

Study of Exodus 17

by

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Exodus 17:1-16

1 And all the congregation of the children of Yisrael journeyed from the wilderness of Sin, after their journeys, according to the Commandment of YHVH, and pitched in Rephidim: and there was no water for the people to drink.

וַיִּסְעוּ כָּל-עֵדֻת בְּנֵי-יִשְׂרָאֵל מִמִּדְבַּר-סִין לְמַסְעֵיהֶם עַל-פִּי יְהוָה וַיַּחֲנוּ בְּרֵפְדִים וְאֵין מַיִם) לְשִׁתּוֹת הָעָם

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VaYisru Kal Adat Beney Yisrael MiMidbar Siyn LeMaseyhem Al Piy YHVH VayaChanu BiRphiydiym VeEyn Mayim Lishtot HaAm, where the **word**, VaYisru, is from the **word** Nasa, נָסַע, means, to pull out, to set out, go forward, move, **depart, to journey**, he pulled out, **he set out, departed, he journeyed**, he removed, he caused to set out, he brought out, led out, he transported, marching, march, the **word**, Kal, means, all, the whole of, the **word**, Adat, עֲדָה, mean, to ornament, adornment, jewel, he adorned, decked himself with ornaments, he adorned bedecked, bejewelled, beauty, it also means, to pass by, he went away was removed, went through, departed, he touched, passed near, came suddenly upon, seized, it also means **witness, testimony, assembly, congregation**, it is also, the name Esav's first wife, and the daughter of Elon, the Hittite, she is the mother of Eliphaz, and Eliphaz's sons, are called, the sons of Adah. The marriage of Esau to Adah introduced Canaanite blood and influence into Yitzchaq's family, the **word**, the **word**, Beney, means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, MiMidbar, means, *from the wilderness*, and the **word**, Midbar מִדְבָּר means, **wilderness, desert**, it means, speech, talk, speaker, spoken of, said, it is from the root **word** Dabar, which means, **word, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed**, he talked, speaking, speech, matter, affair, business, occupation, something, anything, **came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture**, it also means pasture, *to lead, guide*, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, the **word** Midbar, could be translated as, **of, or from the word, or, of or from the leader**, and furthermore, **it is in the wilderness that YHVH gave Yisrael, the Words of His Torah of Life**, the **word**, Siyn, סִין, is the name of a desert region in Canaan somewhere between Elim and Mount Sinai, not to be confused with the name Zin, a wilderness in northern Negev area, the **word** LeMaseyhem, is from the **word**, Masa, מָסַע, which means, **pulling up**

camp, journey, travel, station, stage, *move, to pull out, to march*, removed, transported, the *word*, Al, אֶל, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with*, it also means, yoke, to insert, thrust in, the *word*, Piy, is from the *word* Peh, פֶּה, means, *mouth*, speech, spoke, saying, *command*, opening, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פּ, furthermore, the *word* Poh, פֹּה, is spelled the same, but with different vowel points, and it means, edge, portion or side, according to, *commandment, after*, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the *word* Poh, it means here, the *word*, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the *word*, VayaChanu, is from the *word*, Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, he pitched his tent, inclined toward, aimed at, reached, he bent, bent down, it also means to be gracious, he was kind, it is related to the *word*, Machaneh, מַחֲנֵה, which means, encampment, the *word*, BiRphiydiym, is from the *word* Rephiydiym, רִפְיָדִים, which means, *camping places*, it is the of *one of the stops in the wilderness wanderings of the Yisraelites*, and it where the Yisraelites murmured against Mosheh because they had no water, the *word*, VeEyn, וְאֵין, means, *nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify*, as an adverb it means, where, the *word*, Mayim, means, water, the *word*, LiShtot, is from the *word* Shatah, שָׁתָה, which means, *to drink, he drank*, to warp, weave, he wove, intertwined, was woven, *drunk, intoxicated, drinker, drunkard, drunkenness*, to set, put, place, lay, to sit, it is related to the *word* Shatat, שָׁתַת, which means, *to lay the foundation of, found, establish, was founded, was established*, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the *word*, HaAm, means, *the people*)

In *Exodus 15*, the people of Yisrael are saved by YHVH from the Egyptians, at the Red Sea, and they then journey for three days and because they had no water, they murmured against YHVH. They stopped at Marah, and YHVH showed them water, **BUT** the water was bitter, and they murmured even more, and YHVH told Mosheh to toss a specific tree into the water, which made the water sweet or drinkable for them, and from Marah, they journeyed to Elim. And in *Exodus 16*, we are told that the people of Yisrael, left Elim, and journeyed into the wilderness of Sin, which is between Elim and Sinai, and once again the whole congregation of the people of Yisrael, murmured against Mosheh and Aharon, and they said, they wished that YHVH had killed them in Egypt, rather than have them die here in wilderness, and that is when YHVH said that He would provide flesh for them to eat, and bread, Manna from heaven, which He did. Furthermore YHVH established that all the people of Yisrael were to rest on the seventh day and stay in their tents.

Here in *Exodus 17*, we are told that all the congregation of the children of Yisrael, journeyed from HaMidbar, from the wilderness, of Siyn, after their journeys, according to the Commandment of YHVH, and they pitched in Rephidim. Once there, they again murmured and or chided with Mosheh, and said to him give us water. Mosheh warned them that they were not murmuring against him, **BUT** they were actually murmuring against YHVH Elohim. And once again, they accused Mosheh of wanting to kill them with thirst. Please remember that they are in HaMidbar, the wilderness and contained in this *word* Midbar, is the *word* Dabar, means, *word, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed*, he talked, speaking, speech, matter,

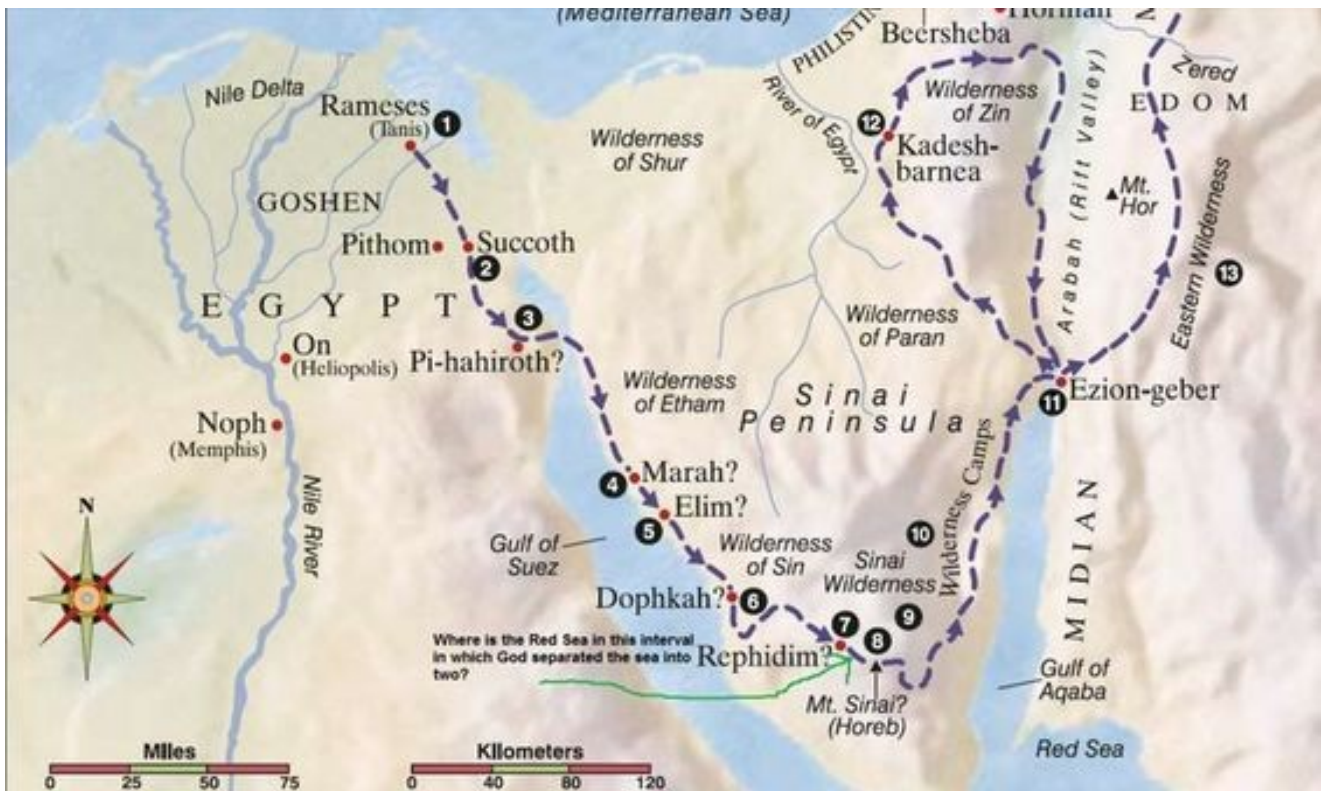
affair, business, occupation, something, anything, *came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture*, it also means pasture, *to lead, guide*, it also means, pestilence, plague, and with the prefix letter Mem which means, from, or of, therefore, therefore the word Midbar, could be translated as, *of, or from the word, or, of, or from the leader*, and furthermore, *it is in the wilderness that YHVH gave Yisrael, the Words of His Torah of Life*.

Therefore we have to understand, that what they are really rebelling and complaining against, *IS* YHVH's *Words*, His directives for everlasting Life. By their actions, they are saying, we do not *TRUST* You, and Your Directives, are too difficult for us to follow.

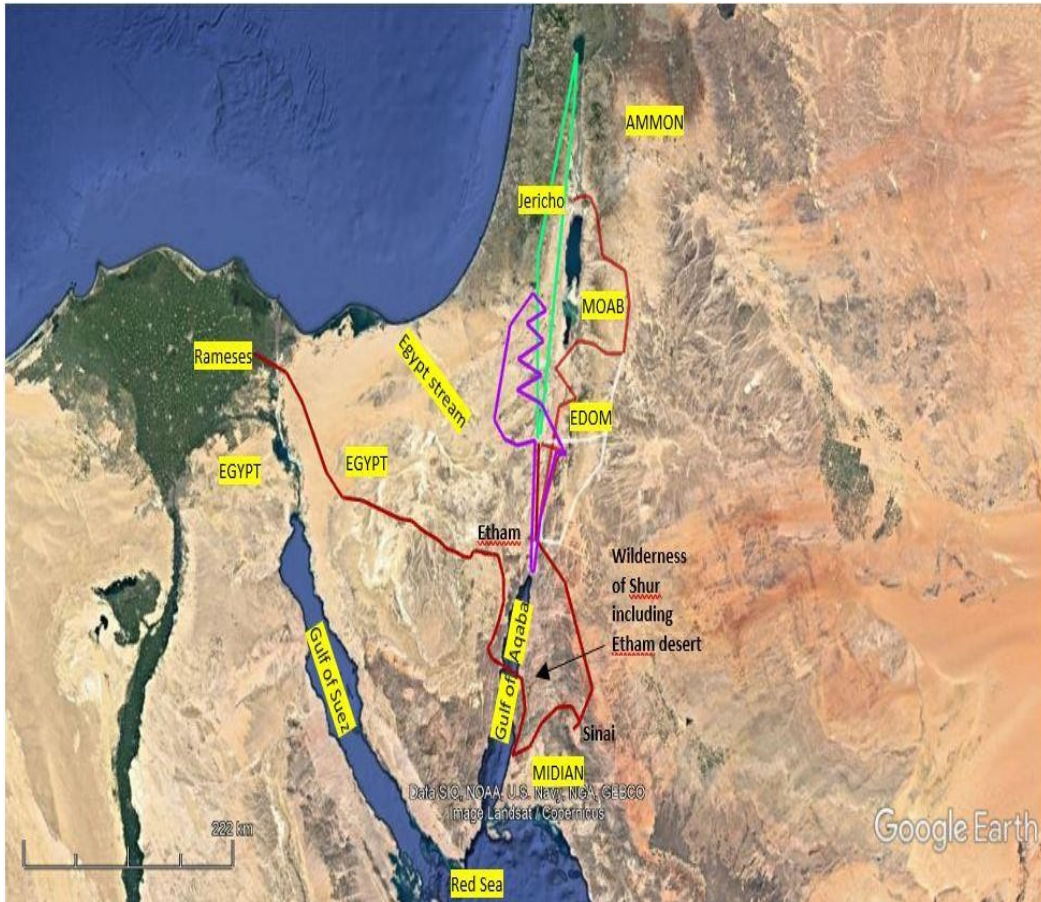
Messiah said in *Matthew 11:28-30* *Come unto Me, ALL you that labour and are heavy laden, and I will give you rest. 29 Take My Yoke* (the Words of My Father's Torah of Life) *upon you, and learn of me; for I am meek and lowly, humble, in heart: and you SHALL find REST unto your souls. 30 For My Yoke* (the Words of My Father's Torah of Life) *IS EASY, and My burden, (surrendered obedience) IS LIGHT.*

I have included four maps below that all claim that this IS the route that the people of Yisrael took in the Exodus, after being sent away by their Egyptian Taskmasters. Just so you know, there is a lot of controversy regarding the actual route that they took and the locations where they encamped. As you can see in the first map, there are question marks, after many of the names of the places that they stopped at, which means that their location, on this map, is speculative at best. One map shows Mount Sinai in Egypt and the other map shows it in Midian what is called Arabia today. Therefore, you can agree with one of these maps or, choose another map that you think indicates the route that they took. I used these maps as illustration only, of the possible route that they took, and to list the names of the stops that the Scriptures tell us that they encamped at.

Map 1



Map 4



2 Wherefore the people did chide with Mosheh, and said, Give us water that we may drink. And Mosheh said unto them, Why **chide** you with me? Wherefore do you tempt YHVH?

וַיִּרְבּוּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תַנּוּ־לָנוּ מַיִם וְנִשְׁתַּה וַיֹּאמֶר לָהֶם מֹשֶׁה מִה־תִּרְיִבוּן עִמָּדִי (מִה־תִּנְסוּן אֶת־יְהוָה

וַיִּרְבּוּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תַנּוּ־לָנוּ מַיִם וְנִשְׁתַּה וַיֹּאמֶר לָהֶם מֹשֶׁה מִה־תִּרְיִבוּן עִמָּדִי (מִה־תִּנְסוּן אֶת־יְהוָה

VayaRev HaAm Im Mosheh VaYomru Tenu Lanu Mayim VeniShteh VaYomer Lahem Mosheh Mah TeRiyvon Imadiy Mah TeNasun Et YHVH, where the **word**, VayaRev, is from the **word** Riyb, רִיב, which means, to strive, grapple, wrangle, contend, hold a controversy, complain, debate, rebuke, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to **tremble, earthquake, he strove, quarrelled, contended, rebelled**, the **word**, HaAm, means, **the people**, the **word**, Im, עם, is a preposition that means, **together with, with**, onto, by, as long, neither, from between, from among, to, unto, in conjunction with, close to, beside, as long as, while, it is from the **word** Amam, עִמָּם which means, to join, connect, included, the **word** or name, Mosheh, means, **to draw out of**, the **word**, VaYomru, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Tenu, is from the **word** Natan, נָתַן, means, **to give, gave, yield, granted, he permitted, allowed, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted**,

was appointed, was established, the **word** Lanu, means, to or unto us, the **word**, Mayim, means, **water**, the **word**, VeniShteh, is from the **word**, Shatah, שָׁתָה, means, **to drink, he drank**, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שָׁתַת, which means, **to lay the foundation of, found, establish**, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the **word**, VaYomer, is the **word**, Amar, repeated and it means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered, the word**, Lahem, לָהֶם, means, **to or unto them**, the **word** or name, Mosheh, means, **to draw out of**, the **word**, Mah, מַה, means, what, which, how, something, **why**, wherefore, how much, the **word**, TeRiyvon, is the **word** Riv, רִיב repeated, which means, **to strive, contend, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted**, the **word**, Imadiy, עִמָּדִי, means, **with me**, the **word**, Mah, מַה, means, **what**, which, how, something, **why**, **wherefore**, how much, the **word**, TeNasun, is from the **word**, Nסה, which means, **to test, tempt, try, he tested, tried**, he attempted, assayed, **he proved, tempted**, adventure, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, **the man**, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah, Yehovah)

The word chide is used twice in this *verse* and the first time is when we are told that the children of Yisrael, נִיָּרָב, VayaRev, chided or contended with Mosheh, and the second time is when Mosheh says why do you chide, **quarrel, contend and rebel**, against me? And then Mosheh says, why do you TeNasun, **test, tempt, and try**, YHVH? This comment by Mosheh, just supports what I said above, that it was **NOT** Mosheh that they were **contending or chiding** with, they are actually contending, fighting and warring against the **Word** of YHVH, against His Directives for everlasting Life, against His Bread of Life. That is what they were complaining about, and refusing to partake of, they were refusing to obey, internalize, and partake of the YHVH's Bread of Life, whether they knew it or not.

3 *And the people thirsted there for water; and the people murmured against Mosheh, and said, Wherefore is this that you have brought us up out of Egypt, to kill us and our children and our cattle with thirst?*

וַיִּצְמָא שָׁם הָעָם לַמַּיִם וַיִּלֶן הָעָם עַל־מֹשֶׁה וַיֹּאמְרוּ לָמָּה זֶה הָעֲלִיתָנוּ מִמִּצְרָיִם לְהָמוּת אֹתֵינוּ
וְאֶת־בְּנֵינוּ וְאֶת־מִקְנֵינוּ בַצְּמָא

וַיִּזְמַן שָׁם חָאָם לַמַּיִם וַיֵּלֶן חָאָם אֶל מֹשֶׁה וַיֹּמֶר לַמַּחֵה זֶה
וַיִּזְמַן שָׁם חָאָם לַמַּיִם וַיֵּלֶן חָאָם אֶל מֹשֶׁה וַיֹּמֶר לַמַּחֵה זֶה

VayiTzma Sham HaAm LaMayim VayaLen HaAm Al Mosheh VaYomer LaMah Zeh HeEliytanu MiMitzrayim LehaMiyt Otiy VeEt Beney VeEt Miqnay Batzama, where the *word*, VayiTzma, is from the *word* Tzame, צָמָה, means, *to thirst, be thirsty, thirsted*, was tortured by thirst, the *word*, Sham, means there, the *word*, HaAm, means the people, the *word*, LaMayim, means, *for water*, the *word*, VayaLen, is from the *word*, Liyn, לִיַן or Lun, לִיָן, which means, to lodge, pass the night, he abode, tarried, remained, he kept overnight, he passed the night, it also means, *to be obstinate, to murmur, grumbled, grudge*, caused to murmur, the *word*, HaAm, means, the people, the *word*, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, as, beside, by, out of, for, toward, to, onto, *against*, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the *word* or name, Mosheh, means, *to draw out of*, the *word*, VaYomer, is from the *word* Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered, he commanded, ordered*, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, LaMah, לַמַּחֵה, means, *why, wherefore*, the *word*, Zeh, means, *this*, the *word*, HeEliytanu, is from the *word*, Alah, אֵלָה, means, to go or come up, ascend, carry up, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, *was brought up, was taken up, rose, was taken away*, he promoted to a higher dignity, he put on, laid on, *he brought*, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means, cause, pretext, occasion, and in the form that it is used here, it means, *you have brought us up out of*, the *word*, MiMitzrayim, means, from Mitzrayim, and the *word* Mitzrayim, מִצְרַיִם, means, *Egypt*, and it is from the root *word* Mitzry מִצְרַיִ, which means, Egyptian and they are both from the root *word*, Matzar, מָצַר, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the *word*, LehaMiyt, is from the *word* Mot, מוֹת, means, *dead, to die, he or she died, put to death, killed*, death, and in the form that it is used here, it means, *to kill*, the *word*, Otiy, means, me, the *word*, VeEt, is the *word* Et, אֶת, as a preposition, means, *with, at, to the side of*, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the *word* At, אַתְּ, which is the personal pronoun, *you, thou*. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the words that created all things, the *word*, Beney, means the children of, the *word*, VeEt, is the *word* Et, repeated, and defined above, the *word* Miqnay, is from the *word* Miqnah, מִקְנָה, means, *cattle, herd*, to buy, purchase, purchase price,

passage, quarter, other side, this side, the **word**, Liphney, is from the **word**, Paniym, פָּנִים, means, **face, countenance, presence, forepart, before, before me**, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, HaAm, means, the people, the **word**, VeQach, וָקַח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Itka, אִתְּךָ, means, with you, the **word**, MiZiqney, is from the **word** Zaqen, זָקֵן, means, **old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, UMatka, is from the **word** Match or Matah, מָטָה, which means, **stick, rod, staff**, branch, tribe, staff, he stretched out, as an adverb, it means, downward, down, to stretch out, to bend down, it also means, bed, to incline, bend, version of justice, as an adjective, it means, that which is bent or inclined, the **word**, Asher אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, such as, **wherewith, which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Hikiyta, is from the **word**, Nakah, נָכַח, which means, **to beat, strike, smite**, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, and in the form that it is used here, it means, **you struck**, the **word**, Bo, בּוֹ, means, **in him, in it, of it**, thereof, before him, therein, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree**

of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, the *word*, HaYor, is from the *word* Ye'or, יַאֲרֹ, means, *a channel, a canal, shaft, specifically, it speaks of the river Nile*, as the one river in Egypt, including its collateral trenches, it also speaks of the Tigris, as the main river of Assyria, it is used as brooks 5 times, as flood, 5 times, as river, 53 times, as stream, 1 time, the *word*, Qach, קָח, means, *take, taken, he took, get*, it is related to the *word* Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the *word*, Beyadka, is from the *word* Yad, יָד, means, *hand, arm, foreleg, handle*, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1,359 times, as by, 44 times, as, him, 14 times, as, consecrate, 14 times, as, hi,, 14 times, as power 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here, it means in your hand, the *word*, VeHalakta, is from the *word*, Halak, הָלַךְ, which means, *to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax*, it is related to the *word* Halakah, הַלְכָה, which means, *law, rule, traditional law, something to go by, your personal day to day walk*)

Once YHVH hears Mosheh's plea, He says to Mosheh, Go on before the people, and take with you of the elders of Yisrael; and your מַטֵּה, Match, your rod, wherewith you smote the river, take in your hand, and go. Many times in Scripture the word Rod or Match, is a metaphor for the Words of the Torah of YHVH. Therefore we can easily deduce that YHVH is telling Mosheh to take the Words of His Torah with him, and go. And where is Mosheh suppose to go? Verse 6 gives us the answer.

6 Behold, I will stand before you there upon the Rock in Horeb; and you shall smite the Rock, and there shall come water out of it, that the people may drink. And Mosheh did so in the sight of the elders of Yisrael.

הִנֵּנִי עֹמֵד לְפָנֶיךָ שָׁם עַל-הַצּוּר בְּחֹרֵב וְהַכִּיתָ בַצּוּר וַיֵּצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זִקְנֵי יִשְׂרָאֵל

אָמַר יְהוָה אֶל-מֹשֶׁה וְעַתָּה הִנֵּנִי עֹמֵד לְפָנֶיךָ שָׁם עַל-הַצּוּר בְּחֹרֵב וְהַכִּיתָ בַצּוּר וַיֵּצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זִקְנֵי יִשְׂרָאֵל

Hineniy Omed LePaneyka Sham Al HaTzur BeChorev VeHikiyta Batzur VaYatzu Mimenu Mayim VeShatah HaAm VaYa'as Ken Mosheh LeEyney Ziqney Yisrael, where the *word*, Hineniy, is from the *word*, Hineh, הִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, *lo, behold*, here, since, now, thus far, yet, the *word*, Omed, is from the *word* Amad, עָמַד, means, *to stand, stood, stood up*, lean against, rest, rested, lean something upon or against something, load, impose taxes or fines, position, *he stood, stood still*, he continued, *persisted, stayed, remained*, was about to, was ready, he

stopped, he placed, he appointed, he set up, **established**, was presented, **was nominated as a candidate**, to estimate, value, discern, it also means chamber pot, the **word**, LeAPaneyka, is from the **word** Paniym, פָּנִים, means, **face, countenance, presence, forepart, before, before me, in front of me, front part, front, in front**, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Sham, means there, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with**, it also means, yoke, to insert, thrust in, the **word**, HaTzur, צִוּר, means, to bind wrap, tie, to confine in, narrow, compress, to enclose, shut in, to lay siege, besiege, it also means, **to fashion, form, shape, image, picture**, statue, it also means to show hostility, **treat as a foe**, and it means, **rock, cliff, boulder, support, defence, fortress, place of refuge**, the **word**, BeChorev, חֶרֶב, means, **dryness, drought, desolation**, related to the **word** Cherev, which means, waste desolate, it also means, sword, furthermore, it is the name of a mountain, which is also known as Mount Sinai, and with the Bet prefix, it means, **in Choreb**, the **word**, VeHikiyta, is from the **word** Nakah, נָכַח, means, **to beat, strike, smite**, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked, the **word**, BaTzur, is the **word** Tzur, repeated, and it means, **to fashion, form, shape, image, picture**, statue, it also means to show hostility, **treat as a foe**, and it means, **rock, cliff, boulder, support, defence, fortress, place of refuge**, the **word**, VaYatzu, is from the **word** Yatza, יָצָא, means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Mimenu, מִמֶּנּוּ, means, from us, from it, it is from the **word** Min, מִן, which denotes separation, and means, **away from, from, thereof, of, out of**, since, because, more than, than, it is also the pronoun what, the **word**, Mayim, means, **water**, the **word**, VeShatah, שָׁתָה, means, **to drink, he drank**, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שָׁתַת, which means, **to lay the foundation of, found, establish, was founded, was established, to set, put, place**, lay, to flow, gently, drip, bleeding, flow, the **word**, HaAm, means, **the people**, the **word**, VaYa'as, is from the **word** Asah, עָשָׂה, which means, **to do, doing, done, make, he did, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected**, he appointed, he acquired, got, gained, the **word**, Ken, כֵּן, as an adjective means, right, truthful, honest, just, surely, **so, it is so**, as, **he did so, rightly so, thus**, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, as an adverb it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, it also means louse, insect, lice, the **word** or name Mosheh, means to draw out of, the **word**, LeEyney, is from the **word**, Ayin, עַיִן, means, **eye, sight**, visible surface, appearance, gleam, sparkle, hole, aperture, **to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw**, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used

here it means, in the sight of, the **word**, Ziqney, is from the **word**, Zaqen, זָקֵן, means, old, old man, **elder**, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, Yisrael, יִשְׂרָאֵל is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)**

YHVH says, Behold, I will stand there, before you, upon the Rock in Horeb.

Here, YHVH is telling Mosheh, that He will personally stand before Mosheh, עַל-הַצּוּר בְּחֹרֵב, Al, upon HaTzur, the Rock, but this word Tzur, also means, **to bind, wrap, tie, to confine in**, narrow, compress, to enclose, shut in, to lay siege, besiege, it also means, **to fashion, form, shape, image, picture**, statue, it also means to show hostility, **treat as a foe**, and it means, **rock**, cliff, boulder, **support, defence, fortress, place of refuge**, and it is followed by the word or name, BeChorev, חֹרֵב, which is the name of the mountain, where YHVH says He will stand on the Rock, the Tzur, but this name Choreb, also means, **dryness, drought, desolation**, related to the **word** Cherev, which means, waste desolate, it also means, sword.

Now as you know, I believe that there is a spiritual message in every *verse* in Scripture, and that it is up to us to find out what YHVH is actually telling us through the words and events that He has sovereignly orchestrated, therefore, we have to picture in our minds eye what YHVH is actually telling Mosheh here, based on the definition of the words that He sovereignly chose to use.

הִנְנִי עֹמֵד לְפָנֶיךָ יְשׁוּם, Hineniy, Behold, Omed, I will stand, LePaneyka, before you, there עַל-הַצּוּר בְּחֹרֵב, Al, upon, HaTzur, the rock, BeChorev, in Choreb

YHVH is showing us a future event, that will happen to Him, and He tells Mosheh that He will be bound up, tied up, confined and shut up, in an enclosure, and treated as an enemy, and be desolate, abandoned and forsaken, and put to the weapon, and then, He says, and you Mosheh **SHALL** smite the Rock. The Rock is a shadow picture of Messiah, *1 Corinthians 10: 4 And did all drink the same spiritual drink: for they drank of that spiritual Tzur, Rock that followed them: and that Tzur, Rock was Messiah;* and the people of Yisrael, that are murmuring, are a shadow picture of the people who will smite, flog and scourge Messiah.

What does the Rod, that is in Mosheh's hand, that He is commanded to strike the Tzur, the Rock with, represent? Well since it is made of wood, it represents the Cross that Messiah was crucified on.

Then we are told that water will come out of the Rock, just like water came out of Messiah's side, when He was stabbed with a Cherev, a sword or a lance, and the word Cherev or Choreb, just happens to be the name of the mountain where all of this is happening.

Then, it says, that there on Mount Choreb, water will come out of the Rock, so that the people may drink, and live. The water that comes out of the Rock, **IS the water of the Word**, and the **water of the Word**, is a metaphor, for the Words of the Torah of our heavenly Father. Please remember that part of

the definition of the word, Tzur, means, *to fashion, to form, to shape*, and since it also means *image*, we could deduce that YHVH is teaching us how we are to *fashion* ourselves after the example that Messiah has set for us, which is, a loving, surrendered Torah obedient Life.

Finally, we are told that Mosheh, **DID SO** in the sight of the elders of Yisrael. Since Mosheh was an obedient servant, he did what YHVH told Him to do. The reason I say that, is *because*, the name Mosheh is synonymous with the Words of the Torah of YHVH, therefore when his name is mentioned, we are to automatically think, that it means, the Words of the Torah, for they too, like Mosheh, are YHVH's Servants.

7 And he called the name of the place Masah, and Meribah, because of the chiding of the children of Yisrael, and because they tempted YHVH, saying, **IS YHVH among us, or not?**

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־יְהוָה לֵאמֹר הֲיֵשׁ
יְהוָה בְּקִרְבָּנוּ אִם־אֵין

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל רִיב בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת יְהוָה לֵאמֹר הֲיֵשׁ
(אֵלֶּיךָ אֵלֹהֵינוּ אִם־אֵין)

Vayiqra Shem HaMaqom Masah UMeriybah Al Riyv Beney Yisrael VeAl Nasutam Et YHVH Lemor HaYish YHVH BeQirbenu Im Ayin, where the *word*, Vayiqra, וַיִּקְרָא, means, *and he called*, and he cried out, it is from the *word* Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the *word* Kara'y or Karaite, קָרָאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the *word*, Shem, שֵׁם means, *name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the *word*, HaMaqom, מְקוֹם, which means, *place, locality, spot, place where to stand*, to localize, **but hidden in this word Maqom, is the word Qum**, which means, to arise, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is translated as the *word* **resurrection** in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* Maqom, is used, it could be telling us, to keep our eyes open, because **there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this verse**, the *word*, Masah, מַסָּה, means, to melt, dissolve, decayed,, it also means, **trial, test, testing, attempt**, essay, it means trouble, despair, it means, that which adheres together like dough, lump, mass, it also means, sufficiency, it is also the name of an unidentified place in Rephidim, in the desert of Sinai, where the Yisraelites quarrelled, and tested Elohim because of their thirst, the *word*, UMeriybah, means, **and Meriybah**, and this *word*, מְרִיבָה, means, **quarrel, strife, fighting, contention**, it is from the root *word* Rib, רִיב, which means, to strive, fight, contend, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, he strove, quarrelled, contended, rebelled, it is also the name of a place in the Sinai desert where YHVH provided water to the murmuring Yisraelites, the *word*, Al, אֵל, means, height, upper part, and as a preposition, it means, in, on, upon, above,

over, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, **because of, on account of**, with, together with, it also means, yoke, to insert, thrust in, the **word**, Riyy, רִיב, means, **strive, contend**, he shouted, clamoured, was in an uproar, confused, noise, agitated the mind, disquieted, he strove, he quarrelled, he contended, it means, **strife, contention, dispute, controversy**, the **word**, Beney, means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeschar and El, where the **word** Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeAl, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, **because of, on account of**, with, together with, it also means, yoke, to insert, thrust in, the **word**, Nasutam, is from the **word** Nasah, נָסָה, which means, **to test, try, he attempted, essayed**, he proved, tempted, to bear, to try, to accept, he tested, tried, a trial, he attempted, essayed, he proved, tempted, was tested, was tried, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, YHVH, is the name Yahweh, Yahuwah, Yehovah, the **word**, Lemor, is from the word Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, HaYish, is from the **word** Yesh, יֵשׁ, which means, to stand out, exist, entity, and as an adverb, it means, I have, **there is, there are, there shall, you will, possession, property, existence, substance, reality**, the **word**, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the **word**, BeQirbenu, is from the **word** Qarov, קָרַב, which means, **to come near, approach, drew near, nearness, vicinity**, was offered a sacrifice, he brought, he befriended, it also means, **among, in the midst of, interior, inward part**, bowels, intestines also means, battle, war, match, game or קָרוּב, means, near, close, approximately, nearness, proximity, bringing near, the **word**, Im, אִם, as a conjunction, it means, **if, or, whether, although**, verily, when, on condition, although, also, Oh, that, when; hence as a negative, not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the

word, Ayin, אָיִן, means, **nothing, naught, non, no, not**, existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where)

In this *verse* we are told that Mosheh called the name of הַמַּקּוֹם, Hamaqom, the place, where the Rock, that spewed out water, was Massah, which means, to dissolve, decay, it also means, **trial, test, testing, attempt**, essay, it means trouble, despair, it means, that which adheres together like dough, lump, mass, it also means, sufficiency, and Meribah, means, **quarrel, strife, fighting, contention**, it is from the root *word* Rib, רִיב, which means, to strive, **fight, contend, he shouted, clamoured, was in an uproar**, confused noise, agitated the mind, disquieted, to tremble, earthquake, **he strove, quarrelled, contended, rebelled**, because of the chiding of the children of Yisrael, and because they tempted YHVH, saying, **IS YHVH** among us, or not?

Based on these definitions, we can easily deduce that the events that are happening here, to the people of Yisrael, are a test, and they are also a shadow picture of a future time, where Yisrael will be tested once again, and it appears, that both times, Yisrael **failed** the test, because they quarrelled and fought against, Mosheh, who, as I said, represents and or **IS** a shadow picture of the Words of our heavenly Father's Torah of Life, and the Tzur, the Rock, paid the price.

The word Maqom, מִקּוֹם, means, **place, locality, spot, place where to stand**, to localize, **but** hidden in this word Maqom, is the word **Qum**, which means, to arise, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word resurrection** in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* Maqom, is used, it could be telling us, to keep our eyes open, because **there is probably, some kind of resurrection or birthing or renewal event, that is hidden in this verse.**

The resurrection event in this *verse* is that the people of Yisrael were given water, without which they would have died. Once again, this happened by and through the Grace and Mercy of our heavenly Father.

8 Then came Amalek, and fought with Yisrael in Rephidim.

וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרֵפְדִים
(וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרֵפְדִים)

VayaBo Amaleq **VayiLechem** Im Yisrael BiRephadim, where the *word*, VayaBo, is from the *word* Bo, בּוֹא, means, to go or come in, **come, came, arrive**, went, go, gone, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the *word* Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here it means, **and then came**, the *word* or name, Amaleq, עַמְלֵק, is the name of an ancient people, and it means, a wicked person, and anti-Semite, and as an adjective, עַמְלֵקִי, Amaleqiy, it means, very wicked, cruel, it is also the name of the son of Eliphaz, by his concubine, Timna, and he is the grandson of Esav, and he was a tribal chief of the nation of Edom, the *word*, VayiLechem, לָחַם, means, **to fight, do battle, to order the battle, he fought, waged war, they fought against one another**, it also means, to eat bread, it means to join together, to weld, to solder, he mended, he welded, it

means, bread, food, and in the form that it is used here, it means, and he fought or did battle, the **word**, Im, עם, is a preposition that means, **together with, with, onto, by, as long, neither, from between, from among, to, unto, in conjunction with, close to, beside, as long as, while, it is from the word** Amam, עמם which means, to join, connect, included, the **word**, Yisrael, יִשְׂרָאֵל is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, BiRephadim, רפידים, means, **camping places**, it is the of one of the stops in the wilderness wanderings of the Yisraelites, and it where the Yisraelites **murmured against Mosheh because they had no water**)

Here we are told that while the Yisraelites were quarrelling and contending with Mosheh, about the lack of water, and YHVH instructing Mosheh to strike the Tzur, that Amalek came and fought with Yisrael in Rephidim.

What we have to ask ourselves **IS**, did the fact that the people of Yisrael quarrelled with Mosheh, who, as I said above, **IS** a metaphor for the Words of YHVH's Torah of Life, cause an enemy of Yisrael to come and fight against them? Would YHVH have allowed this to happen, **IF** the people of Yisrael had chosen to obey the Words of Mosheh, instead of murmuring against him? I know what I believe; what about you? There is also another question that has to be asked, and that **IS**, who is Amaleq and **WHY** is he come to fight with Yisrael?

Amaleq is the great grandson of Esav, and he is a distant cousin of the people of Yisrael. He came to fight against Yisrael, because YHVH allowed it to happen, since the people of Yisrael, kept quarrelling with Mosheh and Aharon, but in essence, they were quarrelling with YHVH, therefore YHVH sends them something that will hopefully unite them with their leader, Mosheh.

9 And Mosheh said unto Yehoshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the Rod of Elohim in my hand.

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא תִלָּחֶם בְּעַמְלֵק מֵאַחֲרֵי אֲנֹכִי נִצֵּב עַל-רֹאשׁ הַהַר וּמַטֵּה הָאֱלֹהִים בְּיָדִי
 וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא תִלָּחֶם בְּעַמְלֵק מֵאַחֲרֵי אֲנֹכִי נִצֵּב עַל-רֹאשׁ הַהַר וּמַטֵּה הָאֱלֹהִים בְּיָדִי
 (וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא תִלָּחֶם בְּעַמְלֵק מֵאַחֲרֵי אֲנֹכִי נִצֵּב עַל-רֹאשׁ הַהַר וּמַטֵּה הָאֱלֹהִים בְּיָדִי)

VaYomer Mosheh El Yehushua Bechar Lanu Anashiyim VeTze HiLachem BaAmaleq Machar Anokiy Nitzav Al Rosh HaGivah UMatche Anochiy HaElohiym BaYadiy, where the **word**, VaYomer, is from the **word**, Amar, אמר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name Mosheh, means, to draw out of, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will

make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Yehushua, **יְהוֹשֻׁעַ**, is a composite **word**, made up of the **word**, Yehu, which is a short form of the Name Yahweh, and the **word** Shua, which means, salvation, and together they mean, Yahweh IS salvation, the **word**, Bechar, **בְּחָר**, means, **to choose, select, he chose, selected, elected, was chosen, was selected**, the **word**, Lanu, means, **for or unto us**, the **word**, Anashiyim, **אֲנָשִׁים**, means, **men**, it is the plural of Ish, **אִישׁ**, which means man, and is related to the **word** Enosh, **אֱנוֹשׁ**, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, VeTze, is form the **word** Yatze, **יָצָא**, which means, **to go, come or went out, bring out, go forth, went forth, burst forth, brought or bring forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, HiLachem, **לָחֵם**, means, **to fight, do battle, to order the battle, he fought, waged war, they fought against one another**, it also means, to eat bread, it means to join together, to weld, to solder, he mended, he welded, it means, bread, food, the **word**, BaAmaleq, **עַמְלֵק**, is the name of an ancient people, and it means, **a wicked person, and anti-Semite**, and as an adjective, **עַמְלֵקִי**, Amaleqiy, it means, **very wicked, cruel**, it is also the name of the son of Eliphaz, by his concubine, Timna, and he is the grandson of Esav, and he was a tribal chief of Edom, the **word**, Machar, **מָחָר**, as an adverb, means, **tomorrow, in time to come, the morrow, time in front**, the **word**, Anokiy, means, I, the **word**, Nitzav, **נִצַּב**, means, **to stand, he fixed, planted, founded, he set up, erected, he stationed, place, set up, fixed, established**, it means, **standing, appointed over others**, it is also the handle of a knife or a sword, the **word**, Al, **עַל**, means, height, upper part, and as a preposition, it means, in, on, **upon, above, over, on top**, at, as, beside, by, out of, for, toward, to, onto, against, among, from, concerning, about, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**, Rosh, **רֹאשׁ**, means, **head, chief, leader, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior**, but it can also mean, venom, poison, the **word**, HaGivah, is from the **word** Giba or Giva, **גִּבְעָה**, which means, **hill**, height, to be high, project, the **word**, UMatch, **וּמַטֵּה**, means, **stick, rod, staff**, branch, tribe, staff, he stretched out, as an adverb, it means, downward, down, to stretch out, to bend down, it also means bed, to incline, bend, version of justice, as an adjective it means, that which is bent or inclined, the **word**, Anochiy, means, I, the **word**, HaElohiym, the Elohiym, and Elohiym, means **mighty ones, judges, powers**, the **word**, BaYadiy, is from the **word**, **Yad**, which means, hand, and in the form that it is used here, it means, **in my hand**)

When Mosheh sees that Amaleq has come against the people of Yisrael to do battle, he says to **יְהוֹשֻׁעַ**, Yehoshua (*Yah is my salvation*), **בְּחָר-לָנוּ אֲנָשִׁים וְצֵא הַלָּחֵם בְּעַמְלֵק**, Bechar, choose Lanu, for yourself, Anashiyim, men, VeTze, and have them burst forth, HaLachem, to fight, to do battle, to wage war, MaAmaleq, with Amaleq: for tomorrow I, Mosheh (*who represents the Torah*) will stand on the top of the hill **וּמַטֵּה הָאֵלֹהִים בְּיָדִי**, UMatch, and the Rod, HaElohiym, of the Elohim, BeYada, will be in my hand.

Now since Scripture makes it very clear that Mosheh, along with the Match, the Rod that he will be holding in his hand, are shadow pictures of the Words of the Torah of YHVH, then, that means, that

what will be defending the people of Yisrael, against Amaleq, who represents, the world system of the day, **IS** the Words of YHVH's Torah of Life, which **IS** the weapon that Mosheh is holding in his hand.

10 So Yehoshua did as Mosheh had said to him, and fought with Amalek: and Mosheh, Aharon, and Hur went up to the top of the hill.

וַיַּעַשׂ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר-לוֹ מֹשֶׁה לְהִלָּחֵם בְּעַמְלֵק וּמֹשֶׁה אֶהְרֶן וְחֹרֵר עָלוּ רֹאשׁ הַגִּבְעָה
 וַיֵּאָרֶץ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר לוֹ מֹשֶׁה לְהִלָּחֵם בְּעַמְלֵק וּמֹשֶׁה אֶהְרֶן וְחֹרֵר עָלוּ רֹאשׁ הַגִּבְעָה

VaYa'as Yehoshua KaAsher Amar Lo Mosheh LehiLachem BaAmaleq UMosheh Aharon VeHur Alu Rosh HaGivah, where the **word**, VaYa'as is from the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did**, made, he prepared, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Yehoshua, יְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, means, salvation, and together they mean, Yahweh **IS** salvation, the **word**, KaAsher, כְּאֲשֶׁר, means, **as**, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though, the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon or for him**, as an adverb, it means, would that, oh that, if only, the **word** or name, Mosheh, means, to draw out of, the **word**, LehiLachem, לְהִלָּחֵם, means, **to fight, do battle, to order the battle, he fought, waged war, they fought against one another**, it also means, to eat bread, it means to join together, to weld, to solder, he mended, he welded, it means, bread, food, the **word** or name, BaAmaleq, בְּעַמְלֵק, is the name of an ancient people, and it means, **a wicked person, and anti-Semite**, and as an adjective, עַמְלֵקִי, Amaleqiy, it means, **very wicked, cruel**, it is also the name of the son of Eliphaz, by his concubine, Timna, and he is the grandson of Esav, and he was a tribal chief of Edom, the **word**, or name UMosheh, means, **to draw out of**, the **word** or name Aharon, אֶהְרֶן, is the name of Mosheh's brother, Aaron, and it means, **teacher, lofty, plucked out**, the **word** or name, Hur, חֹרֵר, is the name of an Yisraelite that stood on the mountain with Mosheh and Aharon, while the Yisraelites were fighting with Amaleq, his name means, to grow white or pale, he made white, he made clear, made evident, was clarified, it means, white stuff, it means, hole, aperture, socket of the eye, it can also mean, nobleman, the **word**, Alu, is from the **word**, עלה, עָלָה, means, **to go or come up, ascend**, carry up, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Rosh, רֹאשׁ, means, **head**, chief, leader, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, the **word**, HaGivah, is from the **word** Giba or Giva, גִּבְעָה, which means, **hill**, height, to be high, project)

Here we are told that Yehoshua did as Mosheh had said to him, לְהִלָּחֵם בְּעַמְלֵק, LehiLachem, and fought, battled with, waged war, BaAmaleq, with Amalek: and Mosheh, Aharon, and Hur עָלוּ רֹאשׁ הַגִּבְעָה, Alu, ascended, went up, Rosh, to the head, HaGibah, of the hill.

The word that is translated as, to do battle, to fight with, to war against, is the Word Lechem, which does mean, *to fight*, but it also means, **bread**, and it is used as the term, Bread of Life, in *John 6:35 And Yeshua said unto them, I am the Bread of Life: he that comes to Me shall never hunger; and he that believes on Me shall never thirst.*

Based on what we are told in *John 6:35* what do you think that the people of Yisrael, fought Amaleq with? It is, or should be, very obvious, that they fought Amaleq with **the Bread of Life**, which of course, **IS** the Words of our heavenly Father's Torah of Life. Therefore when we fight or do battle against the Amaleq's of the world, we too, should do the same, we should use the Words of the **Bread of life**. James told us in *James 4:7-12 Submit yourselves therefore to Elohim. Resist the devil, and he will flee from you. 8 Draw nigh to Elohim, AND He will draw nigh to you. Cleanse your hands, you sinners, you transgressors of the Words of the Torah of YHVH; AND purify your hearts, you double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of YHVH, AND He shall lift you up. 11 DO NOT speak evil, one of another, brethren. He that speaks evil of his brother, and judges his brother, speaks evil of the Torah, and judges the Torah; BUT if you Judge the Torah, THEN you ARE NOT a doer of the Torah, BUT a judge. 12 There is only One Lawgiver, who is able to save and to destroy: who are you, that Judges another?*

11 And it came to pass, when Mosheh held up his hand, that Yisrael prevailed: and when he let down his hand, Amalek prevailed.

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וַיִּגְבֵּר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וַיִּגְבֵּר עַמְלֵק

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וַיִּגְבֵּר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וַיִּגְבֵּר עַמְלֵק

VaHayah KaAsher YaRiyim Mosheh Yado VeGavar Yisrael VeKaAsher Yaniycha Yado VeGavar Amaleq, where the **word**, VaHayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, KaAsher, כַּאֲשֶׁר, means, **as, who, which, what, that, when, where, how, because, in order that, according to, as soon as, forasmuch, howsoever, whosoever, though**, the **word**, YaRiyim, is from the **word** Rum, רָם, means, to be high, **be exalted, rise, to lift, hold**, it is used as up, 63 times, as exalt, 47 times, as high, 25 times, as offer, 13 times, as give, 5 times, as heave, 3 times, as extol, 3 times, as lofty, 3 times, as take, 3 times, as tall, 3 times, as higher 2 times, it is used miscellaneously, 24 times, as haughty, levy, loud, presumptuously, proud, taller, breed worms, it means, he lifted up, he elevated, he raised, reared, was high, was exalted, rose, he elevated himself, he set up, established, he lifted up and presented, he offered, height, elevation, greatness, the **word** or name Mosheh, means, to draw out of, the **word**, Yado, is from the **word**, Yad, which means, **hand**, and in the form that it is used here, it means, **his hand**, the **word**, VeGavar, וַיִּגְבֵּר, means, to be strong, **to overpower**, overbearing behaviour, was strong, was mighty, **he conquered**, overpowered, **prevailed**, grew mighty, increased, he strengthened, he behaved himself proudly,

it also means, man, male, **warrior, hero**, a strong young man, it can also mean, a worker, a slave, it means, cock, rooster, the **word**, Yisrael, **יִשְׂרָאֵל**, is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed and it is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeKaAsher, **כַּאֲשֶׁר**, means, **and when**, as, who, which, what, that, when, where, how, because, in order that, according to, **as soon as**, forasmuch, howsoever, whosoever, though, the **word**, YaNiycha, is from the **word** Nuach, **נָח**, means, **to rest, rested**, repose, settled down, was quiet, was given rest, relieved, **was set down**, was placed, he caused to alight, **set down**, he let remain, **he abandoned**, he permitted, it also means easy, convenient, pleasing, kind, benign, the **word**, Yado, means, his hand, the **word**, VeGavar, is repeated and it means, **to overpower, prevailed**, the **word** or name, Amaleq, **עַמְלֵק**, is the name of an ancient people, and it means, **a wicked person, and anti-Semite**, and as an adjective, **עַמְלֵקִי**, Amaleqiy, it means, **very wicked, cruel**, it is also the name of the son of Eliphaz, by his concubine, Timna, and he is the grandson of Esav, and he was a tribal chief of Edom)

Here we are told that, when Mosheh held up his hand, that Yisrael prevailed: and when he let down his hand, then Amalek prevailed. What Message is YHVH communicating to us here in this *verse*, what are we to learn for this particular situation?

In *verse 9* Mosheh told Yehoshuah, *tomorrow I will stand on the top of the hill with the **Rod of Elohim** in my hand*. Therefore, here in *verse 11*, when Mosheh held up his hand, we can be assured that the **Rod of Elohim**, which represents the Words of YHVH's Torah of Life, was in Mosheh's hand, as he held it up. Next we are told, and when Mosheh's hand, was held up, the people of Yisrael, **prevailed** against their enemies. However, when Mosheh, let his hand down, the hand that had the Rod in it, **Amalek prevailed**.

I believe, that this **IS** YHVH instructing all of us that whatever battles that we face in our daily lives, **IF** we have learned to internalize and lift up the Words of the Torah of YHVH on a daily basis, **THEN**, He will **CAUSE US TO PREVAIL** against the fiery darts of the enemy, against those those that want to harm, and or destroy us, **BUT, IF** anyone has chosen **NOT** to internalize nor lift up the Words of our heavenly Father's Torah of Life, **IF** for example, anyone has chosen to believe that the Word of the Torah of YHVH, have somehow been abolished in whole or in part, or, if like some people, they believe that that Words of the Torah have somehow, been changed, replaced and or superseded by some man made oral torah, some man made doctrine, then, their enemies **WILL INDEED PREVAIL AGAINST THEM, until they die, OR**, until they willingly choose to start lifting up the Words of our heavenly Father's Torah of Life, and using it as their protective shield, against the fiery darts of the enemy, which is what it was designed to do in the first place. That is the message embedded in the action of Mosheh holding the Rod of Elohim up high and exalting it.

help, to grasp, maintain, he held fast, laid hold of, **he held up, supported, maintained, was held**, was seized, the **word**, Beyadayv, is from the **word** Yad, יָד, means, **hand, arm, foreleg, handle**, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, him, 14 times, as, consecrate, 14 times, as, hi,, 14 times, as power 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the worm that it is used here it means his hands, the **word**, MiZeh, means, **from this**, the **word**, Echad, אֶחָד or אֶחָת, means, **one, single, first**, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, it is the male equivalent to the **word**, Achat, אַחַת, the **word** UmiZeh, means, and on this, the **word**, Echad, is repeated, and it means, one, the **word**, Vayehiy, is from the **word** Hayah, הָיָה, means, **to be, exist, are, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Yadayv, means, his hands, the **word**, Emunah, אֱמוּנָה or אֱמוּנָה, means, **firmness, steady, steadfastness, faithfulness, faith, fidelity, trust, belief, creed**, faithful trained, educated, the **word**, Ad, אֶד, as a preposition and conjunction, means, to, unto, up to, even to, as far as, as long as, how, until, while, for, it is related to the **word** Ed, and as a conjunction, it means, to, unto, up to, even, **until, while**, and as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Bo, בּוֹ, means, **to go** or come in, come, came, arrive, went, **go, gone, going**, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, HaShamesh, שֶׁשֶׁשׁ, means, **the sun**, it also means, **to serve, attend, minister, wait upon, function, officiate, servant, attendant, waiter, caretaker**)

Here we are told that Mosheh's hands became Kaved, כָּבֵד, **heavy, weighty**;

This tells us that there will be times in our lives where we will get weary and tired of doing battle with the enemy, of carrying the load, **BUT** YHVH has given us a **remedy** for that condition, it says in the same *verse*, that they, Aharon and Hur, אַהֲרֹן וְהֹר, VayiQechu, and they took, Eben, a Stone, and put it under Mosheh, וַיֵּשֶׁב, VaYeshev, and he sat thereon;

The word Eben, אֶבֶן, does mean, stone, but it is also a composite word, made up of the word Av, אָב, which means, father, and the word, Ben, בֶּן, which means, son, and together they represent our heavenly Father and His Son, our Messiah. And the word Yeshev, does mean to sit, but the last two letters of the word, YeShev, יֵשֶׁב, spell the word, שׁוּב Shuv, which means, to turn or return, therefore

we could say, that when Mosheh sat down on the Eben, which represents the Father and the Son, He was turning to, or resting upon, the Ways and the Words of YHVH. It could also mean that he was transferring his heavy load, unto or upon the Father and the Son, as Messiah taught us to do in *Matthew 11:28-30 Come unto me, all you that labour and are heavy laden, and I will give you rest.*

Then, we are told that Aharon and Hur, Tamak, תַּמַּךְ, which means that they *supported, helped, assisted*, Mosheh in holding up his hands. Now, we should ask ourselves, **WHO** do Aharon and Hur represent? Well, in Aharon case, it is easy to deduce that he represents the priesthood, and Hur therefore represents the people of Yisrael, and when they act together in supporting Mosheh, who of course **IS** a shadow picture of the words of the Torah or our heavenly Father, then Mosheh, who represents the Torah, will be prevalent in our daily lives.

The *verse* continues and tell us the Aharon was on one side, and that Hur was on the other side.

I believe that YHVH is showing us that **WHEN** we become one homogeneous group that is committed to believing, following and obeying the Words of YHVH's Torah of Life, **THEN** Mosheh's hand that was holding the Rod, will be steadfast every day of our lives, until the going down of the sun.

The going down of the sun represents the sunset of our lives, which means that **IF** we willingly choose to believe follow and obey the Words of YHVH's Torah of Life, then we will prevail over all the fiery darts that our enemy, the devil shoots our way, every day of our lives.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת-עַמְלֵק וְאֶת-עַמּוֹ לְפִי-חֶרֶב

וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת-עַמְלֵק וְאֶת-עַמּוֹ לְפִי-חֶרֶב

VayaChalash Yehushua Et Amaleq VeEt Amo LePhiy Charev, where the **word**, VayaChalash, is from the **word**, Chalash, חָלַשׁ, means, to be weak, was weak, feeble, he weakened, weakness, to prostrate, **to overthrow, decay, discomfit**, waste away, weaken, he cast lots, the **word** or name, Yehoshua, יְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, means, salvation, and together they mean, Yahweh **IS** salvation, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַת, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the words that created all things, the **word**, Amaleq, עַמְלֵק, is the name of an ancient people, and it means, **a wicked person, an anti-Semite**, and as an adjective, עַמְלֵקִי, Amaleqiy, it means, **very wicked, cruel**, it is also the

name of the son of Eliphaz, by his concubine, Timna, and he is the grandson of Esav, and he was a tribal chief of Edom, the **word** VeEt is the **word**, Et, repeated, the **word**, Amo, means, his people, the **word**, Lephiv, is from the **word** Peh, פה, means, mouth, speech, spoke, saying, command, opening, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פ, furthermore, the **word** Poh, פה, is spelled the same, but with different vowel points, and it means, **edge**, portion or side, according to, commandment, after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means here, the **word**, Charev, חָרַב, means, **sword, lance, spear**, it also means to be dry, be dried up, was dry, was dried up. drought, to be waste, desolate, was in ruins, was destroyed, devastated, desolate, related to the **word** Choreb or Chorev, dryness, drought)

Here we are told that as long as Mosheh's hand, that had the Rod of Elohim in it, was held high, that Yehoshuah, Chalash, חָלַשׁ, weakened, he **overthrew, he discomfit**, Amaleq and his people with the edge of the sword.

Here we have more symbolism. We are told that as long as Mosheh's hand, which contained the Rod of Elohim was held high, that Yehoshua, who was down in the plains below, continued to prevail over Amaleq and his people. This paints the beautiful picture that shows me, that as long as we lift up the Son and the Father, as long as we continue to exalt them in our daily lives, and focus on looking up, at both the Father and the Son who are in heaven, then we will continue to prevail over our enemies, over satan, because as James has told us, **IF** we willingly submit to YHVH, and choose to follow and obey the Words of His Torah of Life, and resist evil, **THEN, the devil our enemy, will flee from us.**

14 And YHVH said unto Mosheh, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זְכוֹרֹן בְּסֵפֶר וְשִׂים בְּאָזְנֶיךָ יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחָה אֶת־זְכוֹר
עַמְלֵק מִתַּחַת הַשָּׁמַיִם

אָמַר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זְכוֹרֹן בְּסֵפֶר וְשִׂים בְּאָזְנֶיךָ יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחָה אֶת־זְכוֹר
עַמְלֵק מִתַּחַת הַשָּׁמַיִם

VaYomer YHVH El Moshe Ketov Zot Zikaron BaSepher VeSiyim BeAzney Yehushua Kiy Machoh EMcheh Et Zeker Amaleq MiTachath HaShamayim, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name Yahweh, Yahuwah, Yehovah, the **word**, El, אֱלֹ, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** or name, Mosheh, means, **to draw out of**, the **word**, Ketov, כָּתַב, means, **to write, to scratch, engrave, draw, pint, write, inscribe, writing**, document, letter it is related to the **word** Ketubah, כֶּתֻבָה, which means marriage contract, the **word**, Zot, זֶה, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who**, but this **word** Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, **a weapon**, and since

the other two letters of the **word** Zot, זֹאת, are the First and Last letters of the Hebrew Alephbet, Aleph א and Tav, ת, and since those letters represent our Messiah, **it hints at the fact** that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, **crucified Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and therefore, I believe, that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the **verse** that we are reading, because something very important is about to happen, the **word**, Zikaron, זִכָּרוֹן, means, **a memorial, remembrance, reminder**, it is from the **word** Zakar, זָכַר, which means, to remember, to say, name, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, reminder, and it means to speak and act on behalf of, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָכ, which means pure, clean, the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word**, BaSepher, סִפֵּר, means to count, number, to recount, tell, narrate, told, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean a large knife, the blade of a sword, it also means document, **book**, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, and in the form that it is used here, it means, **in a book**, the **word**, VeSiyam, is from the **word**, Siym, שִׁים or Sum, שָׁם, means, **to place, put, set, he inserted**, sheathed, he computed, to fix, determine, **he established**, appointed, he settled, fixed, ordained, he made, he turned into, transformed, fashioned, it also means, to name, the **word**, BeAzney, is from the **word**, Ozen, אָזֵן, which means, **ear**, handle, to **give ear, to listen, hearkened**, to balance, levelled weighed carefully, tested, proved, it also means belt, weapon, implement, the **word**, Yehushua, יְהוֹשֻׁעַ, is a composite **word**, made up of the **word**, Yeho, or Yahu, which is a short form of the Name Yahweh, and the **word**, Shua, which means, salvation, and together they mean, Yahweh IS salvation, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, like, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, who, yet, and, as a noun, it means, burning, branding, the **word**, Machoh, מָחָה, means, **to wipe, wipe out, he blotted out, destroyed, blotted out of memory**, it means to strike upon, it means to hinder, prevent, protest, he hindered himself, prevented him, he checked him, prevented him, protested, it also means to draw a draft or cheque, assign payment, to strike, to thrust, or push toward someone, it means to melt, dilute, dissolve, he rubbed, melted, was dissolved, softened, it also means to recognize as an expert or an authority, he specialized, became a specialist, the **word**, EMchah, is the **word**, Machah, repeated to emphasize the fact, that they will be totally wiped out, the **word**, Et, אֶת, as a preposition, means, **with, at, to the side of**, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**. The Aleph and Tav letters, are also, the first and last

letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the words that created all things, the **word**, Zeker, זָכַר, means, **to remember**, to say, name, swear, call to mind, he mentioned, to prick, to pierce, to fix one's mind, **remembrance, memory, remembered**, called to mind, was mentioned, reminder, and it means to speak and act on behalf of, it also means, to be born male, to treat as masculine, the male organ, penis, the **word** or name, Amaleq, עֲמֹלֵק, is the name of an ancient people, and it means, a wicked person, an anti-Semite, and as an adjective, עֲמֹלֵקִי, Amaleqiy, it means, **very wicked, cruel**, it is also the name of **the son of Eliphaz, by his concubine, Timna**, and **he is the great grandson of Esav**, and he was a tribal chief of Edom, the **word**, MiTachat, מִתַּחַת, means, **under, the underpart, underneath, below, beneath**, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, and in the form that it is used here it means, **from under**, the **word**, HaShamayim, שָׁמַיִם, means, **visible heavens, sky, heaven, the abode of Elohim**, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse)

Here we are told that YHVH said to Mosheh, כָּתוּב זֹאת זִכְרוֹן בְּסֵפֶר, Ketov, write, Zot, this, Zikron, for a memorial, BaSepher, in a book, וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ, VaShiym, **and place or set the book, or, establish it**, and rehearse it, repeat it, BeAzney in the ears of יְהוֹשֻׁעַ, Yehoshua: for I will utterly put out, wipe out, the remembrance of Amalek from under heaven.

Why does YHVH want to wipe out all aspects of the life of Amaleq? It is because, he is actually part of the family of Abraham, who attempted to destroy all of Yisrael, who, Scripture describes as the **apple of Elohim's Eye**.

Deuteronomy 32:9-10 For YHVH's portion is His people; Ya'aqov is the lot of His inheritance. 10 He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.

YHVH wants all of Yisrael faithfully keep the Words fo His Torah, and **MAKE** His Torah as important to our lives as our eyesight **IS** to our day to day lives. *Proverbs 7:2 Keep My Commandments, and live; and Keep the Words of My Torah AS the Apple of Your eye.*

Zechariah 2:6-8 Ho, ho, come forth, and flee from the land of the north, says YHVH: for I have spread you abroad as the four winds of the heaven, says YHVH. 7 Deliver yourself, O Tzion, that dwells with the daughter of Babylon. 8 For thus says YHVH of hosts; After the glory has He sent me unto the nations which spoiled you: for he that touches you touches the apple of His Eye.

Furthermore we have to understand that the word Zot זֹאת, is used here as a pronoun, *this*; but, I believe it has a much more profound meaning; it is from the *word* Zeh, which means, *this, which, who*, but this *word* Zot, is spelled with the letter Zayin, ז, which has the pictographic meaning, of, *a weapon*, and, since the other two letters of the *word* Zot, זֹאת, are the First and Last letters of the Hebrew Alphabet, Aleph א and Tav, ת, and since these two letters, represent our Messiah, *it hints at the fact* that there is something very important that is happening here, in this verse, something that is just as important, as when the world, together with the religious leaders of the day, *crucified Messiah, or put Him to the weapon*, which is what the letter Zayin ז, represents.

Therefore, I believe, that every time we see this *word* Zot, זֹאת, this, is spelled with these three letters in Scripture, that we should be aware, that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because, something very important is about to happen; and here, YHVH is instructing Mosheh, who represents the Words of our heavenly Father's Torah of Life, to *WRITE*, the instructions, that He, YHVH, is giving him, in a Sepher a book, and then, rehearse it, repeat it, and or make it known in the ears of Yehoshuah, who in this case, *IS* a shadow picture of the people of Yisrael, who are depending on what happens on the mount, with Mosheh, Aharon, Hur and the Eben, that *ALL* memory of Amaleq is to be wiped out, so that no one remembers his name, because he tried to destroy *the apple of YHVH's Eye*, My children, Yisrael.

15 And Mosheh built an altar, and called the name of it Jehovah–Nissi:

וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה נִסִּי

וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה נִסִּי

VayiBen Mosheh Misbeach Vayiqra Shmo YHVH Nisiy, where the *word*, VayiBen, is from the *word* Banah, בָּנָה, means, *to build, he built, to create, to bring forth, he constructed, established, he reconstructed*, it also means to become the mother of a child, the *word* or name Mosheh, means to draw out of, the *word*, Mizbeach, מִזְבֵּחַ, means, *altar*, it is formed from the *word* Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, the *word*, Vayiqra, וַיִּקְרָא, means, *and he called*, and he cried out, it is from the *word* Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the *word* Kara'y or Karaite, קָרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and *NOT* by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the *word* Shmo, is form the *word* Shem, שֵׁם means, *name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life*, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the words, YHVH, is the Name, Yahweh, Yahuwah, Yehovah, the *word*, Nisiy, נִסִּי, means, He will be my banner, my standard, my foundation, my definitive marvellous leader, My Rock)

After Mosheh received his instructions from YHVH, we are told that He built מִזְבֵּחַ, Mizbeach, an altar, and called the name of it Yehovah–Nissi:

Family, Yisrael, and as long as these people continue to hate, despise and fight against the people who are called the **apple of YHVH's Eye**, **THEN** YHVH will be at war with them. The only possible solution for the people that have the mindset of Amaleq, which is a mindset that has developed a misguided heartfelt **hatred** for the people and the nation of Yisrael, is for them to surrender their hearts to YHVH, repent of their hatred towards their brothers (*please remember that, Amaleq is a grandson of Esav, who **IS** the brother of Ya'aqov, and both were grandsons of Abraham*) repent of that hatred, or else YHVH will maintain the status, of being at war with them, and YHVH cannot be defeated, which means that the people that continue to was against Yisrael, will be lost forever.

*Matthew 5:22 But I Messiah, say unto you, That whosoever is angry with **his brother** without a cause shall be **in danger of the judgment**: and whosoever shall say to **his brother**, **Raca**, shall be **in danger of the council**: but whosoever shall say, **You fool**, shall be **in danger of hell fire**. 23 Therefore, **IF** you bring your gift to the altar, and there you remember that your **brother** has anything against you; 24 Leave your gift there, before the altar, and go your way; first be reconciled to your **brother**, and then come and offer your gift.*

*1Thessalonians 4:5-8 Not in the lust of concupiscence, even as the Gentiles who do **NOT** know Elohim: 6 That no man go beyond and defraud **his brother in any matter**: because YHVH is the **avenger** of all such, as we also have forewarned you and testified. 7 For Elohim has not called us unto uncleanness, **BUT** unto **holiness**. 8 Therefore, he that despises, **does NOT despise man, but Elohim**, who has also given unto us, His holy Spirit.*

*1John 2:11 But he that **hates his brother is in darkness**, and walks in darkness, and does **NOT Know**, where he is going, because **that darkness has blinded his eyes**.*

*1John 3:10 In **THIS**, the **children of Elohim** and the children of the devil, **are manifest**: whosoever does **NOT** follow righteousness (Deuteronomy 6:25) **IS NOT OF ELOHIM**, neither is he that does **NOT** love **his brother**.*

*1John 3:11 For this is the message that you heard **from the beginning**, that we should love one **another**. 12 Not as Cain, who was of that wicked one, and **SLEW his brother**. And wherefore slew he him? Because **his own works were evil**, and **his brother's righteous**. 13 Do **NOT** marvel, my brethren, if the world hate you.*

*1John 3:14 We **KNOW** that we have passed from death unto life, **because we love the brethren**. He that does **NOT** love **his brother abides in Death**. 15 Whosoever **hates his brother** is a **murderer**: and you **KNOW** that no murderer (Amaleq) has eternal life abiding in him.*

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*