

11:¹ She prospered their works in the hand of the holy prophet. ² They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

Wisdom doesn't just instruct; she empowers, the verb implies providential success through partnership with divine agency.

When Israel sinned, יהוה sent saraph/serpents. The people saw that a person is punished through the very things through which they sin. Think on that for a moment!

It was יהוה who told Moshe to set up a bronze serpent so those who looked on would be healed, it wasn't to worship, obviously, that would of been a violation of His commandments, truly it was a foreshadowing, a prophecy of the future redemption through His Son.

Did you know divine wisdom can be requested for memory, eloquence, and understanding—matching Moshe's role as speaker and leader?

Hebrews 3:5 Moses was faithful in all his house, as a servant.

John 1:17 Grace and truth came by Yahusha Ha Moshiach—but not as a contradiction of Torah, rather a fulfillment of Sophia's presence in Torah.

It's in our own wilderness—like Solomon, like Moses, where we retreat to consecrate ourselves to build the Temple if you will. Meaning there is a void before manifestation!

There has to be a purification in places that are 'inhabited only by angels and spirits'—just like Israel's desert pilgrimage; we need to embark on our own desert pilgrimage.

Luke 4:1 – Yahusha is driven into the wilderness before ministry, mirroring Israel's wilderness, our wilderness.

John 14:6 – “I am the Way..” addresses this “no way” (like wrong way on a freeway sign) – He is the derekh in the void.

³ They stood against their enemies, and were avenged of their adversaries.

Divine justice through Wisdom isn't passive like I keep on saying. “Standing” speaks to covenantal strength, like in Daniel 12:1 where Michael the arc angel is “standing” for Israel.

The avenging here is not arbitrary but equitable - it's restoring balance.

Romans 12:19 Vengeance is mine, says יהוה

2 Thess. 1:6 It is just for Elohim to repay with affliction those who afflict you.

⁴ When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

The flinty rock (צור *tsur*) is Messiah in typology:

1 Cor. 10:4 The Rock that followed them was Moshiach.

Deut. 32:4 He is the Rock, His work is perfect.

Out of this hard place comes “living water”—fulfillment of prophetic longing, which is what **Isaiah** was speaking of in **55:1**. ***Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.***

Water is the “first element” in consecration. Before invoking angels or intelligences, we must undergo “ritual cleansing”—symbolically, water from an impossible source equals a divine initiation.

Water from a rock is the ultimate: getting life from what the world says is dead.

This is resourcefulness, a core principle if we want to make success from scarcity!

⁵ For by what things their enemies were punished, by the same they in their need were benefited. ⁶ For instead of a fountain of a perpetual running river troubled with foul blood, ⁷ for a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for: ⁸ declaring by that thirst then how thou hadst punished their adversaries.

Hebraic Equity Theology

This is “midah k’neged midah” (measure for measure). The Egyptians suffered “plague through water” (blood), Israel drank “blessing through water” (rock). Divine symmetry - both poetic and judicial.

Romans 8:28 All things work together for good for those who love Elohim...

Even the enemy’s tools become blessings in the divine economy.

I choose to turn every loss into a lesson.

Verse 6–8

Instead of a fountain... thou gavest unto them abundance of water... declaring by that thirst how thou hadst punished their adversaries.

This is both punitive and instructive.

Thirst is both physical lack and spiritual need. The same element that killed infants (Nile blood) now sustains life (desert water). It's equitable justice!

John 4:13 Whoever drinks of the water that I shall give him will never thirst.

John 7:38 Out of his belly shall flow rivers of living water. - Equitable justice! cleanse, empower, and divide—symbolizing both death and resurrection.

Think on this: You get to choose how you react to things in life: either let it harden you, or let it hone you.

יהוה let Israel taste thirst –not to destroy, but to deepen desire. Thirst is holy when it leads to divine supply.

The Solomonic symbolic continuity: purification, elemental control, and the mastery of dual forces—all require Wisdom (Chokhmah) and intention (Kavanah).

⁹For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just. ¹⁰For these thou didst admonish and try, as a father: but the others, as a severe king, thou didst condemn and punish. ¹¹Whether they were absent or present, they were vexed alike. ¹²For a double grief came upon them, and a groaning for the remembrance of things past. ¹³For when they heard by their own punishments the other to be benefited, they had some feeling of יהוה.

The righteous are disciplined in mercy (Heb: *chesed*)—not to break, but to refine (Psalm 94:12).

This is covenantal testing, not punitive judgment.

Hebrews 12:6: “Whom the Master loves He chastens...”

Romans 2:4: “Do you despise the riches of His mercy... not knowing it leads you to repentance?”

Purification and discipline—the Saint is tried before power is granted.
Divine mercy is measured; we must first endure before commanding angels.

It's true in life: You can't become a boss until you've survived being a soldier.

So יהוה's mercy in chastening is the boot camp of greatness.

The wicked are judged in isolation, but the righteous are tested in relationship.

Look at the difference between the covenantal family vs. the condemned empire (Egypt is an archetype of systemic oppression).

John 15:15: No longer do I call you servants... but friends.

The children of Elohim are not ruled—they're raised.

Gevurah (Severity) and *Chesed* (Mercy) must balance.

Here, Israel receives *Gevurah* (severity) as fatherly correction, Egypt receives it as punitive force.

It's not about how you start, it's about how you're shaped during the process!

יהוה doesn't form champions like tyrants forge slaves.

Training from a father prepares; punishment from a king destroys.

Groaning for the past means there's some unresolved guilt in your life, it's called the Circle of Regret.

Luke 16:25 (Rich Man & Lazarus): Remember... your good things... now he is comforted, and you are tormented.

Regret is worse than failure. At least failure moves you forward because it's the building block to your next success! If you stand on it!

But the unrighteous live in spiritual paralysis, unable to move from past sins.

The just are tried and promoted; the wicked remember and decay.

V.13 is Redemptive Irony:

The suffering of the wicked becomes a theological epiphany—not out of repentance, but envy and awe.

Feeling of יהוה here is not salvation—it's acknowledgment of divine distinction.

Philippians 2:10–11 – “Every knee shall bow...”

Even the damned will recognize the sovereignty of the Righteous Judge.

We need to let our successes be loud enough that even our enemies listen. Even punishment can become proof of purpose, proof of work!

Israel's benefit under divine correction becomes a sermon to their enemies.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.¹⁵ But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance: ¹⁶ that they might know, that wherewithal a man sinneth, by the same shall he be punished.

Moshe, once rejected and cast aside (Exodus 2:14), becomes the admired liberator.

Acts 7:35 (Stephen): This Moses... whom they rejected, saying, ‘Who made you a ruler?’ – him Elohim sent.

Psalm 118:22: The stone the builders rejected.

Power is often invisible in its early stages.

The rejected become the revered when their fruit matures.

V. 15. Idolatry and Irony

Israel's oppressors worshipped symbols of their own downfall—serpents and beasts, which now turned against them.

Romans 1:22–23: Professing themselves to be wise... they became fools, and worshipped... creeping things.

John 3:14–15: The bronze serpent as reversal of serpentine curse.

When man worships lower entities, he forfeits dominion.

Don't give your power to things that can't grow you.

Worshipping unreasoning forces (wealth, addiction, status) leads to personal devolution.

What you bow to, you become.

V. 16. That they might know, that wherewithal a man sinneth, by the same shall he be punished.

Universal Principle:

Midah k'neged midah (measure for measure) – divine symmetry in justice.

Like Haman hanged on his own gallows (Esther 7:10), sin becomes its own sword.

Galatians 6:7 – Whatever a man sows, that shall he also reap.

misuse brings judgment through the same conduit—the ritual turns against the conjurer.

Sin is a contract—and like all contracts, it has reci-procity.

What you use to trap others, traps you. What you manipulate, eventually exposes you.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions, ¹⁸ or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes: ¹⁹ whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them. ²⁰ Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight. ²¹ For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? ²² For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. ²³ But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend. ²⁴ For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it. ²⁵ And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? ²⁶ But thou sparest all: for they are thine, O Lord, thou lover of souls.

Verses 17–18:

Echoes Genesis 1:2 – *tohu vavohu* (תהו ובהו) – “formless and void”

The *Almighty hand* signals absolute dominion over both creation and chaos
The beasts symbolize raw, untamed force we *need to pray* to bind such forces

You don't need to send the legions when you know you could—and your adversaries know it too.

Verse 19–20: we see psychological warfare and divine proportionality
“...terrible sight utterly destroy them... but thou hast ordered all things in measure and number and weight.”

יהוה judgment could be purely visual—but, He acts with logistical precision: *measure* (מדדה), *number* (מספר), *weight* .

Chaos is power, but disciplined chaos is sovereignty.

Verse 21–22: יהוה transcendence is emphasized through comparative scale –grain of a balance (מאזן) and dew drop (טל)
it echoes from *Isaiah 40:15 The nations are as a drop in the bucket.*

Verses 23–24 mercy is not יהוה's reaction, but His disposition
Thou lovest all that exists. This is a divine affirmation of being!

2 Peter 3:9 – “Not willing that any should perish, but all come to repentance”

John 3:17 – “Elohim did not send His Son to condemn the world...”

Verse 25–26 existence is not a biological accident, but a divine appointment;
יהוה calls into being by will. The *Lover of Souls*. יהוה is a lover of life, not a mere judge of sin.

Luke 15 – The parables of the lost sheep, coin, and son all center on this preserving love.