

B'shalach (when he let go) **Torah Portion 16 Exodus 13:17 - 17:16**

Background: This Torah portion begins after Moses had told the people to take a lamb on the tenth of Nissan and kill it on the evening of the 14th. The death angel came and killed the first born of all the Egyptians and their live stock. Pharaoh's servants told them to leave Egypt quickly and they traveled to their first camping location at Succoth taking their dough with them because they did not have time for it to rise.

B'shalach (בשלח) = When he let go

Events in this Torah portion:

- **יהוה** did not lead the people by the Philistines, for they would be fearful if they saw war.
- **יהוה** sent them by way of the wilderness and the Sea of Reeds
- They carried the bones of Joseph
- Traveled to Etham, **יהוה** was as a pillar of cloud by day and a pillar of fire by night
- **יהוה** turned them back to Pi-hahiroth before Baal-zephon by the sea
- **יהוה** strengthened the heart of Pharaoh so he would attack Israel
- Pharaoh attacked with all the chariots of Egypt
- Israel said "**Were there no graves in Egypt** that you took us to die in the wilderness?"
- Moses said "Do not fear! Stand and see the Salvation (Yeshua) of **יהוה**."
- **יהוה** said to Moses "Lift up your staff and Israel shall come into the dry sea bed."
- The angel of **יהוה** moved from in front of Israel to between them and the Egyptians.
- Moses stretched out his hand over the sea and **יהוה** sent a strong wind
- Israel crossed the Sea on dry land
- The Egyptians pursued Israel into the dry sea bed
- **יהוה** removed the wheels of the Egyptian's chariots
- The Egyptians tried to flee from Israel
- **יהוה** told Moses to stretch out his hand and the waters covered the Egyptians
- Israel had great faith in **יהוה**
- Moses and the Children of Israel sang a song of deliverance
- Miriam took her drum and led all the women in song and dance
- Moses caused Israel to journey 3 days to the wilderness of Shur
- They found no water and went on to Marah, the waters were bitter and they complained
- Moses prayed to **יהוה** and He showed him a tree to throw in the waters to make them sweet
- **יהוה** established a decree that If they would listen to His voice He would not put any of the diseases on them that He put on the Egyptians
- They arrived at Elim where there were 12 springs and 70 date-palms
- Israel journeyed to the Wilderness of Sin (15th day of 2nd month)
- All Israel complained about not having food to eat
- **יהוה** told Moses He would rain down food from heaven
- Moses told Aaron to tell the people to approach **יהוה**, for He had heard their complaints,

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- The glory of יהוה appeared in a cloud
- יהוה said He would give them meat in the afternoon and bread in the morning
- Quail covered the camp at evening
- Manna was upon the camp in the morning
- יהוה told them not to keep the manna over night but they did and it grew worms
- יהוה told them to gather twice as much on the sixth day for there would be none on Sabbath
- The people rested on the seventh day
- יהוה commanded that a full omer of manna be kept before the Ark
- Israel journeyed according to the word of יהוה and encamped in Rephidim
- There was no water and the people again complained
- יהוה told Moses to strike the rock in Horeb and water came forth
- Amalek came against Israel and Moses sent Joshua and men of Israel to battle
- Aaron and Hur held up the hands of Moses and the battle was won
- יהוה said that He will fight against Amalek from generation to generation

Comment: Plagues lasted one year: Jewish Sages believe that Moses was in Egypt for a year bringing plagues on Egypt for a full year before Pharaoh released them to go, after the plague of the first born. There is a case to make for the time to be a little longer than a year because we see that there were several plagues before the barley was destroyed and we know that Passover is the time of the barley harvest. We are told that Moses was eighty years old when he first spoke to Pharaoh. We are also told later that Moses died on the day he was 120 years old, therefore the 40 year wilderness journey began when Moses first spoke to Pharaoh.

The People were led the long way

Exodus 13:17-18 And it came to pass, when **Pharaoh** had let the people go, that Elohim led them not *through* the way of the land of the **Philistines**, although that *was* near; for Elohim said, Lest the people when they see war, and they become fearful and **return** to Egypt: 18 But Elohim led the people about, *through* the way of the **wilderness** of the **Red Sea**: and the children of Israel went up **armed** out of the land of Egypt.

Pharaoh = a gentile title of king (s# 6547 פֶּרַעַה (par-o')

Philistines = inhabits of Philistine (s# 6430 פִּלִּשְׁתִּי (pel-ish-tee') from (s# 6429 פִּלְשֵׁת (pel-eh'-sheth) rolling, migratory, region of Syria, Philistines, Palestine

Return = to sigh, to be sorry, to pity, to avenge, repent (s# 5162 נָחַם (naw-kham')

Wilderness = a desert, speech-(including its organs), south, wilderness (s# 4057 מִדְבָּר (mid-bawr') from (s# 1696 דָּבַר (daw-bar') to arrange, used fig. of words, to **speak**, to subdue, answer, appoint, command, **commune**, destroy, **rehearse**, teach

Red = reeds, papyrus, flag, Red Sea, weed (s# 5488 סוּף (soof)

Sea = to roar, a sea, west, large river, Mediterranean (s# 3220 יָם (yawm)

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Armed = able-bodied soldiers, armed men, harnessed (s# 2571 **חמש**) (kho'-mesh)

Stone Edition Chumash (page 367) **The Children of Israel were armed when they left Egypt. Rashi** said that the word for "were armed" (s# 2571 **ומשי**) has within it the word "a fifth" (**מש**). This according to him means that only a fifth if those of Israel left Egypt with Moses. The others stayed because they did not want to start a new life style.

Comment: **יהוה** led them the long way around to the land, not through the Gaza strip where the Philistines would have caused them to retreat in fear. They would have been tempted to return to Egypt since it was not far away. **יהוה** also wanted them to go through the wilderness experience where their faith would grow because they could not survive without **יהוה's** constant help. Without **יהוה** there was no food or water nor did they even know the way to the Land of Israel. They needed to learn who **יהוה** was and what He required of them. They had the constant appearance of the pillar of fire by night and the cloud by day to show them that **יהוה** was real and that He was leading them and providing for them. They were traveling day and night. The three days of darkness had given them an extended rest to prepare them for this part of the journey.

Moses takes Joseph's bones

Exodus 13:19-22 And Moses took the **bones** of **Joseph** with him: for he had caused the children of Israel to swear, saying, Elohim will surely visit you; and you shall carry up my bones away with you. 20 And they took their journey from **Succoth**, and encamped in **Etham**, in the edge of the wilderness. 21 And **יהוה** went before them by day in a **pillar of a cloud**, to lead them the way; and by night in a **pillar of fire**, to give them light; to go by day and night: 22 He did not take away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Bones = bone, fig. the substance, strength (s# 6106 **עצם**) (eh'-tsem)

Joseph = another son (will do again) (s# 3130 **יוסף**) (yo-safe')

Succoth = booths (s# 5523 **סכות**) (sook-kohth)

Etham = with their plowshare (s# 864 **אתם**) (ay-thawm)

Pillar = a column, a stand, a platform (s# 5982 **עמוד**) (am-mood') from (s# 5975 **עמד**) (aw-mad') to stand, abide, arise, present, appoint, continue

Cloud = cloud as covering the sky, nimbus or thunder cloud (s# 6051 **ענן**) (aw-nawn')

Night = a night specter. - screech owl (s# 3915 **לילית**) (lee-leeth')

Fire = fire (lit. or fig.), burning, fiery, hot (s# 784 **אש**) (aysh)

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Joseph's Bones: Joseph's bones were carried out of Egypt to be brought back to the land of Israel. Because Israel was afraid to enter the land when they heard the evil report of the ten spies, Joseph's bones were carried through the wilderness for forty years. They were buried in Shechem after Joshua conquered the land. It is recorded when this happened in Joshua 24:32. Joseph's sons Ephraim and Manasseh were cast out of the land when they separated from Judah after King Solomon died. Joseph's bones being in the wilderness for those forty years may be a prophecy that his descendants would be out of the land of Israel as gentiles for a prolonged period of time before they would return to the land when Messiah brought them back. **יהוה** deals with mankind in terms of His years as it says after Noah and his family were the only ones alive after the flood. He said that He would not always strive with mankind and their years would be one hundred and twenty. This means that He would strive with them for one hundred and twenty jubilee years or six thousand years. Joseph's bones being carried in the wilderness for forty years means that the descendants of Joseph would be wandering outside of the land of Israel for forty jubilee years before they would come back to the land. Forty jubilee years is two thousand years. The end of this time was completed in 2010. While they were out of the land they would not be following the true commandments of **יהוה** but would be unable to hear Him as if they were a dead man. This is also what Ezekiel saw in the valley of dry bones Ezekiel chapter 37. These bones were the bones of the 30,000 of Ephraim who left Egypt 30 years before the time of exile was over. Ezekiel was commanded to prophesy to the dry bones to hear (shema = hear and obey) the word of **יהוה**. **יהוה** would bring life back to the bones of the descendants of Joseph only after they began to hear the word of **יהוה** and began to keep His commandments. It is also significant that the process of restoring life begins with the **command of Moses** to take the bones of Joseph into a wilderness experience. We are approaching the times of great trial called the time of Jacob's troubles or the Tribulation. This will be the time that will start the process of the restoration of life to the descendants of Joseph.

Related Scripture: Judgments of the Creator causes Righteous behavior

Isaiah 26:9 With my soul have I desired You in the night; yes, with my spirit within me will I seek You early: for **when Your judgments are in the earth, the inhabitants of the world will learn righteousness.**

Related Scripture: Trouble causes us to seek Him

Hosea 5:15 I will go and return to My place, till they acknowledge their offense, and seek My face: **in their affliction (tribulation) they will seek Me early.**

Comment: In the times when death seems to be all around us **יהוה** will begin to restore life back to the descendants of Joseph. Joshua is the same name as Yeshua. Yeshua will bring back an **obedient generation** to the land in the end times.

Microwave Mentality: Many people today believe as Israel did at that time. They think that when Jesus (Yeshua) comes they will immediately go to heaven. There will not be any wilderness experience. The same thing that happened then will also happen when Yeshua

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returns. We will be led through a wilderness experience with difficulties, to weed out the rebels. This future exodus is spoken of in the book of Ezekiel chapter 20.

Related Scripture: Wilderness Experience in our future for Judah:

Ezekiel 20:35-38 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 **Like as I pleaded with your fathers in the wilderness** of the land of Egypt, so will I plead with you, says Adonai Elohim. 37 And I will cause you to pass under the rod, and **I will bring you into the bond of the Covenant:** 38 And **I will purge out from among you the rebels,** and those that transgress against Me: I will bring them forth out of the country where they sojourn, and **they shall not enter into the land of Israel:** and you shall know that I *am* יהוה

Comment: Many people will murmur, rebel and complain about their condition. The result of all this bad behavior will be that many will die just as many of Israel died when they complained about the anointed messenger of יהוה, Moses. The final outcome will be those who are thankful for life in the midst of trouble, who do not murmur or complain, but are obedient to יהוה's commands, and are not given to lusts and show they love יהוה by obeying Him. They will enter the land of Israel and the Millennial Kingdom with Yeshua. Those who think they will be saved because they love Elohim and have faith that He exists will question their faith when trouble comes, believing that a loving Elohim would never allow His children to go through such difficult times. Yeshua said in Matthew and John ;

Related Scripture: Love results in obedience

John 14:15 If you love Me, keep My commandments.

Related Scripture: Only the obedient will be in the Kingdom

Matthew 7:21 Not everyone that says to Me, Adonai, Adonai shall enter into the Kingdom of heaven; but he that does the will of My Father which is in heaven.

Israel camps by the wilderness to fool Pharaoh

Exodus 14:1-4 And יהוה spoke to Moses, saying, 2 Speak to the children of Israel, that they turn and encamp before **Pihahiroth**, between **Migdol** and the sea, over against **Baalzephon**: before it shall you encamp by the sea. 3 For Pharaoh will say of the children of Israel, They *are* **imprisoned** in the **land**, the wilderness has shut them in. 4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored by Pharaoh, and on all his host; that the Egyptians may know that I *am* יהוה. And they did so.

Pihahiroth = place where sedge grows (s# 6367 פִּי הַחֵרֶת) (pee-hah-khee-roth)

Migdol = tower (s# 4024 מִגְדֹּל) (mig-dole) fortified city on the border of Egypt

Baal-Zephon = lord of the north, hidden lord (s# 1189 בַּעַל צִפּוֹן) (bah'al-tsef-one)

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Opposite = straight forward, opposite, before, over against (s# 5226 נכח) (nay'-kakh)

Imprisoned = to shut up, surrender, close up, stop (s# 5462 סגר) (saw-gar')

Land = to be firm, earth, land, country (s# 776 ארץ) (eh'-rets)

Pharaoh was told Israel had fled

Exodus 14:5-8 And it was told the king of Egypt that the people **fled**: and the heart of Pharaoh and of his servants was **transformed** against the people, and they said, Why have we done this, that we have let Israel go from serving us? 6 And he **harnessed** his **chariot**, and took his people with him: 7 And he took six hundred **Elite** chariots, and all the chariots of Egypt, and captains over every one of them. 8 And **יהוה** hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an **upraised hand**.

Fled = to flee, put to flight (s# 1272 ברה) (baw-rakh')

Transformed = turn about, overturn, change, be converted (s# 2015 חפך) (haw-fak')

Harnessed = to yoke or hitch, to join battle, set in array (s# 631 אסר) (aw-sar')

Chariots = a team, cavalry, chariot, a rider, upper millstone (s# 7393 רכב) (reh'-keb) from (s# 7392 רכב) (raw-kab') to ride, to place upon, to dispatch, carry

Elite (chosen) = to try, select, choose, join (s# 977 בחר) (baw-khar')

Upraised = to be high, to rise, exalt, haughty, proud (s# 7311 רום) (room)

Comment: Israel Turned back to appear to be wandering: **יהוה** told Moses to turn the people back to be near the sea so that Pharaoh would believe they were trapped with their back against the sea. The exact location of this site is shown in a satellite picture on page 174 in the book "The Exodus Case" by Dr. Lennart Moller. This picture and the following pages show that the only access to this sand delta is through a narrow pass. All other access is blocked by shear clefts of the mountain range. Reeds do not grow in salt water so some people think that the Scriptures are not the word of **יהוה**. The name "Sea of Reeds" may have gotten it's name because of the reeds that grew on this large delta. This area is large enough to hold three million people.

600 elite chariots and all the other chariots of Egypt --- The exact number 600 is used as the number 600,000 was used in Torah portion Bo last week. This is a ratio of 1000 to 1. The number six may be related to the fact that a future exodus will take place six thousand years after creation.

Upraised Arm: The Children of Israel were going out with an upraised arm. This is an idiom meaning to leave in honor but it is interesting to note that it is in the singular, meaning the upraised arm could be that the people were of one accord or it could mean Messiah, as a term for Messiah is the the Right Hand of **יהוה**.

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Order of Events from leaving Egypt to the Red Sea being Divided

15 Nissan: Israel traveled from Rameses to Succoth

16 Nissan: Israel traveled from Succoth to Etham

17 Nissan: Israel retreated toward Egypt and encamped at Pi-hahiroth

18 Nissan: Pharaoh was told the three days to serve Elohim were past and Israel had fled

19-20 Nissan: Pharaoh organized his army to pursue Israel

21 Nissan: The sea split, Israel is saved and the Egyptians are destroyed

Comment: The Egyptian Army is in the singular implying that they were a well organized force or that they also were as one because they were destined to receive their punishment of death by drowning because their parents had drowned the sons of Israel to stop their population growth at the time of Moses birth.

Measure for measure: יהוה had delivered **measure for measure** - Just as the Egyptians had drowned the Israelites babies, so they were drown in the Red Sea. The drowning of the Egyptian army occurred eighty years after the sons of Israel were drowned in the Nile river. This means that the generation of the Egyptians that were killed in the sea would have been the children of the ones who commanded the death of the children of Israel.

The Children of Israel fear the Egyptians

Exodus 14:9-13 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them camping by the sea, beside Pihahiroth, before Baalzephon. 10 And when Pharaoh drew near, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were **very afraid**: and the children of Israel cried out to יהוה. 11 And they said to Moses, Because *there were* no **graves** in Egypt, have you taken us away to die in the wilderness? why have you dealt this way with us, to carry us out of Egypt? 12 *Is* not this the word that we told you in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness. 13 And Moses said to the people, Fear not, **stand fast, and see the salvation of יהוה**, which He will **show** to you **today**: for the Egyptians who you have seen today, you shall see them no more forever.

Very = vehemence, speedily, exceeding (s# 3966 מעד) (meh-ode')

Afraid = to fear, dread, reverence (s# 3372 ירא) (yaw-ray')

Graves = sepulcher, burying place, grave (s# 6913 קבר) (keh'-ber)

Salvation = Salvation, deliverance (s# 3444 ישועה) (Yeshua)

Salvation of יהוה = Salvation, deliver(s# 3444, s# 3068 את־ישועת יהוה)(Et Yeshuat יהוה)

יהוה (LORD) = the Existing One (s# 3068 יהוה) from (s# 1961 היה) to be, become, come to pass, exist, happen, fall out

Show = to do or make aware (s# 6213 עשה) (aw-saw')

Today = today from unused root meaning to be hot, daily (s# 3117 יום) (yome)

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Exodus 14:13 And Moses said to the people, Fear not, **stand fast, and see the salvation of יהוה**, which He will show to you today: for the Egyptians who you have seen today, you shall see them no more forever.

The Hebrew word for Salvation is Yeshua (ישועה)

Salvation = Salvation, deliverance, prosperity, victory (BDB # 3444 ישועה) (Yeshua)

Stand fast and see **את The** (Salvation ישועת) of יהוה

Salvation of יהוה = Salvation (s# 3444, s# 3068 את־ישועת יהוה) (Et Yeshuat)

This tells us that the Red Sea was divided by Yeshua to save His people

Comment: The future or greater Exodus will no doubt have an experience like this. The fifteen year old Israeli boy (Natan) who was clinically dead for fifteen minutes saw in the near future that the Mount of Olives will split and the righteous people of Judah will walk between the mountains to safety. He also said that Messiah was the one who split the mountain. He said that the enemy would have killed everyone in Jerusalem if Messiah had not saved His people. You can look up the video on Youtube.com by searching on “Natan 15 year old boy talks to Rabbi.” We see how events like this are found in Revelations chapter 12.

Related Scripture: Those (Judah) of the Greater Exodus saved from death

Revelations 12:14-17 And to the woman were given two wings of a great eagle, that she might fly into the **wilderness**, into her place, where she is nourished for a time, and times, and half a time, (3&1/2 years) from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and **the earth opened her mouth, and swallowed up the flood** which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which **keep the commandments of Elohim, and have the testimony of Yeshua the Messiah.**

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Moses holds up his rod and the Sea splits

Exodus 14:14-20 יהוה shall fight for you, and you shall hold your peace. 15 And יהוה said to Moses, Why do you cry to Me? speak to the children of Israel, that they go forward: 16 But lift up your **rod**, and stretch out your hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. 17 And I, will harden the hearts of the Egyptians, and they shall follow them: and I will receive honor from Pharaoh, and from all his host, and his chariots, and his horsemen. 18 And the Egyptians shall know that I *am* יהוה, when I have got honor from Pharaoh, from his chariots, and from his horsemen. 19 And the angel of Elohim, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

Rod = staff, branch, tribe (s# 4294 מטה) (mat-taw)

Israel walks through the Sea

Exodus 14:21-22 And Moses 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 dry *land*, and the waters were divided. 22 And the children of Israel went into the midst of the sea on the dry *ground*: and the waters *were* a wall to them on their right hand, and on their left.

The Egyptians pursue Israel in the Sea

Exodus 14:23-25 And the Egyptians pursued, and went in after them to the middle of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch יהוה looked on the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drove them with difficulty: so that the Egyptians said, Let us flee from the face of Israel; for יהוה fights for them against the Egyptians.

Comment: The Third Watch: The Egyptians were destroyed in the **third watch** of the night. The night is divided into three watches. The third watch is the one that ends when the sun comes up. The Egyptian Army was destroyed in the sea in darkness but Israel saw their bodies floating as the sun arose. In the book "The Exodus Case" by Dr. Lennart Moller there are pictures of chariot wheels that have been encrusted over with sea life for thousands of years but are still visible today. He also shows where Solomon had placed a stone column on each side of the sea where the Children of Israel had crossed. Israel revered יהוה and had faith in Him. The Children of Israel really understood that יהוה was real and that He had saved them. This was up close and personal. They feared for their life, believing they would be killed at any minute.

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יהוה turned the situation around and saved them and destroyed the Egyptians. This is a perfect example of the **Scriptural definition of Salvation**. It is interesting that verse 31 sums up the result of what was done on this night uses the proper name **יהוה** **three times**, the number for redemption, and we are told that the Egyptians were destroyed in the **third watch**. In New Covenant times the night was divided into four watches.

Scriptural definition of Salvation (by יהוה's Word) = You are in great danger. You will be killed if things keep going the way they are. Your enemies will be victorious and **you don't even have a fighting chance** to survive. **יהוה** steps in and changes everything, you are completely unharmed and **your enemy is completely destroyed** and the **number three is involved**.

Related Scripture: The Exodus is an Example for us

I Corinthians 10:1-6 Moreover, brethren, I would not that you would be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2: And **were all baptized to Moses in the cloud and in the sea**; 3: And did all eat the same spiritual food; 4: And all drank the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Messiah**. 5: But with many of them **יהוה** was not well pleased: for they were overthrown in the wilderness. 6: Now **these things were our examples**, to the intent we should not lust after evil things, as they also lusted.

The Egyptians are drowned

Exodus 14:26-31 And **יהוה** said to Moses, Stretch out your hand over the sea, that the waters may come back on the Egyptians, on their chariots, and on their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and **יהוה** overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked on dry *land* in the midst of the sea; and the waters *were* a wall to them on their right hand, and on their left. 30 Thus **יהוה** saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the sea shore. 31 And Israel saw that great work which **יהוה** did to the Egyptians: and the people feared **יהוה**, and believed **יהוה**, and his servant Moses.

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Israel sings a song of Praise

Exodus 15:1-7 Then sang Moses and the children of Israel this song to יהוה, and spoke, saying, I will sing to יהוה, for He has triumphed gloriously: the horse and his rider has He thrown into the sea. 2 יהוה is my strength and song, and He has become my salvation: He is my Elohim, and I will prepare Him an habitation; my father's Elohim, and I will exalt Him. 3 יהוה is a man of war: יהוה is His name. 4 Pharaoh's chariots and his host has He cast into the sea: his chosen captains also are drowned in the Red sea. 5 The depths have covered them: they sank to the bottom as a stone. 6 Your right hand, O יהוה, has become glorious in power: **Your right hand**, O יהוה, has dashed in pieces the enemy. 7 And in the greatness of Your excellency You have overthrown them that rose up against You: You sent forth Your wrath, *which* consumed them as stubble.

Praise to יהוה

Exodus 15:8-13 And with the blast of Your nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were **congealed** in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied on them; I will draw my sword, my hand shall destroy them. 10 You blew with Your wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like You, O יהוה, among the gods? who is like You, glorious in holiness, fearful in praises, doing wonders? 12 You stretched out Your right hand, the earth swallowed them. 13 You in Your mercy have led forth the people *which* You have redeemed: You have guided *them* in Your strength to Your holy habitation.

Congealed = thicken, condense, congeal (s# 7087 קפא) (kaw-faw)

Song of Deliverance Mi Chamoecha is part of the song of Moses.

Mi Cha-moe-cha ba-ay-leem Adonai,
Mi Cha-moe-cha neh-dahr ba-ko-desh,
no-ra t'he-lote oh-say feh-leh oh-say feh-leh

Who is like Thee O Lord among the gods?
Who is like Thee glorified in holiness?
You are awesome in praise, working wonders O Lord,
Who is like Thee O Lord?

מי כמכה באלים יהוה
מי כמכה נאדר בקדש
נורה תהלת עשה פלא

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The first letter of each of the words of this verse forms the word Maccabee (hammer)

It is believed that this is where this name was taken by the forces who fought the Greeks in the period before Messiah came that started the feast of Dedication or the feast of Hanukkah. The letter **מ** has a similar sound as **ק**. This substitution allows this to form the word for hammer.

Related Scripture: Yeshua goes to the Temple on Hanukkah

John 10:22-24 And it was at Jerusalem the **feast of the dedication**, and it was winter. 23 And Yeshua walked in the Temple in Solomon's porch. 24 Then came the Jews round about Him, and said to Him, How long will You make us to doubt? If You are the Messiah, tell us plainly.

Israel's enemies will be fearful

Exodus 15:14-19 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestine. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold of them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall on them; by the greatness of Your arm they shall be *as* still as a stone; till Your people pass over, O **יהוה**, till the people pass over, *which* You have purchased. 17 You shall bring them in, and plant them in the mountain of Your inheritance, *in* the place, O **יהוה**, *which* You have made for You to dwell in, *in* the Sanctuary, O Adonai, *which* Your hands have established. 18 **יהוה** shall reign forever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and **יהוה** brought again the waters of the sea on them; but the children of Israel went on dry *land* in the midst of the sea.

Stone Edition Chumash (page 375) **Song of Moses:** The Torah's definition of a song is the rare occasions when people are allowed to see that all the seemingly unrelated happenings and problems in the past have all been shown that they were all related to bring about this great event of salvation. The Torah concept of singing is always related to the joy that people feel the moment of salvation as we see in the destruction of the Egyptians and the saving of Israel.

Comment: A **future singing** is foreshadowed in the first verse of the song of Moses. "I **will** sing ..." is in the future tense, meaning there will be another time when all twelve Tribes of Israel will sing. The Hebrew word that would have been used for sang is (**שָׁר**), but the word that is used is (**יִשְׁרֹ**) which is future tense. This may be speaking of a future singing that will take place as the people are saved by a miracle during the Tribulation. This is a time yet future to us. We too will be given a song instantly that we will sing after Yeshua has saved us from the beast. This song is referred to as the song of the Lamb in Revelations 15. In this scene we have a **Sea of people** around the Throne of Yeshua instead of **all of Israel at the Red Sea**.

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Related Scripture: The Future singing after the Redemption

Revelations 15:1-8 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of Elohim. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of Elohim. 3 And **they sing the song of Moses** the servant of יהוה, **and the song of the Lamb**, saying, Great and marvelous are Your works, Adonai יהוה Almighty; just and true [are] Your ways, Oh King of saints. 4 Who shall not fear You, O Adonai, and glorify Your name? for You only are holy: for all nations shall come and worship before You; for Your judgments are made manifest. 5 And after that I looked, and, behold, the Temple of the Tabernacle of the Testimony in heaven was opened: 6 And the seven angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their chests clothed with golden garments. 7 And one of the four beasts gave to the seven angels **seven golden vials** full of the wrath of Elohim, who lives forever and ever. 8 And the Temple was filled with smoke from the glory of Elohim, and from His power; and no man was able to enter into the Temple, till the seven plagues of the seven angels were fulfilled.

Related Scripture: The greatest of all events to one group of People

I Thessalonians 4:15-18 For this we say to you by the word of Adonai, that **we which are alive and remain till the coming of Yeshua** shall not prevent them which are asleep. 16 For Yeshua Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Messiah shall rise first: 17 Then **we which are alive and remain shall be caught up together with them in the clouds, to meet Yeshua in the air: and so shall we ever be with Yeshua.** 18 Therefore comfort one another with these words.

Related Scripture: The worst of all events to another group of People

Revelations 6:12-17 And I beheld when he had opened the sixth seal, and, behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And **said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:** 17 For the great day of His wrath has come; and who shall be able to stand?

Miriam and the women dance in celebration

Exodus 15:20-21 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing to יהוה, for He has triumphed gloriously; the horse and his rider has He thrown into the sea.

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Stone Edition Chumash (page 380) When Pharaoh and his army followed Israel into the dry sea bed **יהוה** caused the water to fall on the Egyptians end of the sea while the other side where Israel was, did not fall until they were on land. Israel continued to walk on the dry sea bed as the Egyptians were drowning. Miriam instructed the women to sing to **יהוה** as they continued to walk across to the other side.

Bitter waters

Exodus 15:22-25 So Moses brought Israel from the Red sea, and they went out into the wilderness of **Shur**; and they went three days in the wilderness, and found no water. 23 And when they came to **Marah**, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. 24 And the people murmured against Moses, saying, What shall we drink? 25 And he cried to **יהוה**; and **יהוה** showed him a tree, *which* when he had cast it into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

Shur = wall (s# 7793 **שור**) (shoor) (vision according to Stone Chumash)

Marah = bitter (s# 4785 **מרה**) (maw-raw) same as myrrh brought by wise men in the New Covenant

If Israel obeys they will not have diseases

Exodus 15:26-27 And said, If you will diligently hearken to the voice of **יהוה** your Elohim, and will do that which is right in His sight, and will listen to His commandments, and keep all His statutes, I will put none of these diseases on you, which I have brought on the Egyptians: for I *am* **יהוה** that heals you. 27 And they came to Elim, where there *were* twelve wells of water, and seventy palm trees: and they encamped there by the waters.

Palm trees = palm trees (s# 8558 **תמר**) (taw-mawr) (*Palm trees are symbolic of the gentiles*)

Sin (wilderness) = thorn or clay (s# 5512 **סין**) (seen)

Obedience brings health disobedience brings sickness

Comment: This is a clear picture of cause and effect in the realm of sickness. If we listen to His voice and obey His commands, don't eat what He calls an abomination, keep a separation between the living and the dead, keep the Sabbath, maintain purity in marriage, don't hold resentment for others, don't allow anger to rule our lives, treat our fellow man fairly, purge guilt out of our lives through repentance, maintain our relationship to **יהוה** we can expect to live healthy and fulfilled lives. Notice **this verse does not say if you will believe in Me I will heal you, It says if you will obey Me you will be healed.** We also need to see that **יהוה** did put diseases on the Egyptians because of all the abominable things they did and things they ate. Most of the medicines that the Egyptians used for their sickness and maladies involved the dung of some animal including the crocodile, which they also worshiped.

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12 Tribes & 70 Leaders or 70 nations in the future

Springs of water - Yeshua is the living water

Date-palms are related to sweetness - the rewards of following Him

This is a picture of the sweetness of life in Yeshua when He redeems us on His return.

Ephraim will be gathered from the 70 nations and all Israel, the twelve tribes, will be reunited to enter the 1000 year reign of Messiah.

Related Scripture: Tamar was a gentile, Tamar - Palm Tree

Genesis 38:11-26 Then Judah said to Tamar his daughter in law, Remain a widow at your father's house, till Shelah my son is grown: for he said, perhaps he will die also, as his brethren *did*. And Tamar went and dwelled in her father's house. 12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up to his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold your father in law goes up to Timnath to shear his sheep. 14 And she put her widow's garments off from her, and covered herself with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given to him as a wife. 15 When Judah saw her, he **thought she was a harlot**; because she had covered her face. 16 And he turned to her by the way, and said, let me come in unto you; (for he did not know that she *was* his daughter in law.) And she said, What will you give me, that you may come in to me? 17 And he said, I will send *you* a kid from the flock. And she said, Will you give *me* a pledge, till you send *it*? 18 And he said, What pledge shall I give you? And she said, Your signet, and your bracelets, and your staff that *is* in your hand. And he gave *it* to her, and came in to her, and she conceived by him. 19 And she arose, and went away, and laid her vail from her, and put on the garments of widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he did not find her. 21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There is no harlot in this *place*. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there is no harlot in this *place*. 23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and you have not found her. 24 And it came to pass about three months after, that it was told Judah, saying, Tamar your daughter in law has played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I ask you, whose *are* these, the signet, and bracelets, and staff. 26 And Judah acknowledged *them*, and said, She has been more righteous than I; because I did not give her to Shelah my son. And he knew her again no more.

Related Scripture: Houses of Judah and Israel reunited after 2700 years

Jeremiah 3:17-19 At that time they shall call Jerusalem the throne of יהוה; and **all the nations shall be gathered to it**, to the name of יהוה, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. 18 In those days the **house of Judah shall walk with the house of Israel**, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers. 19 But I said, How shall I put you among the

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children, and give you a pleasant land, a good heritage of the hosts of nations? and I said, You shall call Me, My father; and shall not turn away from Me.

Israel complains of not having meat

Exodus 16:1-3 And they took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2 And the whole congregation of the children of Israel **murmured** against Moses and Aaron in the wilderness: 3 And the children of Israel said to them, Would to Elohim we had died by the hand of **יהוה** in the land of Egypt, when we sat by the flesh pots, *and* when we ate bread to the full; for you have brought us forth into this wilderness, to kill this whole assembly with hunger.

Murmured = lodge, abide, complain, grumble (s# 38 לון) (loon)

Comment: This happened on the fifteenth day of the second month. That means they had lived for one month on leftovers. This is the same thing that Joseph had done at the beginning of the seven years of famine. He did not give the people any food until they had used up all that they had. This seems to show us that deliverance from problems of the whole community are answered when all the people are in agreement. This reminds us of the 120 gathered in the upper room at Shavuot (Pentecost) in the first century. They were all of one accord in their desire to receive more from **יהוה**.

Manna and Meat will be given

Exodus 16:4-8 Then **יהוה** said to Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate everyday, that I may prove them, whether they will walk in My Torah, or not. 5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily. 6 And Moses and Aaron said to all the children of Israel, At evening, then you shall know that **יהוה** has brought you out from the land of Egypt: 7 And in the morning, then you shall see the glory of **יהוה**; for He hears your murmurings against **יהוה**: and what *are* we, that you murmur against us? 8 And Moses said, *This shall be*, when **יהוה** shall give you in the evening flesh to eat, and in the morning bread to the full; for **יהוה** hears your murmurings which you murmur against Him: and what *are* we? your murmurings *are* not against us, but against **יהוה**.

Complained on the Sabbath:

The 15th of the month of Iyar can be shown to be a Sabbath, since they received manna the following six days and then received none on the Sabbath (Iyar 21). See chart on Daniel's Time line.com. This also tells us that **Passover was on Wednesday** when they left Egypt. Passover was also on Wednesday when Yeshua died on the tree.

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The people complain

Exodus 16:9-12 And Moses spoke to Aaron, Say to all the congregation of the children of Israel, Come near before **יהוה**: for He has heard your murmurings. 10 And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of **יהוה** appeared in the cloud. 11 And **יהוה** spoke to Moses, saying, 12 I have heard the murmurings of the children of Israel: speak to them, saying, At evening you shall eat flesh, and in the morning you shall be filled with bread; and you shall know that I *am* **יהוה** your Elohim.

Murmurings = obstinacy, grumbling (s# 8519 **תלונה**) (tel-oo-naw') from (s# 3885 **לון**) (loon) to stop or stay permanently or over night in a bad sense as being obstinate and as to complain

Complaints: "not against us are your complaints, but against **יהוה**. This is the number one danger in the Exodus. Complaining is not the way to make your needs known to **יהוה**. We are instructed to make our request known to **יהוה** not our demands.

Related Scripture: Make your Requests known

Philippians 4:6-7 Be careful for nothing; but **in everything by prayer and supplication with thanksgiving let your requests be made known to יהוה**. 7: And the peace of **יהוה**, which passes all understanding, shall keep your hearts and minds through the Messiah, Yeshua.

NCT: This is the greatest danger to us who will be part of the 2nd Exodus. I suggest that you begin training now to be ready for this time that is to come. My wife Brenda and I call it **NCT**. This stands for **No Complaint Training**. We have also discovered that the things that you complain about you get to keep forever or at least until you quit complaining about them. We also say the things you brag about you will loose. We must learn to have the proper attitude toward all things in our life.

Our lives are full of situations that **יהוה** has put there so that He can test us to know if we will follow His teachings (Torah) or not. Each day there are many tests. We need to realize that we are being tested and that **יהוה** knows our real condition of faith and trust. Our complaints are actually against our Maker if we are unhappy about the way we look or our lot in life. If we keep failing the test, we should not expect to receive the blessing.

Teloonaw is not allowed

Lo Teloonaw No complaining

Related Scripture: Renew Your Mind

Romans 12:2: And be not conformed to this world: but be transformed by the renewing of your mind, that you may prove what is good, and acceptable, and the perfect, will of **יהוה**.

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Related Scripture: Accept Correction and be Thankful

I Thessalonians 5:18: **In every thing give thanks:** for this is the will of יהוה in Messiah Yeshua concerning you.

Quail & Manna is given

Exodus 16:13-18 And it came to pass, that at evening the quail came up, and covered the camp: and in the morning the dew lay round about the host. 14 And when the dew that lay was gone, behold, on the face of the wilderness *there lay* a small round thing, *as* small as the white frost on the ground. 15 And when the children of Israel saw *it*, they said to each other, *It is manna:* for they did not know what it *was*. And Moses said to them, *This is the bread* which יהוה has given you to eat. 16 *This is the thing* which יהוה has commanded, Gather it every man according to his eating, an omer for every man, *according to* the number of your persons; take every man for *them* which *are* in his tents. 17 And the children of Israel did so, and gathered, some more, some less. 18 And when they measured *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Manna = what is it (bread of Heaven) (s# 4478 מן) (mawn)

Bread = bread (s# 3899 לחם) (lechem)

Related Scripture: Their needs were supplied

Philippians 4:19 But my Elohim shall supply all your need according to His riches in glory by Messiah Yeshua.

Comment: This is a supernatural event. The best laid plans to feed even a hundred people would never be just the right amount. In fact when plans are made to feed even a small number of people, the amount food has to be increased by quite a bit to be sure that everyone gets enough. The amount of food was never too little and never too much for the forty years that Israel was in the wilderness. Only יהוה could do that. They were told not to leave it until morning but again some did not obey. יהוה was testing them to see if they would obey Him or not. Some of them did not pass the test.

Do not leave manna overnight

Exodus 16:19-21 And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they did not listen to Moses; but some of them left it until the morning, and it bred worms, and stank: and Moses was angry with them. 21 And they gathered it every morning, every man according to his eating: and when the sun got hot, it melted.

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Gather a double portion for Shabbat

Exodus 16:22-24 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. 23 And he said to them, This *is that* which יהוה has said, Tomorrow *is* the rest of the holy Sabbath to יהוה: bake *that* which you will bake *today*, and cook what you will cook; and that which remains over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses told them: and it did not stink, neither was there any worm in it.

Comment: Verse 23 tells us that we are to cook our food on Friday that is to be eaten on Sabbath. This allows wives to enjoy Sabbath by not cooking on the day of rest. We all are to rest on יהוה's day, to honor Him by keeping His commandments. We see that even the light work of gathering manna is not allowed on Sabbath, so none is given that day.

No manna will be given on Shabbat

Exodus 16:25-30 And Moses said, Eat that today; for today *is* a Sabbath to יהוה: today you shall not find it in the field. 26 Six days you shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none. 27 And it came to pass, *that* there went out *some* of the people on the seventh day to gather, and they found none. 28 And יהוה said to Moses, How long will you refuse to keep My Commandments and My laws? 29 See, for that יהוה has given you the Sabbath, therefore He gave you on the sixth day the bread of two days; abide every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day.

Comment: No cooking on Sabbath Israel was told to cook what you wanted and cook what you wanted on Friday and put it away for Sabbath. The Sabbath is a day of rest for everyone except the Priests who minister before יהוה. Every day the morning and evening sacrifices were offered and other prescribed offerings on Festivals. The priests during the second Temple period only worked two weeks each on their prescribed shifts and all the priests worked at the same time for the three convocations of Pesach (Passover/Unleavened Bread), Shavuot (Pentecost) and Sukkot (Feast of Tabernacles). The rest of the year they would be in their cities that were throughout the land of Israel. When they were not on duty they kept Sabbath and may have attended or taught in the synagogue.

A jar of Manna is kept for future generations

Exodus 16:31-34 And the house of Israel called the name of it Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey. 32 And Moses said, This *is* the thing which יהוה commanded, Fill an omer of it to be kept for your generations; that they may see the bread that I have fed you in the wilderness, when I brought you out from the land of Egypt. 33 And Moses said to Aaron, Take a pot, and put an omer full of manna in it, and lay it up before יהוה, to be kept for your generations. 34 As יהוה commanded Moses, so Aaron laid it up before the Testimony, to be kept.

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Comment: We see some interesting comparisons in these verses. Manna is said to taste like **wafers (prepared bread)** that is made with **honey (sweetness)**. We are also told that a container filled with Manna which would hold an omer (1/10th ephah) is to be placed before the Ark of the Covenant which contained the **10 Commandments**. We know that the Hebrew word for "**word or words**" is the same word for "**honey bees**" and the Hebrew name of the Book of Deuteronomy "**Devarim**." The fact that the **Manna** is to be placed next to the Ark of the Covenant with the **Ten Commandments** in it, shows us that there is a connection of Manna and Commandments. This is a hint that the Messiah, "The Word of **יהוה**" would also be known as "**The Bread of Life**." The words of the Torah that He spoke brought life to all who would receive them, just as the Manna brought physical life to those who ate it in the wilderness.

Related Scripture: Tables of Testimony, Ten Words

Exodus 34:27-30 And **יהוה** said to Moses, Write these **words** (**Devarim** = **דברים**) : for after the tenor of these words I have made a Covenant with you and with Israel. 28 And he was there with **יהוה** forty days and forty nights; he did not eat bread, nor drink water. And he wrote on the tables the **words of the Covenant**, the ten commandments. 29 And it came to pass, when Moses came down from mount Sinai with the **two Tables of Testimony** in Moses' hand, when he came down from the mount, that Moses did not know that the skin of his face shone while he talked with Him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him.

Related Scripture: Words, Devarim, Honey

Deuteronomy 27:3 And you shall write on them all the **words (Devarim)** of this Torah, when you have passed over, that you may go into the land which **יהוה** your Elohim gives you, a land that flows with milk and **honey**; as **יהוה** Elohim of your fathers has promised you.

Related Scripture: True Bread of Life

John 6:28-35 Then they said to Him, What shall we do, that we might work the works of Elohim? 29 Yeshua answered and said to them, This is the work of Elohim, that you believe on Him who He has sent. 30 They said therefore to Him, What sign do You show then, that we may see, and believe You? what do You work? 31 Our fathers ate **manna** in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Yeshua said to them, Truly truly, I say to you, **Moses did not give you bread from heaven; but My Father gave you the true bread from heaven.** 33 For the **bread of Elohim is He which comes down from heaven, and gives life to the world.** 34 Then they said to Him, Adonai, give us this bread evermore. 35 And Yeshua said to them, **I am the bread of life:** he that comes to Me shall never hunger; and he that believes on Me shall never thirst.

Israel ate manna 40 years

Exodus 16:35-36 And the children of Israel ate manna forty years, until their **arrival** in an inhabited land; they ate manna, until their **arrival** at the border of the land of Canaan. 36 Now an omer *is* the tenth *part* of an ephah.

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Stone Edition Chumash (page 389) Until their **arrival**. The verse speaks of two arrivals: to an inhabited land, which is Eretz Yisrael proper, and to the border of the land of Canaan, which is the east bank of the Jordan. This is how Rashi defines the two terms; others reverse the definitions. The manna stopped falling on the seventh of Adar, when Moses died, before the people had crossed the Jordan. From then on, remnants of it remained in their vessels and they continued to eat the leftover manna until the sixteenth of Nissan, when they were in the Land and they were able to eat its produce (Kiddushin 38a).

Comment: It may be that the double uses of the word Arrival may be a hint of the return of the second exodus when Judah returns from the wilderness after the tribulation and Ephraim also returns from all the nations to join Judah in the land.

Related Scripture: Judah is taken into the wilderness

Revelations 12:5-17 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to Elohim, and to His throne. 6 And the woman fled into the wilderness, where she has a place prepared of Elohim, that they should feed her there a thousand two hundred and sixty days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And did not prevail; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out to the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now has come salvation, and strength, and the kingdom of our Elohim, and the power of his Messiah: for the accuser of our brothers is cast down, which accused them before our Elohim day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives even to the death. 12 Therefore rejoice, *you* heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil has come down to you, having great wrath, because he knows that he has but a short time. 13 And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman was given two wings of a great eagle, that she might fly into the wilderness, to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was angry with the woman, and went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of Yeshua Messiah.

Related Scripture: Ephraim (10 Tribes) will return to the land after Judah

Isaiah 6:12-23 For this says יהוה, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall you nurse, you shall be borne on *her* sides, and be dandled on *her* knees. 13 As one who his mother comforts, so will I comfort you; and you shall be comforted in Jerusalem. 14 And when you see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of יהוה shall be known to His servants, and *His* indignation toward His enemies. 15 For, behold, יהוה will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. 16

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For by fire and by His sword will יהוה plead with all flesh: and the slain of יהוה shall be many. 17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating **swine's flesh**, and the abomination, and the mouse, shall be consumed together, says יהוה. 18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory. 19 And I will set a sign among them, and I will send those that escape of them to the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. 20 **And they shall bring all your brethren for an offering to יהוה out of all nations on horses, and in chariots, and in litters, and on mules, and on swift beasts, to My holy mountain Jerusalem, says יהוה, as the children of Israel bring an offering in a clean vessel to the house of יהוה.** 21 And I will also take of them for priests *and* for Levites, says יהוה. 22 For as the new heavens and the new earth, which I will make, shall remain before Me, says יהוה, so shall your seed and your name remain. 23 And it shall come to pass, *that* from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says יהוה.

Comment: We see that Ephraim, the ten tribes, shall return to the land of Israel after Messiah returns and destroys everyone in the world who eats swine (pigs) and the mouse. Mice are what some people will eat during a famine because they are so abundant. We know that a famine will happen before Messiah returns. Many people will die of starvation and also be killed by the forces of evil. Judah will return to the land of Israel on Yom Kippur after being in the wilderness for three and a half years (see Revelations 12:1-16). They will leave on Passover and return forty two month later on Yom Kippor. Judah will already be in the land before Ephraim returns because Messiah will come with Judah from the wilderness and destroy those who fight against His people. Ephraim, the ten tribes, will return later (See Revelations 12:17) and Judah will welcome them and the nation of Zion will be established.

No water in Rephidim

Exodus 17:1-3 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of יהוה, and pitched in **Rephidim**: and *there was* no water for the people to drink. 2 Therefore the people complained to Moses, and said, Give us water that we may drink. And Moses said to them, Why do you complain to me? why do you tempt יהוה? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Why *is* this *that* you have brought us up out of Egypt, to kill us and our children and our cattle with thirst?

Rephidim = rests or resting place (s# 7508 רפידים) (ref-ee-deem)

Comment: This first striking of the Rock is a foreshadow of the death of Messiah. The striking of this rock brings forth life giving water to save the people of Israel from death. There was no way that they could receive water in this desolate waste land except through the gift of the Creator. The death of Messiah on the tree in the first century was also the only way Israel could

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be brought back into the Covenant after they had turned away from Him and worshiped other gods. This is what Peter was talking about in his letter and Paul in his letter to the Romans.

Related Scripture: We broke the Covenant but are reunited

1 Peter 2:9-10 But you *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvellous light: 10 **Which in time past were not a people, but are now the people of Elohim: which had not obtained mercy, but now have obtained mercy.**

Related Scripture: Reunited in the Covenant by Messiah's death

Ephesians 2:11-22 Therefore remember, that you *being in time past* Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time you were without Messiah, **being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without Elohim in the world:** 13 But now in Messiah Yeshua you who sometimes **were far off are brought near by the blood (death) of Messiah.** 14 For He is our peace, who has made both one, and has broken down the middle wall of partition *between us*; 15 Having abolished in His flesh the enmity, *even* the law of commandments (*Deuteronomy 24:1-4*) contained in ordinances; for to make in Himself of two (*Israel & Judah*) one new man, *so* making peace; 16 And that He might reconcile both to Elohim in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to **you which were afar off**, and to them that were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now therefore **you are no more strangers and foreigners, but fellow citizens** with the saints, and of the household of Elohim; 20 And are built up on the foundation of the apostles and prophets, Yeshua Messiah Himself being the chief corner *stone*; 21 In whom all the building fitly framed together grows to an holy Temple in Adonai: 22 In whom you also are built together for a habitation of Elohim through the Spirit.

Related Scripture: Law of Deuteronomy 24:1-4 fulfilled by Messiah's death

Romans 7:1-4 Know you not, brethren, (for I speak to them that know the Torah,) how that the Torah has dominion over a man as long as he lives? 2 For the woman which has a husband is bound by the Torah to *her* husband so long as he lives; but if the husband is dead, she is loosed from the Torah of *her* husband. 3 So then if, while *her* husband lives, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from that part of Torah (*Deuteronomy 24:1-4*); so that she is no adulteress, though she is married to another man. 4 Therefore, my brethren, you also are become dead to that part of Torah (*Deuteronomy 24:1-4*) by the body of Messiah; that you should be married to another, *even* to Him who is raised from the dead, that we should bring forth fruit to Elohim.

Comment: Paul is telling us that when our ancestors worshipped the golden calf, we were no longer able to be in the Covenant. This Covenant was a marriage Covenant between Yeshua and His people. That Covenant was broken and Deuteronomy 24:1-4 said that Messiah could never be joined to us again. It appeared as though we were without hope to ever be saved, because Messiah would never break His own commandment. But the good news was that the laws of

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marriage, remarriage are only in force until death. When Messiah died for us, He could now be joined with us again, because He was a new man.

Moses strikes the rock and water comes out

Exodus 17:4-7 And Moses cried to יהוה, saying, What shall I do for this people? they are almost ready to stone me. 5 And יהוה said to Moses, Go before the people, and take with you of the elders of Israel; and your rod, that you struck the river, take in your hand, and go. 6 Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 7 And he called the name of the place **Massah**, and **Meribah**, because of the complaining of the children of Israel, and because they tempted יהוה, saying, Is יהוה among us, or not?

Massah = temptations (s# 4532 **מסה**) (mas-saw)

Meribah = strife, contention (s# 4809 **מריבה**) (mer-ee-baw)

Battle with Amalek

Exodus 17:8-13 Then came **Amalek**, and fought with Israel in **Rephidim**. 9 And Moses said to Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of Elohim in my hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat on it; and Aaron and Hur held up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword.

Amalek = dweller in a valley (s# 6002 **עמלק**) (am-aw-lake)

Rephidim = balusters, support, resting place (s# 7508 **רפידים**) (rf-ee-deem')

Stone Edition Chumash (page 391) The eternal struggle against Amalek. Amalek's enmity against Israel stems not only from its legacy as the grandson of Esau, but from what his nation represents. The evil prophet Bilaam referred to Amalek as the first among nations (*Numbers 24:20*). which means that Amalek is the leading force of evil, just as Israel is the leading force of good. Consequently, the struggle of Israel and Amalek is the eternal struggle of good verses evil. The current exile is referred to by the sages as the Exile of Edom, another name for Esau's progeny, and the coming of Messiah is described by the prophet as The saviors will ascend Mount Zion to judge Esau's mountain, and the kingdom will be Hashem's (*Ovadia 1:21*). Thus when this passage concludes with the Divine assurance that God will erase the memory of Amalek from the face of the earth, the import is that the time will come when evil will ultimately be defeated and disappear. This passage outlines the first confrontation between Israel and Amalek and it shows Amalek's treachery in launching an unprovoked sneak attack. As descendants of Esau, the Amalekites knew the boundaries of the land that had been promised

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to the offspring of Jacob. They knew that they had no rational cause to attack, for their land was not endangered, either then or later. Nor had there been any prior battle between the two nations. There were only two reasons for the sneak attack: Amalek wished to show its brazen denial of God and His power, and it was carrying on the ancient legacy of Esau's hatred for Jacob (Malbim).

יהוה Will be at war with Amalek till the end of time

Exodus 17:14-16 And **יהוה** said to Moses, Write this *for* a **memorial** in a **book**, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an Altar, and called the name of it **Yahovahnissi**: 16 For he said, Because **יהוה** has sworn *that יהוה will have* war with Amalek from generation to generation.

Memorial = memorial, reminder, remembrance (s# 2146 זכרון) (zik-rone)

Book = document, writing, book, scroll (s# 5612 ספר) (say-fer)

Yehovah Nissi = **יהוה** is my banner (s# 3071 יהוה נסי) (יהוה Nis-see)

Comment: The question was asked is **יהוה** among us or not? The battle with Amalek answers this question. However the attack is directly related to the lack of faith of the people. This is the opening that Amalek is always looking for. He will never attack when the people are obedient and praising their Creator, he waits for their lack of faith to strike. We see Moses, Aaron and Hur together on the mountain overlooking the battle. Aaron the High **Priest**, Hur from the Tribe of Judah, the tribe the **king** would come from and Moses the **prophet** showing all the things that Messiah would be Prophet, Priest and King. Also we see that Moses was **on a hill** holding a **wooden** staff with his **two hands** and praying brought **victory** to the people. This all foreshadowed the victory of Messiah on a tree on a hill as an intercessor for His people.

Moses held up hands - they won --Yeshua held up hands and we win

Warfare: Know your Enemy

Much can be learned about spiritual warfare from a study of the enemies of Israel in the Bible. Each enemy had it's own methods and goals in its attack.

Reference: Joseph Good audio tape on Amalek

The Philistines: The Philistines were an enemy to Israel during King David's time. They had iron weapons before Israel moved into the Iron age. The bronze weapons could not stand up against Iron weapons. An Iron sword would cut a bronze sword in half. The only way to defeat an enemy with superior weapons is to defeat them at a distance. This is what David did with his sling when he came against Goliath. All methods of warfare completely depend upon the help of Elohim. This method of battle in the spiritual realm requires us to defeat the enemy before he has a foothold in our lives. We must make ourselves strong in prayer and knowledge of **יהוה's**

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word so that the enemy will never have a chance to approach us. We must keep our lives pure so that our defenses will be unapproachable by the enemy.

The Romans: The Romans took great pride in their complete destruction of their enemies. They would spend disproportionate amount of time and resources to make a statement of their complete destruction of their enemies. An example of this is the amount of effort and time to breach the walls of Masada after Israel had been destroyed in 70 AD. The entire Roman Tenth Legion spent three full months building a ramp up to the stronghold that Herod had built to destroy only a few Jewish soldiers with their families. Hasatan uses this method of warfare today among followers of **יהוה** in the attacks on those who fall to temptation. When a person sins but then is truly sorry for the mistake they have made, and attempts to come back to **יהוה** they are often not forgiven by others. That is why it is said the Army of God is the only one who buries its wounded.

The Assyrians: The Assyrians were known for the great numbers of soldiers they came to attack with. They came with such numbers that they would attack all the cities at once. This meant that each city was on its own and could expect no help from other towns. This overwhelming force was used to conquer the ten northern tribes after they had separated from Judah. This type of warfare is the divide and conquer method that is often used by hasatan on followers of **יהוה** today. He uses this by causing disagreements within the body to become personal instead of a search for the truth. We see this method is working today with all the denominations that have been created so that the real truth of **יהוה's** word is not found. If you don't agree with us or the pastor then you are invited to leave. Even Messianic congregations are divided over issues.

The Amalekites: The Amalekites are the most difficult of all enemies to defeat. They have no fear of Elohim. When the Children of Israel came out of Egypt through the many miracles that **יהוה** had performed including the dividing of the Red Sea and the destruction of the entire Egyptian Army, all the nations in the area were afraid of Israel except Amalek. The hatred they possessed is not understandable through normal logic. This hatred came from hasatan himself down through Esau. Amalek was the grandson of Esau. The perpetual hatred of Esau was passed down to his descendants and continues to this day and will continue until Yeshua returns to judge the "Goat Nations." Amalek attacked those of the children of Israel who were weak or old and lagging behind the main body of people. They did not attack those who were armed but the defenseless and the tired and weak. We see this today in the bombing of busses and killing school children by the Palestinians in Israel today. We also can relate them to those who flew airplanes into the World Trade Center Towers to kill innocent people. Those who are not protected among the masses or are weak or defenseless are the most open to attack. The modern term for the attack of defenseless is "soft targets." From this we see that Amalek uses our own weaknesses against us. King Saul was sent by Elohim to destroy the Amalekites completely. Saul's weakness as a leader caused him to allow the Army of Israel to save alive the best of the animals for their own possession because of their greed. Saul also saved King Agag alive when Elohim said to kill every person and animal in Amalek's possession. A period of time passed between the end of the battle and the time that Saul met Samuel. During this time it is believed that King Agag fathered a child. The book of Esther describes the plan of Haman who was a

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descendant of Agag and how he tried to destroy all the people of Israel scattered throughout the world. It is believed by many that Haman's plan nearly succeeded because of the spiritual weakness of the Jewish people during their captivity. **יהוה** turned what was evil around and used it against Amalek and all the enemies of the Jews. **יהוה** used Esther and Mordecai who maintained their integrity and never made a mistake with their words. This is a true example of the saying: "one can put a thousand to flight and two can put ten thousand to flight." We face our own Haman's each day who look for our weaknesses to use it against us. Amalek is an enemy that waits for an opportunity to attack at our weakest moment.

See Chiastic Structure in Exodus 17:8-16 at the end of this Torah Portion