

**Week 16: 'When he sent' Beshalach** Exodus 13:17 – 17:16 ~ Judges 4 & 5 ~ Matthew 14:22-33 ~ Rev. 15



### 7th Edition - Beshalach

Torah to the Tribes • 4.7K views

Beshalach | בשלח | "When he sent" Exodus 13:17-17:16

**T4 7<sup>th</sup> Edition Video Teaching on – 'When he sent'** <https://youtu.be/3S1Ezpmk464>

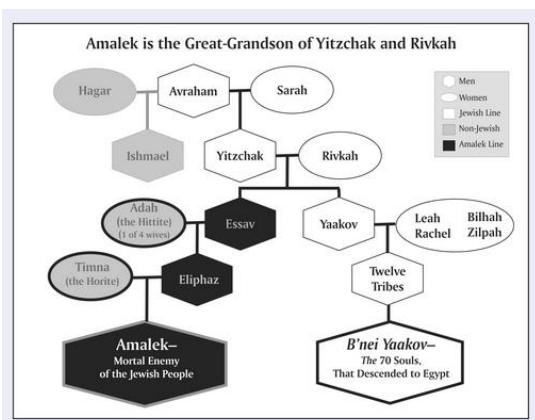
[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

### Summaries and Insights by Libby Lingenfelter

The T4 video teaching focuses on Amalek which we read about in Exodus 17. Amalek's name reflects the mischievous work of the 'eye' or the 'all-seeing eye' that works the strings of Amalek. Their goal is to bring the 70 nations to their knees before Amalek. Throughout history, Amalek picks off the aged, the infirmed, and the young. Today, that attack comes through vaccines, genetic modification, re-education camps, Talmudic Noahide Laws, etc. We must be ready to take a defensive position. We must be every awake and alert as to the schemes of sa\_tan.

We have seen generation after generation of conflict: Cain vs. Able; Ishmael vs Isaac; Esau vs. Jacob; which tells us there is a war continuing into our day. Amalek hasn't gone anywhere; he has just changed names. We should be in a defensive position and ready for the combat to come. We are either encoded with the blessings of YHWH or encoded with the curses of Amalek. Our DNA is the target! Today, attempts to obtain people's DNA is coming from all directions!



Amalek's grandfather was Esau and this bloodline has traveled through the generations like Haman, Herod, the Romans, etc. It is all about 'the hate' and 'the evil.' The first mention of Amalek Gen 36:12.

**Gen 36:12** And Timna was the concubine of Eliphaz, Esau's son, and **she bore Amalek** to Eliphaz. These were the sons of Adah, Esau's

wife.

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**Gen 27:41** And Ėsaw hated Ya'aqob because of the blessing with which his father blessed him, and Ėsaw said in his heart, "The days of mourning for my father draw near, **then I am going to kill my brother Ya'aqob.**"

**Gen 27:42** And the words of Ėsaw her older son were reported to Ribqah, and she sent and called Ya'aqob her younger son, and said to him, "See, your brother Ėsaw comforts himself concerning you, to kill you.

Eliphaz was recorded as one of Job's friends.

**Job 42:7** And it came to be, after יהוה had spoken these words to Iyob, that יהוה said to Eliphaz the Tĕmanite, "My wrath has burned against you and your two friends, for you have **not spoken of Me what is right**, as did My servant Iyob.

The enemy desires to put another strand of DNA into our body temple or somehow change our DNA so that believers and nonbelievers become no longer human; and no longer suitable as a host for the Ruach HaKodesh. In 1Sam. 15, YHWH commanded Saul to wipe the Amalekites out because of their corrupted DNA; but he disobeyed.

Other reference Scripture with Amalek follows:

**Gen 36:12** And Timna was the concubine of Eliphaz, Ėsaw's son, and she bore **Amalĕq** to Eliphaz. These were the sons of Aqah, Ėsaw's wife. [\[first mention\]](#)

**Gen 36:16** Chief Qorah, Chief Gatam, Chief **Amalĕq**. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Aqah.

**Exo 17:8** And **Amalĕq** came and fought with Yisra'el in Rephidim.

**Exo 17:9** And Mosheh said to Yehoshua, "Choose for us men and go out, fight with **Amalĕq**. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand."

**Exo 17:10** And Yehoshua did as Mosheh said to him, to fight with **Amalĕq**. And Mosheh, Aharon, and Hur went up to the top of the hill.

**Exo 17:11** And it came to be, when Mosheh held up his hand, that Yisra'el prevailed. And when he let down his hand, **Amalĕq** prevailed.

**Exo 17:13** And Yehoshua defeated **Amalĕq** and his people with the edge of the sword.

**Exo 17:14** And יהוה said to Mosheh, "Write this for a remembrance in the book and recite it in the hearing of Yehoshua, that I shall completely blot out the remembrance of **Amalĕq** from under the heavens."

**Exo 17:16** for he said, "Because a hand is on the throne of Yah, יהוה is to fight against **Amalĕq**, from generation to generation."

**Num 24:20** He then looked on **Amalĕq**, and he took up his proverb and said, "**Amalĕq** was first among the nations, but his latter end is to perish forever."

**Num 24:24** And ships shall come from the coast of Kittim, and they shall afflict Asshur and afflict Ėber, and so shall **Amalĕq**, and he also perishes."

**Deu 25:17** "Remember what **Amalĕq** did to you on the way as you were coming out of Mitsrayim,

**Deu 25:19** "Therefore it shall be, when יהוה your Elohim has given you rest from your enemies all around, in the land

which יהוה your Elohim is giving you to possess as an inheritance, **that you blot out the remembrance of Amalēq from under the heavens. Do not forget!**

**Jdg 3:13** And he gathered to himself the children of Ammon and Amalēq, and went and struck Yisra'ēl, and they took possession of the city of palms.

**Jdg 5:14** “Out of Ephrayim their root is against Amalēq. After you, Binyamin, with your peoples, out of Maḳir inscribers came down, and out of Zebulun those who handle the scribe’s reed.

**Jdg 6:3** And it came to be, whenever Yisra'ēl had sown, that Midyan would come up, and Amalēq and the people of the East would come up against them,

**Jdg 6:33** Now all Midyan and Amalēq and the people of the East, were gathered together. And they passed over and encamped in the Valley of Yizre'ēl.

**Jdg 7:12** And Midyan and Amalēq, and all the people of the East, **were lying in the valley as many as locusts.** And their camels were as numerous as the sand by the seashore.

Rev 9:2 And he opened the pit of the deep, and smoke went up out of the pit like the smoke of a great furnace. And the sun was darkened, also the air, because of the smoke of the pit.

Rev 9:3 And out of the smoke locusts came upon the earth, and authority was given to them as the scorpions of the earth possess authority.

Rev 9:4 And it was said to them that they shall not harm the grass of the earth, or any green *matter*, or any tree, but only those men who do not have the seal of Elohim upon their foreheads.

**Jdg 10:12** “And the Tsidonians and Amalēq and Ma'on oppressed you. And you cried out to Me, and I saved you from their hand.

**1Sa 15:2** “Thus said יהוה of hosts, ‘I shall punish Amalēq for what he did to Yisra'ēl, how he set himself against him on the way when he came up from Mitsrayim.

**1Sa 15:3** Now go, and you shall strike Amalēq and put under the ban all that he has, and you shall not spare them, and put to death from man to woman, from infant to nursing child, from ox to sheep, from camel to donkey.”

**1Sa 15:5** And Sha'ul came to a city of Amalēq, and lay in wait in the wadi.

**1Sa 15:6** And Sha'ul said to the Qēynites, “Go, turn aside, come down from among the Amalēqites, lest I destroy you with them. For you did show loving-commitment to all the children of Yisra'ēl when they came up out of Mitsrayim.” So the Qēynites turned aside from the midst of the Amalēqites.

**1Sa 15:15** And Sha'ul said, “They have brought them from Amalēq, because the people spared the best of the sheep and the cattle, to slaughter to יהוה your Elohim. And the rest we have put under the ban.”

**1Sa 15:20** And Sha'ul said to Shemu'ēl, “I did obey the voice of יהוה, and I went on the way on which יהוה sent me, and brought back Aḡaḡ sovereign of Amalēq, and I put Amalēq under the ban.

**1Sa 28:18** “**Because you did not obey the voice of יהוה nor execute His burning wrath upon Amalēq, therefore יהוה has done this matter to you today.**

**2Sa 8:12** from Aram, and from Mo'aḇ, and from the children of Ammon, and from the Philistines, and from Amalēq, and from the spoil of Haḡaḡezer son of Reḥoḇ, sovereign of Tsoḇah.

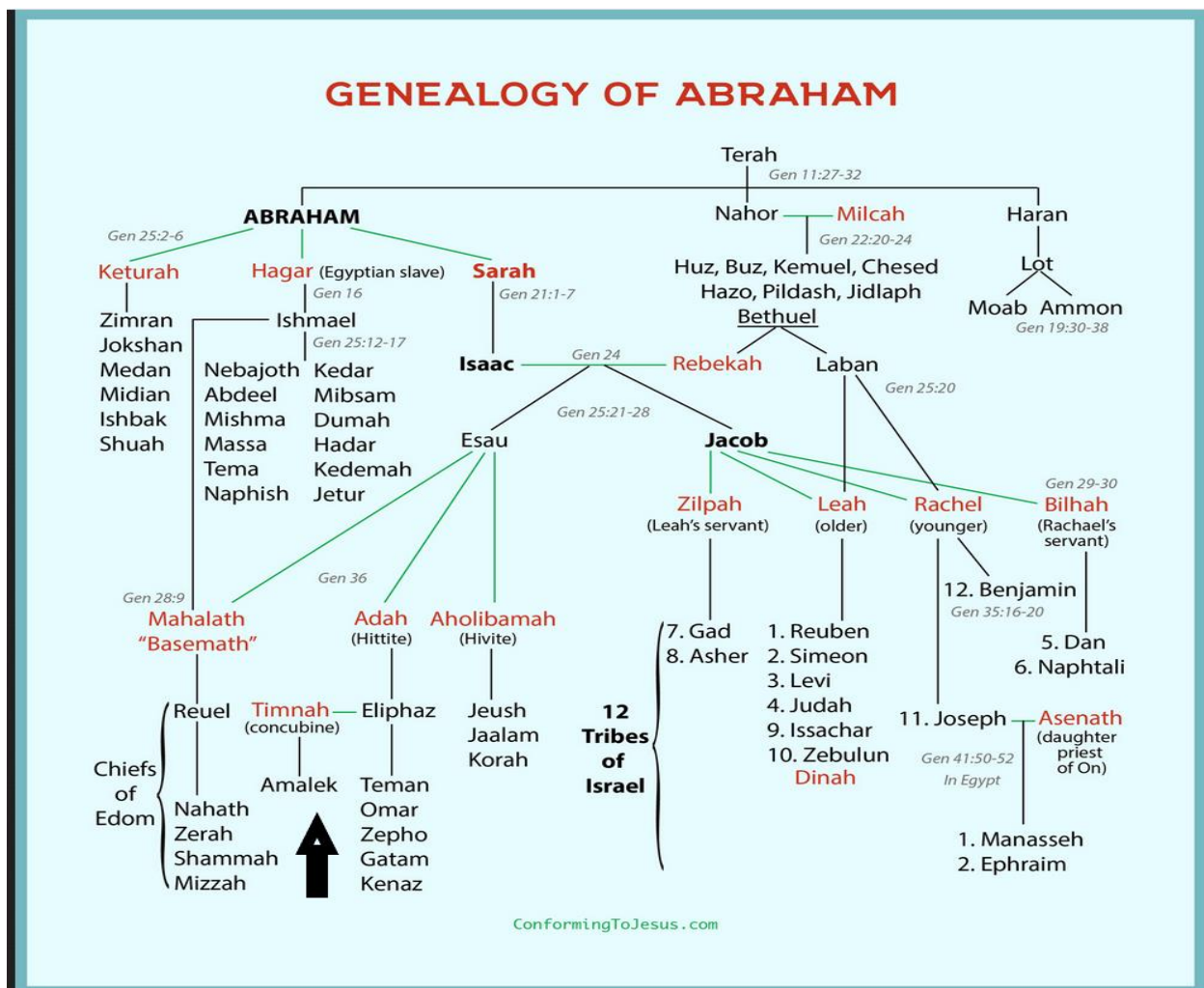
**1Ch 1:36** And the sons of Eliphaz: Tēman, and Omar, Tsephi, and Gatam, and Qenaz, and Timna, and Amalēq.

**1Ch 18:11** Sovereign Dawiḡ also set these apart to יהוה, along with the silver and gold that he had brought from all these nations, from Eḡom, and from Mo'aḇ, and from the children of Ammon, and from the Philistines, and from Amalēq.

**Psa 83:7** Geḇal, and Ammon, and Amalēq, Philistia with the inhabitants of Tsor,

YHWH is our ensign over our lives and gives us victory over Amalek. Amalek is an individual but is also a tribe; one of the DNA corrupted 'giant' tribes. YHWH Nissi, 'YHWH is our Banner', He is our standard and destroys the threat of death. We will read of the victory over the Amalekites as Moses and the children come out of Egypt in Exodus 17.

Throughout history there has been a fight going on for the covenant blessing of Israel. The war for the birthright of Israel continues to rage between Esau [Edomites] and Jacob [Israel born from above]. The color of Edom is red; blood red. Is it possible that we are living in the generation preparing for the 4<sup>th</sup> Reich? Day by day we become more enslaved to the 'system' and through the 'all-seeing eye' technology. The propaganda continues and the populace has been dumb-down through the hypnotic effects of 'bread and circus.'



## Exodus 13:17

Torah Portion begins at [Exodus 13:17](#)

### Pillars of Cloud and Fire

**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’el went up in **fives<sup>a</sup>** from the land of Mitsrayim.

Footnote: <sup>a</sup>Marching formation.

So far in Exodus, we have seen a pattern with terms that have a military flare. The terms have been **division**, **watches**, and **fives** (as in marching formation). Could it be that YHWH wanted His people to perceive themselves as conquerors and leave their ‘slave’ mentality behind? To succeed, people need to know who they are and see themselves as YHWH sees them. Listen to the voice of YHWH and not to what the enemy says. We CAN do all things through Yahusha, the Messiah, who strengthens us! (Paraphrased Phil 4:13)

**Exo 13:18** So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra’el **went up in fives<sup>a</sup> from the land** of Mitsrayim. Footnote: <sup>a</sup>Marching formation.

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

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**Exo 12:51** And it came to be **on that same day** that יהוה brought the children of Yisra’el out of the land of Mitsrayim **according to their divisions**.

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

Joseph had spent most of his life in Egypt and he did not want his bones left in the land. His bones were buried in Shechem, in the plot of ground that his father Jacob had purchased from Ḥamor. Once, again we see the importance of Shechem. **See bonus reference on Shechem at the end of this study guide.**

**Jos 24:32** And the bones of Yosēph, which the children of Yisra’el had brought up out of Mitsrayim, they buried at Shekem, in the plot of ground which Ya’aqob had bought from the sons

of Hamor the father of Shekem for one hundred qesitah,<sup>a</sup> and which had become an inheritance of the children of Yosēph. Footnote: <sup>a</sup>A monetary unit of uncertain value, perhaps in the form of a lamb.

**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.

YHWH was in the pillar of cloud; and He would speak from the cloud as He hovered above the earth to lead them in a specific direction out of Egypt. YHWH moved in the cloud above them and before them; and at times He would go behind them as a rear guard. He would stand at the door of the Tent of Meeting in the column of cloud and the people would rise and bow themselves before Him. The pillar of cloud by day and the column of fire by night were powerful witnesses of the presence of Israel's Elohim and were proclaimed throughout the nations. Selah.

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

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

Exo 33:9 And it came to be, when Mosheh entered the Tent, that the column of cloud descended and stood at the door of the Tent, and He spoke with Mosheh.

Exo 33:10 And all the people saw the column of cloud standing at the Tent door, and all the people rose and bowed themselves, each one at the door of his tent.

Num 12:5 And יהוה came down in the column of cloud and stood in the door of the Tent, and called Aharon and Miryam. And they both went forward.

Num 14:14 and they shall say to the inhabitants of this land they have heard that You, יהוה, are in the midst of these people, that You, יהוה, are seen eye to eye and that Your cloud stands above them, and You go before them in a column of cloud by day and in a column of fire by night.

Psa 99:7 He spoke to them in the column of cloud; They guarded His witnesses And the law He gave them.

And know this, YHWH is not alone in the cloud.

Heb 12:1 We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set



before us,

YHWH could see the inhabitants on earth. He looked down upon the army of the Mitsrites [Egyptians] through the column of fire and cloud, and He confused their army. YHWH never forsakes His people in the wilderness; He sees us, and He also sees our enemies. He never ceases day or night! Heb 13:5 *Let your way of life be without the love of silver,<sup>a</sup> and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,”* Deu 31:6 Footnote: <sup>a</sup>Implying money.

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.

Neh 9:12 “And You led them by day with a cloudy column, and by night with a column of fire, to give them light in the way they were to go.

Neh 9:19 yet You, in Your great compassion did not forsake them in the wilderness. The column of the cloud did not turn away from them by day to lead them on the way, nor the column of fire by night to give them light in the way they were to go.

## Exodus 14

The beginning verses of Exodus 14 give us pause.

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

Exo 14:2 “Speak to the children of Yisra’ël, that they turn and camp **before Pi Hahiroth**, between **Miġdol** 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’ël, ‘**They are entangled in the land, the wilderness has closed them in.**’

Pi Hahiroth was to be the Israelites 3<sup>rd</sup> encampment since exiting Egypt; and the last one before crossing the Sea of Reeds. Though the ‘Red Sea’ is noted in the following BDB definitions, please be aware there are various opinions on whether the children of Israel were camped near the ‘Red Sea – Suez Canal’ or the ‘Sea of Reeds – Gulf of Aqaba’. These are two finger-like canals that travel up into the land from the Red Sea.

Pi Hahiroth means:

**BDB Definition:** Pi-hahiroth pîy hàchirôth = “**place where sedge grows**”

- 1) the 3rd encampment of the Israelites after leaving Goshen in Egypt and the last one before crossing the Red Sea

Sedge is a wilderness type of grass that one would expect to find near a sea. **Pi Hahiroth** was between **Migdol** and the 'Red Sea.' Migdol means 'watchtower'. We recall that the tower of Migdol Eder was possibly where the Temple sacrificial lambs would be kept; and was also in the vicinity of Bethlehem where Yahusha HaMashiach would be born and where Rachel died giving birth to Benjamin. On the opposite side of the sea from where they camped, was **Ba'al Tsephon**.

**BDB Definition:** Migdol migdôll = "tower" 1) a fortified city on the Egyptian border (noun proper masculine) 2) tower (noun masculine)

**BDB Definition:** Baal Tsphon or Baal-zephon ba'al tsephôn = "lord of the north" 1) a place in Egypt near the Red Sea where Pharaoh and his army were destroyed during the Exodus

Dan 11:13 "And the sovereign of the North shall return and raise an army greater than the former, and certainly come at the end of some years with a great army and much supplies.

Dan 11:14 "And in those times many shall rise up against the sovereign of the South, while some violent ones among your people exalt themselves to establish the vision, but they shall stumble.

Dan 11:15 "Then the sovereign of the North shall come in and build a siege mound, and capture a city of strongholds. And the arms of the South shall not stand, nor his choice people, for there is no strength to stand.

**Eze 17:17** And Pharaoh with his great army and great company is not going to help him in battle, when they heap up a siege mound and build a wall to cut off many beings.

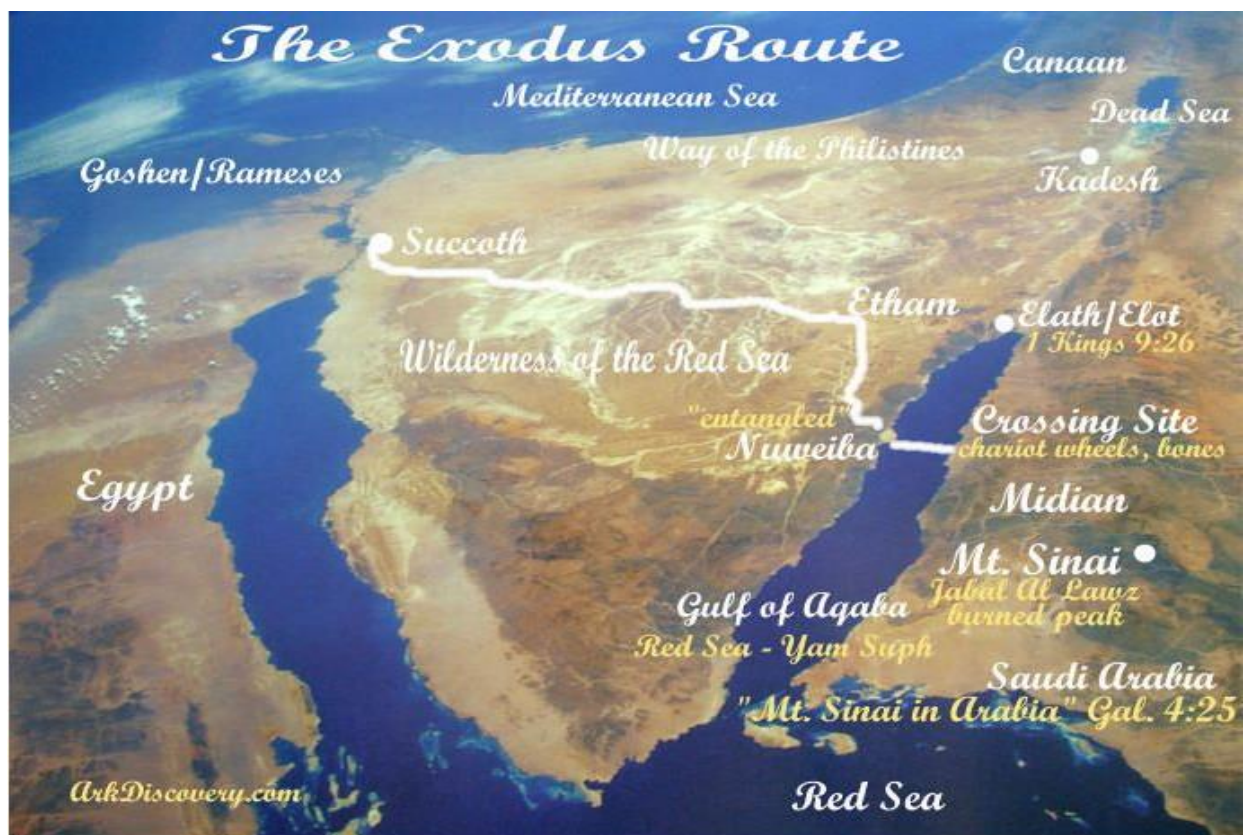
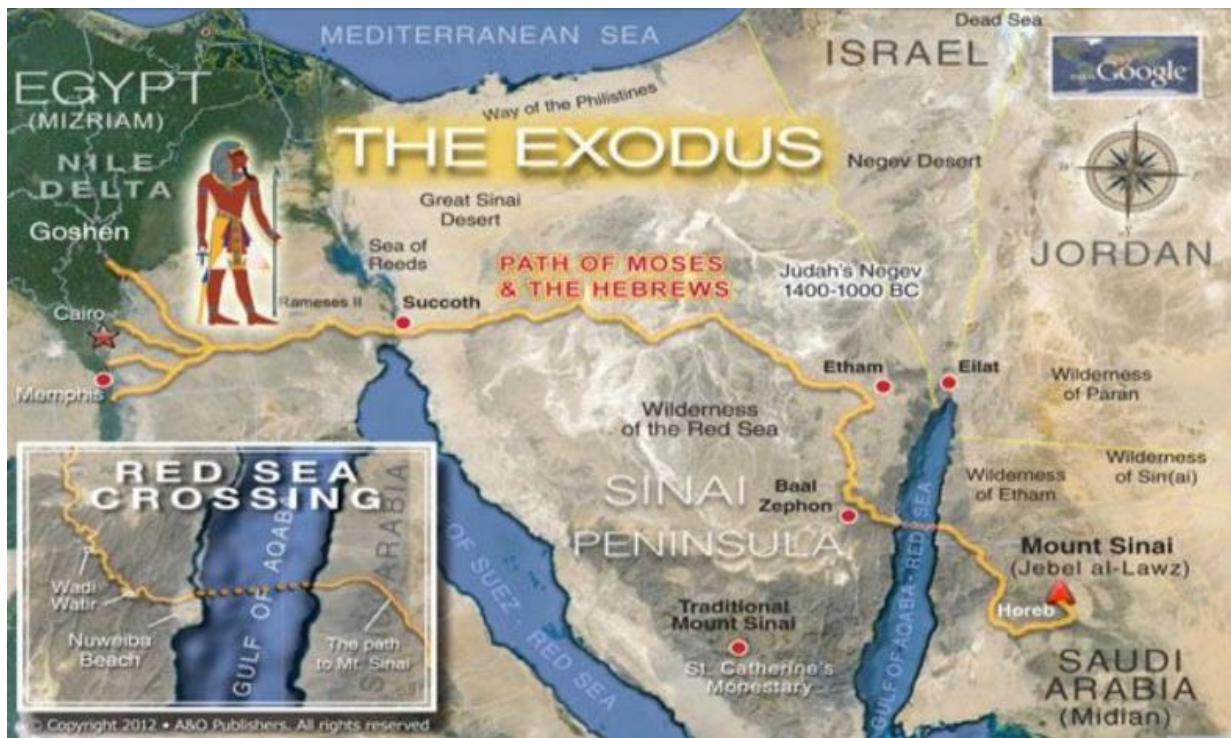
Dan 11:16 "So his opponent shall do as he pleases – with no one standing against him – and stand in the Splendid Land with destruction in his hand.

Dan 11:17 "And he shall set his face to enter with the strength of his entire rule, and make an alliance with him. And he shall do so, and give him the daughter of women to corrupt her. But she shall not stand, neither be for him.

**NOTE:** Because of various viewpoints, we end up with two or more potential Exodus routes. Yam Suph means 'Reed Sea' and Yam Adam means 'Red Sea.' Please see article for further 'possible' reasons leading to the confusion and please continue to study this topic: <https://www.baslibrary.org/biblical-archaeology-review/10/4/3>

[Please see following maps.]





This 3<sup>rd</sup> encampment paints a picture of what seems to be a place of a ‘last stand’. The encampment was encompassed between YHWH, our ‘High Tower’, and the Pharisaical Ba’al, ‘lord of the north’. There by the ‘sea’, usually reminiscent of people; **their souls laid between good and evil.**

Will we soon see ourselves in such an end-time juxtaposition? We already see the line being drawn in the sand. We see the sheep and the goats coalescing respectively. We already see YHWH awakening His people to **rehearse His appointed times** for our greater exodus; and to stand watch. We too find ourselves in the ‘sedge’ between the warring factions of good versus evil. For now, we camp, wait, and watch; keeping plenty of oil in our lamps.

Like today's ‘Pharisaical’ New World Order, they too believe that YHWH’s people are **entangled in the land and the wilderness has us encompassed.** Just like the Israelites, some will complain; some will seek YHWH; some will want to turn back; and YHWH will remind others to lift their rod of authority and let the mighty hand of YHWH work in them and through them.

**Like them, we will stand still and see the mighty deliverance of YHWH.** He will confuse and foil the plans of the enemy. He will guide and cloak us from the sight of the enemy by putting the enemy in darkness.

He is coming again! He will gather us; the one new man; the Messianic ‘House of Israel’ born from above!

**Exo 14:3** “For Pharaoh shall say of the children of Yisra’ël, ‘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’ël 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'el, but the children of Yisra'el 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 Hahiroth, before Ba'al Tsephon.

**Exo 14:10** And when Pharaoh drew near, the children of Yisra'el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra'el 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."**

#### The Defeat of Satan

Rev 20:7 And when the thousand years have ended, Satan shall be released from his prison,  
 Rev 20:8 and he shall go out to lead the nations astray which are in the four corners of the earth,  
Goğ and Mağoğ, Eze\_38:2 to gather them together for battle, whose number is as the sand of the sea.

Rev 20:9 And they came up over the breadth of the earth and surrounded the camp of the set-apart ones and the beloved city. And fire came down from Elohim out of the heaven and consumed them.

Rev 20:10 And the devil, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet are. And they shall be tortured day and night forever and ever.

**Exo 14:15** And יהוה said to Mosheh, "Why do you cry to Me? Speak to the children of Yisra'el, 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'el 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'el, 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'el. **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.

Isaiah records what is often referred to as the ‘Greater Exodus.’ Yahusha, YHWH Nissi, will once again be our Banner!

Isa 11:10 And in that day there shall be a **Root of Yishai, standing as a banner to the people.** Unto Him the nations shall seek, and His rest shall be esteem.

Isa 11:11 And it shall be in that day that יהוה **sets His hand again a second time to recover the remnant of His people** who are left, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Ēylam and from Shin’ar, from Ḥamath and from the islands of the sea.

Isa 11:12 And **He shall raise a banner for the nations, and gather the outcasts of Yisra’ēl, and assemble the dispersed of Yehudāh from the four corners of the earth.**

Isa 11:13 And the envy of Ephrayim shall turn aside, and the adversaries of Yehudāh be cut off. Ephrayim shall not envy Yehudāh, and Yehudāh not trouble Ephrayim.

Isa 11:14 But they shall fly down upon the shoulder of the Philistines toward the west; together they plunder the people of the east, their hand stretching forth on Eḡom and Mo’ab, and the children of Ammon shall be subject to them.

Isa 11:15 And יהוה shall put under the ban the tongue of the Sea of Mitsrayim, and **He shall wave His hand over the River with the might of His Spirit, and shall strike it in the seven streams, and shall cause men to tread it in sandals.**

Isa 11:16 **And there shall be a highway for the remnant of His people, those left from Ashshur, as it was for Yisra’ēl in the day when he came up from the land of Mitsrayim.**

**Exo 14:22** And the children of Yisra’ēl 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’ēl, 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'el that day out of the hand of the Mitsrites, and Yisra'el saw the Mitsrites dead on the seashore.

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

## Exodus 15

Moses and the children of Israel sing the 'Song of Moses.'

**Exo 15:1** Then Mosheh and the children of Yisra'el sang this song to יהוה, and spoke, saying, "I sing to יהוה, for He is highly exalted! The horse and its rider He has thrown into the sea!

**Exo 15:2** "Yah is my strength and song, and He has become my **deliverance**.<sup>a</sup> He is my El, and I praise Him – Elohim of my father, and I exalt Him. **Footnote: <sup>a</sup>See Psa 118:14 and Isa 12:2.**

**Exo 15:3** "יהוה is a man of battle, יהוה is His Name.

**Exo 15:4** **"He has cast Pharaoh's chariots and his army into the sea, and his chosen officers are drowned in the Sea of Reeds.**

Sea of Reeds was the place where 'sedge' grew or 'reeds.' We can envision the swampy marsh landscape near the sea along with the animals, birds, and reptiles that would camouflage themselves in its midst. We recall the words Pharaoh spoke over the Israelites in Ex. 14:3, and see those words become his own prophetic demise, 'They are entangled in the land, the wilderness has closed them in.'

Throughout the generations and for eternity, we praise and exalt YHWH! We know His Name! He is our strength and song, and He is our Deliverer! 'The hallmark of faith is giving glory to YHWH.'

**Exo 15:5** "The depths covered them, they went down to the bottom like a stone.

**Exo 15:6** "Your right hand, O יהוה, has become great in power. Your right hand, O יהוה, has crushed the enemy.

**Exo 15:7** "And in the greatness of Your excellence You pulled down those who rose up against You. You sent forth Your wrath, it consumed them like stubble.

**Exo 15:8** "And with the wind of Your nostrils the waters were heaped up, the floods stood like a wall, the depths became stiff in the heart of the sea.

**Exo 15:9** “The enemy said, ‘I pursue, I overtake, I divide the spoil, my being is satisfied on them. I draw out my sword, my hand destroys them.’

The enemies of YHWH and His people may boast but they will not prevail.

**Exo 15:10** “You did blow with Your wind, the sea covered them, they sank like lead in the mighty waters.

**Exo 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?

**Exo 15:12** “You stretched out Your right hand, the earth swallowed them.

**Exo 15:13** “In Your loving-commitment You led the people whom You have redeemed, in Your strength **You guided them to Your set-apart dwelling**.

**Exo 15:14** “Peoples heard, they trembled, anguish gripped the inhabitants of Philistia.

**Exo 15:15** “Then the chiefs of Edom were troubled, the mighty men of Mo’ab, trembling grips them, all the inhabitants of Kena’an melted.

**Exo 15:16** “Fear and dread fell on them, by the greatness of Your arm they are as silent as a stone, until Your people pass over, O יהוה, until the people, whom You have bought, pass over.

**Exo 15:17** “You bring them in and plant them in the mountain of Your inheritance, in the place, O יהוה, which You have made for Your own dwelling, the set-apart place, O יהוה, which Your hands have prepared.

**Exo 15:18** “יהוה reigns forever and ever.”

**Exo 15:19** For the horses of Pharaoh went with his chariots and his horsemen into the sea, and יהוה brought back the waters of the sea upon them. And the children of Yisra’el went on dry ground in the midst of the sea.

**Exo 15:20** And Miryam the prophetess, the sister of Aharon, took the timbrel in her hand. And all the women went out after her with timbrels and with dances.

**Exo 15:21** And Miryam answered them, “Sing to יהוה, for He is highly exalted! The horse and its rider He has thrown into the sea!”

Please read Rev. 5 & Rev. 15

Rev 5:7 And He came and took the scroll out of the right hand of Him sitting on the throne.

Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls filled with incense, which are the prayers of the set-apart ones.

Rev 5:9 **And they sang a renewed song, saying, “You are worthy to take the scroll, and to open its seals, because You were slain, and have redeemed us to Elohim by Your blood out of every tribe and tongue and people and nation,”** Footnote: <sup>c</sup>This fact is given in 6 other texts in the Book of Revelation.

Rev 5:10 **and made us sovereigns and priests to our Elohim, and we shall reign upon the**



earth.”<sup>d</sup> Footnote: <sup>d</sup> Dan 7:18-27.

Rev 5:11 And I looked, and I heard the voice of many messengers around the throne, and the living creatures, and the elders. And the number of them was myriads of myriads, and thousands of thousands,

Rev 5:12 saying with a loud voice, “Worthy is the Lamb having been slain to receive power and riches and wisdom, and strength and respect and esteem and blessing!”

Rev 5:13 And every creature which is in the heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying, “To Him sitting on the throne, and to the Lamb, be the blessing and the respect and the esteem and the might, forever and ever!”

Rev 5:14 And **the four living creatures** said, “Amēn!” And the **twenty-four elders** fell down and bowed before Him who lives forever and ever.

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Rev 15:1 And I saw another sign in the heaven, great and marvellous: seven messengers having the seven last plagues,<sup>a</sup> for the wrath of Elohim was ended in them. Footnote: <sup>a</sup>See Rev 21:9.

Rev 15:2 **And I saw like a sea of glass mixed with fire, and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim.**

Rev 15:3 And **they sing the song of Mosheh** the servant of Elohim, and **the song of the Lamb**, saying, “Great and marvellous are Your works, יהוה Ēl Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones!

Rev 15:4 “Who shall not fear You, O יהוה, and esteem Your Name? Because **You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest.**” <sup>b</sup> Footnote: <sup>b</sup>See Jer 10:6-7, Psa 86:9.

They continue their journey.

### Bitter Water Made Sweet

Exo 15:22 And Mosheh brought Yisra’ēl from the Sea of Reeds, and they went out into the Wilderness of Shur. **And they went three days in the wilderness and found no water.**

Exo 15:23 And they **came to Marah, and they were unable to drink the waters of Marah, for they were bitter.** So the name of it was called Marah.

Exo 15:24 And the people grumbled against Mosheh, saying, “What are we to drink?”

Exo 15:25 Then he cried out to יהוה, and יהוה showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them.

The waters were not the only thing bitter when they came to Marah! They themselves were behaving bitterly. Like a child that normally eats his food; yet when mad, will say, “I don’t like it; ‘I’m not hungry; ‘I don’t want to.’ Bitterness in spirit, makes everything around - bitter. It is the ‘Tree of Life’ and His living water that makes us no longer bitter.

Shur means ‘wall’. At this ‘wall’ in their journey they take ‘pause’. They hit a **wall of decision** to either become ‘bitter’ or ‘better’. YHWH makes a **law and right-ruling for them and He tries them**. He corrects them and teaches them as a loving parent would correct a child.

Exo 15:26 And He said, **“If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”**

Exo 15:27 And they came to Elim, where there were **twelve fountains of water and seventy palm trees**. And they camped there by the waters.

**BDB Definition:** Elim 'êylim = “palms” 1) second encampment of the Israelites after the Exodus

Psa 1:3 For he shall be as a tree Planted by the rivers of water, That yields its fruit in its season, And whose leaf does not wither, And whatever he does prospers.

**How do these scriptures speak to you?** He moves us from death to abundant life. He moves us from bitterness to shalom. We see in Exodus 15:27, the numbers 12 and 70. We can't help but think of the 12 tribes; the 12 disciples; the 70 elders. His patterns are cycled throughout His Word. His patterns have a message in themselves.

Exo 24:1 And to Mosheh He said, “Come up to יהוה, you and Aharon, Naḏab and Abihu, and **seventy of the elders** of Yisra'el, and you shall bow yourselves from a distance.

## Exodus 16

So the children of Israel set out from the ‘oasis’ in the desert named Elim. Elim had the twelve fountains of water and twelve palm trees. They come to the Wilderness of Sin (Sin means clay or thorn) **between Elim and Mt. Sinai** (Sinai means thorny). They arrive on the **fifteenth day of the second new moon** after their going out of the land of Mitsrayim.

They apparently didn't leave their 'bitter' attitude behind at Marah as they again start grumbling; which YHWH **hears**. Though they grumbled to Moses and Aaron, they were actually grumbling against YHWH. When Aaron gives the people YHWH's instructions; YHWH's esteem appears to them in the cloud toward the wilderness. **It was like He was saying, 'I am here' as well as the Great 'I Am' hears!**

YHWH had delivered them from slavery in Egypt, yet their bellies cried out for physical fullness. Their minds turned back to the flesh pots of Egypt. YHWH tells Moses He is going to 'try' them to see if they will follow His Torah. He provides 'bread from heaven', they name Manna, with specific instructions on how much to gather daily and to gather a double portion on the 6<sup>th</sup> day; to cover the Sabbath. He also provided meat in the evenings.

The people fail on two counts. Sometimes they would leave leftovers of Manna until the next day and it bred worms; and at other times, they would gather on the Sabbath. They are corrected, then become obedient after learning the hard way.

We see that the Torah is not always chronological by reading they would eat the Manna for **forty years** (before we read about their transgressions); and we see instructions to place a jar of Manna before the 'Witness' which had not yet been built.

### Bread from Heaven

**Exo 16:1** And they set out from Ēlim, and all the congregation of the children of Yisra'ēl came to the Wilderness of Sin, which is between Ēlim and Sinai, **on the fifteenth day of the second new moon** after their going out of the land of Mitsrayim.

**Exo 16:2** And all the congregation of the **children of Yisra'ēl grumbled** against Mosheh and Aharon in the wilderness.

**Exo 16:3** And the children of Yisra'ēl said to them, "If only we had died by the hand of יהוה in the land of Mitsrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us out into this wilderness to put all this assembly to death with hunger."

**Exo 16:4** **And יהוה said to Mosheh,**

✚ "See, I am raining bread from the heavens for you.

✚ And the people shall go out and gather a day's portion every day, in order to try them, whether they walk in My Torah or not.

✚ **Exo 16:5** "And it shall be on the sixth day that they shall prepare what they bring in, and **it shall be twice as much as they gather daily.**"

**Exo 16:6** And Mosheh and Aharon said to all the children of Yisra'ēl, "At evening you

shall know that יהוה has brought you out of the land of Mitsrayim.

**Exo 16:7** “And in the morning you shall see the esteem of יהוה, for He hears your grumbings against יהוה. And what are we, that you grumble against us?”

**Exo 16:8** And Mosheh said, “In that יהוה gives you meat to eat in the evening, and in the morning bread to satisfaction, for יהוה hears your grumbings which you make against Him. And what are we? Your grumbings are not against us but against יהוה.”

**Exo 16:9** And Mosheh said to Aharon, “Say to all the congregation of the children of Yisra’el, ‘Come near before יהוה, for He has heard your grumbings.’ ”

**Exo 16:10** And it came to be, as Aharon spoke to all the congregation of the children of Yisra’el, that they looked toward the wilderness and see, the esteem of יהוה appeared in the cloud.

**Exo 16:11** And יהוה spoke to Mosheh, saying,

**Exo 16:12** “I have heard the grumbings of the children of Yisra’el. Speak to them, saying,

- ✚ ‘Between the evenings you are to eat meat,
- ✚ and in the morning you are to be satisfied with bread. And you shall know that I am יהוה your Elohim.’ ”

**Exo 16:13** And it came to be that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp.

**Exo 16:14** And the layer of dew went up, and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.

**Exo 16:15** And the children of Yisra’el saw, and they said to each other, “What is it?” For they did not know what it was. And Mosheh said to them, “It is the bread which יהוה has given you to eat.

**Exo 16:16** “This is the word which יהוה has commanded:

- ✚ ‘Let every man gather it according to each one’s need,
- ✚ an omer for each being, according to the number of beings.
- ✚ Let every man take for those who are in his tent.’ ”
  - **Exo 16:17** And the children of Yisra’el did so and gathered, some more, some less.
  - **Exo 16:18** And they measured it by omers, and he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered according to his need.
- ✚ **Exo 16:19** And Mosheh said, “Let no one leave any of it until morning.”
- ✚ **Exo 16:20** And they did not listen to Mosheh, so some of them left part of it until morning, and it bred worms and stank. And Mosheh was wroth with them.
  - **Exo 16:21** And they gathered it every morning, each one according to his need. And when the sun became hot, it melted.
- ✚ **Exo 16:22** And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and

told Mosheh.

Moses relays YHWH's instructions to the children of Israel about the Sabbath.

**Exo 16:23** And he said to them, “This is what יהוה has said,

- ✚ ‘Tomorrow is a rest, a Sabbath set-apart to יהוה.
- ✚ That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.’ ”
  - **Exo 16:24** And they laid it up till morning, as Mosheh commanded. And it did not stink, and no worm was in it.
- ✚ **Exo 16:25** And Mosheh said, “Eat it today, for today is a Sabbath to יהוה, today you do not find it in the field.
- ✚ **Exo 16:26** “Gather it six days, but on the seventh day, which is the Sabbath, there is none.”

**Exo 16:27** And it came to be that some of the people went out on the seventh day to gather, but they found none.

**Exo 16:28** And יהוה said to Mosheh, “How long shall you refuse to guard My commands and My **Torot?**<sup>a</sup> Footnote: <sup>a</sup>Torot - plural of Torah, teaching.

**Exo 16:29** “See, because יהוה has given you the Sabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh day.”

**Exo 16:30** So the people rested on the seventh day.<sup>b</sup> Footnote: <sup>b</sup>See Gen 2:2-3.

**Exo 16:31** And the house of Yisra’el called its name Manna. And it was like white coriander seed, and the taste of it was like thin cakes made with honey.

**Exo 16:32** And Mosheh said, “This is the word which יהוה has commanded:

- ✚ ‘Fill an omer with it, to keep for your generations, so that they see the bread with which I fed you in the wilderness, when I brought you out of the land of Mitsrayim.’ ”
- ✚ **Exo 16:33** And Mosheh said to Aharon, “Take a pot and put an omer of manna in it, and set it down before יהוה, to keep for your generations.”
  - **Exo 16:34** As יהוה commanded Mosheh, so did Aharon set it down before the Witness, to keep.

**Exo 16:35** And the children of Yisra’el ate manna forty years, until they came to an inhabited land. They ate manna until they came to the border of the land of Kena’an.

**Exo 16:36** And an omer is one-tenth of an ĕphah.

## Exodus 17

Have we seen Yahusha in the Exodus yet? Have we seen YHWH manifest His Son as being the ONLY WAY for any of us out of Egypt; the place of sin and death? If we ponder the places and sequence of events in the Exodus journey out of Egypt; we shall surely see Yahusha!

Let's retrace the steps of the Exodus out of Egypt; and find the footsteps of Yahusha.

Highlights of the Exodus pointing to Yahusha:

Observe Passover; Observe Unleavened Bread; in the month of Abib.

1Cor. 5: 7 Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Passover was offered for us.

They are led by the way of the Sea of Reeds by the pillar of cloud and the pillar of fire.

John 16: 13 "But when He comes, the Spirit of the Truth, He shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come.

They come out in 'fives' marching formation.

We know the number five stands for grace and the Book of Psalms is divided into 5 major sections.

**The Book of Psalms is divided into 5 major sections.**

**Section 1** (Psalm 1 to 41) refers to the Passover, Israel's beginning, and the start of the God's plan of salvation that centers around Messiah.

**Section 2** (42 to 72) sings about a unified Israel in the land and pictures the creation of the New Covenant Assembly.

**Section 3** of 5 (73 to 89) bemoans the destruction of both YHWH's Temple and Jerusalem. This section also hints at prophecies regarding the End Time Great Tribulation.

**Section 4** (90 to 106) rejoices over the 1,000 year reign of Yahusha and shows Israel gathered again.

**Section 5** (107 to 150) pictures a time when all Israel (the two sticks becoming one) shall again be delivered.



They bring Joseph's bones out of Egypt; out of 'sin and death'.

Matthew 28: 6 "He is not here, for He was raised, as He said. Come, see the place where the Master lay.

Their 3<sup>rd</sup> encampment from exiting is at the place called 'sedge' between Migdol (tower) and Ba'al Tsephon (lord of the north) – The 'sedge', like Matthew 13:25.

Matthew 13: 25 but while men slept, his enemy came and sowed darnel among the wheat and went away.

Pharaoh's army approaches; the people fear; Moses instructs: Fear not; stand still; and **see the salvation of YHWH**.

Isa 41:10 Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall fortify you, I shall also help you, I shall also uphold you with the right hand of My righteousness.'

The people pass through the sea – representing immersion; mikvah'd into Moses in the cloud and in the sea.

1Cor 1 For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, 2 and all **were immersed into Mosheh in the cloud and in the sea**,

After a three-day journey, the people come to Marah and are offered 'bitter' water.

Matthew 27: 34 they gave Him wine mixed with bile to drink. And after tasting, He would not drink it.

The tree is cast into the bitter waters of Marah; like with the Tree of Life (Yahusha) that turns bitter water sweet.

**YHWH declares in Ex. 15:26** to the people; that if they will diligently **hear His voice; do what is right** in His sight; **keep His commandments; keep His statutes**; the diseases He brought upon the Egyptians would not come on them; **He declares, I am YHWH who heals**. After this declaration, they experience an oasis, with **twelve** fountains of water and **seventy** palm trees.

Joh 3:16 "For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life.

John 4: 14but whoever drinks of the water I give him shall certainly never thirst. And the water

that I give him shall become in him a fountain of water springing up into everlasting life.”

The people camp in the ‘wilderness of Sin’ (thorn or clay) between Elim (palms) and Sinai (thorny).

Joshua 24: **15** “And if it seems evil in your eyes to serve יהוה, choose for yourselves this day whom you are going to serve, whether the mighty ones which your fathers served that were beyond the River, or the mighty ones of the Amorites, in whose land you dwell. But I and my house, we serve יהוה.”

The esteem of YHWH appears in the cloud.

**Exo 16:10** And it came to be, as Aharon spoke to all the congregation of the children of Yisra’el, that they looked toward the wilderness and see, **the esteem of יהוה appeared in the cloud.**

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**Luk 9:34** And as he was saying this, **a cloud came and overshadowed them.** And they were afraid as they entered the cloud. **Luk 9:35** And a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”

Manna is given to the people.

John 6: **48** “I am the bread of life. **49** “Your fathers ate the manna in the wilderness and they died. **50** “This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die.

Quail for meat.

Strong's: *śēlāv śēlāyv sel-awv', sel-awv'* By orthographical variation from **H7951** through the idea of *sluggishness*; the *quail* collectively (as *slow* in flight from its weight): - quails. **H7951** *shâlâh shâlav shaw-law', shaw-lav'* The second form being used in Job 3:26; a primitive root; to be *tranquil*, that is, *secure* or *successful*: - be happy, prosper, be in safety.

Beginning Exodus 17, we see them travel from the wilderness of Sin (thorn or clay) to Rephidim (rests or stays or resting places).

**John 19: 2** And the soldiers plaited a crown of thorns and placed it on His head, and they put a purple robe on Him,

The people complain and murmur because there is no water. Moses is instructed by YHWH to go before the people; take the elders; **take the rod** that struck the river; then, He, YHWH, would stand before Moses on the rock in Horeb (desert); smite the rock (a foreshadow of the **Rock, Yahusha**); and water will come out that the people may drink.

Matthew 26: **67** Then they spat in His face and beat Him, and others slapped Him,

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John 19: **34** But one of the soldiers pierced His side with a spear, and instantly blood and **water came out**.

Then he names ONE place with TWO names. Massah (temptation) and Meribah (strife or contention).

**Matthew 10: 34** “Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword, **35** for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law – **36** and a man’s enemies are those of his own household.

**BDB Definition:** massâh Massah = “temptation”

1) the place in the wilderness where the Israelites tested Jehovah

1a) also ‘Meribah’

**BDB Definition:** merîybâh Meribah = “strife” or “contention”

1) a fountain at Rephidim, in the desert of Sin; so called because the Israelites murmured against God

2) the name of the water supply at Kadesh on the southern border of the promised land; the people also murmured here against God

**BDB Definition:** yehôvâh nissîy Jehovah-nissi = “Jehovah is my banner”

1) the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites

Joh 7:37 And **on the last day, the great day of the festival, יהושע stood and cried out, saying, “If anyone thirsts, let him come to Me, and let him who believes in Me drink.**

Joh 7:38 “As the Scripture said, out of His innermost shall flow rivers of living water.”<sup>d</sup> Footnote: <sup>d</sup> Isa 44:3, Jer 2:13, Jer 17:13, Zec 14:8, Psa 36:8-9, Pro 14:27, Joh 4:10, Joh 6:63, 1Co 10:4, Rev 7:17, Rev 21:6, Rev 22:1 and Rev 22:17.

Lastly, the rod of Elohim, defeats the enemy. Moses lifts his hands with the rod of Elohim and Joshua and the people defeat the Amalekites.

**Exo 17:16** for he said, “Because **a hand is on the throne of Yah**, יהוה is to fight against Amalēq, from generation to generation.”

Psa 23:4 When I walk through the valley of the shadow of death, I fear no evil. For You are with me; Your rod and Your staff, they comfort me.

## Exodus 17

### Water from the Rock

**Exo 17:1** And all the congregation of the children of Yisra’ēl set out on their journey from the Wilderness of Sin, according to the mouth of יהוה, and camped in Rephidim. And there was no water for the people to drink.

**Exo 17:2** Therefore the people strove with Mosheh, and said, “Give us water to drink.” And Mosheh said to them, “Why do you strive with me? Why do you try יהוה?”

**Exo 17:3** And the people thirsted there for water, and the people grumbled against Mosheh, and said, “Why did you bring us out of Mitsrayim, to kill us and our children and our livestock with thirst?”

**Exo 17:4** Then Mosheh cried out to יהוה, saying, “What am I to do with this people? Yet a little and they shall stone me!”

**Exo 17:5** And יהוה said to Mosheh, “Pass over before the people, and take with you some of the elders of Yisra’ēl. And take in your hand your rod with which you struck the river, and go.

**Exo 17:6** “See, I am standing before you there on the rock in Horeb. And you shall strike the rock, and water shall come out of it, and the people shall drink.” And Mosheh did so before the eyes of the elders of Yisra’ēl.

**Exo 17:7** And he called the name of the place Massah and Meribah, because of the ‘strife’ of the children of Yisra’ēl, and because they ‘tried’ יהוה, saying, “Is יהוה in our midst or not?”

### Israel Defeats Amalek

**Exo 17:8** And Amalēq came and fought with Yisra’ēl in Rephidim.

**Exo 17:9** And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalēq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

**Exo 17:10** And Yehoshua did as Mosheh said to him, to fight with Amalēq. And Mosheh, Aharon, and Hur went up to the top of the hill.

**Exo 17:11** And it came to be, when Mosheh held up his hand, that Yisra’ēl prevailed. And when he let down his hand, Amalēq prevailed.

**Exo 17:12** But Mosheh's hands were heavy, so they took a stone and put it under him, and he sat on it. And **Aharon and Hur** supported his hands, one on one side, and the other on the other side. And his hands were steady until the going down of the sun.

**Exo 17:13** And Yehoshua defeated Amalëq and his people with the edge of the sword.

**Exo 17:14** And יהוה said to Mosheh, "Write this for a **remembrance in the book** and recite it in the hearing of Yehoshua, that I shall completely blot out the remembrance of Amalëq from under the heavens."

**Exo 17:15** And Mosheh built a slaughter-place and called its name, **יהוה Nissi**,

**Exo 17:16** for he said, **"Because a hand is on the throne of Yah, יהוה is to fight against Amalëq, from generation to generation."**

## Judges 4

Deborah and Barak – the children of Israel continue the ebb and flow of obedience and disobedience.

**Jdg 4:1** And when Ėhud was dead, the children of Yisra'ël again did evil in the eyes of יהוה.

**Jdg 4:2** **Therefore יהוה sold them into the hand of Yabin the sovereign of Kena'an**, who reigned in Ĥatsor. And the commander of his army was Sisera, who was dwelling in Ĥarosheth Haggoyim.

**Jdg 4:3** And the children of Yisra'ël cried out to יהוה, because he had **nine hundred chariots of iron**, and **for twenty years** he **harshly oppressed the children of Yisra'ël**.

Deborah

**BDB Definition:** Deborah = "bee" 1) the nurse of Rebekah who accompanied her from the house of Bethuel 2) a **prophetess who judged Israel**

**Jdg 4:4** And **Deborah, a prophetess, the wife of Lappidoth**, was **ruling Yisra'ël at that time**.

**Jdg 4:5** And **she was dwelling under the palm tree of Deborah between Ramah and Bëyth Ėl in the mountains of Ephrayim**. And **the children of Yisra'ël came up to her for right-ruling**.

Deborah calls for Barak

**Jdg 4:6** And **she sent and called for Baraq** son of Abino'am from Qedesh in **Naphtali**, and said to him, **"Has not יהוה Elohim of Yisra'ël commanded**, 'Go, and you shall draw towards Mount Taḇor, and shall take with you **ten thousand men of the sons of**

Naphtali and of the sons of Zebulun,

Jdg 4:7 and I shall draw unto you Sisera, the commander of Yabin's army, with his chariots and his company at the wadi Qishon, and shall give him into your hand'?"

**BDB Definition:** Barak = "lightning" or "lightning flash"

1) son of Abinoam of Kedesh who, incited by Deborah, a prophetess of Ephraim, delivered the Israelites from the yoke of Jabin by routing the Canaanites in the plain of Jezreel

Jdg 4:8 **And Baraq said to her, "If you go with me, then I shall go; but if you do not go with me, I do not go."**

Jdg 4:9 And she said, "I shall certainly go with you. **Only, there shall be no esteem for you in the journey you are taking, for יהוה is going to sell Sisera into the hand of a woman.**" So Deborah arose and went with Baraq to Qedesh.

Jdg 4:10 And Baraq called Zebulun and Naphtali to Qedesh. And he went up – ten thousand men under his command – and Deborah went up with him.

Jdg 4:11 And **Heber the Qēynite, of the children of Hobab the father-in-law of Mosheh**, had separated himself from the Qēynites and pitched his tent near the terebinth tree at Tsa'anayim, which is beside Qedesh.

**BDB Definition:** Heber = "comrade" 1) the Kenite, husband of Jael, who slew Sisera by driving a nail into his temple 2) grandson of Asher from whom came the Heberites...

Sisera received the report...

Jdg 4:12 And they reported to Sisera that Baraq son of Abino'am had gone up to Mount Tabor.

Jdg 4:13 So **Sisera called all his chariots, nine hundred chariots of iron, and all the people who were with him, from Harosheth Haggoyim to the wadi Qishon.**

Deborah proclaims victory before the battle engaged...

Jdg 4:14 And Deborah said to Baraq, **"Rise up! For this is the day in which יהוה has given Sisera into your hand. Has not יהוה gone out before you?"** And Baraq went down from Mount Tabor with **ten thousand men** after him.

Jdg 4:15 And **יהוה destroyed Sisera and all his chariots and all his army with the edge of the sword before Baraq.** And **Sisera leaped from his chariot and fled away on foot.**

Jdg 4:16 But Baraq pursued the chariots and the army as far as Harosheth Haggoyim,



and **all the army of Sisera fell by the edge of the sword, not one was left.**

Sisera runs for his life...

Jdg 4:17 Sisera, meanwhile, had fled on foot to **the tent of Ya'ël, the wife of Heber the Qëynite**, for there was peace between Yabın sovereign of H̄atsor and the house of Heber the Qëynite.

Jdg 4:18 And Ya'ël went out to meet Sisera, and said to him, **“Turn aside, my master, turn aside to me, do not fear.”** So he turned aside with her into the tent, and she covered him with a blanket.

Jdg 4:19 And he said to her, **“Please give me a little water to drink, for I am thirsty.”** So she opened a bottle of milk, and gave him a drink, and covered him.

Jdg 4:20 And he said to her, **“Stand at the door of the tent, and it shall be if anyone comes and asks you, and says, ‘Is there a man here?’ you shall say, ‘No.’”**

Jael had other plans for Sisera...

Jdg 4:21 But **Ya'ël, Heber's wife**, took a **tent peg and took a hammer in her hand**, and went softly to him and drove the peg into the side of his head, and it went **down into the ground** – for he was fast asleep and exhausted – and he died.

Jdg 4:22 And see, as Baraq pursued Sisera, **Ya'ël came out to meet him**, and said to him, **“Come, let me show you the man whom you are seeking.”** And when he went into her tent, there lay Sisera, dead with the peg in the side of his head.

Jdg 4:23 And **on that day Elohim humbled Yabın sovereign of Kena'an** in the presence of the children of Yisra'ël.

Jdg 4:24 And **the hand of the children of Yisra'ël grew stronger and stronger against Yabın sovereign of Kena'an, until they had cut off Yabın sovereign of Kena'an.**

## Judges 5

I found [TSK Cross-Reference](#) very helpful in approaching Judges 5. The additional cross-reference verses given, expound on how **important songs of praise** are; and how they most often are sung after great victories and miracles. One day we will sing the song of Moses and the song of the Lamb [Rev. 15:3]; and the 144,000 will sing a **‘new’ song** that **only they will learn!** [Rev. 14:3]

**TSK Cross-reference - Judges 5:1 Sang Deborah:** [TSK] [This verse briefly recites the subject](#)

of this inspired song, which consists of eight stanzas: The first opens with a devout thanksgiving. The second describes the magnificent scenes at Mount Sinai, etc. The third states the apostasy and consequent punishment of the Israelites. The fourth contrasts their present happy state. The fifth censures the recreant tribes of Reuben, Gad, etc. The sixth records the defeat of the confederate kings of Canaan. The seventh contains a panegyric on Jael. And the eighth describes the fond anticipations and disappointment of the mother of Sisera. [Exo 15:1](#), [Exo 15:21](#); [Num 21:17](#); [1Sa 2:1](#); [2Ch 20:21](#), [2Ch 20:27](#); [Job 38:7](#); [Psa 18:1](#) \*title [Isa 12:1-6](#), [Isa 25:1](#), [Isa 26:1](#); [Luk 1:46](#), [Luk 1:67-68](#); [Rev 15:3-4](#), [Rev 19:1-3](#)

## The Song of Deborah and Barak

### Devout Thanksgiving

**Jdg 5:1** And on that day Deborah and Barak son of Abino'am sang, saying,  
**Jdg 5:2** "For leaders leading in Yisra'el, for the people volunteering, bless יהוה!  
**Jdg 5:3** "Hear, O sovereigns! Give ear, O princes! I, I do sing to יהוה; I sing praise to יהוה Elohim of Yisra'el.

### Magnificent Scenes at Seir and Sinai

**Jdg 5:4** "יהוה, when You went out from Sē'ir, when You stepped from the field of Edom, the earth shook and the heavens poured, the clouds also poured water.  
**Jdg 5:5** "The mountains flowed at the presence of יהוה, this Sinai, at the presence of יהוה Elohim of Yisra'el.

### Apostasy and Consequent Punishment

**Jdg 5:6** "In the days of Shamgar, the son of Anath, in the days of Ya'el, the highways were deserted, and the travellers went in crooked ways.  
**Jdg 5:7** "Leadership ceased, it ceased in Yisra'el, until I, Deborah, arose – a mother in Yisra'el arose.  
**Jdg 5:8** "They chose new mighty ones, then fighting was in the gates! Neither a shield nor spear was seen among forty thousand in Yisra'el.

### Their Present Rejoicing

**Jdg 5:9** "My heart is towards the inscribers of Yisra'el, the volunteers among the people. Bless יהוה!  
**Jdg 5:10** "You who ride on white donkeys, you who sit on rich carpets, and you who walk along the way, declare it!  
**Jdg 5:11** "By the voice of shouters, between the places of drawing water, there they recount the righteous acts of יהוה, the righteous acts of His leadership in Yisra'el; then the people of יהוה shall go down to the gates.

**Jdg 5:12** “Wake up, wake up, Deḇorah! Wake up, wake up, sing a song! Arise, Baraq, and lead your captives away, O son of Abino'am!

**Jdg 5:13** “Then He set the remnant to rule the nobles; יהוה came down for me against the mighty ones.

### Tribal Accounts

**Jdg 5:14** “Out of Ephrayim their root is against Amalēq. After you, Binyamin, with your peoples, out of Maḵir inscribers came down, and out of Zeḇulun those who handle the scribe's reed.

**Jdg 5:15** “And the heads of Yissaskar were with Deḇorah. And as Yissaskar, so was Baraq sent into the valley under his command. Among the divisions of Re'uḇēn there were great searchings of heart.

**Jdg 5:16** “Why did you remain among the sheepfolds, to hear the bleatings of the flocks? The divisions of Re'uḇēn have great searchings of heart.

**Jdg 5:17** “Gil'aḍ remained beyond the Yardēn, and why did Dan remain on ships? Ashēr continued at the seashore, and remained by its landing places.

**Jdg 5:18** “Zeḇulun is a people who risked their lives to the point of death, Naphtali also, on the heights of the field.

### Defeat of the Confederate Kings of Canaan

**Jdg 5:19** “Sovereigns came, they fought, then the sovereigns of Kena'an fought in Ta'anaḵ, by the waters of Meḡiddo; they took no spoils of silver.

**Jdg 5:20** “From the heavens they fought; the stars from their courses fought against Sisera.

**Jdg 5:21** “The wadi of Qishon swept them away, that age-old wadi, the wadi of Qishon. O my being, you have trampled in strength!

**Jdg 5:22** “Then stamped hoofs of horses, with the galloping, galloping of his steeds.

**Jdg 5:23** Curse Mēroz,' said a messenger of יהוה, 'curse, curse its inhabitants, because they did not come to the help of יהוה, to the help of יהוה among the mighty.'

### Ode to Jael [Yael] – We read the account of Jael in Judges 4.

**Jdg 5:24** “Blessed above women is Ya'ēl, the wife of Ḥeḇer the Qēynite – above women in tents she is blessed.

**Jdg 5:25** “He asked for water, she gave milk; she brought out curdled milk in a bowl for nobles. [Side note: I wonder if this was Kefir?]

**Jdg 5:26** “She stretched her hand to the tent peg, and her right hand to the workmen's hammer. Then she pounded Sisera, she smashed his head, she pierced and struck through the side of his head.

**Jdg 5:27** “Between her feet he bowed, he fell, he lay still; between her feet he bowed,

he fell; where he bowed, there he fell – destroyed.

### Anticipations and Lamentations of the Mother of Sisera

**Jdg 5:28** “Through the window the mother of Sisera looked, and cried out through the lattice, ‘Why does his chariot delay to come? Why have the steps of his chariots tarried?’

**Jdg 5:29** “The wise ones of her princesses answered her, indeed, she answered herself,

**Jdg 5:30** Do they not find and divide the spoil: a girl or two for each man; a spoil of dyed work for Sisera, a spoil of dyed work embroidered, dyed work richly embroidered for the necks of the looter?’

**Jdg 5:31** “So do all Your enemies perish, O יהוה! But let those who love Him be like the sun rising in its might!” And the land had rest forty years.

### Matthew 14:22-33

Yahusha Walks on the Water – At times it is difficult not to be afraid during a storm; when the wind, waves, thunders, and lightnings seem to never cease; when the sun only breaks through on occasion; when you grow weary to stay the course and not capsize.

These are the times we do not need to look to the right or to the left but keep our eyes intentionally focused on YHWH; for He will see us through the storms and the valleys of life. We speak His Word, and we walk by faith. We call things that are not; as if they were so. We replace fear with faith.

Rom 4:17 as it has been written, “**I have made you a father of many nations**” [Gen 17:5](#) – in the presence of Him whom he believed, even Elohim, who gives life to the dead and calls that which does not exist as existing,

Rom 4:18 who against all expectation did believe, in expectation, so that he should become father of many nations, according to what was said, “**So shall your seed be.**” [Gen 15:5](#).

Rom 4:19 And not having grown weak in belief, he did not consider his own body, already dead, being **about a hundred years old**, and the deadness of Sarah’s womb,

Rom 4:20 he did not hesitate about the promise of Elohim through unbelief, but was strengthened in belief, giving esteem to Elohim,

Rom 4:21 and **being completely persuaded that what He had promised He was also able to do.**

**Mat 14:22** And immediately יהושע made His taught ones enter into the boat and go before Him to the other side, while He dismissed the crowds.

**Mat 14:23** And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

• v. 25 And in the fourth watch of the night  
He came to them, walking on the sea.

- 6pm – 9pm first watch
- 9pm – 12pm second watch
- 12pm – 3am third watch
- 3am – 6am fourth watch

**Mat 14:24** But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

**Mat 14:25** And in **the fourth watch of the night יהושע** went to them, walking on the sea.

**Mat 14:26** And when the taught ones saw Him walking on the sea, they were troubled, saying, “It is a phantom!” And from fear they cried.

**Mat 14:27** But immediately יהושע spoke to them, saying, “Take courage, it is I, do not be afraid.”

**Mat 14:28** And Kěpha answered Him and said, “Master, if it is You, command me to come to You on the water.”

**Mat 14:29** And He said, “Come.” And when Kěpha had come down out of the boat, he walked on the water to go to יהושע.

**Mat 14:30** But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, “Master, save me!”

**Mat 14:31** And immediately יהושע stretched out His hand and took hold of him, and said to him, “O you of little belief, why did you doubt?”

**Mat 14:32** And when they came into the boat, the wind ceased.

**Mat 14:33** And those in the boat came and did bow to Him, saying, “Truly You are the Son of Elohim.”

The timing of Yahusha walking on water is during the 4<sup>th</sup> watch from 3 a.m. – 6 a.m.; the darkest time before dawn. In addition, just prior to walking on water; Yahusha and the disciples had just fed the 5,000. We see two things that make us think of the Passover. Obviously, gathering and blessing the bread; but also, Passover being a ‘night of watches.’ I am not saying these accounts were during Passover; but I am saying we see types and shadows of Passover within these two accounts.

## Revelation 15

### The Seven Messengers with the Seven Last Plagues

**Rev 15:1** And I saw another sign in the heaven, great and marvelous: seven messengers having the seven last plagues,<sup>a</sup> **for the wrath of Elohim was ended in them.** Footnote: <sup>a</sup>See Rev 21:9.

Note: It is one of these seven messengers of Rev. 15 that we see in Rev. 21:9:

Rev 21:9 And **one of the seven messengers who held the seven bowls filled with the seven last plagues** came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.”

Rev. 15:1 gives us the ending point of the wrath of Elohim. His wrath ends when these seven plagues are completed. It appears that the wrath of YHWH began in the last two verses of Revelation 14:18-20.

We recall the third messenger in Rev. 14 comes out of the slaughter place and not from the Dwelling Place as the other two messengers. We note under the slaughter place is the location of those who had been slain for the Word of Elohim and for their witness in Rev. 6:9-10. They cried out ‘how long’ before YHWH would avenge them. Apparently in Rev. 14 we see this ‘hour’ arrive!

Rev 14:18 And another messenger came out from the slaughter-place, having authority over the fire, and he cried with a loud cry to him having the sharp sickle, saying, “Send your sharp sickle and gather the clusters of the vine of the earth, because her grapes are ripe.”

Rev 14:19 And the messenger thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Elohim.

Rev 14:20 And the winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of the horses, for about one thousand six hundred stadia<sup>d</sup>.

Footnote: <sup>d</sup>Approx. 296 kilometres or 184 miles.

Rev. 14:18-19 may be the vengeance that the souls in Rev. 6:9-10 under the slaughter-place have awaited:

Rev 6:9 And when He opened the fifth seal, I saw under the slaughter-place the beings [souls] of those having been slain for the Word of Elohim and for the witness which they held,

Rev 6:10 and they cried with a loud voice, saying, “How long, O Master, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?”



We saw Yahusha harvest the earth in Rev. 14:15-16:

Rev 14:15 And another messenger came out of the Dwelling Place, crying with a loud voice to the One sitting on the cloud, “Send Your sickle and reap, **because the hour has come for You to reap, because the harvest of the earth is ripe.**”

Rev 14:16 And the One sitting on the cloud thrust in His sickle on the earth, and the earth was reaped.

Rev 15:2 And I saw like a sea of glass mixed with fire, and **those overcoming the beast** and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim.

Rev 15:3 And **they sing the song of Mosheh** the servant of Elohim, and the song of the Lamb, saying, “Great and marvellous are Your works, יהוה Ėl Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones!

Rev 15:4 “Who shall not fear You, O יהוה, and esteem Your Name? Because You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest.”<sup>b</sup> Footnote: <sup>b</sup>See Jer 10:6-7, Psa 86:9.

Now, we will read that John sees the Dwelling Place in the heaven open! This is major. As, I understand, the veil that was ripped upon Yahusha’s death was the veil leading into the Holy Place which is before the Dwelling Place. The Holy Place was where the priests come in and perform services and commune with YHWH before the Dwelling Place. Only the High Priest could enter in the Dwelling Place or the Holy of Holies.

In Rev. 15:5 we see the Dwelling Place in the heaven is open and out of the Dwelling Place come these seven messengers having the seven plagues. We know vengeance belongs to YHWH. I ponder whether these messengers may be the ‘divine council’ as we read about in Psalm 82?

Psa 82:1 **Elohim stands in the congregation of Ėl; He judges in the midst of the elohim.**

Psa 82:2 How long would you judge perversely, And show partiality to the wrong? Selah.

Rev 15:5 And after this I looked and **saw the Dwelling Place of the Tent of Witness in the heaven was opened.**

Rev 15:6 And out of the Dwelling Place came the seven messengers having the seven plagues, dressed in clean bright linen, and having their chests girded with golden bands.

**Rev 15:7** And **one of the four living creatures** gave to the seven messengers seven golden bowls filled with the wrath of Elohim who lives forever and ever.

**Rev 15:8** And the Dwelling Place was filled with smoke from the esteem of Elohim and from His power, and no one was able to enter the Dwelling Place until the seven plagues of the seven messengers were ended.

Notice it is one of the four living creatures, whom I see as a mirror of one of the lead sections in the wilderness encampments around the Dwelling place. This lead section gives the seven messengers, seven golden bowls with the wrath of Elohim. These bowls might be filled with all the ‘wrongs’ done to the believers that are due YHWH’s vengeance.

The following excerpt gives more insights to the wilderness encampments:

Each of the four camps was to be represented by the standard of their lead tribe. The image of the standard of the twelve tribes has been lost throughout history, yet rabbinical tradition has maintained the four lead tribes of the four camps. From what scholars can tell, the images of the 12 tribes were based on the twelve Zodiac signs and the blessings of Jacob in Gen. 49. The standard of Judah was the lion, of Reuben was the man, of Ephraim was an ox, and of Dan was originally the serpent but later (during Israel's wanderings) was changed to the eagle with a serpent in its mouth. These images are the same four faces of the cherubim that carried the throne and glory of Yahweh in Ezekiel's vision and, later, John's vision (Ezek. 1:10; Rev. 4:7). These are also the images of the four gospels of the Second Testament. Matthew emphasizes Jesus as the Messiah and king of Israel (lion); Mark portrays Him as the suffering servant of the Israel (ox); Luke portrays Him as the perfect man (man); and John portrays Him as fully divine (eagle). Thus, Israel on earth, the cherubim in heaven, and the four gospels of Yahweh's Word all bear these images as a reflection and testimony of Christ.

<https://www.knowingthebible.net/bible-narrative/deliverance/tabernacle-1444>

The seven golden bowls may be similar to ‘collection bowls’ of all the wrongs done to His people throughout the entire age. The believers held back taking vengeance themselves knowing, vengeance belongs to YHWH. YHWH has not forgotten one wrong done to His people! The Dwelling place was filled with smoke. YHWH is a consuming fire and the seven golden bowls held His wrath!

#### Additional Supplemental Torah Portion Readings:

John 6:25-35

John 19:31-37

Romans 6:1-23

1Cor. 10:1-13

2Cor. 8:1-15

**Added Supplemental Background on Shechem:**

In Gen 33 we read that Esau goes back to Seir and Jacob goes to Sukkoth. Then in Gen. 33:18, we read Jacob arrives in Shekem where he buys a portion of the field where he had pitched his tent.

Gen 33:16 And Ėsaw returned that day on his way to Sě'ir.

Gen 33:17 And Ya'aqob set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

Gen 33:18 And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city.

Gen 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Ĥamor, Shekem's father, for one hundred qesitah.<sup>a</sup> Footnote: <sup>a</sup>A monetary unit of uncertain value, perhaps in the form of a lamb.

Gen 33:20 And he set up a slaughter-place there and called it Ėl Eloĥě Yisra'ěl.

**What do we know about Shekem? In TSK Cross Ref to Gen. 33:18 we read...**

**a city of Shechem:** Or, rather, "the city Shechem," which was situated in a narrow valley, abounding with springs, **between Mounts Ebal and Gerizim, having the former on the north, and the latter on the south**; 10 miles from Shiloh, and 34 from Jerusalem. It became the capital of Samaria, after the ruin of the city of that name. Jos 24:1; Jdg 9:1; Joh 4:5, Sychar, Act 7:16, Sychem, Padan-aram, Gen 25:20, Gen 28:6-7, Gen 35:9, Gen 46:15

**Abram at Shechem**

The first mention of Shechem in the Bible is Genesis 12:6, when Abram first entered Canaan. It is succinctly described: "Abram traveled through the land as far as the site of the great tree of Moreh at Shechem." At that time, God promised Abram, "To your offspring I will give this land" (Gn 12:7). The next mention of Shechem is 11 chapters, and about 200 years, later, when the Bible records that Jacob, Abram's grandson, "camped within sight of the city" (Gn 33:18).

We know when YHWH led Joshua and the people into the Promise land, they gather between Mt. Ebal and Gerizim. Shekem was a natural amphitheater between the mounts. We obtain a geographical location of Beyth El in the following verse:

Jos 7:2 Now Yehoshua sent men from Yeriĥo to Ai, which is beside Běyth Awen, on the east side of Běyth Ėl, and spoke to them, saying, "Go up and spy out the land." And the men went up and spied out Ai.

In connecting these regions further to the time of Joshua we read:

Jos 8:33 And all Yisra'ël – the sojourner as well as the native – with their elders and officers and judges, stood on either side of the ark before the priests, the Lēwites, who bore the ark of the covenant of יהוה. Half of them were in front of Mount Gerizim and half of them in front of Mount Ēybal, as Mosheh the servant of יהוה had commanded before, that they should bless the people of Yisra'ël.

Now we will connect these regions to the time of Yahusha we read:

Jesus and the woman at Jacob's well in John 4 is an excellent case in point. The story takes place near the Old Testament city of Shechem. Shechem is mentioned 60 times in the Old Testament. The city had been abandoned by New Testament times, but Stephen reiterates its importance in his speech in Acts 7:16. A small village, Sychar, was near the ruins of Shechem in New Testament times and is mentioned in the John 4 account (Jn 4:5). Unfortunately, most Bible studies of events at or near Shechem, and commentaries on the Book of John, omit Shechem's pivotal role in Bible history and how it fit into God's salvation plan.



*Shabbat Shalom, Libby*