



## Who Do Ewe Trust?

**And when Pharaoh sent forth the people, God led them not by the way of the land of the Philistines, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt. And God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of the land of Egypt. And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you. And the children of Israel departed from Succoth, and encamped in Othom by the wilderness. And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire. And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.**  
Sh'mot/Exodus 13:17-22 (Brenton)

After the death of the first born; Pharaoh and Mitzrayim/Egypt changed their minds about freeing their slaves, this was based on economics. Also the King of the Mitzrim/Egyptians fears about Ya'akov's progeny rising up militarily against his land, is proven to be unfounded. Though the text relates at least two different leaders of Mitzrayim in the time of Moshe, they obviously share the same perspective pertaining to Isra'el.

Some trust in chariots,  
and some in horses,  
But we remember the  
Name of יהוה our Elohim.  
Tehillim (Psalm) 20:8 (7)

Yah provides a column of cloud by day and pillar of fire by night to show that He is among them and is guiding them through their journey. This concept is similarly expressed in **Chazon/Revelation chapter 21:22-23** as follows: **I saw no Temple in the city, for ADONAI, God of heaven's armies, is its Temple, as is the Lamb. The city has no need for the sun or the moon to shine on it, because God's Sh'khinah gives it light, and its lamp is the Lamb. (CJB)** Keep in mind that all the first century writings, called the B'rit Chadashah/New Testament, were written to congregations in Qahals/Synagogues ... not to gentile assemblies. Remember Y'shua himself instructed his talmidim/disciples to go only to the lost sheep of the house of Isra'el. The ten tribes had become gentiles, so only those who were seeking the way back to the Covenant would go to meet with the Y'hudim/Jewish assemblies.

**And יהוה spoke to Mosheh, saying, "Speak to the children of Yisra'el, that they turn and camp before Pi Haḥiroth, between Miḡdol and the sea, opposite Ba'al Tsephon – camp before it by the sea. For Pharaoh shall say of the children of Yisra'el, 'They are entangled in the land, the wilderness has closed them in.' And I shall harden the heart of Pharaoh, and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army, and the Mitsrites shall know that I am יהוה."** And they did so. And it was reported to the sovereign of Mitsrayim that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, "Why have we done this, that we have let Yisra'el go from serving us?" So he made his chariot ready and took his people with him. And he took six hundred choice chariots, and all the chariots of Mitsrayim with officers over all of them. And יהוה hardened the heart of Pharaoh sovereign of Mitsrayim, and he pursued the children of Yisra'el, but the children of Yisra'el went out defiantly. And the Mitsrites pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Haḥiroth, before Ba'al Tsephon. And when Pharaoh drew near, the children of Yisra'el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra'el cried out to יהוה. And they said to Mosheh, "Did you take us away to die in the wilderness because there are no graves in Mitsrayim? What is this you have done to us, to bring us up out of Mitsrayim? Is this not the word that we spoke to you in Mitsrayim, saying, 'Leave us alone and let us serve the Mitsrites?' For it would have been better for us to serve the Mitsrites than to die in the wilderness." And Mosheh said to the people, "Do not be afraid. Stand still, and see the deliverance of יהוה, which He does for you today. For the Mitsrites whom you see today, you are never, never to see again. יהוה does fight for you, and you keep still." And יהוה said to Mosheh, "Why do you cry to Me? Speak to the children of Yisra'el, and let them go forward. And you, lift up your rod, and stretch out your hand over the sea and divide it, and let the children of Yisra'el go on dry ground through the midst of the sea. And I, see I am hardening the hearts of the Mitsrites, and they shall follow them. And I am to be esteemed through Pharaoh and over all his army, his chariots, and his horsemen. And the Mitsrites shall know that I am יהוה, when I am esteemed through Pharaoh, his chariots, and his horsemen." And the Messenger of Elohim, who went before the camp of Yisra'el, moved and went behind them. And the column of cloud went from before them and stood behind them, and came between the camp of the Mitsrites and the camp of Yisra'el. And it was the cloud and the darkness, and it gave light by night, and the one did not come near the other all the night. And Mosheh stretched out his hand over the sea. And יהוה caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. And the children of Yisra'el went into the midst of the sea on dry ground, and the waters were a wall to them on their right and on their left. And the Mitsrites pursued and went after them into the midst of the sea, all the horses of Pharaoh, his chariots, and his horsemen. And it came to be, in the morning watch, that יהוה looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army of the Mitsrites into

confusion. And He took off their chariot wheels, so that they drove them with difficulty. And the Mitsrites said, “Let us flee from the face of Yisra’el, for יהוה fights for them against the Mitsrites.” Then יהוה said to Mosheh, “Stretch out your hand over the sea, and let the waters come back upon the Mitsrites, on their chariots, and on their horsemen.” And Mosheh stretched out his hand over the sea, and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus יהוה overthrew the Mitsrites in the midst of the sea, and the waters returned and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them, and not even one was left of them. And the children of Yisra’el walked on dry ground in the midst of the sea, and the waters were a wall to them on their right and on their left. Thus יהוה saved Yisra’el that day out of the hand of the Mitsrites, and Yisra’el saw the Mitsrites dead on the seashore. And Yisra’el saw the great work which יהוה had done in Mitsrayim, and the people feared יהוה, and believed יהוה and His servant Mosheh. Sh'mot 14:1-31 (ISR98)

Pharaoh gathers his army to pursue, their slaves, the tribes of Isra'el to bring them back into bondage. Yah tells Moshe to stop at the Red or Reed Sea, turn around and face the oncoming troops of Mitzrayim, and stand their ground. The children, who have just left slave conditions, do not yet have any trust in the Eternal. This is why the Father allows the Mitzrim to be virtually next door to them all night long, yet He provides a barrier between them.

Because they do not yet trust Yah, or Moshe, the people accuse their leader of bringing them out of bondage only to let them be slaughtered. Their fears are alleviated for a short time by the miracle of the divided water of the sea. Prior to this event, the people asked Moshe ... why could they not stay with the Mitzrim where they felt safe? Slavery was preferable to facing the unknown, their fear got the best of them.

Moshe asked the people why they kept crying to him instead of the one who had delivered them. Throughout the wilderness era it appears that Isra'el saw Moshe as their source for their every need. The faithful servant constantly attempted to convince the people that he was not the one performing all the acts they witnessed. He was merely a mediator to and for them. Authority actually came from the Almighty and was used by his Prophet to do His will.

After crossing the sea on dry ground, the people are taught a song by Yah ... so they will remember what had occurred. The Hand of the Eternal saved them from their circumstances and delivered them into a place where they began to receive the instructions they so desperately needed. Sha'ul reminds the assembly in Rome how faith was developed through hearing the Word of Elohim. Our forefathers adventures are available to us to learn how to trust our heavenly Father. We have an advantage they did not as we have their testimonies to the events they went through. Will we learn that trust must be developed, it is not a feeling but an action based on knowledge of something.

**And they pulled up *stakes* from Elim. And all the congregation of the sons of Israel came into the Wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month *after* their going out from the land of Egypt. And all the congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said to them, Would that we had died by the hand of YAHWEH in the land of Egypt, in our sitting by the fleshpots, in our eating bread to satisfaction. For you have brought us out into this wilderness to kill all this assembly with hunger. And YAHWEH said to Moses, Behold, I *AM* will rain bread from the heavens for you. And the people shall go out and gather the matter of a day in its day, so that I may test them, whether they will walk in My Torah or not. And it shall be on the sixth day they shall prepare what they bring in. And it shall be double what they gather day by day. And**

Moses and Aaron said to all the sons of Israel, At evening you shall know that YAHWEH has brought you from the land of Egypt; and in the morning you shall see the glory of YAHWEH, in His hearing your murmurings against YAHWEH; and we, what *are* we that you murmur against us? And Moses said, When YAHWEH gives you flesh to eat in the evening, and bread in the morning, to satisfaction; when YAHWEH hears your murmurings which you *are* murmuring against Him, you will see. And what *are* we? Your murmurings *are not* against us, but against YAHWEH. And Moses spoke to Aaron, Say to all the congregation of the sons of Israel, Come near before YAHWEH; for He has heard your murmurings. And it happened, as Aaron was speaking to all the congregation of the sons of Israel, they turned toward the wilderness. And, behold! The glory of YAHWEH appeared in the cloud! And YAHWEH spoke to Moses, saying, I have heard the murmurings of the sons of Israel. Speak to them, saying, Between the evenings you shall eat flesh; and in the morning you shall be satisfied *with* bread; and you shall know that *I am* YAHWEH your Elohim. And it happened in the evening: the quail came up and covered the camp. And in the morning a layer of dew was around the camp. And the layer of dew went up, and, behold, *something* small *was* on the face of the wilderness, scale-like, small like the hoarfrost on the earth. And the sons of Israel looked. And they said, each one to his brother, What *is* that? For they did not know what it *was*. And Moses said to them, That *is* the bread which YAHWEH has given to you for food. This *is* the thing which YAHWEH commanded. Gather from it, each one according to the mouth of his eating; an omer for a head. *By* the number of your souls you shall take for each man who *is* in your tent. And so the sons of Israel did. And they gathered; the one gathering much and the one gathering little. And they measured with an omer. And the one gathering much did not have too much. And the one gathering little did not have any need. Each one gathered according to the mouth of his eating. And Moses said to them, Do not let anyone leave from it until morning. And they did not listen to Moses. And some left from it until morning; and it became rotten *with* maggots, and stunk. And Moses was angry against them. And they gathered it in the morning, each one in the morning according to the mouth of his eating. And it melted *in* the heat of the sun. And it came about on the sixth day, they gathered double bread, two omers for one. And all the leaders of the congregation came and reported to Moses. And he said to them, That *is* what YAHWEH said, Tomorrow *is* a rest, a holy Sabbath to YAHWEH. What you will bake, bake. And boil what you will boil. And lay up for yourselves all that *is* left over, to keep it until the morning. And they laid it up until the morning, as Moses commanded. And it did not stink and no maggot was in it. And Moses said, Eat it today, for today *is* a Sabbath to YAHWEH. Today you will not find it in the field. You shall gather it six days, and on the seventh day *is* a sabbath; in it none shall be found. And it happened on the seventh day, *some* of the people went out to gather, and did not find *any*. And YAHWEH said to Moses, Until when do you refuse to keep My commandments and My laws? Behold! Because YAHWEH has given the sabbath to you, therefore He is giving to you two days of bread on the sixth day. Each one of you remain in his place. Do not let anyone go out from his place on the seventh day. And the people rested on the seventh day. And the house of Israel called its name, Manna. And it *was* like the seed of coriander, white; and its taste like cakes with honey. And Moses said, This *is* the thing which YAHWEH has commanded, Fill an omer from it, to keep for your generations, so that they may see the bread which I caused you to eat in the wilderness, as I brought you out from the land of Egypt. And Moses said to Aaron, Take one pitcher, and put there the fullness of an omer of manna, and deposit it before YAHWEH, to keep for your generations. Even as YAHWEH commanded Moses, Aaron laid it up before the Testimony, to keep *it*. And the sons of Israel ate the manna forty years, until their coming into an inhabited land. They ate the manna until their coming to the border of the land of Canaan. And the omer *was* the tenth of an ephah. Sh'mot 16:1-36 (HRB)

The next incident we will examine is when Isra'el has consumed the provisions they left Mitzrayim with. Being hungry, the sons of Ya'akov complained about the lack of food. Moshe is informed by Yah that He will provide them meat once, then a daily supply of bread until they reach the Promise Land. This constant resource has specific instructions attached to it:

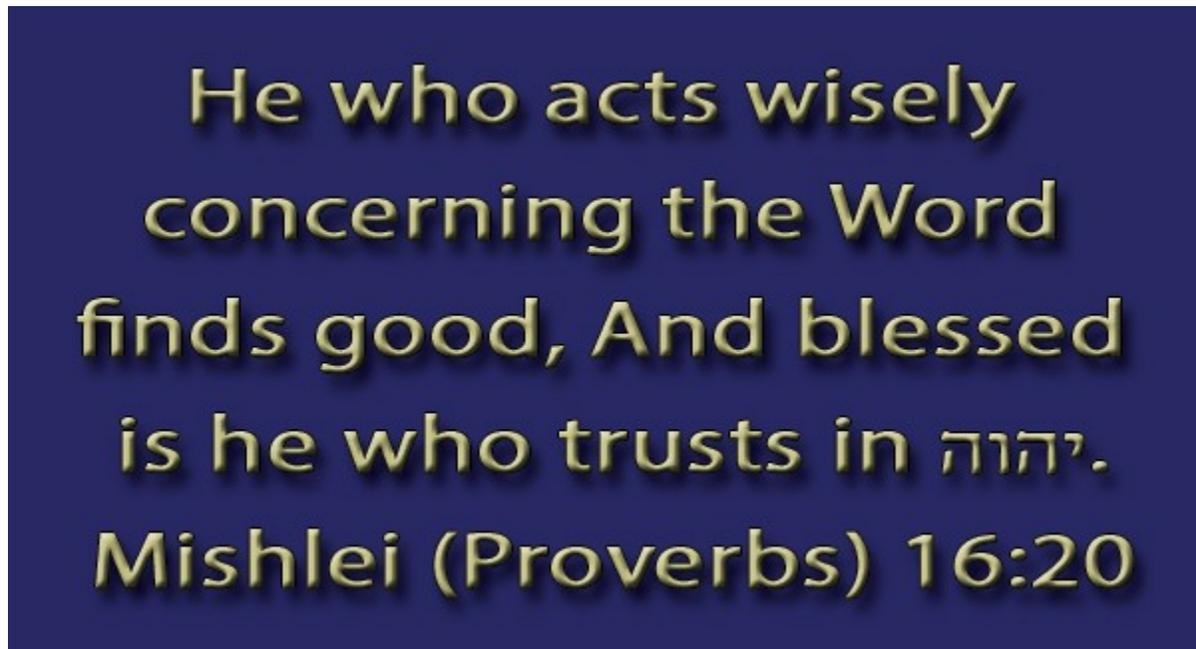
- It was not to be gathered on the seventh day, Shabat
- They were not to keep it over night
- What was gathered on the sixth day would also be for the seventh day

Once again collecting the manna was to be an act of trust. The Eternal was telling them, I will sustain you with the food you need. Man hu was what Isra'el called the substance they gathered each day for food, literally what they were alluding to meant ... 'what is it'? For forty years this bread appeared each morning for them to prepare for their meals. This required them to work for their sustenance, not just sitting around doing nothing all day.

**All the congregation of Bnei-Yisrael journeyed from the wilderness of Sin in stages, according to the command of Adonai, and camped in Rephidim, but there was no water for the people to drink. So the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test Adonai?" But the people thirsted for water there, and they complained against Moses and said, "Why have you brought us up out of Egypt? To kill us with thirst, along with our children and cattle?" So Moses cried out to Adonai saying, "What am I to do for these people? They are about ready to stone me." Adonai said to Moses, "Walk before the people, and take of the elders of Israel with you, along with your staff with which you struck the river. Take it in your hand and go. Behold, I will stand before you, there upon the rock in Horeb. You are to strike the rock, and water will come out of it so that the people can drink." Then Moses did just so in the eyes of the elders of Israel. The name of the place was called Massah and Meribah, because of the quarreling of Bnei-Yisrael, and because they tested Adonai saying, "Is Adonai among us, or not?" Then the Amalekites came and fought with Israel at Rephidim. Moses said to Joshua, "Choose men, go out, and fight the Amalekites. Tomorrow I will stand on the top of the hill with the staff of God in my hand." So Joshua did as Moses said, and fought the Amalekites, while Moses, Aaron and Hur went up to the top of the hill. When Moses held up his hand, Israel prevailed. But when he let down his hand, the Amalekites prevailed. Moses' hands grew heavy, so they took a stone, put it under him, and he sat down. Aaron and Hur held up his hands, one on each side. So his hands were steady until the sun went down. So Joshua overpowered the Amalekites and his army with the edge of the sword. Adonai said to Moses, "Write this for a memorial in the book, and rehearse it in the hearing of Joshua, for I will utterly blot out the memory of the Amalekites from under heaven." Then Moses built an altar, and called the name of it Adonai-Nissi. Then he said, "By the hand upon the throne of Adonai, Adonai will have war with Amalek from generation to generation." Sh'mot 17:1-16 (TLV)**

Following Yah's provision of food for the Isra'elites, they complained about the lack of water to drink. Moshe is told by the Almighty to take his staff and strike a specific rock and water would flow from it. The Eternal constantly supplied what the people needed, yet they frequently were dissatisfied with what they were given. Sounds a little ungrateful ... does it not? I want it and I want it now, does this sound familiar? How many times have we heard those who claim to be the people of the book, or the in-grafted, treat the Father the same way? It is like the old statement about a pot calling a kettle black.

To whom do we owe our very lives, is it not Yah? We only live because He gives us breath. Humanity is only made out of dust and given breath. The earth belongs to the Eternal, not to us. All creation matters to the designer and the builder, Adam was given a subordinate role by the Almighty to carry out His will. How long will mankind continue to exalt himself above his Creator?



As mentioned earlier in this writing, we have an advantage that those in the wilderness did not have. We get to study the account of their activities and the consequences there of. No action goes without a reaction, whatever we sow we have to harvest. Everything we do in life will effect others and ourselves, no matter what ... this is cause and effect. Praises and curses are the only choices there are for our endeavors.

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:  
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**REMEMBER:** We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.