

## **Beshalach (When he sent)** **Exodus 13:17 – 17:16**

This week we are in the time frame of the seven weeks between the Exodus from Egypt and the giving of the Torah at Mt. Sinai. We will take an in-depth look at a few of the significant events that happened during this time period as יהוה (Yahway) continued teaching and molding the children of Israel to be His special nation.

Remember the covenant with Abraham? Its purpose was so that Abraham's descendents would become His model nation through which **all the nations** of the earth would be **blessed**:

**Genesis 12:2** I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. <sup>3</sup> I will bless those who bless you, and I will curse him who curses you; and **in you all the families of the earth shall be blessed.**"

Abraham was told in part how this plan would begin to take shape:

**Genesis 15:13** Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years. <sup>14</sup> "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

Okay, so now we are at this point. The nation has left Egypt with great possessions. But they are literally a bunch of ex-slaves to an **Egyptian system**. What was יהוה's **perfect plan**? Was it to enter the desert and wander around for the next 40 years? How did the behavior of the Israelites factor into the plan?

A read through the entire Bible will bring to light the importance of **repentance**. We are probably most familiar with the words of John the Immerser:

**Matthew 3:2** and saying, "**Repent**, for the kingdom of heaven is at hand!"

But did you know that it was the plan of Yah for the Sons of Israel to **repent** of their idolatry before the Exodus even began?

**Ezekiel 20:5** ....Thus says Adonai יהוה: "On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I *am* יהוה your Elohim.'<sup>6</sup> "On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.<sup>7</sup> "Then I said to them, '**Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I *am* יהוה your Elohim.**'<sup>8</sup> "But **they rebelled against Me and would not obey Me**. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'<sup>9</sup> "**But I acted for My name's sake**, that it should not be profaned before the Gentiles among whom they *were*, in whose sight I had made Myself known to them, **to bring them out of the land of Egypt.**<sup>10</sup> "Therefore **I made them go out of the land of Egypt and brought them into the wilderness.**

It appears from these verses in Ezekiel that it was יהוה's plan to bring them out of the land of Egypt and straight to Canaan, the Promised Land (v. 6). But first they had to repent (v. 7). They had to make the choice of **who they would serve**. But they **rebelled** and did not do this. Thus, verse 10 says that they were made to go into the **wilderness**. The wilderness would be the place where He would address every vestige of Egypt that they were still hanging on to.

The Israelites would have a few tests to endure before they even made it to Mt. Sinai where they would receive their instructions for how to be this special nation. **Each test and each location** where they camped was **a special learning experience** meant to draw them closer in their relationship with the Almighty. **Transformation** does not happen overnight. And lasting **transformation of a nation** does not happen overnight either. It would turn out to be a very slow process, not without a few steps backwards here and there.

**Character** can be changed as the result of a **crisis**. Remember what happened after 9/11? Strangers became linked in close relationships. Spiritual matters became important. Priorities changed. The nation united. Unfortunately it was short-lived, but the point is made. The plagues that the Israelites had experienced and witnessed had to have left their mark on them; especially the Passover and their exit out of Goshen. There will be additional crises that the Almighty will take them through to work on their character.

**Character** is also molded by the **change of daily routines**. Think of your own life and how it has changed from time to time. How about the first time you brought home a new baby? How about the change in routine when you began to keep the Sabbath? All of these things affect your behavior and **transform your character**. The **commandments are an avenue** the Father has chosen **to mold your character** into what He wants you to be.

It was instinctive for the Israelites to be **dependent on Egypt** since that is all they'd ever known. **Every event** that happens from here on out is a **learning experience**. We'll look at a few of them.

A few days after their departure, they were faced with the crisis of an approaching Egyptian army. The questions for them: **Who will they trust? Who do they want to serve?**

**Exodus 14:11** Then they said to Moses, "Because *there were* no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? <sup>12</sup> "Is this not the word that we told you in Egypt, saying, '**Let us alone that we may serve the Egyptians?**' **For it would have been better for us to serve the Egyptians than that we should die in the wilderness.**"

Oh, my. Becoming a **servant** of the Most High does not appear to be too high on their list yet. They appear to **prefer serving the Egyptians** than trusting יהוה for their safety! Moses' response, however, is patient and encouraging:

**Exodus 14:13** And Moses said to the people, "Do not be afraid. **Stand still**, and **see the salvation of יהוה**, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. <sup>14</sup> " יהוה will fight for you, and you shall be silent."

יהוה would do it all for them. The only thing required on their part was to “**stand still**”. The Hebrew word for **stand still is yatsav (יָצַב)** and literally means to “**stand firm**” like a wall. There are other Hebrew words for stand. This word relates to standing on **truth**, as just a slight change in the vowel points gives you the related word **yetsev (יָצֵב)** meaning “**truth**”. But the most exciting part of this verse is what they will **see**. Let me paraphrase v. 13 from the literal Hebrew:

**Do not be afraid. Take your stand on the truth and see יהוה Yeshua!**

Yes, **Yeshua** is the interpretation of “**salvation**”. He is our deliverer. And He makes His presence known here once again. **HalleluYAH!**

The water of the Red Sea splits and the Israelites proceed through the “**birth canal**”. **The nation** was “**born again**” as a **new creation**. The “**east wind**” or the “**ancient spirit**” as it reads in the Hebrew, dries the path laid out before them. The **water (symbolic of the Word)** creates **walls to keep them on the path**. It is the same **water (Word)** which will later destroy the Egyptians.

What is the lesson from this incident? Could it be to never trust **Egypt** again for their **salvation**? **יהוה Yeshua is able to deliver!** Did the Israelites **learn** from this experience? Was the transformation complete?

**Exodus 14:31** Thus Israel saw the great work which יהוה had done in Egypt; so the people feared יהוה, and **believed יהוה and His servant Moses**.

So far, so good. They end up singing the beautiful **Song of Moses**, attesting to the greatness of the Elohim who has delivered them. Here is just one verse:

**Exodus 15:2** יהוה *is* my strength and song, and **He has become my salvation** (Yeshua - יְשׁוּעָה); He *is* my El, and I will praise Him; My father's Elohim, and I will exalt Him.

So, after crossing the Red Sea, they begin their “**three day journey**” into the desert (15:22). But **He does not lead them directly to Mt. Sinai**. I guess they just weren't ready for the instructions of Torah yet. Their arrival is to a location that is far from perfect:

**Exodus 15:23** Now when they came to Marah, **they could not drink the waters** of Marah, for **they were bitter**. Therefore the name of it was called **Marah**.

If this was meant to be a teaching experience, what was to be **learned** at Marah? Of course **יהוה knew** that they needed **water**. The Israelites having come from Egypt knew all about **water**. **Water was associated with the life-giving Nile and the Pharaoh**, himself who claimed to have **created it**:

**Ezekiel 29:3** "Speak, and say, 'Thus says Adonai יהוה: "Behold, I *am* against you, O Pharaoh king of Egypt, O great monster who lies in the midst of his rivers, Who has said, 'My River *is* my own; **I have made it for myself**.'

If they had learned their lessons back in Egypt, they would have remembered the first plague that had been performed to show **WHO** was in control of the river, **Nile and its drinking supply**. יהוה is able to **provide!** Instead of making their needs known to יהוה, they **murmur and blame** Moses. Again there is patience on the part of יהוה and a solution that points to **Yeshua**:

**Exodus 15:25** So he cried out to יהוה, and יהוה showed him a **tree**. When he cast *it* into the waters, the waters were made sweet. There He made a statute and an ordinance for them. And there He tested them,

Here we find some more awesome symbolism in the **tree**. Of course one of the first occurrences of **tree** in the Bible has to do with **the two trees in the Garden of Eden**. One **tree** brought **life**, the other **tree** brought **death, destruction, and disease**. **Trees** are often associated with **people** and with the **righteousness associated with Torah**.

**Proverbs 3:13** Happy *is* the man *who* finds **wisdom**, And the man *who* gains **understanding**;....<sup>18</sup> **She is a tree of life** to those who take hold of her, And happy *are all* who retain her.

**Psalms 1:1** Blessed *is* the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful;<sup>2</sup> But **his delight is in the Torah** of יהוה, And **in His Torah he meditates day and night**.<sup>3</sup> He shall be **like a tree planted by the rivers of water**, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.

**Yeshua** is the One who was the perfect Torah keeper, thus He becomes the beautiful **Tree of Life**. Water of course is symbolic of the Word....**Torah (the Word/water) is bitter** without the **Messiah (Tree)**. Thus **Messiah/Tree combined with the Torah/Water** makes the waters **sweet**. Amen.

After the water is sweetened, Exodus 15:25 says that "He made a **statute and an ordinance** for them. And there He **tested** them." What was the "**test**"? And what was "**the statute and ordinance**"? We aren't really told, but we are told what **the results of obedience to His statutes** would be in the very next verse:

**Exodus 15:26** and said, "If you diligently heed the voice of יהוה your Elohim and do what is right in His sight, give ear to His commandments and **keep all His statutes**, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* יהוה who heals you."

Do you see how **the sweetness of the water is related to obeying His Laws**? By linking the two, יהוה is trying to teach them about **serving Him as their Master**. **Obedience to His instruction** would take them right back to a Garden of Eden-like environment where they again would be able to eat from the **Tree of Life**.

So....did they pass the test? Their next campsite is Elim where they are given a short reprieve from their crises:

**Exodus 15:27** Then they came to **Elim**, where there *were* **twelve springs of water** and **seventy palm trees**; so they camped there by the **waters**.

Again, let's analyze for significant symbolism:

- Elim (אֵילָם) means “**palms**” and is a symbol of the flourishing of the righteous (Psalm 92:12). But it comes from the root for “**ram**” (אֵיל). Ram is the word used for the **substitute sheep (type of Yeshua)** sacrificed instead of Isaac in Genesis 22:13.
- 12 is the number of tribes, all of Jacob, coming out of Egypt.
- Springs of water – springs literally means “eyes” or places for “seeing” or “revelation”. Water – the water of the Word
- 70 – the number corresponding to the **nations** in Genesis 10 and also the number of descendents of Jacob who descended down into Egypt in Exodus 1:5.

This oasis at Elim is a beautiful picture of the provision by Yeshua that will be there for ALL the nations (70) who **identify with Israel and leave Egypt**. This is not the Kingdom, but **a respite on the way to the Promised Land**. So why is this spot a **test**? Elim becomes a place of **accountability**. **We are able to drink deeply here of the water of the Word**. We can rest here. But we must **continue** on from here toward the Promised Land. If we pollute the water here, or refuse to move on we have **failed** the test.

The next spot they come to is in the wilderness of Sin (pronounced Seen). Once again, listen to the complaints:

**Exodus 16:2** Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.<sup>3</sup> And the children of Israel said to them, "Oh, that we had died by the hand of יהוה in the land of **Egypt**, when **we sat by the pots of flesh and when we ate bread to the full!** For you have brought us out into this wilderness to kill this whole assembly with hunger."

Wow! After all יהוה had shown them in the last few days, they revert back to complaining and now putting their life in **Egypt** on some kind of a pedestal! Amazing! They were desiring the pots of “**flesh**” in **Egypt**. The Hebrew word for **flesh** (basar - בָּשָׂר) can also be translated as “**good news**”. They preferred the easier “**Gospel**” of Egypt. Their character was still in need of some major transformation. And once again, יהוה will answer with patience and a picture of Messiah:

**Exodus 16:4** Then יהוה said to Moses, "Behold, I will rain **bread from heaven** for you. And the people shall go out and **gather a certain quota every day**, that I may **test them, whether they will walk in My Torah or not.**<sup>5</sup> "And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily."

This time they will be given a **daily routine** that will begin to slowly transform their character. The manna would once more help them to be assured that **they could physically depend on יהוה**. Every day they would gather what was appropriate for the day. Again, there is something very profound in the Hebrew. In 16:4, it reads “**gather a certain quota every day**”, but the actual Hebrew translates “**gather a word a day**”. Yeshua speaks of this in His prayer:

**Matthew 6:11** Give us **this day our daily bread**.

It also brings to mind His Words which were a part of His Sermon on the Mount:

**Matthew 6:31** "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'<sup>32</sup> "For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.<sup>33</sup> "But **seek first the kingdom of Adonai and His righteousness, and all these things shall be added to you.**<sup>34</sup> "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

Deuteronomy tells us more about this **test**:

**Deuteronomy 8:3** "So He humbled you, allowed you to hunger, and **fed you with manna** which you did not know nor did your fathers know, **that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of יהוה**."

Part of the **test** was also, "**What will they do with the Sabbath?**" Their **routine** would become a **test of their obedience**. Let's talk about the word "**test**" for a moment. Was **יהוה** testing them to find out **if they were worthy of being His people?** Of course we know that they were not and neither are we.

In Hebrew the word for **testing** is "nasah" and refers to the process of being on **trial** before a **judge**. The journey of the Israelites becomes an ongoing trial to see if they will **obey**. But more importantly, it becomes **training** in order to learn **how to obey Him**.

Consider also this verse:

**Exodus 16:26** "Six days you shall gather it, but on the seventh day, *which is* the Sabbath, there will be none."

Does it bring to mind the five foolish virgins of Matthew 25 who failed to obtain adequate oil for the wedding feast? When the doors were closed, it was too late. Perhaps there will be some aspects of the coming Kingdom (the 7<sup>th</sup> day/millennium) that will not be available for those who have not gathered what **יהוה** has provided on the 6<sup>th</sup> day (6<sup>th</sup> millennium).

Now their last stop before Mt. Sinai is at Rephidim where once more they find a **lack of water**:

**Exodus 17:1** Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of **יהוה**, and camped in Rephidim; but *there was no water for the people to drink.*<sup>2</sup> Therefore the people contended with Moses, and said, "Give us water, that we may drink." And Moses said to them, "Why do you contend with me? Why do you **tempt יהוה**?"<sup>3</sup> And the people thirsted there for water, and the people complained against Moses, and said, "**Why is it you have brought us up out of Egypt**, to kill us and our children and our livestock with thirst?"

My, doesn't this seem to be **the very same test for water?** Because they didn't pass the first test, are they destined to be tested over and over until they get it right? Well, there are similarities in this **test**, but it is also a bit different. Once more the people are whining and wishing that they were back in Egypt. Worse yet they are "**testing**" (**tempt** – v. 2) **יהוה** putting

themselves in the position of **judge over Him!** This time יהוה will have a change in strategy for the lesson He is about to teach them:

**Exodus 17:5** And יהוה said to Moses, "Go on before the people, and take with you some of **the elders of Israel**. Also take in your hand your rod with which you struck the river, and go. <sup>6</sup> "Behold, I will stand before you there on **the rock in 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.

Did you catch that Moses has taken **some of the elders** and **has left Rephidim and gone to Horeb** which is actually **Mt. Sinai**? Doesn't it seem like it would have made more sense to give them water at **Rephidim** where all the people were? The people would be eager now **to move on to Mount Sinai** when they learn of the water there. I think יהוה has been gently leading them towards this destination, all the time **testing** and preparing them for the **water** they would receive here. **Not only water for their physical sustenance, but the water of the word that would feed their spirit.** The lessons have all pointed to the same concept:

**The earthly is a picture of the heavenly/spiritual. Obedience to the earthly brings revelation and the blessing of the heavenly.**

Their source of **water in Egypt had been the Nile**, now they would have to depend on **water from the Most High**; and in fact **Mt. Sinai would offer them the water of the Word**. Their source of **meat (quail) and manna was also coming to them from heaven**. Of course we know the rest of the story as **Yeshua becomes the "living water" and the "bread of life"**, completing the **spiritual** picture.

Before **the rest of the Sons of Israel** arrive at this **water source**, war breaks out with **Amalek**. We know the story of Moses standing on the mountain, holding up the staff of Elohim while Joshua is fighting the battle. But are you aware that **the mountain that Moses was standing on was Mt. Sinai**? Again, what a picture!

Let's take a look at the story and make just a few more points:

**Exodus 17:8** Now **Amalek** came and fought with Israel in Rephidim. <sup>9</sup> And **Moses said to Joshua**, "Choose us some 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." <sup>10</sup> So **Joshua did as Moses said to him, and fought with Amalek**. And Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup> And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. <sup>12</sup> But **Moses' hands became heavy; so 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 the other on the other side; and his hands were steady **until the going down of the sun**. <sup>13</sup> So **Joshua defeated Amalek and his people with the edge of the sword**.

- Moses (**Torah**) and Joshua (**Yeshua**) are **working together**
- Joshua (**Yeshua**) is **obedient** to Moses (**Torah**) – v. 10
- **Amalek** – means "**dweller in a valley**", but in Hebrew, the name sounds nearly exactly like "**I will be king**" (אֶמְלֵךְ). Thus **Amalek** becomes a **picture of satan and of all those who oppose Yah's people and the plan that is to be worked out through His people**:

**Isaiah 14:13** For you have said in your heart: 'I will ascend into heaven, **I will exalt my throne above the stars of God; I will also sit on the mount of the congregation** on the farthest sides of the north;

This is also why **Amalek must be destroyed** in the end times when Israel is brought safely into the Land.

**Deuteronomy 25:19** "Therefore it shall be, when יהוה your Elohim has given you rest from your enemies all around, in the land which יהוה your Elohim is giving you to possess as an inheritance, *that you will blot out the remembrance of Amalek from under heaven.* You shall not forget.

- Moses (Torah) is held up by those who “bring light” (Aaron) and those “in white linen” (Hur).
- The foundation of Moses (Torah) is the stone (Messiah)
- Amalek is defeated by the “edge of the sword” – literally this is the “mouth of the sword” in Hebrew:

**Revelation 19:13** He was clothed with a robe dipped in blood, and His name is called **The Word of Adonai**.<sup>14</sup> And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.<sup>15</sup> Now **out of His mouth goes a sharp sword, that with it He should strike the nations.** And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty Adonai.

Now, I hope you can see that the deliverance that יהוה brought about in Egypt was only the beginning for the fledgling nation of Israel. The largest part of His plan involved **transforming the character of not only the individuals, but the nation as a whole** into those who **trusted Him** and were willing to be **His servants**. We have seen that there were many struggles. The Bible teaches that history will be repeated in the end times. We however are privileged to be able to **learn from the mistakes of our forefathers**:

**1 Corinthians 10:11** Now all these things **happened to them as examples**, and they were **written for our admonition, upon whom the ends of the ages have come**.<sup>12</sup> Therefore let him who thinks he stands take heed lest he fall.<sup>13</sup> **No temptation** has overtaken you except such as is common to man; but **Adonai is faithful**, who **will not allow you to be tempted beyond what you are able**, but with the **temptation** will also make **the way of escape, that you may be able to bear it**.

The word for **temptation** in verse 13 is **peirasmos** in the Greek and is the **VERY SAME word used in the Greek Septuagint for the “testing” that Elohim does throughout Exodus**. Think about what that means to us. In the first place...we **have the example of the Israelites**. Second....**resist the pride of thinking you're invincible or you'll fall**. Third....the **temptations** spoken of in verse 13 are **TESTS FROM יהוה**, not the normal temptations we tend to think of them as. **These tests are intended to transform us! And fourth – we have learned that obedience is the way of escape.**

Shabbat Shalom!

**Ardelle**