

BESHALACH - EXODUS

- And He Sent Away -

Dan Stolebarger - Holy Ground Explorations
Chapters 13:7 - 17:16

INTRODUCTION



PARASHAT BESHALACH - 'And He Sent Away'

13

7 Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. 8 **And you shall tell your son in that day, saying, 'This is done because of what the Lord did for me when I came up from Egypt.'** 9 It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt. 10 You shall therefore keep this ordinance in its season from year to year.

This is personal ... it goes beyond time and space!

"In every generation a person is obligated to see himself as if he himself has come out of Egypt."

¹⁹ **And Moses took the bones of Joseph with him**, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."

²⁰ So they took their journey from Succoth and camped in Etham at the edge of the wilderness. ²¹ **And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.** ²² He did not take away the pillar of cloud by day or the pillar of fire by night *from before the people.*

Josh 24:33. Joseph buried at Shechem.

It is Moses, presumably the busiest of the departing Israelites , who remembers the promise ... We have debts tp the dead as well as the living ... NEVER FORGET!

¹⁷ Then it came to pass, when Pharaoh had let the people go, that God did not lead them *by* way of the land of the Philistines, although that was near; for God said, **“Lest perhaps the people change their minds when they see war, and return to Egypt.”** ¹⁸ So God led the people around *by* way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

See Dan's Comments in #7

17 Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, "Lest perhaps the people change their minds when they see war, and return to Egypt."

Dan Stolebarger - We read earlier that God told Moses that the children of Israel needed to leave in haste. Why? I think he didn't want them to think twice about what they were doing! The time had come ... it was time to GO! And now here we see here that He is still concerned about their fragile psyche. But for me, this shows me the tender-hearted care He has ... for both the children of Israel as we read here as well as for me today!

21 And the Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. 22 The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Sharon Stolebarger- And this is true to this very day in my life. He has not departed from me.

14

5 Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?" 6 So he made ready his chariot and took his people with him. 7 Also, **he took six hundred choice chariots**, and all the chariots of Egypt with captains over every one of them. 8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness.

Pharaoh took his best chariot crew of 600 chariots driven by generals and royal princes. According to Rashi, he also had over 200,000 infantry and other calvary troops. Where did the horses come from? Some of the Egyptians feared God's message during the plague of the hail and the horses were brought in and spared. Each soldier was said to have been armed with several weapons, so it is clear the intent was to kill the people (15:9).

Archeological evidence documents chariots were invented shortly before Pharaoh's time. Thus they would have been seen as among the most, if not the most, advanced military weapons of the time.

14

9 So the Egyptians pursued them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.

10 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. **So they were very afraid, and the children of Israel cried out to the Lord.** 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? 12 *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.*"***

The words of Patrick Henry: "Give me liberty, or give me death!"

The words of Bertand Russell (leading 20th cent atheist) "Better red than dead."

14

¹³ And Moses said to the people, **"Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today.** For the Egyptians whom you see today, you shall see again no more forever. ¹⁴ **The Lord will fight for you,** and you shall hold your peace."

¹⁵ **And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward.** ¹⁶ But lift up your rod, and stretch out your hand over the sea and divide it.

Augustine's quote comes to mind here: "Pray as if everything depends on God. Work as if everything depends on you!"

²¹ Then Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land*, and the waters were divided. ²² **So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.**

²³ And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

²⁴ Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, **and He troubled the army of the Egyptians.** ²⁵ **And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians."**

When Moses first lifted his staff, nothing happened until Nachshon ben Aminadav of Judah, the father in law of Aaron (Exodus 6:23; Num. 1:7), boldly stepped into the water.... Then the east wind began to blow. Nachson is thought to be a direct descendant of David, and also of the Messiah Yeshua. He sanctified God's Name by literally jumping into sea by faith, before the waters had parted. Note that Moses was the last to enter the sea...

"Hell is truth seen too late!" For the Egyptians this truth came a bit late.

²⁶ Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." ²⁷ **And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea.** ²⁸ Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. **Not so much as one of them remained.** ²⁹ But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

³⁰ So the Lord saved Israel that day out of the hand of the Egyptians, **and Israel saw the Egyptians dead on the seashore.**

The LORD told Moses to raised his staff and the sea closed over the Egyptian army. "The LORD threw the Egyptians into the midst of the sea." Note that the midrash states that Moses was the last person to cross the sea.

It was fitting judgment because the Egyptians had willingly committed genocide by drowning Hebrew babies.

15-16 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 it, that the people of Israel may go through the sea on dry ground.

Andrew Suedkamp - I almost get the feeling that God is kind of like, "After all you've seen Me do, why are you still doubting and afraid?!" It's easy for me to be critical of these people, yet I do the same things....as much as I've seen God do for me in my life, I still doubt and wonder if He's really there and if He really cares!

22 So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. **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. **24** And the people complained against Moses, saying, "What shall we drink?" **25** So he cried out to the Lord, and the Lord 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, **26** and said, "**If you diligently heed the voice of the Lord your God 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 the Lord who heals you.**"

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

It took a mere three days to lose sight of all the miracles God performed.

R'Hirsch explains that the purpose of Israel's journey through the Wilderness was to show that God is involved in daily, "petty" human affairs as well as in cosmic occurrences.

Dr. S.I. McMillen in his book *None of These Diseases* noted that many of God's laws to Israel had a direct impact of hygiene and health. Practices such as circumcision, quarantine, washing in running water, and eating kosher made a real medical difference in keeping Israel free from disease.



Reb Nachman writes " Get into the habit of singing a tune. It will give you renewed life and fill you with joy. Get into the habit of dancing. It will displace depression and dispel hardship...." Even if you can't sing well, sing. Sing to yourself. Sing in the privacy of your home. But sing."

Women according to our tradition, sense G-d and spirituality from the " inside out" as opposed to Men who generally experience G-d and spirituality from the "outside in" . In the verse describing the creation of woman we read "And Hashem G-d built (Va'Yiven) the side that He had taken from man into a woman, and He brought her to man". 'The word va'yiven, which is derived from the same root as binah or spiritual intuition and understanding.

15

1-2: Now Moses and the children of Israel sang this song to God and spoke, saying:
“Let us sing to the Lord, for He is greatly glorified.
Horse and rider He has thrown into the sea.
The Lord became my helper and the shield of my salvation;
He is my God, and I will glorify Him;
My father’s God, and I will exalt Him.

Glen Iverson – I find it inspiring that the first thing the Hebrews do after crossing the Red Sea and watching as God keeps His promise and destroys the Egyptian army with the wall of water they just passed through is to sing a song of praise. This is a song of remembrance of how God has saved them and it’s important to note that it’s not their feelings that are expressed, but what God did is expressed. Maybe I’m a bit old fashioned, but that’s why I like the hymns. It’s not because they’re old, but because they have depth.

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

⁴ Then the Lord 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 law or not. ⁵ 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 double portion is the origin of the Jewish tradition of serving two Shabbat breads (Challah) at Shabbat meals.

³¹ And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers *made* with honey.

³² Then Moses said, "This *is* the thing which the Lord has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.' " ³³ And Moses said to Aaron, "Take a pot and put an omer of manna in it, and lay it up before the Lord, to be kept for your generations." ³⁴ As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. **³⁵ And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan.** ³⁶ Now an omer *is* one-tenth of an ephah.

The midrash says that the taste of manna was a function of a person's sense of gratitude. For the thankful, manna tasted delicious (like a good cookie?), but to those who murmured, it tasted bland and unsatisfying (like stale matzah?) "According to your faith" (Matt. 9:29).

The word "omer" refers to a unit of measure of approx. 2.4 quarts

It was placed next to Ark of the Covenant in the Mishkan and later at the First Temple. It miraculously was preserved (didn't melt). It disappeared after the Babylonian captivity (but perhaps King Josiah knows where it is!)

16

16 This is what the Lord has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'" 17 The sons of Israel did so, and some gathered much and some little. 18 When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.

Troy Anderson – Jesus is the bread from heaven that if you eat of it you will not be hungry. Like the manna, each person needs to come to Jesus for themselves and like the manna either a little or a lot is enough. We cannot just come to Jesus once and walk away never to return, we need to abide in Him. Like the manna, the grace and mercy through Christ is a free gift from God but each of us needs to accept this gift. We can tell people, we can take them by the hand and lead them to Jesus but we cannot make them take and eat of it.

3 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?"

4 So Moses cried out to the Lord, saying, "What shall I do with this people? They are almost ready to stone me!"

5 And the Lord 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. 6 **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. 7 So he called the name of the place **Massah and Meribah**, because of the contention of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?"

God told Moses to take the elders and go up to Sinai to strike the Rock of Horeb with his staff. Moses did so in the presence of the 70 elders and water flowed from the rock (in Jewish tradition this is called "the well of Miriam" but really it was a symbolic presence of Yeshua: "The Rock was Messiah" (1 Cor. 10:4). Note that the word Horeb means "desolate."

8 Now Amalek came and fought with Israel in Rephidim. **9** 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 God in my hand." **10** 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.** **11 And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.** **12** 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. **13** So Joshua defeated Amalek and his people with the edge of the sword.

14 Then the Lord said to Moses, "Write this *for* a memorial in the book and recount *it* in the hearing of Joshua, **that I will utterly blot out the remembrance of Amalek from under heaven.**" **15** And Moses built an altar and called its name, **The-Lord-Is-My-Banner;** **16** for he said, "Because the Lord has sworn: the Lord *will have* war with Amalek from generation to generation."

Amalek was a grandson of Esau who fathered an evil tribe of nomadic warriors (though see Gen. 14:7). The Amalekites spitefully attacked Israel while they were camping at Rephidim, and this is considered a consequence of the Israelites testing God by saying, "Is God in our midst or not?"

17

Moses went with his brother Aaron and his nephew Hur (i.e., the son of Miriam) to the top of Sinai where the miracle of the water from the Rock occurred. Only when Moses' arms were lifted could Israel defeat them.

Amalek represents Satan's attempt to destroy Israel (and therefore to prevent the advent of the Savior). Here are some reasons God wanted to blot out the memory of this evil people: 1) Amalek attacked Israel out of sheer spite, without warning and without having a political reason to do so; 2) Amalek attacked the weakest members of Israel out of pure malice [Deut. 25:18]; 3) Amalek continued Pharaoh's sin of denying the LORD's power; 4) Amalek taught the nations not to fear the LORD or to regard the Exodus as special; 5) the "sar" of Amalek (angel) is called Sama'el, or the Satan; and so on. In every generation there is a battle against Amalek, and that battle will not be over until God's Throne is established forever over all (may that day come).

"Was it Moses' hands that won the battle? Rather (the Torah) teaches you: As king as Israel looked heavenward and subjected their heart to their Father in Heaven they would prevail. But when they did not they would fail.

