

ONE TORAH FOR ALL

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The Son of Elohim – part 8

As Prophesied in the Torah Moshe – Shemot

As we continue our series, we will now examine seven types, foreshadows, and prophecies found in the second book of the Torah Moshe: Shemot. There are certainly more than just seven found in this book. However, we have selected these seven to show that Mashiach is prefigured in this book and to help the student of Scripture to continue on in his own studies in discovering the presence of Mashiach in every jot and tittle.

1. Birth of Moshe

This book begins with the birth of Moshe. One of the things that is not readily apparent is one of the miracles concerning the birth of Moshe; and that is the age of his mother Yocheved. In order to come to understand how old Yocheved was, we need to understand who she was.

Shemot (Exodus) 2:1

And there went a man of the house of Levi, and took to wife a daughter of Levi.

On a surface reading one has a tendency to miss what this verse actually says. The parents of Moshe consisted of a man who was of the house of Levi; i.e., a man who was a descendent of Levi; and a woman who was the daughter of Levi; i.e., Levi was her father. This means that the mother of Moshe was of that generation which came down into Egypt from the Promised Land when Yoseph was still alive.

Shemot (Exodus) 6:20

And Amram took for himself Yocheved his father's sister to wife; and she bore him Aharon and Moshe; and the years of the life of Amram were a hundred and thirty and seven years.

This verse is quite clear that the grandson of Levi, that is, Amram, took his father's sister as his wife. Kohath was Amram's father, who was one of the three sons of Levi. Levi had one daughter named Yocheved, the sister of Kohath. Amram took his father's (that is Kohath's) sister Yocheved as His wife.

For us to understand the age of Yocheved we need to understand when she was born.

Shemot [Exodus] 1:1-5

1 Now these are the names of the sons of Yisrael, who came into Egypt, every man and his household came with Ya'aqov;

2 Reuven, Shimeon, Levi, and Yehudah,

3 Yissachar, Zevulun, and Benyamin,

4 Dan and Naphtali, Gad and Asher.

5 And all the souls that came out of the loins of Ya'aqov were seventy people; and Yoseph was in Egypt already.

Please note that this passage tells us that there were seventy people who came down into Egypt with Ya'aqov. But this passage specifically tells us that Yoseph and his family were not counted among those seventy as they were already in Egypt.

This next passage is rather long as it names each one of those seventy who came down into Egypt with Ya'aqov.

B'reshit [Genesis] 46:8-27

8 And these are the names of the children of Israel, who came into Egypt, Ya'aqov and his sons: Reuven, Ya'aqov's first-born.

9 And the sons of Reuven: Hanoch, and Pallu, and Hezron, and Carmi.

10 And the sons of Simeon: Yemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of Levi: Gershon, Kohath, and Merari.

12 And the sons of Yehudah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.

13 And the sons of Yissachar: Tola, and Puvah, and Iob, and Shimron.

14 And the sons of Zevulun: Sered, and Elon, and Yahleel.

15 These are the sons of Leah, whom she bare unto Ya'aqov in Paddan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the sons of Asher: Imnah, and Ishvah, and Ishvi, and Beryah, and Serah their sister; and the sons of Beryah: Heber, and Malchiel.

18 These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Ya'aqov, even sixteen souls.

19 The sons of Rachel Ya'aqov's wife: Yoseph and Benjamin.

20 And unto Yoseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-phaera priest of On, bare unto him.

21 And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sons of Rachel, who were born to Ya'aqov: all the souls were fourteen.

23 And the sons of Dan: Hushim.

24 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bare unto Ya'aqov: all the souls were seven.

26 All the souls that came with Ya'aqov into Egypt, that came out of his loins, besides Ya'aqov's sons' wives, all the people were seventy;

27 and the sons of Yoseph, who were born to him in Egypt, were two souls: all the souls of the house of Ya'aqov, that came into Egypt, were seventy.

Let us place these names into a genealogy chart for easy reference. This will not only help us to see and keep track of the names, but it will also help us to understand this hidden miracle in Scripture.

When we examine the chart below we find that there are 76 names present. However, three of the people named in the text could not have gone down to Egypt because they had already died while they were still in the land of Canaan (those listed in red). Those were Rachel, who died in childbirth, and the two older sons of Yehudah, Er and Onan, who displeased YHWH so that He took their lives. This leaves us with 73 names.

However, four of those named were already in Egypt, so they could not have gone down into Egypt either. They are Yoseph, his wife Asenath, and their two sons, Manasseh and Ephrayim (those listed in blue). This leaves us with sixty-nine names in the chart, which we have numbered for your convenience. If you will notice there is one blank line for one of the offspring of the children of Levi. As we saw above, the person whose name would go in that blank line is Yocheved.

Shemot [Exodus] 6:20

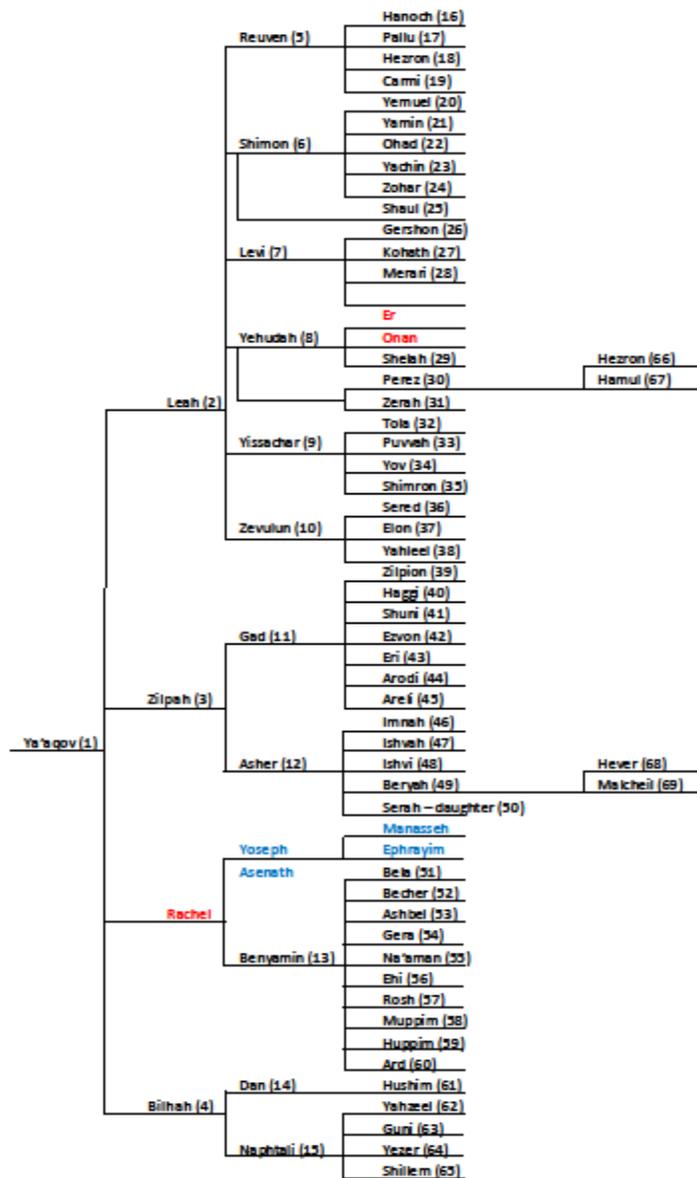
And Amram took him Yocheved his father's sister to wife; and she bare him Aharon and Moshe; and the years of the life of Amram were a hundred and thirty and seven years.

The father of Amram was Kohath.

Shemot [Exodus] 6:18

And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred thirty and three years.

This makes Levi Kohath's father and the father to his sister Yocheved. When Ya'aqov took all his family down into Egypt Yocheved was not yet born, so she is not listed. However, The Scripture plainly states that there were seventy people who went down into Egypt. Tradition tells us that Yocheved was born as they entered into Egypt, making her the seventieth person.



Shemot (Exodus) 12:40-41

40 Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years.

41 And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YHWH went out from the land of Egypt.

Please consider the following selection from the *“Treasury of Scripture Knowledge.”*

The Samaritan Pentateuch reads, "Now the sojourning of the children of Israel, and of their fathers in the land of Canaan and in the land of Egypt, was 430 years." The Alexandrine copy of the LXX has the same reading; and the same statement is made by the apostle Paul in Gal_3:17, who reckons from the promise made to Abraham to the giving of the law. That these three witnesses have the truth, the chronology itself proves; for it is evident that the descendants of Israel did not dwell 430 years in Egypt; while it is equally evident, that the period from Abraham's entry into Canaan to the Exodus, is exactly that number. Thus, from Abraham's entrance into the promised land to the birth of Isaac was 25 years; Isaac was 60 at the birth of Jacob; Jacob was 130 at his going into Egypt where he and his children continued 215 years more; making in the whole 430 years.

Since Moshe was eighty years old when YHWH brought Israel out of Egypt under his leadership, this puts the age of his mother right at one hundred thirty-five years old when she gave birth to Moshe. As far as I have been able to determine, she is the oldest woman recorded in Scripture to give birth. Truly, this is a miracle and gift from YHWH, but is hidden in Scripture.

In like manner, when Mashiach was to come, He too would come into this world via a miraculous birth. This is one more way in which YHWH fulfills the passage that there would be another prophet like unto Moshe.

2. The Burning bush

Shemot (Exodus) 3:2

And the messenger of YHWH appeared to him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Our first clue to the identity of the Person speaking to Moshe is the phrase “messenger of YHWH,” which comes from the Hebrew phrase מַלְאֲכַי YHWH – “malak YHWH,” which means “messenger of YHWH.” This phrase occurs forty-five times in the Tanak with only two times being in reference to someone other than who is referenced all the other times. Please note the following passage which clearly identifies who this “Messenger of YHWH” is.

Shophtim (Judges) 2:1

Now the messenger of YHWH came up from Gilgal to Bochim, and He said, “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, ‘I will never break My covenant with you,’”

Please note that it is the “Messenger of YHWH” who is speaking to Israel. This Messenger states that He was the One responsible for bringing Israel out of Egypt. Furthermore, He states that it is His covenant with Israel.

But why did YHWH reveal Himself in a bush engulfed with fire which was not consumed? Please consider the following passages.

Devarim (Deuteronomy) 4:24

“For YHWH your Elohim is a devouring fire, a jealous El.”

YHWH is an all devouring fire. When all is said and done, everything will be consumed by Him. The question for each person is simply when and how. We can choose to let Him consume us now and remove all the dross from our lives and purify us in order to make us ready for the Olam Haba (world to come). Or, He will consume us in judgment on the Day of Judgment.

Shemot (Exodus) 24:17

And the appearance of the glory of YHWH was like devouring fire on the top of the mount in the eyes of the children of Israel.

When YHWH came down on the mountain before all Israel, one of the things that they witnessed was that YHWH was a devouring fire. If such a sight does not strike fear into one’s heart, then there is something seriously wrong with him. Is it any wonder that we are to have the fear of YHWH in our lives?

B’midbar (Numbers) 11:1

And the people were as grumblers, speaking evil in the ears of YHWH; and when YHWH heard it, His anger was kindled; and the fire of YHWH burnt among them, and devoured in the uttermost part of the camp.

All complainers, grumblers, and those who murmur, beware! Beware that YHWH can hear your every word and this is offensive in His ears! Do not take it lightly that He is an all consuming fire.

B’midbar (Numbers) 16:35

And fire came forth from YHWH, and devoured the two hundred and fifty men that offered the incense.

Those who rise up against YHWH shall be consumed by Him; even if they are His people. Actually, Scripture teaches us that judgment begins with the house of YHWH our Elohim. Do not think that you are immune to His fire. None shall escape! And if one is adversarial towards YHWH, then when the fire of YHWH is done with him, there shall be nothing left.

Devarim (Deuteronomy) 9:3

“Know therefore this day, that YHWH your Elohim is He who goes over before you as a devouring fire; He will destroy them, and He will bring them down before you; so shall you drive them out, and make them to perish quickly, as YHWH has spoken to you.”

This presupposes that His people are following Him in the manner which pleases Him. For if they are not, then as we saw in the previous two passages, those who are not pleasing to Him, shall be consumed from out of the midst of His people.

Nahum 1:6

Who can stand before His indignation? And who can abide in the fierceness of His anger? His wrath is poured out like fire, and the rocks are broken asunder by Him.

Throughout Scripture there is a very close association between YHWH and fire, particularly as it pertains to His judgment and wrath.

Yeshayah (Isaiah) 66:15

For, behold, YHWH will come with fire, and His chariots shall be like the whirlwind; to render His anger with fierceness, and His rebuke with flames of fire.

Many times we miss how this close association between YHWH and fire applies to Mashiach. However, the above passage begins to open our eyes to this reality.

2nd Thessalonians 1:7-8

***7 and to you that are afflicted rest with us, at the revelation of Adonenu Yeshua from heaven with the angels of His power in flaming fire,
8 rendering vengeance to them that know not Elohim, and to them that obey not the gospel of Adonenu Yeshua.***

From the above passage we begin to see that the passage in Yeshayah is actually speaking of the coming of Mashiach in judgment and that judgment involves fire.

Kepha Bet (2nd Peter) 3:10

But the day of YHWH will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

This passage is also speaking of the return of Mashiach Yeshua. Please notice the association of fire with that day. Now, let us return to the burning bush and how that applies to this present study.

Devarim (Deuteronomy) 33:16

***“And for the precious things of the earth and the fullness thereof,
And the good will of him that dwell in the bush.
Let the blessing come upon the head of Yoseph,
And upon the crown of the head of him that was separated from his brethren.”***

Please note that this blessing is in part towards those who “dwell in the bush.” This is the same word as the “burning bush” which Moshe witnessed. The burning bush is a foreshadowing of

those who would be in Mashiach. Those in Mashiach Yeshua shall not be utterly consumed by the fire of YHWH. It shall envelop them, but shall not harm them, for they are covered by His Blood. This is also prefigured in the three Hebrew men who were cast into the fiery furnace by Nebuchadnezzar as recorded in the book of Dani'el.

3. Water into blood

Shemot (Exodus) 4:9

“And it shall come to pass, if they will not believe even these two signs, neither hearken to your voice, that you shall take of the water of the river, and pour it upon the dry land; and the water which you take out of the river shall become blood upon the dry land.”

One of the three signs which YHWH gave to Moshe to give to the leaders of Israel to show them that YHWH had sent Moshe to deliver them, was the sign of turning water into blood. This sign foreshadows what Mashiach would do in turning the water into wine. Please consider this next passage.

B'reshit (Genesis) 49:11

***Binding his foal to the vine,
And his ass's colt unto the choice vine;
He has washed his garments in wine,
And his vesture in the blood of grapes:***

From Ya'aqov's prophecy concerning his son Yehudah we learn that the juice of grapes is also referred to as "blood." It is interesting to note that these verses have Messianic undertones in them.

Yochanan (John) 2:9

And when the ruler of the feast tasted the water now become wine, and knew not whence it came (but the servants that had drawn the water knew), the ruler of the feast called the bridegroom,

Mashiach Yeshua turned water into wine at this wedding event. This event itself foreshadows the union between Mashiach and his bride. The turning of water into wine, which comes from the blood of grapes, was foreshadowed in Moshe, showing us another way in which Mashiach Yeshua was the prophet like unto Moshe.

4. Pesach lamb

Shemot (Exodus) 12:5

“Your lamb shall be without blemish, a male in its first year; you shall take it from the sheep, or from the goats.”

There are three qualifications listed in Scripture for a lamb to be selected as a lamb for Pesach. Those three qualifications are that, first it must be without blemish; i.e., it must be perfect. Second, it must be a male lamb. And third, the lamb must be in the first year of its life. It cannot be older than a year old.

It is very easy to see how Mashiach Yeshua fulfilled the second one since He was a son. So we will not dwell on that one. It is fairly easy to see how He also fulfilled the first qualification of being without sin as there is ample testimony from Scripture concerning His sinless life.

Luqa (Luke) 23:22

And he [Pilate] said to them the third time, “Why, what evil has this man done? I have found no cause of death in him; I will therefore chastise him and release him.”

Pilate examined Yeshua and found Him innocent. He found nothing in Him worthy of death. He actually wanted to release Him, but the leaders incited the crowds to the point of rioting, so he did not. He succumbed to their unrighteous demands.

Luqa (Luke) 23:41

“And we indeed justly; for we receive the due reward of our deeds; but this Man has done nothing wrong.”

Even one of the men hanging next to Yeshua understood that He had done nothing worthy of death.

Qorintyah Bet (2nd Corinthians) 5:21

He who knew no sin He was made to be sin on our behalf; that we might become the righteousness of Elohim in Him.

Many of the writers of the Brit Chadasha understood that Mashiach Yeshua was sinless. In this way the Pesach lamb foreshadowed the coming Mashiach, for it too was to be without blemish. While the lamb was to be without blemish physically, the Lamb of Elohim was to be without blemish in every way, both physically as well as spiritually. He committed no sin and He had no iniquity hidden in His heart!

Kepha Aleph (1st Peter) 1:18-19

***18 knowing that you were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;
19 but with precious blood, as of a lamb without spot, even the Blood of Mashiach.***

Perhaps the third qualification of the Pesach lamb is the most difficult to see and understand. The Pesach lamb must be in the first year of its life. But how does this foreshadow the coming Mashiach? When a lamb is in the first year of its life it is not sexually mature. This foreshadows Mashiach in that He was sexually pure. In this way, the qualification of the Pesach lamb prefigures the coming Mashiach.

5. Manna

Devarim (Deuteronomy) 8:3

“And He humbled you, and caused you to hunger, and fed you with manna, which you did not know, neither did your fathers know; that He might make you know that man does not live by bread alone, but by every word that proceeds out of the mouth of YHWH does man live.”

During the time that Israel was in the wilderness YHWH fed them with manna. The above passage states that one of the reasons that YHWH did this was to humble Israel. In this way they were to learn to be dependent upon their Elohim. One of the most important lessons that the people of YHWH can learn is that without Him, we have no life. This manna was to be much more than just food to sustain their physical lives. This food was also spiritual in nature.

Qorintyah Aleph (1st Corinthians) 10:3
and did all eat the same spiritual food;

However, it does not seem that Israel really learned this lesson. In fact, one wonders if she has even learned it yet. But what does this mean, that this manna was “spiritual food”? Does it not mean that there was something within it that would give them spiritual life? If food that one eats gives life to the body, then should not spiritual food one takes in give life to his spirit? To be sure! But how can manna do that? This manna was actually a foreshadow of the true manna which came down out of heaven to give life to those who would accept it. Is it any wonder then that Yeshua spoke the following?

Yochanan (John) 6:51

“I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea and the bread which I will give is my flesh, for the life of the world.”

Of course Mashiach Yeshua did not mean that one was to literally and physically eat the flesh of His body. If that were true, then most of those for the last two thousand years would have no hope of having eternal life, having no access to His physical body. No, rather He was speaking metaphorically. He was using physical terms to describe a spiritual truth. That truth is that if we do not take in His teachings of truth, digest them, and make them a part of our lives, then how can we have life? We cannot!

Yochanan (John) 6:31-33

31 "Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat."

32 Yeshua therefore said to them, "Amein, amein, I say to you, it was not Moshe that gave you the bread out of heaven; but My Father gives you the true bread out of heaven."

33 For the bread of Elohim is that which comes down out of heaven, and gives life to the world."

The manna in the wilderness was to point the way and help us to see Mashiach when He did come into this world. This is one of the reasons why Yeshua fed the multitudes on at least two separate occasions. He did this to show that He was the prophet who was to come in the manner of Moshe. But He also did it to show that He was the true manna, the true bread that had come down out of heaven.

Yochanan (John) 3:13

"And no one has ascended into heaven, but He that descended out of heaven, even the Son of man, who is in heaven."

Not only did Yeshua come down out of heaven, but He is the only One who ascended up into heaven. Now some may object to this, saying, "What about Eliyahu?" But he did not ascend; he was taken. There is a vast difference between one going into heaven under his own power and one gaining access through the power of another. It is one thing for YHWH to bring one into His realm. It is another thing altogether for one to go there under his own power and strength. No sinful man has ever ascended into the heavens by His own power, strength, or especially by his own merits. However, Mashiach Yeshua did!

Yochanan (John) 6:35

Yeshua said to them, "I am the bread of life; he that comes to Me shall not hunger, and he that believes on Me shall never thirst."

The manna that YHWH gave to Israel in the wilderness was to teach us about Mashiach. It was to show us that without Mashiach we can have no true life.

6. Living Water

Shemot (Exodus) 17:6

"Behold, I will stand before you there upon the rock in Chorev; and you shall smite the rock, and there shall come water out of it, that the people may drink." And Moshe did so in the sight of the elders of Israel.

The people were grumbling against YHWH and against Moshe. This time they were thirsty. So YHWH commanded Moshe to go before the people and strike the rock on which He would be

standing and water would flow out of that rock so that the people and all their animals would be sated.

We are told in the Brit Chadasha that in the same manner that the manna was spiritual food, likewise the water that came forth out of the rock was also spiritual drink. In a like manner that the manna was a foreshadow of the coming Mashiach, so too was the water a foreshadow of the coming Mashiach.

***Qorintyah Aleph (1st Corinthians) 10:4a
and did all drink the same spiritual drink;***

Just like physical water, unless spiritual water is taken within one's spirit, it will do one no good at all. This water is sometimes referred to in Scripture as living water or fountains of water, water that is fresh and gives life to the one who drinks of it.

***Tehillim (Psalm) 114:8
Who turned the rock into a pool of water,
The flint into a fountain of waters.***

YHWH commanded Moshe to strike the rock, and water flowed out of that rock. It flowed out of that rock and they called it "Meribah." This is one of the same root words as "Miriam." The interesting thing is that this water flowed from this rock until Miriam died, at which point the water stopped flowing.

B'midbar (Numbers) 20:1-2

1 And the children of Israel, even the whole congregation, came into the wilderness of Tzin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they assembled themselves together against Moshe and against Aharon.

YHWH did this to test His people and to present a lesson for them. But the people of Israel are a stubborn and stiff-necked people, slow to learn the lessons of YHWH our Elohim. We will examine this in more detail in the following section on "The Rock."

Yirmeyah (Jeremiah) 2:13

"For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed out for themselves cisterns, broken cisterns, that can hold no water."

Through the prophet Yirmeyah, YHWH tells us that His people are guilty of two evils. One is that they have forsaken Him. As if that were not bad enough, they also attempted to replace the living water from Him. They did this by attempting to build broken cisterns. Exactly what this means will be demonstrated in the following passages.

Yochanan (John) 7:37-39

37 Now on the last day, the great day of the feast, Yeshua stood and cried, saying, "If any man is thirsty, let him come to Me and drink.

38 He that believes on Me, as the Scripture has said, from within him shall flow rivers of living water."

39 But He spoke this of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given; because Yeshua was not yet glorified.

Now we are beginning to see the connection between the living water and the Ruach Qodesh (Holy Spirit). The term "living water" is symbolic of the Ruach Qodesh.

Yochanan (John) 16:7

"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I go, I will send Him to you."

This was not just any spirit. From other passages we learn that this was indeed the Spirit of Mashiach Himself!

Kepha Aleph (1st Peter) 1:11

searching what time or what manner of time the Spirit of Mashiach which was in them did point to, when it testified beforehand the sufferings of Mashiach, and the glories that should follow them.

As Scripture says, we are His temple. We are containers or vessels to contain His Spirit. He not only desires to dwell in us, but more importantly to flow through us as fountains of living water. So, when YHWH says His people sinned by building broken cisterns, what He is actually referring to is the building of idols. Those idols cannot contain the fountains of living water. They are dead! Living water must be housed in a living container, the human body.

The water flowing out of the rock in the wilderness foreshadowed the coming Mashiach and the work that He would do as well as the coming of His Spirit to fill His people.

7. The Rock

Shemot (Exodus) 17:6

"Behold, I will stand before you there upon the rock in Chorev; and you shall smite the rock, and there shall come water out of it, that the people may drink." And Moshe did so in the sight of the elders of Israel.

This was not just any rock, but a particular rock that Moshe was to strike. YHWH was very specific that Moshe was to strike the rock that He would show Him. We learn from other passages in Scripture that YHWH is our Rock.

Tehillim (Psalm) 19:14

***Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight, YHWH, my Rock, and my Redeemer.***

Shaul tells us that the particular rock that YHWH had Moshe strike traveled with them and that rock was Mashiach.

Qorintyah Aleph (1st Corinthians) 10:4

and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them; and the rock was Mashiach.

So when Miriam died and the water stopped flowing out of that rock, the people of Israel assembled themselves against Moshe and Aharon. After all, it was their sister who died and since her name was connected with the site of the original bringing forth of the water, then there must be some connection, hence some fault lying with Moshe and Aharon that the water stopped flowing. However, YHWH was testing His people. Did they truly trust in Him?

YHWH gave specific instructions to Moshe the first time to go and strike the rock on which He was standing. The second time His instructions were just as specific.

B'midbar (Numbers) 20:8

"Take the rod, and assemble the congregation, you, and Aharon your brother, and you speak to the rock before their eyes, that it gives forth its water; and you shall bring forth to them water out of the rock; so you shall give the congregation and their cattle drink."

YHWH specifically commanded Moshe to speak to the rock and water would come forth. He was not to strike the rock a second time. But Moshe was angry with the people of Elohim and he took Aharon's rod as YHWH commanded him and went before the people and struck the rock; not once, but twice.

Ivrim (Hebrews) 6:6

and then fell away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of Elohim afresh, and put Him to an open shame.

Mashiach would only die one time. His sacrifice was once for all.

Ivrim (Hebrews) 9:28

so Mashiach also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

What Moshe did not understand was that his striking of the rock on this second occasion was symbolic of crucifying Mashiach twice and that was never going to happen. In this way Moshe did not honor Him before His people for Moshe demonstrated a false word before the people;

a word that was not from YHWH. For that, YHWH punished him by not allowing him to cross over the Yarden River.

The rock is symbolic of Mashiach. It symbolizes His solid-like nature and unwavering character of dependability, particularly towards His people. We can count on YHWH to provide for our needs. However, the truth is that we actually rarely do trust in Him. If we did then why would we ever worry? Simply put, we never would worry about anything. The truth is that many people, even His people, worry about many things. But did He not promise to take care of our every need? To be sure! Then is it not past time to truly trust in the Rock of our Salvation and believe the word that He has given to us? To be sure!

ABBA YHWH, thank You for giving us Your Spirit that we may understand Mashiach as foretold by Your prophets of old; in the name of Mashiach Yeshua. Amein and amein.

Shabbat Shalom

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