

B'SHELACH (Sent Out)

EXODUS (SHEMOT 13:17 – 17:16)

INTRODUCTION:

1. In this portion, Israel leaves Egypt with a “high hand” but after only days of freedom from Egypt, Israel would see Egyptian army in hot pursuit.
 - a. Yet, this was a necessity because Israel’s Redemption was approaching the climax.
2. Though God delivered them from Pharaoh, they were still unprepared to enter Canaan.
 - a. The quickest route to the land also provided the quickest route back to Egypt.
 - b. They had been living in Egypt and Egypt had been living in them.
 - c. Thinking as “slaves” they would have been intimidated by the war-like Philistines.
 - d. The Philistines would view the Hebrews as “invaders” coming to take their homes.
3. It was intended that Israel travel to Sinai to receive instructions in how to live in Canaan.
 - a. This route would take them away from Egypt making it difficult to return there.
 - b. There were those who, from the beginning, looked for opportunity to return to Egypt.
 - c. Had it been easy, they most likely would have made the attempt.
4. Being led through the wilderness put Israel in position where they would have to rely on God.
 - a. It would require constant miracles in order to survive.
 - b. The word **מדבר** *midbar* can also be pronounced **מדבר** *m'daber* – “to speak.”
 - c. Taking them to wilderness put them in place they would hear when He spoke.
 - d. It would become self-evident that God is always in control, completely.
5. One of the first instances when this is demonstrated is at Marah – bitter water.
 - a. This is one of the ten trials in which Israel tested God.
 - b. Journey through the wilderness was to show that God is involved with daily affairs.
 - c. Not just the dramatic events like the Exodus and Splitting of the Sea.
 - d. Concerned about the intricate details of our life.
6. Easy to comprehend that God created the Universe and can divide the Sea.
 - a. Harder for us to grasp that He cares about the smallest details of our life.
 - b. Especially, our daily, mundane issues like food and water.
 - c. After Marah they complained there was no food in Wilderness of Sin.
 - d. Here they claimed they were better off in Egyptian slavery than hungry in desert.
7. Y’shua speaks to the issue of being more concerned about these important but little things:

“Life is more than food, and the body more than clothing. Consider the **ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a single hour to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! Do not seek what you are to eat and what you are to drink, nor be worried. For all the nations of the world seek after**

these things, and **your Father knows that you need them**. Instead, seek his kingdom, and these things will be added to you.” – Luke 12:23-31

8. Some people take the position that doing what is right in God’s eyes – living according to His instructions – impedes life and even stands in the way of a livelihood.
 - a. The blessing of the manna refutes that position.
 - b. When His people acknowledge His sovereignty and live accordingly, there is plenty.
 - c. The manna was provided for them every day for forty years without fail.
 - d. They only saw the Sea divided on one occasion.

CHAPTER 13: LEAVING EGYPT FULLY ARMED

“When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, ‘Lest the people change their minds when **they see war and return to Egypt**.’ But God led the people around by the way of the wilderness toward the Red Sea [Heb. יַם-סוּף *yam-suf*]. And the people of Israel went up out of the land of Egypt **equipped for battle** [Heb. חַמְשִׁים *chamushim*].” – Exodus 13:17-18

1. Israel could have made the journey from Egypt in about 11 days – it was near.
 - a. Typically, God never takes His people on a shortcut – there is much to learn.
 - b. Abram was not taken directly to Mount Moriah – had to go a more roundabout way
 - c. Had to learn to trust God without reservation before going to Mount Moriah.
2. Likewise, Israel had to learn to trust God before going into the land.
 - a. In the land, there are giants and fortified cities and, also, Philistines.
 - b. The Philistines believed to be warring pirates from Aegean islands or Asia Minor.
 - c. Warlike people who would have fought defending “homeland” against “invaders.”
 - d. Name “Palestine” derived from this band, probably identified with Purasati or Pulsata.
3. Acknowledged that if Israel encounters war, they would wish return to Egyptian slavery.
 - a. Egypt was all they had ever known – it was familiar to them.
4. Of all that left Egypt, as far as we know, none of them had been born in Canaan.
 - a. To fight for a place none of them had ever seen was premature at this point.
5. Rabbis liken situation to man questioning whether to leave young son all he has – is he ready?
 - a. The lost (prodigal) son wanted the entire inheritance due him – not prepared for it.
 - b. Likewise, Israel had much to learn; needed training and discipline.
5. This is a malady that has always affected God’s people, including believers in Messiah.

“**But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Messiah**. I fed you with milk, not solid food, for you **were not ready for it**. And even now you are not yet ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?”

– 1 Corinthians 3:1-3

6. Israel certainly displayed fits of jealousy (Korah) and strife (murmurings) – they were infants.
 - a. Thus were led them by the wilderness toward the Red Sea, *Yam Suf*.
 - b. Literally, translated “sea of reeds.”
7. Some translations render Hebrew חַמְשִׁים *chamushim* differently – e.g. “orderly ranks, fives.”

- a. Most translations render “armed, fully armed, armed/equipped for battle.”
 - b. *חמש chamash* is root which means “to prepare, equip in order to exert power.”
 - c. From root, we get the word for “five” – *חמש chamesh*. Derivative is *חומש chumash*.
8. The idea is the Israel left Egypt “orderly” not as a roving mob and in ranks, i.e. “fives.”
- a. However, they are “equipped” for action, meaning they were armed.
 - b. Some suggest term may be related to Egyptian *chams*, meaning “lance.”
 - c. They were armed with lances.
9. Why were they armed in the first place, seeing that God was their deliverer?
- a. They would, indeed, fight – actually before this portion had concluded, with Amalek.
 - b. People should conduct themselves in logical, natural manner; prepared to defend.
 - c. God does what is impossible – He intervenes on behalf of His people when necessary.
 - d. Yet, these verses reveal something that is missing in their arsenal.
10. Though the argument could be made it was ordained for them to travel to Sinai, still we see:
- They were internally weak and a shortcut was not what they needed.
 - Outwardly they were an army, inwardly they were still slaves.
 - Condition of their heart would not support what they held in their hand – the sword.
 - The sword (*chumash*) may have been in their hand but it was not in their heart.
 - They did not have the strength of heart to use it properly.
11. Rabbi Hirsch wrote:

“It was not the sword at their side that was lacking, but the heart underneath that failed...they lacked the spirit of trustfully putting themselves in God’s hands under any and all circumstances.”

12. The outward appearance is not the most important component of being Israel – it is the heart.
- a. Many put a premium on what the outside looks like – *tzitzitot, kippot*, beards, attire.
 - b. They emphasize looking Hebrew, sometimes, at expense of acting biblical.
 - c. They have their *chumash* in their hand – but is it in their heart?
 - d. The war for the land would reveal! Crisis doesn’t make the man, it reveals the man.

“The LORD said unto Samuel, ‘Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD sees not as man sees; for man looks on the outward appearance, but the LORD looks on the heart.’ – 1 Samuel 16:7

13. That is not to say, we shouldn’t have the sword in hand, it just needs to be a true reflection of what is in the heart.

“You desire truth (‘Your Torah is truth’) in the inward parts; and in the hidden part you will make me to know wisdom.” - Psalm 51:6

“Your word I have hid in my heart that I might not sin against you.” - Psalm 119:11

14. Only having His Word in our head leaves door open to likelihood we will sin against him.
- a. Some want to intellectualize the Scripture; in some cases refuse to believe if they can’t.
 - b. Some things can be understood only with the heart – some things can’t be articulated.
 - c. The Word becomes flesh – how does one explain the unexplainable?

d. Thomas would not believe unless he could see and feel.

“Then he said to Thomas, ‘Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.’ Thomas answered him, ‘My Lord and my God!’ Y’shua said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.’” – John 20:27-29

15. Thomas believed because his brain received a signal that He was real – his intellect satisfied.
 - a. Messiah indicated that those blessed are those who accept because their heart believes.
 - b. Notice Thomas referred to Him as “Lord” and “God” and was not rebuked.
16. The point: the outside appearance mattered not as much as what was in their heart.
 - a. Israel sinned against him because His Word was not in their heart.
 - b. Of those that left Egypt, only two possessed the land.
 - c. Caleb was of a different spirit and followed God completely (Num. 14:24).
17. Had to journey to Sinai to learn what would help them have a heart toward God to trust Him.
 - a. To internalize His Word – to love the LORD your God with all your heart
18. V 19: “Moses took the bones of Joseph with him” – a Levite escorts his bones from Egypt.
 - a. They would be taken through the Sea; to the mountain and through the wilderness.
 - b. Joseph would go through the Jordan, carried in ארון *aron* – an ark.
 - c. Judaism believes that Moses personally did this – he sees the big picture, restoration.
19. This has great prophetic significance – Moses, prototype of Messiah escorts Joseph.
 - a. The bones of Ezekiel 37 resurrected are the house of Israel coming “out of graves.”
 - b. Emblematic of being restored to the Land from their exile in the nations.
 - c. Apparently, these bones were kept in Sukkot, a place in Egypt (v. 20).
20. V 21: God leads them by pillar of cloud and fire “that they may go by day and night.”
 - a. Meaning, they could travel regardless of the hour.
 - b. Also, traveling in this manner may have played a role in alerting Pharaoh.
 - c. Alerting Pharaoh to pursue is something that had to happen.
 - d. Pharaoh’s control over Israel had to be broken off them permanently.
21. V 22: “The pillar by day and the pillar by night did not depart from before the people.”

CHAPTER 14: THE MOUTH OF THE GORGES

“And the LORD spoke unto Moses, saying, ‘Speak unto the children of Israel that they turn [Heb. root שׁוּב *shuv*] and encamp before Pi-ha’chiroth [Heb. פי החירת], between Migdol and the sea, over against Baal-zephon: before it shall you encamp by the sea. For Pharaoh will say of the children of Israel, *They are entangled in the land, the wilderness has shut them in.* And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD.’ And they did so.” – Exodus 14: 1-4

1. Some translations render “that they turn back” as if to say they head back to Egypt.
 - a. Prompting Pharaoh to think they are lost, perplexed and wandering in the wilderness.
 - b. “Turn back” based largely on assumption that traditional Mount Sinai is correct.
 - c. If traditional Sinai incorrect, if Sinai is in Arabia (Midian), “turn” might be a detour.
2. Keep in mind, Moses knew that he was to lead them to Horeb and he knew how to get there.

- a. His intended route would not have included a sea crossing.
 - b. Headed east from Egypt, he would have not taken the direct route (E/NE) to Canaan.
 - c. Thus he is told to “turn” but not necessarily down the Sinai peninsula’s coast.
 - d. Not necessarily, to turn back toward to Egypt.
3. May have told them to turn off the established route that would lead them directly to Midian.
 - a. This normal route would have ran E/SE.
 - b. He told them to go a way that no one was expecting, perhaps including Moses.
 - c. The key word is Pi-ha’chiroth “mouth of the gorges,” the place they were to camp.
 4. To go to a place called “mouth of the gorges” suggests they traveled through a gorge, *wadi*.
 - a. The gorge opens up at the “mouth” and places them next to the sea.
 - b. Such a place is the Nuweiba peninsula at the “mouth” of Wadi Watir (in Egypt).
 - c. Important to be in Egypt because, “They are entangled in the land.”
 - d. This is the place many feel may have been the true crossing sight.
 - e. It fits all of the biblical descriptions.
 5. Thus, in telling them to detour (turn) and travel through a gorge would have been odd.
 - a. There were 2 – 3 million who had to traverse this gorge.
 - b. I see it as the “child” traveling through the birth canal; “called my son out of Egypt.”
 - c. Pressure mounts as Pharaoh pursues them from behind, although they are not aware.
 6. They are led down a narrow (troublesome) passage to the sea; not the way they would choose.
 - a. They would have chosen the wide, broad path many were familiar with.
 - b. There is a way that seems right to man...end is destruction.
 - c. The path God led them on was the only path that led to life.
 - d. Though they couldn’t realize it at first.
 7. Josephus describes the place where Israel crossed as being surrounded by mountains.
 - a. Wadi Watir (a gorge) is a place where, for forty miles, Israel couldn’t turn left or right.
 - b. Until they reached the sea; would have been cut off completely by Pharaoh’s chariots.
 - c. There would have been no place to go – a seeming death trap.
 - d. To them and to Pharaoh.
 8. This route would have caused many to question Moses’ ability to lead them to the Land.
 - a. Often, we are led to turn off of the route we think leads to where we wish to go.
 - b. The path He leads us on will always press us to trust Him completely.
 9. Pharaoh would follow after them and this detour would convince him that Israel was lost.
 - a. Must have felt they would be begging to return to Egypt in chains.
 - b. God did this, in part, to let Pharaoh think the Hebrews were lost in the desert.
 - c. He surmised that his chariots would overtake and slaughter them.
 - d. Again, God strengthened his heart so he could do what was in his heart.
 10. This means God helped Pharaoh to recover from his fear following the plagues.
 - a. Eventually realized Israel was not returning prompting his regret of releasing them.
 - b. This, after telling them to leave Egypt quickly before any more plagues unleashed.
 - c. But he thought they were on a 3-day journey into the wilderness.
 - d. God determined to “get honor on Pharaoh” – lets him think that Israel is “lost.”
 11. Through this, God also intended to demonstrate to His people that He was in control.
 - a. It was necessary that they be freed from Pharaoh for all time.
 - b. Then Egypt and all of the world would know that He is the LORD.
 12. Some commentators suggest פִּי הַחֵירוֹת Pi-ha’chiroth is “mouth of the freedom.”
 - a. חֵירוֹת thought to come from חוֹר *chor* – a “den, cavity, cave.”

- b. Might also be related to חרת *charat* – “to engrave, bore through” something hard.
 - c. Supporting the notion they traveled through a gorge or *wadi* – dry river bed.
13. V 5: “It was told the king of Egypt that the people fled” – perhaps by spies sent along.
- a. There were watch towers throughout Egyptian territory – news could be relayed.
 - b. For instance, would receive news they encamped between Midgol (“tower”) and sea.
 - c. The news convinced him they were not intending to return to Egypt.
 - c. It might also be the news that Joseph’s bones had been retrieved factored into it.
14. His pride returned and, learning of their campsite, must have thought they were ignorant of trap they had walked into.
- a. Of course, his pride is what led him into a trap.
15. V 5: “The heart of Pharaoh and his servants was turned toward the people, saying, ‘What have we done by letting Israel go?’”
- a. Goshen was empty, the brickyards were not producing and construction had stopped.
 - b. Pharaoh and servants seemed to forget the plagues and devastation.
 - c. Their heart was strengthened and their pride returned.
16. V 6-9: He mustered the army with 600 chosen chariots plus:
- All his chariots
 - His horsemen
 - His army (infantry)
17. Would seem he took most if not all of his forces; was going against 600,000 armed men.
- a. Not to mention the God of Israel.
 - b. V 6: “He made ready (alt. ‘harnessed’) implying, personally.
 - c. In other words, Pharaoh himself led the way in the pursuit of Israel.
 - d. His pride got the best of him.
18. V 8: “He pursued after the children of Israel for (because) they went out with a high hand.”
- a. Alt. “upraised arm” – with banners, singing and celebration.
 - b. Demonstrating they had no intention of returning to Egypt.
 - c. This happened even as Egypt was mourning the death of so many of their first born.
19. V 9: “The Egyptians pursued after them...and overtook them camping by the sea.”
- a. This was at Pi-ha’chiot opposite Baal-Zephon; on the other side of the sea.

“When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD. They said to Moses, ‘Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: *Leave us alone that we may serve the Egyptians? For it would have been better for us to serve the Egyptians than to die in the wilderness.*” – Exodus 14:10-12

20. Pharaoh most likely appeared “out of nowhere” if he followed them down the *wadi*.
- a. At this point some in the congregation began to panic and blame Moses for situation.
 - b. Again, by extension, they are angry with the One Moses represents.
 - c. He led them into a “death trap” to die in the wilderness and left to decompose in sun.
21. Keep in mind there were 600,000 armed men yet, most apparently, were afraid of Pharaoh.
- a. Were armed physically but thought as slaves; conditioned by decades of servitude.
 - b. Ibn Ezra wrote: “Thus had their minds become depressed and servile.”

- c. Inclined to obey the Egyptians, never thinking to resist.
 - d. The irony is, servile to Pharaoh (Adversary) but resistant unto God.
 - e. So many times we are quick to give into temptation and behave as if we're powerless.
22. One commentator suggests, Pharaoh didn't have to attack – could lay siege and starve them.
- a. Either way, they would die in the wilderness.
 - b. “Is this not what we said to you in Egypt: Leave us alone that we may serve Pharaoh.”
 - c. This statement proves to me that many were more fearful of Pharaoh than God.
 - d. This is why, I believe, many Hebrews suffered through at least first three plagues.
23. V 13: “Moses said, ‘Stand still and see the salvation [Heb. **ישועת** *yeshuat*] of the LORD.”
- a. God would forever rid Israel of Pharaoh's threat – would never see them again.
 - b. The LORD would fight for them (v 14).
 - c. From that point on, Israel was forbidden to go to Egypt with idea of remaining there.

CHAPTER 14: CROSSING THE SEA

“The LORD said to Moses, ‘Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and **divide [Heb. root בקע *baka*] it that the people of Israel may go through the sea on dry ground. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.’”**

– Exodus 11:15-18

- 1. V 15: “Why do you cry to me?” – maybe referring to the people at large.
 - a. Perhaps referring to Moses who, I believe, was surprised at the command to “turn.”
- 2. He tells the people to go forward (into the sea) – testing their trust.
 - a. Apparently, the time for prayers was over, now was time for action.
- 3. The root word “divide” is and means to “open up and give forth” - used again in verse 21.
 - a. Translated as “rend, break forth, burst open, breach” and “hatch.”
 - b. The idea is when the waters divide, this will allow something to break forth.
 - c. If the *wadi* was the birth canal, the splitting of the sea was the water breaking.
 - d. This allowed His son Israel (Ex. 4:22) to “come out of Egypt” and separate from cord.

“Out of Egypt I called my son.” – Hosea 11:1

- 4. V 18: “And the Egyptians shall know that I am the LORD” – those that remained in Egypt.
 - a. Most likely not referring to those who followed Israel into the sea.
 - b. Those at home would hear of the destruction of Egypt's military.
 - c. In an instant, a superpower would be relegated to nothing.
 - d. The dividing of the sea would mean salvation for one and destruction for the other.
 - e. Whether judgment means vindication or destruction depends on which side your own.

“Then the angel of God who was going before the host of Israel moved and went **behind them, [Heb. root אחר *achar*] and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the**

cloud and the darkness (for Egypt). And it lit up the night (for Israel) without one coming near the other all night.” – Exodus 14:19-20

5. At night, the pillar of cloud (actually angel of the LORD) would be replaced by pillar of fire.
 - a. Not necessarily that they were distinct but manifest differently by day or night.
 - b. On this occasion pillar of cloud positions as to become their rearguard.
 - c. Plunged the Egyptians into complete darkness while giving light to Israel.
 - d. Sounds very similar to plague of darkness in Egypt.
 - e. Also acted as a shield for Israel keeping the two camps apart
6. V 20: “And there was the cloud and the darkness” – הענן והחשך *he’anan v’ha’choshekh*.
 - a. Idiom for “the dark cloud” – where God dwells.
 - b. Psalm 18:11 – “He makes darkness [Heb. חשך *choshekh*] His secret place.”
 - c. Simultaneously obscuring His plans to the enemy while revealing to His people.
 - d. They crossed through the sea with their path illuminated.

“Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind [Heb. רוח קדים *ruach kadim*] all night and made the sea dry land [alt. ‘damp land’], and the waters were divided [Heb. root בקע *baka*’]. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.” – Exodus 14:21-22

7. For all to see that what happened was connected to God, through Moses, leading the people to safety, Moses stretches out his hand over the sea.
 - a. What actually divided the sea was the strong east wind.
 - b. Same wind that brought locusts in Exodus 10 and scorched the grain in Genesis 41.
 - c. Would seem that this wind would have to be something akin to hurricane force winds.
8. Blowing all night and acting with the tide caused the waters to pile up.
 - a. Not just holding them in place but causing them to be congealed (Ex. 15:8).
 - b. Seems the waters would begin to part in east opposite of where Israel camped.
 - c. Wind would have been blowing directly toward them and Egyptians.
 - d. Presumably, the strong wind is what dried the sea bed to make it passable for Israel.
9. By parting the sea, God extended the “narrow path” through the sea.
 - a. There were walls on their right and left, allowing them to only to go forward.
 - b. This also protected them from Pharaoh; his only option was to pursue them.
 - c. Which prompts the question, “Why would he do such a thing?”
10. Rabbis contend that the splitting of the sea did not impress him as an act of the LORD.
 - a. Pillar of cloud and fire made no impression on them either.
 - b. They saw what they wanted to see and believed what they wanted to believe – perhaps.
 - c. God can and will send strong delusion...but that they would believe a lie! This wasn’t.
11. If Egypt were plunged into complete darkness, they may not have seen what was happening.
 - a. They may have been oblivious to fact that sea was being divided.
 - b. They could not approach Israel who was in light; they were in darkness.
 - c. Only after the cloud was removed would they have been able to see.
 - d. The moon was waning but would have provided light were it not for thick cloud!

“The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic [Heb. root חמם *hamam*], clogging their chariot wheels so that they drove heavily. And the Egyptians said, ‘Let us flee from before Israel, for the LORD fights for them against the Egyptians.’ ” – Exodus 14:23-25

12. In the movie Yul Brynner determines to pursue Israel in the face of this miracle.
 - a. Only the most arrogant and mindless person would do such a foolhardy thing.
 - b. Plagues proved that Pharaoh's invincible armor could be pierced – he was frightened.
 - c. In the morning watch is when God began to discomfit them sending them into a panic.
13. The morning watch would have been before dawn – from 2/3 – 6 am.
 - a. Meaning that Pharaoh went into the midst of the sea when it was still dark.
 - b. Likely the dark cloud was still blocking any light from the waning moon.
 - c. The waters were congealed (thickened) in the midst of the sea forming walls.
 - d. If they had been “in the dark” may not have realized what they had entered into.
14. The Hebrew word חמם *hamam* means “to confuse, to agitate.”
 - a. May not have realized they were in the midst of the sea until it was too late.
 - b. That point came just before the dawn, as it was becoming light.
 - c. That is when they went into a panic – perhaps at realizing where they were.
15. V 24: “The LORD looked forth” – thought to be metaphorically speaking of lightning.
 - a. Text doesn't say what threw them into a panic, but the Psalmist says:

“When the waters saw you, O God, when the waters saw you, they were afraid; indeed, the deep trembled. The clouds poured out water; the skies gave forth thunder; your arrows flashed on every side. The crash of your thunder was in the whirlwind; your lightnings lighted up the world; the earth trembled and shook. Your way was through the sea, your path through the great waters; yet your footprints were unseen. You led your people like a flock by the hand of Moses and Aaron.” – Psalm 77:16-20

16. It would seem that the only light was from lightning flashing.
 - a. Perhaps this is what illuminated the scene for Pharaoh.
 - b. With the, now, falling rain, the dry sea bed became damp and muddy.
 - c. Causing the chariot wheels to become stuck in the mud.
 - d. At this point, the Egyptians realized who they were fighting against.
 - e. Perhaps, just now, they realized where they were.
17. With the entire Egyptian army in the midst of the sea, God closed the trap door.

“Then the LORD said to Moses, ‘Stretch out your hand over the sea that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.’ So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.”

– Exodus 14:26-28

18. Measure for measure: Egypt threw Hebrew males into the water to drown.
 - a. God threw the Egyptian males, the captains, etc. into the water to drown.
19. When the sea returned to its normal course implies, at that point, the wind died.
 - a. The congealed waters began to return and Egypt “fled into it.”
 - b. Rashi says: “were fleeing towards it.”
20. If sea began to divide in the east opposite of where Israel entered the seabed, might be logical to conclude that the sea began to return to its normal course in opposite direction, i.e. the west.
 - a. This would likely be direction Egypt would have fled – in direction they came from.
 - b. None of the Egyptians who entered the sea survived; Psalm 136:15 includes Pharaoh.
 - c. If accurate, the force of the water would carry dead Egyptians to opposite shore.
 - d. In other words, where Israel now stood.
21. V 30: “The LORD saved Israel that day...and they saw the Egyptians dead on the seashore.”
 - a. Moses was not claiming glory that day; everyone knew who had delivered them.
 - b. To accentuate this, He caused the Egyptian dead to wash ashore on their side.
 - c. Removing doubt as to what happened to them.
 - d. After this, they would know their former masters were dead – no longer their slaves.
22. If the Egyptians had emerged alive, splitting of the sea would have served no real purpose.
 - a. God had already proven He controls nature.
 - b. In destroying the Egyptians, He proved to His people that they were His people.
 - c. He redeemed them with an outstretched arm.
23. Still, many humans died that day:

“As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.” – Ezekiel 33:11

24. At Passover, a drop of wine is removed from Seder cup at mention of each plague.
 - a. A reminder that for Israel to live, someone had to die; most notably the Messiah.
25. V 31: “And Israel saw the great work [Heb. הַיָּד הַגְּדוֹלָה *ha'yad ha'g'dolah*] – “great hand.”
 - a. George Washington often referred to it as “the Invisible Hand.”

“So the people feared the LORD, and they believed in the LORD and in his servant Moses.” – Exodus 14:31

CHAPTER 15: SONG OF REDEMPTION

1. V 1: “Then sang Moses and the children of Israel this song unto the LORD.”
 - a. Rabbis define this song as a profound and spiritual phenomenon.
 - b. Seemingly unrelated and contradictory events melded into a comprehensible whole.
 - c. After the splitting of the sea, Moses and Israel understood things as never before.
 - d. The maidservant at the Red Sea understood more than some later prophets.
2. They had prophetic insight into God’s purposes from beginning of process until then.
 - a. For instance, mentions reaction of the Canaanites – how would they know?
 - b. Was written by Moses and, being a prophet, may have known or been told.
3. Thus it is called The Song [Heb. שִׁירָה *Shirah*]; the Sabbath it is read called *Shabbat Shirah*.
 - a. Expresses the drama, victory and thanksgiving Israel felt and witnessed at the Sea.
 - b. Could be considered a national anthem of sorts.

“I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The LORD [Heb. יה *Yah*] is my strength and my song, and he has become my salvation [lit. ‘He is become to me salvation’]; this is my God, and I will praise him, my father’s God, and I will exalt him.” – Exodus 15:1-2

4. “The horse and rider he has thrown into the sea” describes the complete overthrow of Egypt.
 - a. In an instant a superpower was eradicated from the earth.
5. He (Yah) has become my salvation [Heb. ישועה *y’shuah*]- יה is equivalent to ישועה.
 - a. “This is my God” – not just the God of my fathers’ but He is my God.
 - b. Yah has saved me from the Egyptians.
 - c. Thus, “my father’s God” has fulfilled His promise to them.
6. “I will praise Him” – alt. rendering, “I will prepare Him a habitation.”
 - a. This follows Onkelos and rabbis who say, “I will build You a Sanctuary.”
 - b. Again hinting at the prophetic – this would come later.
7. Some expand on the Sanctuary theme and render, “I will make myself a sanctuary for Him.”
 - a. In reality, that was His intention from the very beginning – to dwell in us.
 - b. We are to be a “spiritual house” (1 Peter 2:5) for His Presence.

“Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own.” – 1 Corinthians 6:19

8. Which is the logical conclusion of believing in Y’shua (salvation now!); He is my salvation.
 - a. Thus, He prepared us to be a sanctuary for His Presence.

“And when He had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.’” – John 20:22

9. V 5: Speaking of Pharaoh’s chariots and his men, Moses says, “the deep covers them.”
 - a. Literally, “are covering them” as if this is happening while they are signing the song.
 - b. Their eyes are watching it while it is taking place.
 - c. “They went down into the depths like stone.

“At the blast [Heb. רוח *ruach*] of your nostrils the waters piled up [Heb. root ערם *aram*]; the floods stood up in a heap [Heb. נד *ned*]; the deeps congealed [Heb. root קפא *kafa*] in the heart of the sea.” – Exodus 15:8

10. “Blast of your nostrils” used figuratively for the strong east wind which is *ruach* or “spirit.”
 - a. רוח אלהים *ruach elohim* caused seas to be gathered together into one place Gen. 1:9.
 - b. Here He caused the waters to “pile up” translating the root ערם *aram*.
 - c. It means “collecting for future use; collecting things together for a cunning purpose.”
 - d. This is root word used to describe the cunning of the serpent.
11. Does this allude to the trap that God set for Pharaoh? – He would get honor upon him.
 - a. Waters were piled up so Israel could pass through safely.
 - b. But also done in order to destroy Pharaoh.
12. They stood up in a “heap” which is נד *ned*; root is נוד *nud* (related to נוד *Nod*) – “to flee.”

- a. The connotation of this root is to go somewhere and be isolated, thus “to wall off.”
 - b. The congealed waters created a dam-like effect; holding back (walling off) the waters.
 - c. Implying the waters on the other side of the wall were not congealed.
13. The deeps “congealed” from root word קפא *kafa* – to coagulate, becoming stiff.
- a. Water was transformed either into ice or gelatin according to commentators.
14. V 11: “Who is like unto You O LORD among the mighty (alt. gods)?”
- a. In Hebrew יהוה באלם כמכה מי *mi kamockha be'lim YHVH*.
 - b. The initial letters in each word forms acrostic מכבי, pronounced Maccabee.
15. V 13: “In your love You have led the people that You have redeemed.”
- a. All of these events happened because of His promise to redeem Israel.
 - b. “You have guided them ... to Your holy habitation” – Mount Moriah.
 - c. This is spoken long before there is a temple in Jerusalem.
16. V 14-16: Speaks of the nations who would hear and tremble from dread and terror:
- a. Philistia would have experience child-birth-like pains and sorrows.
 - b. Edom would be afraid.
 - c. Moab would tremble.
 - d. Inhabitants of Canaan would melt; remember Rahav’s comment.

“I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt.”

– Joshua 2:9-10

17. Much of it sounds as if it were happening even as Israel sang the song.
- a. V 14: “The people have heard, they (lit.) are trembling.”
18. V 17: “You plant them in the mountain of your inheritance, the place made for you to dwell.”
- a. Again speaking of the Land and, specifically, of the place already known to patriarchs.
 - b. Speaking prophetically of the day they would enter the land; only to have been 2 years.
19. V 18: “The LORD shall reign forever and ever” – when all kings have been long gone.
- a. Redemption was to be followed by Revelation of His greatness and Kingship.
 - b. This would occur at Sinai; rabbis say this inaugurated His Kingdom on earth.
 - c. Israel was to be a “kingdom of priests” and His Kingdom will never end.

“The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he shall reign forever and ever.” – Revelation 11:15

“He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” – Luke 1:32-33

20. Verse 19 not considered to be part of the Song of Redemption but narrative.
- a. Said to hint that Israel sang this song while still walking in the sea bed.
 - b. While they were on eastern side of sea, waters already closing in on Pharaoh behind.
 - c. Note what was told to Jehoshaphat when Judah invaded by Edom, Moab and Ammon.

“You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ Do not be afraid and do not be dismayed. Tomorrow go out against them, and the LORD will be with you.... And when he had taken counsel with the people, he appointed those who were to sing to the LORD and praise him in holy attire, as they went before the army, and say, ‘Give thanks to the LORD, for his steadfast love endures forever.’ And when they began to sing and praise, the LORD set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed.” – II Chronicles 20:17, 21

21. V 20: “Miryam מרים the prophetess took a timbrel in her hand” and led in song and dance.
- Women played an important role in the redemption of Israel.
 - Here they express their joy by singing and repeating phrases from previous song.
 - She is called prophetess, according to rabbis, because she prophesied of Moses’ birth.
 - Numbers 12:2 alludes to her prophesying.

CHAPTER 15: TESTING AT MARAH

“Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. When they came to Marah, they could not drink the water of Marah because it was bitter [Heb. מרים *marim*]; therefore it was named Marah. And the people grumbled against Moses, saying, ‘What shall we drink?’” – Exodus 15:22-24

- Rabbis say that Moses had to compel Israel to leave the scene at the Red Sea.
 - It is human nature to linger at the sight of something so dramatic and supernatural.
 - As spectacular as it was, it was a means to an end – they had to go to Sinai.
 - That is why the path was cleared for them through the sea.
- They traveled three days into the land of Arabia (just like Moses told Pharaoh).
 - Estimates have this to be about 45 miles inland.
 - They came to Marah which means “bitterness” – related to מרר *maror*.
- Notice that “bitter” – מרים *marim* – spelled exactly as מרים Miryam whose name is “bitter.”
 - The former leads in praise because of what happened regarding the salty waters.
 - The latter complained because they found only bitter (salty) water.
- Commentators take note of fact that the people were “bitter” and, in such a state, they saw everything negatively.
 - They found fault with the water, the first of many things they found fault with.
 - They directed it at Moses but insinuated that God is to blame.
 - This is just three days after escaping through the Sea!
- V 25: “Moses cried unto the LORD and the LORD showed him a tree [Heb. עץ *etz*].”
 - Supposedly, there are certain shrubs that can sweeten the bitter waters.
 - Meaning they will absorb the salt from the water, making it sweet.
 - Which reminds us of biblical concept.

“With it (our mouth) we bless God, even the Father; and with it we curse men, which are made after the similitude of God. From the same mouth proceeds blessing and cursing. My

brethren, these things ought not to be. Does a fountain send forth at the same place sweet water and bitter?” – James 3:9-11

6. This is contrary to what the Messiah taught us – He sacrificed all on our behalf.
 - a. He dedicated Himself to please the Father and do what was right.
 - b. His example is demonstrated by what He accomplished on the Tree.
 - c. If He abides in us and His example is before us, that will absorb the bitterness.

“There the LORD made for them a statute [Heb. *chok*] and a judgment [Heb. *mishpat*], and there he tested them, saying, ‘If you will diligently listen to the voice of the LORD your God, and do that which is **right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer.’” – Exodus 15:25-26**

7. The word “statue” is from Hebrew word that speaks of instructions that, rabbis say, is beyond our human comprehension.
 - a. The tree in the bitter water was part of such a statute – alluding to Messiah?
 - b. What happened there was also part of a judgment which they seemed to fail.
 - c. It was, do what is right in eyes and what happened to Egyptians won’t happen to you.
8. He showed them that, not only can He deliver them through salty “bitter” water but can deliver them from salty “bitter” water.
 - a. There is no limit to His Power and authority.
 - b. If He can perform the one, why doubt Him for the other?
 - c. Man is tried by the gifts of God and by the lack of them.
9. Here Israel is threatened in some way by one of the plagues of Egypt – undrinkable water.
 - a. He delivered them from that “plague” and could protect them from the others.
10. Because: “I am your healer” – literally, “I am YHVH, your healer” or “physician.”
 - a. If God allows sickness and suffering to come on Israel, it is not to destroy.
 - b. Suffering He allows is to purge us of unfruitful habits and sin, thus healing us.
11. V 27: “They came to Elim, where were twelve springs of water and seventy palm trees.”
 - a. Seemingly, just after their near breakdown over water, He shows them abundance.

CHAPTER 16: ARRIVAL OF THE MANNA

“They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, ‘Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.’ ” - Exodus 16:1-3

1. One month into the journey and only days after leaving Elim, they complain even more.
 - a. Not ignoring the fact that this was a difficult journey.
 - b. Yet we should remember Paul’s warning to the Corinthians.

“We must not put Messiah to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were **destroyed by the Destroyer. Now these things happened to them as an example, but they were **written down for our instruction**, on whom the end of the ages has come.” – 1 Corinthians 10:9-11**

2. This was the same Destroyer who had to pass by the houses in Goshen on Passover.
 - a. Then they had placed their trust in Him.
 - b. In the wilderness, that trust was subject to the particular circumstance.
3. Their hunger pushed them to the point of wishing to have died at God’s hand in Egypt.
 - a. As opposed, so they insinuated, by His hand in the wilderness.
 - b. They longed for the “meat pots” or “flesh pots” of Egypt, in slavery.
 - c. Either they ate very well in Egypt or these “meat pots” were communal meals.
 - d. In other words, they ate what Egypt gave them to eat.
4. They overlooked the fact that, in Egypt, they were in servitude – they were weak of heart.
 - a. Also consider they had flocks and herds – why didn’t they slaughter for food?
 - b. Meat is not as essential as bread and was not eaten as much – bread is a staple.
 - c. Seems they were comparing God’s provision with Pharaoh’s provision.
 - d. Yet He gave them meat but only in the evening, ערב *erev* – prophetic?
5. V 4: “The LORD said, ‘I will cause bread to rain from heaven to you.’”
 - a. Heb. lit. “unto you bread (food)” [לכם לחם *lachem lechem*] – manna not a grain.
 - b. The people would gather a day’s portion each day except on Shabbat.
 - c. This was to “prove them” whether they would obey His law or not.

“And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and **let you hunger [Heb. root רעב *ra’av*] and fed you with manna, which you did not know, nor did your fathers know, **that he might make you know** that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.”**

– Deuteronomy 8:2-3

6. He allowed them to go into a depressed state [“humbled”] to teach them something.
 - a. Concerning them – what you think you need is not what you have need of most.
 - b. He gives us what we think we need to teach us it is not what we need the most.
 - c. He gives us physical bread to teach us that we need spiritual bread more – the Word.
7. This truth was made demonstrated in a more tangible way through Y’shua.
 - a. “The Word became flesh and dwelt among us.”

“So they said to him, ‘Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’ Y’shua then said to them, ‘Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.’ ... Y’shua said to them, ‘I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. ... I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down

from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.” - John 6:30-33, 35, 48-51

8. Upon seeing manna for first time, they would ask, “What is it?” [Heb. מן הוא *man hu*].
 - a. הוא *hu* is the word “he” – What (who) is he? – Y’shua answered that question.
 - b. “I am the bread from heaven.”
9. V 5: “On the sixth day” were to gather twice as much – *lechem mishnah* “double portion.”
 - a. This is why there are two *challot* on Shabbat table.
 - b. Was to demonstrate that observance of Shabbat does not impede a livelihood.
10. The “sixth day” hints at the end of days before the Great Shabbat i.e. Millennial Kingdom.
 - a. V 6: “At evening [Heb. ערב *erev*]” insinuates mixing and getting dark.
 - b. Then is when you will KNOW that “I brought you out of Egypt (nations).”
 - c. V 7: “In the morning” – after darkness passes – “you shall see the glory of the LORD.”
11. Those living at the end of the sixth day will see darkness (Isa. 60) and flesh.
 - a. They will endure experiences that cause them to KNOW He brought you out.
 - b. Those who endure will see the Glory of the LORD – the Messiah ruling as King.
 - c. The bread (manna/ Y’shua) appeared in the morning after the darkness and flesh.

“Weeping may tarry for the night, but joy comes with the morning.” – Psalm 30:5

12. V 8: This provision is also evidence that God heard their murmurings.
 - a. “Your murmurings are not against us, but against the LORD.”
 - b. They were questioning His ability to provide for them in the wilderness.
13. V 10: “They looked to the wilderness and the glory of the LORD appeared in the cloud.”
 - a. This happened as Aaron spoke to the people, as if to reinforce what they were told.
 - b. At dusk you shall eat flesh; in the morning you will be filled with bread.”

“In the evening quail came up and covered the camp, and in the morning dew lay around the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, ‘What is it?’ [Heb. מן הוא *man hu*], for they did not know what it was. And Moses said to them, ‘It is the bread that the LORD has given you to eat.’”

– Exodus 16:13-15

14. Quail are migratory and fly with the wind; they are very common in Arabia.
 - a. After a long flight, they can easily be captured with your hand.
 - b. This would not necessarily have been unusual but appearance of manna was.
 - c. They had never seen it before thus the question, “What is it?”
15. Rabbis say first dew fell, then the manna over the dew, then covered by layer of dew.
 - a. Manna was enclosed by layers of dew and revealed when the dew evaporated.
 - b. This is when Israel noticed it and said מן הוא *man hu*?
 - c. Some commentators suggest man is Egyptian, thus “It is *man*.”
 - d. Supposedly a substance familiar to them from Egypt.
16. V 16: “Gather of it what you can eat; an *omer* for each person in your tent.”
 - a. Those who followed instructions had enough for that day; no more no less.

17. Those who did not follow instructions saw the leftovers rot and breed worms.
 - a. This incited Moses to be angry with them.
18. An *omer* [Heb. עמר] is a measure amounting to less than two quarts.
 - a. The root עמר *amar* means to “collect, gather, heap up.”
 - b. It is related to root ערם *aram* “to pile up” used in conjunction with the waters of Sea.
 - c. Also related to אמר *amar* – “to speak, say” in sense of “gathering” words to convey.
19. Thus, each person was given his daily bread that was to teach of what was more important.
 - a. The *omer* of manna was to remind that we need to receive what He has to say.
 - b. Y’shua prayed, “Give us this day our daily bread.”
 - c. “Man doesn’t live by bread alone but by every word that proceeds from God.”
20. This bread (*omer*) was doubled on the sixth day in preparation for Shabbat.
 - a. If we are living in the end of days, just prior to the Great Shabbat, consider:

“But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and **knowledge shall increase.” – Daniel 12:4**

21. Does this allude to a double portion of manna (עמר cmp. אמר)?
 - a. Interesting that the manna would disappear/melt when the sun came out.
 - b. You had to be ready to collect it at the appropriate time.
 - c. The slothful did not receive “the Word.”

CHAPTER 16: MANNA AND ITS RELATION TO SHABBAT

“This is what the LORD has commanded: ‘Tomorrow is a day of solemn rest, a holy Sabbath [Heb. שבת-קדש] to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.’ So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. Moses said, ‘Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none.’” – Exodus 16:23-26

1. This doesn’t necessarily mean this is the first time Israel heard of Shabbat.
 - a. The Patriarchs were aware that God created in six days and rested on seventh.
 - b. At Sinai, Israel was told, “Remember the Sabbath to keep it holy.”
 - c. It may be that, at this time, it is being reinstated as something to be observed.
 - d. Perhaps, before now, they were aware of it but unable to observe it due to slavery.
2. It is notable that the double portion of manna is associated with Shabbat.
 - a. Again, affirming that observance of Shabbat does not equate to lack; to the contrary.
 - b. Yet, some went out on Shabbat to gather manna only to find none (v 27).
 - c. Perhaps they were tempted to see if it would be as Moses said.
 - d. Rabbis believe they intentionally profaned the Sabbath, seeking to gather and carry.
3. To which God responds and instructs, “Every man should abide in his place; don’t go out.”
 - a. The inference would be, “Don’t go out trying to collect manna that isn’t there.”
 - b. Should we take this to mean that we should not venture out of our houses in Shabbat?
 - c. Some do hold to that conviction; however, consider this:

“And He came to Nazareth, where He had been brought up. And as was His custom, He went to the synagogue on the Sabbath day, and He stood up to read.” – Luke 4:16

4. Obviously, Y’shua ventured out of his “place” which convinces me “let no man go out of his place on the seventh day” speaks to the issue of going out to collect manna as on other days.
 - a. Can’t pull an ox out of a well if you’re hibernating inside your tent.
 - b. That being said, Judaism determined one was not to travel more than 2000 yds.
 - c. Called a “Sabbath day’s journey” – Acts 1:12 (Mt. of Olives to Jerusalem).
 - d. One must determine whether or not Judaism is correct.
5. V 31: “The house of Israel called the name thereof Manna; it was like a white coriander seed.”
 - a. “House of Israel” is an unusual for Israel in the Torah. (see 40:38, Num. 20:29).
 - b. Called it מן man and it/he [Heb והוא *v’hu*] was [Heb. כזרע גד לבן *k’zerah gad lavan*].
 - c. זרע *zerah* is “seed.”
 - d. גד *gad* is “coriander” and root גדד *gadad* is “to cut, penetrate, furrow or plow.” (Gad).
 - e. לבן *lavan* is “white” coming from root meaning “to become white, to purify, cleanse.”
6. The manna – bread from heaven – reminded them of a **seed** associated with “cutting, penetrating” that cleanses, purifies and makes something white.
 - a. The manna represents the Word of God.

“Now the parable is this: The seed is the word of God.” - Luke 8:11

“For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.” - Hebrew 4:12

“Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white [Heb. לבן *lavan*] as snow; though they are red like crimson, they shall become like wool.” - Isaiah 1:18

7. The word “it” – הוא *hu* – also means “he” thus we could argue V 31 hints:

“And He (the bread from heaven) was like a seed that cuts and furrows the prepared soil in order to cleanse and make whiter than snow.”

8. Y’shua is:

- The Word of God (John 1:1).
- The Seed of the Woman and of Abraham (Gen. 3:15, Gal. 3:16)
- The Incorruptible Seed (1 Peter 1:23).

**“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”
– John 1:11-12**

9. V 31: “And the taste of it was like wafers made with honey.”
 - a. Word is likened unto the taste of honey (Psalm 119:103).
 - b. Hinted at in Ezekiel 3:3 and Rev. 10:10.

“Moses said, ‘This is what the LORD has commanded: Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’ And Moses said to Aaron, ‘Take a jar, and put an omer of manna in it, and place it before the LORD [Heb. לפני יהוה *lifnei YHVH*] to be kept throughout your generations.’ As the LORD commanded Moses, so Aaron placed it before the testimony [Heb. לפני העדות *lifnei ha’edut*] to be kept.”

– Exodus 16:32-34

10. A sample of manna was to serve as a memorial that “they may see the bread.”
 - a. This was throughout your generations.
 - b. Seeing the jar of manna is not visible now, how is this fulfilled? In Y’shua.
 - c. In Y’shua we see the heavenly bread placed in an earthen vessel as was the manna.
 - d. It was to be placed in a position of honor – before the LORD.
11. “Before the LORD” is to say before the Ark of the Covenant in the *Mishkan*.
 - a. Meaning that this verse is not in chronological order with rest of text.
 - b. Mentioned here because there is a connection with what is being told.
12. Notice “before the LORD” is synonymous with “before the testimony” referring to Ark.
 - a. The Hebrew term translated “the testimony” is העדות *ha’edut*, literally “the witness.”
 - b. Might even allude to witnesses.
 - c. The witnesses of Matthew 17 (Moses and Elijah) testify Y’shua is the Messiah.
 - d. Messiah – the Word made flesh (earthen vessel) is on right hand of Power.
13. V 35: “The children of Israel ate manna for forty years until they came to the Land.”
 - a. Every day were given their daily bread.

CHAPTER 17: THE ROCK AT HOREB

“All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarreled with Moses and said, ‘Give us water to drink.’ And Moses said to them, ‘Why do you quarrel with me? Why do you test the LORD?’ But the people thirsted there for water, and the people grumbled against Moses and said, ‘Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?’” – Exodus 17:1-3

1. Israel journeyed to Sinai by stages, typically meaning campsites.
 - a. I would add there are stages of behavior and responses to their condition.
 - b. These things reveal their nature and God’s ability to provide.
 - c. Their murmurings are what is truly emphasized here.
2. V 2: Again, they test the LORD to see if He can and will provide for them.
 - a. Striking that they would think He saved them in order to kill them and their children.
 - b. Their bitterness magnifies their situation and blocks their memory of past miracles.
 - c. It is as if they are saying, “What have you done for me lately?”
 - d. This only a couple of weeks after the miracle at the Red Sea.
3. V 4: “What shall I do with these people; they are almost ready to stone me!”
 - a. Many instances where we see Israel is quick to throw stones.

“And the LORD said to Moses, ‘Pass on **before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on **the rock** [Heb. הצור *ha'tzur*] **at Horeb**, and you shall strike the rock, and water shall come out of it, and the people will drink.’ And Moses did so, **in the sight of the elders of Israel.**” – Exodus 17:5-6**

4. The elders were taken with him to be witnesses who would report back to the people.
 - a. The rod that made waters of Nile undrinkable could provide water for Israel.
5. The rock at Horeb is not just any rock; perhaps Moses already acquainted with it.
 - a. Abarbanel says this is where Moses saw the Glory of God.
 - b. The Rock is where God will stand; associating Him with “the Rock.”
 - c. Multiple scriptures referring to Him as The Rock – is this equivalent with Stone?
 - d. Stone is same composition as rock; it is just a different manifestation of same thing.
6. The Rock was struck that Israel could live – from it issued *mayim chayim*, “living water.”
 - a. Rock was struck in presence of the elders; water flowed down to people at Rephidim.
 - b. The Rock was struck by the Rod of God.
 - c. Something emblematic of God is striking something emblematic of God.

“Surely he has borne our grief and carried our sorrows; yet we esteemed him stricken, **smitten by God, and afflicted.” – Isaiah 53:4**

7. The people were some distance away so this rock was probably elevated.
 - a. It must have produced a great deal of water to flow for a distance and water millions.
 - b. A rock in Arabia which also has a cleft in it believed by many to be the rock at Horeb.
8. V 7: “The name of the place was called Massah and Meribah” – “testing” and “contention.”
 - a. Named it after their behavior at the very foot of Horeb – mountain of God.
 - b. Even as they were about to receive Torah, they were contending with God.
 - c. “Is the LORD among us or not?”
9. Putting the LORD to the test with that attitude was not (is not) good.
 - a. Immediately after, “then came Amalek” and fought them at Rephidim (v. 8).
 - b. Not only did the water come to them there but their enemy.
 - c. Perhaps, now, God was putting them to the test – “Are you with me or not?”
10. Amalek attacked Israel, not defending their homeland but, because they Esau’s descendants.
 - a. They attacked simply because they hated Israel.
 - b. Would have attacked if Israel was headed toward Canaan or returning to Egypt.
 - c. Called “first among nations” in Num. 24:20 – leading force of evil.
 - d. In the end, Amalek will meet total destruction.
11. This was a sneak attack in defiance of Israel and Israel’s God; yet, used to prove something.
 - a. Were not convinced He was with them; allow them to see what happens if He is not.
 - b. This is a lesson that should resonate with us today – never doubt that He is with us.
 - c. Or else Amalek may attack from nowhere.
12. In Deuteronomy 25:18, text says the attack came against the faint and weary at the rear.
 - a. Amalek will attack those who are spiritually weak and lagging behind.

“So Moses said to Joshua, ‘Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.’ So Joshua

did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary, so they took a stone [Heb. אֶבֶן *even*] and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun.” – Exodus 17:9-12

13. Here we have the first mention of Moses' successor Joshua – who leads the fight.
 - a. Under “supervision” and observation of Moses.
14. Moses raised his hand which held the rod of God; he used the staff as a banner.
 - a. Israel would see “the banner” and prevail; when they didn't Amalek prevailed.
 - b. Thus the need for Aaron and Hur to keep the banner lifted.
 - c. When they did this, his hands were steady [Heb. אֵמוּנָה *emunah*].
 - d. Thus the place was called יְהוָה נִסִּי YHVH *nissi* – “the LORD my banner.”
15. V 13: “Joshua overwhelmed Amalek with the edge of the sword.”
 - a. Didn't completely destroy even though complete annihilation was Amalek's destiny.
 - b. God only allowed Israel to weaken Amalek at this point.

“Then the LORD said to Moses, ‘Write this as a memorial in a book and recite it in the ears of Joshua that I will utterly blot out the memory of Amalek from under heaven.’ And Moses built an altar and called the name of it, ‘The LORD Is My Banner’ saying, ‘A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation.’” – Exodus 17:14-16

16. The altar was built at Horeb, perhaps on the hill where the Rock of Horeb was located.
 - a. He called it “The LORD is my banner.”
 - b. It is a reminder that God delivered them from and promised to destroy Amalek.
 - c. In a physical sense Amalek may have disappeared but the spirit of Amalek is alive.
 - d. Thus, the comment “from generation to generation.”
17. An alternate rendering of “a hand upon the throne of the LORD” is “the LORD has sworn.”
 - a. Why the distinction?
 - b. In Hebrew is it כִּי-יָד עַל-כֶּסֶד יָהּ *ki-yad al-kes Yah*.
18. Some take position that כֶּסֶד *kes*, a contraction of כֶּסֶד/כִּסֵּה *kisseh* - “elevated chair, throne” – is an errant transcription of נֶסֶד *nes* – banner and by extension, “to swear.”
 - a. But if it is to be understood as “throne” what is the connection to what just happened?
 - b. It is poetic language or is something being connected to the components of story?
19. Consider Moses, God's emissary – was seated upon a **stone** elevated above the battlefield
 - a. As he sat there, he held the rod of God – emblematic of authority - in his hand.
 - b. This was at Horeb, where the Rock was located.
 - c. This is where Amalek chose to attack Israel – at very place He would meet His people.
 - d. To disrupt God's agenda for His people.
20. Also keeping in mind that Y'shua is “the stone” and will be sit upon the Throne.
 - a. Footnote: כִּסֵּה *kisseh* connected to fullness of the moon; hints at Messiah.
 - b. The point: the One upon the Throne of Yah will defeat Amalek, at the end!
 - c. He will bring them up from the nations and restore them to their land.

“And there shall come forth a **rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ... And it shall come to pass in that day, that the Lord shall set **his hand** again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an **ensign** [Heb. **נֶס** *nes*] for the nations (to rally to?), and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. ... And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” – Isaiah 11:1-2, 11-12, 16**