

B'SHALACH (*when he let go*)



Exodus 13:17 And it came to pass when let go Pharaoh את־ the people go, that Elohim led them not *through* the way of the land of the Philistines, although that *was* near; because Elohim said, Perhaps the people *will* change their minds when they see war and they *will* return to Egypt. C-MATS

Question: Why did יהוה take his people into the desert? Since the war-like Philistines were sure to fight the Hebrew “invaders”, יהוה knew that the people would lose heart and return to Egypt. יהוה took them so far from Egypt that it would be difficult for them to consider returning. If the return had been quick and easy, some would have attempted the journey back to Egypt. יהוה wanted them to be in circumstances where they would have to see constant miracles in order to survive. This would teach them to walk in faith. (Chumash)

Question: Do we have an eyewitness account of the events that took place in Egypt? After his successor’s death, the Old Kingdom of Egypt fell into utter and complete ruin. A papyrus dating from the end of the Old Kingdom was found in the early 19th century in Egypt. It seems to be an eyewitness account of the events preceding the dissolution of the Old Kingdom. Its author, an Egyptian named Ipuwer, writes:

“Plague is throughout the land. Blood is everywhere. The river is blood. That is our water! That is our happiness! What shall we do in respect thereof? All is ruin! Trees are destroyed. No fruit or herbs are found... Forsooth, gates, columns, and walls are consumed by fire. Forsooth, grain has perished on every side. The land is not light [dark]. (Source: A.H. Gardiner, Admonitions of an Egyptian Sage from a hieratic papyrus in Leiden (1909).)”

Exodus 13:18 But led about Elohim **אֶת־** the people *through* the way of the wilderness of the Red Sea: and *the* Children of Israel went up harnessed (*fully armed*) out of the land of Egypt. C-MATS

Question: Why did the Israelites leave armed? They would need their weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites killed them with the point of the sword. יהוה was their constant source of protection, so they really did not need to arm themselves. (Chumash)

Exodus 13:19 And took Moses **אֶת־** the bones of Joseph with him: because Joseph had sworn to **אֶת־** Children of Israel saying. Elohim will certainly visit **אתְּכֶם** you; and you will carry up **אֶת־** my bones away from here **אתְּכֶם** with you. C-MATS



Moses carries Joseph's Bones

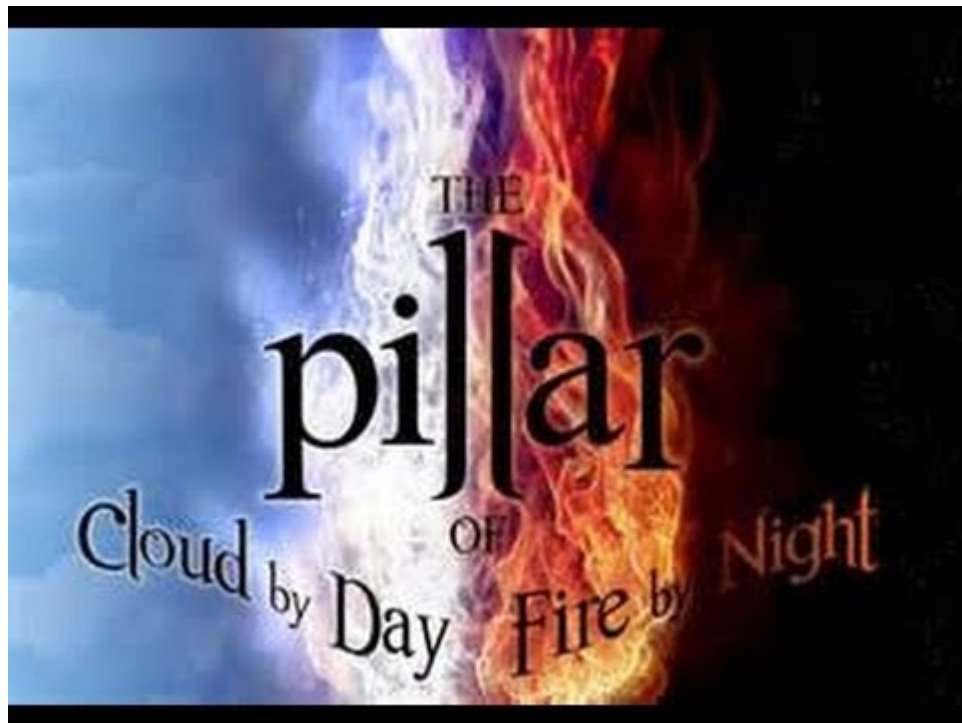
Question: What else was Joseph asking his brothers to do? He made his brothers swear in this manner. We learn from this that the bones of all his brothers (head of the tribes) they brought up out of Egypt with them as it is said "with you". (Chumash)



Tomb of Joseph in Shechem (Nablus today)



Exodus 13:20 And they took their journey from Succoth and encamped **בְּאֶתְמֹן** in *Etham* at the edge of the wilderness. 21 And **וַיֵּהוּדָה** went before them by day in a pillar of a cloud to lead them *along* the way; and by night in a pillar of fire to give them light to *travel* by day or night. C-MATS



Question: Did the Israelites travel by day and night? Such a large camp could travel only a short distance at a time, so they would advance a bit by day and halt to rest and then advance a bit further in the evening. The two pillars made it possible for them to travel whenever it was necessary. (Chumash)



The pillar of fire by night

Exodus 13:22 He did not *ever* take away the pillar of the cloud by day or the pillar of fire by night from the people. **Exodus 14:1** And יהוה spoke to Moses saying, **2** Speak to *the* Children of Israel that they turn *around* and encamp in front of Pi-hahiroth between Migdol and the sea opposite Baal-zephon: before it you will encamp by the sea. C-MATS

Question: Where were the Israelites? Pi-hahiroth was an Egyptian fortress and Baal-zephon was probably an idol temple, where a continual guard, watch, or light was kept up for the defense of one part of the haven, or as a guide to ships. These places were probably two fortified places, which guarded the mouth of the valley, or the straits which led to the Red sea.

Question: Why did יהוה take the Israelites back to Baal-zephon? Baal-zephon was the only idol of Egypt that had not been destroyed before the Exodus. Baal-zephon (בעל צפון Hebrew) is a Hebrew name which means 'lord of the north', and refers to a god the Hellenes knew as Zeus Kasios, the god of Mount Aqraa on the Syrian shore, who was associated with thunderbolts, the sea, and a protector of maritime trade. יהוה would make a mockery of this god by opening up the sea and allowing His Children to walk through it and destroying the Egyptian army in it.

Exodus 14:3 For Pharaoh will say about *the* Children of Israel, They *are* entangled in the land. The wilderness has shut them in. C-MATS



Wadi Watir-route to the sea

Exodus 14:4 And I will harden **את** *the* heart of Pharaoh so that he will follow after them; and I will be honored by Pharaoh and his entire army; so that the Egyptians may know that I am יהוה. And they did so. 5 And it was told to 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 **את** *this* have we done that we let go **את** of Israel from serving us? C-MATS

Question: Who hardened Pharaoh's heart? It is **את** who hardens Pharaoh's heart to chase after **את** Israel, so that the Egyptian army may be completely destroyed. C-MATS

Question: Who told the King what the Israelites were doing? Pharaoh had sent spies to accompany the Hebrews and see what they would do at the end of three days. They returned and reported that the Hebrews had no intentions of coming back to slavery. Upon hearing this, the attitude of Pharaoh and his courtiers became transformed and they regretted having freed the Hebrews. (Chumash)

Exodus 14:6 And Pharaoh made ready **את** his chariot **את** and his people took with him. C-MATS

Question: Why did Pharaoh prepare his chariot? Pharaoh set an example for his people by preparing his own chariot and leading his army in pursuit. He attracted his nation by persuasion telling them that he would share the spoils with them and that he would join them in bringing back the fugitives unlike other kings who bask in luxury while their subjects endanger themselves. (Chumash)

Exodus 14:7 And he took 600 chosen chariots and all the chariots of Egypt and captains over every one of them. C-MATS

Question: Now where did all these animals come from to drive the chariots? They could not come from the Egyptians. **Exodus 9:6 And did אֶת־יְהוָה that thing on the next day and all the cattle of Egypt died: but from the cattle of the Children of Israel not one died.** They did not belong to the Israelites, because the Torah says in **Exodus 10:26 Our cattle will go with us also.** They belonged to those who feared the word of יְהוָה to those who drove their servants and their livestock into the houses as in **Exodus 9:20 He that feared אֶת־ the word of יְהוָה among the servants of Pharaoh made flee אֶת־ his servants וְאֶת־ and his cattle into their houses. C-MATS**

Jashar 81: And the Egyptians buried all their first born whom יְהוָה had killed, and all the Egyptians buried their slain for three days. And the children of Israel traveled from Succoth and encamped in Ethom, at the end of the wilderness. And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude. And one man said to his neighbor, "Surely Moses and Aaron spoke to Pharaoh saying, "We will go a three days' journey in the wilderness and sacrifice to יְהוָה our Elohim." Now therefore let's rise up early in the morning and cause them to return, and it will be that if they return with us to Egypt to their masters, then will we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand." And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Egypt on that day, and came to the place where the children of Israel were. And all the Egyptians saw Moses and Aaron and all the children of Israel were sitting eating and drinking and celebrating the feast of יְהוָה. And all the Egyptians said to the children of Israel, "Surely you said, We will go a journey for three days into the wilderness and sacrifice to our יְהוָה and return. Now therefore this day makes five days since you left, so "why don't you return to your masters? " And Moses and Aaron answered them, saying, "Because יְהוָה our Elohim has told us, "You will not have to return to Egypt, but we will go to a land flowing with milk and honey, as יְהוָה our Elohim had sworn to our ancestors to give us. " And when the nobles of Egypt saw that the children of Israel did not listen to them and return to Egypt, they prepared themselves to fight with Israel. יְהוָה strengthened the hearts of the children of Israel against the Egyptians, so that they gave them a severe beating, and the battle was severe against the Egyptians, and all the Egyptians fled from the children of Israel, and many of them perished by the hand of Israel. And the nobles of Pharaoh went to Egypt and told Pharaoh, "The children of Israel have fled, and will not return to Egypt". Pharaoh heard this thing, and his heart and the hearts of all his subjects were turned against Israel, and they repented that they had sent Israel away; and all the Egyptians advised Pharaoh to pursue the children of Israel to make them come back to their burdens. They said each man to his brother, "What is this which we have done, that we have sent Israel from our servitude? " יְהוָה strengthened the hearts of all the Egyptians to pursue the Israelites, because יְהוָה desired to overthrow the Egyptians in the Red Sea. Pharaoh rose up and harnessed his chariot, and he ordered all the Egyptians to assemble, not one man was left except the little ones and the women. And all the Egyptians went with Pharaoh to pursue the children of Israel, and the camp of Egypt was an exceedingly large and mighty camp, about one million people. And the whole camp pursued the children of Israel to bring them back to Egypt, and they reached them encamping by the Red Sea.

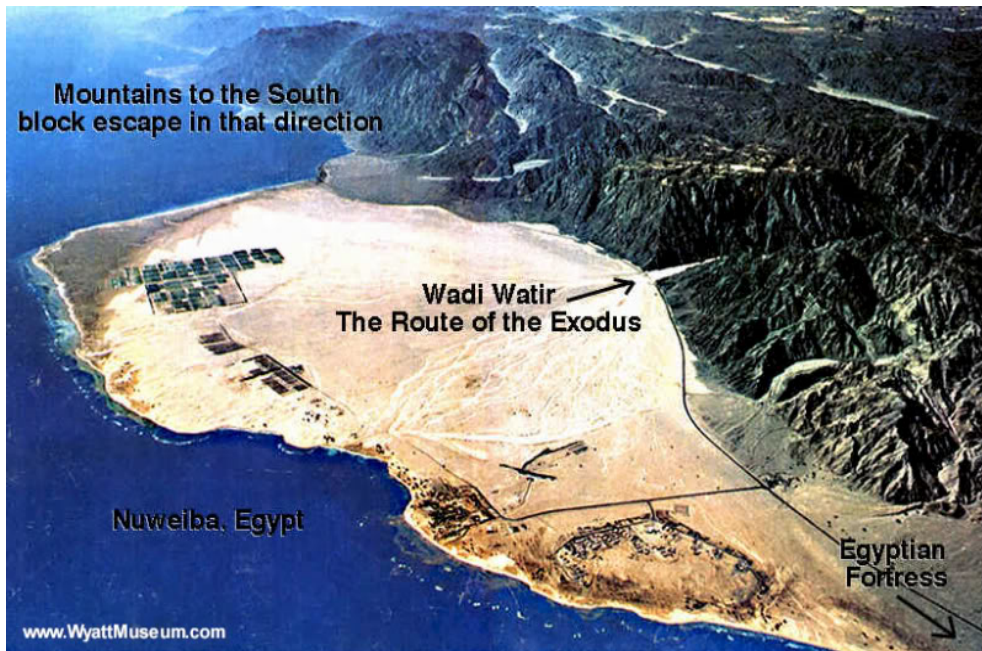
Exodus 14:8 And hardened אֶת־יְהוָה the heart of Pharaoh, King of Egypt and he pursued the Children of Israel: and the Children of Israel went out boldly. C-MATS

Question: What does it mean by “went out *boldly*”? The Hebrews left Egypt with banners, song, and celebration thus proving that they did not plan to return to slavery. (Chumash)



The Egyptians followed the Israelites

Exodus 14:9 But the Egyptians pursued them. All the horses and chariots of Pharaoh and his horsemen and his army overtook אֹתָם *them* encamping by the sea beside Pi-hahiroth (*mouth of gorges*) in front of Baal-zephon (*lord of the north*). C-MATS



Exodus 14:10 And when Pharaoh drew near and lifted up *the* Children of Israel **את** their eyes and saw the Egyptians marching after them, they were very afraid: and *the* Children of Israel cried out to יהוה. 11 And they said to Moses, Have you taken us away to die in the wilderness because there were no graves in Egypt? Wherefore, **את** *this* have you dealt with us *this way* and carried us out of Egypt? 12 *Didn't* we tell you in Egypt to leave us alone, so we may serve **את** *the* Egyptians? *It had been* better for us to serve **את** *the* Egyptians, than *to die* in the wilderness. 13 And Moses said to the people, Fear not. Stand still and see **את** *the* salvation (*Yeshuwah*) of יהוה, which He will show to you today: **את** *the* Egyptians **ראיתם** *you see* today, **לך אתם** *you will see them* never again. C-MATS

Question: What did the Israelites do when they saw the Egyptians coming? When the Israelites saw Pharaoh's army they became fearful, but Moses said to "Fear not. Stand still and see **את** *the* salvation (*Yeshuwah*) of יהוה". Again this is a perfect picture of the Yah-head, יהוה working through **את** (Yahusha) as ONE and they work the same way today. C-MATS

Question: Why do you think יהוה sometimes puts barriers in our path that make it difficult to accomplish something worthwhile? At first glance barriers seem to be nothing but a hindrance. But actually they are very helpful tools to help us accomplish great things. In order to do something worthwhile -- whether to change the world, or change ourselves -- it takes a lot of strength, courage, and willpower. These traits have to be developed. When we first start to do something worthwhile, יהוה often places a barrier in our way. But not in order to stop us. But rather to test us and see if we're really dedicated enough to our cause to push on. When we jump in despite the barriers, often they will disappear, and we will emerge from them as a stronger people who are able to accomplish greater things than we could before. In a spiritual sense, it's no different from an athlete who gets in better and better shape by pushing himself to do more and more at each workout. He welcomes the barriers as an opportunity to grow, and so should we.

Question: "All beginnings are difficult." How do you understand this? How can this knowledge empower a person? Human nature is to resist change. This includes attempting something new. This resistance is known as the force of inertia. Because of this it is likely that, when we find ourselves at the beginning of any given task, it is going to seem especially difficult to us. This is only a temporary phase. Once we go beyond the inertia, things become much easier. יהוה helps us after we make that first step of faith.

Discuss: Can you think of something you never thought you could accomplish, but once you tried with יהוה's help you found you really could?

Exodus 14:14 יהוה will fight for you, **ואתם** *and you* shall hold your peace (*be silent*). 15 And יהוה said to Moses, *Why do* you cry to me? Speak to *the* Children of Israel to move forward: 16 **ואתה** *And you* (*Moses*) lift up **את** your rod and stretch out **את** your hand over the sea and divide it: and *the* Children of Israel will go on dry ground through the midst of the sea. C-MATS



יהוה parts the Red Sea

Exodus 14:17 And I, behold, will harden אֶת-*the* hearts of the Egyptians and they will follow them: and I will gain honor *for* Me by Pharaoh and his entire army upon his chariots and upon his horsemen. **18** And the Egyptians will know that I *am* יהוה, when I have gained honor by Pharaoh, upon his chariots and upon his horsemen. C-MATS

Question: Who did יהוה want to know that He is Almighty? The entire country of Egypt would hear of the miracle at the sea and would be moved to repent and recognize the majesty of יהוה. (Chumash)



Angel of Elohim protects the Israelites

Exodus 14:19 And the Angel of Elohim, who went before the camp of Israel, left and went behind them; and the pillar of the cloud went from before their face and stood behind them: **20** And *the Angel of Elohim* came between the camp of the Egyptians and the camp of Israel; and it *appeared* as a cloud and darkness to them, but it gave light by **את** night to *the Israelites*: so that no one came near the other all night. C-MATS

Question: We all get afraid at times, but we don't have to let our fear get the best of us. The Israelites became very afraid when Pharaoh and his brutal army chased after them. But Moses calms them down, telling them to try their best not to fear and, with **יהוה**'s help, things would be okay. Even if we can't be fearless, by looking at things the right way, we *can* come to -- fear 'less.' Why do you think that remembering that **יהוה** is with us helps us to have more courage? **יהוה** is everywhere, loving and all-powerful. If we remember that He's always by our side, helping us we can gain a tremendous amount of courage and will feel many of our fears melt away.

Question: Do you think it is possible to never be afraid? Even the bravest person will experience at least some amount of fear, but we can certainly do much to control the extent of our fears and function better even when afraid.

Question: What do you think might be the relationship between fear and faith? Faith, from the Hebrew perspective, means realizing that life's events aren't random. Rather every situation we encounter, and even the tools we have to cope with it, are given to us by **יהוה** as a means to grow spiritually for our own eternal benefit. Fears arise, when we feel that we are at the mercy of others or some random uncaring force, but a person with faith knows securely in their heart that since **יהוה** is here—there is nothing else to fear.

Question: Are there ever situations that are genuinely hopeless? Certainly, situations can arise in life that can seem that way. However when we remember that **יהוה** not only created and supervises the world, but is closely involved with every part of our lives big or small, we will realize that He can always change things for the better and therefore we need never give up hope. No matter how dark things may seem, we should never get depressed or give up hope, but rather always keep hoping and believing that **יהוה** can and will split the sea for us too.

Question: **יהוה** never gives us a test that we cannot pass. What do you think this means? **יהוה** knows who we are and our true capabilities. He put us in this world to grow spiritually and the life situations we encounter are tests that we can always pass by using them for spiritual growth. While things won't always necessarily turn out the way we want them to, we can rest assured that whatever happens to us is from **יהוה** and if we try we can find a way to grow closer to him through it.

Exodus 14:21 And stretched out Moses **את** his hand over the sea; and caused **את** **יהוה** the sea to go back by a strong east wind all that night and made **את** the sea dry land and the waters were divided.

Question: What actually caused the miracle—the staff or the wind? The sea split as soon as Moses stretched out his hand in faith, and then the wind dried the seabed so the Hebrews could walk across in comfort. (Chumash)



Moses parts the Red Sea

Exodus 14:22 And *the* Children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall to them on their right hand and on their left. C-MATS

Question: How were the waters like a **wall to them**? From the heat of the wind that came out of יהוה's nose, the water dried up, and it became like piles which are tall like a wall that the depths hardened and became like stones, and the water hurled the Egyptians against the stone with all its might and fought with the Egyptians with all kinds of harshness. Jashar



Exodus 14:23 And the Egyptians pursued and went in after them into the midst of the sea- all of Pharaohs horses, his chariots and his horsemen. **24** And it came to pass *that* in the morning watch יהוה looked at the host of the Egyptians through the pillar of fire and the cloud and troubled את the host of the Egyptians. C-MATS

Question: How did יהוה troubled את the host of the Egyptians? Wherever it says קהוּמָה [confusion], it means an ear-splitting noise, so the Egyptians acted irrationally and in sheer terror. (Chumash)



Exodus 14:25 And took off את the wheels from their chariots, so that they drove them heavily (*with difficulty*); so that the Egyptians said, Let's flee from the face of Israel, because יהוה fights for them against the Egyptians. C-MATS



Pharaoh's Army Engulfed by the Red Sea (1900 painting by Frederick Arthur Bridgman)

Question: How did יהוה take off את the wheels from their chariots? יהוה caused searing heat from the cloud (of fire) to melt the wheels of the chariots, so that the hysterical horses pulled them over the hard seabed, tossing the occupants against each other and the walls of the chariots, so that their limbs became dislocated. This was a measure for measure punishment for the way the Egyptians had mistreated the Hebrews. (Chumash)



Chariot wheels





<http://wyattmuseum.com/?s=red+sea>





**Chariot wheel discovered in
1978 - in the sea bed of the
"Red Sea"**



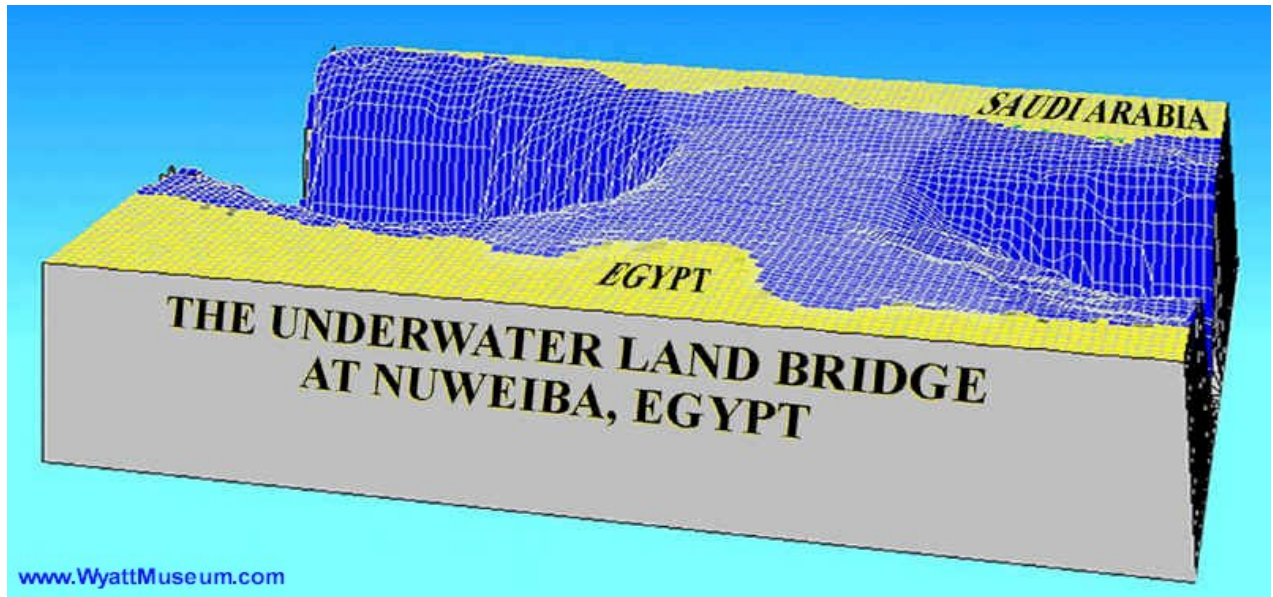
**Part of chariot cab found in
"Red Sea"**



The Egyptians Are Destroyed (watercolor circa 1896–1902 by James Tissot)

Exodus 14:26 And יהוה said to Moses, stretch out **את** your hand over the sea that the waters may *return* upon the Egyptians, upon their chariots and upon their horsemen. 27 And stretched forth Moses **את** his hand over the sea and the sea returned to its *original depth* when morning appeared; and the Egyptians fled לקראתו **אתו** *from him*; but overthrew יהוה **את** the Egyptians in the midst of the sea. 28 And the waters returned and covered **את** the chariots **ואת** and the horsemen and all the host of Pharaoh that came into the sea after them; not one remained. 29 But *the* Children of Israel walked upon dry *land* into the midst of the sea and the waters *were* a wall to them on their right hand and on their left. C-MATS





Depth-sounding expeditions have revealed a smooth, gentle slope descending from Nuweiba out into the Gulf. This shows up almost like a pathway on depth-recording equipment, confirming its Biblical description, '...a way in the sea, and a path in the mighty waters.' (Isaiah 43:16) The crossing is from ¼ to ½ miles wide with a gradual slope of 3000 to 5000 feet deep on either side of the land bridge. The Israelites had to walk on the land bridge between the walls of water for about 12 miles.

Exodus 14:30 So saved **את** Israel out of the hand of *the* Egyptians; and saw Israel **את** *the* Egyptians dead upon the sea shore. **31** And saw Israel **את** work greatly, which did **יהוה** upon the Egyptians and the people feared **את** **יהוה** and believed in **ביהוה** and His servant Moses. C-MATS

Question: Who helped the Israelites escape from the Egyptians? It is **את** hand that parts the waters of the Red Sea and it is **את** hand that causes the wheels of their chariots to fall off and **את** hand that closes the Red Sea. All Israel saw **את** work greatly that day and they feared **את**. C-MATS

Exodus 15:1 Then Moses and *the* Children of Israel **את** sang **הוא** *this* to **ליהוה**. C-MATS

Question: How did Moses lead the Israelites in song? Moses said the Song to the people, and they answered after him. (Chumash) You can hear the modern version of the Song of Moses on YouTube: <https://www.youtube.com/watch?v=sW7PH8Csg0U&list=RDFwM4214SRYU&index=2>

Exodus 15:1 I will sing to **ליהוה**, for He has triumphed gloriously: the horse and his rider has He thrown into the sea. **2** Yah is my strength and song and He has become my salvation (*Yeshuwah*): He is my Elohim and I will prepare him a habitation; my father's Elohim and I will exalt him. *Prophecy Fulfilled-Ex. 15:2 His exaltation predicted as Yahusha-Acts 7:55, 56.* **3** **יהוה** is a Man of war: **יהוה** is His name. **4** Pharaoh's chariots and his host has He cast into the sea: his chosen captains also are drowned in *the* Red Sea. **5** The depths have covered them: they sank into the bottom *like* a stone. **6** Your right hand, O **יהוה**, has become glorious in power: your right hand, O **יהוה**, has dashed in pieces the enemy. **7** And in the greatness of your majesty, you have overthrown them that rose up against you: you sent forth your wrath, *which* consumed them as stubble. C-MATS

Exodus 15:8 With the blast of your nostrils the waters were gathered together, the floods stood upright as a wall and the depths were congealed in the heart of the sea. **9** The enemy said, I will pursue. I will overtake. I will divide the spoil. My lust will be satisfied upon them. I will draw my sword. My hand will destroy them. **10** You blew with your wind and the sea covered them: they sank as lead in *the* mighty waters. **11** Who is like you, O יהוה, among the *gods*? Who is like you, glorious in holiness, fearful *in* praises, doing wonders? *Prophecy Fulfilled-Ex. 15:11 His Holy Character-Luke 1:35; Acts 4:27.* **12** You stretched out your right hand and the earth swallowed them. C-MATS

Question: How did the Israelites know that the Egyptians were no longer a threat to them? יהוה caused the sea to throw the dead Egyptians onto the shore, so that the Hebrews could see that they were no longer in danger of pursuit. (Chumash)

Exodus 15:13 You in your mercy have led forth the people whom you have redeemed: you have guided *them* in your strength to your sacred habitation. **14** The people will hear and be afraid: sorrow will *overtake* the inhabitants of Palestina. **15** Then the dukes of Edom will be amazed; *the* mighty men of Moab will be trembling; all the inhabitants of Canaan will melt away. **16** Fear and *dread* will fall upon them by the greatness of your arm they will be as still as a stone until your people pass over, O יהוה, until the people, whom you have purchased, pass over. **17** You will bring them in and plant them in the mountain of your inheritance, in the *living* place, O יהוה, *which* you have made for you to live in, *in* the sanctuary, O Adonai, *which* your hands have established. **18** יהוה will reign forever and ever. **19** Pharaoh's horse went in with his chariots and with his horsemen into the sea and brought יהוה upon them אֶת־ the waters of the sea; but *the* Children of Israel went on dry *land* in the midst of the sea. C-MATS

Question: Will we sing the song of Moses again? **Revelation 15:1** And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of Elohim. **2** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of Elohim. **3** And they sing the song of Moses the servant of Elohim, and the song of the Lamb, saying, Great and marvelous are your works, יהוה *our* Elohim, El Shaddai! Just and true are your ways, you King of saints. **4** Who shall not fear you, O יהוה, and glorify your name? For you only are holy: for all nations shall come and worship before you; for your judgments are made manifest. C-MATS

Question: What miracle happened in the sea? The waters flooded the Egyptians on one end of the sea, while the rest of the waters still formed walls to protect the Hebrews who were walking across on dry land. (Chumash)

Question: A wise man was known to carry a note that he would read in every situation. The note said: "This too shall pass." Why do you think someone would do that and how would it benefit them? Keeping a 'big picture' perspective and remembering that all things pass, can help a person in many ways. When things are tough, it can give them hope to go on, and when things are going well, it can prevent them from getting conceited or acting foolishly.

This, too, will pass.

Question: But some problems really do never pass, is there no way to ever feel better about those? While it's true, there can be a minority of problem situations that never change, nevertheless, we can change. That is, we can change our attitude about a problem so it hurts less. יהוה has built into each of us a tremendous capacity to grow, adapt, and make the best of virtually any situation.



The Songs of Joy (watercolor circa 1896–1902 by James Tissot)

Exodus 15:20 And took Miriam, the prophetess the אֲחֵיכֶם sister of Aaron, אֶת־ a tambourine in her hand and all the women went after her with tambourines dancing. C-MATS

Question: Why did the women sing and dance with tambourines? Every situation contains within it a possibility of success - and a possibility of failure. When the Hebrew people were in the desert, fleeing from the pursuing Egyptian army, nobody knew how it was going to turn out. Many were scared that the end was near, and were preparing for the worst. But, in the end, יהוה made a great miracle by splitting the Red Sea, and saved them. The grateful people burst out in jubilant songs and praise for יהוה's kindness. While the men only sang, Moses' sister Miriam, along with the other women, played musical instruments to accompany them.

Question: Where did the women ever find instruments in the middle of the desert? It turns out that they had trusted from the very beginning that יהוה was going to save them. So much so that they had taken instruments with them, so they could celebrate when it happened! יהוה wants us to learn from these great women, to trust Him by being optimistic and focusing on positive outcomes. Not only does this help us to live happier lives, but quite often it even helps open us up to let the good things happen.

Question: Is it more realistic to be optimistic or pessimistic? When we realize that יהוה loves us and cares for us, it makes more sense to be optimistic and learn to trust the Almighty. It's also brings about a more effective response. In many ways, how we view a situation has a lot to do with how we react to it, and how it ultimately turns out. True awareness of יהוה's love for us, and desire that we succeed, gives us every good, realistic reason to remain optimistic, no matter what the situation.

Question: Does trust in יהוה mean that we always expect that He will make things turn out the way we want? No. Trust in יהוה means just that we trust that He will do what's ultimately best for us. We realize that our knowledge is limited, compared to His. A person should try to decide for himself what he wants, and do what we can to make it happen. But if things don't work out that way, he should trust that יהוה is telling him that it is really better that way.

Discuss: It's easier to trust in יהוה when we appreciate all the good He has done for us already. Can you think of a time when יהוה helped you out and showed His love for you?

Spiritual Exercise: Be optimistic this week and trust יהוה to provide for all you need. Do not be pessimistic about any situation. יהוה can help you overcome any obstacle. **Jeremiah 32:17 Ah Adonai יהוה! Surely אֲתָהּ You have made אֶת the heavens וְאֶת and the earth by Your great power and by Your outstretched arm; there is nothing too hard for You. C-MATS**



Miriam and the Israelites Rejoicing

Exodus 15:21 And Miriam answered them, sing to ליהוה, for He has triumphed gloriously; the horse and his rider has He thrown into the sea. 22 So brought Moses אֶת Israel from the Red sea and they went out into the wilderness of Shur and they went three days into the wilderness and found no water. C-MATS

Question: Did the Israelites go willingly away from the Red Sea? Moses led them away against their will, for the Egyptians had adorned their horses with ornaments of gold, silver, and precious stones, and the Israelites were finding them in the sea. The plunder at the sea was greater than the plunder in Egypt, as it is said: **We will make you plaits of gold with studs of silver.** (Song of Solomon 1:11) Therefore, he had to lead them against their will. (Chumash)

Exodus 15:23 And when they came to Marah, they could not drink of the waters of Marah because they *were bitter*: therefore, the name was called Marah (*bitter*). **24** And the people murmured against Moses saying, **What will we drink?** C-MATS

Question: The Hebrews had been three days without water. How did they sin? They could have come to Moses and asked him respectfully to pray for mercy, so that they would have water. Instead they complained against Moses. (Chumash)

Exodus 15:25 And Moses cried to יהוה; and יהוה showed him a branch, *which* he cast into the waters and the waters became sweet: there He made for them a statute and an ordinance and there he tested them. C-MATS

Question: What did יהוה find when he tested them? יהוה tested the people to see how they would react to the lack of water, and they failed. He tested them to see whether they would accept and fulfill the commandments He gave them in Marah, if so they would be worthy to receive the entire torah. This was a test they passed. (Chumash)

Question: What is the symbolism of throwing a **branch** in the water? Yahusha is called The Branch. He was the one that made the water sweet.

Isaiah 11:1 And there shall come forth a shoot out of the stock of Jesse and **a Branch** (*netzer*) out of his roots shall bear fruit. **2** And the Spirit of יהוה shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel might, the spirit of knowledge and of the fear of יהוה. **3** And His delight shall be in the fear of יהוה (*Prophecy Fulfilled-Isa. 11:1 Called a Nazarene-the Branch-Matthew 2:23, A rod out of Jesse-Son of Jesse...Luke 3:23, 32. Prophecy Fulfilled-Isa. 11:2 The anointed One by the Spirit-Matthew 3:16, 17 and His Character-Wisdom, Understanding, etc-John 4:4-26.*) C-MATS

Exodus 15:26 And He said, **If you will diligently listen to the voice of יהוה your Elohim and will do that which is right in His sight and will give ear to His commandments and keep all His statutes, I will put none of these diseases upon you which I have brought upon the Egyptians: for I am יהוה that healed you.** C-MATS

Question: Does this mean that none of יהוה's children will ever be sick again? I will never afflict you with the intent to destroy you, as I did the Egyptians. Rather, "**I am יהוה that healed you.**" -- if I do cause you suffering, it is only to bring you a positive end, like a doctor who may, at times, cause pain to his patient in order to heal him. (Chumash)

Exodus 15:27 And they came to Elim, where *there were* 12 water wells and 70 palm trees: and they encamped there by the waters. C-MATS

Question: How did יהוה prepare for their journey? Twelve wells of water were prepared for them-one for each of the twelve tribes and seventy palms trees were given one each to the seventy elders. (Chumash)



70 palm trees



Googleearth

Elim (12 Springs)

Elim (Palms Trees)



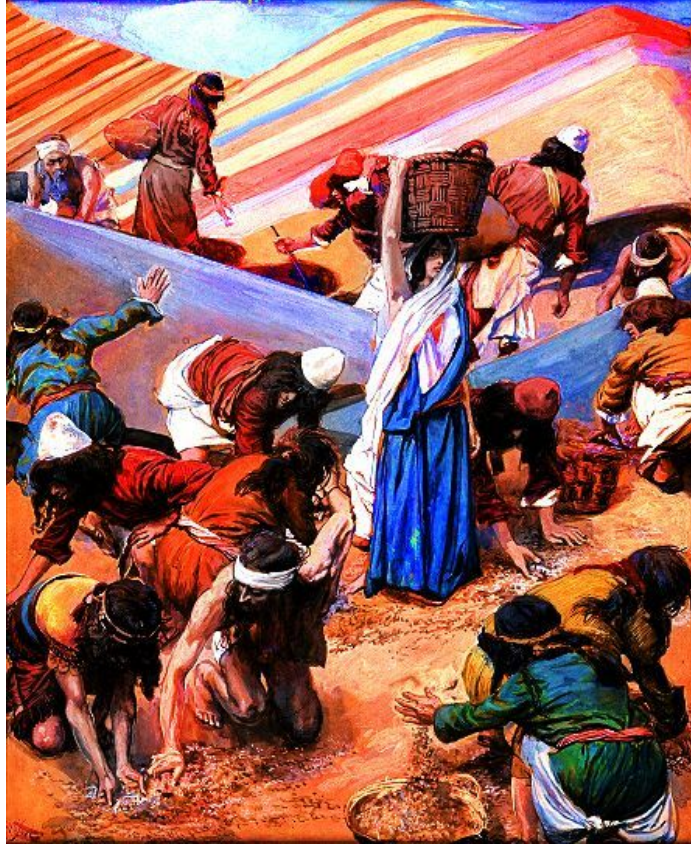
Exodus 16:1 And they took their journey from Elim (*palm-trees*) and all the congregation of *the* Children of Israel came to the wilderness of Sin, which *is* between Elim and Sinai, on the 15th day of the second month after they departed from the land of Egypt. 2 And the whole congregation of *the* Children of Israel murmured against Moses and Aaron in the wilderness. C-MATS

Question: Why did they complain to Moses? This happened a month after they left Egypt. That the leftovers of relatively small amount of food were enough to satisfy a large population for a month would have been impossible without Divine intervention. This is one of the many hidden miracles that the Torah does not record, but that it alludes to here by mentioning the date. (Chumash)

Exodus 16:3 And *the* Children of Israel said to them, *We wish we would have* died by the hand of יהוה in the land of Egypt when we sat by the flesh (*meat*) pots and when we ate bread to *our* full; because you have brought אהנו us into *the* wilderness to kill את whole assembly with hunger. 4 Then says יהוה to Moses, I will rain bread from heaven for you; and the people will go out and gather a certain amount every day, *so* that I may test them, whether they will walk in My Torah or not. C-MATS

Question: What test did יהוה give them? Through giving the manna I will test whether they will keep the commandments concerning the manna, whether they will not leave any of the manna over, and whether they will not go out on the Sabbath to gather the manna. (Chumash)

Exodus 16:5 And it will come to pass on the sixth day that they will prepare *that* את which they bring in; and it will be twice as much as they gather daily. C-MATS



The Gathering of the Manna (watercolor circa 1896–1902 by James Tissot)

Question: Why did יהוה send the manna each day and not once a week? יהוה did it this way to teach us to trust in Him daily, be grateful that we have what we need for today, and not be overly worried about the future. There is nothing wrong with thinking or planning ahead for the future, but we shouldn't worry about it so much that we can never enjoy all the good of the present.

Question: Can we ever be 100% certain of what the future will bring? We can often assume what the future is likely to bring by observing the present. We can even do things to help make things turn out in a certain way. But even with all that, we can never be certain. At some point we have to just go on with life and not worry, but trust that יהוה will make things turn out as they should.

Question: Do you think our relationship with יהוה would be closer or more distant if we always had what we needed or wanted ahead of time? We might think it would make us closer, but ironically it is often the things we lack that lead us to turn to יהוה. We ask Him to fulfill them, and ultimately learn to trust in His response. That is the lesson of the manna, and it forms the basis of a strong and vibrant relationship.

Question: What can a person do to strengthen his relationship to יהוה in a world of uncertainties? A time-tested and highly effective tool is to do what we would to improve any relationship: talk it out. By talking to יהוה, like we would a friend, expressing our concerns, and asking for advice, we will open up a channel of closeness that we didn't know we had. Soon we will feel יהוה with us wherever we are. This is a great source of strength and will improve our lives.



Gathering the Manna

Exodus 16:6 And Moses and Aaron said to all *the* Children of Israel, At evening you will know that יהוה has brought אתכם *you* out from the land of Egypt: **7** In the morning, you will see את־ the glory of יהוה; because He hears את־ your murmurings against יהוה what *are* we that you murmur against us? **8** And Moses said, יהוה will give you in the evening flesh (*meat*) to eat and in the morning bread to fill *you*; for hears יהוה את־ your murmurings which אתם *you* murmur against Him: and what *are* we? Your murmurings *are* not against us, but against יהוה. C-MATS

Question: Would יהוה give the Israelites the quail lovingly? In the evening you will know that He has the ability to grant your desire, and He will give you meat; but He will not give it to you with a smiling countenance, because you requested it inappropriately and with a full stomach. As for the bread, which you requested out of necessity, however, when it comes down in the morning, you will see the glory of the radiance of His countenance. For He will bring it down to you lovingly, in the morning, when there is time to prepare it, and with dew over it and dew under it as if it were lying in a box. (Chumash)

Question: What reason did יהוה have to bring down bread in the morning and meat in the evening? The Torah here teaches us a rule of behavior we should not eat meat to satisfy, because they requested bread appropriately, since it is impossible for a person to get along without bread, but they requested meat inappropriately, because they had many animals, and furthermore, it was possible for them to get along without meat. Therefore, He gave it to them at a time when it would be a burden for them to prepare it, at an inappropriate time at evening.

Exodus 16:9 And Moses spoke to Aaron, Say to all the congregation of *the* Children of Israel, Come near before יהוה: because He has heard את your murmurings. C-MATS

Question: What happens when you start complaining? You are making others who hear you begin to complain. If you do not complain, you will keep others from complaining. יהוה hates to hear your complaints, but He loves to hear your thanksgiving and praise to him.

Exodus 16:10 And it came to pass as Aaron spoke to the whole congregation of *the* Children of Israel that they looked toward the wilderness and the glory of יהוה appeared in the cloud. 11 And יהוה spoke to Moses saying, 12 I have heard את the murmurings of *the* Children of Israel: speak to them saying, At evening you will eat flesh (*meat*) and in the morning you will be filled *with* bread; and you will know that I *am* יהוה your Elohim. 13 And it came to pass that at evening the quails came up and covered את the camp: and in the morning the dew lay round the host of *Israelites*. C-MATS



The Giving of Quail



Quail

Exodus 16:14 After the dew that lay upon the ground was gone up (evaporated) from the face of the wilderness there lay a small round thing, as small as the fine frost on the ground. **15** And when the Children of Israel saw it, they said one to another, It is Manna (*what is this?*): because they did not know what it was. And Moses said to them, This is the bread which יהוה has given you to eat. **16** This is the thing which יהוה has commanded, every man according to his appetite should gather from it, an omer for every man, according to the number of persons (*in your household*); take some for every man who is in his tents. C-MATS

Question: Did the manna lie on the ground or on the dew? Dew covered the ground as a “bed” for the manna, and then a layer of dew covered the manna. The manna did not become noticeable until the sun melted the upper layer of dew, and then the people saw something the likes of which they had never seen before. (Chumash)



Manna was like dew on the ground.

Exodus 16:17 And *the* Children of Israel did so and some gathered more *and* some less. 18 And when they measured *it* with an omer, he that gathered much had nothing over and he that gathered little had no lack; they gathered every man according to his eating. C-MATS

Question: How much is an **omer**? *Holman Bible Dictionary*-(oh' muhr)- Unit of dry measure equal to one tenth of an ephah or a little more than two quarts. A typical adult human stomach can easily hold about a quart of food. Apparently the daily dosage of one omer (over two quarts) of heaven's bread is more than enough for each person.

Question: What miracle happened here? Some gathered too much manna and some gathered too little, but when they came home, they measured with an omer, each one what he had gathered, and they found that the one who had gathered too much had not exceeded an omer for each person who was in his tent, and the one who had gathered too little did not find less than an omer for each person. This was a great miracle that occurred with the manna. (Chumash)

Question: "Somebody who has one hundred will crave two hundred. If he has two hundred he will want four hundred." What does this statement mean to you? This reveals a profound insight into human nature. A person tends to never feel satisfied with what he has. No matter what, the feeling will always creep in 'If I only had one more (fill in the blank: thousand, million, or even billion!) then I would be content.' But this contentment never lasts. A person living in a tiny, cramped apartment-but contently, is happier than a person in a fifty-room mansion who is jealous of the guy in the seventy room place across the lake. This is because true contentment isn't a product of our possessions. It is a spiritual feeling that results from a trust in יהוה's unlimited ability to fulfill our needs and to appreciate what one has. Therefore a person will discover that building up his spiritual 'bank account' will prove to be a far wiser and more fulfilling investment than any other kind.

Question: What could someone learn from the experience of having just what he needs and not more? A person likes to feel the security of having more than enough. But after a time he will be able to see how whenever he really needs something, יהוה will send it to him in the most amazing ways. He will start to feel less dependent on his possessions and more connected to יהוה's unceasing care.

Question: Some people were greedy and grabbed more of the special manna-food in the desert than they were supposed to have. They found out that they were greedy when the extra that they took miraculously disappeared. It's fine to take what we need, but we shouldn't take more than we should. What does being greedy and grabby say about someone's connection to יהוה? A big part of יהוה connection is to trust that He gives us all that we need and we don't have to grab or push others out to get it. יהוה is a giver, not a grabber, and we become more righteous when we act that way, too.

Question: Should we also try to be content with what we have concerning spiritual things such as our current level of wisdom, kindness, character perfection, etc.? No way. That is when it's time and right to get as much as we can by seeking יהוה with all our heart.

Exodus 16:19 And Moses said, Let no man leave *any* of it till the morning. 20 However, they did not listen to Moses; but some of them left it until the morning and it bred worms and stank: and Moses

was angry with them. 21 And they gathered **אתו** *it (him)* every morning, every man according to his appetite: and when the sun grew hot, then it melted. 22 And it came to pass *that* on the sixth day they gathered twice as much bread, two omers for one *man and* all the rulers of the congregation came and told Moses. C-MATS

Question: What was different about the sixth day's manna? When they measured in their tents what they had gathered, they discovered it was double, two omers for each one. The text explains it as unusual bread. That day it was favorably different in its aroma and its flavor (made especially for the seventh day Sabbath.) (Chumash)



Seventh Day Sabbath

Exodus 16:23 And he said to them, This *is that* which has spoke **יהוה**, *is* the rest of *the* sacred Sabbath to **ליהוה**: tomorrow *that* **את** which you bake you will bake *today*, **את** and that *which* you boil, you will boil; **את** and which remains lay up for you to be kept until the morning. 24 And they laid **אתו** *it (him)* up until the morning, as Moses instructed: and it did not stink, neither was there *any* worms in **בו** *it (him)*. 25 And Moses said, Eat that today; for today *is* a Sabbath to **ליהוה**: today you will not find it in the field. 26 Six days you will gather it; but on the seventh day, *which is* the Sabbath, there will none be *found*. 27 And it came to pass, *some* of the people went out on the seventh day to gather and they found none. 28 And **יהוה** said to Moses, how long *do* you refuse to keep My commandments and My Torah? 29 **יהוה** has given you the Sabbath, therefore, he gives you on the sixth day the bread for two days; every man stay in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day. C-MATS

Discuss: Should you go out of your house during Sabbath? Should you rest all day and not profane the Sabbath?

Exodus 16:31 And called *the* House of Israel, **את** *his name** Manna: and it *was* like white coriander seed; and the taste of it *was* like wafers *made* with honey. C-MATS



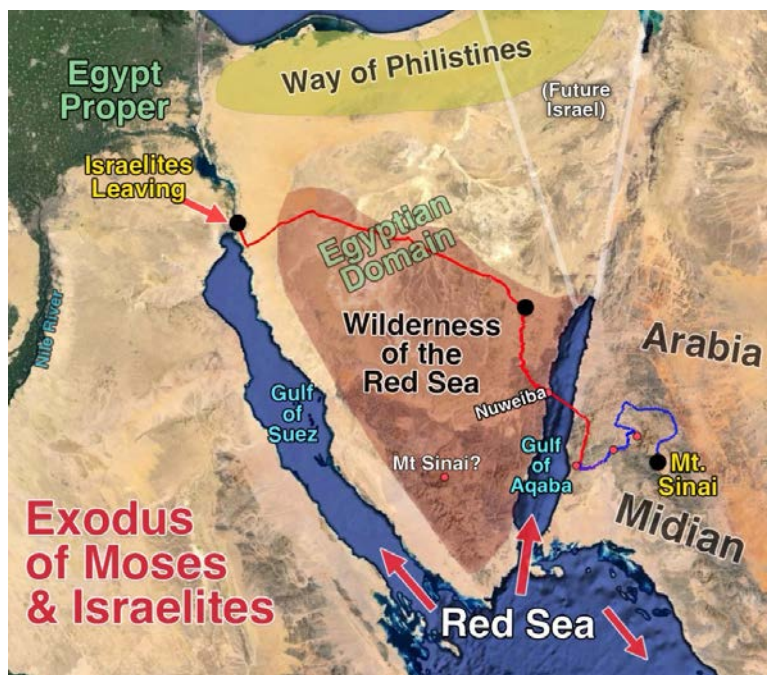
Question: What was the manna like? The manna, however, was white, and it is not compared to coriander seed except for its roundness. It tasted like dough that is fried in honey. The manna met all the needs of the body and there was no bodily waste that came after eating it. (Chumash)

Question: What did the Israelites call the bread from heaven? The first time the Israelites see Manna from heaven they call it **את** his name Manna. (Note: *the Hebrew word for 'name' in verse 31 is shem and over 70 times is rendered 'his name' when spelled the exact same way as in verse 31*) So the verse should read, 'they called it **את** His name Manna'. Confirmation that **את** is represented in the Manna is in Exodus 16:23 "tomorrow *that את* which you bake you will bake today, **את** and that which you boil", which states that the Manna they baked and broiled in the wilderness is **את**. In Exodus 16:35 it states "And the Children of Israel ate **את** Manna 40 years". The **את** Manna Father gave in the wilderness feed them physically and was a type and foreshadow of **את** Bread of Life that **יהוה** Father gives to all those who receive **את** Yahusha as Messiah who gives the promise to inherit Eternal Life and those who eat His body and drink His blood will never hunger or thirst again. C-MATS

Question: Why was Yahusha called the Bread of Life? **John 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Yahusha said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father gives you the true bread from heaven. 33 For the bread of Elohim is he which comes down from heaven, and gives life unto the world. 34 Then said they unto him, Master, evermore give us this bread. 35 And Yahusha said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst. 36 But I said unto you, That you also have seen me, and believe not. 37 All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which beholds the Son, and believes on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. C-MATS**

Exodus 16:32 And Moses said, This is the thing which יהוה commands; fill an omer of it to be kept for your generations; that they may see את־הַלֶּחֶם the bread with which I have fed את־כֶּם you in the wilderness, when I brought את־כֶּם you out from the land of Egypt. 33 And Moses said to Aaron, Take אֶת־הַקֶּיִץ one pot and put an omer full of Manna in it and lay אֹתוֹ it (him) up before יהוה to be kept for your generations to see. 34 As commanded יהוה Moses, Aaron laid it up before the Testimony to be kept. 35 And the Children of Israel ate את־הַלֶּחֶם Manna 40 years until they came to an inhabited land; they ate את־הַלֶּחֶם Manna until they came to the borders of the land of Canaan. 36 Now an omer is the tenth part of an ephah. (*Note: the Hebrew word for ‘name’ is ‘shem’ and over 70 times is rendered ‘his name’ when spelled the exact same way as in verse 31 above...implying Yahusha was a type and foreshadow of the Manna bread...powerful!) C-MATS

Question: Why did יהוה want the Children of Israel to keep some of the manna for future generations to see? **And had rained down manna upon them to eat, and had given them the bread of heaven. Psalms 78:24.** For 40 years the Children of Israel were fed by "bread from heaven", showing them that sustenance comes entirely from יהוה; that no matter how much one works to earn his livelihood, he receives no more, and no less, than what has been allotted him from יהוה. יהוה wanted them to remember this after entering the land and eating "bread from the earth". Even when we are nourished by bread which we earn by "the sweat of our brow", we must remember that, in truth, everything we have comes from יהוה, and that we never receive one penny more or one penny less than what is allotted us from יהוה. (Chumash)



Exodus 17:1 And all the congregation of the Children of Israel journeyed from the wilderness of Sin, according to the commandment of יהוה and after their journeys they pitched their tents in Rephidim (place of rest): and there was no water for the people to drink. 2 The people quarreled with Moses and said, Give us water that we may drink. And Moses said to them, Why quarrel with me? Why do you tempt יהוה את־? 3 And there the people were thirsty for water; and the people murmured against Moses and said, Why have you brought us up out of Egypt to kill את־י me את־ and our children את־ and our cattle with thirst? C-MATS

Question: Did the Israelites fail this test? Instead of turning on Moses blaming him for taking them from Egypt, they should have prayed to יהוה for water. This test they failed and Moses was forced to ask יהוה to intercede before they stoned him. It was clear that they would not pray. (Chumash)

Question: Should we complain about anything? Complaining about the weather seems to be a favorite American pastime. Sadly, we often get caught up in this bad habit in our society. But when we complain about the weather, we are actually complaining against יהוה who sent us our weather. We are, in fact, sinning against יהוה. Complaining is the rising up of oneself against יהוה. It sets oneself against יהוה as if I am wiser than He. Yahusha was willing to suffer and be despised, so how dare you complain of anything? יהוה calls us to put our complaining to death, and to put on thanksgiving and gratitude as our garment and cologne. **To appoint to them that mourn in Zion, to give to them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of יהוה, that He may be glorified. Isaiah 61:3** If יהוה's people spent as much time praying as grumbling, they would soon have nothing to grumble about.

Exodus 17:4 And Moses cried to יהוה saying, What will I do with this people? They are almost ready to stone me. **5** And יהוה said to Moses, Go on before the people and take אֶת־ךָ with you the elders of Israel; take in your hand your rod with which you struck אֶת־ the river and go. C-MATS

Question: Why did יהוה ask Moses to take his rod with him? The Israelites were saying that the staff was used only for punishment. With it Pharaoh and the Egyptians were killed with many plagues, both in Egypt and by the sea. Now they will see that the staff is used for good as well. (Chumash)



Water from the Rock at Rephidim



Moses strikes the Rock

Exodus 17:6 I will stand before you there upon the rock in Horeb; and you will strike the rock and there will come water out of it so that the people may drink. And Moses did so in the sight of the elders of Israel. *Prophecy Fulfilled-Ex. 17:6 The Spiritual Rock of Israel-1 Cor. 10:4. C-MATS*

Question: Why were the elders asked to come see Moses strike the rock? For testimony, so that they will witness that through יהוה the water comes out of the rock, and the Israelites will not say that there were water fountains there from days before. (Chumash)

Question: What is the Rock symbolic of in this event? **1 Corinthians 10:1** Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; **2** And were all baptized unto Moses in the cloud and in the sea; **3** And did all eat the same spiritual meat; **4** And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiach (Messiah). **5** But with many of them Elohim was not well pleased: for they were overthrown in the wilderness. **6** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. **7** Neither be you idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. **8** Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand. **9** Neither let us tempt Mashiach, as some of them also tempted, and were destroyed by serpents. **10** Neither murmur you, as some of them also murmured, and were destroyed by the destroyer. **11** Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come. **12** Wherefore let him that thinks he stands take heed lest he fall. **13** There has no temptation given you but such as is common to man: but Elohim is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it. C-MATS



Question: יהוה tells us that we will be tempted, but what promises does he give us? 1) No temptation will be given to you beyond what people normally experience. 2) יהוה will provide a way out of every temptation if you choose to take it. 3) You will not be tempted beyond what you can bear.

Exodus 17:7 And he called the name of the place Massah (*testing*) and Meribah (*quarrel*), because of the contention of *the* Children of Israel and because they tested יהוה אֵת saying, Is יהוה among us or not? C-MATS



Amalek attack the Israelites

Question: Why did Amalek attack the Israelites? They continued their ancient legacy of Esau’s hatred for Jacob. Also the Israelites sinned against יהוה by questioning Him by saying, “Is יהוה among us or not?” Will He really take care of us? They were not faithful, so יהוה cast them off and made them vulnerable to attack. (Chumash)

Question: Who was Amalek? Amalek was the grandson of Esau and considered “the first among nations” or the most wicked of the nations. The struggle between Amalek and Israel is the struggle between good and evil. Those opposed to Torah seek evil and not good. (Chumash)

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



Moses arms are supported during the battle



Victory O Lord (1871 painting by John Everett Millais)

Question: Did Moses' hands raised make them victorious in battle? When the Israelites looked up to Heaven and subjected their hearts to their Father in heaven, they would prevail, and if not, they would fall. (Chumash)



Moses with His Arms Supported by Aaron and Hur by Thomas Brigstocke

Question: Why is the time important for the battle? Because the Amalekites calculated the hours the time with their astrology to determine in what hour they would be victorious, but Moses caused the sun to stand still and confused the hours. (Chumash)

Exodus 17:13 And defeated Y'hoshua **אֶת־** Amalek **אֶת־** and his people with the edge of the sword. **14** And יהוה said to Moses, Write **זאת** *this* for a memorial in a book and rehearse *it* in the ears of Y'hoshua: for I will utterly put out **אֶת־** the remembrance of Amalek from under heavens. **15** And Moses built an altar and called the name of it Yahovah-nissi (יהוה *my banner/miracle*): **16** And he said, *Because Amalek was against the throne of Yah, so ליהוה has sworn to fight with Amalek from generation to generation.* C-MATS

Question: Why weren't the Amalekites defeated? King Saul was commanded by the prophet Samuel to finally wipe out Amalek. Saul was victorious against the Amalekites, but spared the choicest of their flocks and the Amalekite king, Agag. **1 Samuel 15:7** And defeated Saul **אֶת־** Amalekites, **8** And he took **אֶת־** Agag the king of the Amalekites alive **אֶת־** and utterly destroyed all the people with the edge of the sword. **9** But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings and the lambs and all that was good and would not utterly destroy them. When Samuel found out about Saul's disobedience, Saul lost his right to kingship. **1 Samuel 15:23** Because you have rejected **אֶת־** word of יהוה, he has also rejected you from being king. Samuel then killed Agag himself. However, before he was killed, Agag sired a child who would keep Amalek's lineage alive. Some 500 years later, one of this child's descendants was Haman the Agagite who tried to wipe out all the Jews in the Book of Esther.

Do You Know?

1. ___ carried the bones of Joseph to the Promised Land.
2. יהוה split the ___ Sea so the Israelites could walk across.
3. יהוה destroyed the ___ army in the Red Sea.
4. ___ was the first place they camped.
5. יהוה led the Israelites by a pillar of ___ by day and a pillar of ___ by night.
6. Moses Song: "The ___ and his rider He's thrown into the sea."
7. Miriam played a ___ and led the women in dancing and singing.
8. The waters at Marah were ___.
9. Moses threw a ___ in the water to make the waters sweet.
10. יהוה rained down ___ from heaven for the Israelites to eat.
11. The manna was described as ___ with a texture of coriander seed that tasted like ___.
12. יהוה sent an extra portion of manna on the sixth day for ___.
13. יהוה brought ___ for meat to eat in the wilderness.
14. The Israelites ate manna for ___ years.
15. Yahusha is the "___ of life".
16. Moses made water come out of a ___ for the Israelites to drink.
17. At Massah the Israelites ___ יהוה by saying, "Is יהוה with us or not?"
18. ___ attacked the Israelites at Rephidim.
19. ___ led the Israelites in battle against Amalek.
20. Aaron and Hur held up ___ hands during the battle of Amalek.

Answers:

1. Moses
2. Red
3. Egyptian
4. Succoth
5. cloud, fire
6. horse
7. tambourine
8. bitter
9. branch
10. manna
11. white, honey
12. Sabbath
13. quails
14. 40
15. bread
16. rock
17. tested
18. Amalek
19. Joshua
20. Moses'



12 Point Cure for Complaining

by Bill Izard

Complaining is unbecoming of the true believe in Yahusha and yet we are proficient at it. The cure is found in these verses. In Yahusha we are never hopeless or forsaken. Every trial has meaning. Meditate on this cure in order to change both your language and your heart.

1. יהוה COMMANDS ME NEVER TO COMPLAIN.

Do all things without complaining and disputing. Philippians 2:14

2. יהוה COMMANDS ME TO GIVE THANKS IN EVERY CIRCUMSTANCE.

In everything give thanks, for this is the will of Elohim in Mashiach Yahusha concerning you. 1 Thessalonians 5:18

3. יהוה COMMANDS ME TO REJOICE ALWAYS, AND ESPECIALLY IN TIMES OF TRIAL.

Rejoice in יהוה always. Philippians 4:4. Count it all joy when you fall into various trials. James 1:2

4. I ALWAYS DESERVE MUCH WORSE THAN WHAT I AM SUFFERING NOW. IN FACT I DESERVE HELL. **Why does a living man complain, a man for the punishment of his sins? Lamentations 3:39 Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? I tell you, no; but unless you repent you will all likewise perish. Luke 13:2-3**

5. IN LIGHT OF THE ETERNAL HAPPINESS AND GLORY THAT I WILL EXPERIENCE IN HEAVEN, THIS PRESENT TRIAL IS EXTREMELY BRIEF AND INSIGNIFICANT, EVEN IF IT WERE TO LAST A LIFETIME.

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Romans 8:18; For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory. 2 Corinthians 4:19

6. MY SUFFERING IS FAR LESS THAN THAT WHICH YAHUSHA SUFFERED, AND HE DID NOT COMPLAIN.

Who when He was reviled, did not revile in return; when he suffered, He did not threaten, but committed Himself to Him who judges righteously. 1 Peter 2:23

7. TO COMPLAIN IS TO SAY יהוה IS NOT JUST.

Shall not the Judge of all the Earth do right? Genesis 18:25

8. FAITH AND PRAYER EXCLUDE COMPLAINING.

I sought את־יהוה and He answered me and delivered me from all my fears. Psalm 34:4

9. THIS DIFFICULTY IS BEING USED BY יהוה FOR MY GOOD AND IT IS FOOLISH FOR ME TO COMPLAIN AGAINST IT. **And we know that all things work together for the good to those who love יהוה, to those who are the called according to His purpose. Romans 8:28**

10. THOSE MORE FAITHFUL THAN I HAVE SUFFERED FAR WORSE THAN I, AND DID SO WITHOUT COMPLAINT. ...and others were tortured, not accepting their release, in order that they might obtain a better resurrection; and others experienced mockings and scourgings, yes, also chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground. All these, having gained approval through their faith... Hebrews 11:35-39

11. COMPLAINING DENIES THAT יהוה'S GRACE IS ENTIRELY SUFFICIENT.

My grace is sufficient for you, for My strength is made perfect in weakness. 2 Corinthians 12:9

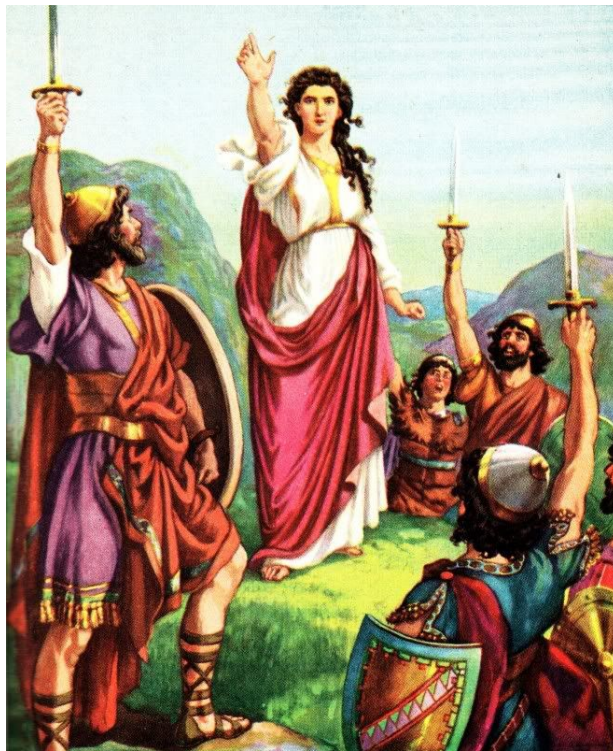
12. THE GREATEST SUFFERING, THE WORST TRIAL OR DIFFICULTY, CAN NEVER ROB ME OF THAT WHICH IS OF GREATEST VALUE TO ME AND MY GREATEST JOY, NAMELY THE LOVE OF YAHUSHA.

Who shall separate us from the love of Mashiach? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of Elohim, which is in Mashiach Yahusha our Adonai. Romans 8:35-39



Haftorah

This week's Haftorah describes the fall of the Canaanite general Sisera and his armies, who were swept away by the Kishon River, and Deborah's ensuing song of thanks. This parallels this week's Torah portion which discusses the drowning of the Egyptian forces in the Red Sea and the subsequent songs led by Moses and Miriam. Deborah the Prophetess was the leader and judge of the Israelites at a difficult time; the Israelites were being persecuted by King Jabin of Canaan and his general Sisera. Deborah summoned Barak son of Abinoam and transmitted to him **יהוה**'s instruction: At Barak's request, Deborah accompanied him, and together they led the offensive. Sisera was informed of the Israelites' mobilization and he gathered his forces and proceeded towards the Kishon River. Barak's army below and the heavens above waged battle against the Canaanites and utterly destroyed them. The river washed them all away; not one of the enemy survived.



Deborah the prophetess

Judges 4:4 And Deborah, a prophetess, the אִשָּׁת wife of Lapidoth, she judged אֶת Israel at that time. 5 And she lived under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the Children of Israel came up to her for judgment. 6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali and said to him, Has not יהוה Elohim of Israel commanded, saying, Go and draw toward mount Tabor and take with you ten thousand men of the children of Naphtali And of the children of Zebulun? 7 And I will draw to you to the river Kishon אֶת Sisera, the captain of Jabin's army, אֶת and with his chariots אֶת and his multitude; and I will deliver him into your hand. 8 And Barak said to her, If you will go with me, then I will go: but if you will not go with me, then I will not go. 9 And she said, I will certainly go with you: However will not be for your honor; the journey that אַתָּה you take, for into the hand of a woman, will sell אֶת יהוה Sisera. And Deborah rose and went with Barak to Kedesh. 10 And called Barak אֶת Zebulun אֶת and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. 11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites and pitched his tent to the plain of Zaanaim, which is by Kedesh. 12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13 And gathered together Sisera אֶת all his chariots, even nine hundred chariots of iron אֶת and all the people that were אִתּוֹ with him, from Harosheth of Hagoyim (gentiles) to the river of Kishon. 14 And Deborah said to Barak, Up; for this is the day in which has delivered אֶת יהוה Sisera into your hand: is not יהוה gone out before you? So Barak went down from mount Tabor and ten thousand men after him. 15 And routed אֶת יהוה Sisera אֶת and all his chariots אֶת and all his host, with the edge of the sword before Barak; so that Sisera descended down off his chariot and fled away on his feet. 16 But Barak pursued after the chariots and after the host, to Harosheth of Hagoyim: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. 17 However Sisera fled away on foot to the tent of Jael the אִשָּׁת wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. C-MATS



Jael Smote Sisera, and Slew Him (watercolor 1896–1902 by James Tissot)

Judges 4:18 And Jael went out to meet Sisera and said to him, Turn in, my master, turn in to me; fear not. And when he had turned in to her into the tent, she covered him with a mantle. 19 And he said to her, "Give me, please, a little water to drink; for I am thirsty." And she opened **את** a bottle of milk and gave him drink and covered him. 20 Again he said to her, Stand in the door of the tent and it will be, when any man does come and inquire of you and say, is there any man here? **ואמרת** And you say, no. 21 Then took Jael **אשת** wife of Heber **את** a tent nail and **את** a hammer in her hand and went softly to him and drove **את** the nail into his temples and fastened it into the ground: for he was fast asleep and weary. So he died. 22 And, see, as Barak pursued **את** Sisera, Jael came out **לקראתו** to meet him and said to him, Come and I will show you **את** the man whom **אתה** you seek. And when he came into her tent, Sisera lay dead and the nail was in his temple. 23 So Elohim subdued on that day **את** Jabin the king of Canaan before the Children of Israel. 24 And the hand of the Children of Israel prospered and prevailed against Jabin the king of Canaan, until they had destroyed **את** Jabin king of Canaan.

Judges 5:1 Then sang Deborah and Barak the son of Abinoam on that day, saying, 2 Praise you **יהוה** for the avenging of Israel, when the people willingly offered themselves. 3 Hear, O you kings; give ear, O you princes; I, even I, will sing to **ליהוה**; I will sing praise to **ליהוה** Elohim of Israel. 4 **יהוה** when you went out of Seir, when you march out of the field of Edom, the earth trembled and the heavens dropped, the clouds also dropped water. 5 The mountains melted from before **יהוה**, even that Sinai from before **יהוה** Elohim of Israel. 6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied and the travelers walked through byways. 7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. 8 They chose new gods; then war was in the gates: was there a shield or spear seen among forty thousand in Israel? 9 My heart is toward the governors of Israel that offered themselves willingly among the people. Bless you **יהוה**. 10 Speak you that ride on white donkeys, you that sit in judgment and walk by the way. 11 They that are delivered from the noise of archers in the places of drawing water, there will they rehearse the righteous acts of **יהוה**, even the righteous acts toward the inhabitants of his villages in Israel: then will the people of **יהוה** go down to the gates. 12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak and lead your captivity captive, you son of Abinoam. 13 Then he made him that remains to have dominion over the nobles among the people: **יהוה** made me have dominion over the mighty. 14 Out of Ephraim was there a root of them against Amalek; after you, Benjamin, among your people; out of Machir came down governors and out of Zebulun they that handle the pen of the writer. 15 And the princes of Issachar were with Deborah; even Issachar and also Barak: he was sent on foot into the valley. There was great searching of heart for the divisions of Reuben. 16 Why abides you among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. 17 Gilead dwell beyond the Jordan: and why did Dan remain in **אניות** ships? Asher continued on the sea shore and dwell in his breaches. 18 Zebulun and Naphtali were a people that jeopardize their lives to the death in the high places of the field. 19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo they took no plunder of money. 20 They fought from heaven; the stars in their shifts fought against Sisera. 21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, you have trodden down strength. 22 Then were the horses hoofs broken by the means of the prancing, the prancing of their mighty ones. 23 Curse you Meroz, said, The Angel of **יהוה**, curse you bitterly the inhabitants of it; because they came not to the help of **יהוה**, to the help of **יהוה** against the mighty. 24 Blessed above women will Jael the **אשת** wife of Heber the Kenite be, blessed will she be above women in the tent. 25 He asked water and she gave him milk; she brought forth butter in a noble dish. 26 She put her hand to the nail and her right hand to the workmen's hammer; and with the hammer she struck Sisera, she crushed his head, when she had pierced and stricken through his temples.

Judges 5:27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. **28** The mother of Sisera looked out at a window and cried through the lattice, why is his chariot *so* long in coming? Why delay the wheels of his chariots? **29** Her wise ladies answered her indeed she returned saying to herself, **30** Have they not found? Have they not divided the prey; to every man a damsel *or* two; to Sisera a prey *of* dyed garments, a plunder of dyed garments of embroidered, of dyed garments of embroidered on both sides, *meet* for the necks of *them that take* the spoil? **31** So let all your enemies perish, O יהוה: but let them that love Him *be* as the sun when he goes forth in his might. And the land had rest forty years. C-MATS

Brit Chadashah

Question: Will יהוה always provide for you?

2 Corinthians 8:1 Brethren, we want you to know about the grace of Elohim bestowed on the assemblies of Macedonia; **2** How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. **3** For to their power, I testify, and beyond their power they were willing of themselves; **4** Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. **5** And this they did, not as we hoped, but first gave their own selves to Adonai, and unto us by the will of Elohim. **6** Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. **7** Therefore, as you abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also. **8** I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. **9** For you know the grace of our Adonai Yahusha HaMashiach, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich. **10** And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. **11** Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have. **12** For if there be first a willing mind, it is accepted according to that a man has, and not according to that he has not. **13** For I mean not that other men be eased, and you burdened: **14** But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: **15** As it is written, *He that had gathered much had nothing over; and he that had gathered little had no lack.*

C-MATS

PASSING THE TEST

“Danny, forget it – it’s hopeless!” Kevin said loudly, flipping his pencil high into the air and drawing some annoyed stares from the kids sitting across from them at the big library table. “We’re going to flunk this test no matter how much we study. What do you say we just blow it off and go have some fun while we still can?”

The two of them had been banging their heads together for more than an hour trying to study for the killer trigonometry mid-term exam they were having the next day, with no apparent success.

“I know how you feel,” said Danny. “It is pretty frustrating. But maybe if we just kept at it a bit more we could get it.”

Kevin laughed out loud. "You're dreaming Danny. This stuff is impossible! I'm outta here," he said as he stood up. "Are you coming or not?"

Danny shook his head. "Nope. I'm going to try to stick it out and see what happens. You never know what will happen."

"Maybe you never know, but I do. It would take a miracle to be ready for a test like this by tomorrow and I don't see any miracles coming around the corner." With that, Kevin tucked his book under his arm and stomped out.

Now on his own, Danny tried over and over to figure out the mathematical maze in front of him, but it just wasn't happening. He looked at his watch -- close to supper time, his mom would expect him home. As the boy packed up his knapsack, he looked out the library window into the gray winter sky and sighed. "יהוה, You know I don't want to give up, but I really do need a miracle because this one is way beyond me."

As Danny began trudging home, he felt a cold tingle on his face. It had started to snow in flurries which became steadier by the time he got home.

He ate supper and was just clearing the table when his sister, Elisa, burst in smiling ear to ear. "They're predicting twelve inches overnight! Maybe they'll even cancel school tomorrow!"

Danny ran to the window. Sure enough, it was starting to snow heavily. He felt a surge of energy and thought, "Wow, straight from heaven."

Sure enough, school was cancelled the next day. Danny helped his dad shovel the sidewalk, then he sat down to start cracking his math book when the phone rang.

"Hi Dan," it's Kevin. "Wanna get together?"

"Sure, come on over and we'll study for the test together."

"That depressing test is the last thing on my mind. I've been trying hard to forget about it. I called to ask you if you want to go sledding over at the golf course."

"But Kevin, now we have an extra day to study and we can really do it."

"We could have a whole week off to study and it wouldn't help. You want to waste the whole day locked up with your book and still flunk in the end, go ahead. I'm hitting the hills. Bye." The phone went silent.

Danny sighed. Kevin's negativity had taken some of the wind out of his sails. He looked down at the difficult problems in his math book, then out at the inviting white hills. Maybe it is hopeless. "No! I just can't give up. If יהוה already sent me the snowstorm straight from heaven, He can also send me a way to pass this test. But how?"

Suddenly he heard a knock on the door. "Who could that be on a day like today?" he thought. He opened the door and was surprised to see his cousin Evan.

"Hi Danny. Since there's no school, I figured this would be a good chance to visit you guys." Although they lived in the same part of town, they hardly got to see each other since Evan was a year older and went to a different school.

"Evan it's great to see you too, but I just don't know how much fun I'm going to be today. I have this big trigonometry test and I have to study."

Evan's eyes lit up like he had just been offered an ice-cream sundae. "Hey, trig's a lot of fun. I aced it last year. Maybe we can work on it together. I'd be happy to help you figure it all out if you want."

They sat down and an hour later Danny not only understood his math problems well enough to pass his test, but also came to see that there is no such thing as a hopeless situation -- as long as we're willing not to give up hope.

Question: What life lesson can we learn from what happened to Danny? Sometimes things can really seem hopeless and we can be tempted to just give up, but יהוה wants us never to give up hope but rather try our best, ask Him for help and trust that things can work out no matter how bad they may seem.

Question: Do you think Danny's hopefulness had anything to do with the how well things turned out for him in the end? Although we can't always see how, our attitude to life has a powerful effect on whether or not we will succeed. Thinking positively and asking יהוה for help like Danny did can bring a lot of miracles into our lives too.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com

Book of Jasher or Book of the Just Man (Hebrew: סֵפֶר הַיָּשָׁר; transliteration: sēfer hayyāšār)

Josh 10:13 **And the Sun stood still and the Moon stayed, until the nation had avenged themselves of their enemies. Is not this written in the book of Jashar? And the Sun stayed in the midst of heaven and delayed not going down about a whole day.**

2 Sam 1:18 **And he bade them teach the Children of Judah the song of the bow: surely, it is written in the book of Jashar:** (The Septuagint translation renders *sefer hayashar* in both cases as 'Book of the Just'. The reference to the bow is here missing, so that the text reads: And he gave orders to teach it the sons of louda: behold it is written in the Book of the Just.)