

MISHPACHAH BEIT MIDRASH

Restoration of



TORAH
ministries

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

◊—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים
אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים
אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים

◊—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים
אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים
אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים אלהים

Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org/>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word *Beshalach* at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://restorationoftorah.org/WeeklyParsha/MBMBeshalach.htm>

—Parashat HaShavuah—

בְּשַׁלַּח

Beshalach

(When He Sent)

Shemot 13:17 - 17:16

(Exodus 13:17 - 17:16)

This Week's Parshiot

- 1 Shemot 13:17 - 13:22 פ
- 2 Shemot 14:1 - 14:14 פ
- 3 Shemot 14:15 - 14:25 פ
- 4 Shemot 14:26 - 14:31 פ
- 5 Shemot 15:1 - 15:19⁸ פ
- 6 Shemot 15:20 - 15:21 ט
- 7 Shemot 15:22 - 15:26 ט
- 8 Shemot 15:27 - 16:3 ט
- 9 Shemot 16:4 - 16:5 ט
- 10 Shemot 16:6 - 16:10 פ
- 11 Shemot 16:11 - 16:27 ט
- 12 Shemot 16:28 - 16:36 פ
- 13 Shemot 17:1 - 17:7 פ
- 14 **Shemot 17:8 - 17:13 פ**
- 15 Shemot 17:14 - 17:16 פ

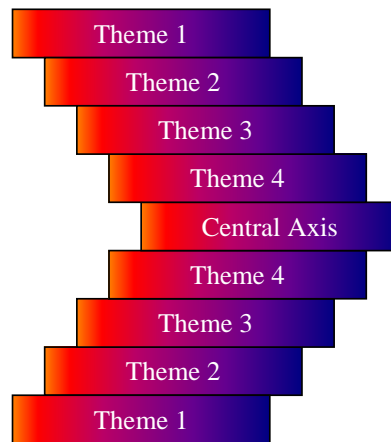
UNDERSTANDING THE PARSHA ***EXODUS 17:8 – 17:13***

In this section we will analyze one parsha to discover its primary theme and how that theme relates to the rest of the Torah.

Objective—*Understand the importance of outlining a story of the Torah. Discover hidden patterns within a story. Find other Scriptures thematically connected with the story under examination. Understand how the thematic connections help you to interpret the significance of the story under examination.*

Understanding the Teachings From the Story of the Battle With Amalek

- I. Read [Exodus 17:8 - 17:13](#)—In order to determine the overall theme of a passage, it's good to outline it and study the topics of the outline first. After reading the passage, establish a general outline of the flow of topics in this story.
- 17:8-10—Amalek attacks Israel and preparations for war
 - 17:11-13—The battle
 - 17:14-16— The outcome of the battle
- I. As we saw in Genesis, many stories in Scripture can be divided into three or more equally divisible sections, called chiastic structures. Remember, a chiastic structure is a pattern organized as follows. Generally, a story is divided into two halves. The themes of the first half of the literary unit are repeated in the second half of the unit in reverse order. Furthermore, the first and second halves of the story usually point us to the most important part of the story, the central axis.



Let's divide the story into these halves:

A1) 8-10—Initial attack and preparations

B1) 11—The battle teeters back and forth

C) 12—The strengthening of Moses' hands

B2) 13—Joshua prevails over Amalek

A2) 14-16—Broadening of the conflict forever

Now, let's thematically analyze this structure from different perspectives.

A. Comparing and Contrasting the Opposing Halves of the Story

1. When we compare the **A** sections, we see that in the first half of the story, it is Amalek who initiates the battle with Israel. In the second half of the story, it is Adonai who will initiate battles with Amalek for all time.
2. When we compare the **B** sections, we see that in the first half of the story Israel is weakened in battle (note last phrase in verse 11). In the second half of the story, Amalek is weakened in battle.
3. Note the one to one correspondence of the two halves. The second half “opposes” the first half.
4. The central axis appears to be the most significant event since it changes the direction of flow from one half of the story to the next.

B. Comparing and Contrasting Events On the Mountain and On the Battlefield

1. This story is also divided in space as follows. Activity is occurring in two places—on the mountain and on the battlefield. When we compare and contrast events occurring on the mountain with those on the battlefield, we will immediately see that the word *Amalek* is used seven times in the battlefield passages. The word *hand* appears seven times in the mountain passages. Through this parallel, the Torah wants us to focus on the fact that what happened on the battlefield was directly influenced by what happened on the mountain.

C. These contrasts are not by chance. Thematic analysis allows you to uncover many parallels, similarities and contrasts which help reinforce the main message of the story. Through thematic analysis of the structure of this story, we have discovered two things:

- Because the two halves of the story "oppose" one another, they point us to the importance of the central axis (verse 12).
- Analysis of events occurring on the battlefield and on the mountain teaches us that Israel's battle against Amalek (in the natural) is directly connected to what occurred on the mountaintop.

II. The Significance of the Words Used in This Parsha—It is not by chance that the words *Amalek* and *hand* both appear seven times. Whenever the Torah uses certain words an equal number of times it is usually trying to convey a message. The message will be

uncovered by understanding the usage of the words that appear the same number of times. Therefore, it's important to understand their usage in this story.

A. How is it significant that the word Amalek is used seven times in the story?

Furthermore, what did Amalek do to deserve the generational judgment Adonai pronounced? To answer these questions, we need to understand the principle of *here a little, there a little* from Isaiah 28:9-13. Remember, the Torah records information *here a little, there a little*. If we search the Scriptures for other passages that mention Amalek, we should be able to uncover significant thematic parallels.

1. Can you think of any Scriptures that shed more light on the battle with Amalek?⁹
We see that Amalek used *unethical standards in warfare* because they attacked the weak stragglers, probably older people, women and children. Are there any other Scriptures thematically related to Amalek (in battle)?¹⁰ *Here, once again, we read of Amalek engaging in unethical forms of warfare, taking women and children. This is a perfect example of how a theme will carry throughout the Scriptures.*

a. It is not by chance that these two accounts, although separated in time by hundreds of years, both contain the same theme (unethical practices in warfare) concerning Amalek.

2. Note, in the Exodus account, Amalek attacked Israel for no cause.
3. Considering 1) that Israel had just left Egypt [on their way to Canaan], 2) the purpose for establishing the nation of Israel in Canaan [to be a light to all the nations pointing them to the One true God], and 3) that the Amalekites dwelled on the southern portion of Canaan [Numbers 13:28-29], what is the significance of the attack by Amalek?¹¹

B. What is the significance of the word *hand* used seven times in this story?

1. How was Moses' hand significant in this story?¹² Are there any other thematic connections in this week's Parashat that would help us understand the importance of Moses' outstretched hand?¹³
2. A more literal translation of verse 16 is...

For the hand is on the throne of God: YHVH maintains a war against Amalek, from generation to generation.¹⁴

Which hand is Moses talking about in verse 14?¹⁵ Although the previous usages of the word *hand* referred to Moses' hand, this verse seems to imply that the *hand* of real significance is Adonai's. In Exodus 14:31, it says that the defeat of the Egyptian army was by the *hand* of God. We know that Moses lifted his *hands* to part the Red Sea. What then is the message of Moses lifting his *hands* in the battle against Amalek? It seems as if the Torah is trying to teach us that although the battle against Amalek was won by Moses lifting his hands, he is only a picture of the real *hand* behind the scene, Adonai's *hand*.

C. What is the significance of the identities and the activities of the three men who ascended the hill?

1. What leadership role is Moses functioning in at this time?¹⁶
2. What leadership role will Aaron eventually fulfill?¹⁷

Comment: Deuteronomy 25:17-18—Remember what Amalek did to you on your journey when you left Egypt—for he surprised you and cut down all the stragglers in your rear, while you were famished and weary.

Comment: I Samuel 30:1-3—And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, an, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

Comment: Since Amalek lived on the southern border of Canaan, Israel would have eventually engaged them. Thus, it seems as though the Amalekites have traveled a good distance to make a pre-emptive strike to thwart Adonai's plan that they become a great nation in the land of Canaan.

Comment: It was the raising of his hand that secured victory.

Comment: Yes, it was Moses outstretched hand that parted the Red Sea!

Comment: Since the hand is said to be on the throne of God, it's probably a reference to the hand of Adonai.

Comment: A Prophet.

Comment: Priest.

3. What tribe was Hur from?¹⁸ What is the role of the tribe of Judah—See Genesis 49:8-12?¹⁹
4. What is the significance of these three leadership roles?²⁰ Thematically, we can see that the Torah uses these three people to teach us about the importance of their roles in securing victory for the nation.
5. What was Moses doing on the hill?²¹ What were Aaron and Hur doing?²² Now, what was the real importance of Aaron and Hur holding up Moses' hands? They were assisting Him in intercession.

Comment: Judah.

Comment: The tribe of the future kingship.

Comment: These are the three leadership roles Adonai will appoint for the nation. They represent the main leadership functions.

Comment: Although he was lifting his hands, his activity was prayer—see verse 12.

Comment: They were helping to hold up Moses' hands.

In summary, we see that the story of the battle with Amalek teaches us the following lessons. The nation of Israel has been delivered from Egypt; however, new battles loom on the horizon because soon they will need to conquer the land of Canaan. The battle with Amalek is a precursor to the conquest. These battles will be won or lost depending on whether or not the leadership of Israel will seek Adonai's face. If they succeed in seeking His face, His hand will be at work behind the scenes to secure victory for them over their enemies. One only needs to read the book of Judges to see this dynamic in action.

SEARCHING THE PARSHIOT

Objective—Learn how to 1) uncover the theme of a passage, 2) relate them to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

A Thematic Message From the Battles With Egypt and Amalek

- I. In this section, we will *compare and contrast* the Parshiot containing the stories of the battles between Israel and Egypt and Israel and Amalek. Let's answer the following questions for both stories.
 - A. Who actually fought the battle against Israel's enemy?
 1. In the battle at the Red Sea, Adonai fought for Israel.
 2. In the battle of Amalek, Israel fought.
 - B. Who was the battlefield leader?
 1. In the battle at the Red Sea, Moses led the battle.
 2. In the battle of Amalek, Joshua led the battle.
 - C. When was the battle fought?
 1. In the battle at the Red Sea, it was fought at night.
 2. In the battle of Amalek, it was fought during the day.
 - D. How was the battle won?
 1. In the battle at the Red Sea, it was through the supernatural hand of Adonai.
 2. In the battle of Amalek, it was through the military campaign of the Israelite army.

- E. What was the same in both battles?²³
- II. The thematic comparison of these two stories will help us to see an important truth concerning how Adonai was dealing with Israel. The battle at the Red Sea was the final battle of a long, hard period of slavery for Israel. It was the *end* of a long arduous process. On the other hand, the battle against Amalek represented the *beginning* of a new phase in Israel's life. In a real way, the battle against Amalek was a *foreshadowing of the battles to inherit the land of Canaan*. That's why Joshua fought the battle instead of Moses. Later, it will be Joshua who will oversee the military campaigns in Canaan. There were so many opposites in these two stories. Those opposites reinforce the idea that a major change has occurred. The battle at the Red Sea was entirely supernatural. There was no question that Adonai was in control of the events. The normal laws of nature were suspended and the supernatural stepped in. The battle against Amalek was fought in the natural realm, within the realm of natural laws. The one thing that was constant was the hand of Moses and the staff. They determined the victory. The lesson is simple. Adonai is the one who causes the victory, whether by supernatural means or natural means. It is interesting to note that Exodus 17:7 states, "Is YHVH among us or not?" The story of the battle against Amalek begins in the next sentence! The battle against Amalek is the answer to that question! After the awesome display of supernatural power at the Red Sea, the Israelites were brought down to earth by some natural needs—water and food. Had Adonai disappeared? The battle with Amalek shows that He hadn't disappeared. Yes, He was still with the nation. They needed to know that He was with them even when it seemed (in the natural) that they did all the work.

Comment: In both battles it was the outstretched hand of Moses (with the staff) that caused the victory for Israel.

The Hebraic Concept of Salvation

- I. What is the Hebraic concept of salvation? In Parashat Bo we saw that through the blood of the Passover lamb Israel was taken out of Egypt. But was that the end of the story? No it was not. The story of the exodus of Israel from Egypt and their settlement in the land is a Torah picture of salvation. If we understand the events concerning the fulfillment of the Abrahamic covenant, then we'll understand the Hebraic concept of salvation. Let's gain an understanding of salvation from a Hebraic perspective by considering the events of Parashat Bo and Beshalach.
- A. What allowed the Israelites to be able to leave Egypt in Parashat Bo?²⁴ As Israel left Egypt, they thought they were on their way, unhindered, to the Promised Land. However, what happened at the Red Sea?²⁵ What now must be done for Israel?²⁶
- B. The Torah has just painted a picture for us of the Hebraic concept of salvation. Salvation does not mean we pack up our bags and go to heaven to live forever. Salvation means redemption, and redemption isn't complete until one receives deliverance from one's enemy! This is very important. The Torah is trying to teach us deep spiritual truths through the use of earthly physical things and events surrounding the Exodus. It's teaching us that our redemption has a price that includes warfare.
- C. What exactly does it mean to redeem something?²⁷ Remember, the price for Israel's redemption was the blood of the lamb. So what's the problem? The problem is this—the price has been paid, but there's an enemy who doesn't want to let go of the purchased possession. That's right. Pharaoh wasn't going to let Israel go. This is

Comment: The plague of the firstborn and blood of the Passover lamb.

Comment: Pharaoh and his army tried to attack Israel.

Comment: Her enemy, Pharaoh and Egypt must be destroyed.

Comment: You pay a price for something so that it becomes your possession, and thereby you redeem it.

why another aspect of redemption (called deliverance) was necessary. In other words, the redemption wasn't complete without deliverance from the enemy. It does no good to redeem something if the person from whom the redemption occurred continues to hold on to the object of redemption.

- D. The major event of the Exodus was the redemption *at the Red Sea*. Israel's redemption included deliverance from her enemy, a true picture of *SALVATION*. This is the Torah's picture of salvation. It includes deliverance from one's enemies.

MAKING THE CONNECTION BETWEEN THE PARASHAT HASHAVUAH AND THE HAFTARAH

In this section we will examine the themes that connect the Haftarah reading to the Parashat HaShavuah reading.

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftarah reading is found in [Judges 4:4 - 5:31](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is verse 4:13 thematically related to the Torah portion?²⁸
- II. How is verse 4:15 thematically related to the Torah portion?²⁹
- III. How is verse 4:16 thematically related to the Torah portion?³⁰
- IV. How is the entirety of chapter five thematically related to the Torah portion?³¹

Comment: Sisera's chariots are thematically linked to the chariots of Pharaoh.

Comment: Sisera's chariots were confounded just as Pharaoh's were in the Torah portion.

Comment: In both stories not one of Israel's enemies survived.

Comment: A song is song to celebrate the victory. In both stories women are prominent in the singing and rejoicing.

MESSIAH IN THE PARSHA

In this section we will try to mine the parsha for teachings concerning the Messiah and His work of redemption.

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him³². Since the Torah never even mentions the word *Messiah*, this section will help you see the Messiah in the Torah. This can only be done using thematic analysis and midrash.

Messianic Significance of the Crossing of the Red Sea

- I. This Parsha contains one of those jewels that you will never see unless you understand Hebrew. Here is a portion of verse 14:13.

Moses said to the people, “Do not fear! Stand fast and see the *salvation* of YHVH.”

The Hebrew word used here for salvation is yeshuat, **יְשׁוּעַת**. What word do you know that is similar to this one? That’s right, **יְשׁוּעַ**, Yeshua! It’s not many times that the Torah outright tells you that you are about to see Yeshua, so this must be important.

A. What thematic link does the Torah make between salvation and warfare?³³ What does this tell us about the nature of salvation through Yeshua?³⁴ We have just seen another example of how the Torah teaches that salvation will include warfare against an enemy.

B. What New Covenant Scriptures can you think of that are thematically linked to this Torah concept that salvation involves warfare? [Colossians 2:15](#); [Hebrews 2:14-15](#); [Colossians 1:13](#).

C. It is the Torah picture of deliverance at the Red Sea that helps to teach us the Hebraic concept of salvation. The deliverance of the children of Israel from Pharaoh is a Torah picture of our deliverance from hasatan into the kingdom of God.

II. Moses’ Outstretched Staff and Hand—We saw in Parashat Va’eira that the name of Adonai, YHVH (**יהוה**) actually gives a word picture of how salvation will come. All of the Hebrew letters were given their form from the shapes of objects found in nature.

- The letter yod ך in the Name comes from the picture of a hand.
- The letter hey ה comes from the picture of a window.
- The letter vav ך comes from the picture of a nail or hook.

Knowing that the name **יהוה** is the name Adonai will use to make Himself known as Israel’s redeemer, and knowing that Yeshua is the ultimate manifestation of Adonai’s redemption, what thematic connections can be made concerning the work of the Messiah and the name **יהוה**?³⁵

A. During the actual deliverance, Moses stretched out his arm with the staff in his hand. In fact, Adonai states that He will “*redeem* them with an *outstretched arm*.” Knowing that the deliverance at the Red Sea is a picture of the work of the Messiah, what is the thematic connection between the phrase “outstretched arm” to the work of redemption of Yeshua?³⁶ That’s right! Just as Moses’ outstretched arm secured redemption for Israel, so too does Yeshua’s outstretched arm on the execution stake secure redemption for us. The Torah gives us perfect pictures of the work of the Messiah. When we begin to study the Scriptures thematically, the themes in these pictures come alive!

Comment: The verse states that we will see Adonai’s salvation. The story goes on to relate how Israel’s enemies were destroyed. Therefore, the Torah is showing how the Hebraic concept of salvation includes deliverance from ones enemies.

Comment: It tells us that salvation through Yeshua will include a battle against an enemy.

Comment: The name **יהוה** makes Him known to us as the one who steps into the affairs of mankind to redeem His people. Since the yod comes from a hand and the vav comes from a nail/hook, we can see that the name **יהוה** teaches us that it is through the hand of God, pierced with a nail that salvation and deliverance will come to His people! Therefore, the name of Adonai teaches us about the work of Messiah Yeshua.

Comment: Redemption was paid for when Yeshua’s arms were outstretched on the execution stake!

Connecting Shabbat to the Work of the Messiah Part I

I. We know that observance of Shabbat is one of the most important mitzvot (commandments). Sadly, many of us do not understand how the Shabbat relates to the work of the Messiah. Let’s look again at the verse describing the redemption at the Red Sea:

Moses said to the people, "Do not fear! *Stand fast* and see the salvation of YHVH that He will perform for you today...YHVH will make war for you, and *you shall remain silent* (Exodus 14:13a, emphasis mine)."

Other translations of the phrase "Stand fast," include, *stand still*, and *stand where you are*. Now put on your thematic thinking cap. Do you see the thematic connection between *stand still* and *Shabbat*? Moses just told the Israelites to stand still. In other words, don't do anything, no action, no work, cease, desist, rest, sit back...

SHABBAT!

In fact, he went on to say don't even talk. No actions, no words. Just look. The picture the Torah draws for us is this. When Adonai redeemed His people at the Red Sea, he told them to sit back and rest (Shabbat) while you watch My salvation, because I'm going to do it all! So likewise, we are to cease from our own works and rest in the finished work of the Messiah! He secured salvation for us. There was nothing we could do to save ourselves. Yeshua did it all, with an outstretched arm on the execution stake. The ultimate fulfillment of the Shabbat occurs when we rest in the finished work of the Messiah!

Connecting Shabbat to the Work of the Messiah Part II

- I. We've seen in previous studies that the Torah uses the sign of resurrection and deliverance from death unto life to signal to us that we are about to get a taste of the person and work of the Messiah. This week's Torah portion makes another connection between the work of the Messiah and Shabbat.
 - A. Read the seventh Parsha, [Shemot 15:22 - 15:26](#)—Where were the children of Israel traveling for three days?³⁷ What is the wilderness a picture of?³⁸ What is water a picture of?³⁹ Relate these themes to the fact that Moses threw a tree into the waters of Marah to make them drinkable.
 1. This story teaches the theme of life from death. The desert is a place of death. The waters (life) at Marah were bitter and couldn't be drunk (death). But, after traveling three days in a place of death, and after arriving at dead waters, the waters are made alive by casting a tree into them! Sounds like a...

Comment: They traveled in a wilderness.

Comment: It is a picture of barrenness and death. Very few things can live in the wilderness because there's so little water. The wilderness is filled with scorpions and vipers. It is a place of death.

Comment: Water is a picture of life. Without water, nothing can live.

Tree of Life!

This is a familiar theme—life from death and the number three—and we know beyond a shadow of a doubt, that it signals to us that we are about to learn something about the Messiah. It teaches us that the Messiah is the source of life-giving waters. As confirmation, see [John 4:13-14](#);⁴⁰ and [John 7:37-39](#).⁴¹

- B. In the next story, the children of Israel complain because they don't have any food. But Adonai provides manna from heaven. This event also has Messianic significance. See [John 6:32, 34 and 49-51](#) and [I Corinthians 10:3](#).⁴²

- C. As we saw earlier, the Torah teaches that Shabbat is a rest we enter through the work of the Messiah. We rest in His finished work.
1. What Messianic picture is the Torah trying to convey by having Adonai provide bread and water to the children of Israel?⁴³ Therefore, we conclude that the provision of bread and water is a *work of the Messiah*.
 2. By providing daily bread for the Israelites six days out of the week and a double portion on the sixth day, which commandment was Adonai trying to teach Israel?⁴⁴

Comment: He is trying to teach them that the Messiah is the source of the bread and water of life.

Comment: He was trying to teach them about the Shabbat.

This then, is another teaching that thematically links the work of the Messiah to Shabbat! It is the work of the Messiah to give us the bread and water of life. It is our responsibility to rest in His finished work. We must rest from our labors and allow Him to complete the good work He has begun.

Moses, Aaron and Hur

- I. We have already seen that Israel's battles will be won depending on whether or not her leadership will seek Adonai's face. Is there any Messianic significance to the choice of Moses, Aaron and Hur, chosen to ascend the mountain?
- A. Think of the three leadership roles mentioned and relate them to the Messiah!⁴⁵
 - B. What order does the Tanakh introduce these three leadership roles?⁴⁶ What is the thematic relationship between the order each of these leadership roles was introduced in the Tanakh and their ultimate fulfillment in Yeshua?⁴⁷
 - C. Earlier I stated that the battle with Amalek was a precursor (foreshadow) of the conquest of Canaan. I stated that because 1) the battle with Amalek marked the beginning of a new phase of Israel's journey to the Promised Land, 2) Amalek is representative of the nations Israel will have to replace and 3) Joshua fought the battle and he will be the one who will lead the conquest. Therefore, we should expect that the ministry of Moses would shift at this point also. How does the story about the war with Amalek hint that Moses' ministry among Israel is about to shift its focus?⁴⁸ As we continue our Torah study we will see that indeed, during the conquest, Moses continually intercedes on behalf of Israel! Now, do you see a thematic connection between the transition of Moses role as a prophet to an intercessor and the ministry of Yeshua?⁴⁹
 - D. Lastly, we can see the work of the Messiah through Moses, Aaron and Joshua. Note the following beautiful thematic connections.
 1. Initially, Moses fulfilled the role of prophet. Yeshua's first advent was as a prophet (Hebrews 1:1-2).
 2. Next, Aaron served as High Priest. After Yeshua's ascension, he began to fulfill the role of High Priest of our confession (Hebrews 5:1-10).
 3. Lastly, Joshua, whose name is a derivative of Yeshua, functioned as a warrior king to lead Israel into the Promised land. At Yeshua's second advent He will come as a ruling King to bring us into the millennial kingdom (the Promised Land) for believers of all ages!

Comment: Yeshua will also take on those three roles of prophet, priest and king.

Comment: It introduces the role of the prophet first, through Moses. Second, the role of priest is revealed through Aaron. Lastly, David introduces the role of the king.

Comment: At Yeshua's first coming He was revealed as a prophet. After securing redemption, He now functions as our High Priest. He will fulfill the role of King at His second coming. He functions in the three leadership roles in exactly the order presented in the Torah!

Comment: The fact that Moses was primarily involved in intercession during the battle with Amalek suggests that his role will shift to that of an intercessor.

Comment: Yes, just as Moses initially fulfilled the role of prophet, so likewise, Yeshua fulfilled the role of prophet at His first coming! During the conquest of the land—beginning with the battle of Amalek—Moses' role shifted to that of an intercessor. So likewise, after securing redemption, Yeshua's ministry switched to that of High Priest!

Through thematic analysis we can see clearly how the Torah teaches us, in ways we can understand, the deep mysteries concerning Yeshua our Messiah. Truly, Moses was the greatest prophet of the Messiah, even though he never once mentioned the word Messiah!

For Your Little Ones

[Hidden Message Word Search](#)—This is a word search for older children that contains a hidden message within it. After circling all of the words, begin using the un-circled letters to fill in the hidden message character spaces. All of the words (25-30) are taken from this week's sidra (Torah portion). Important—*Adjust the text size of your browser so that the entire puzzle and hidden message prints on one page. The software at Discovery has a tendency to print the wrong number of character spaces (in the hidden message) when it needs to print on two pages.*

[Word Search for Little Ones](#)— This is a word search for younger children. All of the words (9-12) are taken from this week's sidra.

[Calvary Chapel's Children's Site](#)—This site has pictures, word searches, criss-crosses, true-false question and answers, fill-in-the-blanks etc. It has all of these for some of the major stories of the Scriptures!

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Actually, almost every verse in this song is a Parsha division. Due to the large number of them, I won't list them all. Please consult a Chumash.

⁹ Deuteronomy 25:17-18—Remember what Amalek did to you on your journey when you left Egypt—for he surprised you and cut down all the stragglers in your rear, while you were famished and weary.

¹⁰ I Samuel 30:1-3—And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

¹¹ Since Amalek lived on the southern border of Canaan, Israel would have eventually engaged them. Thus, it seems as though the Amalekites have traveled a good distance to make a pre-emptive strike to thwart Adonai's plan that they become a great nation in the land of Canaan. This is therefore a direct attempt to thwart the eternal plan Adonai has in store for Israel.

¹² It was the raising of his hand that secured victory.

¹³ Yes, it was when Moses stretched out his hand that the Red Sea parted!

¹⁴ Stone Edition of Chumash, From Artscroll.

¹⁵ Since the hand is said to be on the throne of God, it's probably a reference to the hand of Adonai.

¹⁶ A Prophet.

¹⁷ Priest.

¹⁸ Judah.

¹⁹ The tribe of the future kingship.

²⁰ These are the three leadership roles Adonai will appoint for the nation. They represent the main leadership functions.

²¹ Although he was lifting his hands, his activity was prayer—see verse 12.

²² They were helping to hold up Moses' hands.

²³ In both battles it was the outstretched hand of Moses (with the staff) that caused the victory for Israel.

²⁴ The plague of the firstborn and blood of the Passover lamb.

²⁵ Pharaoh and his army tried to attack Israel.

²⁶ Her enemy, Pharaoh and Egypt, must be destroyed.

²⁷ Redeem—to regain possession of by payment of a stipulated price. In other words, you pay a price for something (that was yours previously) so that it becomes your possession (again), and thereby you redeem it.

²⁸ Sisera's chariots are thematically linked to the chariots of Pharaoh.

²⁹ Sisera's chariots were confounded just as Pharaoh's were in the Torah portion.

³⁰ In both stories not one of Israel's enemies survived.

³¹ A song is sung to celebrate the victory. In both stories women are prominent in the singing and rejoicing.

³² Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah, said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

³³ The verse states that we will see Adonai's salvation. The story goes on to relate how Israel's enemies were destroyed. Therefore, the Torah is showing how the Hebraic concept of salvation includes deliverance from one's enemies.

³⁴ It tells us that salvation through Yeshua will include a battle against an enemy.

³⁵ The name **יְיָ** makes Him known to us as the one who steps into the affairs of mankind to redeem His people. Since the yod comes from a hand and the vav comes from a nail/hook, we can see that the name **יְיָ** teaches us that it is through the hand of God, pierced with a nail, that salvation and deliverance will come to His people! Therefore, the name of Adonai teaches us about the work of Messiah Yeshua.

³⁶ Redemption was paid for when Yeshua's arms were outstretched on the execution stake!

³⁷ They traveled in a wilderness.

³⁸ It is a picture of barrenness and death. Very few things can live in the wilderness because there's so little water. The wilderness is filled with scorpions and vipers. It is a place of death.

³⁹ Water is a picture of life. Without water, nothing can live.

⁴⁰ ¹³ Jesus answered and said to her, "Whoever drinks of this water will thirst again, ¹⁴but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life (John 4:13-14)."

⁴¹ ³⁷ On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." ³⁹But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

⁴² ³ All ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

⁴³ He is trying to teach them that the Messiah is the source of the bread and water of life.

⁴⁴ He was trying to teach them about the Shabbat.

⁴⁵ Yeshua will also take on those three roles of prophet, priest and king.

⁴⁶ It introduces the role of the prophet first, through Moses. Second, the role of priest is revealed through Aaron. Lastly, David introduces the role of the king.

⁴⁷ At Yeshua's first coming He was revealed as a prophet. After securing redemption, He now functions as our High Priest. He will fulfill the role of King at His second coming. He functions in the three leadership roles in exactly the order presented in the Torah!

⁴⁸ The fact that Moses was primarily involved in intercession during the battle with Amalek suggests that his role will shift to that of an intercessor.

⁴⁹ Yes, just as Moses initially fulfilled the role of prophet, so likewise, Yeshua fulfilled the role of prophet at His first coming! During the conquest of the land—beginning with the battle of Amalek—Moses’ role shifted to that of an intercessor. So likewise, after securing redemption, Yeshua’s ministry switched to that of High Priest!