

Parasha 16: B'Shallach (After He Had Let Go) Shemot/Exodus 13:17 –17:16

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted



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In this parasha, we find Am Yisrael (**People of Yisrael**) are making their way out of Mitzrayim/Egypt. It wasn't too long after they had left that Pharaoh 'seemingly regrets' his decision to let the Hebrews go. He again reacts in the 'stubbornness of his heart' and YHWH 'confirms' this choice. Why? Because, this is the final show down. We learn something here about how YHWH goes about bringing deliverance to His people.

All YHWH Does Is Governed By His Glory

What does it mean to live for the 'glory of YHWH'? Well, it means that things aren't always going to go according to our agenda. Look at the account of Yisrael's deliverance from Pharaoh and his army. They were many days removed from Goshen when suddenly, Pharaoh regrets his decision to let Yisrael go. He gathers up his army and sets out in pursuit of the Hebrews. Now, there was a two-fold reasoning in why YHWH was leading Yisrael in the direction He had chosen.

First, He knew all too well the hearts of His people. The rabbis tell us that Yisrael, just prior to their deliverance had fallen into a 'terrible state of declension'. They were almost at a point where all hope of redemption would be lost! The ways of Mitzrayim/Egypt had permeated their hearts and their spirit. The 'level of faith' they might possess at this point was little or none. So, He knew that to lead them into immediate conflict would be disastrous. The way back to Canaan was shorter through the land of the Pelishtim/Philistines. But, knowing their 'weakness of faith' YHWH chose the longer way around. This was in order not to give them the opportunity to retreat to the familiar surroundings of Mitzrayim/Egypt.

"Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "The people might change their minds when they see war, and return to Egypt."

*Hence God led the people around by the way of the wilderness to the Red Sea; and the sons of Israel went up in **MARTIAL ARRAY** from the land of Egypt." **['v'chamushim'- from the Hebrew 'chamesh'... 'the number five'- meaning, Yisrael marched out of Mitzrayim/Egypt in 'squads of five' like an army in ranks- most English Bible translations (including the OJB) erroneously give the impression that Yisrael was somehow 'armed with weapons'- however they did not have weapons yet, that would come later after the Mitzri/Egyptian army chased the Hebrews into the Red Sea/Sea of Reeds only to be drowned. It was then that they gathered the weapons as they washed up on the shore once the soldiers were dead. The Jewish historian Josephus relates this fact] (Shemot/Exodus 13:17-18 NASB- New American Standard Bible explanation/definitions mine)*

Second, YHWH was going to 'use Pharaoh's stubbornness and pride' in attempting to recapture the Hebrews, to show the 'fullness of His glory' through judgment. The way He had chosen to take

Yisrael was ‘purposefully’ straight down a gauntlet closed in on every side. The way before Yisrael led directly to the Red Sea/Sea of Reeds; the way behind, shut off by Pharaoh’s pursuing army. There were mountains on every side. From Yisrael’s perspective, things had gone from bad to worse. There was no seeming hope for a good ending. Yet, YHWH ‘had a plan’, and when He was done, there would be **NO DOUBT** in any one’s mind as to the greatness of the Mighty One of these Hebrews.

*“Then Hashem [YHWH] spoke unto Moshe, saying,
Speak unto the Bnei Yisroel [Sons/Children of Yisrael], that they turn back and encamp before
Pi-Hachiroth, between Migdol and the yam [sea], in front of Baal Zephon; opposite it shall ye
encamp by the yam [sea].
For Pharaoh will think of the Bnei Yisroel [Sons/Children of Yisrael], They are entangled in the
land [wandering in confusion], the midbar [desert] hath shut them in [from making
their exodus].
And I will harden lev [heart of] Pharaoh, that he shall pursue after them; and I will be glorified
over Pharaoh, and upon all his army; so that the Egyptians may have da’as [intimate
knowledge] that I am Hashem. [YHWH] And they did accordingly.” (Shemot/Exodus 14:1-4
OJB- definitions mine)*

One thing we must always remember: **THE GOVERNING PRINCIPLE BEHIND ALL THAT YHWH DOES IS HIS GLORY.** YHWH could have crushed Pharaoh and his army at any point. Instead, YHWH ‘allowed him to seemingly have the upper hand’ in pursuing the Hebrews. YHWH had not left them without help. We are told that He was ‘manifest in a pillar of cloud’ that led them by day. At night, He became a ‘pillar of fire’ and stood behind them. ****[Note- it was the SAME ‘pillar!’ Only ‘two different manifestations’. By day a ‘cloud’... By night a ‘fire’]** All Am Yisrael had to do was look ‘before or behind’ them and they could see the ‘glorious Presence’ of their Mighty One.

Pharaoh took the bait. What Pharaoh and His army did not realize was, **YHWH WAS AT WORK ON BEHALF OF HIS PEOPLE!** On the one hand, He was ‘leveling the playing field’. On the other, He was giving Am Yisrael the ‘upper hand’. The ‘pillar of fire’ moved behind them at night. It provided light on their side so they could keep moving and gaining ground toward the Red Sea/Sea of Reeds their ‘portal of deliverance’. On the other side of this ‘pillar of fire’, to Pharaoh and his army, it was ‘intense darkness’. They could not pursue the Hebrews until morning light.

*“And the Malach HaElohim [Angel of The Mighty One], which goes in front of the Machaneh Yisroel [Camp of Yisrael], moved and went behind them; and the pillar of cloud moved from before their face, and stood behind them;
And it came between the machaneh Mitzrayim [camp of the Egyptians] and the Machaneh Yisroel [Camp of Yisrael]; there was the anan [cloud] bringing choshech [darkness] to the Egyptians, but bringing light by night to Yisroel; so that none came near the other, kol halailah [all night].” (Shemot/Exodus 14:19-20 OJB- definitions mine)*

The Salvation Of YHWH

“And Hashem [YHWH] hardened the lev [heart] Pharaoh Melech Mitzrayim [King of Egypt], so that he pursued after the Bnei Yisroel [Sons/Children of Yisrael]; and the Bnei Yisroel [Sons/Children of Yisrael] went out with a high hand [deliberately with assurance].

But the Mitzrayim [Egyptians] pursued after them, all the susim [horses] and chariots of Pharaoh, and his parash [cavalry], and his army, and overtook them encamping by the yam [sea], by Pi-Hachiroth, in front of Baal Zephon.” (Shemot/Exodus 14:8-9 OJB- definitions mine)

How terrible the army of Pharaoh must have ‘seemed’ as it came storming down behind Am Yisrael! Remember, at this point, Yisrael had no army. They had no trained military might. They were just a few days removed from being slaves. It ‘seemed’ that YHWH had brought them right out into the ‘cross hairs’ of Pharaoh’s wrath. Realizing the gravity of the situation Yisrael cried out to Moshe,

“And when Pharaoh drew near, the Bnei Yisroel [Sons/Children of Yisrael] lifted up their eyes, and, hinei [behold], the Egyptians marched after them; and they were very terrified; and the Bnei Yisroel [Sons/Children of Yisrael] cried out unto Hashem [YHWH].

And they said unto Moshe, because there were no kevarim [graves] in Mitzrayim [Egypt], hast thou taken us away to die in the midbar [desert/wilderness]? What hast thou done to us, in bringing us forth out of Mitzrayim [Egypt]?

Is not this the very thing that we did tell thee in Mitzrayim [Egypt], saying, Let us alone, that we may slave for the Egyptians? For it had been better for us to slave for the Egyptians, than that we should die in the midbar [desert/wilderness].” (Shemot/Exodus 14:10-12 OJB- definitions mine)

Yes, it ‘looked’ quite desperate. Yet, YHWH’s servant, Moshe, did have ‘trusting faithfulness’. He had encountered YHWH years earlier in the desert in the burning bush. He had seen His faithfulness then. Now, he saw how YHWH had met all of Mitzrayim’s/Egypt’s false gods, including this Pharaoh and crushed them all. In his heart **HE KNEW** that YHWH had not brought Yisrael out **NOT** to bring them through! So, with boldness, Moshe lifts his voice and cries out to Am Yisrael,

*“And Moshe said unto HaAm [The People], ****[AL TIRAU Heb./Ahl Tee-ra-oo]/FEAR YE NOT, stand still, and see the YESHUAH HASHEM [SALVATION OF YHWH], which He will bring to you today; for the Egyptians whom ye have seen today, ye shall see them again no more ad olam [forever].***

Hashem [YHWH] shall fight for you, and ye shall keep still.” (Shemot/Exodus 14:13-14- OJB- emphasis/definitions mine)

Beloved, this is the **FIRST TIME** in Scripture that the word **YESHUA/SALVATION** appears addressed to the nation of Yisrael. Moshe tells Yisrael not to be afraid. They were to stand fast, keep silence and they would **SEE THE YESHUA/SALVATION** of YHWH bring deliverance to them! It would be a ‘consuming judgment’ on Pharaoh and his army. So great, that when YHWH was done, Yisrael would **NEVER** see this Pharaoh or his army again. HalleluYAH!

Different Modes Of Prayer

Moshe was about to learn something in this situation that we all must grasp. Apparently, Moshe turned and began to ‘cry out’ to YHWH in prayer. He was ‘supplicating’ for YHWH to show Himself on Yisrael’s behalf. It was a very religious thing to do. However, YHWH **WAS NOT** impressed! Instead, He breaks in on Moshe with some very strong words,

*“And Hashem [YHWH] said unto Moshe, **WHY CRIEST THOU UNTO ME?** Speak unto the Bnei Yisroel [Sons/Children of Yisrael], so that they move on;*

But lift thou up thy staff, and stretch out thine yad [hand] over the yam [sea], and divide it; and the Bnei Yisroel shall go on yabashah (dry land) through the midst of the yam [sea].”
(Shemot/Exodus 14:15-16 OJB- *emphasis/definitions mine*)

There is a time for ‘supplication’ and there is a time for ‘action’. What Moshe and Yisrael were facing was **NOT A TIME** for ‘asking’ YHWH to meet a need. It was time to ‘exercise the authority’ which had been given to them. **IT WAS TIME TO RAISE UP THE ROD!** Did you get what YHWH said to Moshe? **WHY ARE YOU CRYING TO ME?** In other words, ‘I’ve already done something. I have given you the rod of My authority. **NOW, IS THE TIME FOR YOU TO DO SOMETHING!**’ YHWH was saying to Moshe: **YOU LIFT UP THE ROD. YOU STRETCH OUT YOUR HAND OVER THE SEA. THEN I WILL DIVIDE THE SEA: IF YOU STRETCH OUT THE ROD!** Beloved did you get that? There is a time when ‘under the anointing’ of YHWH’s HaRuach HaKodesh/the Spirit Of His Holiness... **WE MUST ACT!** It’s not us alone. Yet, once we have heard the ‘present tense-proceeding’ Word of YHWH in our spirit, **THEN WE MUST MOVE!** We **MUST ADD** ‘corresponding actions to the trusting faithfulness’ that is in our spirit. The result is, the **RELEASE** of the salvation/deliverance YHWH wants to bring in the situation. If **WE** will ‘lift up the rod’. If **WE** ‘stretch out our hand’ as the **ANOINTING EMPOWERS... THEN**, He will respond with our **YESHUA/ SALVATION/DELIVERANCE!**

I wish to take a quick look into the Besorot/Gospels of the Kethuvim HaNotzrim/Writings of the Nazarenes. (**Messianic Scriptures**) There are two familiar passages which our blessed Rebbe Yeshua is giving us instruction on the ‘use of His Name’ in prayer. Sometimes we miss the fact that each passage has a ‘distinct usage’ of His Name. It falls very much in line with what we are looking at here in this parasha.

“And on that day, you will not ask me anything. *(the time after Master Yeshua returns to heaven) Omein, omein [Truly, truly], I say to you, whatever you ask HaAv b’Shem of me [The Father in My Name], He will give it to you.

Until now you did not ask anything b’Shem [in My Name] of me. Ask and you will receive that the simcha of you [your joy] may be shleimah [full/complete].” (Yochanon/John 16:23-24 OJB- *explanation/definitions mine*)

In the above passage, Rebbe Yeshua is ‘instructing’ His talmidim/disciples on receiving from Abba YHWH in prayer. He was about to be taken away, back up to the Shomayim/Heavens. Up until this time, the talmidim/disciples saw all their needs met solely based on Rebbe Yeshua’s relationship with Abba YHWH in prayer. Now, He is about to go away, and they will not have Him present with them ‘physically’ as the source for the things they need. Rebbe Yeshua teaches His talmidim/disciples and us that He is giving them ‘His Name’. It is through ‘His Name’ they will see their ‘requests in prayer answered’. They are not to ask Master Yeshua for anything, but ‘in His Name’ ask Abba YHWH. The promise is, that Abba YHWH Himself **WILL HEAR** and give it to them.

“Omein, omein [Truly, truly], I say to you, the one believing in me the pe’ulot [works] which I do he will do, and gedolo [greater- in quantity not quality] than these will he do, because I am going to HaAv [The Father].

And whatever you ask b’Shem of me [in My Name] I will do, that HaAv [The Father] may receive kavod [glory] in HaBen [The Son].

If anything you ask me b’Shem of me [in My Name], I WILL DO IT.” (Yochanon/John 14:12-14 OJB- *emphasis/definitions mine*)

Here Rebbe Yeshua is teaching His talmidim/disciples another 'mode of prayer'. He is showing them 'how to use His Name' in **PRAYER WITH AUTHORITY**. Now notice where the prayer is directed. It is **NOT** 'to' Abba YHWH as before. The 'emphasis' on this prayer is different. The word for 'ask' here in Greek is 'aiteo' (**ahee-teh-o**). It means 'to ask (**generally**), beg, crave, call for (**IN THE SENSE OF DEMANDING**) desire or require'. In the former passage, our approach to Abba YHWH is in 'supplication'. In this sense we make a 'request' in humility. We may even make that request with 'intense emotion', but we **NEVER** have to 'call upon Him in a demanding sense'. He is YHWH! **M'LEKH HAOLAM... KING OF THE UNIVERSE! WE HAVE NO RIGHT TO ACT THAT PRESUMPTUOUSLY**. Further, He **WANTS** to give us the things we need. He loves us, there is no need to 'demand'. So, what does Rebbe Yeshua wish to show us in His instruction in Yochanon/John 14?

The latter instruction has to do with the exercise of our 'authority' as believers. When we come upon situations where 'demonic affliction and bondage' is present, this is **NOT THE TIME** to 'assume the position of humility in supplication'. **IT IS THE TIME TO ACT AUTHORITATIVELY... RESPONDING IN TRUSTING FAITHFULNESS BELIEVING IN YHWH'S WORD!** Case in point, remember when Kefa/Peter and Yochanon/John were headed to the Heikhal/Temple and met the lame man? What was Kefa's/Peter's response when the 'anointing' was stirred in his spirit?

***“And Kefa [Peter] said, “Silver and gold have I none, but such as I have I give to you. In ha-Shem of the Rebbe, Melech HaMoshiach Yehoshua of Natzeret [in the Name of the Master, King the Messiah, Yeshua of Nazareth], get up and walk!
And having grasped him by the yad yamin [right hand], Kefa [Peter] lifted him up, and immediately the man’s feet and ankles were strengthened.” (Ma’asim/Acts 3:6-7 OJB-definitions mine)’***

Did you see that? Like Moshe, Kefa/Peter **DID SOMETHING!** He 'raised the rod of authority' under the anointing of YHWH by **DEMANDING** in the **NAME OF YESHUA** the lame man be healed! Beloved, when we are facing demons, disease and the situations they conspire; it is not time to 'generally ask' Abba to do something. Our need is to **HEAR HIS VOICE SPEAKING IN OUR SPIRIT**. When the 'anointing' moves in our spirit, it's time for **US TO DO SOMETHING!** We **SPEAK** in the Name of our blessed Master Yeshua. What is His promise? **WHATEVER YOU ASK [DEMAND] IN MY NAME THAT WILL I DO**. Remember the secret to Yeshua's ministry?

“...but HaAv [The Father] dwelling in me does His pe'ulot [works].” (Yochanon/John 14:10b OJB-definitions mine)

Rebbe Yeshua is teaching us the same 'secret' for our lives and ministries. It is not **US** alone that must do the work. He (**Master Yeshua**) will 'do the work' through us when we add 'corresponding action' to our trusting faithfulness. Then, under the 'inspiration of the anointing' of YHWH's HaRuach HaKodesh/The Spirit Of His Holiness... **WE DO SOMETHING!** Just like YHWH split the waters of the Red Sea for Moshe, Mashiach Yeshua, who dwells **IN US** through His HaRuach HaKodesh/The Spirit Of His Holiness, will act in the given situation. **IT'S NOT US... IT'S HIM!** What releases Him to do what is needed is our having 'heard YHWH's present tense-proceeding Word in our spirit'. We then invoke His Holy Name. We don't heal. We don't cast out demons. Our blessed Master **DOES THE WORK** when we pray in the 'authority of His Name'. Beloved, this may come as a shock... **OUR BLESSED MASTER YESHUA NEVER ACTUALLY HEALED ANYONE! IT WAS HIS ABBA IN HIM THAT HEALED!** This is exactly what we saw in the above Scripture concerning 'how' our beloved Master accomplished the working of miracles in His

ministry. We do not heal anyone. **OUR MASTER YESHUA WHO DWELLS IN US HEALS!** Again, **FIRST**, we need to **HEAR** a clear *'present tense-proceeding'* Word from YHWH in our spirit. Once having heard, **THEN** we *'follow through with corresponding action'*. Our *'trusting faithfulness'* **IS NOT** *'in what we do'*. It's in *'what'* we have **HEARD** Him *'speaking in our spirit'*.

I have seen both uses of our blessed Master Yeshua's Name in prayer many times. The needs of our family have been met over and over again, by simply going to Abba YHWH in Yeshua's Name and asking (**supplication**) in *'believing prayer'*. I have seen that same Name set many people free of demonic oppression and sickness. My oldest daughter was delivered from death when she accidentally fell out of her crib as an infant. I believe her neck suffered a fatal fracture. Everyone in the room heard a distinct cracking sound. Her eyes rolled up into her head. She was not breathing. Her face began to turn blue. All of this, coupled with the stillness of her body, pointed to the worst. I ran to my bedroom and slipped my shoes on. As I came out into the hallway I was stopped. I felt a firm pressure on my forehead, like the palm of a hand. I heard Abba YHWH's Voice in my spirit by His HaRuach HaKodesh/The Spirit Of His Holiness. Three times He spoke. *'Will you trust me?'* The first time I said nothing. The second time I said, *'I don't know if I can'*. The third time I said... *'Yes!'* Immediately, it felt like someone had poured warm oil all over my head. It was the *'mighty anointing'* of YHWH! I added *'corresponding actions'* to what I had heard and went into the room where Jennifer lay. I laid my hands on her head and **DEMANDED** death to leave her in Yeshua's Mighty Name and for her to be healed. I watched as life came back into her body. The Name of Yeshua delivered her! That moment wasn't the time to *'ask'* Abba YHWH to do something. It was time to respond to the *'moving of His anointing'* in my spirit and *'release my faith in the Name of Yeshua'*. I did, and my blessed Master did the work! Jennifer's body jerked and rose off that bed. Her eyes opened and she gasped as breath filled her lungs. **SHE WAS ALIVE!** I know that if I had taken her to the hospital we would have buried her. **BARUCH HASHEM YHWH! BARUCH HASHEM YESHUA! BLESSED HIS HOLY NAME!**

The Wall Of YHWH's Deliverance

"Then Moshe stretched out his yad [hand] over the yam [sea]; and Hashem [YHWH] caused the yam [sea] to go back by a strong east wind all that night, so that the yam [sea] was made dry land, and the mayim [waters] were divided.

And the Bnei Yisroel [Sons/Children of Yisrael] then went into the middle of the yam [sea] upon the yabashah (dry land); and the mayim [waters] were a chomah (wall) unto them on their right, and on their left. (Shemot/Exodus 14:21-22 OJB- definitions mine)

The battle had begun. Moshe continues to take his stance of *'trusting faithfulness'*. He stretches out the *'rod in his hand'* over the sea... **AND YHWH RESPONDS!** A strong east wind begins to blow, and the waters began to stand up **LIKE A WALL** on their right and left. Am Yisrael passes through this mighty corridor of YHWH's deliverance on dry ground!

Now, the Mitzrim/Egyptians began to follow in hot pursuit. Only YHWH looked down from the cloud and saw their intent. Suddenly, the chariot wheels began to swerve uncontrollably. No matter how hard the soldiers tried, they couldn't make the chariots go in the right direction. YHWH was fighting for His people! The Mitzri/Egyptian army was engulfed in confusion. They cried out,

"... Let us flee from the presence of Yisroel; because Hashem [YHWH] fighteth for them against the Egyptians." (Shemot/Exodus 14:25b OJB- definitions mine)

Next, YHWH told Moshe to *'stretch his hands back over the sea'* so the waters would begin to fall. The entire Mitzri/Egyptian army was drowned! However, Yisrael went through the portal provided by YHWH to safety. We are told that the bodies of the Mitzri/Egyptian army washed up on the shore that day. The Sages say, YHWH wanted Yisrael to *'see the fullness'* of His deliverance. So, He had the sea toss the bodies of the dead Mitzri/Egyptian army onto the shore. Otherwise, they might have thought: *'Just as we have come out on this bank, so the Egyptians will come up on the other side and will pursue us'*. **(Rashi commentary)** The historian Josephus says it was from this place that Yisrael *'gathered the weapons'* of the Mitzri/Egyptian army.

What a great deliverance YHWH brought to Yisrael that day! It became just as He said. No one could doubt who the *'Mighty One of Yisrael'* was. He was greater than all the false mighty ones of Mitzrayim/Egypt. **GREAT IS HIS NAME!** It is very interesting, because in the next chapter we have what is called *'The Song of the Sea'*. It was a song inspired *'under the anointing'* of YHWH's HaRuach HaKodesh/The Spirit Of His Holiness and sung by Moshe and all Am Yisrael. You won't find what I'm about to say in any regular bible. You have to either look at a Torah scroll or a Jewish Chumash **(a copy of the Torah scroll in book form)**. Chapter fifteen is constructed in a most peculiar way. The very words are set like *'bricks in a wall'*. The rabbis say it is a *'testimony'* to the wall YHWH built for Yisrael to pass through to safety. It is there for all to see that YHWH is faithful to those who *'put their trust in Him'*.

In verses 20-21 of chapter fifteen we see Miriam, Moshe's sister, who also was a prophetess in Yisrael, going out with all the women dancing and beating their tambourines. Again, the Sages say, *'the women had more faith than the men.'* Why? *'They made their tambourines back in Mitzrayim/Egypt IN EXPECTATION for YHWH's mighty deliverance!'*

It was a great day for Am Yisrael. YHWH, their Mighty One, showed His great power. Yisrael responded with mighty praise and worship. The *'Jewish Traditional Writing'* of the Talmud states, what was so great about the song sung by Moshe and all Yisrael is... **'ALL OF YISRAEL arose to the state of such prophecy. It wasn't just the great men, prophets and scholars of Yisrael!'**

A Further Insight Into Yisrael's Deliverance At The Red Sea

We have already looked at the division of the Red Sea/Sea of Reeds so Yisrael could walk through the watery corridor. Even as we have said, the Torah Scroll and the Jewish Chumash testify to this miracle by having those passages arranged in what appears to be a *'brick wall'*!



Now, we will look at something that the actual Hebrew text shows us. What made the waters stand up? The transliterated Hebrew of Shemot/Exodus 14:21 reads,

“Vayet Moshe ET-yado al-hayam vayolech Adonay [YHWH] ET-hayam beruach kadim azah kol-halaylah vayasem ET-hayam lecharavah vayibak’u hamayim.” (emphasis mine)

The English transliteration reads,

“Moses extended his hand over the sea. During the entire night, YHWH DROVE BACK THE SEA with a powerful east wind, transforming the sea bed into dry land. The waters were divided.”

The Hebrew word ‘vayolech’ means: ‘to drive back, to sweep back’. The interesting part is the word ‘vayolech’ is a ‘conjugation’ of the Hebrew verb ‘halak’. The word ‘halak’ means ‘to walk’. It is the word the rabbis use to determine the ‘halakah/ways’ in which the Torah is to be ‘walked out’. In the above Scripture what the literal rendering would be is...

‘YHWH walked the waters back!’

Here we have YHWH ‘walking the waters’ of the Red Sea/Sea of Reeds back. As He walked, a mighty wind began to blow. The waters began to stand up and the wind began to facilitate the drying of the seabed. Thus, Yisrael was able to go across on dry ground! Now, the reason that YHWH’s ‘walking the waters back’ is so important is, when our blessed Master Yeshua walked upon the waters in His day, it was simply a ‘reenactment’ of what we are reading here in our Torah parasha! Master Yeshua was not just ‘walking on water’ to do a miracle. No! He was ‘testifying’ to the ‘remembrance’ of Yisrael’s deliverance at the Red Sea/Sea of Reeds. YHWH ‘walked upon the waters’ then, and as YHWH’s ‘manifestation in the flesh’, Master Yeshua was doing it again!

Now, one other important point before we go on. What we have just said is testified to in the Torah in verse 21 of chapter 14 of Shemot/Exodus quoted above. Only again, you won’t see it in any of our Bible translations. You have to look either at a Torah Scroll, or a Jewish Chumash. There is an important ‘anomaly’ within the Hebrew Torah. When you find the Hebrew letters ‘alef/tav’ - **א** (read right to left) together, it is a ‘sign’. The Torah is pointing toward the Mashiach! The ‘alef/tav’- **א** by themselves spell nothing. Grammatically, in Hebrew, the ‘alef/tav’ is used to point to the direct object’ of the sentence. However, beyond that there is something more. The only reason for these ‘two letters’ being placed together is a ‘sign’ that the Mashiach is present. In the ‘transliterated Hebrew’ of the verse we looked at above, the alef/tav - **א** is present ‘three times’. Once before the word ‘et-yado’, speaking of when Moshe ‘extended his hand’ toward the sea. Secondly, at ‘et-hayam’, meaning ‘the sea’. The ‘third time’ is at the next appearance of the phrase, ‘et-hayam’. What is YHWH through the Torah telling us? When Moshe ‘extended his arm’ toward the sea, **MASHIACH DID TOO!** When **YHWH WALKED UPON THE WATERS** causing them to divide, it was a ‘manifestation of Mashiach’ **WHO WAS WALKING**. It was then, Yisrael was delivered. When Moshe ‘lowered the rod’, **MASCHIACH DID TOO** and the ‘waters fell back’ drowning the entire Egyptian Army. Baruch HaShem! In the Besorot/Gospels, when our blessed Master Yeshua ‘walked upon the waters’, it was a ‘remembrance’ to what happened at the Red Sea/Sea of Reeds and Yisrael’s deliverance from the Egyptian Army! It is also a ‘testimony’ that Master Yeshua **IS THE MANIFESTATION OF YHWH IN THE FLESH** even as the Kethuvim HaNotzrim/Writings of the Nazarenes (**Messianic Scriptures**) say!

Closing Remarks

This particular parasha is jam packed with Abba YHWH’s ‘continued miracles’ of provision. He heals the ‘bitter waters’ of Marah (**15:23-35**) A ‘tree’ was cast into the waters and they became

sweet. This is a picture of Torah, the 'Tree of Life' and how it can 'heal and restore through the anointing' of YHWH's HaRuach HaKodesh/The Spirit Of His Holiness.

In chapter sixteen, YHWH 'reintroduces the weekly Shabbat' as the 'seventh day of ceasing/rest' for Yisrael. (**Shemot/Exodus 16:21**) Here, the people again began to murmur and complain, because there was no food. YHWH answered their cries. He gave them meat to eat by sending them quail. He also began a 'forty-year supply' of the 'bread of heaven' known as 'manna'. This wonderful provision lasted them until the 'Second Generation of Yisrael' entered the land of Canaan.

Finally, Am Yisrael made their way to Rephidim. Here, they continued to complain because they were thirsty and there was no water. YHWH instructed Moshe to take the rod, go out and smite the rock. When he did, waters began to pour out!

We find that Rav Sha'ul picks up on this theme using a very familiar account contained in the 'Jewish Traditional Writings' of today... (**Talmud and Mishnah**)- the 'Oral Torah' ****[תורה שבעל פה]- read right to left- Torah Sh'be'al Peh**) It was said by the elders and sages of Yisrael that this 'rock' which Moshe smote, literally followed Am Yisrael on their journeys! What a sight that must have been. There goes Am Yisrael and rolling right along with them was that Rock! Whenever they needed water out it came. Rav Sha'ul, as a Pharisee, was well versed in the 'traditional writings' of his day, 'The Tradition of the Elders'. ****[This was the precursor to the Jewish compilation of Oral Tradition in written form we sited above, the Talmud/Mishnah- תורה שבעל פה- read right to left- Torah Sh'be'al Peh/Oral Torah]** Rav Sha'ul takes it a step further, by identifying that 'Rock' as our blessed Mashiach Yeshua!

***"I do not want you to be without da'as [intimate knowledge], Achim b'Moshiach [brethren in Moshiach], that Avoteinu [our fathers] all were under the anan (cloud) and passed through the sea,
And all into Moshe Rabbeinu [our Teacher] were given tevilah [immersion] in the anan (cloud) and in the sea,
And all of the same spiritual okhel (food) ate,
And all of the same spiritual drink drank, for they were drinking from a spiritual TZUR [ROCK] following them, and that TZUR [ROCK] was Moshiach." (1 Corinthians 10:1-4 OJB-definitions mine)***

It is true! Yeshua is all through the Torah. Sometimes in less obvious ways than at others. Nonetheless, He's there. Just as we have seen in the sign of the 'alef/tav' - אָתָּא. He is **THE** 'Living Torah'. Moshe did write of Him. (**Yochanon/John 5:46**) It was the unwise rejection of the Torah in the days of the 4th century Roman emperor Constantine, when the 'Jewish/Hebraic roots' of our faith was removed. That terrible moment has caused many throughout the centuries since, to have trouble with their own faith. Why? Because the words of Moshe and the Torah are the 'foundation' upon which our 'trusting faithfulness in Rebbe Yeshua's own words' are built. The Torah gives strength to our faith today. (**Yochanon/John 5:47**)

Finally, you can see what the years of abuse and slavery have done to these Hebrew people. Their hearts do not have the ability to remain in consistent 'trusting faithfulness' toward YHWH or their chosen leader Moshe. Yet, over the next few weeks YHWH is going to do a miracle. He is going to change this 'disassembled people into a holy nation'. It's a period we who are having the 'Ancient Paths' of Torah restored to us, known as the 'Counting of the Omer'. ****[A part of the 'Mo'edim/Appointed Times called HaMatzot/Unleavened Bread' that immediately follows**

‘Pesach/Passover’ and leads to the ‘Mo’ed/Appointed Time/Chagim/Feast’ of ‘Shavuot/Weeks’ known as ‘Pentecost’ by the church of Christendom] YHWH will bring Yisrael to His Mountain (Mt. Sinai) and there He will *‘betroth Himself’* to them in marriage. What a glorious moment in the history of Yisrael and their Mighty One. We will look closer into this wonderful event in our parasha *‘Mishpatim’* in two weeks. Amein.

We say the following blessing as we continue each week’s study of Torah...

***Chazak u’Baruch...
Strength and Blessing!***

****Click the link below to listen to the mp3 audio-reading of our parasha...**

[Parasha 16: B’shallach/After He Had Let Go](#)