

Speaking at Mayaan Yeshua on January 27, 2024 from the parashah beshalach (when he sent)  
Torah: Exodus 17:8-16 Psalm 27 Brit Chadasha: Matthew 16:13-19; Luke 6:46-49  
Collected at the right stone, you'll stay on your feet!

What a richly filled parashah again with various themes hidden in it; the passage through the sea, the song of Moses afterwards, quails, the lessons from the manna, water from the rock and the battle against Amalek. Praying and searching, I stuck with Moses, who, flanked by Aaron and Hur, supported the battle against Amalek, led by Joshua. How topical this story is, based on the certainty that the Torah is prophetic for the last days - our days!

Because even now there is still a fierce battle going on worldwide about God's people, but certainly also very concretely in and around the Promised Land, including the Gaza Strip. A fight against a violent, cruel, cowardly enemy that never misses an opportunity to fight unfairly, to slaughter vulnerable civilians, to take them hostage and to use its own citizens - preferably women and children - as a living shield. Yes, Hamas unfortunately lives up to its name - you probably already knew that Hamas means violence. Such an enemy, who wants only one thing, the destruction of Israel and the extermination of God's people, is very reminiscent of Amalek, right?

Even PM Netanyahu used the word Amalek in one of his speeches. We read about the battle against the arch-enemy Amalek for the first time in this parashah, but unfortunately it took place in every generation. To name a few: Saul had to fight Amalek, Esther had to pull out all the stops to protect the people from Haman, and Herod also showed his true colors in the massacre of the children in Bethlehem. It is not only a physical battle, as is now taking place in the Gaza Strip, but certainly also a spiritual battle. I think that all the misleading propaganda full of lies and one-sided reporting together with anti-Semitism worldwide is a clear expression of the struggle in the unseen world.

Amalek - as a people it is descended from Esau and through Esau (he is Edom) it is a brother people of Ishmael and Lot (Ammon and Moab). "Am" means "people" and in "lek" is the word "licking". Possibly it means "a people licking up," as the dogs do. Hey, that reminds me of **Psalm 72:9** The people of the wilderness will bow down before Him, His enemies will lick up the dust.

This Psalm, this prayer for Solomon, is a prophetic foretelling of the coming of Yeshua as the Lion of Judah who will subdue all nations and establish the Kingdom of Peace! Anything that can be associated with Amalek will lick the dust. The Messiah will judge righteously, so that means that one nation will bite deeper into the dust than another. Well, then the peoples who identify with the spirit of Amalek have a lot to fear.

In the history that we are surveying today at Raphidin, Adonai instructs Moses in verse 14: Write this in a book in remembrance and impress upon Joshua that I will completely blot out the memory of Amalek from under heaven. This judgment on Amalek is once again exorcised in: **Deuteronomy 25:17-18** Remember what Amalek did to you on the way, when you left Egypt: he met you on the way, and attacked with you in the rear all the weak behind you, while you were weary and exhausted; and he did not fear God.

You may know that I am fond of a particular "hidden layer" in the Torah, namely chiasms? On my website you can find 166 elaborate chiasms from each chapter, or extending over several chapters, of the Torah. That's quite a few! Well, these few verses even form a small chiasm within a larger chiasm; Let's take a look at it:

A Think of what Amalek did to you on the way,

B When you came out of Egypt:

C he met you on the way, and in your rearguard attacked all the weak behind you, while you were tired and exhausted;

Central axis: and he did not fear God.

C If YHWH your God has given you rest from all your enemies around,

B In the land that YHWH your God gives you as an inheritance to take possession of, it must be that you have the memory of Amalek from under heaven.

A: Don't forget!

In a nutshell: A Remember Amalek!

B from Egypt going

C their cowardly attack

C As: because he did not fear God

C when it's safe to go again

B in Promised Land

A Don't forget to eradicate Amalek!

In a chiasm, all the surrounding verses refer to a central axis that should therefore be seen as very important. This central axis explains to us the motive of Amalek's malice and why the memory of Amalek must be blotted out: he did not fear God! Therefore, we know that the judgment of Amalek is righteous and will surely take place.

Israel really had a problem here! Take a look at what that gap looks like:



The vanguard with fighters could not just rush to the rear! It was really mean and cowardly to go into battle like that; That is why Moses repeatedly said in **Deuteronomy 25:19** If YHWH your God has given you rest from all your enemies from around, in the land that YHWH your God gives you as an inheritance to take possession of, it must be that you blot out the remembrance of Amalek from under heaven. Don't forget it!

What else is there to say about Amalek, based on the principle: know your enemy? Well, the word Amalek (ajin,70-mem,40-lamed,30-qoef,100) and the word for doubt in Hebrew, safeq (samech, 60-(p)feh, 80-qoof,100) have the same numerical value: 240. The struggle against Amalek can therefore possibly be characterized spiritually as a struggle against doubt. Thinking like that, I think I see it symbolically in the battle against Amalek in today's parshah, where Moses had to keep his hands up to stay in a winning position. The lowering of his hands then represents the doubt that is given space.

Would Yeshua have thought of this story and sensed our doubt when he said, "Look up, for your salvation is near? (Luke 21:28). Instead of doubting as a result of everything you see happening around you?

Fighting violence with violence, we may be less likely to fall for that, but go along with doubt. That can just creep into our souls! In this way, the spirit of Amalek can also bother us! Yes, a remedy for doubt, you and I, all of us here, could use quite a bit! Doubt is easy to avoid because we can see what

is in front of us so quickly. Why does this happen to me or I don't get that? Or less selfishly, why do they have to suffer so much? That kind of doubt is part of our 'old man', so to speak. So often we have a different wish list than what the Father has planned for us. To become aware of this and to entrust yourself to what He allots to us - with that inner correction you do IN Messiah to the new man!

I think that the chosen comparison between the old and the new man is justified, because: - You can see it in Ishmael who had to make way for Isaac. - You can also see it in Esau, who had to make way for Jacob. - so it was with Lot, who had to acknowledge his superiority in Abraham. and so even an entire old generation had to be replaced in the wilderness for a new generation that was allowed to enter the Promised Land! I believe that The Father is trying to teach us a biblical principle through a repeating pattern: "Not the old, but the new man is what HE has in mind. Mind you, the Father sees us as a new man IN Messiah!

Under the leadership of Moses, Israël was delivered from the bondage of Egypt, and under the leadership of Joshua, Israel took possession of the Promised Land of Canaan to come home. Symbolically, you can even say that Moses is also an image of the old man and Joshua of the new man! The pattern repeats itself again: Joshua replaces Moses – it's a matter of succession. In today's history, Joshua already comes forward to lead the battle against Amalek. It will be the prelude to his future leadership role 40 years later, when he will fight many more Canaanites.

Let us look at the course of the battle at Rafidim, in which there is a wealth of lessons hidden. For example, we read in Exodus 17:9,10 that 4 persons are mentioned by name: Moses, Joshua, Aaron and Hur. Moses, then said to Joshua, "Choose us men, and go forth to fight against Amalek; tomorrow I will stand on the height of the hill, and the rod of God will be in my hand. So Joshua did as Moses had told him, fighting against Amalek; but Moses, Aaron, and Hur climbed up the heights of the hill.



Shall we map out what these 4 people are a typical image of, starting from the principle that explains the end of the beginning? Please note that sometimes there are overlaps in type image.

First, **Joshua** fighting the physical battle down there in the valley. His name is closely linked to the NAME of Yeshua and his role in history is also absolutely connected to the WORK of the Messiah.

"Joshua" or "Jehoshua" is the Hebrew name for the Latin Greek name "Jesus." He is a typical image of the Messiah as King. A good king leads the battle. I already said that this same Joshua, as the successor of Moses, would once again lead the people in the battle at the capture of Canaan. So Joshua fights 2 times, so to speak. This fits in with the typical image of the Messiah who, after all, came to earth very physically for the first time to suffer and die in the role of 'Lamb slain'. It was no coincidence that there was a sign on the cross: King of the Jews! We can barely imagine what an immense physical and spiritual battle Yeshua must have fought! All the more so because at any time during that suffering he could have commanded angels to intervene to escape that suffering. But at the Second Coming, as the lion of Judah, as the Prince of the kings of the earth, coming on a white horse, he will physically fight for victory here on earth for the 2nd time and lead the 12 tribes into the Promised Land. After that, it will be 1000 years of peace. (See, for example, Isaiah 63:1-6; Revelation 1:5, 19:11-21; 20:1-6).

Then we come to the 2nd person: **Moses** He was a prophet, a teacher, and a lawgiver. These are also images that fit the Messiah. But he certainly wasn't a High Priest! That role was assigned to his brother Aaron. So Moses and Aaron acted together. Together, they formed a more complete prophetic picture of the Messiah in their day. But when Yeshua actually came into this world, he died as King of the Jews and will reign in the Messianic Kingdom of Peace. Remember, however, that Yeshua's death was also a form of sacrifice that befits priesthood. That is why the Messiah is also described as High Priest after the order of Melchizedek. (See, for example, Hebrews 5:1-6)

The picture of Yeshua becomes more and more complete in Joshua, Moses and Aaron. I say compleTER, because there is still something missing. For there was another one standing by Moses and Aaron: Hur! Hur, what is his role in this story? Where Hur comes into the picture, we read another detail. Do you know what I'm getting at? Verse 10b But Moses, Aaron, and Hur climbed up to the height of the hill." It doesn't say who he is... If that is not mentioned, then in Scripture it may be about 'the hidden' Messiah. And yes, Yeshua has been physically hidden "on high" from us since his ascension. "Hur" comes from "Chur", pronounced "choer". "Chur" is an anagram, a literacy of the word "ruach"! This name means "free" or "noble". Ruach has the same numerical value as Chur and so Hur is a type of the Ruach Haqodesh. Yeshua was fully fulfilled with that, otherwise he could never have stood 100% in the will of the Father.

I put what we all discussed in a table:

| Typebeelden van <b>Jesjoea de Messias</b>  |                               |   |                   |
|--|-------------------------------|---|-------------------|
| Jozua  | Mozes                         | Aäron   | Hur               |
| Koning<br>Lam geslacht =<br>Koning der<br>Joden<br>Vorst van de<br>koningen der<br>aarde | Profeet<br>Leraar<br>Wetgever | Hogepriester<br>naar de orde van<br>Melchizedek | Ruach<br>Haqodesh |

This raises the question of whether the Ruach Haqodesh is a typical image of Yeshua himself? I don't think directly, but he is strongly involved with the Holy Spirit as a kind of 'pass-through' channel; Let me explain: I hope we can all agree that Adonai is Spirit. The Spirit of Adonai descended like a dove

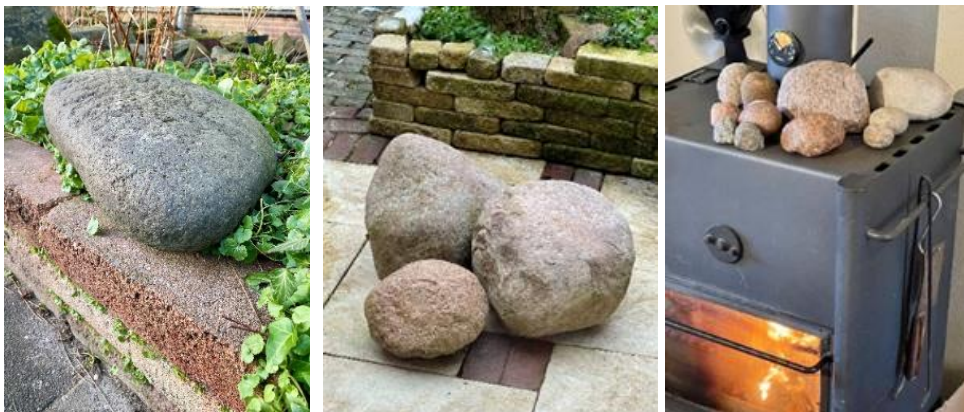
on Yeshua at his baptism in the Jordan River, and Yeshua promised his disciples when he returned to the Father that he would send the Comforter, the Ruach Haqodesh. In my perception, the passing on of the Ruach of the Father to the sanctified THROUGH Yeshua is therefore one of the roles within the Mediatorship of the Messiah! Since Pentecost in Acts, outpouring of the Spirit of God has been available to "all flesh." However, you do not see spirit fulfillment, it is hidden within you.

That "Moses, Aaron, and Hur climbed up the heights of the hill" completes the picture. The height represents the heavens where Yeshua still pleads for us in a hidden way as High Priest according to the order of Melchizedek. There they were, these 3 men, looking down on the battle below. But not passively! Moses' hands had to remain raised for Israel to win. Moses, Aaron, and Hur are the representatives of the people, and they pray to God on behalf of the people. They raise their hands. Actually, reaching out to worship their hands upwards is heaven. Everything falls into place because Moses, Aaron and Hur were advocates in this way IN Messiah: **1 John 2:1** My children, I write these things to you, that you may not sin. And if anyone has sinned, we have an Advocate with the Father, Yeshua the Messiah, the Righteous.

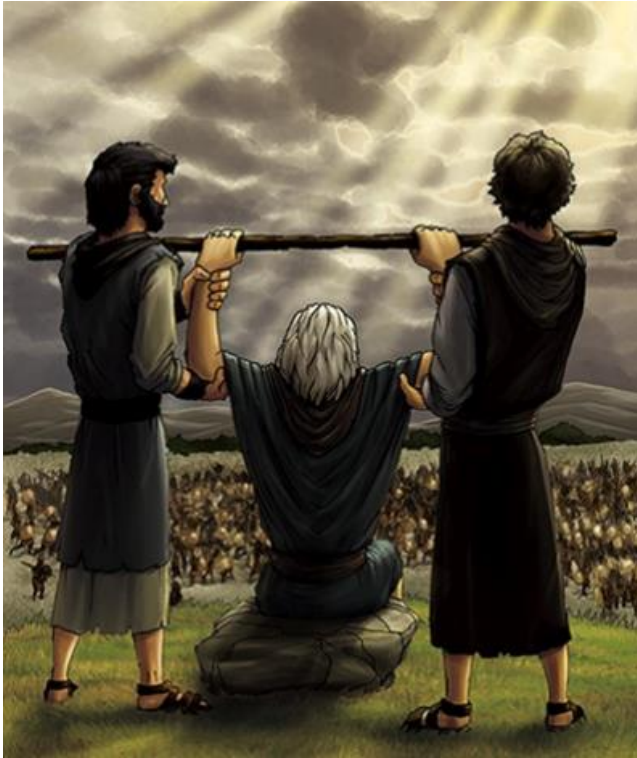
We read here that Yeshua is our intercessor. He is High Priest in a glorified resurrected body, and He is the One Who stands before the Father on our behalf and prays for us. To pray is to intercede for us. Intercession comes from the word: "Paraklétos". We know that word as "lawyer", from the original Latin word "advocatus". Literally translated, it means "the one called in". So he is the one who looks after our affairs. We have a Lawyer and High Priest. Just as Hur pleaded there as a secret one for the people who were fighting below, so Yeshua in the Spirit still pleads for us from heaven because of the battle in which the sanctified on earth are engaged: **Romans 8:26** And likewise the Spirit also comes to the aid of our weaknesses, for we do not know what we shall pray as it should be. The Spirit Himself, however, intercedes for us with unspeakable sighs.

Just as Yeshua successfully pleads for us, so Moses, Aaron, and Hur were prophetically successful in the battle at Raphidin.

Another detail is that Moses was placed on a stone on the heights. I have a thing for stones. Do you recognize that?



It makes my wife desperate from time to time! When we walk somewhere, I start dragging stones with me again. She regularly says: if we have to move again, what will happen with all those stones! So stones are decorative, and with stone you can pave, build, make dikes and what not. Also in today's history a stone appears to be important: **Exodus 17:12** However, Moses' hands became heavy; So they took a stone and put it under him so that he could sit down on it.



Hey.. Do we have a pattern here again? Jacob previously laid his head on a stone, and Moses is placed on a stone at Raphidin. Both were tired and exhausted and ready for it! Both rested on it. This is beautifully reflected in the reading of Psalm 27, as if this Psalm looks back on the battle of Rathidin.

Take a look:

**Psalm 27:2** When evildoers came upon me to devour me alive—my adversaries and my enemies—they themselves stumbled and fell.

**Verse 3** Though an army besiege me, my heart would not fear; Even if a war broke out against me, I still trust in it. Verse 5: On the day of calamity, he places me on a rock, On a stone!

**Verse 11,12** YHWH, teach me Your way, lead me on a smooth path for the sake of my assailants. Do not give me over to the lust of my adversaries, for false witnesses have risen up against me, and men who are bristling with violence.

Here you see again that desired and necessary movement from old to new people. But how? Here too the Psalmist gives a hint:

**Verse:13,14** If I had not believed that I would see the goodness of YHWH in the land of the living, I would have perished. Wait on YHWH, be strong, and He will make your heart strong; yes, wait for YHWH.

Believing is trusting. Only with confidence will you be able to wait! So the Father can be characterized as a Rock. If you still doubt that, it is also very clearly stated in the hymn of praise of Hannah in **1**

**Samuel 2:2** There is no one as holy as YHWH, for there is no one besides You, and there is no rock like our God.

All the more reason to want to take refuge in Him; you could say: Gathered at the right stone, you stay on your feet!

Yeshua also takes refuge with the Father according to the reading from Psalm 27! For David, as a typical image of Yeshua, says: 'He places me high on a Rock'.

In fact, Yeshua encourages us – in Luke 6 in the parable of the house built on the Rock instead of on sand – to build our house of life on the Father, who is represented as Rock.



This parable describes the difference between building on sand or building on stone; and that difference lies in whether or not God's commandments are kept! The wise man who built on the rock was the one who heard Yeshua's words but also did it! (v. 24) If you read the parable sharply, God the Father is actually the Rock on which you have to build! Because Yeshua refers to the commandments of the Father that you have to hear and do, as punctually as Yeshua himself followed them! By the way, I assume that Rock is both a type image of the Father and also of Yeshua. Our heavenly Father is the One God and therefore an immovable Rock and Yeshua is the rock of salvation in the vested authority of the Father. To combine the type image in the history of Raphidin, you could say: Adonai is the raised hill and Yeshua is the stone that is still on top of it, the stone on which Moses was placed. Yeshua is also described in Scripture as a cornerstone! (1 Peter 2:1-10) Who doesn't want to take refuge in Him! Here we go again: gathered at the right stone, you stay on your feet!

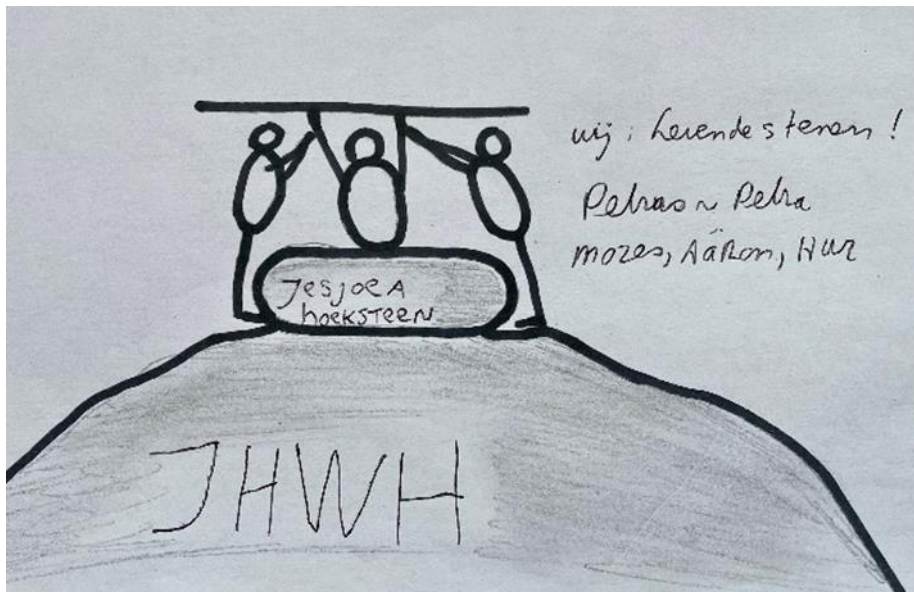
But wait a minute, Peter is also called Rock by Yeshua in Matthew 16:18 And I also say to you that you are Peter, and on this petra I will build My church, and the gates of hell will not prevail against it. Remember, Peter's name means rock. Words are being played with here! Actually, Yeshua is saying, "You are rock and on this rock I will build my church."

With this, Yeshua certainly points to the fact that Peter is a kind of foundation. But what in Peter was so important as a foundation? The answer lies in context. Peter confessed his faith in Messiah in verse 16 with the words, "You are the Messiah, the Son of the living God."

Yeshua makes it clear that this creed is the foundation on which the church is built. In this verse He says: "In the light of this confession, Peter, you are an authoritative apostle and you are sent by me to preach the Gospel, and on you and the preaching of the Gospel I will build the church."

So the growing rock of the church is the people of God who proclaim the truth of Messiah, the Gospel. Peter even uses that image of rock in his letter 1 Peter 2 where he calls Yeshua the cornerstone and calls us as a church to let ourselves be inserted as living stones for the building of a spiritual house.

Again, this is a form of granted authority. But not from God the Father to Yeshua, but from the Messiah to all of us as we sit here. Peter is the first apostle to profess his faith. In Acts 2 he preaches the Gospel which leads to 3,000 people being saved. Many would then also respond to the call of the apostles and come to faith in the Messiah and propagate it. All this I have tried to capture symbolically in the prophetic history of the battle at Rafidin:



So we see Yeshua building His church where the people of God preach the Gospel, and nothing can stop that. Death could not stop Yeshua, and the gates of hell cannot stop the spread of the Gospel in this world. Not even Amalek!

To take refuge in the Father, to take refuge in the Son, to take refuge in the Apostles, to take refuge in one another: To take refuge in the right stone is to keep us going!

Sheltering together as living stones helps to persevere together. I spoke about perseverance just now in Psalm 27 and we also read that in the battle with Rafidin: **Exodus 17:12b** Aaron and Hur supported his hands, one on one side and the other on the other.

And again Exodus 17 provides beautiful symbolism, because Raphidim, means "to prop up", "to hold up"! It was, of course, important that Moses be able to keep up the exaltation before the Lord with (the staff). He could only keep that up thanks to 1. the support of the stone to sit on (The Father and/or Yeshua as Rock) and 2. The propping up by Aaron and Hur, (the High Priest and the Holy Spirit).

The result: **Exodus 17:12c** Thus his hands remained motionless until the sun went down.



This expresses that the necessary perseverance in the struggle must be maintained to the end! Verse 16 confirms this once again: **Exodus 17:16** He said, Surely the hand on the throne of YHWH! The battle of YHWH will be against Amalek, from generation to generation!



That was applicable to Rafidin but is also necessary for us! There will be strife until the Second Coming, and even beyond! Not good news! Fortunately, we also read here that it is HIS battle! Metaphorically, we are still dealing with Amalek; fortunately, our Mediator knows all too well what we are going through. The Letter to the Hebrews says that Yeshua was tempted in the same way as we are. He has endured the same trials and stood in the same battles. (Hebrews 4:14,15).

But Amalek will be definitively defeated by the revelation of Yeshua the Messiah: **Exodus 17:13** Thus Joshua conquered Amalek and his people with the edge of the sword.

After the victory, which at that time was already literally there and prophetically proclaimed, Moses built an altar: **Exodus 17:15** And Moses built an altar and gave it the name: YHWH is my Banner (Nissi)!

It is inevitable that, if we conquer IN Messiah fighting, we too can do nothing but cry out: all glory to Him! All is grace inflicted! In fact, we are expected to present our bodies as a "living, holy, and acceptable sacrifice to God"! (Romans 12:1)

In doing so, we give glory to God. For we bring our weakness to the altar, that God may accomplish His strength in our weakness. Then we have the name of the Lord in our banner in battle. "The Lord is my Banner", it is His battle in which we may stand and overcome!

Sheltering by the right stone keeps us going!

*Charlie Lengkeek*

