

# TORAHSCOPE: BeShellach (When he let go)

by Mark Huey posted 06 February, 2009 www.outreachisrael.net

Exodus 13:17-17:16  
Isaiah 27:6-28:13; 29:22-23

## “Our Ancient and Current Foe”

“[A]nd he said, ‘The LORD has sworn; the LORD will have war against Amalek from generation to generation’” (Exodus 17:16).

This week’s Torah portion, *Beshallah*, is another excellent example of how the cyclical nature of the reading, time and again, appears to line up with world events that are occurring during the week that the portion will be discussed. The incessant refrain to “let my people go” from the constraints of sin continues to echo throughout the ages even to today. But just like the Holy One’s decision to not let the people of Israel travel the most direct path through the Philistines living in Gaza to the Promised Land, God in His infinite wisdom continues to let the enemies of Israel harass His called out ones.

There must be a Divine purpose in allowing the promulgators of so much evil to persist in their desire to destroy Israel. As this reading comes to a conclusion, we are all reminded that “The LORD will be at war with Amalek throughout the ages” (NJPS). In spite of the meager human efforts for Israel to overcome its historical enemies, Amalek and his allies will war against God’s chosen people until the end of time. Our challenge as a part of Israel, recognizing this reality, is to equip ourselves for the inevitable battles that all must face individually and corporately, as through time and circumstances He accomplishes His sovereign will for the Creation.

Interestingly, the revelation about the inevitability of war with Amalek comes after Israel has departed from Goshen and witnessed the devastation of Egypt’s military in the waters of the parted sea. The power of God to destroy Israel’s enemies was such a traumatic event that to this day, the nations of the world know the story of the Hebrews’ deliverance from the oppression of Egyptian bondage. We read that the drama is recollected as the Song of Moses for the future generations of Israelites is easily recalled.

## The “Testing” Patterns Begin

Within three days of the celebration of the victory over Pharaoh, the problems of life arise and the testing of Israel begins. Apparently, “testing” is a critical component of God’s plan for His people. We are reminded of the first major “test” that is recorded in the Torah, when the Lord appears before Abraham:

“Now it came about after these things, that God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am’” (Genesis 22:1).

Centuries earlier a personal test of faith challenged Abraham, when he was commanded to take his son Isaac up to Mount Moriah and offer him up as a sacrifice. Here at this critical juncture, after the sacrificial ram is caught in the thicket, Abraham calls the place “The LORD Will Provide” (Genesis 22:14). In this seminal test Abraham obeyed the directives of the Holy One, and the results were His provision and great blessings upon Abraham and his descendants.

The tests of life now come upon Israel, as they begin their sojourn in freedom to the Promised Land. They have the example of Abraham’s obedience as a guide, knowing that God will provide. Now as they encounter new tests, they learn that He is also the Great Physician, willing and able to heal.

“In this first test in the wilderness, when the waters at Marah were bitter, the children of Israel begin their repetitive pattern of murmuring for sustenance. As they cry out to Moses, he turns to God for the provision and He gives him the solution. The Lord says to him, ‘for I am the LORD, who heals you’” (Exodus 15:26, NIV).

“So the people grumbled at Moses, saying, ‘What shall we drink?’ Then he cried out to the LORD, and the LORD showed him a tree; and he threw *it* into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them. And He said, ‘If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer’” (Exodus 15:24-26).

Here in the opening days of their freedom from the bondage of Egyptian slavery, the God of Israel expresses His willingness and desire to offer Divine deliverance from the evil challenges of life. Here in exemplary fashion, He tells His people, **“If you will heed the LORD your God diligently, doing what is upright in His sight, giving ear to His commandments and keeping all His laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians”** (NJPS). In other words, by obeying God, He in turn will be Israel’s Healer. From the initial stages of the journey in the wilderness, the Lord expresses Himself to be *the solution* to the trials of life that Israel—and eventually all of us—will encounter. **When we are tested, if we hear His voice and obey Him, then He will respond with whatever is required to remedy the situation.**

As you read further, you should recognize that the pattern of murmuring becomes more reminiscent of Israel than the desire to seek God for provision and deliverance from disease. Before long, as the Israelites move from Elim into the wilderness on the way to Mount Sinai, another “test” generates complaints about the lack of food from the ranks:

“The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness. The sons of Israel said to them, ‘Would that we had died by the LORD’s hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.’ Then the LORD said to Moses, ‘Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may test them, whether or not they will walk in My instruction’” (Exodus 16:2-4).

## Testing and Training

The lack of bread is another test to see whether the Israelites will walk in God’s ways and obey Him. Even though the people departed Egypt with herds of cattle and sheep that could have easily been slaughtered and eaten, they continued to murmur and complain. They also had a desire for meat, so in His role as the Great Provider the Lord decides to answer their complaints by using His provisions to instruct them about the elementary issues of the Sabbath rest and obedience to Him. Using the daily appearance of manna and the need to gather just what one needed on a daily basis, He graphically showed His people the need to observe the Sabbath:

“Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, then he said to them, ‘This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.’ So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. Moses said, ‘Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, *the sabbath*, there will be none.’ It came about on the seventh day that some of the people went out to gather, but they found none. Then the LORD said to Moses, ‘How long do you refuse to keep My commandments and My instructions? See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.’ So the people rested on the seventh day” (Exodus 16:22-30).

As the Israelites venture out into the freedom of the wilderness march, we witness that the experiences test and train them. **The tests and trials of life that *we experience* should be regarded as times to be trained in remembering that our Heavenly Father is not only the Provider, but also the Healer.**

Continuing, we see a third test delivered by the Lord as He returns to the vital need for water. Once again, the Israelites need water for themselves and their livestock, but they do not learn from the first two tests. Instead, they now bitterly complain and murmur and begin to test God themselves:

“Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. Therefore the people quarreled with Moses and said, ‘Give us water that we may drink.’ And Moses said to them, ‘Why do you quarrel with me? Why do you test the LORD?’” (Exodus 17:1-2).

As the murmuring and quarreling increases, Moses asks the people of Israel, “Why do you try the LORD?” (NJPS). He asks them why are they do not learn from the earlier tests they experienced and simply turn to God for His provision. Eventually, the Lord gives Moses the solution to the demand for water, but from the reading you can discern that He is not pleased with the Israelites:

“Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.’ And Moses did so in the sight of the elders of Israel. He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, ‘Is the LORD among us, or not?’” (Exodus 17:6-7).

The Hebrew terms *Masah* (מַסָּה) and *Merivah* (מֵרִיבָה) respectively mean “proving and strife” (*ISBE*).<sup>1</sup> Both of these meanings are borne out in negative connotations regarding the failure of the Israelites to trust in God. In many respects, the Israelites set themselves up for the biggest test that concludes this portion.

## The Test of Amalek

As the Israelites deal with the issues of water and testing God Himself, situated within striking distance of the camps at Rephidim is the archenemy of Israel, the Amalekites. The people of Amalek, the descendants of the grandson of Esau (Genesis 36:12), apparently—based on what we glean from additional Scriptural references—are going to be the proverbial “thorn in the side of Israel” until the end. So now, in a weakened moment, with the water issue creating problems with the Holy One, Amalek engages Israel in battle.

At this point, the testing becomes very serious. In fact, it is a matter of life and death for the Israelites. But here we are given some excellent instruction about how God’s people today are to handle the inevitable attacks of those operating in the “spirit of the Amalekites,” those always engaged in strife and discord:

“So Moses said to Joshua, ‘Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.’ Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. So Joshua overwhelmed Amalek and his people with the edge of the sword. Then the LORD said to Moses, ‘Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.’ Moses built an altar and named it The LORD is My Banner; and he said, ‘The LORD has sworn; the LORD will have war against Amalek from generation to generation’” (Exodus 17:9-16).

First, it is important for the leadership, Moses in this case, to recognize from whom the attack originates. Moses knows that the attack is coming from Amalek, and so he commands Joshua to choose men and go out and fight the enemy. When Moses discerns the attack, he does not back down from the fight, but sends his faithful warriors into battle. Moses also knows the

<sup>1</sup> M.A. MacLeod, “Massah and Meribah,” in Geoffrey W. Bromiley, ed. et. al., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 3:277.

absolute necessity to call upon the power of the Most High. At this point, having personally witnessed the effects of the staff of God on the Egyptians (the snakes are eaten, the Nile is turned to blood, the Red Sea parted, and the water ushers forth from the rock at Horeb), he declares that he will station himself on a hill overlooking the battlefield, and call upon the Lord for victory.

Moses knows the power of intercession and calls upon the providing and healing power of the Holy One. But he also knows the critical need to have others involved in the fight. His faithful brother Aaron, and Hur, are at his side to help bear the burden of intercession. Here in a very symbolic fashion, Moses raises up the staff of God to promote Israel's prevalence on the battlefield. As long as the staff of God, representing intense intercession, was raised up high overhead the Israelites prevailed. But when Moses weakened, due to his age and the weight of the staff, the Amalekites prevailed.

As the battle waged on, the assistance of Aaron and Hur came to the side of Moses and helped him position himself to persevere to sunset. Stationing themselves on one side and the other side while steadying his arms, Israel achieved a victory. But as we also see, the Amalekites were not obliterated. Instead, Joshua only weakened Amalek. At this great test, even with the intercessory work of Moses, Aaron and Hur focused on Joshua and the warriors of Israel, Amalek survived to become a perpetual enemy of Israel.

## **Our Ancient Foe**

In many respects, Amalek has become the **ancient foe** that even today continues to harass and harm unsuspecting members of Israel who fail to apply, in their personal and spiritual battles, some of these very principles established in the wilderness on the journey to Mount Sinai. Somewhat later in the Torah, as Moses is coming to the end of his life, he issues the following admonition regarding the Amalekites:

“Remember what Amalek did to you along the way when you came out from Egypt, how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God. Therefore it shall come about when the LORD your God has given you rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget” (Deuteronomy 25:17-19).

This description of Amalek gives us a much clearer picture of just how wicked and evil the Amalekites truly were. Here, we read that Amalek likes to attack the faint and weakened stragglers along the way. He is described as being a roaring lion that is following Israel, seeking to rob, steal, and destroy all who are wearied by the trials and tests of life. Moses gives the instruction, “you shall wipe out the memory of Amalek from under the heaven” (ATS), or to not forget to utterly destroy them. Interestingly, when you go back and look at the context of when this is stated, you discover that it is linked to the admonition about maintaining equal weights and measures:

“You shall not have in your bag differing weights, a large and a small. You shall not have in your house differing measures, a large and a small. You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which the LORD your God gives you. For everyone who does these things, everyone who acts unjustly is an abomination to the LORD your God” (Deuteronomy 25:13-16).

Is it possible that the Holy One was trying to warn His people then, and consequently all future generations, that when they discover that someone is employing unequal weights and measures in worldly affairs, that perhaps one is stumbling across the spirit of Amalek? Regardless of the possible linkage, consider these two facts. First, Israel will be at war with the spirit of the Amalekites for generation to generation, or until the end of time. Secondly, the command to destroy the Amalekites has never been rescinded. I believe there is an ongoing spiritual battle between the children of light and the children of darkness that must be waged through the power of strategic corporate intercessory prayer. If we would take these instructions to serious heart, I believe we would be able to be fare more effectively in spiritual warfare.

As you consider the history of Amalek, you discover a number of interesting references that indicate the insidious nature of those who constantly seek to destroy Israel. First, we find that the tribe of Ephraim was eventually located in an area that had a strong influence from Amalek. In *Beshallah's* corresponding Haftarah reading, that describes the similarities between a great future deliverance and the song of celebration that results, we read the following:

“From Ephraim those whose root is in Amalek *came down*, following you, Benjamin, with your peoples; from Machir commanders came down, and from Zebulun those who wield the staff of office” (Judges 5:14).

During the period of the Judges, a second reference describes the land of Ephraim as being synonymous with the “hill country of the Amalekites”:

“Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites” (Judges 12:15).

Apparently, members of the tribe of Ephraim, due to their settlement proximity and inevitable intermarriage with the Amalekites, were probably the most affected by the spirit of Amalek, as it has been passed down from generation to generation. As God’s people today, we continue to witness through the course of history that the enemy of our souls incessantly attempts to destroy them, through idolatrous ways that have crept among us.

### King Saul’s Failed Attempt

After the period of the Judges, when Israel receives a human king, the war with Amalek is catapulted to center stage. Do you remember the infamous incident that occurs after the Israelites had cried out to God for a physical king like the other nations? The Prophet Samuel had anointed Saul and he became the first king of Israel. But as humans have a tendency to fall short in their assignments, we can turn to the circumstances articulated in 1 Samuel 15:

“Then Samuel said to Saul, ‘The LORD sent me to anoint you as king over His people, over Israel; now therefore, listen to the words of the LORD. Thus says the LORD of hosts, “I will punish Amalek *for* what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.”’ Then Saul summoned the people and numbered them in Telaim, 200,000 foot soldiers and 10,000 men of Judah. Saul came to the city of Amalek and set an ambush in the valley. Saul said to the Kenites, ‘Go, depart, go down from among the Amalekites, so that I do not destroy you with them; for you showed kindness to all the sons of Israel when they came up from Egypt.’ So the Kenites departed from among the Amalekites. So Saul defeated the Amalekites, from Havilah as you go to Shur, which is east of Egypt. He captured Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed. Then the word of the LORD came to Samuel, saying, ‘I regret that I have made Saul king, for he has turned back from following Me and has not carried out My commands.’ And Samuel was distressed and cried out to the LORD all night. Samuel rose early in the morning to meet Saul; and it was told Samuel, saying, ‘Saul came to Carmel, and behold, he set up a monument for himself, then turned and proceeded on down to Gilgal.’ Samuel came to Saul, and Saul said to him, ‘Blessed are you of the LORD! I have carried out the command of the LORD.’ But Samuel said, ‘What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?’ Saul said, ‘They have brought them from the Amalekites, for the people spared the best of the sheep and oxen, to sacrifice to the LORD your God; but the rest we have utterly destroyed.’ Then Samuel said to Saul, ‘Wait, and let me tell you what the LORD said to me last night.’ And he said to him, ‘Speak!’ Samuel said, ‘Is it not true, though you were little in your own eyes, you were *made* the head of the tribes of Israel? And the LORD anointed you king over Israel, and the LORD sent you on a mission, and said, “Go and utterly destroy the sinners, the Amalekites, and fight against them until they are exterminated.” Why then did you not obey the voice of the LORD, but rushed upon the

spoil and did what was evil in the sight of the LORD?' Then Saul said to Samuel, 'I did obey the voice of the LORD, and went on the mission on which the LORD sent me, and have brought back Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took *some* of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the LORD your God at Gilgal.' Samuel said, 'Has the LORD as much delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *and* to heed than the fat of rams. For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from *being* king.' Then Saul said to Samuel, 'I have sinned; I have indeed transgressed the command of the LORD and your words, because I feared the people and listened to their voice. Now therefore, please pardon my sin and return with me, that I may worship the LORD.' But Samuel said to Saul, 'I will not return with you; for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.' As Samuel turned to go, *Saul* seized the edge of his robe, and it tore. So Samuel said to him, 'The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you. Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.' Then he said, 'I have sinned; *but* please honor me now before the elders of my people and before Israel, and go back with me, that I may worship the LORD your God.' So Samuel went back following Saul, and Saul worshiped the LORD. Then Samuel said, 'Bring me Agag, the king of the Amalekites.' And Agag came to him cheerfully. And Agag said, 'Surely the bitterness of death is past.' But Samuel said, 'As your sword has made women childless, so shall your mother be childless among women.' And Samuel hewed Agag to pieces before the LORD at Gilgal. Then Samuel went to Ramah, but Saul went up to his house at Gibeath of Saul. Samuel did not see Saul again until the day of his death; for Samuel grieved over Saul. And the LORD regretted that He had made Saul king over Israel" (1 Samuel 15:1-35).

This entire chapter is a lengthy account, but it describes in great detail how God desires to deal with **Amalek and the spirit of Amalek**. Just like in the case of Moses, Aaron, Hur, Joshua, and the warriors of Israel, as they worked together to fight the Amalekites in the wilderness journey, this chapter elaborates the Father's heart on how He would have us today deal with the problem of the Amalekite spirit. The Prophet Samuel informs King Saul, who represents the leader of the nation, that he is to utterly destroy Amalek. The Holy One allows Saul to marshal the forces to accomplish the task.

As we read the account, we are reminded that King Saul, in spite of his great victory, did not follow the absolute instructions of the Lord as stated by Samuel. As a result, he lost his anointing as the king and ultimately the throne itself. This often taught passage of Scripture brings to light the imperative that to "obey is better than sacrifice." All generations that read this passage should learn that disobedience to the Word of God has serious consequences. Here are the specific words that Samuel rebukes Saul with as the judgment comes forth and Saul's response:

"But Samuel said: 'Does the LORD delight in burnt offerings and sacrifices As much as in obedience to the LORD's command? Surely, obedience is better than sacrifice, compliance than the fat of rams. For rebellion is like the sin of divination, defiance, like the iniquity of teraphim. Because you rejected the LORD's command, He has rejected you as king.' Saul said to Samuel, 'I did wrong to transgress the LORD's command and your instructions; but I was afraid of the troops and I yielded to them'" (1 Samuel 15:22-24).

If you consider these words, you should be able to discern that Saul is simply a reflection of what his forefathers had been in the wilderness centuries before. In spite of the clear instruction, Saul decides to take matters into his own hands and do what he wanted to do with Agag, the king of the Amalekites. Saul's failure to follow the commands of Samuel is interpreted as the sin of rebellion and witchcraft, and his insubordination was considered iniquity and idolatry. These were serious charges against the king of Israel, and as a result he lost his position and dynasty.

Ultimately, the Prophet Samuel exemplifies how God expects His people to deal with His enemies. Samuel fulfills the command to utterly destroy Agag, and faithfully hews him to pieces. This gruesome example should encourage Believers to take spiritual warfare very seriously. When we are battling the the spirit of the Amalek today, the example is to show no mercy. We are to take on the full armor of God as expressed in Ephesians 6, and using the sword of the Spirit, which is His Word, take authority and unreservedly annihilate the spirit of evil in our midst.

## Let Us Remember

In many respects, the patterns that we see in this Torah portion have plagued God's people since the desert wanderings. Regardless of the tests delivered by Ancient Amalek or the spirit of Amalek today, it seems that our human and fleshly proclivity to take matters into our own hands is endemic to our fallen nature, even when we know that we have the anointing and blessings of God Himself.

If we reflect back on some of the earlier battles with the Amalekites, we can remember that victories are definitely achievable. Although the continued attacks will be with us from generation to generation, we have been given patterns on how to achieve positive results, and like Joshua, weaken or damage the spirit and perpetrators of wickedness. If we can remember that Moses declares that God is our Banner, then we can never lose:

“Moses built an altar and named it The LORD is My Banner” (Exodus 17:15).

It would be my prayer that as we each move through our own particular and inevitable challenges with the spirit of Amalek and when we are engaged in the corporate battles, that we will recall the need for unity among the brethren. We should hopefully understand the blessings inherent with intercessory prayer and unified direction of purpose to handle various tests. **We will see that those “tests,” for whatever purposes, are indeed a sign to us individually that God is still our provider, healer, and the deliverance from the ancient foe.** Even though battles are inevitable, our ability to endure until the end is assured. For as we all know, the ultimate victory over death has already been secured.

However, with that understanding we need to also remember that as we die daily to the inclinations of our flesh, God's Spirit will guide us and instruct us in the ongoing battles with our ancient and current foe as He fully restores His people. At the beginning of the Reformation, Martin Luther understood this principle when he penned his hymn “A Mighty Fortress is Our God”:

A mighty fortress is our God, a bulwark never failing;  
Our helper he amid the flood of mortal ills prevailing.  
**For still our ancient foe doth seek to work us woe;**  
His craft and power are great, and armed with cruel hate,  
On earth is not his equal.

Did we in our own strength confide, our striving would be losing,  
Were not the right man on our side, the man of God's own choosing.  
Dost ask who that may be? Christ Jesus, it is he;  
Lord Sabbaoth, his name, from age to age the same,  
And he must win the battle.

And though this world, with devils filled, should threaten to undo us,  
We will not fear, for God hath willed his truth to triumph through us.  
The Prince of Darkness grim, we tremble not for him;  
his rage we can endure, for lo, his doom is sure;

One little word shall fell him.

That Word above all earthly powers, no thanks to them, abideth;  
The Spirit and the gifts are ours, thru him who with us sideth.  
Let goods and kindred go, this mortal life also;  
The body they may kill; God's truth abideth still;  
His kingdom is forever.

The battles against our ancient foe have been known and described throughout the centuries by many who have walked in the light they were given. **But how much more light have we been given in these days of restoration? Should we not be that much more aware of how to battle our spiritual enemies?** Today, many in the Messianic community, who are studying the Torah and discovering truths that for centuries have been obscured by the clever darkness of Amalek's influenced agents, are being blessed. **May we extend those blessings to others, so that without question the sign that identifies us is the unconditional love we have one for another!**

Mark Huey (B.A., Vanderbilt University in History and Graduate Studies at Embry-Riddle Aeronautical University) is the Director of Outreach Israel Ministries ([www.outreachisrael.net](http://www.outreachisrael.net)). He is the author of several books, including: *TorahScope, Volumes I & II*, and *Counting the Omer: A Daily Devotional Toward Shavuot*. He is also co-author of *Hebraic Roots: An Introductory Study*.

Unless otherwise noted, Scripture quotations are from the *New American Standard, Updated Edition* (NASU), © 1995, published by The Lockman Foundation.