



BESHALACH

Parasha: BESHALACH/WHEN HE SENT
Torah Portion: SHEMOT 13:17-17:16
Tanak: JUDGES 4:4-5:31, JEREMIAH 49:1-22,
ISAIAH 45:18-25, 58:13-14
Brit Hadasha: ROMANS 8:1-14, JOHN 6:31-51, MARK 2:27-28

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THE ROUTE IN WHICH WE THINK we should journey is not always the best way or the one in which YHVH lies out before us. Moreover, the road of least resistance is not always the easiest or the best road to travel. YHVH has told us that His ways are not our ways and His thoughts are not our thoughts. We cannot assume to know the mind of YHVH in the twists and turns of our walk before Him, although it converges into a straight path to find Him. Ultimately, we must journey by way of the cloud and fire in order to correctly be within YHVH's will and purpose.

Additionally, His will and purpose are not what we would normally comprehend. The plans that have been laid out in our minds have to be measured alongside the path that YHVH has established before us. That path leads to places that we might not ever go on our own; it even leads, meanders and, seemingly, loops backwards at times. But we must trust that it is the established pathway for us to travel so that our journey is successful in finding YHVH, His counsel and provision at every turn and every stop.

Additionally, our path with that provision and purpose is not so single minded as we would assume. With all of its twists and turns, we are seen, heard and dealt with by others along the way. Some of the people in which we come in contact during our pilgrimage are placed there as stumbling blocks. YHVH uses these folks to strengthen our faith and to test our endurance. It is the building of character and emphatic trust in YHVH that He seeks in all of our wanderings. The other people we come in contact with in our pathway are for various other reasons. Some are strategically placed, not to obstruct, but to help us in the struggles. Those people have usually journeyed where we are struggling and have the steadfastness to assist us further down the road.

Yet other travelers are in need and we are to come alongside to help them with the talents and resources with which we have been blessed. Likewise, many times in the desolate regions where YHVH brings us, we have need. YHVH calls fellow citizens to bless, encourage and help us in our difficulties.

Through all our difficulties, we must understand that YHVH is working together all things for all who are called by His name and who love Him with pure hearts. Most of the time, this is not apparent to either the traveling party or companion. At times it is uncomfortable and even frustrating. In our real time we feel as if others are stealing our vision or dream or that our passion will be dwarfed by the arrival of new drive and determination that is suddenly exhibited by others.

This is, in fact, the sovereignty of YHVH at work and when it is most evident. We are not meant to lean on our own understanding. In this, YHVH sends co-laborers who refresh us and we are to refresh, as well. It is in the constant cycle of crossing over where we find these people that are called to journey along with us. Some will go with us and some will resist and stay behind. Some strangers will remain distant, even as we travel together; and, still, others will stay behind to help or hinder others along the way. We must remember to fix our gaze upon Yeshua in the journey from whom others will find love, peace and joy. Our example, exhortation and passion will ignite others to have like minds, be sharpened and have the endurance to find YHVH at the mountain ahead. It is there that we will all find common vision and goals together. Although the summit that looms before us seems jagged, steep and daunting, we are ascending day by day as we are divinely assisted by the angelic hosts. Keep going forward and upward and soon we will discover Him in the cloud of His flaming Spirit!

Shavu Halacha/Weekly Walking:

There are many potholes and ditches in which to get mired or stuck while finding our purpose, passion and destination. If we are called by YHVH, He tells us that many afflictions have the righteous, but He will deliver us from them all. As the sons of Israel left Egypt, they have a sense of Who YHVH was, but were still unsure of His faithfulness. This was continuously exhibited in their lack of faith and obedience. YHVH is slow to anger with His people and slowly makes Himself more resolute in His declarations as what is expected and what He freely gives to them. However, as time progresses, He begins to reveal to them that they must trust in YHVH and that Moshe is caring for them as He has promised. What follows is the increased stubbornness of their hearts that proceeds from their lips through murmuring and grumbling against Moshe, Aaron and YHVH.

Our struggles are not that dissimilar to the freed captives from Egypt. We are crossing over from one realm of faith to another. Each step that leads us past our self-preservation desires and longings brings us one more step closer to seeing YHVH at His holy Mountain. He longs to disclose Himself to us; yet it does take our commitment to trust in Him, without the doubt and worry that arise in our beings. We must heed His commands to be strong and take courage. We must not falter in doing good and remember that He is...I AM THAT I AM.

Day 1

PARASHA:

EXODUS 113:17-14:8

TORAH STUDY

PRAYER LEAVES

*Sandals
Worshipping in Truth*

It will soon be said that the pillar of cloud stood between the sons of Israel and the Egyptians. Previously in today's reading the cloud and fire went before the people to direct their path through both the day and night.

The first part of 1 Corinthians 10 speaks of the sons of Israel being baptized in the cloud and the sea. One could argue the case that the cloud did not merely lift up and move to the other side of the encampment, but traveled through the midst of the people. As this took place, YHVH would have been calling His people out from the mindset of Egyptian bondage and into the Kingdom's mindset of YHVH's possession. It was the demarcation mark that YHVH established as separating the people from the idolatrous nations and from their bitter past.

That invariable cloud that accompanied the sons of Israel remained with them for their entire journey through the wilderness. It was a constant reminder of where they were to go as a multitude of followers, as well as, where they never would go again as a nation that was in bondage. The canopy of YHVH's covering reminded them of Who rescued this unique people who were emerging into the nation of Israel shaped by His mighty Hand.

1. One of the first things we note in this reading is that Elohim is guiding His people out of captivity. However, He does not lead them by way of the Philistines, which would be a common trade route situated closer to the Mediterranean Sea. YHVH said, "The people might change their minds when they see war, and return to Egypt." Shortly, we will see how veritable He was in understanding Israel's heart. Now Egypt is situated next to the Red Sea. As the children of Israel were instructed to go around by way of the wilderness with the explanation about the route of the Philistines suggests that this is not the spur of the Red Sea the people were being led to, but the arm of the Red Sea that divides the Sinai Peninsula and Midian. First things first, however, upon leaving Egypt, the people went up in battalion regalia with their tribal insignias. Where would the people get their garments and weapons to dress that manner? What was the purpose of the children of Israel going out of Egypt in a martial array if they were prone to turn back if confronted with a clash in warfare?

2. The pillar of cloud by day and the pillar of fire by night that went before the people are both aspects of YHVH's awe-inspiring power which He used to lead them continuously. What do both of these remind us of so far in Torah? Furthermore, what do these two remarkable elements represent and why does YHVH use these specific ways to lead the people out of Egypt?

3. Verse 13:22 states that YHVH did not withdraw the cloud or the fire from before the people. Also, Torah does not give a reference as to when this commenced or concluded; therefore, we do not have the exact time references as to when YHVH displayed these wonders on behalf of the children of Israel. Discuss when we can perceive in Torah the cloud and fire originating and concluding points that YHVH used to lead His people to safety.

4. While YHVH was guiding the people to safety the people could have easily felt misled if they had not already had faith in Him, especially, when YHVH tells them to turn back and camp before Pi-hahiroth, between Migdol and the sea. There are various indications; however, one indicator was when YHVH did not give the people a plan of what was going to happen. First of all, the Hebrew word used for camp is *channah* which means to decline, encamp or lay siege against (*hide yourselves and be ready to lay siege in your martial array*). With the sea behind them and a *Migdol*/tower in front of them, the children of Israel had an advantageous strategic position to view the Egyptian army advancing knowing that they could approach from only the one side. While this would seem like a trap, YHVH is going to use this position

to bring about one of the biggest miracles in all of Torah, the passage through the Red Sea on dry land! All the while, YHVH intended Pharaoh to see the people as wandering aimlessly in the land, appearing lost or weary. Discuss this scenario in terms of YHVH boosting Israel's faith along with how we see Egypt's pride used for their destruction.

5. As we look back to question 1, some theologians suggest the idea that the route of the sons of Israel courses through an area called the Sea of Reeds. This is the modern day area of the Suez Canal and would flood at certain time of the year. Verse 14:3 says that Pharaoh would say of the people that "The wilderness has shut them in." Even if the top of the Red Sea's arm next to Egypt had flooded, the people would not have been enclosed before the marshes in contrast to an entire sea in front of them. Discuss where the Israelites most likely crossed over the Red Sea with the understanding of where Midian is located.

6. YHVH states that He will be glorified through Pharaoh and all his army. We know that Pharaoh and his army are all killed in the Red Sea as it comes back together when the sons of Israel finish crossing. How does this honor YHVH?

7. As Pharaoh's heart is hardened, he prepares to pursue the sons of Israel as he readies his chariot, six hundred select chariots and all the other chariots in Egypt. What Psalm was written in response to this and how does this expose the effect of pride versus the strength of YHVH?

8. The last verse of today's reading shows YHVH hardened Pharaoh's heart one last time, so that he went in fierce pursuit after the sons of Israel. While we know that YHVH is slow to anger and rich in love, with abundant patience toward us, this shows the end of YHVH's use of Pharaoh as he is about to perish. From this point-of-view, what does this say about YHVH's patience toward man and the purpose of the nations for His glory?

Day 2

- PARASHA:
EXODUS 14:9-25
- TORAH STUDY
- PRAYER LEAVES

1. Invariably, man becomes content with circumstances that become comfortable to him. As he experiments with different choices, he soon realizes the path of least resistance along with the familiar produces contentment in whatever level may be achieved. This is evident when Moshe and Aaron speak to Pharaoh. Pharaoh reacts by punishing the sons of Israel with harder labor with their added search for hay to make their brick quota. Yet they worshipped and bowed themselves before YHVH as their Elohim instead of Pharaoh, who had attempted to make himself their *elohim*/god. Immediately after worshipping the true Elohim they reneged and complained that the situation was better before Moshe intervened on their behalf. As time had lapsed and they were in the wilderness by the Red Sea they realized they had been extraordinarily delivered *out* of Egypt and now must be delivered from the Egyptians. Herein they again complained to Moshe. Discuss how man’s heart is turned toward the futility of the earth in their circumstances, in contrast to setting our eyes upon YHVH continuously.

2. The sons of Israel seemed to do well in spite of their initial fear of their circumstances as they cried out to YHVH for help and comfort. However, they immediately fell into complete despair as they grumbled to Moshe about why he has brought them out “in this way.” In their speech to Moshe, they declared, “For it would have been better for us to serve the Egyptians than to die in the wilderness.” How does YHVH use this mind-set in determining that generation’s fate and why would their words be so powerful?

3. While we can see that YHVH was long-suffering with the sons of Israel even as He was delivering them out of Egypt; their grumbling is not handled by YHVH, but by Moshe. YHVH asks Moshe, “Why are you crying out to Me?” Here we see that He gave Moshe the ability to act on His behalf and the role of a mediator between YHVH and the people. Liken Moshe’s role as declared in verse 15-17 to that of Yeshua’s role with us and our role to the nations.

4. When YHVH gave instructions to Moshe, it was action to be taken on part of the sons of Israel. YHVH could have just parted the Red Sea and said walk forward, but He did not do this. Instead, He says for the people to go forward and for Moshe to lift up his staff and stretch out his hands over the sea to divide it. Even Moshe tells the people that YHVH would fight for them while they keep silent. What does this show about how YHVH works on man’s behalf? What correlation can be drawn between actions taken by man and the deliverances and actions taken by YHVH for man?

5. In what ways does this passage show YHVH empowering Moshe correspond to how He empowers man to act on His behalf? What signs are there to provide evidence of this?

6. What attributes of faith was YHVH requesting of the sons of Israel and of Moshe by declaring to them to walk unswervingly forward into the sea? How is this applicable to our lives today as Torah observant believers in Messiah?

7. As the angel of Elohim moves and the cloud and fire move with Him, we are shown how YHVH stands between us and our enemies. While we see that the cloud and fire move through Him, YHVH is not actually seen. This reminds us that we need to understand how we should see YHVH in contrast to how He reveals Himself. Discuss the cloud and fire as representing YHVH's presence but not being the presence of YHVH.

8. When the sons of Israel pass through the midst of the sea on dry land, they have waters heaped up on both sides of them. 1 Corinthians 10:2 states that the children of Israel were baptized into Moshe through the cloud and the sea. We are baptized into Yeshua in His death and resurrection as we repent and are immersed and are raised up as new creatures in Messiah. Thus, we begin our walk in repentance as proclaimed by Yochanan the Immerser in the wilderness. Discuss why the sons of Israel were immersed into the cloud and the sea and how this is seen as an immersion process.

9. Likewise, if the sea was seen as an immersion process for repentance, acceptance and separation, why were Pharaoh and the Egyptians killed within the immersion process?

Moreover, does this have relevance to those from the nations that do not fear YHVH yet go through the "motions" of YHVH's requisite of this act of penitence?

Sandals Worshipping in Truth

As Israel passed through the cloud and the Red Sea, they were guided through them as directed by YHVH. Certainly, the children of Israel had a choice to refuse YHVH and His words through Moshe, thus choosing death, either through a preceding plague or through the Red Sea contrasting their choice to walk in faith and obedience.

When the sons of Israel chose Life through YHVH's instructions, they crossed over from being in bondage and captivity by leaving behind the Egyptian mind sets and behaviors to their restoration as sons of Elohim and His firstborn. YHVH caused His people to leave Egypt and cross over the various boundaries and barriers that stood between them as they continued their encounter with YHVH. Whether the sons of Israel were asking for the possessions of the Egyptians, leaving Egypt, crossing over the Red Sea, would choose not to bow down to the molten calf, or yet to choose which spy to believe or to cross over the Jordan River, their lives were constantly in flux of standing for YHVH's Word of repentance and deliverance.

Our lives are no different. As we examine the lives of the children of Israel in relationship to YHVH, let us understand that no less is required of us. Through each phase and facet of the children of Israel's lives reveal prerequisites for us to walk uprightly before our holy YHVH, we are required by YHVH to crossover (*pass over*)¹ to the other side of every revelation of instruction which He reveals to us. There is only one direction according to YHVH and that direction is an unwavering, straight, forward walk unto Him. We grow into the maturity of His *Ruach*/Spirit as we personally become accountable to His Truth. This is the true concept of a Hebrew. He is to crossover, and over, and over again from glory to glory.²

¹Shemot 15:16
²2 Corinthians 3:17-18

Day 3

PARASHA:

EXODUS 14:26-15:21

TORAH STUDY

PRAYER LEAVES

1. When we walk in obedience unto YHVH's command to mikvah/immerse [to be baptized] this means we are being identified with Yeshua, even as the children of Israel were identified with Moses as seen in I Corinthians 10:2. Shaul/Paul relates that the sons of Israel were immersed into Moshe. They accepted Moshe and his place before YHVH. However, the Egyptians did not recognize YHVH as the only Elohim. It is understood that the Egyptians were involved in a polytheistic religion which venerated death and worshipped the gods of death. At the appointed time YHVH told Moshe to stretch out his hands so that the sea would return and cover the Egyptians with their chariots and horsemen. Discuss the multi-layered meanings of how the immersion of the Egyptian army into the Red Sea ended with their death in contrast with the children of Israel's salvation.

2. Zechariah 2 describes Jerusalem as being a city without walls and that YHVH will be a wall of fire around her. He also says that He will wave His hand over the people of Babylon so that they will be plunder for Israel's slaves. Looking at where the walls of water were on the left and right of the son's of Israel, we begin to see this picture exemplified in Zechariah. Discuss how these two scenarios correlate with each other.

3. It is stated in 14:31 that after Israel saw the great power of YHVH that they feared and believed in YHVH and His servant Moshe. Why would the people of Israel have confidence in YHVH subsequent to His mighty miracles in contrast to their faith prior to leaving Egypt in the time of all the plagues?

4. At this juncture, we enter into a transitional time along with the children of Israel. Like a high spirited novel, we cross into the next portion of this narrative. Moshe and the people are inspired to sing a song about their recent divine encounter. Describe the mood, attitude and overall demeanor of the people at this point.

5. Verse 3 describes YHVH as a warrior. The Hebrew word used for warrior is *'yish*, the same word used to describe Adam. What is the prophetic relevance for the use of this as a description of YHVH?

6. Please note that this episode of Torah is repeated throughout the entirety of scripture. While the Psalms speak of what just transpired, even Hebrews 11 discusses the Passover and the passing through of the Red Sea and the destruction of Pharaoh's army. It is a reiteration of the intervention that YHVH took on behalf of His people. The first reference to this sequence of events will be fundamental to the hegemony of a unified Israel. Looking at Exodus 20:2, why is this retelling so important in Torah and what does this reiteration do for us as believers?

7. Torah tells that YHVH's Word is intended for the sons of Israel both then and now. With this in mind, we are aware through this first retelling that Israel will always have enemies. The Red Sea represents a northern gateway into Egypt. We know that Yeshua will possess the gates of His enemies and that the Red Sea exodus, while seen as a departure, is still a possession of Life for Israel and death for the enemy of Israel. Israel was not capable of fighting this battle on their own; they had to depend on YHVH to fight for them. This being the case for all of us, how should we look at our enemies within the nations, and what should the attitude of our speech, attitudes and prayers be towards our enemies?

8. In this song, there are many attributes and names established for YHVH. These names include *Majestic* and *Awesome* in the praises unto YHVH. List all the other names and declarations about YHVH and His character acknowledged in this portion of Torah.

9. In verse 15:16, Moshe says that "Until Your people pass over," which was to say that there was a prerequisite for the people to amalgamate into belonging completely to YHVH. Not only do the people have to crossover the Red Sea, but they will be required to cross-over into the covenant of YHVH at Mt. Sinai and crossover the Jordan into the land of Canaan. According to this thinking, when does the terror and dread stop falling upon the nations? Moreover, when does man stop crossing over for the sake of YHVH?

10. Since the birth and preservation of Moshe, we have not seen nor heard of Miriam. Now she is not only a sister, but called a prophetess. What is the significance of Miriam being a prophetess and leading out with the timbrel in hand and leading out in dance?

Day 4

- PARASHA:
EXODUS 15:22-16:10
- TORAH STUDY
- PRAYER LEAVES

1. When the sons of Israel were brought to the Wilderness of Shur, they came to Marah, to find only bitter water after a three day's journey. YHVH's mercy was extended as He enabled Moshe to transform the bitter water to sweet by means of throwing a particular tree into the waters. This is contrasted to the first plague in Egypt when the water was turned into blood and there was no cure until seven days had passed for the water to be pure again. At Marah, YHVH declares four stipulations that the sons of Israel would need to heed in order to receive His promise. What are those four prerequisites? Furthermore, what is the promise that is still applicable for us today?

2. After the people are given sweet water to drink at Marah, they come to Elim where there were twelve springs of water and seventy date palms. Water is equated to life, especially in the desert. Dates are one of the fruits promised to be plentiful in the Promise Land, while the palm branches are likened to righteousness of YHVH's people.¹ Discuss why Elim, with the springs and Date Palms, would be significant.

3. The tree that was thrown into the waters at Marah represents a very real Messiah. The people were taken to Marah for the reason of tasting waters of bitterness. They had not received Torah as of yet. This symbolizes the uncircumcised hearts of the people that did not fully trust in YHVH for His providence or sustenance and welfare. To taste Torah without the Ruach (circumcision of the heart) is to be forced under a load. Yeshua represents the Tree of Life who exemplifies Torah to us as pleasant to taste and consume. Moreover, His blood was extended from the heart of Torah which quenches the thirst of our spirits as we are rightly related back to Him. Discuss this application of the tree at Marah and all that it represents.

4. The depiction upon leaving Elim is that the entire congregation of the sons of Israel went to the wilderness of Sin. What transpired at Elim in regards to the mixed multitude that had come out with the sons of Israel?

¹Psalm 93:12

5. Time is used against the sons of Israel as they begin to grumble. They have been walking in the wilderness for an entire month when they began grumbling about what they missed about Egypt. YHVH was seeking their obedience and trust. This is just after making the waters pure and providing water and dates for all the people to consume. Now YHVH says that He will test the people as He rains bread from heaven with specific instructions. How does this put Israel to the test and how does this translate into our personal relationship and faith in YHVH?

6. YHVH tells Moshe that the people will go out and gather a day's portion at a time (except for the sixth day which is a double portion). In comparison, Yeshua told us not to be anxious about what we will eat, drink or how we are to clothe ourselves, for YHVH knows that we have the need for all of these things. Then He gives instruction to seek His Kingdom first in order to receive these necessities.² As for the needs of the sons of Israel in the wilderness, YHVH rained the bread out of heaven for them. Our needs will be met by YHVH as we seek Him. Discuss what our hearts should be likened to when we are in need or have lack and are being tested. Furthermore, contrast the bread from heaven to Yeshua as He fulfills all of our needs.

7. YHVH gives the people what they long for which was bread in the mornings and meat in the evenings. The bread came down with the dew and YHVH provided meat for them. This was as provision and it also was to be a test to see if the people would walk in His instructions. Why would YHVH use these two items as His test for the people and what do they represent?

8. As the whole congregation of the sons of Israel is told to come near before YHVH, they have to face the One that they were grumbling against. In their humility, YHVH reveals His glory in the cloud as they look toward the bleak wilderness. We could assume that the direction of the wilderness was where they would soon journey to receive all the instructions of YHVH. During their umbrage of complaints, YHVH reveals Himself as a preamble of the giving of Torah. It is the beginning of their responsibility to adhere to all of His instructions. How does this experience of their grumbings and the encounter of the glory of YHVH unto the children of Israel impart faith in our own life circumstances?

²Matthew 6:31-34

Day 5

- PARASHA:
EXODUS 16:11-36
- TORAH STUDY
- PRAYER LEAVES

1. To this point, the sons of Israel have grumbled when Moshe and Aaron left Pharaoh and he multiplied their labors, when the people saw Pharaoh's army advancing upon them next to the Red Sea, even after the people praised YHVH with song they grumbled for water at Marah, and in the wilderness of Sin when they wanted the pots of meat and the bread from Egypt. However, through all of these intervals of grumbling yielded a positive response from YHVH; either He gave them deliverance or what they desired or He gave them an instruction to follow with the obedience yielding the blessing of what they desired. At this point, YHVH has been gracious to show Himself as their provider. In this chapter, we see YHVH now expecting the sons of Israel to listen and obey as an assessment. What would YHVH be testing in the people and why do His instructions intercept the grumbling?

What is the lesson in this for us?

2. The manna was like frost in the morning on the ground. Collecting something as fine as frost would take a bit of time and patience. While it is not digging, sowing and harvesting, it did take the physical action of gathering and you can imagine how something like frost would be difficult to gather any quantity. Even though these people were redeemed as YHVH's firstborn out of Egypt, they still had to toil for their bread. Contrast this with B'reisheet 3:17-19.

3. While the manna rained down as the bread from heaven, it covered the ground so it could be gathered. As the people looked upon it for the first time, they asked each other, "What is it?" This became the name of the bread as *what is it* was translated into Hebrew as *manna*. A point to be made is from then until now; we have the constant reminder of a people's lack of recognition for what YHVH had provided for them. How often are we handed the answer to our supplications or the provision for our needs and we do not recognize what is being given to us or understand the mode in which it is provided?

4. The people were told to gather an omer of manna, one for each person within their tent. In doing so, Torah tells us that he who gathered much had no excess and he who gathered little had no lack, each had as much as he should eat. Yet, in the commandment was to take an omer apiece. (Note: an omer was equivalent to 1/10 of an ephah or 2 liters. It was also described as one sheaf. A sheaf would be gathered in the field and be bound. The tops of the sheaves would have the grain to be used.) What does this remind you concerning Yeshua feeding the multitudes?

5. Why would the manna, if left overnight other than for Shabbat, breed worms? What is the significance of this miracle that YHVH instructed would happen?

6. Manna represents one of the first tests and set of instructions for the people of Israel. This is very similar to what took place in the Garden of Eden, both commandments here and in the beginning revolve around food substance as YHVH gave Adam and Eve instructions to not eat of the Tree of the Knowledge of Good and Evil. The second set of parameters given concerning the manna was the Shabbat. Instruction had not been given about Shabbat except how to gather in preparation of the seventh day. One could assume that Shabbat was already a known statute to be kept. How do these two principles come together to form a sign of His covenant keepers? Moreover, how do these two statutes form the test that YHVH used and we use, today, to confirm the hearts of others?

7. The double portion given on the sixth day was in preparation for the Shabbat. This would involve that not just the regular amount of work was to be done in gathering for the sixth day, but required double the work to gather manna for both the sixth and the seventh days. What does this tell us about how we should conduct our lives as we prepare for the weekly Shabbats and the Feast days that are Shabbats?

Additionally, does this mean that YHVH does not work on Shabbat and what constitutes YHVH's work?

8. YHVH tells the sons of Israel to remain, each in his place, let no man go out of his place on the seventh day. The Hebrew word used for place is *maqom* which means standing place, station, post, place of human abode, city, land, region, locality, space, etc... Interpret what YHVH is asking man to do on the seventh day.

9. A jar with an omerful of manna was placed before the Testimony. Moshe had not yet been given instructions to build the Ark of the Covenant. To what Testimony does this refer? Discuss all the ways that Yeshua was symbolized as the manna provided to the children of Israel.

*Sandals
Worshipping in Spirit*

YHVH is very clear-cut in what the sons of Israel were to do. Not only were they to keep a jar of manna to be kept before YHVH, but it was an omerful that was to be placed into the jar. This jar, in turn, was to be perpetually before YHVH. We assume that this is to remind us of how YHVH provided His people with bread in the wilderness upon leaving Egypt. Yet, we are reminded abundantly in Torah that the jar was to be kept before YHVH and eventually placed into the Ark of the Testimony itself. This would not be seen by man unless YHVH reveals it by taking His Mercy Seat off of the Ark, for man cannot touch it and live.

Furthermore, the Mercy Seat which covered the Ark is the place where YHVH's presence dwelt. It represented His throne on earth. Yeshua was martyred for our behalf to redeem us from the law of sin and death. This jar of manna represents Yeshua and shows the redemption of His people by His sacrifice. It foretells of the Bread that the people will eat of for eternal life and the Bread of Life that we partake of in His resurrection.

Day 6

- PARASHA:
EXODUS 17:1-16
- TORAH STUDY
- PRAYER LEAVES

1. After the people had been provided with water, dates, bread and quail, they still chose to grumble and murmur against Moshe. Moshe says that they tested YHVH through this, and, further, they were about to stone him as the one that led them from Egypt to thirst in the wilderness. YHVH tells Moshe to pass before the people; He wanted all of them to see His miracle. Even some of the elders of Israel are to go with Moshe to the rock. This rock is the same rock as Horeb, the mountain of YHVH. Discuss what the implications of this passage which involves Horeb, YHVH, Moshe, the elders and the rock.

2. What does each of the above examples represent and how are they treated in relationship to Yeshua being the Rock of our salvation Who was struck for our sake?

3. YHVH states that He would stand before Moshe and the elders on the rock at Horeb. While we know that nobody can see the face of YHVH and live, He clearly makes Himself available to be found at the rock of Horeb, if not actually seen there. Why does YHVH provide this opportunity for the people to search for His physical presence when He later tells them they would die if they were to see Him?

4. Massah and Meribah are the names given to the place where the sons of Israel quarreled and tested YHVH. This testing came about even after all of the signs and wonders YHVH had demonstrated in their midst. Yet they still questioned, "Is YHVH among us, or not?" Discuss the meanings of Massah and Meriabah with this in mind.

5. Rephidim could be seen as the sons of Israel's first real resting place and rest since they left Egypt. Seemingly, Torah spends more time here than at the banks of the Red Sea, or at Elim or at Marah. While at Elim, the people found the provision of food and at Rephidim, they find water; both are the necessities of life, especially in the wilderness. Yet, at Rephidim they are at the foothills of Horeb, where YHVH is to be found and they are able to rest with both food and water. But YHVH sees fit to allow Amalek to war with the people. It is like the sons of Israel are either complaining or harassed, maybe due to their complaining. Discuss the meaning of Rephidim and why YHVH would allow war to begin with Amalek at this "resting place".

6. Moshe calls upon *Joshua/Yehowshua* to choose men for Israel to fight against Amalek. This is our first introduction to Yehowshua, and obviously, Moshe finds him to be very trustworthy. This not only speaks of Yehowshua's valor to pick the army for Israel, but is the prelude to what will happen in forty years. Discuss how this depiction of Yehowshua foreshadows Israel's entrance into the land of Canaan.

Additionally, what is the significance of Aaron and Hur holding up Moshe's hands and the rock they place beneath him?

7. YHVH told Moshe to write this event in a book as a memorial. It is a memorial which YHVH will use to utterly blot out the name of Amalek from under heaven. While we know that YHVH is true to His word, as a memorial, it seems at odds with Amalek's name being blotted out from under heaven. Try to reconcile these seemingly opposing thoughts that YHVH has placed in Torah to remember.

8. When Moshe built an altar, he named it, "YHVH is My Banner;" or *YHVH Nissi*. Why was this a the time for an altar to be established and to name that altar YHVH Nissi? What importance did the memorials and altars at that juncture remind us of in relation to holy convocations that are compared as banners?

Shabbat

□ PARASHA:

EXODUS 13:17-17:16

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

Part 1: Immersion Into Water and Fire

In the breathtaking portrayal of the children of Israel's redemption from Egypt we behold the power of the awesome presence of YHVH going before the children of Israel in a pillar of cloud by day to lead them on the way and a pillar of fire by night to give them light, that they might travel by day or night. He, also, said He would not take away these two elements from before the people.

The cloud within this magnificent portrait suggests a fine mist of water particles in the appearance of an *'ammuwd*/pillar and the fire suggests the phenomenon of combustion manifested in a glowing flame in the appearance of an *'ammuwd*/pillar. The four substances which are believed to compose the physical universe are air, water, fire and earth. Here we see two substances that YHVH chooses to manifest Himself through. Keep in mind that it was YHVH who created all substances. Furthermore, He created the heavens and earth and only He has the power of transforming nothing into something.

As we go back to recognize these attributes of YHVH from the foundations of the earth, we see Him as the Ruach/Spirit, hovering over the surface of the deep. We know that in the beginning, He existed. There is not an origin of YHVH. We can delve deeper to think of YHVH hovering over Himself as the Eternal Being and as He was abiding in Himself He said "Let us make man in our image." YHVH relates Himself with Yeshua prior to revealing Him to us in the form of a man which reveals the dimensions that YHVH inhabits simultaneously.

Through disclosing Himself as the Ruach hovering over the surface of Himself, the deep, is to merely scratch the surface of Who YHVH is and why He created the heavens and the earth and the creation of man. While this concept may seem at odds with itself, think for a moment how YHVH spoke into existence all that exists. He hovered over the surface of the deep, composed for all of eternity, and at the same time, only a mere fraction of a moment, brooding over the counterpart within Himself to esteem and with whom He could seek communion. It is not to say that YHVH was lonely, but was in search of what was already within Himself. What He found there was the creation of all that exists through His own Word. That Word went forth to expound upon Who YHVH is, was and will be. The creation had all the elements that we see and feel and realize in today's world. The earth, the air, the water and the fire were all to be found at the beginning which YHVH created. Each aspect of creation embodied the presence and the abode of YHVH, some were inert and some interactive. Yet, there was more within YHVH to emerge and interact with Him which was man who was filled with the very Breath of YHVH. After YHVH cre-

ated the earth from His own abode, from His own Word and from His own essence, He created man from the earth in His own image. The first Adam was to be the counterpart of creation to commune with YHVH. He was the deep of the deep that was realized in order to continue His brooding in the form of a Breath. And with this, YHVH created man in, "Our likeness" or the likeness of His many manifest presence but oneness that only YHVH is able to fulfill.

This interaction was set in motion from the Garden and onward into our lives. YHVH's creation must choose, not to be forced or coerced, to enjoy the Creator's presence as much as the Creator enjoyed his. In this plan, YHVH disclosed His long-suffering nature to allow man to depart from Him and come back by way of Himself through Yeshua, the second Adam. He became a man in the likeness of the ertz/earth, but was fully the Ruach abiding throughout His being that created all of creation to begin with.

The manifestation of YHVH further in Torah shows us His ongoing nature within the water, fire, earth and air. Noach experienced the power of YHVH in judgment and deliverance within the fierce waters of YHVH being used to immerse the entire earth for cleansing and redemption. Afterward, the sun shown brightly to renew the earth back to what YHVH had previously created. Likewise, Abraham experienced the fire of YHVH as He consumed the offering Abraham had made for Him. This would be customary for which the children of Israel would perpetually be accountable in the way of burnt offerings and the sacrificial system. Not just the consumption of the offering by way of fire, but the entirety of the offering being rendered wholly and unconditionally to YHVH. It is the product of the earth that YHVH demands as His eternal portion.

Moshe brings these attributes of YHVH and His character to a closer realization to each other within the confines of His chosen nation, His redeemed firstborn, a product of the earth birthed into the Ruach/Spirit as He hovered over them in their distress and captivity. The strength of YHVH was demonstrated to the Egyptians through the blood of the Nile, the multiple plagues which afflicted them and then the actual presence, once again, of His Ruach choosing to destroy the lives of the firstborn in Egypt and at the same time as He chose to spare the firstborn of Israel, which related as His offering among man.

Later, as the cloud and fire are used to bring the children of Israel out of bondage, YHVH leads them to the sea where they travel through the depths to find the deep places of YHVH which they knew not of. It is the deep of this sea that harbors the secrets of creation and the Creator. The children of Israel walked on dry land on the sea floor, reflecting on the

compilation of the deeps on either side of them. This nation's immersion was to take affect as a crossing over point for the people. They were to leave the physical ways of man behind and were to find the spiritual life in YHVH ahead. The serpent of Egypt had been swallowed up into Moshe's staff, the representation of the Word of YHVH. Victory was at hand and the very real presence of YHVH was all around them. Yet, in their continual disbelief, they missed the presence of YHVH and were made to wait at the base of the mountain where YHVH would reveal His great plan to restore His people back into relationship with Himself through Moshe.

In this plan, YHVH revealed the way for all to come to Him through the Tabernacle. All the depictions of the Tabernacle foreshadowed revelations and realizations of redemption by Messiah. At this realization, the cloud and the fire took on a new dimension with the people. The dedication of the habitation of YHVH's presence embodied by the fire and cloud is recognized where His presence would reside, move and reside once more. This manifestation was the tool that YHVH used to inform those who could not draw near that He remained the one and true Elohim and their YHVH.

He has provided the Way and earnestly seeks the attention of all of the sons of Adam whom He had purchased. That cloud and fire confirmed all the Words YHVH had given to Moshe on Mt. Sinai. They were the two witnesses for the people to watch and know what was to come and what was to be as a course of action, favor, correction and worship. They were reflections of the living Torah that were made manifest to them, even prior to the giving of Torah to Moshe. We were given Torah prior to the manifestation of Yeshua which is the revelation of Yeshua to us as the suffering Messiah.

As Messiah was revealed to man, He was reckoned to us as the second Adam that had come to reconcile all of YHVH's firstborn back to Himself. Yeshua was immersed into Moshe, along with the children of Israel, just as Yochanan immersed Him in the wilderness. Yochanan had been preaching repentance and Yeshua, while being sinless, repented for us. What were the sins that He shouldered in this repentance? Overall it was the lack of Torah (teachings and instructions from our loving Creator) actualized in the lives of His chosen ones.

We are inclined to alienate portions of Torah, in one form or another. We separate Yeshua from YHVH in our minds as the One Who judges from the one Who forgives. Our religious society has a propensity to segregate Torah into refined compartmental boxes of do's and don'ts that are applicable for then and for now. This is the erroneous thinking of a fallen creation that has not been called or properly reconciled back to the Creator. The attributes

of YHVH are all within the unity of YHVH. They cannot be separated or segregated, but must work as a whole for all of mankind and His creation.

As discussed before, throughout Scripture we see YHVH using these two substances, water and fire, as a way to manifest Himself to His people and to demonstrate His power. Interestingly, we are confronted with these two elements in the Brit haDashah in the book of Matthew when he arrived on the scene and declared "As for me, I mikvah/immerse you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will immerse you with the Ruach HaKodesh/Holy Spirit and fire."¹

Our conversion from death into life is exemplified through our obedience to be identified into Yeshua through our immersion into water and with fire. YHVH did not want us to forget this illustration of the children of Israel who were all under the cloud, and all passed through the sea; and were immersed into Moshe in the cloud and the sea;² And before long they will witness YHVH in the fire with smoke likened to the smoke of a furnace descending on mount Sinai to receive the Torah.

These two elements, water and fire, are, also, likened to the pillars of our faith which are the Spirit and the Truth. They are both purifying. They both inexplicably transmute us out of death into the newness of life. YHVH uses these to call us out of the places of the fallen world so that we may abide with Him in His kingdom even at this present moment. His Kingdom is within us. "It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' 'Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?' But the word is very near you, in your mouth and in your heart, that you may observe it."² The Kingdom of YHVH is at hand. It is all around us if we have eyes of faith to see.

At the closing stages of creation YHVH is preparing for Himself a remnant referred to as the survivors of Israel.¹ Then He will wash away the filth of the daughters of Tzion, and purge the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then YHVH will create over the whole area of Mount Tzion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.²

The cloud and the fire are still hovering over us. Yet the choice to believe is ours. Are we going to resist and lag behind or go forward into His calling enduring to the end as over comers? Let us choose life in order that we may live, we and our descendants!³

Look for Part 2 within a future resTorahtory.

¹Matthew 3:11

²Isaiah 4:5

³Devarim 30

