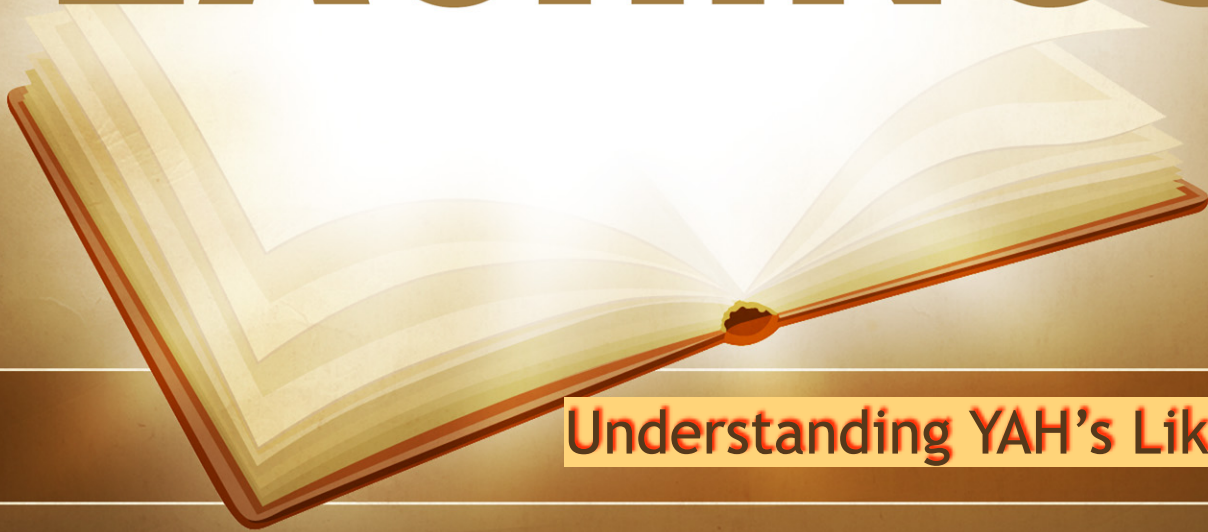


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#43 Mas'ei (מַסְעֵי)
— Hebrew for “journeys,”
“departures”

Torah: Numbers 33:1-36:13
Haftarah: Jeremiah 2:4-28; 4:1-2

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 33) Viewing Past seeing how Elohim
led (looking back with Gratitude) Vs Seeing
self (Looking back in pride or guilt)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 34) Vision Future Looking at Elohim(our
future inheritance) Vs Seeking self-
gratification(personal wants and desire)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 35) Vindication Accidents(refuge for
mistake) Vs Intentional life taking(no refuge for
intentional life taking)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

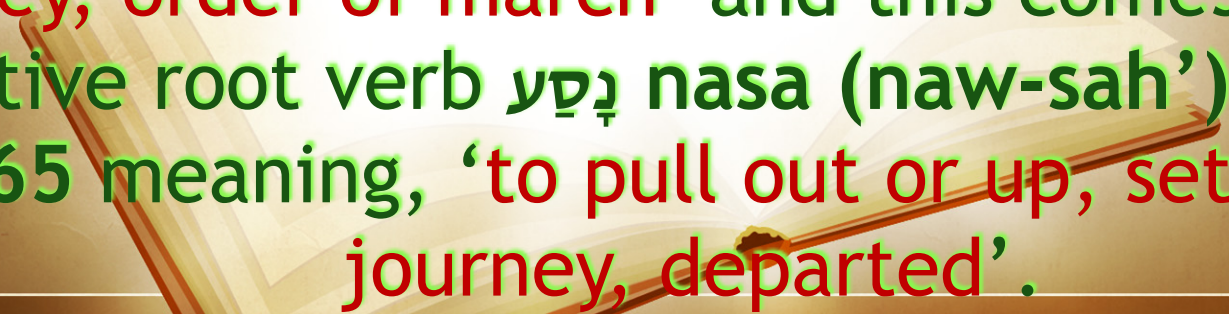
#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”

Chapter 36) Valuing Protecting inheritance (like daughters of tribe) Vs Not caring for heritage (like Esau)

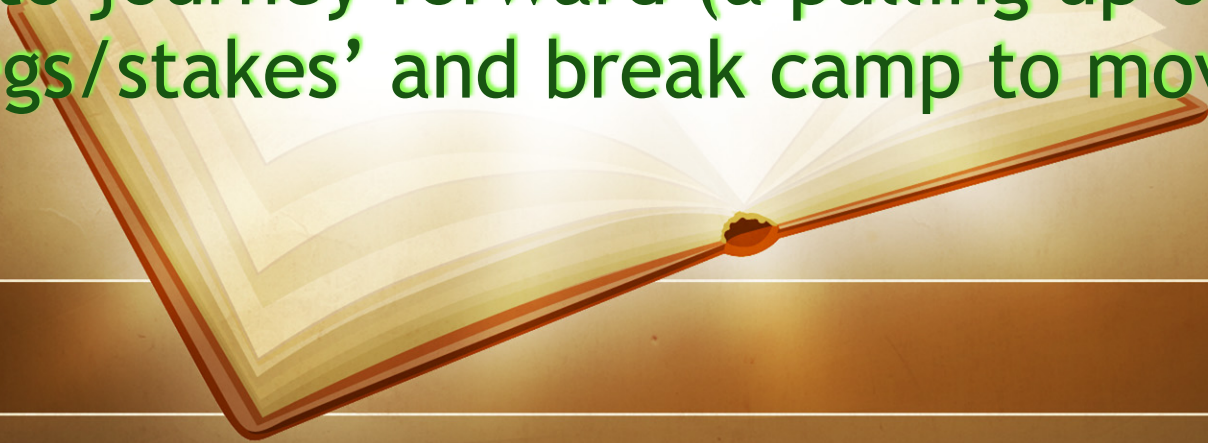
**Every choice affects a future...For
blessings or curse...Life or death**



This week's Torah portion is called מַסְעֵי "masei/
masey" which means, 'departures, stages,
journeys', and comes from the root word מָסַח
massa (mas-sah')- Strong's H4550 which means,
'a pulling up, breaking (camp), setting out, a
journey, order of march' and this comes from the
primitive root verb נָסַח nasa (naw-sah')- Strong's
H5265 meaning, 'to pull out or up, set out on a
journey, departed'.



What is, in essence, the meaning behind the term for the departures of the children of Yisra'ěl, can be understood as a 'pulling up of the stakes', in order to journey forward (a pulling up of the 'tent pegs/stakes' and break camp to move on).



When we consider this analogy, or picture, of ‘pulling up stakes to move on/depart’, we are quickly reminded of the words of our Master **יהושע** Messiah:

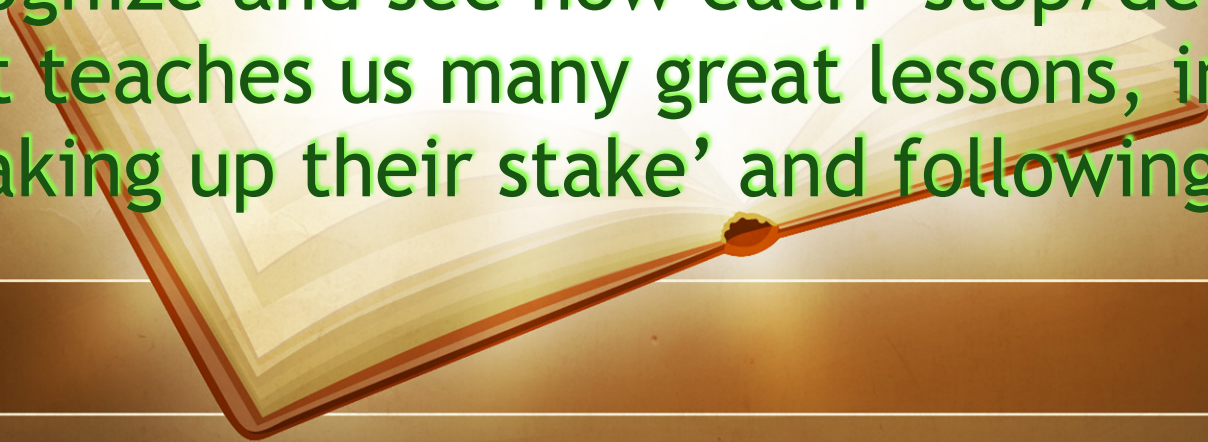
Mattithyahu/Matthew 10:38 “And he who does not take up his stake and follow after Me is not worthy of Me.”

Mattithyahu/Matthew 16:24 “Then **יהושע** said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.”

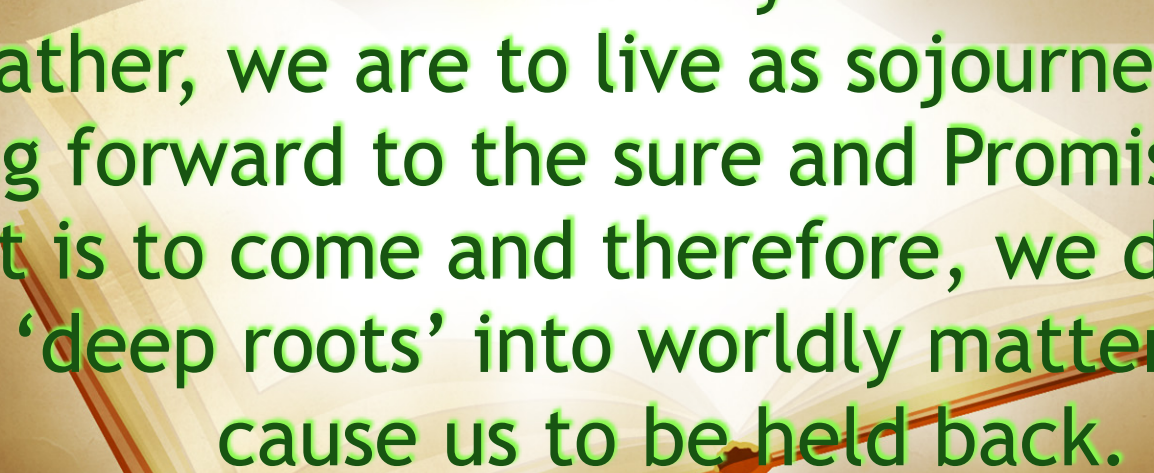
Lukas/Luke 14:27 “And whoever does not bear his stake and come after Me is unable to be My taught one.”

Marqos/Mark 10:21 “And יהושע, looking at him, loved him, and said to him, “One matter you lack: Go, sell all you possess and give to the poor, and you shall have treasure in heaven. And come, follow Me, taking up the stake.”

As we begin this portion, by looking at a summary of the 'departures/journeys/stops' of the children of Yisra'el through the Wilderness, we will clearly recognize and see how each 'stop/departure' point teaches us many great lessons, in 'pulling up/taking up their stake' and following Messiah.



We must remember that we are 'sojourners' here and are continually reminded to not become 'settled' in the world's ways and fleshly desires, but rather, we are to live as sojourners who are looking forward to the sure and Promised hope of what is to come and therefore, we do not put down 'deep roots' into worldly matters that may cause us to be held back.



Recounting Israel's Journey


Num 33:1 These are the departures of the children of Yisra'ēl, who went out of the land of Mitsrayim by their divisions under the hand of Mosheh and Aharon.

Num 33:2 And Mosheh wrote down the starting points of their departures at the mouth of יהוה, and these are their departures according to their starting points:

Num 33:3 So they departed from **Ra'meses** in the first new moon, on the fifteenth day of the first new moon, on the morrow of the Pěsaḥ the children of Yisra'ěl went out with boldness before the eyes of all the Mitsrites,

Num 33:4 and the Mitsrites were burying all their first-born, whom **יהוה** had stricken among them.

Also on their mighty ones **יהוה** had executed judgments.



Num 33:5 Then the children of Yisra'ēl departed from Ra'meses and camped at **Sukkoth**.

Num 33:6 And they departed from Sukkoth and camped at **Ėtham**, which is on the edge of the wilderness.

Num 33:7 And they departed from Ėtham and turned back to **Pi Haḥiroth**, which is east of Ba'al Tsephon. And they camped near Miḡdol.

Num 33:8 And they departed from before Hahiroth and passed over through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Ėtham, and camped at **Marah**.

Num 33:9 And they departed from Marah and came to **Ėlim**. And at Ėlim were twelve springs of water and seventy palm trees, so they camped there.

Num 33:10 And they departed from Ėlim and camped by the **Sea of Reeds**.

Num 33:11 And they departed from the Sea of Reeds and camped in the Wilderness of **Sin**.

Num 33:12 And they departed from the Wilderness of Sin and camped at **Dophqah**.

Num 33:13 And they departed from Dophqah and camped at **Alush**.

Num 33:14 And they departed from Alush and camped at **Rephidim**, and there was no water for the people to drink.

Num 33:15 And they departed from Rephidim and camped in the Wilderness of Sinai.

Num 33:16 And they departed from the Wilderness of Sinai and camped at Qibroth Hatta'awah.

Num 33:17 And they departed from Qibroth Hatta'awah and camped at Hatsěroth.

Num 33:18 And they departed from Hatsěroth and camped at Rithmah.

Num 33:19 And they departed from Rithmah and camped at **Rimmon Perets**.

Num 33:20 And they departed from Rimmon Perets and camped at **Libnah**.

Num 33:21 And they departed from Libnah and camped at **Rissah**.

Num 33:22 And they departed from Rissah and camped at **Qehĕlathah**.

Num 33:23 And they departed from Qehělathah and camped at Mount **Shapher**.

Num 33:24 And they departed from Mount Shapher and camped at **Haradah**.

Num 33:25 And they departed from Haradah and camped at **Maqhěloth**.

Num 33:26 And they departed from Maqhěloth and camped at **Tahath**.

Num 33:27 And they departed from Taḥath and
camped at **Terah**.

Num 33:28 And they departed from Terah and
camped at **Mithqah**.

Num 33:29 And they departed from Mithqah and
camped at **Hashmonah**.

Num 33:30 And they departed from Hashmonah
and camped at **Mosëroth**.

Num 33:31 And they departed from Mosěroth and camped at **Beněi Ya'aqan**.

Num 33:32 And they departed from Beněi Ya'aqan and camped at **Ḥor Haggidgad**.

Num 33:33 And they departed from Ḥor Haggidgad and camped at **Yotbathah**.

Num 33:34 And they departed from Yotbathah and camped at **Abronah**.

Num 33:35 And they departed from Abronah and camped at Etsyon Geber.

Num 33:36 And they departed from Etsyon Geber and camped in the Wilderness of Tsin, which is Qaděsh.

Num 33:37 And they departed from Qaděsh and camped at Mount Hor, on the boundary of the land of Edom.

Num 33:38 Then Aharon the priest went up to Mount Hor at the mouth of יהוה, and died there in the fortieth year after the children of Yisra'ël had come out of the land of Mitsrayim, on the first day of the fifth new moon.

Num 33:39 Now Aharon was one hundred and twenty-three years old when he died on Mount Hor.

Num 33:40 And the sovereign of Arad, the Kena'anite, who dwelt in the South in the land of Kena'an, heard of the coming of the children of Yisra'el.

Num 33:41 So they departed from Mount Hor and camped at Tsalmonah.

Num 33:42 And they departed from Tsalmonah and camped at Punon.

Num 33:43 And they departed from Punon and camped at Oboth.

Num 33:44 And they departed from Oboth and camped at **Iyě Ha-Abarim**, at the border of Mo'ab.

Num 33:45 And they departed from Iyim and camped at **Dibon Gad**.

Num 33:46 And they departed from Dibon Gad and camped at **Almon Diblathayemah**.

Num 33:47 And they departed from Almon Diblathayemah and camped in the **mountains of Abarim**, before Nebo.

Num 33:48 And they departed from the mountains of Abarim and camped in the desert plains of **Mo'ab** by the Yarděn of Yeriḥo.

Num 33:49 And they camped by the Yarděn, from **Běyth Yeshimoth** as far as the **Aběl Shittim** in the desert plains of Mo'ab.

Drive Out the Inhabitants

Num 33:50 And יהוה spoke to Mosheh in the desert plains of Mo'ab by the Yardēn of Yeriho, saying,

Num 33:51 “Speak to the children of Yisra'ēl, and say to them, ‘When you have passed over the Yardēn into the land of Kena'an,

Num 33:52 then you shall drive out all the inhabitants of the land from before you, and shall destroy all their engraved stones, and shall destroy all their moulded images, and lay waste all their high places,

Num 33:53 and you shall possess the land and dwell in it, for I have given you the land to possess.

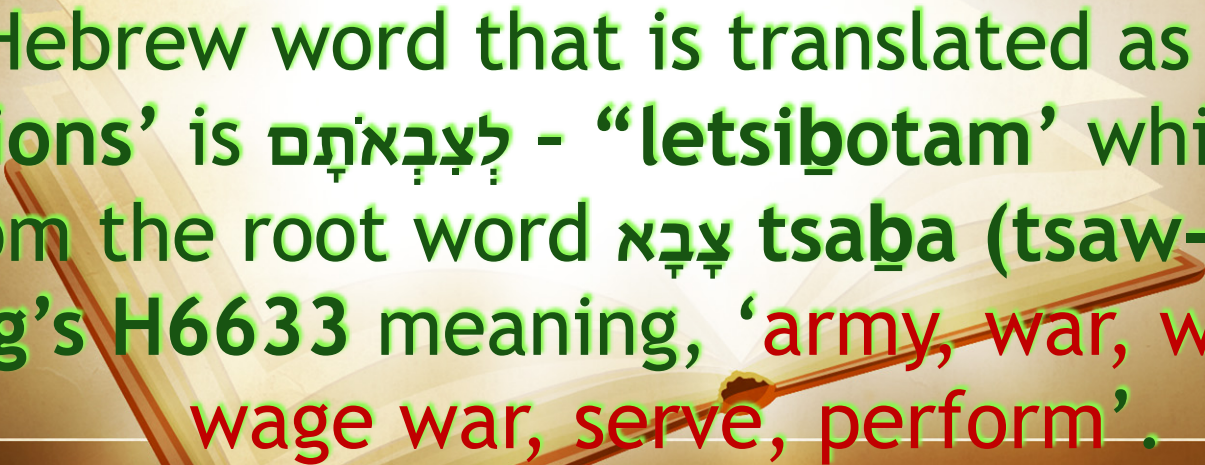
Num 33:54 And you shall divide the land by lot as an inheritance among your clans. To the larger you give a larger inheritance, and to the smaller you give a smaller inheritance. Wherever the lot falls to anyone, that is his. You inherit according to the tribes of your fathers.

Num 33:55 And if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain shall be pricks in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell.

Num 33:56 And it shall be that I do to you as I thought to do to them.’ ”

In verse 1 we see that this is how the children of Yisra'el came out of Mitsrayim - 'by their divisions' and 'under the hand of Mosheh and Aharon'.

The Hebrew word that is translated as 'by their divisions' is לְצִבּוֹתָם - "letsibotam" which comes from the root word צָבָא tsaba (tsaw-baw')- Strong's H6633 meaning, 'army, war, warfare, to wage war, serve, perform'.



This is a very militaristic style language and speaks of great discipline and order being followed and adhered to, as they came out.

They came out ‘by their divisions’ ... ‘under the hand of Mosheh and Aharon’!

The Hebrew term used here for ‘under the hand’ is **בַּיָּד** **beyad** which comes from the root word **יָד** **yad** (yawd)- **Strong’s H3027** which is a primitive root which is translated as, ‘**hand, command, authority, power, tenons, side**’, and the primary meaning of this noun is “the terminal part of the arm used to perform the functions of a man’s will.”

This has the letter 'Běyth' - בְּ - in front of the word for hand, which can be understood to give us the meaning of 'in, under' and therefore, we are able to see that this speaks of submitting 'under the authority and leadership' of another and we are therefore able to see that they came out in an orderly manner under the proper appointed leadership of Mosheh and Aharon!

Those who claim that they do not need to study,
meditate and walk according to the Torah
(instructions) of Elohim are disorderly and lawless
and cannot properly follow our Master and High
Priest and King!

They went out 'under the hand of Mosheh and
Aharon':

Mosheh can be metaphorically likened to the Torah
& Aharon can be likened, as a metaphor, to
Messiah, as High Priest!

We therefore go/come out of 'Babylon/Mitsrayim/
Church', or whatever falsified worship system we
were enslaved in, 'under the leading of our High
Priest and King, **יהושע** Messiah' and recognize
that we are under the authority of the Torah - that
is - under the authority of His instructions for set-
apart living, as a Bride that He has redeemed and
called unto Himself!

What we must fully understand is simply this: the only way we can be led forth in victory, and in Truth, is under the authority of the Truth!!!

We must come out from being under the authority of empty and vain traditions that have enslaved and man-made dogmas (those dogmas that were written against us) that have corrupted the Truth, to walking fully under the authority of the Living Word, by being obedient to the Torah (instructions) of our Elohim and High Priest, **יהושע** Messiah!

They came out under the hand - that is, under the leadership and instructions - of Mosheh and Aharon, which is a shadow picture of Messiah, who is the Living embodiment of the Torah and is our High Priest under whom we 'march', or walk, and sojourn!

In order for us to walk faithfully, we too must recognize the orders and commands of our Commander and Chief and 'put on' the whole armour of Elohim - that is to be armed and clothed with the Torah, with our firm footing on the Rock of our Deliverance that we may 'fight to good fight of our belief' and be over-comers in Messiah.

What we also take note of here, is that with this clear order and discipline of a great multitude of people, under the hand of Mosheh and Aharon, we cannot walk this walk of faith alone!

We do this together as a body/community as no army is a one man show!!!

We also see, that in order to start our journey, we must come out from being 'under' the authority of traditions, that have for so long enslaved us and we are to come out from the 'dogmas' of man that have restricted us from walking in the Torah of Freedom!

In verse 2 we are clearly told that Mosheh wrote down the 'starting points' of their departures, according to the commands of יהוה.

The Hebrew word that is translated as 'starting points' is מוֹצָא motsa (mo-tsaw')- Strong's H4161 which means, 'a place or act of going forth, source, spring, exit, proceed, starting place', which comes from the root verb יָצָא yatsa (yaw-tsaw')- Strong's H3318 which means, 'to go or come out, brought, came, go forth, depart, go forward, proceed'.

This verb יָצָא yatsa (yaw-tsaw')- Strong's H3318 is used to describe how it is יהוה who 'brought us out':

Shemoth/Exodus 20:2 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.”

The Hebrew root word used for 'brought' is יָצָא yatsa (yaw-tsaw')- Strong's H3318 which means, 'to go or come out' and here it is written in the 'Hiphil' form, which usually expresses a 'causative action' of a simple verb and so can be rendered as, 'to cause to go out or come out, to deliver, to lead out'.

This is possibly יהוה's most frequent description of His relationship to Yisra'el, His Bride!!!

It is יהוה who has caused us to be brought out of an iron furnace, in order to take us to Himself as a His Bride - He gave His all for us!!!

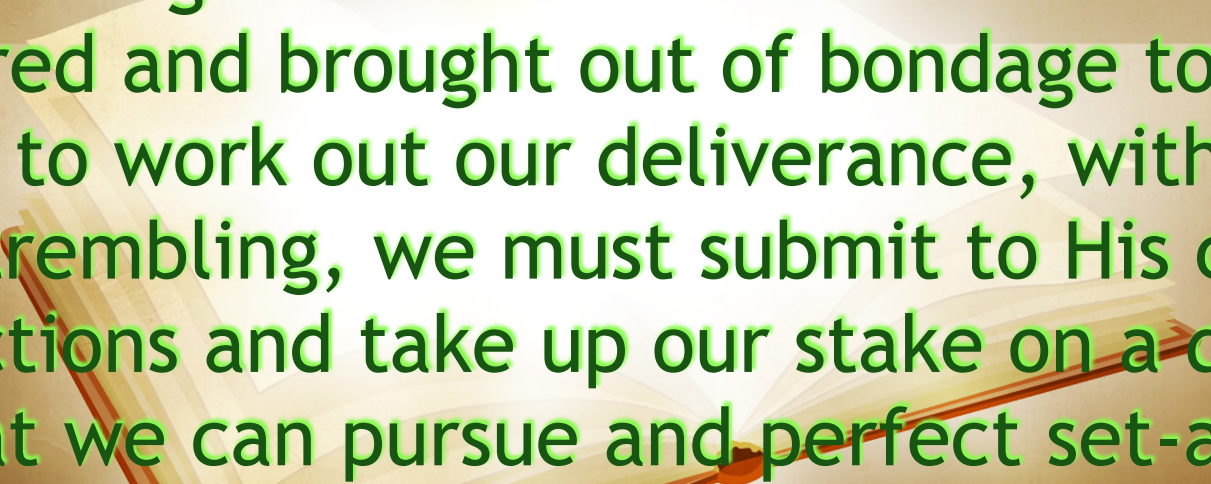
Kěpha Aleph-1 Peter 2:9-10 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.”

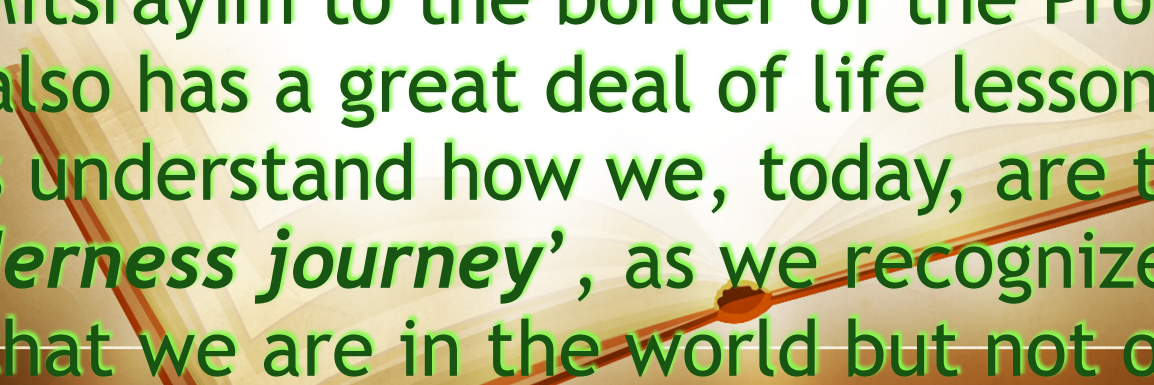
And He brought us out!

Wayyiqra/Leviticus 26:13 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.”

Debarim/Deuteronomy 6:12 “be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage.”

Our ability to be true sojourners and followers of our Master and Elohim, begins with our ability in recognizing that it is He who has caused us to be delivered and brought out of bondage to sin and in order to work out our deliverance, with fear and trembling, we must submit to His clear instructions and take up our stake on a daily basis, so that we can pursue and perfect set-apartness!

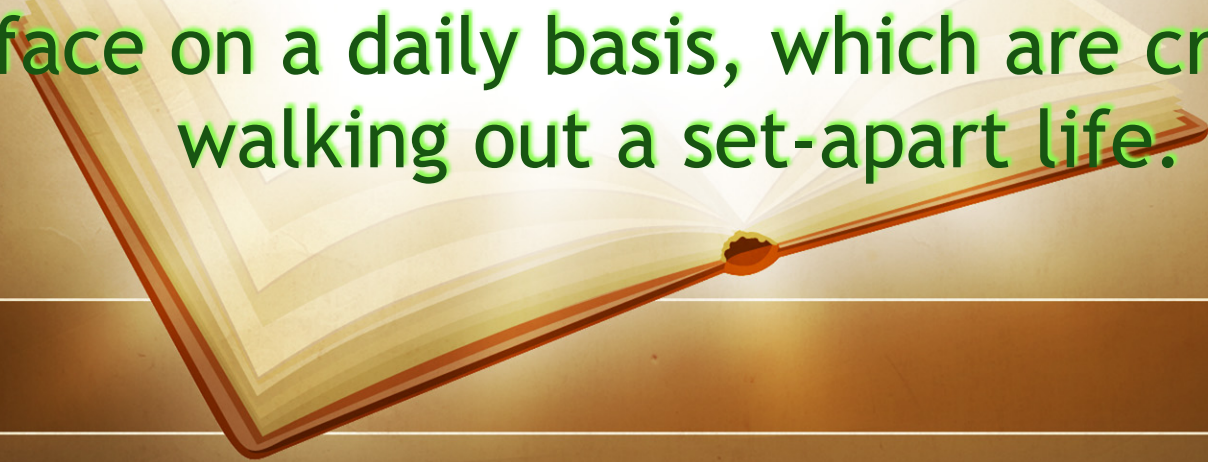


An open book with a red bookmark is visible in the background, partially obscured by the text. The book is open to a page with a light brown, textured cover. The bookmark is a simple red ribbon or string.

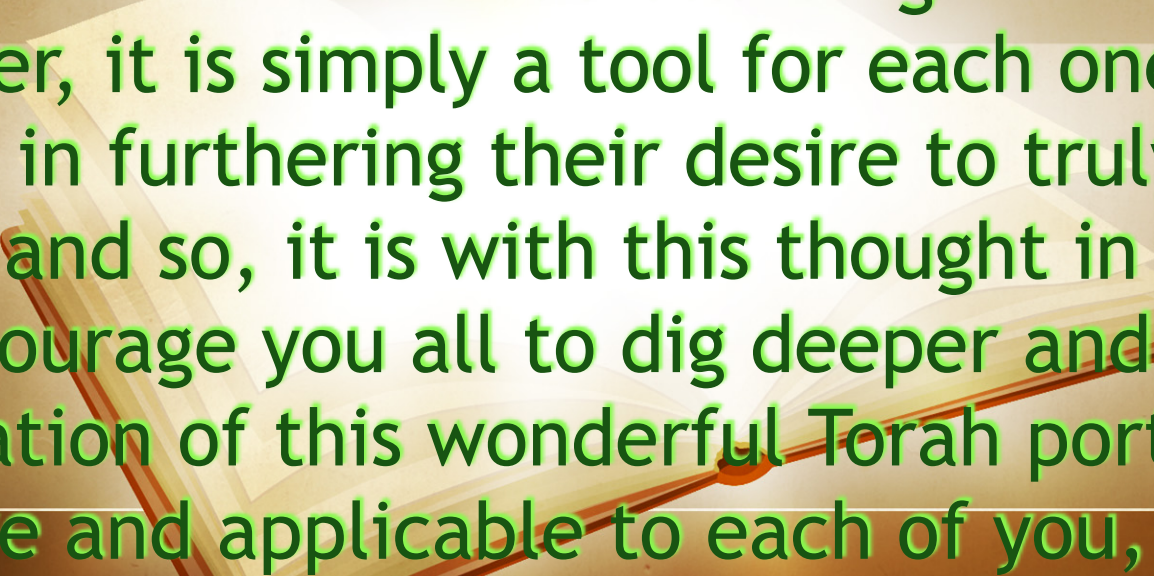
Mosheh wrote down all the '*starting points*' of their '**departures**' and the Wilderness journey, as recorded here in **Bemidbar/Numbers 33**, carries for us not only an accurate historical breakdown of the route that was taken by Yisra'ěl, in their journey from Mitsrayim to the border of the Promised Land, but it also has a great deal of life lessons, in helping us understand how we, today, are too on a '*wilderness journey*', as we recognize more and more that we are in the world but not of the world.

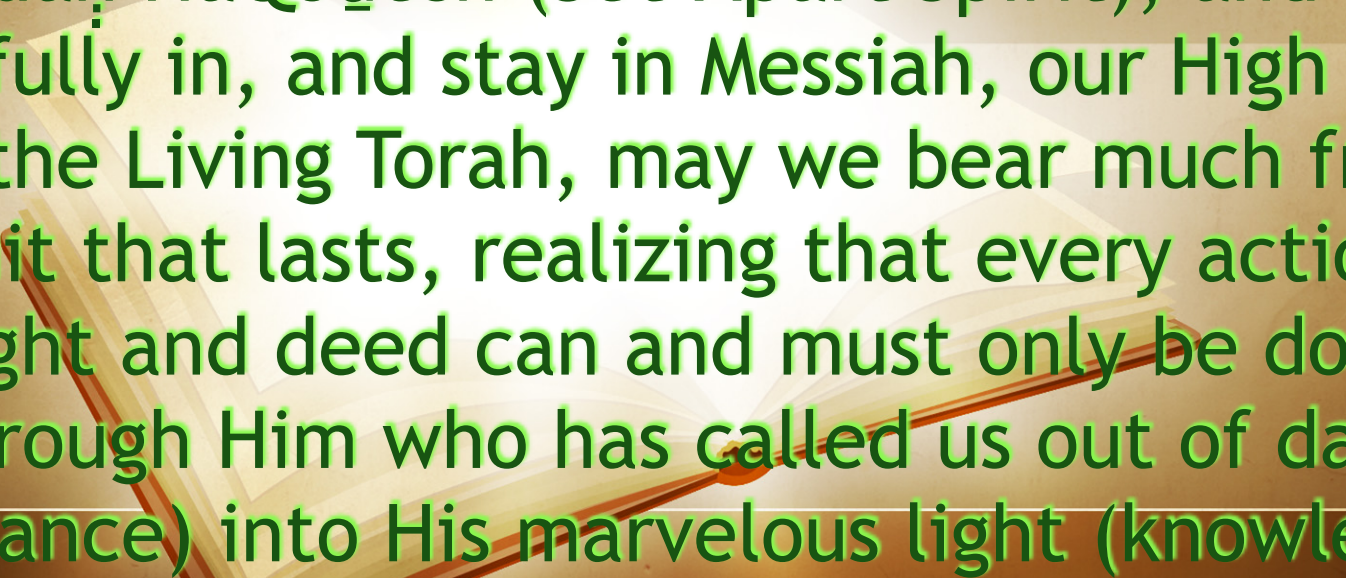
And so, each of these 42 places where Yisra'ēl had 'pulled up their stakes' from, and departed on a journey to, then stopped and again 'pulled up stakes' to move on, carries great insight for us, in helping us to become the prepared Bride, who is ready to receive the fullness of all the Promises that are in Messiah, when He comes again to fetch us and take us to be with Him, in the Land that we have been promised.

These 42 stops/departure points are great life lessons for us, from which we can glean much understanding from, in terms of the choices that we face on a daily basis, which are critical to walking out a set-apart life.



We will look at each stop, in order to bring some further insight and clarity in understanding our sojourning here, and this is by no means a complete and full understanding of each stop, but rather, it is simply a tool for each one to equip them in furthering their desire to truly walk set-apart and so, it is with this thought in mind that I encourage you all to dig deeper and seek the application of this wonderful Torah portion, making it alive and applicable to each of you, personally.



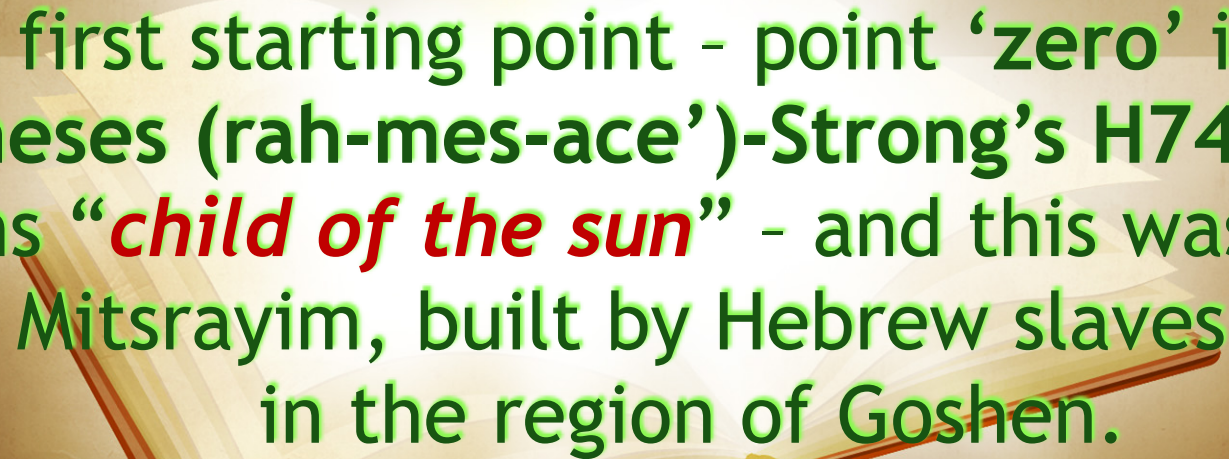


Before starting with each stop individually, it is very important for us to realize that our walk will be fruitless without the Torah and the leading of the Ruah HaQodesh (Set-Apart Spirit), and as we walk fully in, and stay in Messiah, our High Priest and the Living Torah, may we bear much fruit - fruit that lasts, realizing that every action, thought and deed can and must only be done in and through Him who has called us out of darkness (ignorance) into His marvelous light (knowledge).

Let us now look at the journey:

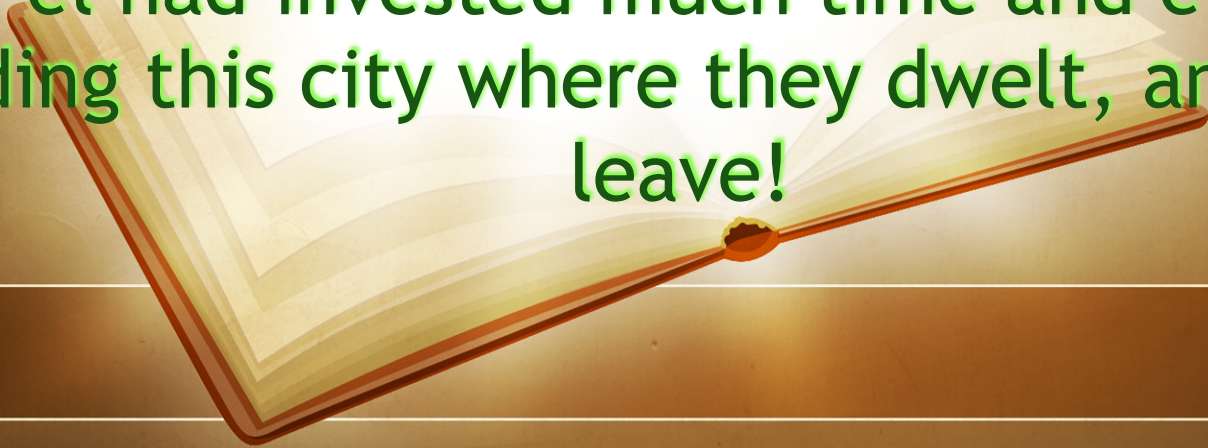
0 - Ra'meses:

The first starting point - point 'zero' is: רַעַמְסֵס
Ra'meses (rah-mes-ace')-Strong's H7486 which
means "**child of the sun**" - and this was a city in
lower Mitsrayim, built by Hebrew slaves; probably
in the region of Goshen.

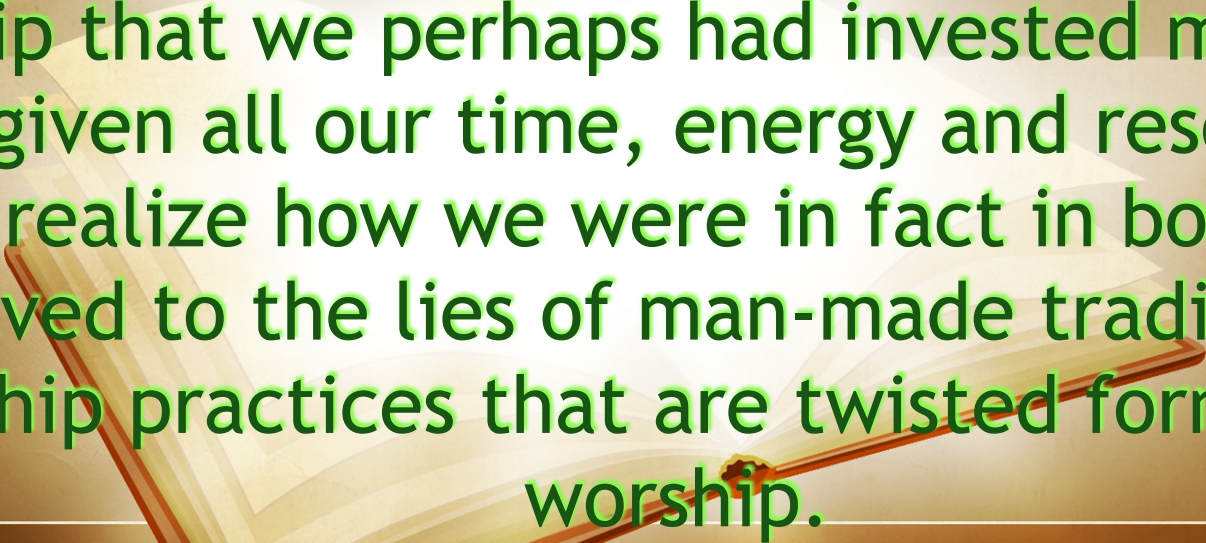


Remember, that Goshen was the best part of the land that was given to the Yisra'ēlites, where they could tend their sheep and were protected from the plagues sent upon Mitsrayim.

Yisra'ēl had invested much time and effort into building this city where they dwelt, and had to leave!



They had to leave behind that which they had built - and this is an important lesson for us, as we too have to leave behind the places of pagan worship that we perhaps had invested much in, or even given all our time, energy and resources to, as we realize how we were in fact in bondage and enslaved to the lies of man-made traditions and worship practices that are twisted forms of sun worship.

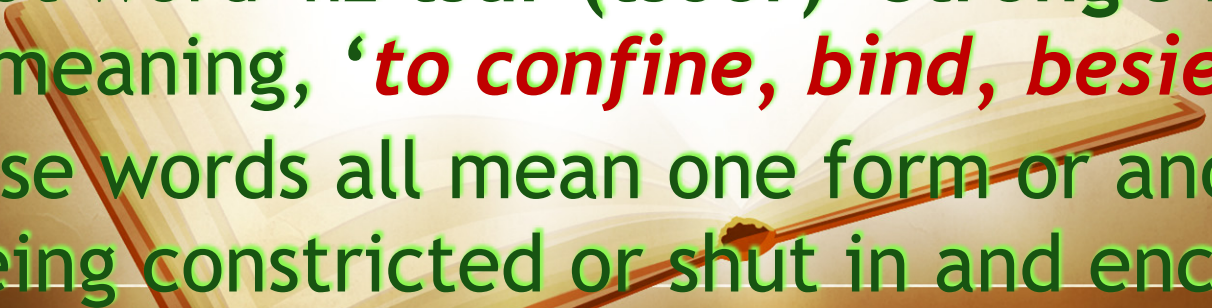


This first starting point of these departures, teaches us how we too have to leave the '*child of the sun*' - that is, we have to leave all forms of '*Tammuz*' worship and all that is related to pagan sun-worship!!!

Mitsrayim literally means "*worshippers of ra*" or "*sun god*".



In the Hebrew, the word used for Egypt is מִצְרַיִם Mitsrayim (mits-rah'-yim)- Strong's H4714, which is the dual of מָצוֹר matsur (maw-tsore')- Strong's H4692 which means, '*siege enclosure, siege, entrenchment*' which comes from the primitive root word צוּר tsur (tsoor)- Strong's H6696 meaning, '*to confine, bind, besiege*'. These words all mean one form or another of being constricted or shut in and enclosed.



Just as יהוה delivered our fathers back then, from bondage to a system of enslavement, so too does our Mighty Maker release us from bondage to enslavement of man's twisted traditions and worship practices.

By His Blood - the Blood of יהושע Messiah, He has come to set the captives free and release from darkness, the prisoners.

The children of Yisra'el left on the 15th day of the first month, of יהוה's calendar, on the day after the Pěsaḥ and went out with boldness!

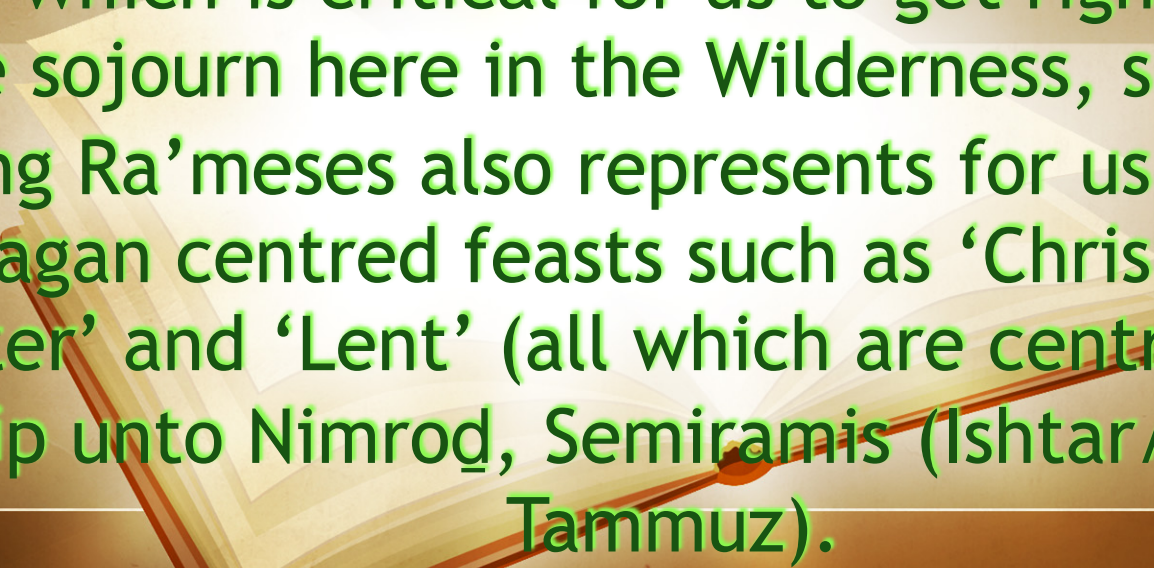
יהוה defies the whole idea of sun-worship around equinox and solstice worship, as done by pagan worship and calendar setting, by bringing His people out at the Full Moon!

This was not an undercover mission - they went out boldly - and so we must not be 'sorry' to leave behind the lies! Leaving Ra'meses is vital to us, if we are to become a prepared Bride.

A move that sadly too many are not willing to make, as they are unable to let go of what they have invested so much into, and so, their journey of walking in righteousness never gets off the ground, as they continue to try to justify their way of life as acceptable worship - yet staying in Ra'meses is not an acceptable option for a True Believer!

We must also begin to recognize, and understand, יהוה's reckoning of time, as we have been enslaved by man's pagan adapted calendars, which centre on the worship of the sun and all forms of pagan deities.

One of the things that we are to strip away, is the lies of all the various calendars that have no correlation to יהוה's time schedule or His Appointed Times, which is critical for us to get right, especially as we sojourn here in the Wilderness, so to speak! Leaving Ra'meses also represents for us our leaving of pagan centred feasts such as 'Christmas' and 'Easter' and 'Lent' (all which are centred around worship unto Nimrod, Semiramis (Ishtar/Easter) and Tammuz).

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The background is a textured, light brown surface, possibly parchment or a book cover, with a subtle, larger-scale texture.

As we begin to walk in יהוה's correct time, we are able to learn the significance of that which He has given to us for His Appointed Times, as we see in:

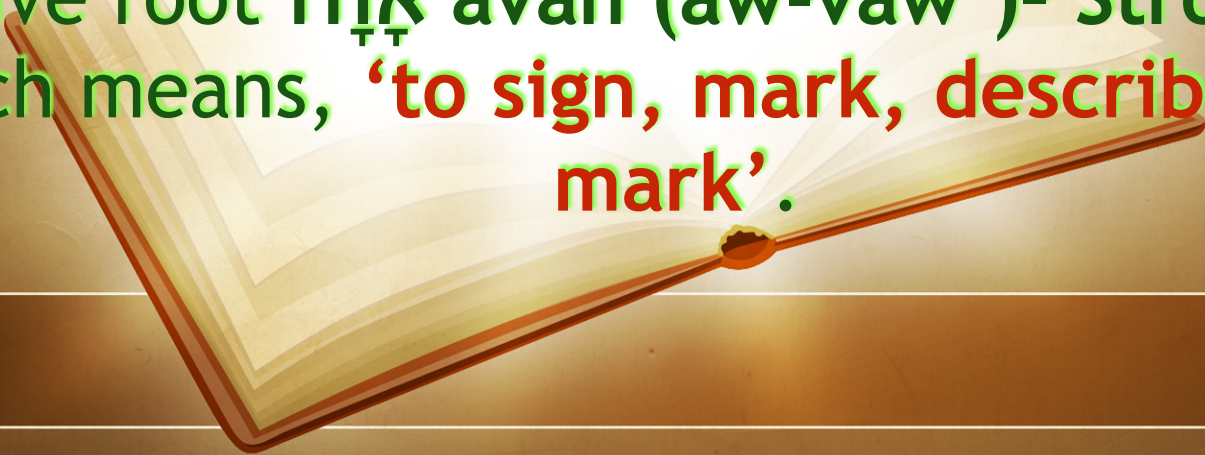
Berēshith/Genesis 1:14 “And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years”

The ‘Lights’ that He has given us is the sun, the moon and the stars and we are able to correctly use these in order to know Our Creator's timing so that we can properly keep His Feasts!

The lights in the expanse are for signs and appointed times, and for days and years:

1 - Signs

The Hebrew word for 'sign' is - אות oth (oth)- Strong's H226 meaning, '**a sign, banner, pledge, witness, token, proof**' and comes from the primitive root אָוָה avah (aw-vaw')- Strong's H184 which means, '**to sign, mark, describe with a mark**'.



The Sabbath is a sign

Why the Sabbath is of utmost importance to us, especially as we understand our leaving Ra'meses, as a type, and what we are to quickly realize, is that our sign, or mark, of our worship unto יהוה our Elohim, is in fact our remembering to 'keep' His Sabbath.

Sabbath observance is key to worship, in fact it is our definitive sign that sets us apart from others.

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

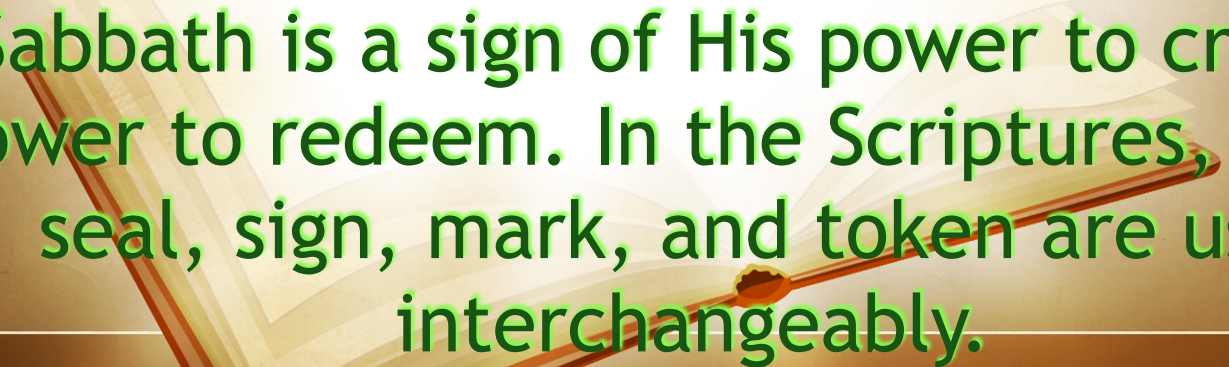
(Romans 11)

Shemoth/Exodus 31:16-17 “And the children of Yisra’ěl shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 ‘Between Me and the children of Yisra’ěl it is a **sign** forever. For in six days **יהוה** made the heavens and the earth, and on the seventh day He rested and was refreshed.”

We as his children are to 'guard' and 'observe' the Sabbath for all time! יהוה makes it very clear in the above two passages that the Sabbath is in fact the sign that we are His!!!

How awesome is that!

His Sabbath is a sign of His power to create and His power to redeem. In the Scriptures, the words seal, sign, mark, and token are used interchangeably.



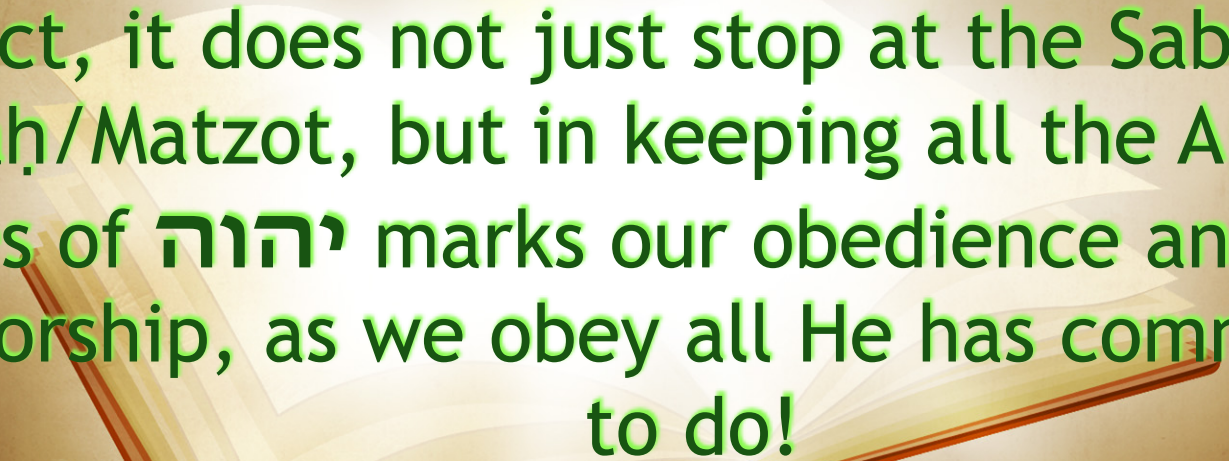
Having our proper time-keeping, according to יהוה's calendar, restored, is critical in our journey in the Master, teaching us to be made fully aware of His Appointed Times that He has given for us to come together in Him.

In the Scriptures, the words seal, sign, mark, and token are used interchangeably.

יהוה's sign, the Sabbath, represents His esteemed power to rule as Creator and Saviour.

His Sabbath and His feasts are our seal on our foreheads and our right hand.

In fact, it does not just stop at the Sabbath and Pěsaḥ/Matzot, but in keeping all the Appointed Times of יהוה marks our obedience and defines our worship, as we obey all He has commanded us to do!



What marks us as children of Elohim is our steadfast obedience in keeping His Sabbaths and Appointed Times, which we are able to follow as we understand how our Master gave the lights in the heavens to be for signs and appointed times.

(Berěshith/Genesis 1:14).


As we guard to keep the clear calendar of our Master and ensure that we do not miss His Appointed Times, we have the firm assurance that He has set His seal on us, as we have the proper observance of His Sabbaths and Feasts (Appointed Times) as a sign on our hands and foreheads!

Messiah made it clear that the only sign that would be shown to a wicked and adulterous generation that He was the Messiah, was the sign of Yonah; and so, in the life, death and resurrection of Messiah, we have the sign of the Covenant promise revealed and secured in His Own Blood!

The ancient pictographic rendering of the Hebrew word אוֹת oth - Strong's H226 meaning, '*a sign, banner, pledge, witness, token, proof*', looks like this:




Aleph - א:

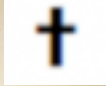
The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals. This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load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

Waw/vav - ו:



The Ancient picture for this letter is , is pictured as a **peg** or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

Taw - ת:

The ancient form of this letter is  - meaning '**two crossed sticks**'. It was a type of a mark as being displayed by two crossed sticks and has the meaning of mark, sign or signature or identification, used as a marker to identify people, places or things. It can also carry the meaning of '**seal**' or '**covenant**'.

As we consider these three pictographic letters for the root word for 'sign', we take note that it is the Aleph - א and the Taw - ת that secures for us His Covenant, showing us the clear sign of His sealing of the Covenant through His life, death and resurrection, for He took the nails in His hands and feet in and secured His Covenant for us in His Own Blood, setting His seal upon those who guard to keep His Appointed Times.

He is the Beginning of our Strength and He secures for us His Covenant, having set His seal upon us, by His Spirit, as we observe His Appointed Times Elohim's sign, the Sabbath, represents His mighty power to rule as Creator and Saviour, and it is a sign forever between us as children of Yisra'el and Elohim!!!

Ib'rim/Hebrews 4:9 "So there remains a Sabbath-keeping for the people of Elohim."

You cannot get any clearer than this verse, although it has sadly been twisted into teaching that this Sabbath rest being spoken of only refers to the millennial reign.

The Greek word used here for 'Sabbath-keeping' is: Strong's G4520 - σαββατισμός 'sabbatismos' (sabbat-is-mos)- which literally means '**a Sabbath keeping**' or '**Sabbath observance**' and is very clear in its instruction for us today that to keep Sabbath is still of vital importance - after all it is an everlasting sign for us - a sign that will prove to be a critical dividing factor in showing who truly worships Elohim and who does not!

The weekly Sabbath-keeping, is not only a sign for us, but it is also the first of His Commanded Appointed times, according to Wayyiqra/Leviticus 23:1-3. יהוה has given us this day as a sign of His everlasting covenant and what we must therefore also realize is that the enemy will always have a counterfeit sign in seeking any means at luring people into the delusion of false worship, making people believe that they are in fact worshipping the Creator when clearly they are in error by having the wrong 'sign' of their worship.

Feasts of the Yehovah

Lev 23:1 And יהוה spoke to Mosheh, saying,

Lev 23:2 “Speak to the children of Yisra’ĕl, and say to them, ‘The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these:

The Sabbath

Lev 23:3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings.

Leaving Ra'meses is the start - leaving behind all forms of corrupted sun-worship, in order to obey the Appointed Times of our Master!



2 - Appointed Times

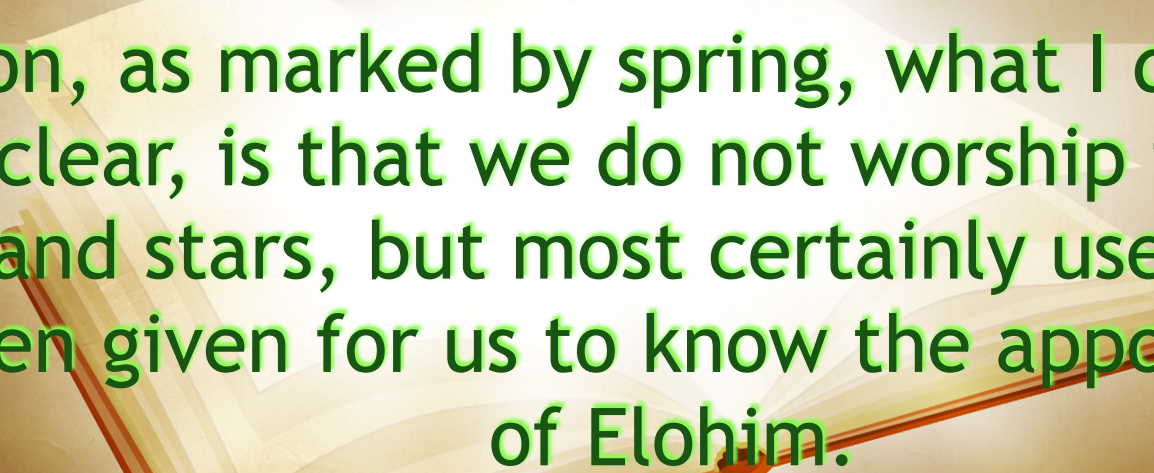
The Hebrew word for 'appointed times' is מועֲדִים moedim - which is the plural of the root word מועֵד moed (mo-ade')- Strong's H4150 which means, **'appointed time, place, meeting, appointed feast'**, and right in the beginning, during the Creation Week, Elohim announces to us that He will have 'appointed times'.

And the way we are to know when these times are, would be determined by the lights in the expanse of the heavens, which were given for us to not only determine the seasons and day and night, but also for His all-important Appointed Times.

Our first starting point, in leaving a wrong and twisted system, entails our ability to get realigned with our Master's proper timing.

We leave behind the 'sun-day' worship and its adopted practices and falsified feasts and begin to keep the proper Sabbaths and Feasts of Elohim and His Feasts can be clearly determined by the signs He has given us.

Without going in to detail, in regards to the proper Calendar of Elohim, as determined by the cycles of the sun and moon and the confirmation of the season, as marked by spring, what I do want to make clear, is that we do not worship the sun and moon and stars, but most certainly use that which has been given for us to know the appointed Times of Elohim.




The sun and moon and stars have been ‘allotted’ to all the people under the heavens and we are warned against being drawn away by them and bowing down to them:

Debarim/Deuteronomy 4:19 “and lest you lift up your eyes to the heavens, and shall see the sun, and the moon, and the stars - all the host of the heavens - and you be drawn away into bowing down to them and serving them, which **יהוה** your Elohim has allotted to all the peoples under all the heavens”

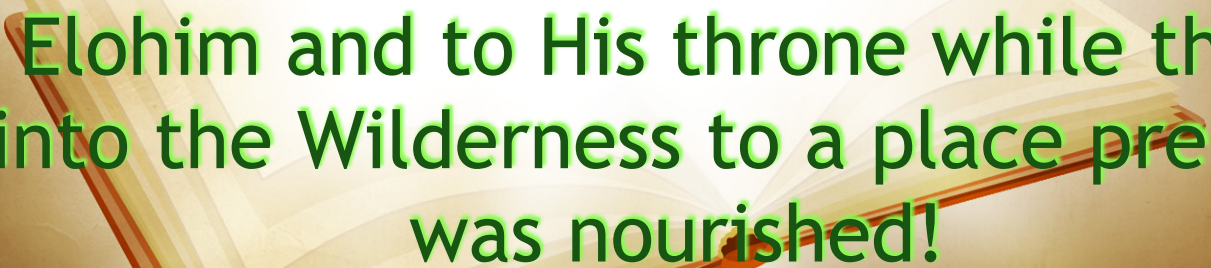
(Romans 1:18-25)

Why I am mentioning this, is to highlight the fact that the sun and moon and stars are there for a purpose and while we are most certainly not to bow down to them and worship them in any way, we do need to understand their cycles, if we are to know the correct appointed times of Elohim.




Leaving Ra'meses for Sukkoth -

In Hazon/Revelation 12 we see a 42-month period beginning, as the woman leaves Yerushalayim to go into the Wilderness, after giving birth - Satan was cast out of heaven and the child was caught up to Elohim and to His throne while the woman went into the Wilderness to a place prepared and was nourished!



Hazon/Revelation 12:1-6 “And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2 And being pregnant, she cried out in labour and in pain to give birth. 3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.



4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born. 5 And she bore a male child who was to shepherd all nations with a rod of iron. And her child was caught away to Elohim and to His throne. 6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.”

Our wilderness journey is a time of nourishment and preparation, as we learn to hear the voice of the Almighty and as we see in our forefathers journey through the Wilderness, **יהוה** did in fact nourish them and prepared them to enter into the Promised Land - yes it took longer than one would expect - so we can also learn through these stops, that the longer we rebel and grumble, the longer it will take for us to enter in to His rest, and quite frankly - we do not have 40 years to get our act together!

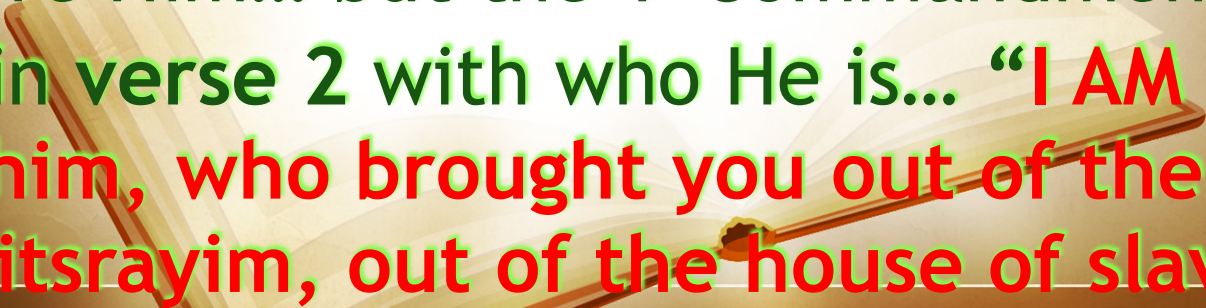
So, leaving Ra'meses is the start, we have not yet arrived - it is only the beginning! Then the stripping away truly begins! What starts our journey, is the realization of His True Name!

יהוה made Himself known through Mosheh, by declaring His Name and so, our journey begins with the acknowledgement and acceptance of the True Name of יהוה, as opposed to hybrid pagan titles that many have falsely attributed to the Creator for far too long in vain!

An acknowledgement of His Name will help bring the full understanding of who it is who is calling you out - for His Name, and His Name alone, declares who it is made you and causes you to be, and so, Yisra'el could boldly leave because they knew the One who was saving them.

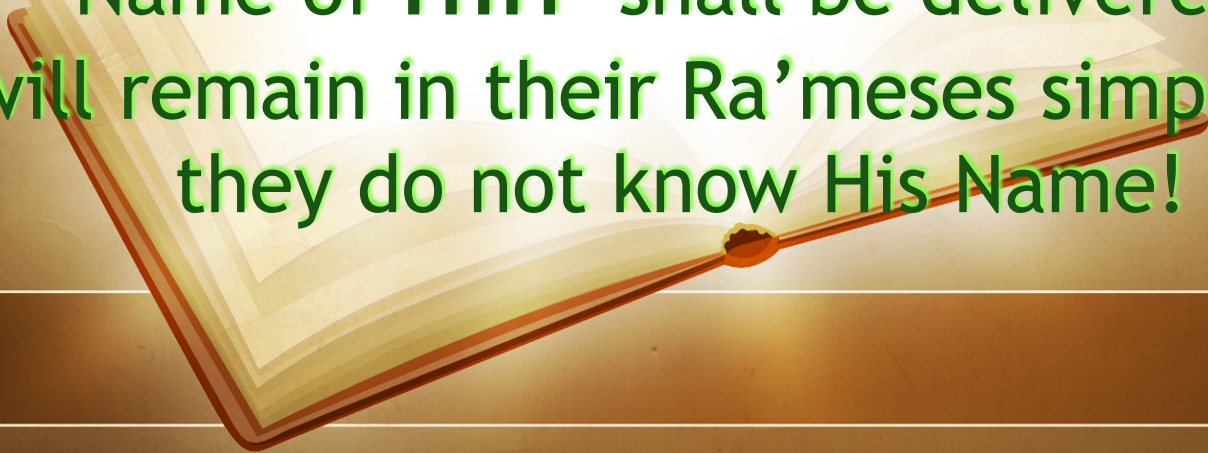
So many today are still stuck in Ra'meses, because they refuse to accept the True Name, under the veil of lies that have brought His Name to nought, and in fact, have broken the Third Commandment, through replacing His Name with all kinds of titles and falsified twisted pagan names, under a falsehood that is attributed to sun-worship and their false deities!

That is why when most are asked what the 10 Commandments are - they often start with Exodus/Shemoth 20:3 “**you shall have no other mighty ones before My Face**”, in which they are half right, as we should have no other mighty ones before Him... but the 1st Commandment clearly starts in verse 2 with who He is... “**I AM יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.**”



To begin our exile, out of Slavery to world's man-made systems of profane worship, we need to acknowledge and accept the Name that saves and call upon that Name - for all who call upon the Name of יהוה shall be delivered!

Most will remain in their Ra'meses simply because they do not know His Name!



Mishlě/Proverbs 30:4 “Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, and what is His Son’s Name, if you know it?”

Ask the majority of Christians today what the name of their ‘God’ is and they will simply not be able to tell you, as they will waver between various titles that are associated with pagan deities or even use the pagan twisted name of ‘Zeus’ through a worship that was conveniently translated by pagan influenced scribes or translators!

It is time to respond to the call to “come out of Her My People”, as יהוה of Hosts declares!!!
And the first step to coming out is knowing His Name!

Yirmeyahu/Jeremiah 8:8 “How do you say, ‘We are wise, and the Torah of יהוה is with us’? But look, the false pen of the scribe has worked falsehood.”

The sad reality of today, is that the majority has believed the deception and is, in essence, stuck in their Ra'meses.

It begins with His Name and those who by faith call upon His Name, receive the free gift of deliverance by the Blood of Messiah!

Yisra'ěl had been delivered from bondage by the Blood of the Lamb over the doorposts of their homes and now it was time to leave behind all they had known and step out in faith and follow the One who had delivered them from the hand of Pharaoh!

Tehillah/Psalm 20:7 “Some trust in chariots, and some in horses, but we remember the Name of יהוה our Elohim.”

Remembering the Name of יהוה is to remember, acknowledge and know who it is that causes us to be!

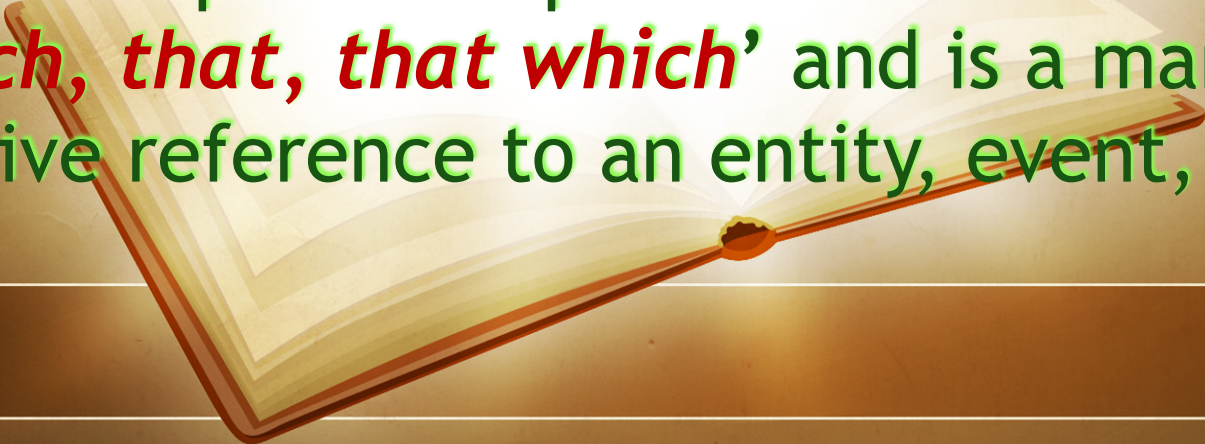


The Name of יהוה is derived from the root word
הָיָה hayah (haw-yaw)- Strong's H1961 which
means, '*to be, to become, to be in existence*',
and when Elohim spoke to Mosheh He said, "I AM
that which I AM", and told Him to tell the
Yisra'ēlites that the I AM had sent him. (Shemoth/
Exodus 3:14)

I AM THAT WHICH I AM

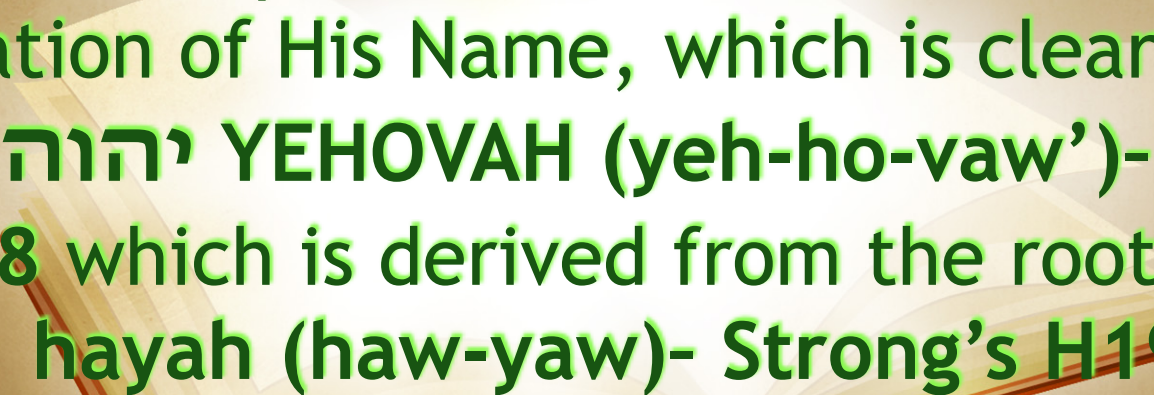
In Hebrew this phrase is written as - אֶהְיֶה אֲשֶׁר אֶהְיֶה -
eyeh asher eyeh

The Hebrew word 'eyeh' comes from the root word הָיָה hayah (haw-yaw)- Strong's H1961; and the Hebrew word אֲשֶׁר asher (ash-er')- Strong's H834 is a primitive pronoun that means, '*who, which, that, that which*' and is a marker of a relative reference to an entity, event, or state.



The first 'eyeh' is written as a proper noun, singular, masculine, while the second 'eyeh' is written in the qal active verb tense and in essence we see Elohim making it clear here to Mosheh that "The One who exists is the One who causes to exist, or gives existence" or "The All existing One is the One who gives existence"

Literally speaking, it can render, "I AM the One who causes to be", or "I AM the One who brings into being", as well as "I AM the life-giver, the giver of all existence", and "I AM the ever living self-consistent and unchangeable One".

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: **יהוה** YEHOVAH (yeh-ho-vaw')- Strong's H3068 which is derived from the root word **הָיָה**  **hayah** (haw-yaw)- Strong's H1961.


When we say the Name of יהוה we are
proclaiming that it is the 'I AM' who gives
existence and that He is the One who causes me to
be! יהוה is our Creator and He has formed us!

The Name of יהוה YEHOVAH (yeh-ho-vaw')-
Strong's H3068 is pictured in the ancient
pictographic script as follows:

Yod - י

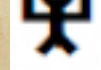
In the Ancient Script, this is the letter 'yad or yod'




which is pictured as -  - which is the picture of an arm and hand and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Hey - ה



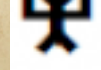
The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of revelation or to reveal something by pointing it out.

Waw/Vav - ו

The ancient pictographic form of this letter is , which is a **peg** or '**tent peg**' or nail, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

Hey - ה



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of revelation or to reveal something by pointing it out.

In the pictographic representation of the Name of Elohim, we are able to clearly see how He, the All Existing One, revealed Himself to His Creation, through His Outstretched Arm and Hand.

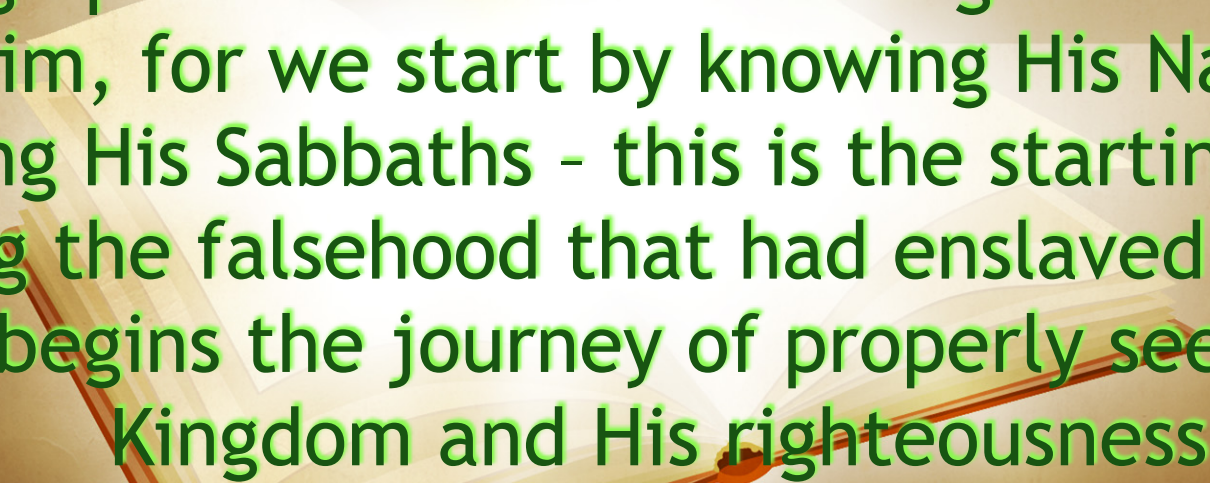
The two pictures of the man, and the peg in between them, also gives us insight as to how He would come and reveal Himself, in the form of a man and secure the Covenants of promise, and in this, we are able to see the two comings of Messiah.

**BEHOLD THE OUTSTRETCHED ARM OF THE ALL
EXISTING ONE SHALL COME AND SECURE HIS
COVENANT AND REDEEM US IN ORDER TO
ESTABLISH HIS HOUSE FOR WHICH HE IS COMING
AGAIN!**

Based on the information we have available today
I believe

The correct grammatical way to pronounce the
Name of יהוה is 'YEHOVAH'.

From this first 'starting point' we are able to recognize that which begins our journey of truly taking up our stake and following our Master and Elohim, for we start by knowing His Name and Keeping His Sabbaths - this is the starting point of leaving the falsehood that had enslaved us behind and begins the journey of properly seeking His Kingdom and His righteousness!



1 - Sukkoth

This first 'stop' in the wilderness journey is called סֻכּוֹת Sukkoth (sook-kohth')- Strong's H5523 which means "**booths**" and this simply means "temporary dwelling".

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

**Sukkoth, as we know, is the Festival of Booths/
Tabernacles that we keep each year, as we
remember these Wilderness journeys and that we
too are sojourners here, as we await the return of
Messiah, when He will come and make His Booth
here among us and we shall dwell with Him
forever!**

**This city/stop was still in the land of Mitsrayim and
therefore reminds us very clearly that although we
are still in the world we are not of the world!**

It was at Sukkoth that Yisra'ël learned to 'camp out', so to speak, and no longer be accustomed to the false securities of the world, in being 'rooted in one place of permanence', and as we may also note, this too was a territory that was pretty much occupied by Bedouins or tent dwellers, who in fact still occupy this area today!

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

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

Leviticus/Hebrews 4:9 “So there remains a Sabbath-keeping for the people of Elohim.”

The Greek word that is translated here as ‘Sabbath-keeping’ is σαββατισμός - Sabbatismos (sab-bat-is-mos’)- Strong’s G4520 which literally means, ‘**a Sabbath-keeping**’ and not just ‘a rest’, as some translations have chosen to write, in order to justify their agenda in disregarding the need to guard and keep the Sabbath as it should be.

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

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

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

Sukkoth is the 7th Feast of יהוה, and clearly pictures for us the time when He comes to dwell with us and is a shadow picture of the Millennial Reign, when the child who was born will shepherd the nations with a rod of iron!

Our mark/sign of worship is our Sabbath keeping, for He has given us His Sabbath as a sign between us and Him forever!

Yehezqěl/Ezekiel 20:12:


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

Yehezqěl/Ezekiel 20:12:

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

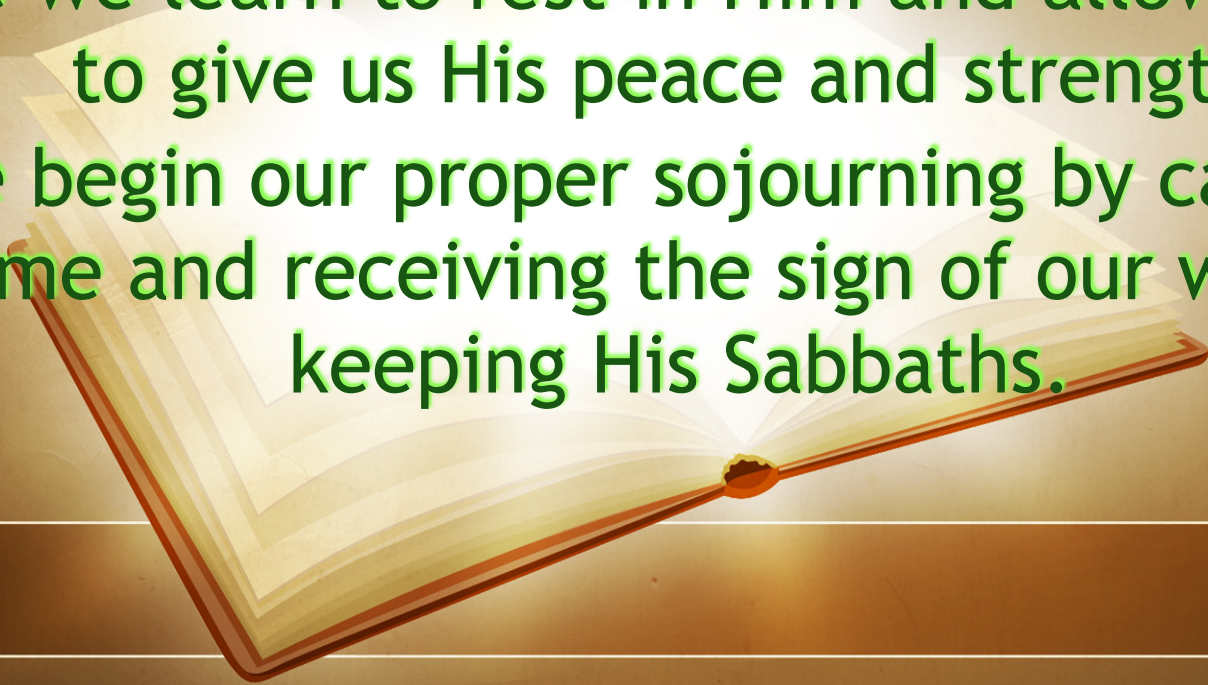
Shemoth/Exodus 31:13-14:

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




It is truly here, at the 'Sukkoth' stop, in a sense,
where we learn to rest in Him and allow His Word
to give us His peace and strength!

So, we begin our proper sojourning by calling upon
His Name and receiving the sign of our worship, by
keeping His Sabbaths.



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

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




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

So many can never leave Mitsrayim because they
fail to call upon the True Name of יהוה and fail to
keep His Sabbath - the two things that have
crippled most Christians for centuries!

THESE FIRST TWO STATIONS - THAT OF OUR
DEPARTURE AND THE FIRST STOP ON OUR
JOURNEY - RA'MESES AND SUKKOTH - ARE THE
KEYS TO THE BEGINNING OF OUR WILDERNESS
JOURNEY - THAT IS:

1) AN ACKNOWLEDGEMENT OF THE NAME OF
יהוה AND...

2) THE KEEPING OF HIS SABBATH. THIS IS NOT THE END BUT RATHER SIMPLY THE BEGINNING OF A WONDERFUL JOURNEY OF DISCOVERY AND GROWTH IN MESSIAH AND REQUIRES GREAT ENDURANCE! LET US NOW LOOK AT THE REST OF THE STOPS AND ALLOW EACH ONE TO TEACH US SOME GREAT AND VITALLY IMPORTANT TRUTHS IN OUR WALK OF CLEANSING OURSELVES FROM ALL DEFILEMENT IN THE FLESH AND SPIRIT, PERFECTING SET-APARTNESS IN THE FEAR OF ELOHIM!



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

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

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

When we look at the word for Sukkot in the ancient script, we find a beautiful confirmation of this fact:




†

𐤓

𐤕


Samech - ס:

The modern name for this letter is samech, yet it is also known in the ancient script as 'sin'.

This letter is pictured as  - 'a thorn' and has the meanings of '**pierce and sharp**' and can also carry the meaning of a '**shield**' as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators.

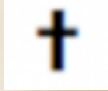
Another meaning would be '**to grab hold of**' as a thorn is a seed that clings to hair and clothing.

Kaph - כ:

The ancient form of this letter is  - meaning 'the open palm of a hand'.

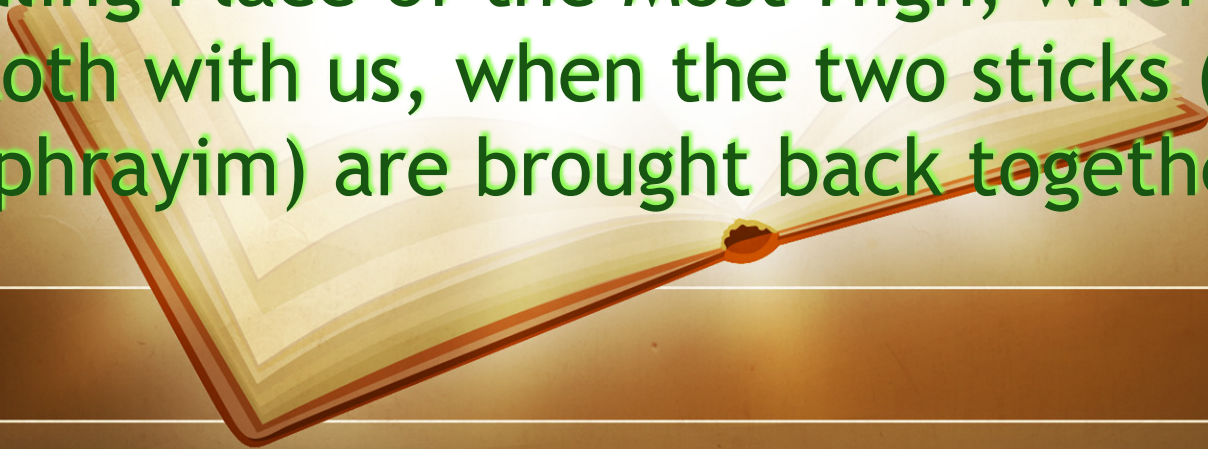
The meaning behind this letter is to '**bend and curve**' from the shape of a palm as well as '**to tame or subdue**' as one has been bent to another's will (under their hand) as an open hand symbolises '**submission**'. This also can picture for us a palm or palm branch from the curved palm shape.

Taw - ת:

The ancient form of this letter is  - meaning 'two crossed sticks'. It was a type of a mark as being displayed by two crossed sticks and has the meaning of '**mark, sign or signature or identification**', used as a marker to identify people, places or things. It can also carry the meaning of '**seal**' or '**covenant**'.

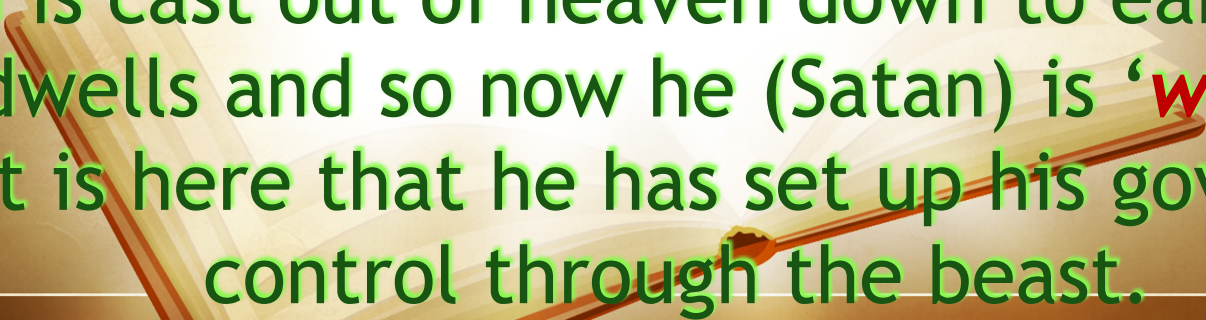
Now, when we understand that these three letters make up סִכְתָּה Sukkoth, I find it very fascinating, as we see being pictured here that יְהוֹשֻׁעַ is Most certainly our Good Shepherd who has sealed us in His Blood, as יְהוָה extended His Right Hand to us.

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



2 - Ėtham

This stop - אֶתָּם Ėtham (ay-thawm')- Strong's H864 means, "*with them or their ploughshare*" - and in understanding the meaning of '*with them*' we can see how, in Hazon/Revelation 12, that Satan is cast out of heaven down to earth where man dwells and so now he (Satan) is '*with them*' and it is here that he has set up his government control through the beast.



Ėtham deals with sin that is here with us and at the same time, how יהוה is also here with us by His Spirit - and therefore we must deal with sin in our lives and not accept the rule of sin/lawlessness but walk in the instructions of יהוה.

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

It is at this early stage of the journey where he, in fact, he does devour many, as insecurities begin to set in, as a result of some persecution for using the True names and keeping the Sabbath and they end up compromising and compromise can be the cause of many falling away, as they tend to **'follow the crowd'**, preferring to **'be with them'** rather than living set-apart lives and have the prospect of being persecuted for righteousness sake.

What Ėtham can also picture for us, in understanding ‘*with them: their ploughshare*’, is that we can see great joy in knowing that during the Kingdom Reign, Messiah will dwell “*with us*” and we will “*beat our swords into ploughshares*”.

Listen to what Mikah/Micah the prophet says:



Mikah/Micah 4:1-5 “And in the latter days it shall be that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And peoples shall flow to it. 2 And many nations shall come and say, “Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya‘aqob, and let Him teach us His ways, and let us walk in His paths. For out of Tsiyon comes forth the Torah, and the word of יהוה from Yerushalayim.”

3 And He shall judge among many peoples, and reprove strong nations afar off. They shall beat their swords into ploughshares, and their spears into pruning hooks - nation shall not lift up sword against nation, neither teach battle any more. 4 But each one shall sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of יהוה of hosts has spoken. 5 For all the peoples walk, each one in the name of his mighty one, but we walk in the Name of יהוה our Elohim forever and ever.”

‘With their ploughshare’ can also speak to us of the unity of Yisra’ēl which is renewed at the feast of Sukkoth and how we then **‘plough’** the ground for the next year’s growth!

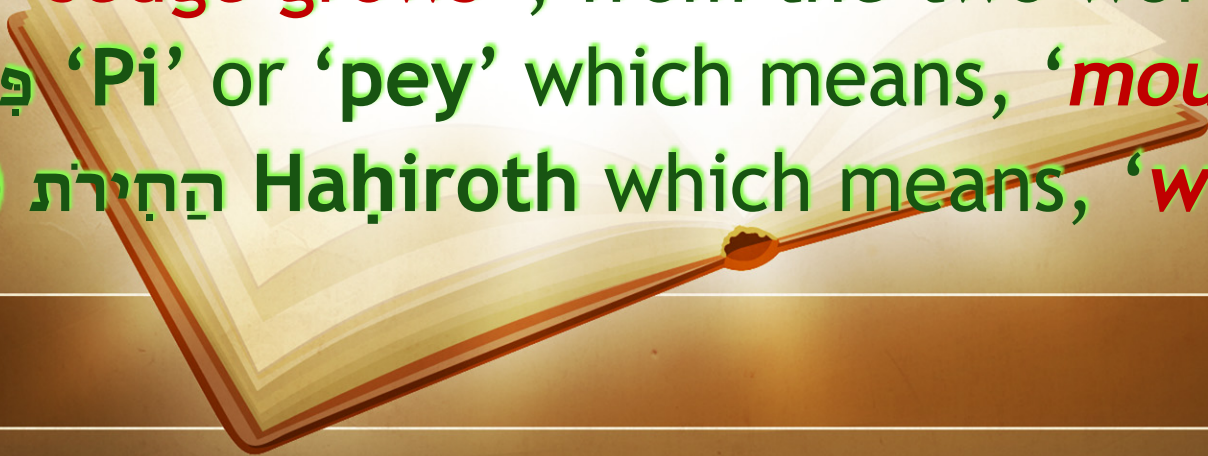
Therefore, what we can see from this stop is the clear distinction between who is with us - Immanu’ēl or the **imposter?**

May we truly learn to walk in and stay in Messiah as we work the fields of the harvest, for he who puts his hand to the plough and looks back is **not** worthy of the kingdom. This is where the work begins and it is not time to give up but rather get **‘stuck in’** and give it your all!


3 - Pi Haḥiroth

This stop - פִּי הַחִירָת Pi Haḥiroth (pee hah-kheer-oth')- Strong's H6367 means, “**place where sedge grows**”, from the two words:

- 1) פִּי 'Pi' or 'pey' which means, '**mouth**' and
- 2) חִירָת Haḥiroth which means, '**wrath**'.



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



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

Yisra'el was helped here, as they crossed through the Sea of Reeds on dry land and Pharaoh and his army was killed in the sea!

What a wonderful parallel we see in Hazon/
Revelation, of the woman being helped:

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



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

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

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

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

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

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

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

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



Pi Haḥiroth was east of בַּעַל צִפְּוֹן Ba'al Tsephon (bah'-al tsef-one')- Strong's H1189 which means '*lord of the north*' or '*lord of the hidden*' or '*secret place*', as it comes from the two root words:

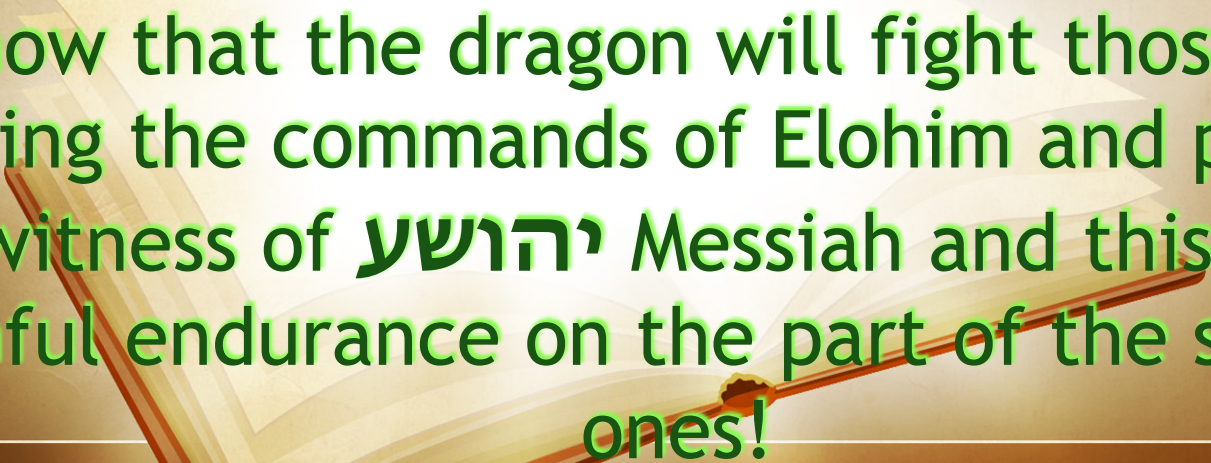
1) Ba'al (bah'-al)- בַּעַל - Strong's H1168 which means, '*lord, husband, landowner*' and was also the name of a supreme male divinity of the Phoenicians or Kena'anites.

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

It is here at this stop/departure point, that we are able to realize that, amidst the blasphemies and threats of the enemy, we find refuge in יהוה - for

He is our '*hiding place*'.

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



Miḡdol (mig-dole')- מִגְדָּל - Strong's H4024 was near here and means '**tower**' - and we know that the Name of יהוה is a strong tower, the righteous run into it and are safe!

May this remind us, that no matter how much persecution we may come under - we have a Name that give us safety and refuge!

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

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

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

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

“Who is like...?”

May our mouths declare only praise for יהוה our Elohim!

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

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

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

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

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

4 - Marah

This stop - מַרָּה Marah (maw-raw')- Strong's H4785 means, "*bitter*"

After the victory at the Sea of Reeds, they went on a 3-day journey and came to Marah, where they complained as they had no water, as the water at Marah was bitter and so, the people grumbled and rebelled against Mosheh.

Shemoth/Exodus 15:23-26: “And they came to Marah, and they were unable to drink the waters of Marah, for they were bitter. So the name of it was called Marah. 24 And the people grumbled against Mosheh, saying, “What are we to drink?” 25 Then he cried out to יהוה, and יהוה showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them. 26 And He said, “If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”

Marah is a lesson for us in rebellion against the Word of Elohim and trust in His provision. Marah still exists today.

There is a village there. The water is still bitter.
But, guess what?

The bitter water is not harmful.

In fact, it has health benefits in that it kills parasites and bad bacteria in the digestive system, while not harming the good bacteria.

Could it be that יהוה wanted to cleanse their bodies internally from the effects of Mitsrayim? How sad it is, when we think that we know best and get bitter when things do not go the way we expect it to.

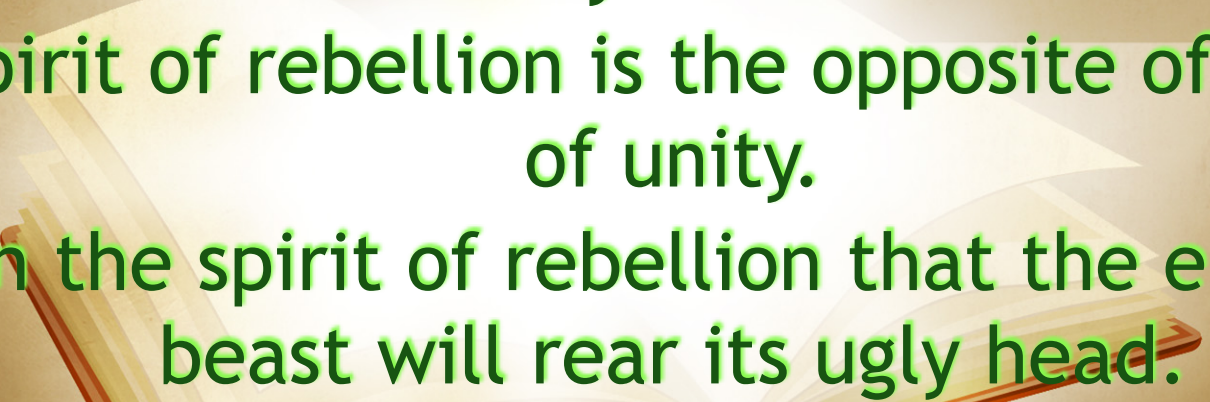
We must learn from this, that יהוה always knows what is best and He always seeks out that which is good for us, even when we may not understand it!

As we drink of the True Living Water, we will see that the parasites (false doctrines) that we may have picked up along the way, will be killed, and we must not become 'bitter', over having our lives cleaned up from the bacteria of man-made traditions, so to speak.

Let us realize the effect of bitterness that will cause us to say wrong things, if we do not guard ourselves!

יהוה hates those who sow discord among the brothers and rebellion sours the freshness of the Living Waters.

We are told in Tehillah/Psalm 95 not to harden
our hearts as they did here and Marah.
The spirit of rebellion is the opposite of the spirit
of unity.
It is in the spirit of rebellion that the end time's
beast will rear its ugly head.

An open book with glowing pages, symbolizing revelation or scripture. The book is open, and the pages are illuminated with a bright, golden light, creating a sense of divine presence. The book is positioned at the bottom of the frame, with its pages fanning out. The background is a textured, parchment-like surface with a warm, brownish-gold color.

Let Us Sing Songs of Praise

Psa 95:1 Come, let us sing to יהוה! Let us raise a shout to the Rock of our deliverance.

Psa 95:2 Let us come before His face with thanksgiving; Let us raise a shout to Him in song.

Psa 95:3 For יהוה is a great Ėl, And a great Sovereign above all mighty ones.

Psa 95:4 In whose hand are the depths of the earth; The mountain peaks are His also.

Psa 95:5 His is the sea, for He made it; And His hands formed the dry land.

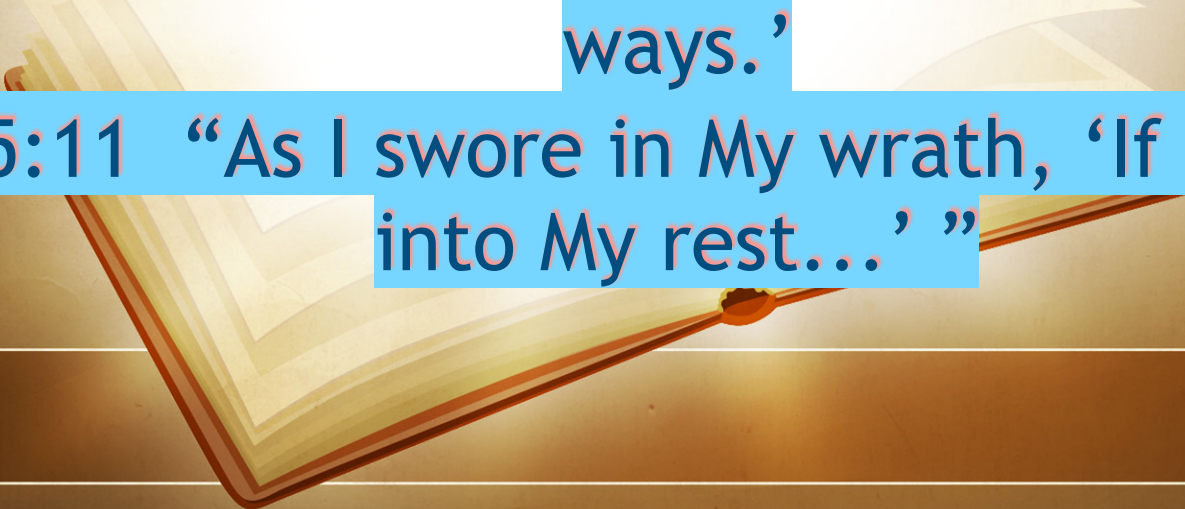
Psa 95:6 Come, let us bow down and bend low,
Let us kneel before יהוה our Maker.

Psa 95:7 For He is our Elohim, And we are the people of His pasture, And the sheep of His hand.

Today, if you would hear His voice:

Psa 95:8 “Do not harden your hearts as in Meribah, And as in the day of Massah in the wilderness,

Psa 95:9 “When your fathers tried Me, Have proved Me, though they saw My work.



Psa 95:10 “For forty years I was grieved with that generation, And said, ‘They are a people who go astray in their hearts, And they do not know My ways.’ ”

Psa 95:11 “As I swore in My wrath, ‘If they enter into My rest...’ ”

In Hazon/Revelation 13:5-6 we see how the beast blasphemed against Elohim, His Name and His tent and leads the world astray to take the mark of rebellion in worshipping the beast and his image:

Hazon/Revelation 13:5-6 “And he was given a mouth speaking great matters and blasphemies, and he was given authority to do so forty-two months. 6 And he opened his mouth in blasphemies against Elohim, to blaspheme His Name, and His Tent, and those dwelling in the heaven.”

When one gets bitter, the natural reaction that follows is slander and rebellion and blasphemies and we are to guard our mouths, not allowing any form of bitterness to come forth and bear rotten fruit!

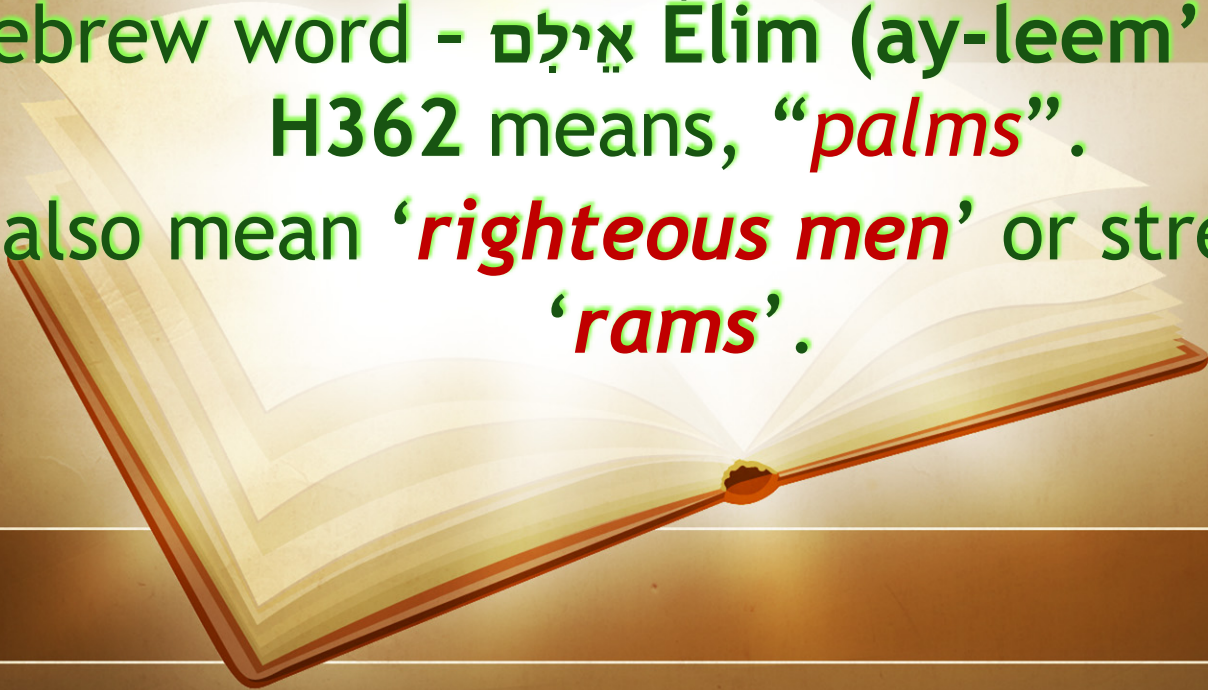
Yeshayahu/Isaiah 5:20 “Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!”

Ya'aqob/James 4:14 “But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth.”

5 - Ėlim

The Hebrew word - אֵילִם Ėlim (ay-leem')- Strong's H362 means, "*palms*".

It can also mean '*righteous men*' or strength as in '*rams*'.



This was where there were 12 fountains and 70 palm trees. From this we are able to see a clear picture of the 12 fountains representing the 12 tribes and the 70 palm trees representing the number of the nations on the earth.

They had just been “**bitter**” and were instructed to diligently obey the voice of **יהוה**, and in doing so, after having water from the Rock, He leads them to this oasis or ‘place of refreshing’, in order to strengthen them.


I like to think of this as arriving at ‘Palm Springs resort’, if you will!

We can learn from this that even though we too have found ourselves, perhaps at times, just as bitter as they were in the Wilderness, when we come to the Rock of our Salvation and drink from the Living Water, He will lead us beside still waters and strengthen our souls, even while we are in the Wilderness!

Ėlim can also mean **‘their leader’**.

Hazon/Revelation 13:7-9 shows how the world will follow their evil leader, while we the people of faith, Yisra'ěl, follow יהושע the King of Yisra'ěl!


Hazon/Revelation 13:7-9 “And it was given to him to fight with the set-apart ones and to overcome them. And authority was given to him over every tribe and tongue and nation. 8 And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him. 9 If anyone has an ear, let him hear.”



It is Yisra'ěl (12 fountains) that is to reach the 70 (rest of the nations) with Living Water, as it is the Living Waters of our Master יהוה that brings healing to the nations!

In Hazon/Revelation we see the reference to the tree of life as well as the 12 trees that bore fruit each month:

Hazon/Revelation 22:2 “In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.”



We also see this reference in:

Yehezqěl/Ezekiel 47:12 “And by the bank of the stream, on both sides, grow all kinds of trees used for food, whose leaves do not wither and fruit do not fail. They bear fruit every month, because their water flows from the set-apart place. And their fruit shall be for food, and their leaves for healing.”

When we see this stop, we must recognize that we, as children of Yisra'ěl, are to be a refreshing supply of the Living Waters of Messiah to the nations!

When Messiah spoke to the Shomeroni woman at the well, He told her that whoever would drink of the water that He gives shall never thirst, but the water He gives would become in him a fountain of water springing up into everlasting life.

Yohanan/John 4:14 “but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life.”

We recognize that while we are being refreshed by the living waters of Messiah, we are also being refreshed to refresh others!!!

6 - Sea of Reeds

This Hebrew term/place is written as - יַם־סוּף - 'yam-suph' which is made up of the two words:

1) יַם - 'yam' (yawm)-Strong's - H3220 which means, '*sea*' &

2) סוּף - 'suph' (soof)- Strong's H5488 which means, '*reeds, rushes*'; and in its primitive root form (Strong's H5486) it can also mean, '*to be fulfilled, to come to an end, cease*'.

It is known as the Sea of Reeds but is also known
as the 'sea of the end'.

This stop is symbolic of how we must come to the
end of our self and put to death our flesh.

We must take up our execution stake and follow

יהושע.



Prophetically, those who overcome, do so by the
“blood of the lamb, word of their testimony, and
not loving their life until the death,” (Hazon/
Revelation 12:11)

We also know that the passing through the Sea of
Reeds, is symbolic of baptism or rather immersion
and that when we are immersed in Messiah, we
are in fact making a public confession and
declaration that we have died to self and been
raised new in Messiah.

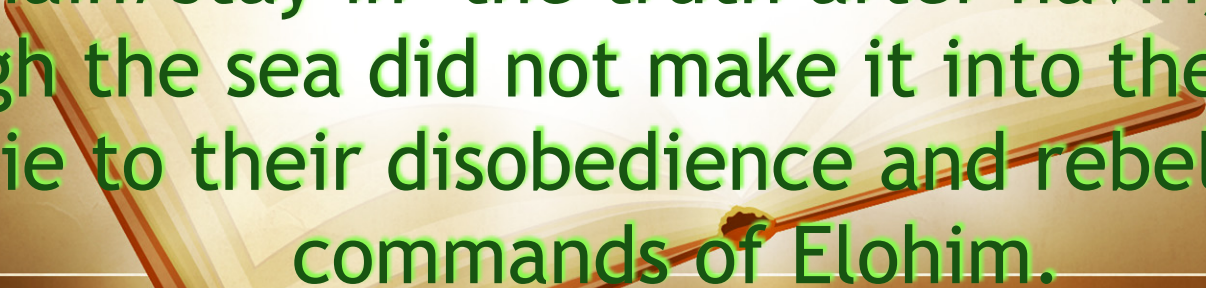
We have therefore, put an end to that which we were and taken up our new life in Messiah and walk boldly in Him.

This 'passing through the sea', is also a picture of the first resurrection, and we are told in:


Hazon/Revelation 20:6 "Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years."

All who have 'come to an end' of themselves so to speak and have 'died to self' and are immersed to new life in Messiah and 'remain in Messiah' will not be affected by the 'second death'.

Sadly, we can also see how those who did not 'remain/stay in' the truth after having passed through the sea did not make it into the Promised Land die to their disobedience and rebellion to the commands of Elohim.

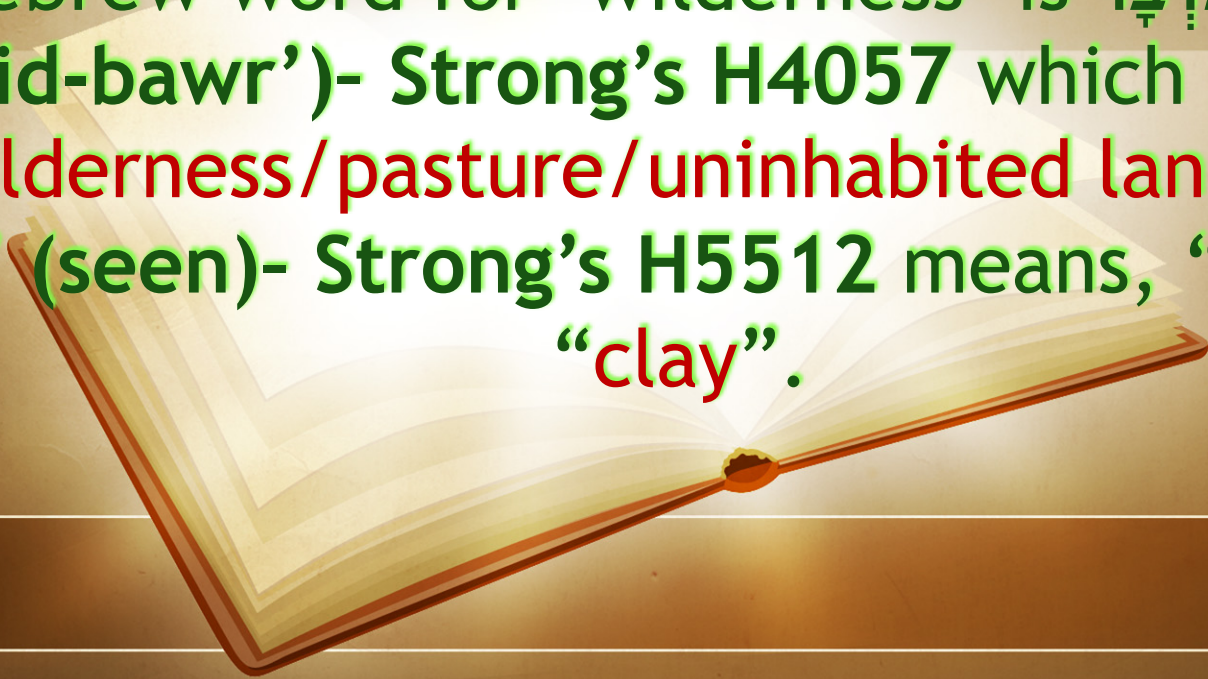


Getting immersed alone will not bring about the full deliverance, but rather, it is when we repent - that is to turn away from sin - which is what Yisra'el did by leaving Mitsrayim - and were immersed in the Sea of Reeds, they were then brought into the Wilderness where they would learn to hear the True voice of their deliverer and would receive instructions on how to live their new life of Freedom from bondage to sin!



7 - Wilderness of Sin

The Hebrew word for 'wilderness' is מִדְבָּר 'midbâr' (mid-bawr')- Strong's H4057 which means, 'wilderness/pasture/uninhabited land' & סִין 'sîyn' (seen)- Strong's H5512 means, "thorn" or "clay".



This is where יהוה provided manna for Yisra'ël.

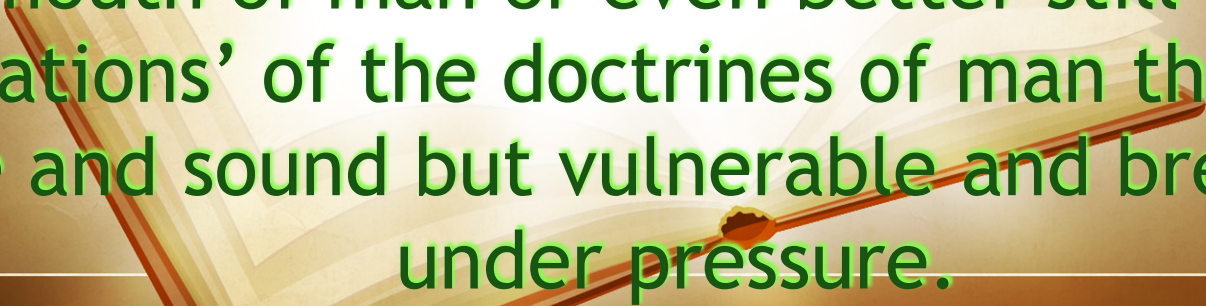
We know too that in the last days we will also see supernatural provision and we also know that Messiah is the Bread of Life that came down from heaven.

Tehillah/Psalm 37:25 “I have been young, and now I am old; yet I have not seen the righteous forsaken, or his seed begging bread.”

Now listen, we do not just sit down and think that everything will fall into our laps - we are to be about being faithful to His Word, working diligently with our all unto Him.

As we obey Torah **AND** prepare for the days ahead
יהוה will provide the blessings and the miracles.

As clay is also representative of man and as we know that 'wilderness' can also mean 'mouth' or 'place of words', we can have here the picture of the mouth of man or even better still the 'clay foundations' of the doctrines of man that are not safe and sound but vulnerable and break easy under pressure.

An open book with a small, dark, textured object resting on its pages. The book is open, showing multiple pages with a light brown, aged appearance. The object is positioned near the center of the open pages, slightly towards the right. The background is a warm, golden-brown color with a subtle, abstract pattern.

We must trust in Elohim for our provision and watch our mouths, as this was the place where they grumbled again, about not having food and actually, some wanted to go back to Mitsrayim and thought that it was better off being a slave and getting a plate of food than having to rely on provision from יהוה in the Wilderness.

This is the futility of man and his words - our words can be a thorn for us, or rather, the words of man that we may be inclined to follow, can become a thorn for us and cause us to grumble and complain, when we are to trust in and rely upon Elohim for all and praise His Name.

8 - Dophqah

The Hebrew word דָּפַקָה Dophqah (dof-kaw')- Strong's H1850 means, “*knocking*” or ‘*knock at the door*’.


We know who knocks at the door of our heart.

In Hazon/Revelation 3:20, יהושע Messiah gives the invitation to have Him dwell with us, declaring that those who open the door when he knocks will have Him enter in and dine with them.

Hazon/Revelation 3:20 “See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me.”


We also see references of those who will knock after it is too late - after the door is shut and will be told to go away as the Master does not know those who are lawless.

Luqas/Luke 13:25 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from.’”



This is going to be a hard day for many, who will hear these words, the next 2 verses are even more clear:

Lucas/Luke 13:26-27 “then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ 27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’”



‘Workers of unrighteousness’


So many people today, simply do not understand what is being spoken here - this is a warning to those who claim that they do not have to follow Torah, even while their claim is so sincere in their deeds!!!

If you do not keep His commands and walk in His ways, it doesn't matter how much you think you are doing, it will not gain you access and you can knock as hard as you like, it won't help.

So, unless you walk in the Torah of Elohim, you will not be able to enter in!

The lawless have no place in the Kingdom:

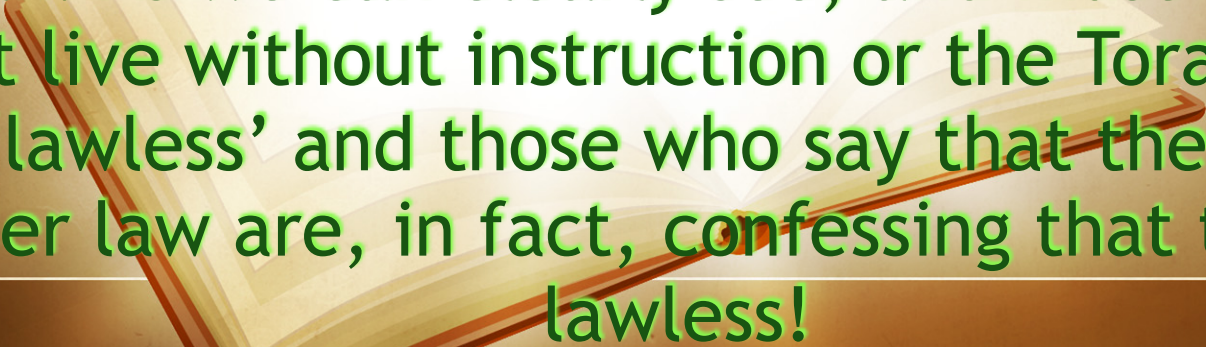
Mattithyahu/Matthew 7:22-23 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”



The Greek word that is translated as 'Lawlessness', is ἀνομία anomia (an-om-ee'-ah)- Strong's G458 which comes from the word ἀνομος anomos (an'-om-os)- Strong's G459 meaning, *'lawless, without law, transgressor'*, and so 'anomia', simply put, means 'without law' or more specifically 'without Torah'.

With the Greek word 'anomos', we note that the 'a' comes from the negative participle in the Greek which means 'without' and 'nomos' means Law (Torah).

Therefore, those who work lawlessness are practicing 'anomia', which describes those who are without Law or Torah. As we can clearly see, and must realize, we cannot live without instruction or the Torah, else we are 'lawless' and those who say that they are not under law are, in fact, confessing that they are lawless!

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the slide. The book is open to a page with a light beige background, and the bookmark is a simple red line.

The Greek word for 'under', as used in the phrase, 'under law' is ὑπό hupo - Strong's G5259 which means '**under**' and it further means, **to be controlled by or in subjection to.**

So, under law would mean to be controlled by or in subjection to law/instruction.

This is very clear - we are in subjection to the instructions/Torah/Law of our Creator, King, Redeemer, Saviour and Husband!!!

Therefore, this stop is critical, in understanding our decision to follow the Truth and not be sorry later.

We cannot serve 2 masters.

‘The Lord’ is a title given to pagan deities and in Hebrew, this is the word ‘Ba’al’.

We must choose whom we serve, יהוה or ‘the Lord’!!!!

‘The Lord’, as a counterfeit, knocks too, and the question is, ‘who do you open up your life to?’

May we only have Him who has given us life dwelling in us, giving no room for entertaining the enemy at all?

The enemy is constantly trying to get in and we must keep watch and serve only יהוה!

Whatever occupies your time is your master. Do you spend more time in worship and ministry or something else?

יהוה is also removing the false 'lords' from our tongues.

For us who walk in the Truth and obey his commands there is great promises that we can be sure of and when we knock, He will open:

Luqas/Luke 11:9 "And I say to you: ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you."

Therefore, the question is - who is knocking at your heart - who are you responding to and whom do you seek?