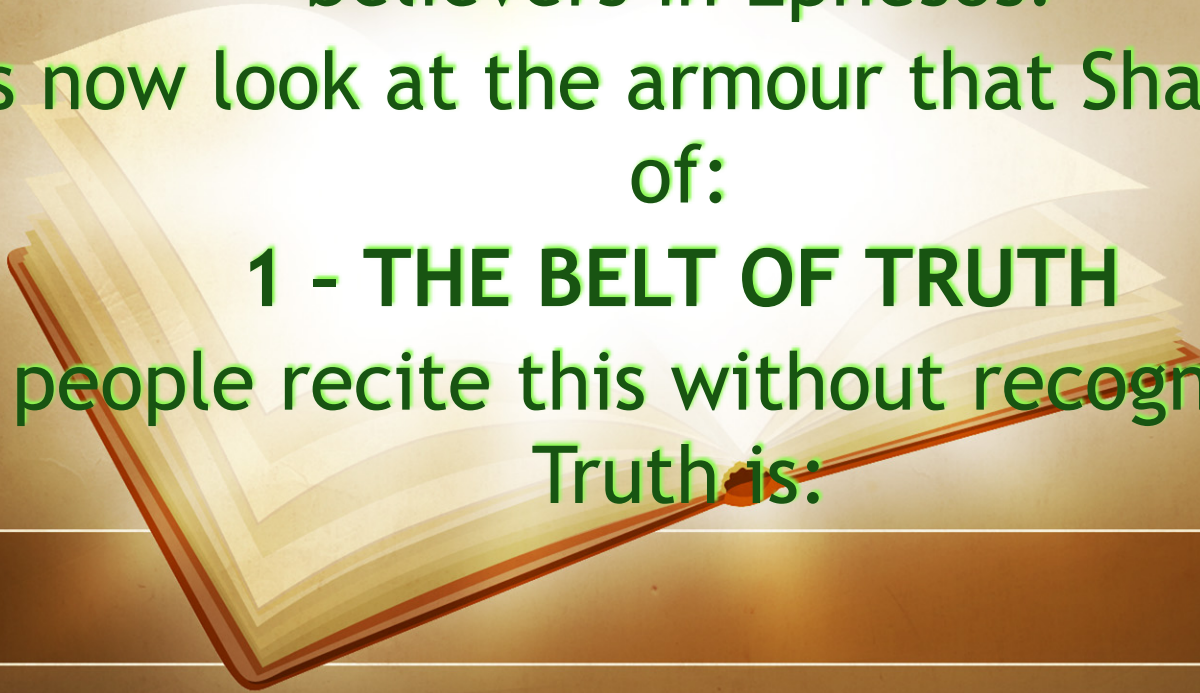
Wayyiqra/Leviticus 8:6-9 “So Mosheh brought Aharon and his sons and washed them with water, 7 and put the long shirt on him, and girded him with the girdle, and dressed him in the robe, and put the shoulder garment on him, and girded him with the embroidered band of the shoulder garment, and with it tied the shoulder garment on him, 8 and put the breastplate on him, and put the Urim and the Tummim in the breastplate, 9 and put the turban on his head. And on the turban, on its front, he put the golden plate, the set-apart sign of dedication, as יהוה had commanded Mosheh.”

I also believe that Sha'ul was reflecting back to this passage when he was writing his letter to the believers in Ephesos.

Let us now look at the armour that Sha'ul speaks of:

1 - THE BELT OF TRUTH

Often people recite this without recognising what Truth is:



Yohanan/John 17:17 “Set them apart in Your truth
- Your Word is truth.”

Yohanan/John 14:6 “**יהושע** said to him, “I am the
Way, and the Truth, and the Life. No one comes to
the Father except through Me.”



Sadly, many today do not know the Truth, even when it is staring them right in the face - just like Pilate, who stood before Messiah - The Truth and asked the question, "What is Truth?" and he walked out!

Yohanan Aleph/1 John 2:4 "The one who says, "I know Him," and does not guard His commands, is a liar, and the truth is not in him."

To get a clearer answer to what Truth is we can see what Dawid says in:

Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”

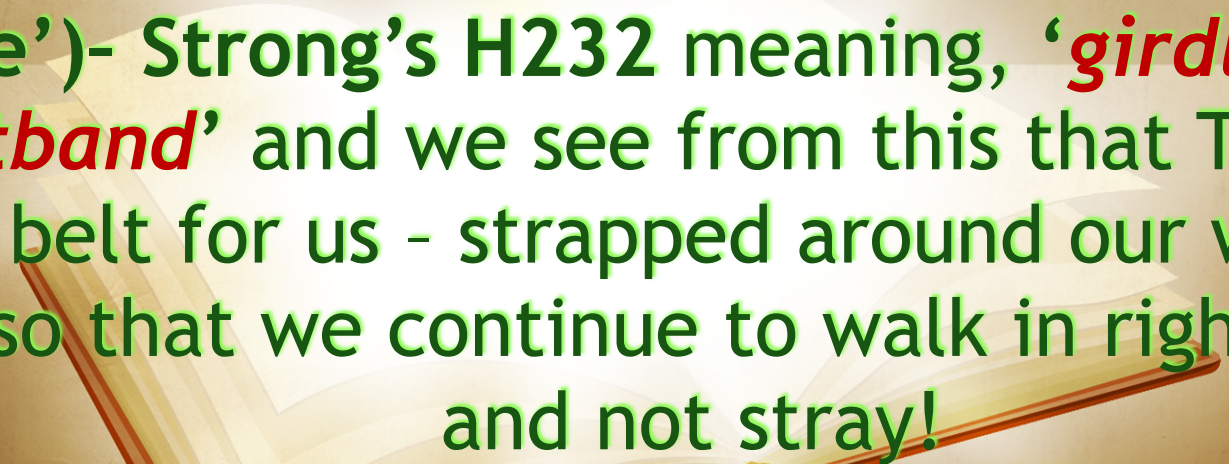
You do not get it any clearer than that, yet we can further see in this Psalm:

Tehillah/Psalm 119:151 “You are near, O יהוה, and all Your commands are truth.”

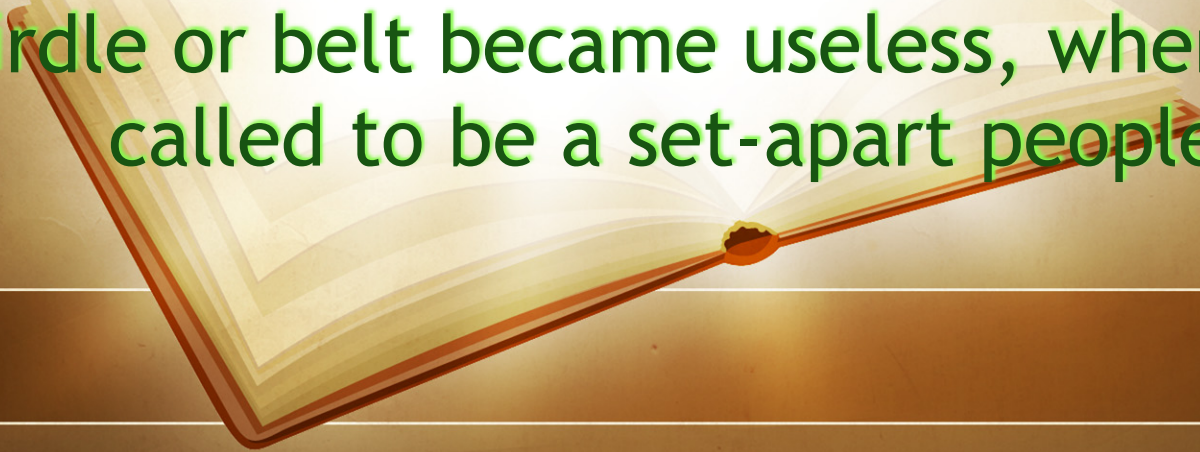
His commands, which are His Torah (His instructions) are Truth and this must be our belt as we guard to do his commands for that will be our righteousness - for His righteousness that we clothe ourselves with through obedience is forever!

Yeshayahu/Isaiah 11:5 “And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist.”

The word used here for 'girdle' is אָזֹרֶה ezor (ay-zore')- Strong's H232 meaning, '***girdle, belt, waistband***' and we see from this that Truth must be a belt for us - strapped around our waist and loins so that we continue to walk in righteousness and not stray!



This word is used in the words of יהוה to Yirmeyahu, in speaking of the those who are supposed to walk in His Truth have disobeyed as the girdle or belt became useless, when they are called to be a set-apart people:

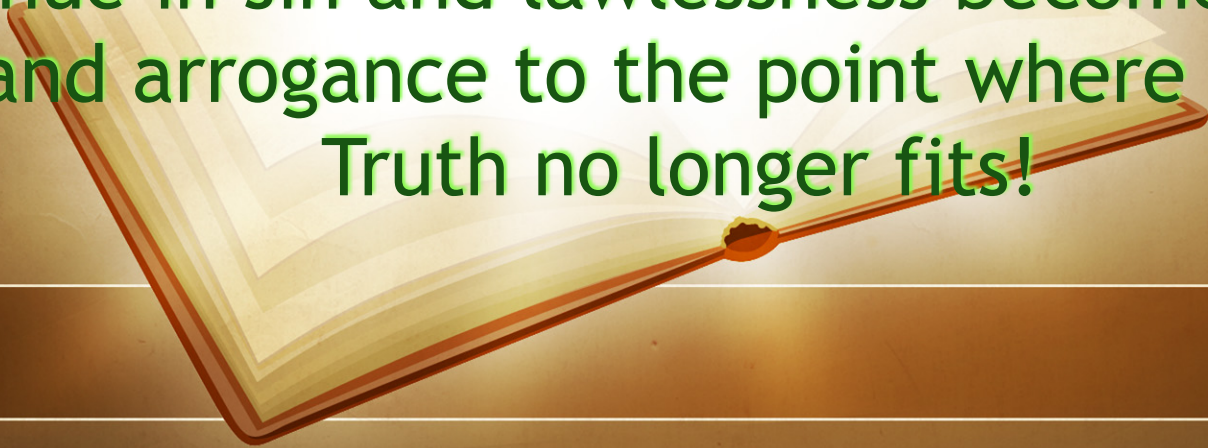


Yirmeyahu/Jeremiah 13:10-11 “This evil people, who refuse to hear My Words, who walk in the stubbornness of their heart, and walk after other mighty ones to serve them and to bow themselves to them, is like this girdle which is completely useless. 11 ‘For as the girdle clings to the loins of a man, so I have caused all the house of Yisra’ēl and all the house of Yehudāh to cling to Me,’ declares יהוה, ‘to become Mine - for a people, and for a name, and for a praise, and for an adorning. But they did not listen.’”

Those who refuse to listen to and obey the Torah
are evil and dysfunctional, as they follow hard
after the traditions and dogmas of man that has
become a useless belt for them, instead of putting
on the belt of Truth!

Let me ask you - are you girded about with Truth -
does the Truth cling to your loins as you cling to
His word and walk in it - or has your belt become
loosened through compromise and sin!

Through sin and compromise people become 'fat' in their own selfishness and pride and like a person that get fatter and fatter until their belt becomes too small and useless to wear, so do those who continue in sin and lawlessness become fat with pride and arrogance to the point where the belt of Truth no longer fits!



The Greek word for 'the Truth' is ἀλήθεια alētheia (al-ay'-thi-a)- Strong's G225 which means, '*truth, truly, according to truth*' and in Hebrew, the word for 'truth' is אֱמֶת emeth (eh'-meth)- Strong's H571 which means, '*truth, firmness, faithfulness*', and this word carries an underlying sense of certainty and dependability - and we know that The Word of יהוה is truth:

Tehillim/Psalm 119:160 “The sum of Your word is truth, and all Your righteous right-rulings are forever.”


Anyone who claims to serve יהוה without walking in and giving heed to follow His Torah, commands and instructions are not serving in Truth, and those who claim that the Torah/Law of Elohim has been done away with are sadly riddled with the leaven of the hypocrisy of man's theologies and dogmas that seeks only to serve self rather than the Giver of Life, while claiming the opposite!

In the ancient pictographic symbols of this word,
we are given a greater insight in understanding
how יהושע Messiah is THE TRUTH!

This word - אֱמֶת **emeth** - Strong's H571, in the
ancient script, look like this:




Aleph - א

The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals.


This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice that **יהושע** Messiah fulfilled!

Mem - ך

The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

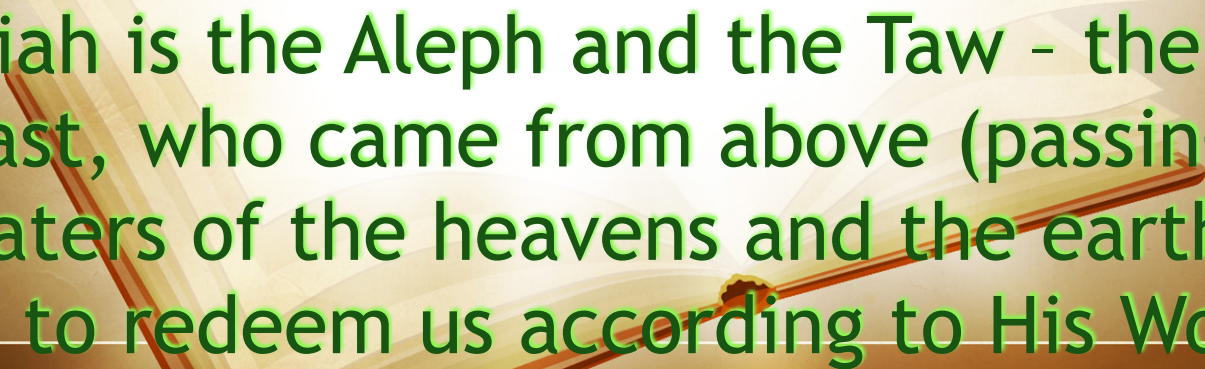
Taw - ת



The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the '**aleph**', but is also the '**taw**' - the beginning and the end of all creation!

As we consider these letters in describing Messiah as being the TRUTH, we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise!

Messiah is the Aleph and the Taw - the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us according to His Word!

An open book with a red bookmark and a small red flower on the page.

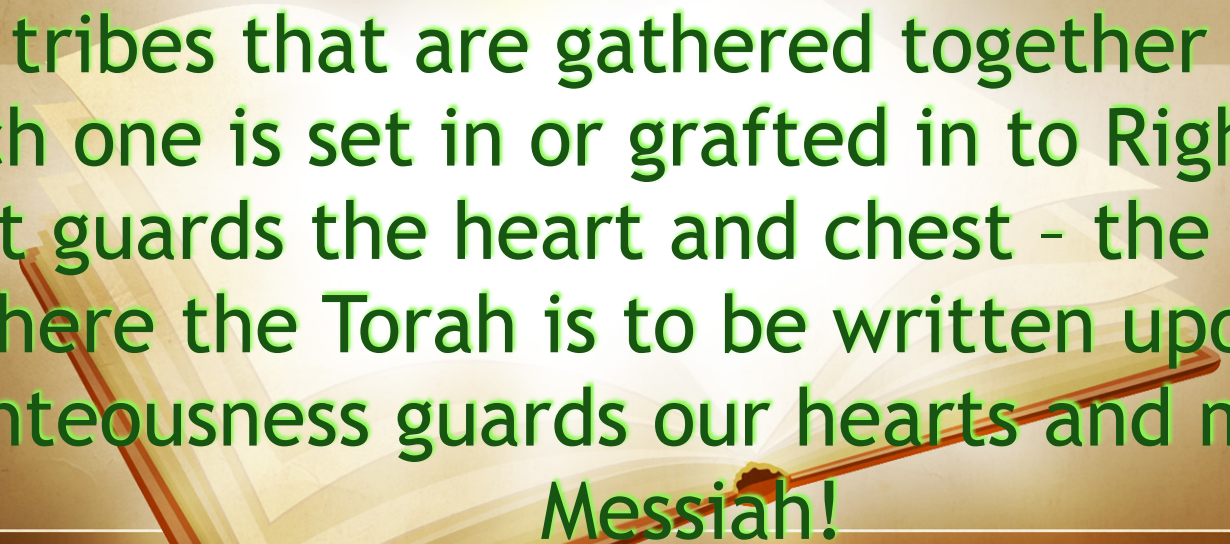
2 - THE BREASTPLATE OF RIGHTEOUSNESS

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

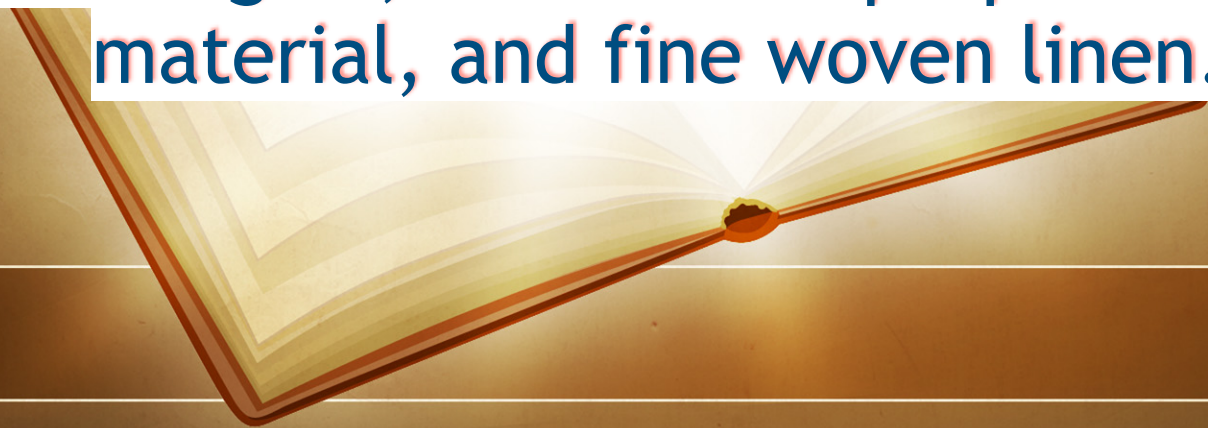
The breastplate of the High Priest has what?



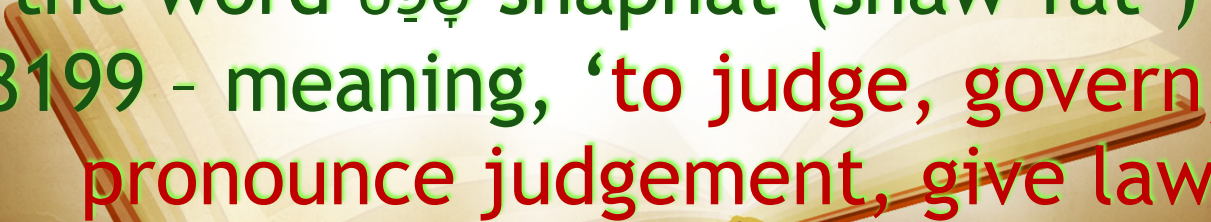
12 stones that represent the 12 tribes of Yisra'ël,
and the full breastplate represents the fullness of
all 12 tribes that are gathered together in Messiah
as each one is set in or grafted in to Righteousness
that guards the heart and chest - the heart is
where the Torah is to be written upon and
righteousness guards our hearts and minds in
Messiah!



Shemoth/Exodus 28:15 “And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.”

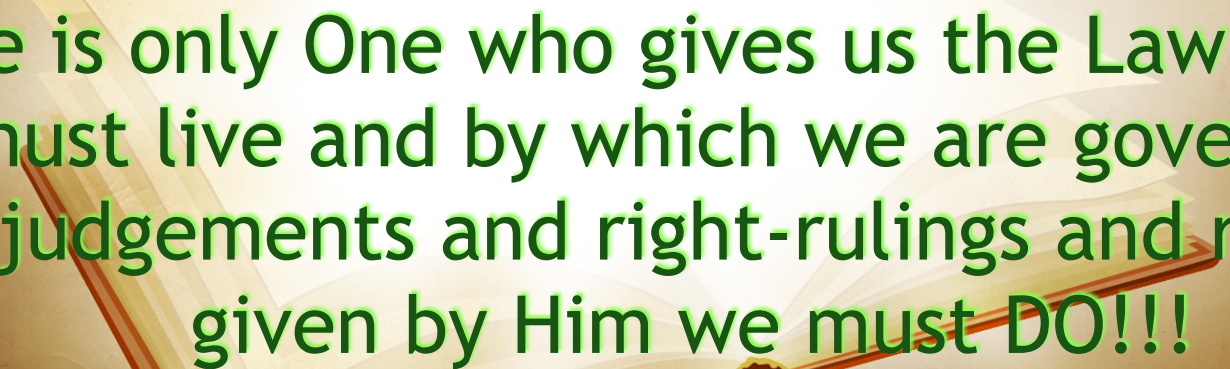


A breastplate of 'right-ruling' - 'RIGHT-RULINGS' -
מִשְׁפָּט mishpat (mish-pawt')- Strong's H4941 -
'judgement, ordinance, regulations' and comes
from the word שָׁפַט shaphat (shaw-fat')- Strong's
H8199 - meaning, 'to judge, govern, rule,
pronounce judgement, give law'.



Yeshayahu/Isaiah 33:22 “for יהוה is our Judge,
יהוה is our Lawgiver, יהוה is our Sovereign, He
saves us”


There is only One who gives us the Law by which
we must live and by which we are governed and
these judgements and right-rulings and regulations
given by Him we must DO!!!



3 - FEET FITTED WITH THE GOOD NEWS OF PEACE

Here Sha'ul was once again referring back to the High Priest in the service of the Tabernacle:


Shemoth/Exodus 28:35 “And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the set-apart place before יהוה and when he comes out, so that he does not die.”



Remember that there was no 'shoes' in the garments of the High Priest and so we see that His service is in the set-apart presence of the Master, where shoes were taken off!


Shoes fitted with the good News is a picture of being completely fitted with pure set-apart garments of Truth and Righteousness, ready to do service and just as Aharon would be heard as he went in and came out, so too do we need to make sure that we do not remain silent in our proclaiming of the Besorah (Good News), lest we die!

Yeshayahu/Isaiah 52:7-8 “How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!” 8 The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of יהוה to Tsiyon.”

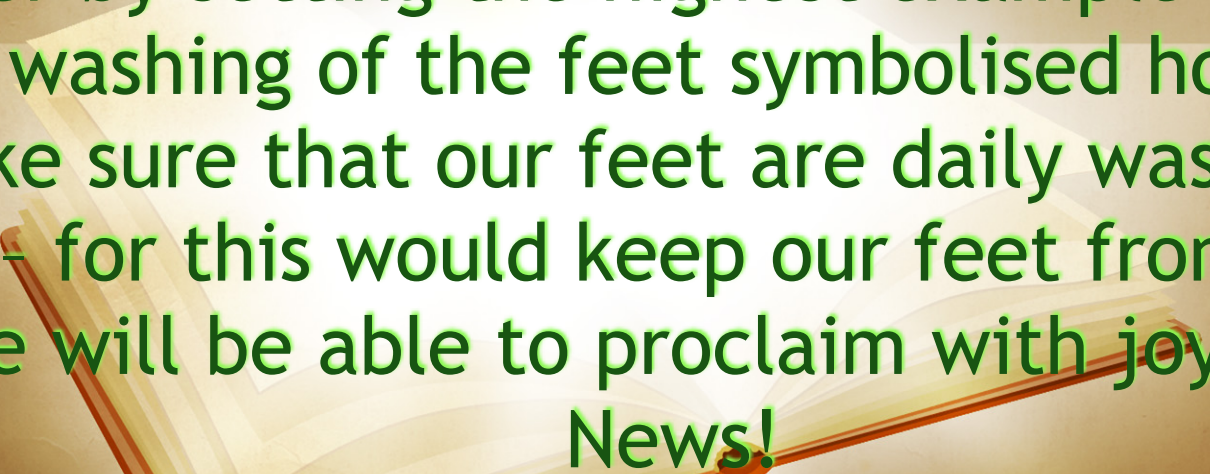


Feet, in the Hebraic mind-set, refers to one's walk and feet fitted with the Good News of Peace speaks of walking in the perfect commands of Elohim as we guard to keep all His Appointed Times and in the picture of the High Priest with no shoes, we can see the picture of not having our feet soiled with man-made customs and designs for fleshly comfort, but rather having feet washed and fitted with that which from Elohim - certainly a different picture than a roman soldier's sandal or boot!!!

Romiyim/Romans 10:14-15 “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming? 15 And how shall they proclaim if they are not sent? As it has been written, “How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!”



When Messiah washed His disciple's feet He commissioned them for service toward one another by setting the highest example for us and so his washing of the feet symbolised how we are to make sure that our feet are daily washed in His Word – for this would keep our feet from slipping and we will be able to proclaim with joy the Good News!

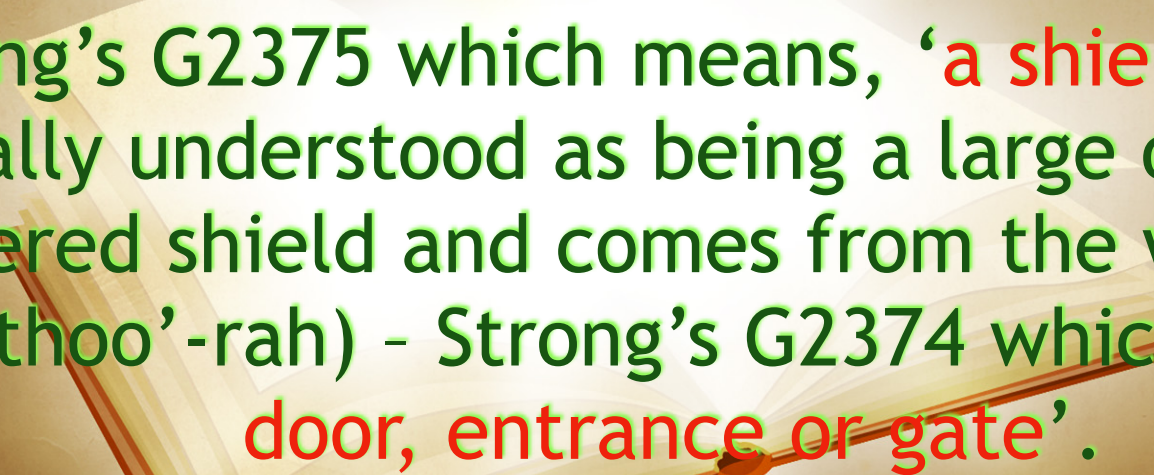


4 - THE SHIELD OF FAITH

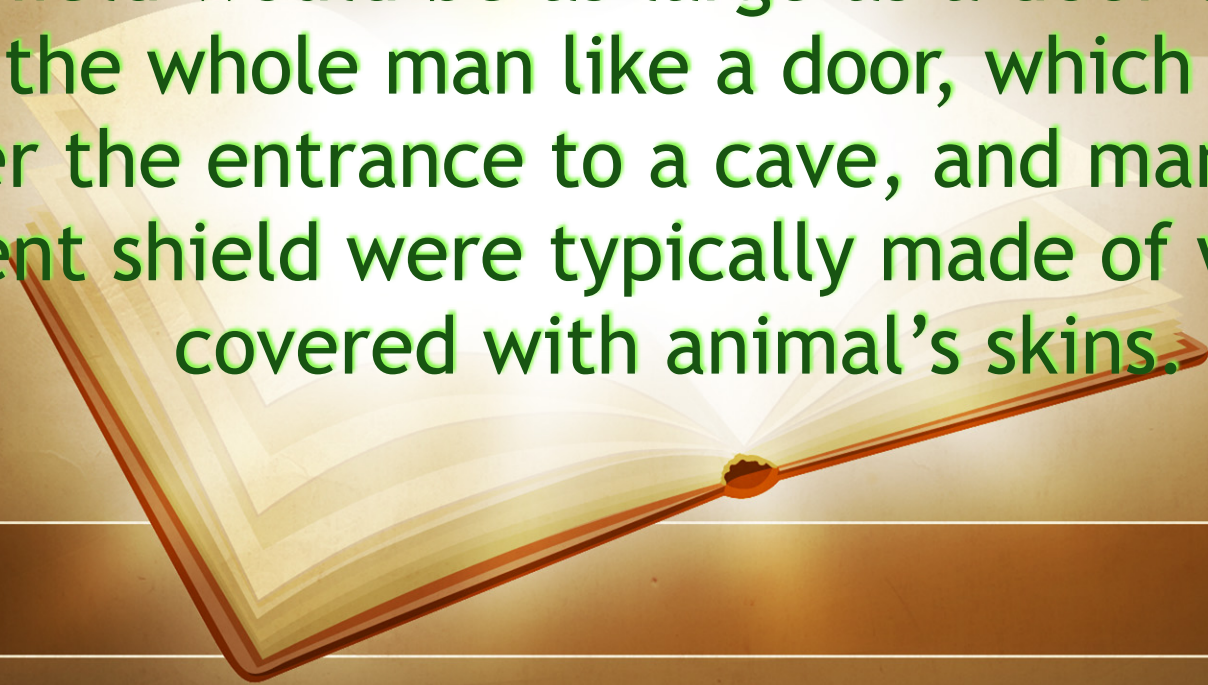
Berěshith/Genesis 15:1 “After these events the word of יהוה came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great.”

Tehillah/Psalm 28:7 “יהוה is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him.”

The Greek word that is used for 'shield', in Sha'ul's letter, is θυρεός thureos(thoo-reh-os')
- Strong's G2375 which means, 'a shield' and was typically understood as being a large oblong four cornered shield and comes from the word θύρα thura(thoo'-rah) - Strong's G2374 which means, 'a door, entrance or gate'.



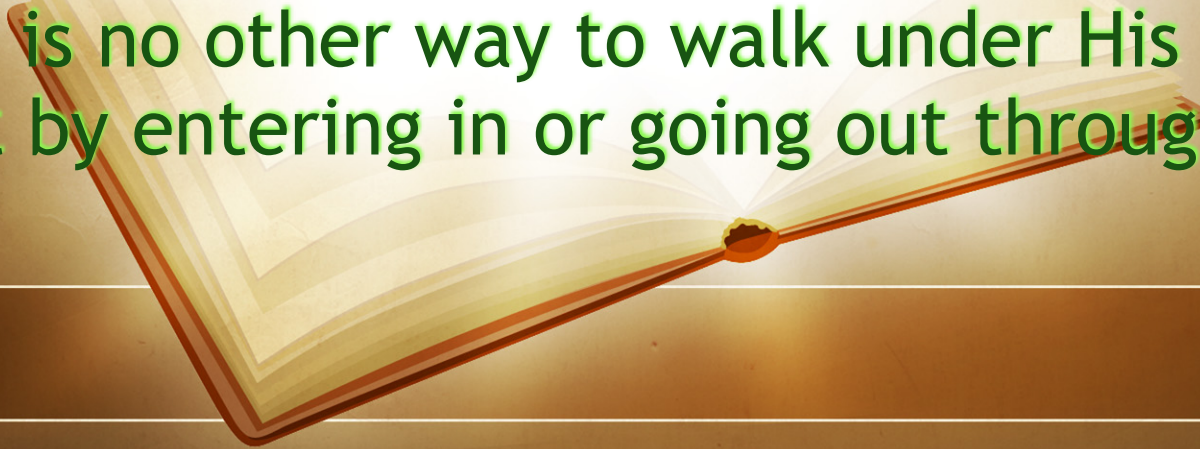
This shield would be as large as a door that would cover the whole man like a door, which could also cover the entrance to a cave, and many of the ancient shield were typically made of wood and covered with animal's skins.



When we think of the picture of this kind of shield,
we can immediately see the pointing to יהושע
Messiah, who is The Door and in reference to the
Tabernacle the Set-Apart Place had coverings of
animal skins, and so when we understand that יהוה
is our shield then we can see how we find great
refuge in Him and His Name, as we serve Him
faithfully, by shining His Light, as the Lampstand in
the set-apart place that gives light to the House.

This makes perfect sense, in its relationship to a door, for the only means of access to that protection is through the door, as we recognise these words that יהושע Messiah is speaking to us.

There is no other way to walk under His protection except by entering in or going out through the Door!



Going in and out through the Door clearly implies a continued action of obedience, and to walk as Messiah walked involves action, and that action is to be done completely in line with His walk - and that is a walk of total obedience!

Therefore, as we come to The Door and follow our Shepherd's voice, by obeying His Torah, we are able to find great refuge in our Mighty Elohim, who is our strength and shield!

Tehillah/Psalm 5:12 “For You bless the
righteous, O יהוה; You surround him with favour
as with a shield.”

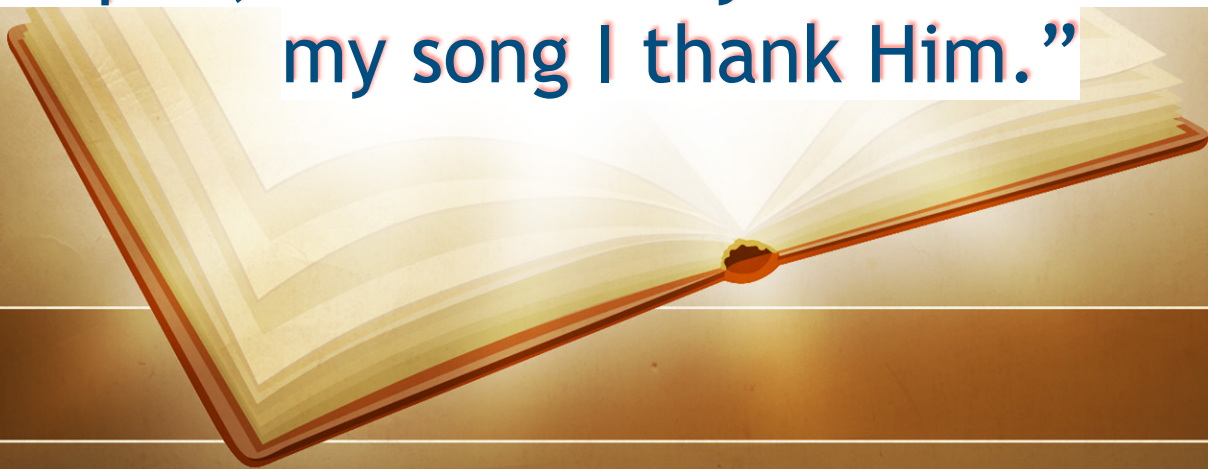
Tehillah/Psalm 33:20 “Our being has longed for
יהוה; our help and our shield is He.”



The Hebrew root word that used here for 'shield' is מגן magen(maw-gane') - Strong's H4043 which means, 'shield, buckler, defence', and is also understood as representing 'a wall of protection'.



Tehillah/Psalm 28:7 “יהוה is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him.”



What we recognize too, is that we cannot see the shield of faith; and our shield is YeHoVah, and we place our trust in Him, who we do not see, and our belief and expectation are in Him.




5 - THE HELMET OF DELIVERANCE

Shemoth/Exodus 28:36-38 “And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: SET-APARTNESS TO יהוה. “And you shall put it on a blue cord, and it shall be on the turban - it is to be on the front of the turban. “And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the set-apart gifts which the children of Yisra’ēl set apart in all their set-apart gifts. And it shall always be on his forehead, for acceptance for them before יהוה.”

Yehezqěl/Ezekiel 9:3-6 “And the esteem of the Elohim of Yisra’ěl went up from the kerub, where it had been, to the threshold of the House. And He called to the man clothed with linen, who had the writer’s ink-horn at his side, 4.and יהוה said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

5. And to the others He said in my hearing, "Pass on into the city after him and smite, do not let your eye pardon nor spare. 6. "Kill to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place." So they began with the elders who were in front of the House."

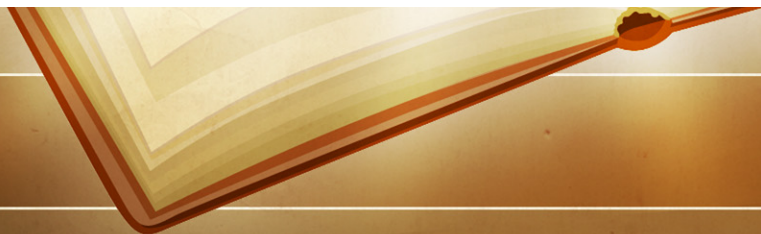


What marks us for deliverance, as we sojourn here?
Shemoth/Exodus 13:9 & 16 tells us that the keeping
of Pěsaḥ and Matzot (Passover and Unleavened
Bread) is a sign on our foreheads and hands and
Yeḥezqēl 20:12 & 20 tells us that the Sabbath is a sign
between us and יהוה forever.



Exo 13:9 “And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of יהוה is to be in your mouth, for with a strong hand יהוה has brought you out of Mitsrayim.

Exo 13:16 “And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand יהוה brought us out of Mitsrayim.”



Eze 20:12 “And I also gave them My Sabbaths, to be a sign between them and Me, to know that I am יהוה who sets them apart.

Eze 20:19 I am יהוה your Elohim. Walk in My laws, and guard My right-rulings, and do them.

Eze 20:20 And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יהוה your Elohim.’

Our obedience to His commands and the keeping of His Appointed Times is what marks our deliverance to come and each one must work their own deliverance with fear and trembling as we are transformed daily by the renewing of our minds, as we meditate on the Torah day and night!



6 - SWORD OF THE SPIRIT

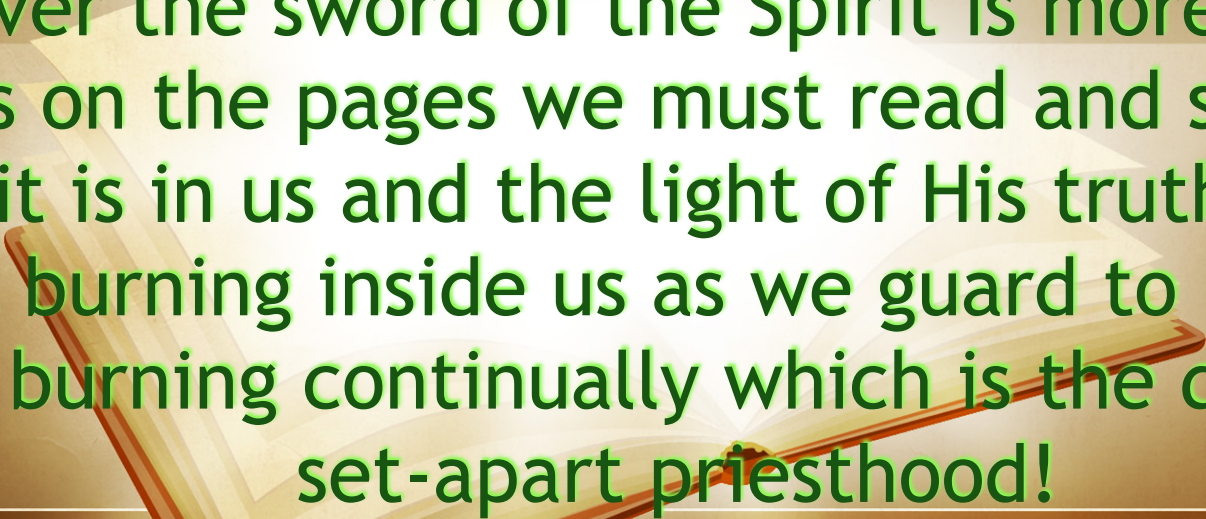
Just as we cannot see the shield of faith, the sword of the Spirit we also cannot see - the sword of the Spirit is the Word of יהוה that is written on our hearts and minds as part of the Renewed Covenant in Messiah!



Debarim/Deuteronomy 33:29 “Blessed are you, O Yisra’ēl! Who is like you, a people saved by יהוה, the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places.”

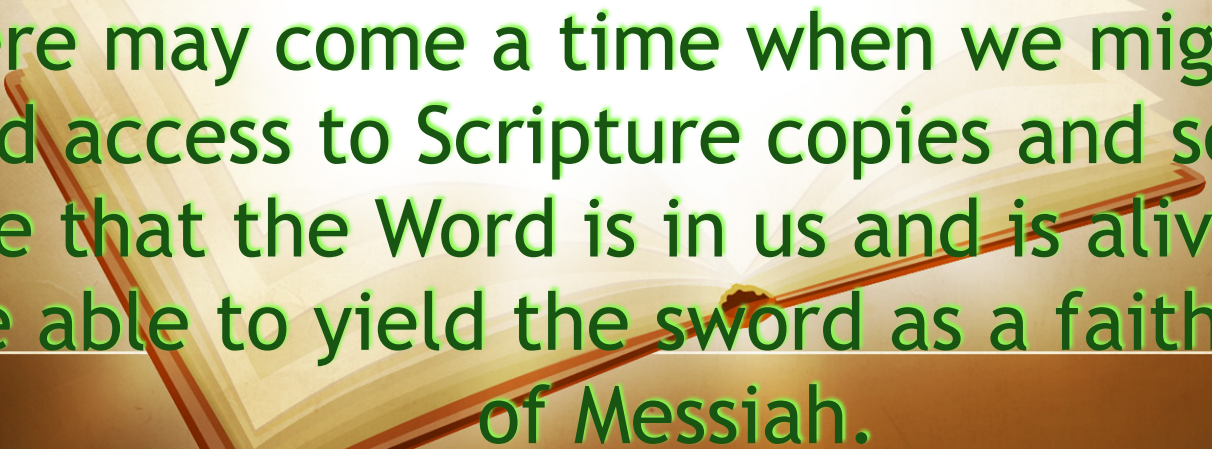
Ib’rim/Hebrews 4:12 “For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart.”

We certainly do have hard copies of the Word of Elohim and we must meditate day and night on it, however the sword of the Spirit is more than the letters on the pages we must read and study daily - for it is in us and the light of His truth must be kept burning inside us as we guard to keep our lamps burning continually which is the duty of the set-apart priesthood!



The Sword of the Spirit is our only offensive weapon against the attacks of the devil and if we do not know how to use the Sword then we endanger not only our own lives but also the lives of others!

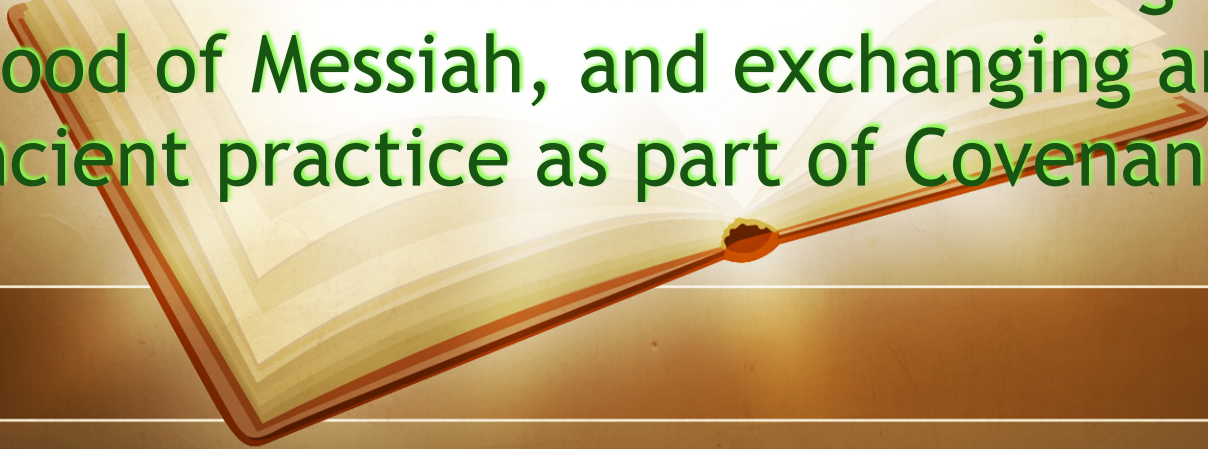
There may come a time when we might have limited access to Scripture copies and so we must ensure that the Word is in us and is alive, so that we are able to yield the sword as a faithful soldier of Messiah.



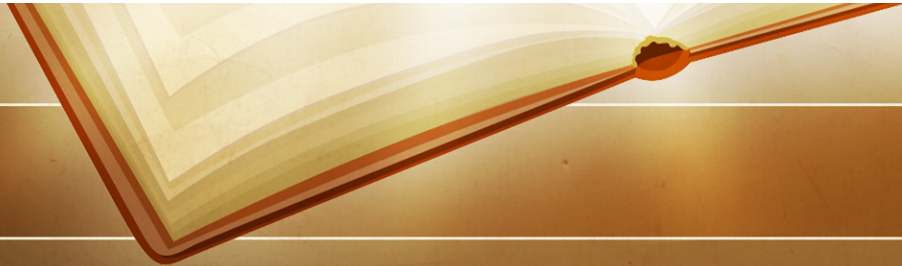
As discussed previously on the 'lamp and light' we know that the Word is a lamp for our feet and a light for our path and so Sha'ul tells us in:

Romiyim/Romans 13:12 "The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light."

How are you dressed? Do you 'put on' the armour of Elohim or do you forget what to wear? We wear the armour of Elohim, based on His Covenants of Promise to which we have been brought near by the blood of Messiah, and exchanging armour was an ancient practice as part of Covenant making:



Shemu'el Aleph/1 Samuel 18:3-4 “And Yehonathan and Dawid made a covenant, because he loved him as his own being. 4 And Yehonathan took off the robe that was on him and gave it to Dawid, and his garments, even to his sword and his bow and his girdle.”

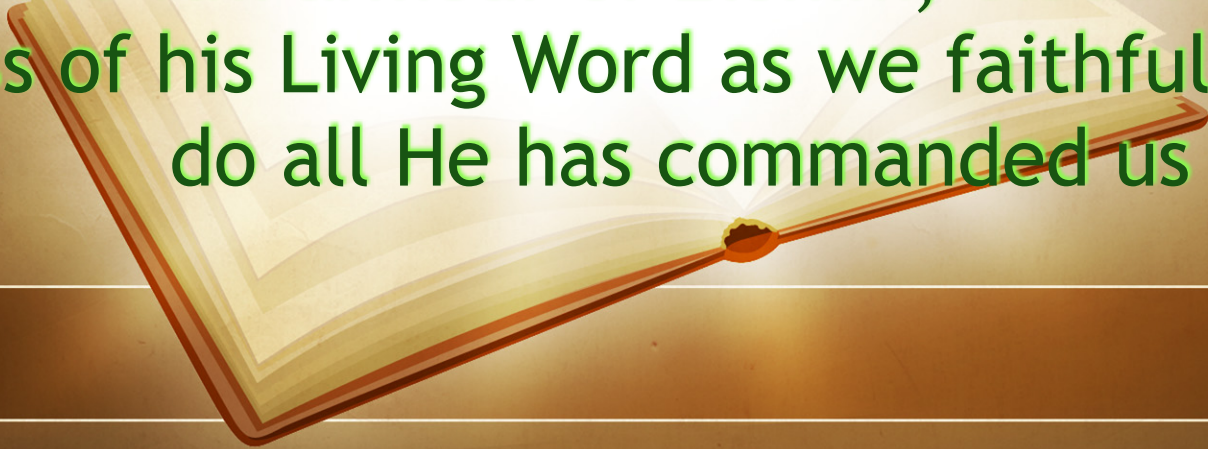


Messiah, in His Own Blood, renewed the marriage Covenant and exchanged garments with us as He took our sin in order that we can be clothed in Him and His whole armour:

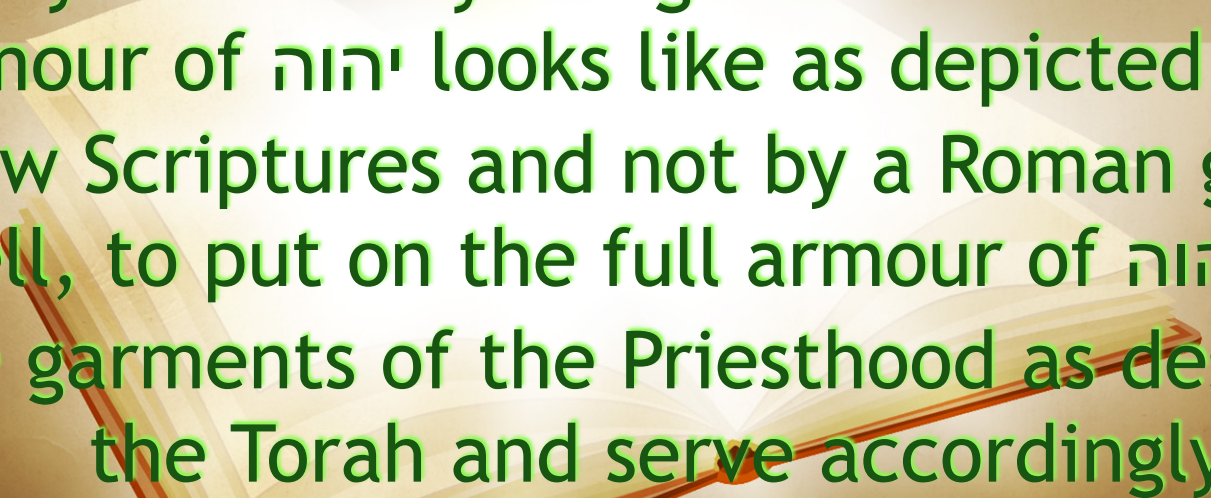
Qorintiyim Bět/2 Corinthians 5:21 “For He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of Elohim.”




Now, because of the Renewed Covenant, we are able to put on His perfect armour! So, we who are sons of light and sons of the day, let us daily put on the full armour of Elohim, clothed in the fullness of his Living Word as we faithfully guard to do all He has commanded us



There is much more I could share on the topic, yet I ask you - Have you figured out what the full armour of יהוה looks like as depicted by the Hebrew Scriptures and not by a Roman guard? In a nutshell, to put on the full armour of יהוה is to put on the garments of the Priesthood as described by the Torah and serve accordingly!



Qolasim/Colossians 3:8-11 “But now, also put off all these: displeasure, wrath, evil, blasphemy, filthy talk from your mouth. 9 Do not lie to each other, since you have put off the old man with his practices, 10 and have put on the new one who is renewed in knowledge according to the likeness of Him who created him, 11 where there is not Greek and Yehudite, circumcised and uncircumcised, foreigner, Scythian, slave, free, but Messiah is all, and in all.”

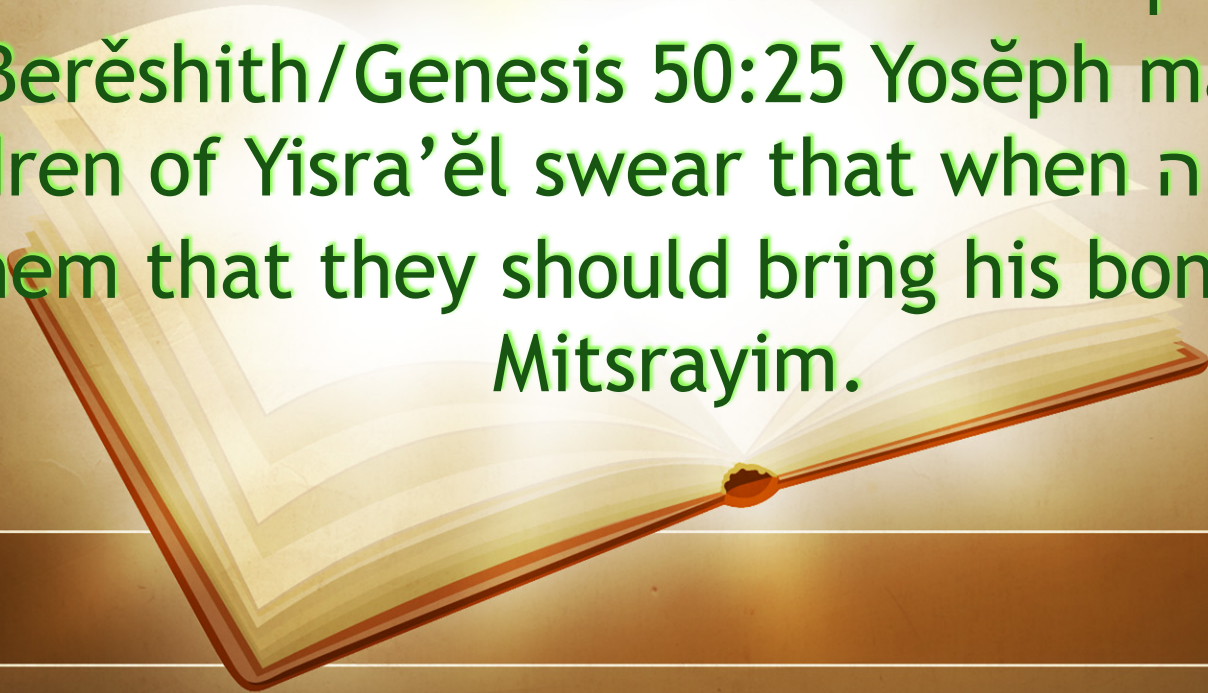


**He who has an ear - PUT ON THE
RIGHT GEAR!!!**

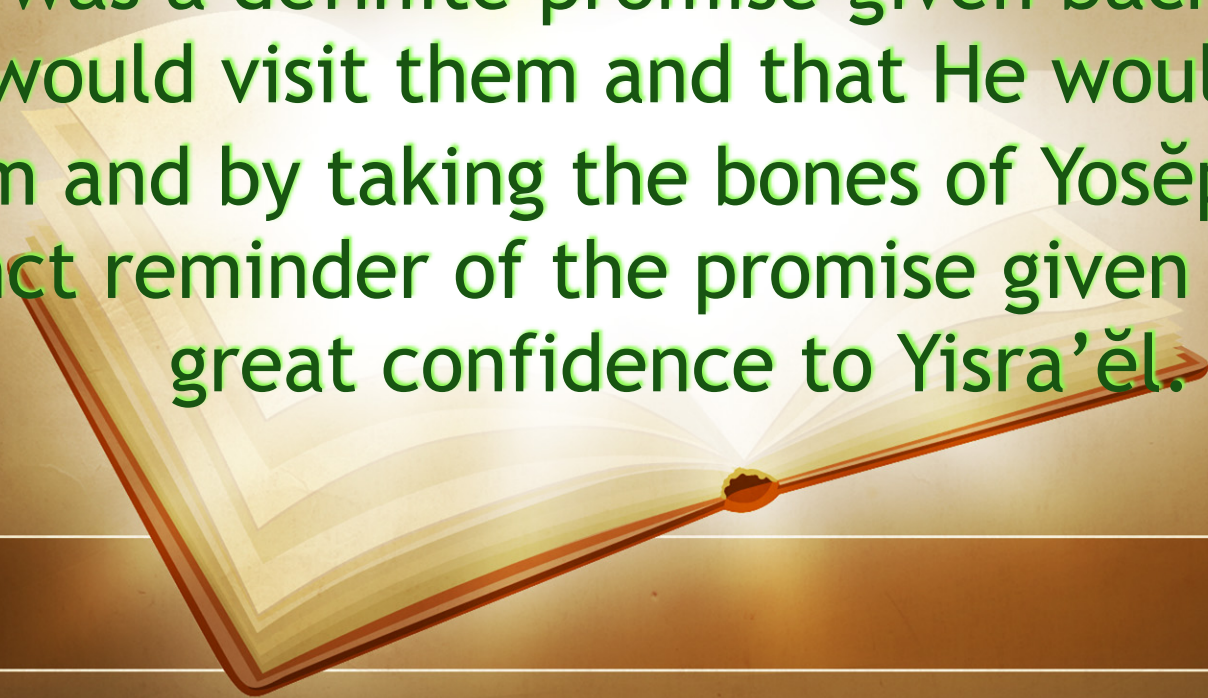


Verse 19 - The bones of Yosëph

In Berëshith/Genesis 50:25 Yosëph made the children of Yisra'ël swear that when יהוה would visit them that they should bring his bones up from Mitsrayim.



There was a definite promise given back then that יהוה would visit them and that He would deliver them and by taking the bones of Yosēph was a distinct reminder of the promise given and bring great confidence to Yisra'ēl.



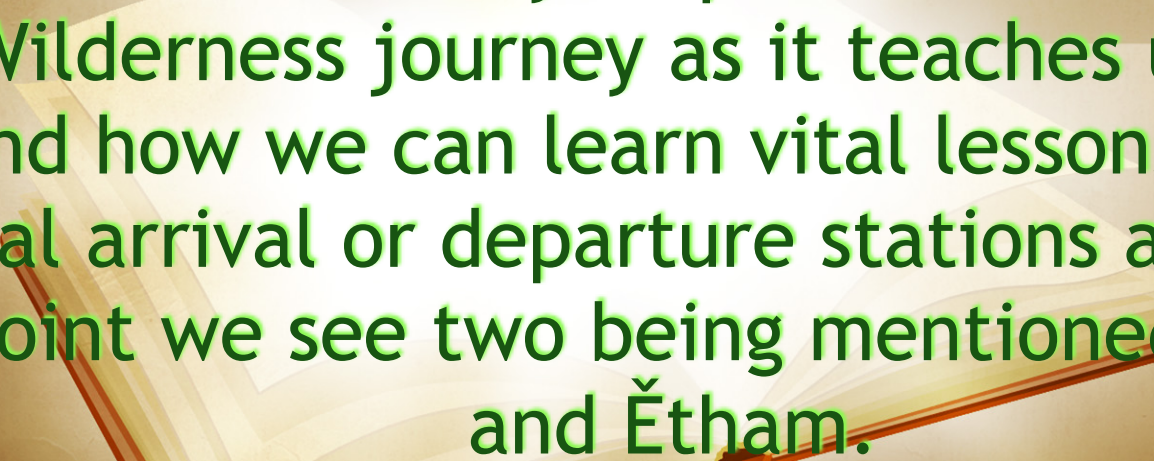
By Mosheh literally bringing Yosëph's bones at this time carries great prophetic significance for us today as we see clearly that Mosheh is often referred to in the renewed writings (N.T.) as the Torah and is a clear picture of how it is the very Torah of יהוה that will bring the unified body of 'Yosëph' back to the Promised Land as promised by יהוה, and we see a clear prophetic picture of this in Yehezqël/Ezekiel 37.

This is a great picture of the promise of the return of the lost 10 tribes of Yisra'ěl and being united with Yehudah and Binyamin, and what we also see is that Yosěph's bones also represent his firstborn status to which he was given by his father and was confirmed in two dreams by יהוה.

Just before Ya'aqob died he called for Yosěph to confirm his firstborn status and appointed Ephrayim (Yosěph's second born) first born status over his brother Menashsheh and by doing this he also took Yosěph's sons as his own, as Re'uběn and Shim'on were.

This positioning of Ephrayim and Menashsheh was very significant, which greatly endorsed Yosëph's position and prominence for generations to come! Yosëph as a type or shadow of Messiah brings this carrying of his bones into great significance - the firstborn will return! - Messiah the firstborn among the dead will return and this carries the sure promise of the return of His entire body - His whole bride!

The True worshippers will worship the Father in Spirit and Truth. Just as the bones in Yehezqël received life by the breath of Elohim, so to by His Spirit and His Torah, does He cause us to return!



Verse 20 - they departed from Sukkoth to Ětham
On our journey it is of great importance that we
understand the very stops that Yisra'ěl had on
their Wilderness journey as it teaches us along the
way and how we can learn vital lessons from each
critical arrival or departure stations and here at
this point we see two being mentioned - Sukkoth
and Ětham.

Let us look briefly at these two stops:

Stop 1 - Sukkoth

This first 'stop' in the wilderness journey is called סֹכֶת Sukkoth(sook-kohth') - Strong's H5523 which means, '**booths**'- and this means temporary dwelling!

We are sojourners here and the first stop of coming out of sun-worship is to enter into the dwelling of the Most-High Elohim.

Sukkoth is the 'Festival of Booths' that we keep each year as we remember these Wilderness journeys and that we too are sojourners here as we await the return of Messiah when He will come and make His Booth here among us and we shall dwell with Him forever! This city/stop was still in the land of Mitsrayim and reminds us clearly that although we are still in the world we are not of the world! It was at Sukkoth that Yisra'el learnt to 'camp out' as this too was a territory pretty much occupied by Bedouins or tent dwellers.

It was here at Sukkoth we see from Shemoth/Exodus 13:1-16 that the regulations for the firstborn males are given and as I said in Hazon/Revelation 12 the woman bore a male child who would shepherd all the nations with a rod of iron!

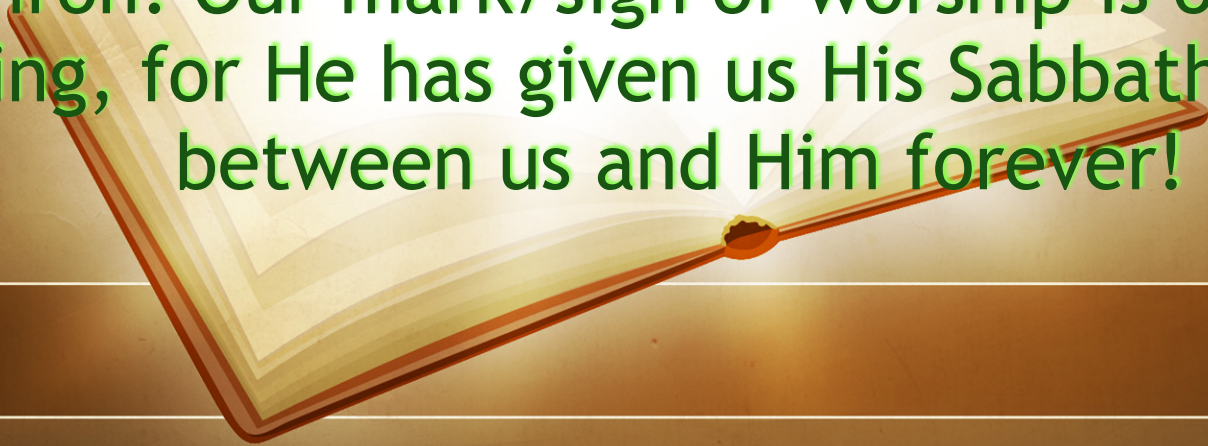
Our first stop at coming out of Mitsrayim/Babylon/Christianity is in fact beginning to keep the Sabbath and to enter His 'rest' each week and learn His Torah as a community that is sojourning together.

Sadly, there are too many who claim they want to leave Ra'meses yet the comfort of inherited lies is too hard for them to let go of and the first sign of this is simply that they refuse to acknowledge the true Sabbath of יהוה.

Having been so indoctrinated for centuries, most will plainly refuse the Truth for a twisted lie that claims the Sabbath changed to sun-day!

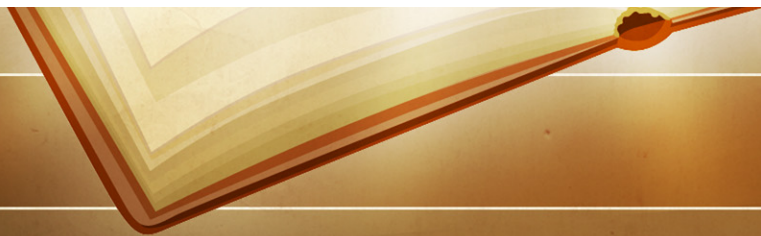
What most do not realise is the fact that it all comes down to worship and we are 'marked' by whom we worship in the correct or incorrect observance of the Sabbath of יהוה!

Sukkoth is the 7th Feast of יהוה, and clearly pictures for us the time He comes to dwell with us and is a shadow picture of the Millennial Reign when the child who was born will shepherd the nations with a rod of iron! Our mark/sign of worship is our Sabbath keeping, for He has given us His Sabbath as a sign between us and Him forever!

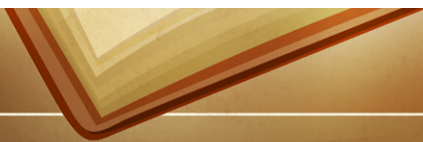


Yehezqěl/Ezekiel 20:12 “And I also gave them My Sabbaths, to be a sign between them and Me, to know that I am יהוה who sets them apart.”

Yehezqěl/Ezekiel 20:20 “And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יהוה your Elohim.”



Shemoth/Exodus 31:13-14 “And you, speak to the children of Yisra’ēl, saying, ‘My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, יהוה, am setting you apart. 14 ‘And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.”



It is truly here, at the 'Sukkoth' stop, in a sense, where we learn to rest in Him and allow His Word to give us His peace and strength! So, we move from calling upon His Name and receiving the sign of our worship by keeping His Shabbat.

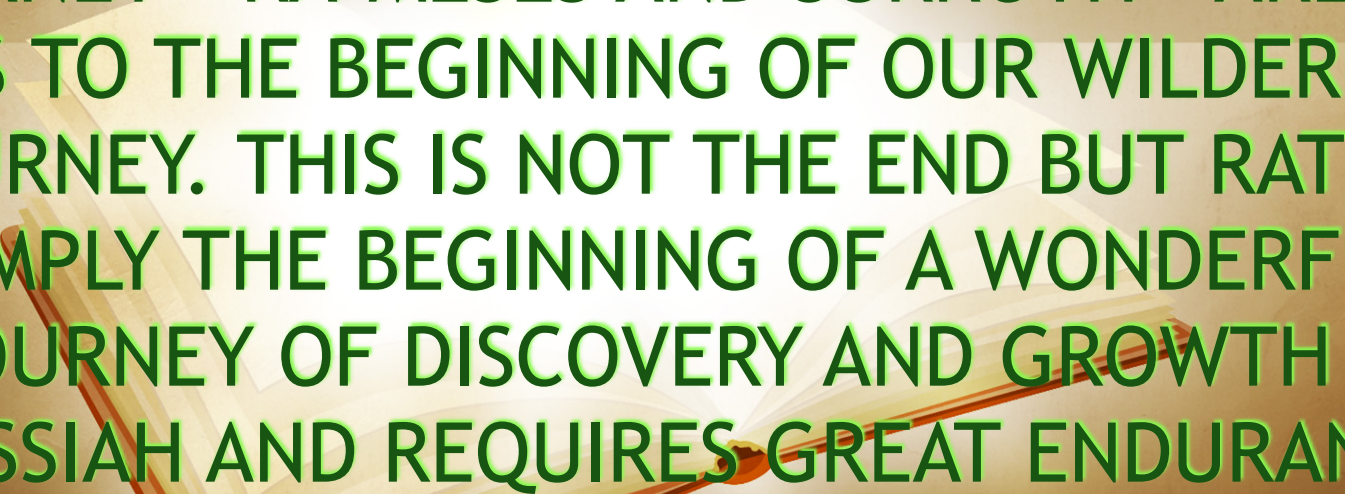


The enemy also has a mark/sign of worship and that is 'sun-day' worship and all who follow the beast and his image by worshipping on the 'day of the sun', while forsaking to keep the Sabbath of יהוה, receive the mark of the beast on their forehead as they cognitively choose to disregard the Torah and follow the beast under the teachings of traditions and man-made dogmas, as well as on their right hand which, as we know is Scripture, that the right hand is symbolic of that by which one works, and so, by 'working' and not resting on the Sabbath of יהוה, then one is in fact receiving the mark of the beast too!

This is serious business and part of our coming out of Mitsrayim/Babylon is to forsake the traditions of the world and its institutionalised forms of worship that has clearly adopted pagan practices as its basis and means of existence, having been very crafty in syncretising the truth, twisting it and blending it in with customs and traditions that control the masses and amass wealth for the elite hierarchy!

As one leaves Ra'meses and camps at 'Sukkoth' - one learns the joy of the Feasts and Appointed Times of יהוה, realising that although we are still in the world, we do not worship the way the world worships any longer, **but strictly according to the way the Torah instructs!**

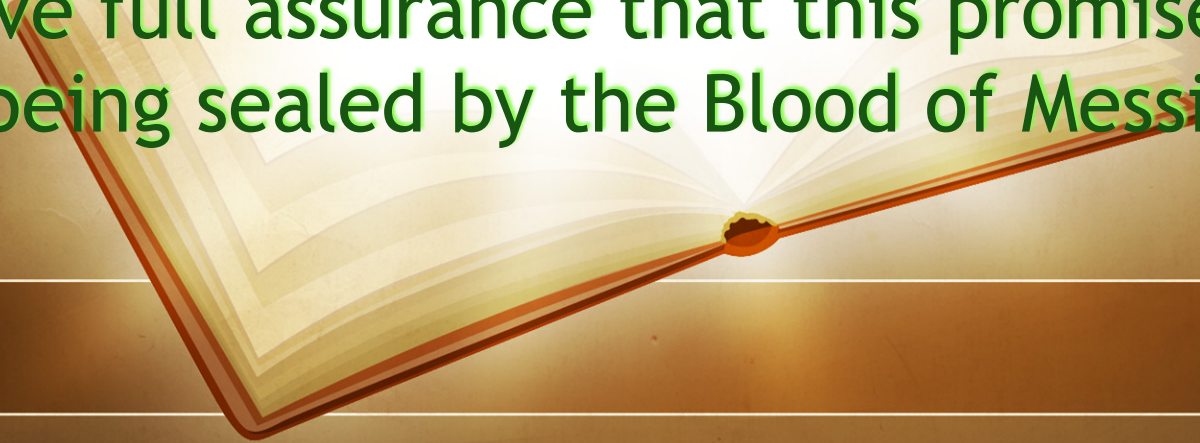
THESE FIRST TWO STATIONS - THAT OF OUR
DEPARTURE AND THE FIRST STOP ON OUR
JOURNEY - RA'MESES AND SUKKOTH - ARE THE
KEYS TO THE BEGINNING OF OUR WILDERNESS
JOURNEY. THIS IS NOT THE END BUT RATHER
SIMPLY THE BEGINNING OF A WONDERFUL
JOURNEY OF DISCOVERY AND GROWTH IN
MESSIAH AND REQUIRES GREAT ENDURANCE



This is a wonderful picture of the people of Elohim, Yisra'el - that is you and I included, who turn away from what the world has to offer as we see our dwelling is with the Most-High, who will come and tabernacle with us.

Sukkoth, we know, refers to the 7th Feast of Booths when it shadow picture for us the time when יהושע will come to take up His Bride and 'Sukkoth' with Her.

What is a powerful picture for us in understanding where we are headed toward - Sukkoth - and our need to steer clear of what the world has to offer, we have full assurance that this promise is true as being sealed by the Blood of Messiah!!!




When we look at the word for סֻכּוֹ Sukkoth
(sook-kohth') - Strong's H5523 in the ancient
Script, we find a beautiful confirmation of this
fact:

+


ש

כ

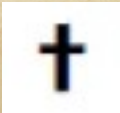
Samek - ö:

The ancient script has this letter pictured as , which is a thorn and has the meanings of 'pierce and sharp' and can also carry the meaning of 'a shield, protection', as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be 'to grab hold of' as a thorn is a seed that clings to hair and clothing.

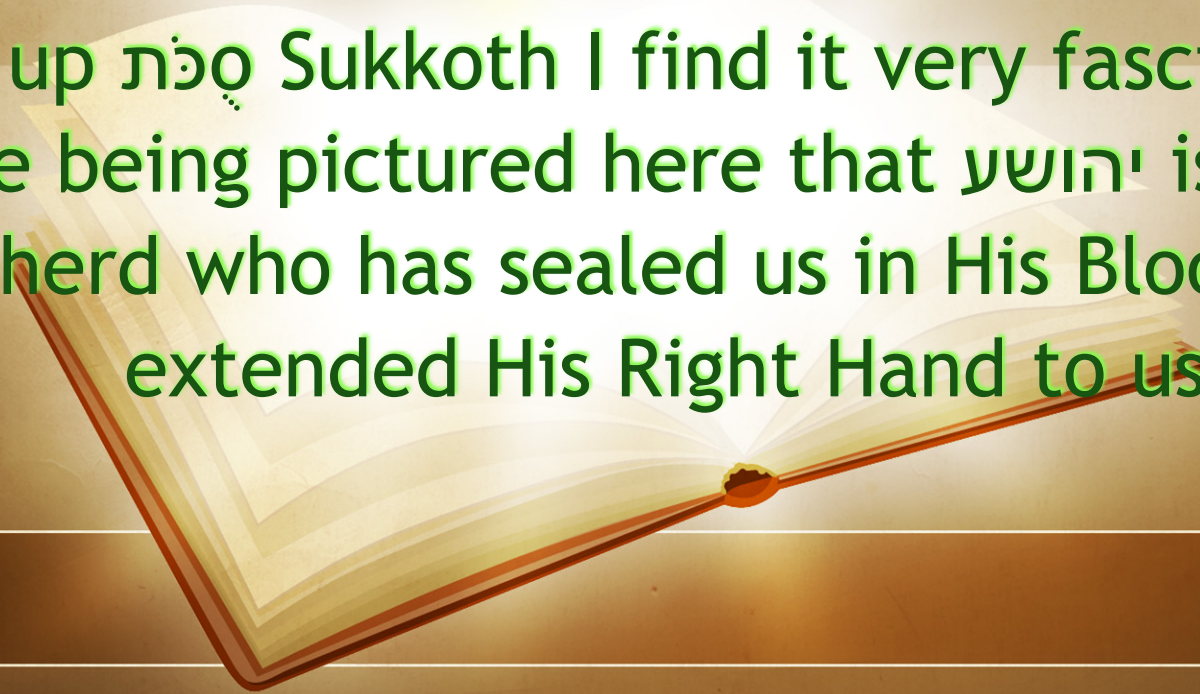
Kaph - קָ:

The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission. The picture of the palm of the hand also represents 'covering'.

Taw - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us '**seal, covenant, mark or sign**'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'ěl and Yehudāh together in Him, as One, for He is not only the '**aleph**', but is also the '**taw**' - the beginning and the end of all creation!

Now, when we understand that these three letters
make up סֻכּוֹת Sukkoth I find it very fascinating, as
we see being pictured here that יְהוֹשֻׁעַ is our Good
Shepherd who has sealed us in His Blood as יְהוָה
extended His Right Hand to us!



And we see that Messiah, not only had a 'crown of thorns' put on His Head and had a reed placed in His right hand, as well as being stricken for us, but He willingly gave His Life for us, in order to secure us and cause us to be made into the Dwelling Place of the Most High, where He will Sukkoth with us, when the two sticks (Yehudah and Ephrayim) are brought back together as One!

Can you see the clear significance of Sukkoth?

We take note that the Word סֻכּוֹת - 'Sukkoth', in the ancient pictographic lettering, can render for us the following:

**PROTECTED COVERING OF THE
COVENANT!**



They left Sukkoth and camped at Ėtham:

Stop 2 - Ėtham

This stop - עֲתָם Ėtham(ay-thawm') Strong's H864 means, “**with them or their ploughshare**”.

In understanding the meaning of ‘**with them**’, we can see how, in Hazon/Revelation 12, Satan is cast out of heaven down to earth where man dwells and so now, he is ‘**with them**’, so to speak, and it is here that he has set up his government control through the beast.

Ėtham deals with sin that is here with us and the realization of how יהוה is also here with us, by His Spirit, and therefore, we must deal with sin in our lives and not accept the rule of sin/lawlessness, but rather, be diligent to walk in the instructions of יהוה.

This is a place of reality check - we must choose wisely whom we serve - we know that Satan is here and he is constantly on the prowl like a lion always looking for someone to devour.


It is at this early stage of the journey where in fact he does devour many as insecurities begin to set in and compromise can be the cause of many as they tend to 'follow the crowd' preferring to 'be with them' rather than living set-apart and have the prospect of being persecuted.

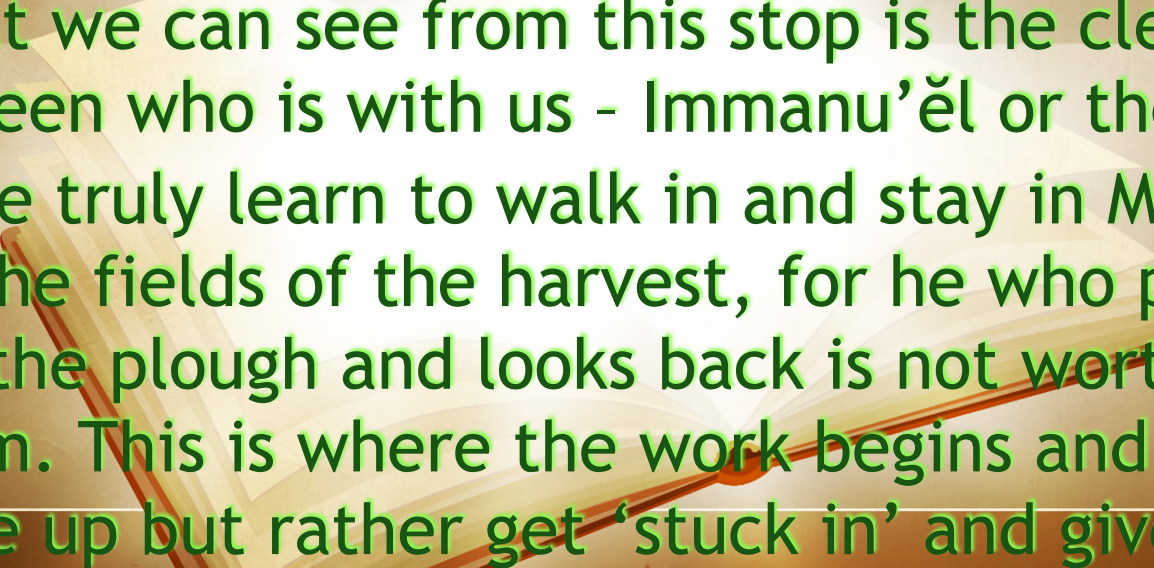
What Ėtham can also picture for us in understanding 'with them: their ploughshare' we can see great joy in knowing that during the Kingdom, Messiah will dwell "with us" and we will "beat our swords into ploughshares".

Listen to what Mikah/Micah the prophet says:

Mikah/Micah 4:1-5 “And in the latter days it shall be that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And peoples shall flow to it. 2 And many nations shall come and say, “Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths. For out of Tsiyon comes forth the Torah, and the word of יהוה from Yerushalayim.” 3 And He shall judge among many peoples, and reprove strong nations afar off. They shall beat their swords into ploughshares, and their spears into pruning hooks - nation shall not lift up sword against nation, neither teach battle any more.

4 But each one shall sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of יהוה of hosts has spoken. 5 For all the peoples walk, each one in the name of his mighty one, but we walk in the Name of יהוה our Elohim forever and ever.”





‘With their ploughshare’ can also speak to us of unity of Yisra’ēl which is renewed at the feast of Sukkoth and how we then ‘plough’ the ground for the next year’s growth! So, what we can see from this stop is the clear distinction between who is with us - Immanu’ēl or the imposter? May we truly learn to walk in and stay in Messiah as we work the fields of the harvest, for he who puts his hand to the plough and looks back is not worthy of the kingdom. This is where the work begins and it is not time to give up but rather get ‘stuck in’ and give it your all!

Verse 21-22 - COLUMN OF CLOUD AND PILLAR OF FIRE

These two verses we would do well to consider carefully and remember - for it is from this that we can see a clear picture that gives us great confidence in seeing how יהוה assures us that He will never leave us nor forsake us!

Here, the Yisra'ēlites had the very presence of יהוה with them all day and all night and it never ceased.

The visible proof of His presence would certainly encourage them to not slow down.

They had light for both the night and the day and so they could journey as He led them.

We too, are called to be diligent, as we have come out of darkness into His marvellous light and walk as children of light, not asleep but keeping watch, meditating on His Word day and night.

With His very Torah on our hearts and Messiah dwelling in us by His Spirit we too have His presence with us day and night and we need never fear as we stay in Him and walk the path of Righteousness as His Word leads.

He promised that whoever followed Him would never walk in darkness - His Torah is a light to our path and a lamp to our feet, why would we want to move out of that?

The Hebrew root word for 'cloud' is אָנָן anan (aw-nawn') - Strong's H6051 which means, 'a cloud, cloud mass, heavy mist', and can also mean, 'covering'.

We know from Scripture that Yisra'el moved camp when the 'cloud' moved and pitched camp and stayed where the 'cloud' stayed, always teaching them never to go or stay without the presence of יהוה!

What is interesting to note is that there were times when Yisra'ēl grumbled, which at times may have possibly arose due to the fact that they had to pack up camp and move on when the 'cloud' of יהוה moved!

In Hebrew, there is a word that sounds similar to this Hebrew word for cloud, yet it carries a negative connotation; and that is the word אָנָן anan(aw-nan') - Strong's H596 which means, 'to complain, murmur'.

Very similar 'sounding' words yet very different indeed!
In understanding that the Hebrew word for cloud, also means covering, it speaks of our protection and provision! It represents our safety and refers to the presence of יהוה and so, by seeing these two very similar sounding, yet contrasting words, which differ only by the first letter, for the word for cloud/covering begins with an ע 'ayin' and the word for complain begins with the letter א 'aleph'. And for me, this speaks a very important message for us.

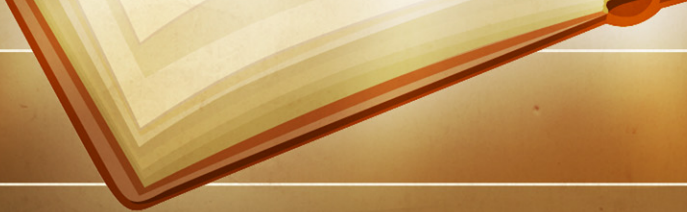
When people try to assume their own covering -
their own ways and means of provision and care
they will always come up short and never be
satisfied and will always complain!

What does complaining reveal?
It simply reveals ingratitude for יהוה's care!



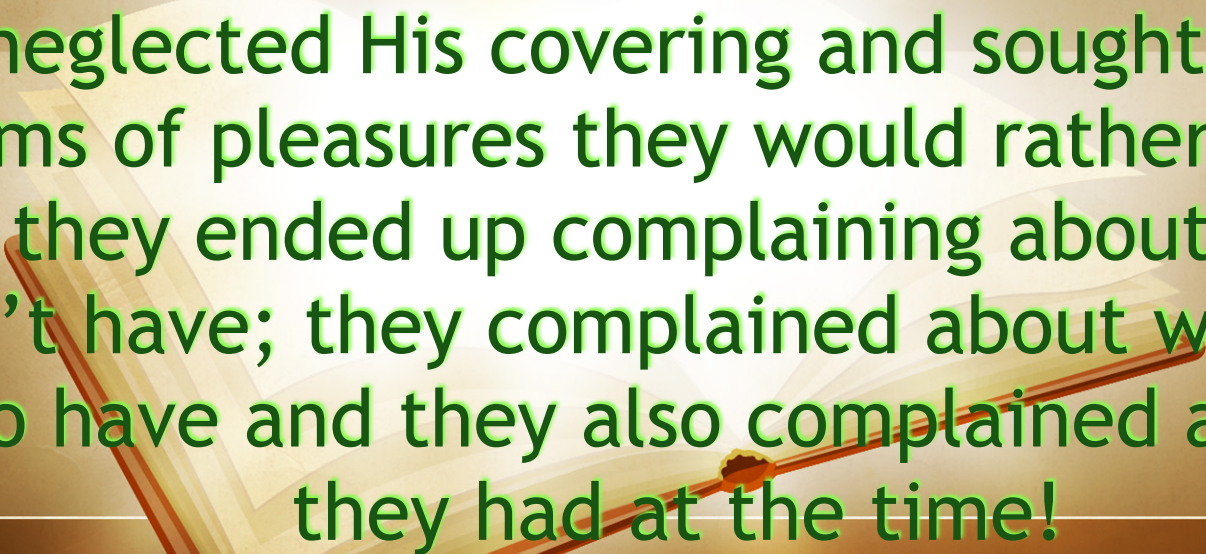
This word אָנָן anan(aw-nan') - Strong's H596 is used
in:

Bemidbar/Numbers 11:1 “And it came to be, when the people were as complainers, it was evil in the ears of יהוה. And יהוה heard it, and His displeasure burned. And the fire of יהוה burned among them, and consumed those in the outskirts of the camp.”



Here the Yisra'ēlites had all they need, and more than that, they had the presence of יהוה in their midst!

They neglected His covering and sought their own in terms of pleasures they would rather have had and so they ended up complaining about what they didn't have; they complained about what they used to have and they also complained about what they had at the time!



Have you ever found yourself complaining like this?


You don't have what you want, you don't have what you used to have and you don't like what you have now - does this sound familiar to some?

The danger and problem with complaining is that it is contagious!

Your complaining will affect and even infect others into complaining and before you know it can end up like we have just read - a mixed multitude of grumblers lusting for selfish pleasure!

Sha'ul tells us in:

Pilipiyim/Philippians 2:14-15 “Do all matters without grumblings and disputings, 15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world”



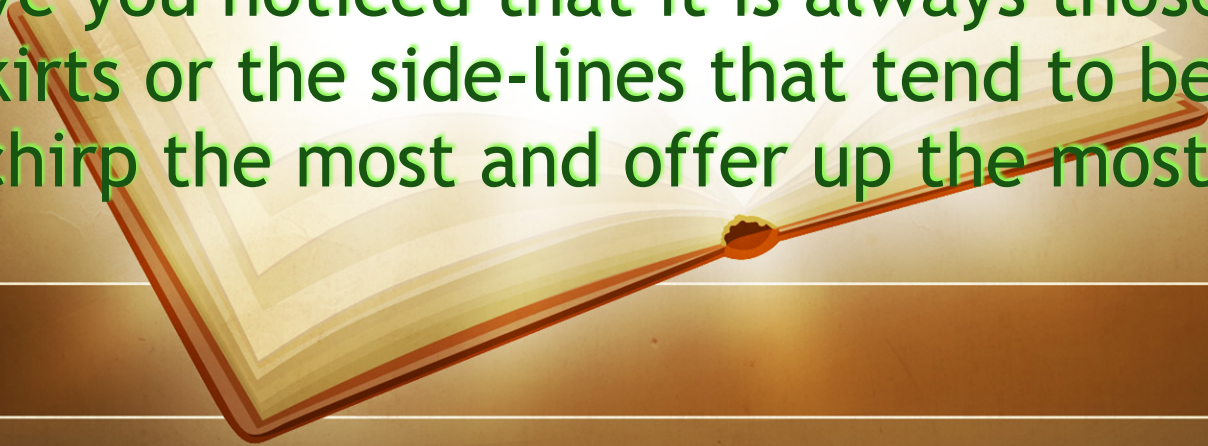
Don't grumble and complain for then you cannot shine as lights in the world!

Being 'under the cloud' is the emphasis of Bemidbar/Numbers 9, as it is used 11 times in Bemidbar/Numbers 9:15-22 - 11 times in 8 verses!

The emphasis was being under the guidance and direction of יהוה, yet they were in one sense trying to be what we could call their own 'cloud-makers' trying to rely on self in leaning back toward slavery rather than relying on the covering of יהוה and this is what made יהוה angry!

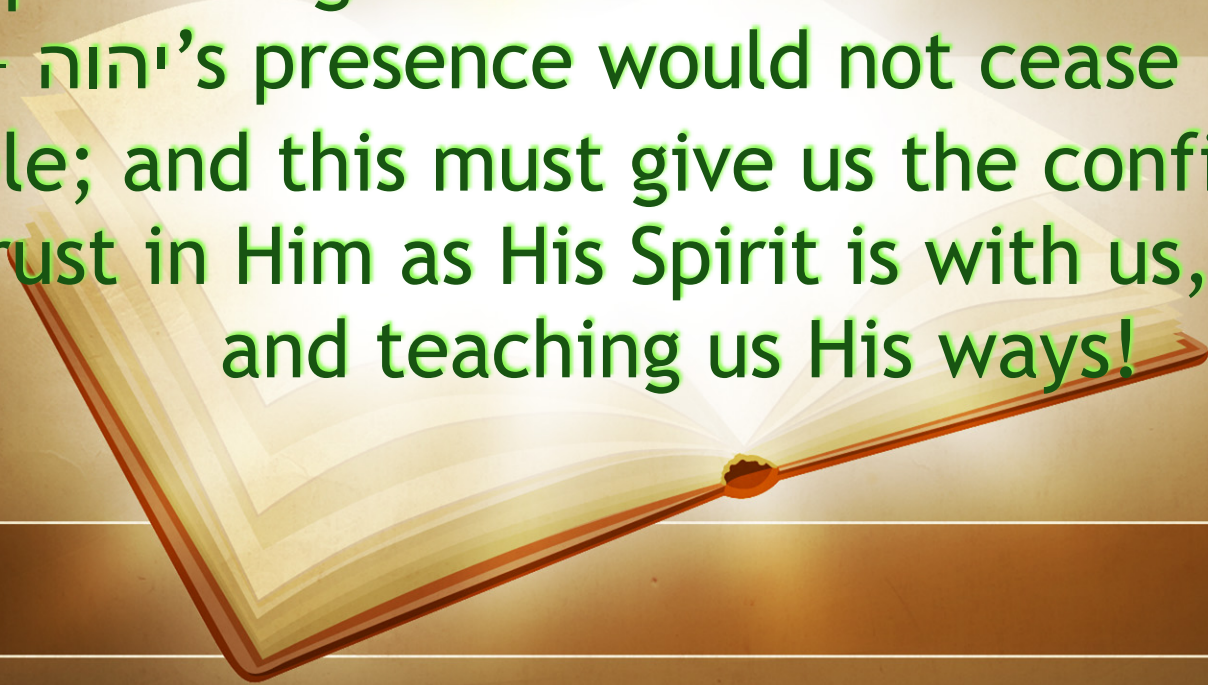
Complainers - all they do is complain and in the process are destructive rather than constructive and the wrath of יהוה consumed the outskirts of the camp - perhaps where most of the complainers were.

Have you noticed that it is always those on the outskirts or the side-lines that tend to be the ones who chirp the most and offer up the most criticism?



Those who are never willing to actually get involved and be committed will always moan and groan about something - and that is the problem - idleness - no commitment to fellowship and building and this sadly results more often than not into a crew of complainers, complaining about what is not, what was better somewhere else and what sucks here!!! Hey I am just speaking as straight as the Word is! In verse 6 these complainers basically were saying, "All there is here is manna!"

The promise given in Shemoth/Exodus 13:21 is clear - יהוה's presence would not cease before the people; and this must give us the confidence to fully trust in Him as His Spirit is with us, leading us and teaching us His ways!




He would 'lead' them by day and give them light by night - and the word 'lead' in the Hebrew is the root word נָחַהּ naḥah(naw-khaw') - Strong's H5148 which means, 'to lead, guide, bring forth, govern'. His presence leads us and guides us and governs us on the way!

This word נָחַהּ naḥah(naw-khaw') - Strong's H5148 is also used in:

Tehillah/Psalm 5:8 “O יהוה, lead me in Your righteousness because of those watching me; make Your way straight before my face.”

Tehillah/Psalm 23:3 “He turns back my being; He leads me in paths of righteousness for His Name’s sake.”



Tehillah/Psalm 27:11 “Teach me Your way, O יהוה, and lead me in a smooth path, because of my enemies.”

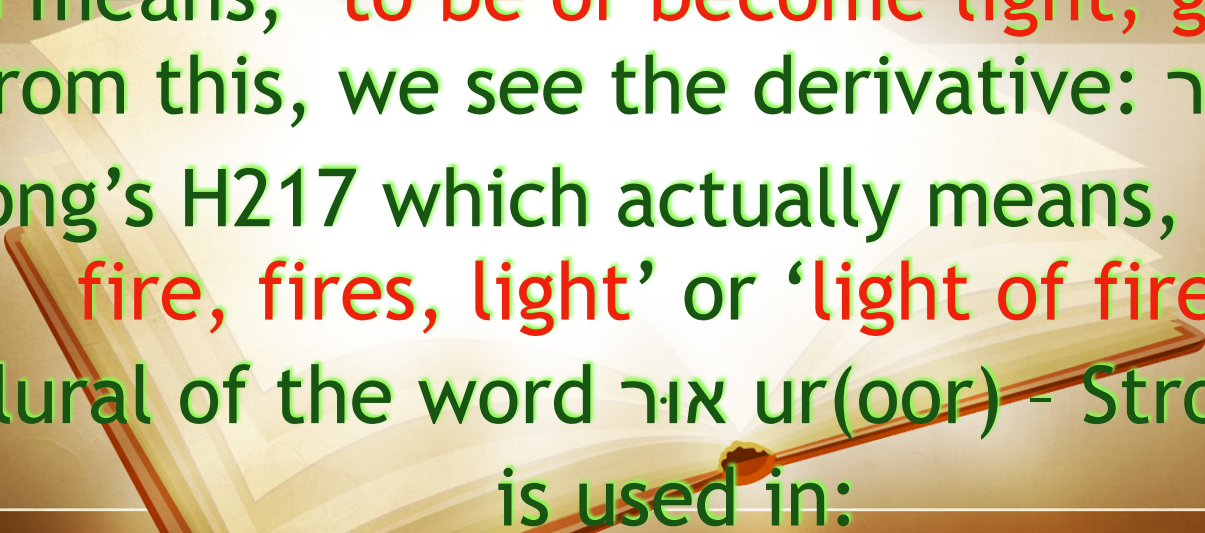
Tehillah/Psalm 31:3 “For You are my rock and my stronghold; for Your Name’s sake lead me and guide me.”



Yeshayahu/Isaiah 58:11 “Then יהוה would guide you continually, and satisfy your being in drought, and strengthen your bones. And you shall be like a watered garden, and like a spring of water, whose waters do not fail.”



At night He would give them 'light' which is the primitive root verb אור or(ore) - Strong's H215 which means, 'to be or become light, give light', and from this, we see the derivative: אור ur(oor) - Strong's H217 which actually means, 'a flame, fire, fires, light' or 'light of fire'. The plural of the word אור ur(oor) - Strong's H217 is used in:



Shemoth/Exodus 28:30 “And into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the right-ruling of the children of Yisra’el on his heart before יהוה, continually.”




אוריִם Urim(oo-reem') - Strong's H224 means
'lights, illuminations' - this was placed in the
breastplate of right-ruling of the High Priest,
together with the תִּמְּיִם Tummim - plural of תֵּם
tom, and carries the meaning of 'perfections'.

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יהוה.

What is very interesting and worthy of noting is that the first letter of 'Urim' is the א 'aleph' and the first letter of Tummim is the ת 'taw':

Hazon/Revelation 1:8 “I am the ‘Aleph’ and the ‘Taw’, beginning and end,” says יהוה “who is and who was and who is to come, the Almighty.”

Yeshayahu/Isaiah 44:6 “Thus said יהוה, Sovereign of Yisra’ēl, and his Redeemer, יהוה of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim.’”



What are the urim and tummim?

They are the things that illuminate and perfect. We know that יהושע is the Light and He was the Perfect

Lamb, and so this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect and we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart - His Torah (notice the positioning of the Urim and Tummim in the breastplate - by the heart!!!)

He writes His Torah on our hearts and so it is our
hearts and mouths that we may do it!

Yisra'ēl had the 'light/illumination' of the Truth
and therefore were not in darkness!

In our Master, יהושע Messiah, is life and the life is
the light of men!!! (Yoḥanan/John 1:4)



Those who are in the Master and stay in Him have life and life abundantly and need not fear the darkness of evil.


When we consider the clear picture of Yisra'el having light while Mitsrayim were in thick darkness we are also able to recognise the joy of having the strength and power of our Master giving us secure light in our sojourning.

What is worth taking note of, in terms of the Hebrew word for light, we are able to see a powerful Truth being given to us through the ancient pictographic of this word:


The Hebrew word that is translated as 'light' - אור
oor(ore) - Strong's H216 is written in the ancient
pictographic script as follows:



Aleph - א:


This is the letter 'aleph', in the ancient script is pictured as , 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

Waw/Vav - i:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

Resh - ר:



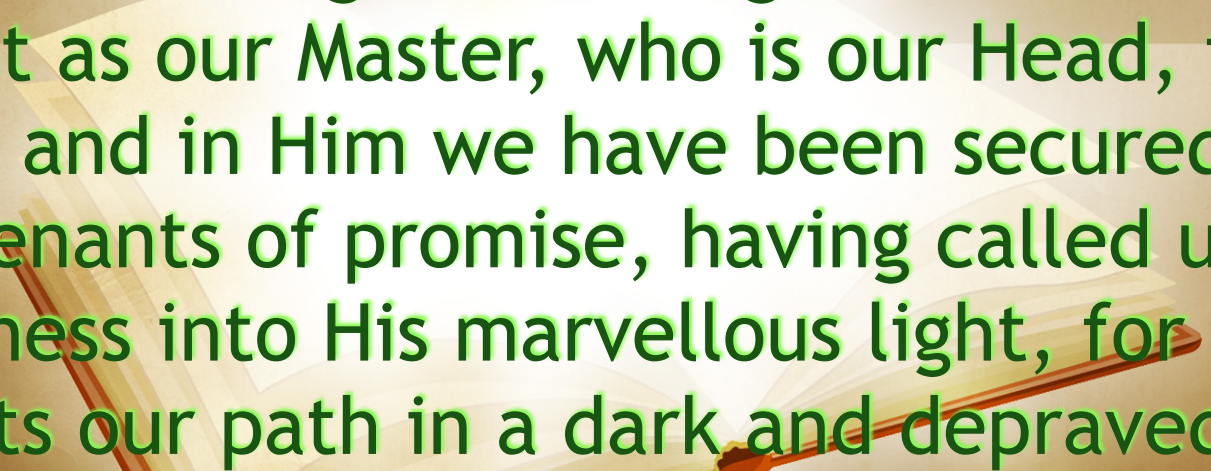
The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, beginning or first'. It has the meaning of 'top', as in the top or head of a body, and 'chief', as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

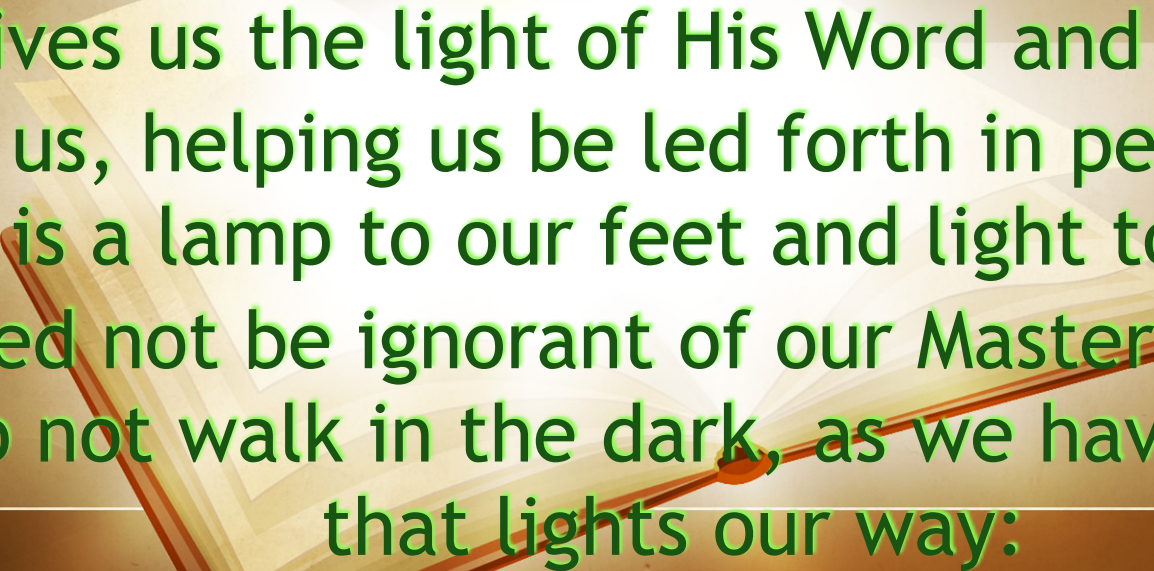
When we consider these ancient pictographic letters, that render the word for 'light', we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

STRENGTH SECURED IN THE HEAD!



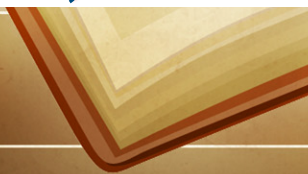
We have great confidence and security in being able to be strong and courageous as we walk in the Light as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

An open book is positioned at the bottom of the frame, slightly angled. A bright, warm light emanates from behind the pages, creating a soft glow that fills the lower half of the image. The light source appears to be a small, glowing orb or flame resting on the book's pages. The background is a textured, parchment-like surface with a warm, golden-brown color palette. The overall composition suggests a theme of enlightenment, guidance, and spiritual strength.



Yisra'ēl were therefore given 'light' in the darkness, which metaphorically reminds us of how we need not fear the 'darkness' of the world, as יהוה gives us the light of His Word and illuminates it to us, helping us be led forth in peace as His Word is a lamp to our feet and light to our path! We need not be ignorant of our Master's plans, for we do not walk in the dark, as we have His Truth that lights our way:

Tas'loniqim Aleph/1 Thessalonians 5:4-8 "But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness. 6 So, then, we should not sleep, as others do, but we should watch and be sober. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance."



CHAPTER 14

Exo 14:1 And יהוה spoke to Mosheh, saying,

Exo 14:2 “Speak to the children of Yisra’ĕl, that they turn and camp before Pi Haḥiroth, between Miḡdol and the sea, opposite Ba’al Tsephon - camp before it by the sea.

Exo 14:3 “For Pharaoh shall say of the children of Yisra’ĕl, ‘They are entangled in the land, the wilderness has closed them in.’

Exo 14:4 “And I shall strengthen the heart of Pharaoh, and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army, and the Mitsrites shall know that I am יהוה.” And they did so.

Exo 14:5 And it was reported to the sovereign of Mitsrayim that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, “Why have we done this, that we have let Yisra’ēl go from serving us?”

Exo 14:6 So he made his chariot ready and took his people with him.

Exo 14:7 And he took six hundred choice chariots, and all the chariots of Mitsrayim with officers over all of them.

Exo 14:8 And יהוה strengthened the heart of Pharaoh sovereign of Mitsrayim, and he pursued the children of Yisra'ĕl, but the children of Yisra'ĕl went out defiantly.

Exo 14:9 And the Mitsrites pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Haḥiroth, before Ba'al Tsephon.

Exo 14:10 And when Pharaoh drew near, the children of Yisra'ěl lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra'ěl cried out to יהוה.

Exo 14:11 And they said to Mosheh, “Did you take us away to die in the wilderness because there are no burial-sites in Mitsrayim? What is this you have done to us, to bring us up out of Mitsrayim?”

Exo 14:12 “Is this not the word that we spoke to you in Mitsrayim, saying, ‘Leave us alone and let us serve the Mitsrites?’ For it would have been better for us to serve the Mitsrites than to die in the wilderness.”

Exo 14:13 And Mosheh said to the people, “Do not be afraid. Stand still, and see the deliverance of יהוה, which He does for you today. For the Mitsrites whom you see today, you are never, never to see again.

Exo 14:14 “יהוה does fight for you, and you keep silent.”

Exo 14:15 And יהוה said to Mosheh, “Why do you cry to Me? Speak to the children of Yisra’ěl, and let them go forward.

Exo 14:16 “And you, lift up your rod, and stretch out your hand over the sea and divide it, and let the children of Yisra’ěl go on dry ground through the midst of the sea.

Exo 14:17 “And I, see I am strengthening the hearts of the Mitsrites, and they shall follow them. And I am to be esteemed through Pharaoh and over all his army, his chariots, and his horsemen.

Exo 14:18 “And the Mitsrites shall know that I am יהוה, when I am esteemed through Pharaoh, his chariots, and his horsemen.”

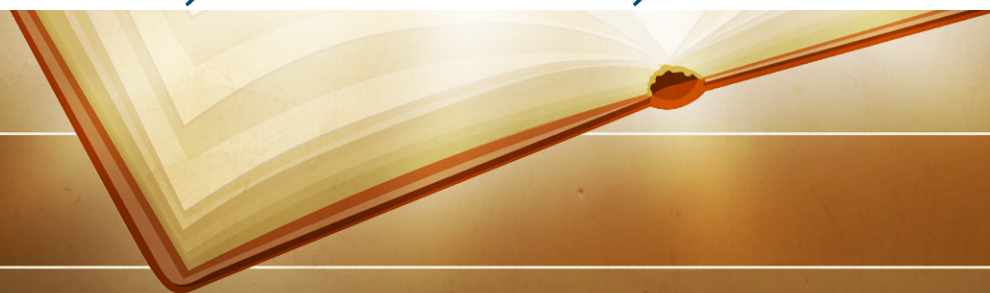
Exo 14:19 And the Messenger of Elohim, who went before the camp of Yisra'ěl, moved and went behind them. And the column of cloud went from before them and stood behind them,

Exo 14:20 and came between the camp of the Mitsrites and the camp of Yisra'ěl. And it was the cloud and the darkness, and it gave light by night, and the one did not come near the other all the night.

Exo 14:21 And Mosheh stretched out his hand over the sea. And יהוה caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.


Exo 14:22 And the children of Yisra'ël went into the midst of the sea on dry ground, and the waters were a wall to them on their right and on their left.

Exo 14:23 And the Mitsrites pursued and went after them into the midst of the sea, all the horses of Pharaoh, his chariots, and his horsemen.



Exo 14:24 And it came to be, in the morning watch, that יהוה looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army of the Mitsrites into confusion.

Exo 14:25 And He took off their chariot wheels, so that they drove them with difficulty. And the Mitsrites said, “Let us flee from the face of Yisra’ĕl, for יהוה fights for them against the Mitsrites.”



Exo 14:26 Then יהוה said to Mosheh, “Stretch out your hand over the sea, and let the waters come back upon the Mitsrites, on their chariots, and on their horsemen.”

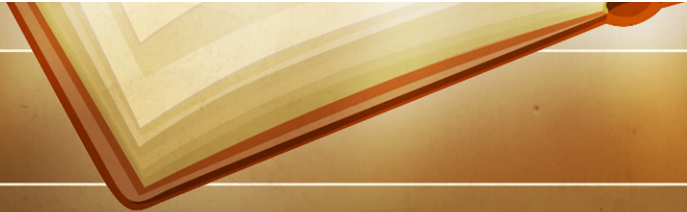
Exo 14:27 And Mosheh stretched out his hand over the sea, and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus יהוה overthrew the Mitsrites in the midst of the sea,

Exo 14:28 and the waters returned and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them, and not even one was left of them.

Exo 14:29 And the children of Yisra'el walked on dry ground in the midst of the sea, and the waters were a wall to them on their right and on their left.

Exo 14:30 Thus יהוה saved Yisra'ěl that day out of the hand of the Mitsrites, and Yisra'ěl saw the Mitsrites dead on the seashore.

Exo 14:31 And Yisra'ěl saw the great work which יהוה had done in Mitsrayim, and the people feared יהוה, and believed יהוה and His servant Mosheh.



Here we see another 'stop' along the way - Pi
Haḥiroth - let us look briefly at a summary of this
stop before looking further at other key verses in
this chapter:

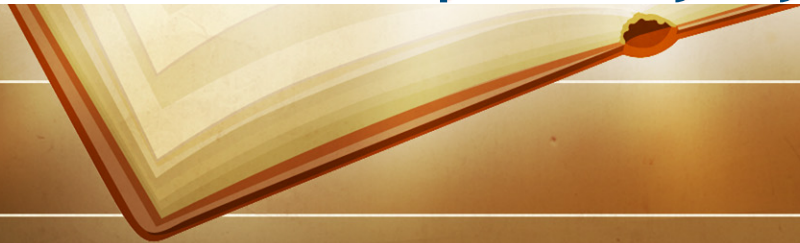


Stop 3 - Pi Haḥiroth

This stop - פִּי הַחִירֹת Pi Haḥiroth - Strong's H6367 means, “**place where sedge grows**”, with the word פִּי ‘Pi’ or ‘pey’ meaning ‘**mouth**’ and חִירֹת Haḥiroth meaning ‘**wrath**’.

The imagery of wrath out of the mouth is something we can identify with, as we consider the words in:

Hazon/Revelation 12:14-15 “And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. 15 And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river.”



The serpent unleashes wrath out of his mouth against the woman in the wilderness, and here we have the parallel of Pharaoh, unleashing his wrath against Yisra'ēl, by pursuing them when they were camped here.

Yisra'ēl was helped here as they crossed through the Sea of Reeds on dry land and Pharaoh and his army was killed in the sea! What a wonderful parallel we see in Ḥazon/Revelation of the woman being helped:

Hazon/Revelation 12:16 “And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth.”



In Hazon/Revelation 13:1 we see the beast coming out of the sea from the dead!

It was here after Pi Haḥiroth and having crossed through the Sea of Reeds that Mosheh proclaimed praise for יהוה after Pharaoh and his whole army had died and was swallowed up by the sea:

Shemoth/Exodus 15:11 “Who is like You, O יהוה, among the mighty ones? Who is like You, great in set-apartness, awesome in praises, working wonders?”

A Contrasting parallel we see in Hazon/Revelation 13:4, in what the people of the world marvel at by the appearance of the beast out of the sea:

“And they worshipped the dragon who gave authority to the beast. And they worshipped the beast, saying, “Who is like the beast? Who is able to fight with him?”

What we see here, is the blasphemies being
spewed out of the mouths of the masses in worship
of the beast!

Our breath we have been given is to give praise
unto יהוה our Elohim and none other!

Tehillah/Psalm 150:6 “Let all that have breath
praise Yah. Praise Yah!”

Pi Haḥiroth was situated east of בַּעַל צֶפֶן Ba'al Tsephon(bah'-al tsef-one') - Strong's H1189 which means 'lord of the north' or 'lord of the hidden' or 'secret place' and they camped near Miḡdol.

The Hebrew word בַּעַל Ba'al(bah'-al) - Strong's H1168 means, 'lord, husband, landowner' and was also the actual name of a supreme male divinity of the Phoenicians or Kena'anites.

The Hebrew word צֶפֶן Tsephon(tsaw-fone')

- Strong's H6828 means, '**north**' which comes from the primitive root word צָפַן tsaphan(tsaw-fan')
- Strong's H6845 meaning, '**to hide, treasure up, ambush, concealed**'.

It is here that we realise that amidst the blasphemies and threats of the enemy we find refuge in יהוה - He is our '**hiding place**'.

We know that the dragon will fight those guarding the commands of Elohim and possessing the witness of יהושע Messiah and this calls for the faithful endurance on the part of the set-apart ones!



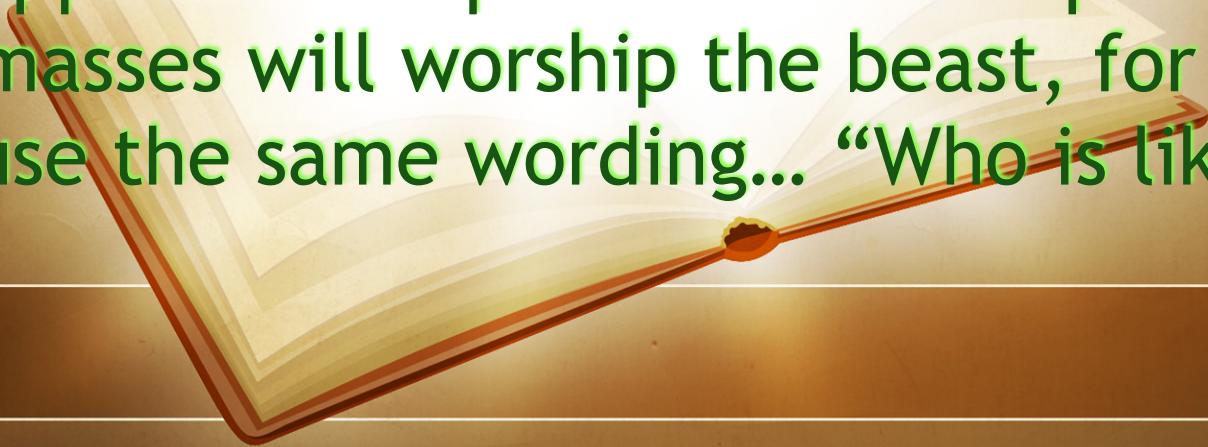
The place called Miḡdol(mig-dole') - מִגְדָּל -
Strong's H4024 was near here and means 'tower' -
we know that the Name of יהוה is a strong tower,
the righteous run into it and are safe! May this
remind us that no matter how much persecution
we may come under - we have a Name that gives
us safety and refuge!

This stop also helps us to realise that no matter how much persecution we come under, as we stay in Messiah, we are safe.

Now, another vital lesson we can take from this is that we are to watch our own mouths.

Ya'aqob/James 3:10 "Out of the same mouth proceed blessing and cursing, my brothers, this should not be so."

What we can learn from the parallels, between what happened here and what is recorded in Hazon/Revelation, is that while the true worshippers worship the Father in Spirit and Truth - the masses will worship the beast, for both sides use the same wording... “Who is like...?”



May our mouths declare only praise for יהוה our
Elohim!

What we can also learn for this ‘starting point’
is that it represents for us a picture of dying to
self and being raised to new life in Messiah!

When the children of Yisra’ēl came to this
place there was nowhere for them to run to as
the threat of Pharaoh and his army came
pursuing them from behind.

They had the sea in front of them and the Mitsrians
hot on their tails.

With the Sea of Reeds being opened up for them to
pass through on dry land and coming to safety on
the other side while their enemies drowned in the
sea is a picture of immersion in the Name of יהושע,
which saves us from the wrath of Elohim!

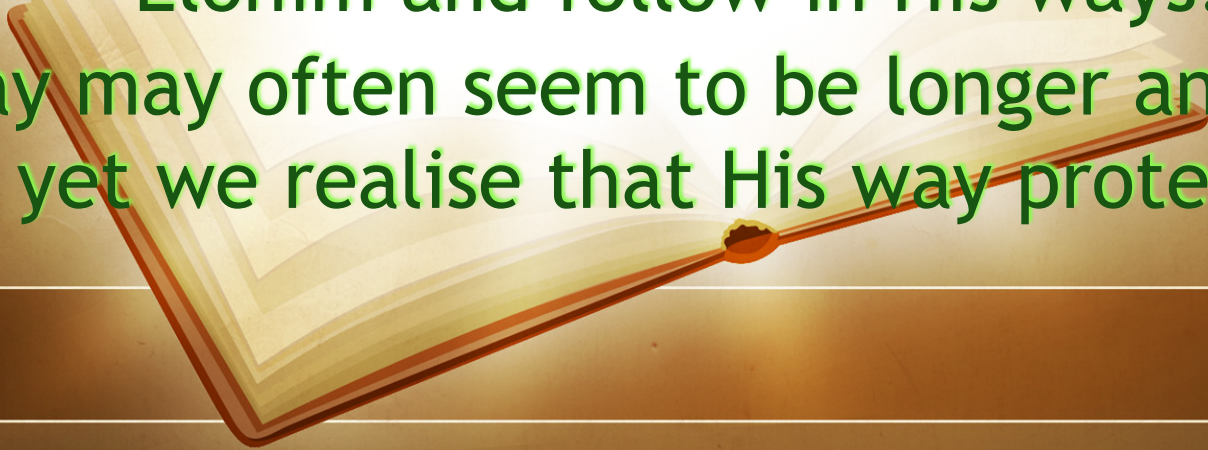
Ib'rim/Hebrews 11:29 “By belief, they passed
through the Red Sea as by dry land, and when the
Mitsrites tried it, they were drowned.”

Verse 2-12

יהוה tells Yisra'ĕl to turn or 'turn back' - a change of direction from which they were going and were told to go and travel on a rougher terrain - up until this point it had been pretty safe and a reasonable easy traders route which now took a turn by being instructed to travel down a narrow winding pass between high mountains through a 'wadi', until they would reach Pi Haḥiroth.

The Hebrew root word that is translated as 'turn' is the word שׁוּב shub(shoob) - Strong's H7725 which means, 'to turn back, return, repent, recover', meaning to turn away from sin and turn back to Elohim and follow in His ways.

His way may often seem to be longer and tougher, yet we realise that His way protects!




In the ancient pictographic letters שׁוּב shub -
Strong's H7725 looks like this:


שׁוּב




Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

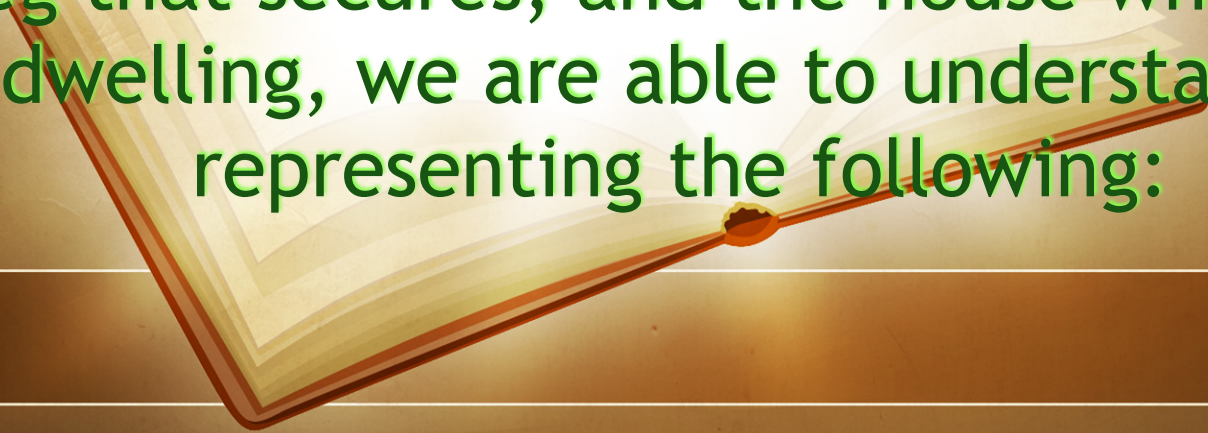
Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying down of the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

When we understand the combination of these pictures as rendering a returning or recalling to mind, we are able to recognise that the teeth, which speaks of a 'pressing', and the picture of the peg that secures, and the house which speaks of dwelling, we are able to understand this representing the following:



THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO

This word in the ancient form represents for us a:

**RETURNING TO THE SECURE HOUSE
WHERE WE ARE FED,
AS WE MEDITATE ON THE WORD OF
THE HOUSE**

