EMC SHALOM INTERNACIONAL

PARASHAH 16 BESHALAJ | EXODUS 13:17 - 17:16

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Aliyot of the Torah:

1. 13:17 – 14:8
2. 14:9 – 14:14 (Ashkenazíes); 14:9-25 (Sefardíes)
3. 14:15-25 (A); 14:26 – 15:26 (S)
4. 14:26 – 15:26 (A); 15:27 – 16:10 (S)
5. 15:27 – 16:10 (A); 16:11-29 (S)
6. 16:11-36 (A); 16:30-36 (S)
7. 17:1-16
8. **Maftir**: 17:14-16

Haftarah: Judges 4:4 – 5:31 (A); 5:1-31 (S)

Brit Chadashah: Luke 8:1 – 9:62

Aliyot of the Brit Chadashah:

1. 8:1-25
2. 8:26-56
3. 9:1-20
4. 9:21-42
5. 9:43-62

BeShalaj means "sent away".

First Aliyah 13:17-14:8

[Exo 13:17 HNV] 17 It happened, when Par`oh had let the people go (BeShalaj), that God didn't lead them by the way of the land of the Pelishtim, although that was near; for God said, "Lest perhaps the people change their minds when they see war, and they return to Mitzrayim;"–Yahweh knows the heart of man. He knew that Yisrael was prone to surrendering at the first trial they would come across with. As an act of love, He guided them through the longest way. We learn from this passage that not always the shortest way is the best way. War with the Pelishtim and all the neighbors of Yisrael has always been latent. A great number of the children of Yisrael, while trying to return to Yisrael fleeing from the hard bondage of Mitzrayim, were attacked and killed by the Pelishtim and they were left on the field, a gloomy and devastating scenario for those who were seeking freedom and rest from violence and death.[1] Similar to our process of leaving bondage by the inspiring words of Yahshua: [Mat 11:28-30 HNV] 28 "Come to me, all you who labor and are heavily burdened, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. 30 For my yoke is easy, and my burden is light."

[Exo 13:19 HNV] 19 Moshe took the bones of Yosef with him, for he had made the children of Yisra'el swear, saying, "God will surely visit you, and you shall carry up my bones away from here with you."–One way to honor Yahweh is to honor others, specially His servants. Yosef had prophesied this event and had his brethren swear that they would take his bones out of Mitzrayim. When we really understand the plan of Yahweh, our spirit connects the words to the events in such a way that we attest the veracity of what He has established. This is the meaning of the bones of Yosef: "The bones of the House of Yosef"

1 "A great number of the families from the Tribe of Efrayim had left Mitzrayim about thirty years before the exodus miscalculating the time of redemption. They concluded that the four-hundred years of the exile in Mitzrayim prophesied by Avraham had been completed. Therefore, they left Mitzrayim and when they arrived in the land of the Pelishtim they were attacked and three-hundred thousand Benei Efrayim were killed." (Midrash of Shemot; Parashah Beshalaj, pg. 106-107. Commentary by Rashí). (Note of translator).

are all of those who died strangers from the Covenant and lived as if they were dead without Elohim, strangers from the Covenants of promise. [Eze 37:1-3 HNV] "1 The hand of the YHWH was on me, and he brought me out in the Spirit of YHWH, and set me down in the midst of the valley; and it was full of bones. 2 He caused me to pass by them round about: and, behold, there were very many in the open valley; and, behold, they were very dry. 3 He said to me, Son of man, can these bones live? I answered, YHWH ADONAY, you know".

You and I were part of these bones but the Ruaj of Life of Yahshua HaMashiaj has brought us to life again.

13:20 "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness." –We have made a map that will better illustrate the most extraordinary journey of history: that of Yisrael. This journey witnesses of the great and majestic power of Yahweh for His children. The map is at the end of the parashah.

[Exo 13:20-22 HNV] 20 They took their journey from Sukkot, and encamped in Etam, in the edge of the wilderness. 21 The LORD went before them by day in a pillar of cloud, to lead them on their way, and by night in a pillar of fire, to give them light, that they might go by day and by night: 22 the pillar of cloud by day, and the pillar of fire by night, didn't depart from before the people.–The Hebrew word for "***cloud***" is "'***ânân***" [2] עָנָן H6051, a cloud (as covering the sky), that is, a nimbus or thunder cloud. We learn from this that the cloud was so huge that looked like thunderstorm clouds.

The pillar of clouds and the pillar of fire served two definite purposes: to be a guide and to protect the people from the extreme weather conditions in the wilderness. At ***remez*** level, we can see it as the "Cloud of His Glory" protecting and sheltering His people. As in "under the shadow of El-Shadday", **Tehilim/Psalm 91**. The pillar of fire contains a great deal of symbolism. Let's bring our attention to **Tehilim/Psalm 119:105** [Psa 119:105 HNV] 105 "NUN Your word is a lamp to my feet, And a light for my path".

In this life, we walk through a dark forest of wickedness. Yet, Torah is the light showing us the way thus preventing us from faltering. It reveals the entangled roots of false philosophies and values. We must study the Scriptures so that we can see the path clearly and stay in the correct path.

[Exo 14:5 HNV] 5 It was told the king of Mitzrayim that the people had fled; and the heart of Par`oh and of his servants was changed towards the people, and they said, "What is this we have done, that we have let Yisra'el go from serving us?"–The announcement provoked a change of attitude. A feeling of defeat set in. Pharaoh bitterly resented being defeated by Yahweh and this feeling became presumptuousness. This kind of feeling makes a person forget who he is, and above all, what ***Yahweh has done*** with them and for them. Yet, Pharaoh decided to challenge the Highest Elohim once more, considering to bring Yisrael back to bondage again.

2 H6051 New Strong's Exhaustive Concordance of the Bible.

This behavior has resurfaced many times over in history. Many in their arrogant mentality has sought to enslave, and in extreme cases, to annihilate the nation of Yisrael without success. Thus confirming the powerful meaning of the name: [Gen 32:28 HNV] 28 He said, "Your name will no longer be called 'Ya`akov,' but, 'Yisra'el,' for you have fought with God and with men, and have prevailed."

[Exo 14:9 HNV] 9 The Mitzrim pursued after them: all the horses and chariots of Par`oh, his horsemen, and his army; and overtook them encamping by the sea, beside Pi-Hachirot, before Ba`al-Tzefon.– Pharaoh assembled an army with his best troops with the purpose of capturing Yisrael and bring them back to slavery. He himself was commanding the persecution. The enemy will always use all his might to enslave us, even destroy us if we allow it. “Greater is He that is in you, than he that is in the world (**Yohanan Alef/1 John**).”

[Jhn 10:10 HNV] 10 The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. **Second Aliyah 14:9-25**

[Exo 14:13-14 HNV] 13 Moshe said to the people, "Don't be afraid. Stand still, and see the salvation of the LORD, which he will work for you today: for the Mitzrim whom you have seen today, you shall never see them again. 14 The LORD will fight for you, and you shall be still."–Sometimes, we feel like Yahweh is doing things that do not make any sense. That is, we fail to see the objective why He is doing it. In the first place, not always do we need to understand, but to be confident and see His fullness. **[2Ch 20:17 HNV]** 17 You shall not need to fight in this [battle]: set yourselves, stand you still, and see the salvation of YHWH with you, O Yehudah and Yerushalayim; don't be afraid, nor be dismayed: tomorrow go out against them: for YHWH is with you”;

[Psa 46:10-11 HNV] 10 "Be still, and know that I am Elohiym. I will be exalted among the nations. I will be exalted in the eretz." 11 The LORD of Hosts is with us. The ELOHIYM of Ya`akov is our refuge. Selah.

This situation is one of many in which Yisrael depended only on the hands of the Creator. At one end the sea, at the other end, Pharaoh with all his army. There was no escape, a certain death. But Yahweh had other plans because He is faithful to his promises and His Name is Faithful and True. **[Jhn 11:40 HNV]** 40 Yeshua said to her, "Didn't I tell you that if you believed, you would see God's glory?"

The Hebrew word for “***salvation***” is “***yeshû'âh***” [3] יְשׁוּעָה H3444 which means something saved, that is, (abstractly) deliverance; hence aid, victory, prosperity. That is precisely the name of our Mashiaj. We may infer that Moshe was speaking for that moment or prophetically. That is to say, Moshe was referring to the event that was about to happen as well as to the event that would happen in the time to come, that is, the salvation of Yisrael by Yahshua. Another event from the Tanaj that announces such salvation is what Sheliaj Shimon wrote: **[1Pe 3:21 HNV] 21** “This is a symbol of immersion, which now saves you - not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Yeshua the Messiah”.

3 H3444 New Strong’s Exhaustive Concordance of the Bible.

[Exo 14:22 HNV] 22 The children of Yisra'el went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand, and on their left". This event is considered as type of "***tevilah***"[4] (baptism). Not only was the people crossing from one side to the other but to another status. Mainly, they were leaving Mitzrayim to conquer the Promise Land; they ceased to be Pharaoh's servants so they can become servants of Yahweh; they ceased to obey the laws and traditions of Mitzrayim to keep Torah. At "***tevilah***", we pass from a state of impurity to a state of complete purity; thanks to Yahshua, who is the Door, we legally become citizens of Yisrael.

The "***tevilah***", immersion or "New Birth" are the same events, though we know it as "baptism". Using these terms in a correct and comprehensible way would be: ***The baptism for the New Birth is the immersion that we receive for the first time for the remission of our sins and our salvation***. As students of Torah and thanks to the revelation of the Hebrew Roots, we must have a full understanding of these terms, seeking to examine them profoundly, until we achieve a total and comprehensive understanding of them. This term is crucial; since we depend on it to go from death onto life.

The "*tevilah*" for the New Birth. The "***tevilah***" in water is part of salvation along with "***teshuvah***" (return or repentance) and the gift of the Ruaj HaKodesh (**Maaseh Shelujim/Acts 2:38**). The immersion is an expression of "***emunah***" ; an **obedient** faith to the words of Yahshua in **Yohanan/John 3:3-5**. When we accept this Way, the first thing that is established is the faith in the Word (**Markos/Mark 16:16**, **Maaseh Shelujim/Acts 2:41**). The correct biblical "***tevilah***" (baptism) is done by immersion in water bearing in mind the concept of "***the many waters***"[5] or "***fountain of many waters***" because they are living waters (running waters) and they flow from a natural fountain, not stagnant waters but always in constant movement. These biblical specifications do not apply to swimming pools or baptismal fonts.

Baptism by immersion is the only method that retains the biblical symbolism of a burial (**Matityahu/Matthew 3:16**; **Maaseh Shelujim/Acts 8:36-39**; **Romanyim/Romans 6:4**). The "***emunah***" faith in Yahshua and "***teshuvah***" repentance from sins are requirements to validate it; child baptism is not valid (**Matityahu/Matthew 3:8**; **Maaseh Shelujim/Acts 2:38; 8:37**).

The ***tevilah*** is much more than a symbolic ceremony or public declaration of adherence to a ***kehilah*** (congregation). The Ethiopian eunuch was baptized in the desert without any witnesses. For the Philippian jailer, baptism was so urgent that he was baptized at midnight

4 **Korintim Alef/1 Corinthians 10:1**: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and ***were all baptized unto Moses in the cloud and in the sea***." (Note of translator).

5 **Yohanan/John 3:23** "And John also was baptizing in ***Aenon*** near to ***Salim***, because there was much water there …" ***Aenon*** derives from the Hebrew word "***'êynayim***" or "***'êynâm***" עֵינָם or עֵינַיִם H5879: Dual of H5869 which means double fountain; Enajim or Enam, a place in Yisrael. (Note of translator).

as soon as he had heard the message of the Besarot (Gospel- The Good News).

The biblical meaning of immersion in water

Yahweh forgives one's sins when immersed in water (**Maaseh Shelujim/Acts 2:38**; **22:16**). Yahweh erases the list of sins and cancels the punishment for sins[6], that is, the transgression of Torah (**Yohanan Alef/1 John 3:4**). He washes away one's sins and burries them forever. However, **not the future sins.** The woman who was allegedly a woman taken in adultery, Yahshua told her: "go, and sin no more."

1. The ***tevilah*** is a part of the New Birth (**Yohanan/John 3:5**; **Titos/Titus 3:5**).
2. The ***tevilah*** makes us identify ourselves with the burial of Yahshua (**Romanyim/Romans 6:4**; **Kolosim/Colossians 2:12**). It means that we are dead to sin through repentance by burying our past sins, the strength of sin, and our sinful way of living without Torah.
3. The ***tevilah*** in water in a part of the of the only ***New Birth*** of water and of Spirit that allows to be in Mashiaj (**Romanyim/Romans 6:3, 4**; **Galtyim/Galatians 3:27**; **Efesyim/Ephesians 4:5**), essential to a personal relationship with Yahshua and vital to belong to His family. **[Eph 2:19 HNV] 19** "So then you are no longer strangers and foreigners, but you are fellow citizens with the holy ones, and of the household of God,The ***tevilah*** is a part of the circumcision of the heart." (**Kolosim/Colossians 2:11-13**). Through the ***New Birth***, we return to a relationship with Yahweh because the "***Covenant*** has been ***Renewed***".

According to the Bible, the ***tevilah*** must be ministered in the name of Yahshua HaMashiaj (**Maaseh Shelujim/Acts 2:38**) calling out loud on the name of Yahshua (**Maaseh Shelujim/Acts 22:16**; **Yaaqov/James 2:7**). It also important to encourage those that have been baptized differently to call on the name of Yahshua according to the revelation of the Hebrew Roots of the Christian Faith. The correct method must have the following elements:

- It must be ministered in the name of Yahshua HaMashiaj (His true identity).
- There must be an understanding of the work of Mashiaj (His death, burial, and resurrection).
- His true authority must be established (the ability to save us by it).

Biblical reasons for the immersion in the Name of Yahshua

1. The congregations of the First Century adhered exclusively to this formula. In the Brit Hadashah, the Bible records five historical instances of immersion in the ***kehilah*** that make emphasis either on the Name or the way to do it. In every instance, the Name to be call upon is Yahshua (**Maaseh Shelujim/Acts 2:38**; **8:6**; **10:48**;

6 **Yesayahu/Isaiah 43:25** "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Note of translator.

19:5; **22:16**). The epistles also referred to the Name of Yahshua HaMashiaj (**Romanyim/Romans 6:3, 4**; **Korintyim Alef/1 Corinthians 1:3, 6:11**; **Galtyim/Galatians 3:27**; **Kolosim/Colossians 2:12**). Even **Matityahu/Matthew 28:19**, a late and incorrect passage that represents the manifestations of the Deity, refers to this formula using ***a name in singular*** and that name is Yahshua (**Zejariah/Zechariah 14:9**; **Matityahu/Matthew 5:43; 14:26**; **Jazon/Revelations 22:3-4**). Besides, Yahshua is the Name in the other accounts of the well-known and wrongfully called "Grand Commission" (**Matityahu/Matthew 16:17**; **Hilel/Luke 24:47**). Now, I will leave it to your discretion: the "***grand commission***" in **Yesayahu/Isaiah 49:6[Isa 49:6 HNV] 6** "yes, he says, It is too light a thing that you should be my servant to raise up the tribes of Ya`akov, and to restore the preserved of Yisra'el: I will also give you for a light to the Goyim, that you may be my salvation to the end of the eretz". The immersion represents that we are buried with Yahshua HaMashiaj and no one else. (**Romanyim/Romans 6:4**).

2. The immersion identifies ourselves personally with Yahshua and His Name identifies us as His possession. (**Romanyim/Romans 6:3**; **Maaseh Shelujim/Acts 15:14-17**).
3. The immersion is for the forgiveness of sins, Yahshúa is the only name whereby our sins can be forgiven. (**Maaseh Shelujim/Acts 15:21; 10:43**).
4. The name of **Yahshua** represents all the Power and Authority of **YAHWEH** (**Matityahu/Matthew 28:18**; **Yohanan/John 14:14**; **Maaseh Shelujim/Acts 4:7; 10**). When we call on the Name of Yahshua with ABSLOUTE FAITH, His Power and His Authority work for our advantage (**Maaseh Shelujim/Acts 3:6; 16**).
5. The immersion is an opportunity to combine words and deeds: **[Col 3:17 HNV]** 17 Whatever you do, in word or in deed, do all in the name of the Lord Yeshua, giving thanks to God the Father, through him.
6. The name of the Adon Yahshua HaMashiaj is the name above all names known to man so that at the name of Yahshua every knee should bow (**Filpyim/Philippians 2:9-11**).
7. The immersion is a part of our salvation; Yahshua is the only name in which we have salvation. (**Maaseh Shelujim/Acts 2:21**; **Kefa Alef/1 Peter 3:21**).
8. The immersion is a public confession of our faith in Yahshua accepting Him as our savior (**Maaseh Shelujim/Acts 8:12; 8:37; 19:5**). Yahshua is our only savior and our only way to the Father, YAHWEH (**Yohanan/John 14:6-11**).
9. The immersion in Yahshua's Name reflects the faith that in Him dwells all the fullness of the Godhead bodily (**Kolosim/Colossians 2:9**).
10. The immersion in Yahshua's Name shows reverence and obedience to the Word of Elohim over men's tradition. He is the door that lead us to Torah and all the commandments.
11. The modern Trinitarian dogma is not taught by the Scriptures, therefore, there is no justification whatsoever for a Trinitarian baptismal formula. The formula using the Name of Yahshua in the immersion in water has the support of the Scriptures.

When a person receives the Spirit of Holiness (***Holy Ghost***; ***Ruaj HaKodesh***) before the ***tevilah***, this person has a new life,

nevertheless, ***tevilah*** in water in the Name of Yahshua is mandatory (**Maaseh Shelujim/Acts 10:48**). We must obey the ordinance of Yahweh as it is written because it ensures a correct fellowship with Him. **[Jhn 7:38 HNV]** 38 He who believes in me, as the Scripture has said, from within him will flow rivers of living water."

Third Aliyah 14:26-15:26

[Exo 14:27-28 HNV] 27 Moshe stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Mitzrim fled against it. The LORD overthrew the Mitzrim in the midst of the sea. 28 The waters returned, and covered the chariots and the horsemen, even all Par`oh's army that went in after them into the sea. There remained not so much as one of them. – This is, without a doubt, the most marvelous and transcendental event our beloved nation of Yisrael has ever lived throughout its history. It was incontestable evidence that Yahweh was with them He always fights for us, never deserting His people. **[Rev 12:6 HNV] 6** "The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days". Prophetically speaking, this a reference of how His Bride Yisrael shall be sustained in the wilderness.

[Exo 14:31 HNV] 31 Yisra'el saw the great work which the LORD did to the Mitzrim, and the people feared the LORD; and they believed in the LORD, and in his servant Moshe. – After four hundred years in Mitzrayim, many of the people may have not known the Elohim of their fathers, but after this mighty event there remained not the slightest clue of Who Yahweh was and how powerful He was and that Yahweh had appointed Moshe as the judge over the nation of Yisrael. It is interesting, even paradoxical, how Yahweh uses words of sarcasm and humiliation to deal with the people. Moshe received a rough rebuke when he was trying to help his own Hebrew brethren. [Exo 2:14 HNV] 14 He said, "Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Mitzrian?"…(**Shemot/Exodus 2:14a**)." Moshe had been rejected, alienated, and treated as a foreigner,yet he was to become the elected one and would see Yahweh face to face.

Another valuable teaching of this passage is that we ought to be obedient to the leaders appointed by YAHWEH. To rebel against them is to rebel against He who appointed them. When we do not agree with what they do, we must pray so that the Everlasting Elohim provides them with wisdom and discernment. We must pray for **all** that are in authority. **[1Ti 2:1-2 HNV] 1** "I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men: 2 for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence". The authorities are ordained by Yahweh with the purpose of wellbeing for His children, especially His people. **[Jdg 2:18 NKJV]** 18 And when YHWH raised up judges for them, YHWH was with the judge and delivered them out of the hand of their enemies all the days of the judge; for YHWH was moved to pity by their groaning because of those who oppressed them and harassed them.

[Exo 15:1 HNV] 1 Then Moshe and the children of Yisra'el sang this song to the LORD, and said, "I will sing to the LORD, for he has triumphed gloriously: The horse and

his rider he has thrown into the sea. –The main purpose of the praises is to magnify Yahweh for what he is and for what He did, does, and WILL ALWAs do. That is precisely why Moshe and the children of Yisrael sang to the Highest Elohim for they recognized that it was Yahweh who had defeated Pharaoh and his army.

[Exo 15:6 HNV] 6 Your right hand, LORD, is glorious in power, Your right hand, LORD, dashes the enemy in pieces. –The Hebrew word for "***right hand***" is "***yâmîyn***" [7] יָמִין H3225 which means the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous). It derives from "***yâman***" [8] יָמַן H3231 which means to be (physically) right (that is, firm). We, therefore, infer that the text no only refers to the right hand but to power, righteousness, and firmness.

As an analogy, we find that Yahshua is sitting at the right hand of Yahweh. Rab Shaul said**: [Rom 8:34 HNV**] 34 Who is he who condemns? It is Messiah who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us". Here, we must make an observation. In Greek translation for "***to the***" is "***en***" ἐν G1722 which is a primary preposition denoting (fixed) position (in place, time or state), and (by implication) a relation of rest; "***in***", ***at***, ***on***. This is declaring that Yahshua is ***in*** or ***on*** the right hand of Yahweh or in the ***POWER OF YAHWEH***.

[Exo 15:9 HNV] 9 The enemy said, 'I will pursue, I will overtake, I will divide the spoil. My desire shall be satisfied on them. I will draw my sword, my hand shall destroy them.' –This is a recurrent pattern of the enemies of Yisrael. Every time an enemy rises against Yisrael, they do it with the intention of annihilating the people. The truth is that they could not nor will they ever because Yahweh fights for us. **[Psa 27:3 HNV]** 3 Though a host should encamp against me, My heart shall not fear. Though war should rise against me, even then I will be confident".

[Exo 15:13 HNV] 13 "You, in your lovingkindness, have led the people that you have redeemed. You have guided them in your strength to your holy habitation. –This declaration affirms clearly that the exodus from Mitzrayim (***Yetziat Mitzrayim***) was an act of redemption of Yahweh for His people. This is a typology of Yahshua's redemption to lead us into the Holy Habitations of Yahweh. The Promised Land is a type of the Holy Habitations. So it is inferred that the reference is the same. The Holy Habitations is none other than Eretz Yisrael.

When Yahshua returns, He will not take us to heaven but to Yerushalayim, the capital city of His Kingdom here on earth. He shall rule the primordial seventy nations with an iron rod until one thousand years are completed. Then, the New Yerushalayim shall come down out of heaven from Yahweh but before the earth and skies are completely transformed. (We suggest a thorough reading Chapter 20 and 21 of **Jazon/Revelations**).

[Exo 15:26 HNV] 26 and he said, "If you will diligently listen to the voice of the LORD your God, and will do that which is right in his eyes, and will pay attention to his

7 H3225 New Strong's Exhaustive Concordance of the Bible.

8 H3231 New Strong's Exhaustive Concordance of the Bible.

mitzvot, and keep all his statutes, I will put none of the diseases on you, which I have put on the Mitzrim; for I am the LORD who heals you." –Many times, we pray to Yahweh for blessings in all areas of our lives forgetting that blessings are a direct result of obedience. If we want blessings and healing, we must obey Torah. **Devarim/Deuteronomy 28** is devoted entirely to the blessings resulting from obedience to Yahweh and the accursedness for those who disobey it. However, it depends if you receive it as a reality or as a fabrication, according to the understanding you have received. We are convinced that the Bible works with common sense, how do you expect that all these blessings shall come upon you and overtake you without obeying the responsibilities that they demand?

Fourth Aliyah 15:27-16:10

[Exo 15:27 HNV] 27 They came to Elim, where there were twelve springs of water, and seventy palm trees: and they encamped there by the waters. –The twelve wells of water represent the twelve tribes of Yisrael and the seventy palm trees represent the seventy nations of that time as a type of the totality of the nations of today. Prophetically speaking, the twelve tribes of Yisrael would be a blessing to the rest of the nations of the world. All seventy nations would found nourishment from the wells of water: the ***twelve tribes of Yisrael***, not just one –Yehudah.

[Exo 16:1 HNV] 1 They took their journey from Elim, and all the congregation of the children of Yisra'el came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Mitzrayim.- –We just intend to draw your attention to this date after they left Mitzrayim with the purpose of stablishing what day of the week the children of Yisrael left Mitzrayim and making a comparison with the day of the death of Yahshua, the Passover Lamb: **FIFTEENTH DAY OF THE SECOND MONTH**.

[Exo 16:2 HNV] 2 The whole congregation of the children of Yisra'el murmured against Moshe and against Aharon in the wilderness; –Due to the lack of food, the congregation murmured against their leaders. Usually, when things are going well we are loyal to the Everlasting Elohim but when things turn bad our real nature comes out. The nation of Yisrael was no exception. While they saw Yahweh perform wonders right before their eyes, everything was well. However, as the necessity appeared their attitude changed. Basically, when this happens we tend to blame others; instead we must obey the Highest Elohim even in the worst scenarios and also obey the leaders He has ordained. Let us not forget that the **FIFTEENTH DAY OF THE SECOND MONTH** is the day when they murmured.

[Exo 16:3 HNV] 3 and the children of Yisra'el said to them, "We wish that we had died by the hand of the LORD in the land of Mitzrayim, when we sat by the flesh-pots, when we ate our fill of bread, for you have brought us out into this wilderness, to kill this whole assembly with hunger." –This was said on the **FIFTEENTH DAY OF THE SECOND MONTH**.

[Exo 16:4 HNV] 4 Then said the LORD to Moshe, "Behold, I will rain bread from the sky for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law,

or not. –Yahweh promised to provide food for His people. He was about to work a miracle they would never forget: Yahweh will rain bread from heaven, that is, ***manna***. At the same time, He would prove who would obey and who would not. The word ***Torah*** means instruction and ***Toratot*** means instructions. Yahweh spoke to Moshe using the ***future tense***. "I will rain bread from heaven", that is, to gather it on a day by day basis. It is important to remember that this was said on the **FIFTEENTH DAY OF THE SECOND MONTH**.

Here, there is a clear allusion to Yahshua. He said of Himself that He was the bread of life as reported by Yohanan (John): **[Jhn 6:31-35 HNV] 31** Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven to eat.'" 32 Yeshua therefore said to them, "Most assuredly, I tell you, it wasn't Moshe who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. 33 For the bread of God is that which comes down out of heaven, and gives life to the world." 34 They said therefore to him, "Lord, always give us this bread." 35 Yeshua said to them. "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty".

[Exo 16:5 HNV] 5 It shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily." –Let us consider this phrase: "***on the sixth day***". Let us review the sequence of events: the children of Yisrael murmured on the fifteenth day; Yahweh promised that He would give then manna day by day; on the sixteenth day, manna starts but on the twenty first day, they gathered twice as much manna. This is awesome, then the twenty second day of the second month was Shabbat (the seventh day). The twenty second of the month of Iyar (second month) was Shabbat! Therefore, they had murmured on the fifteenth of Iyar, the previous Shabbat –Aviv or Nisan is a thirty-day month. When we go back in the calendar, we find out that Yisrael left from Mitzrayim on the fifteenth of Nisan, on a Thursday so then the Passover Supper was on the fourteenth of Nisan, a Wednesday, precisely the same day on which Yahshua died as the Passover Lamb, THE LAMB OF YAHWEH WHICH TAKES AWAY THE SIN OF THE WORLD. Dear brethren, this revelation shows in a detailed way how the prophesy we have discussed concerning the exodus from Mitzrayim (***Yetziat Mitzrayim***) is in agreement with our exodus from darkness and the bondage of sin. Our Mashiaj died in between the two afternoons (3 p.m.) on the fourteenth day of Nisan and He is buried before sundown because it was the High Shabbat of Pesaj (Passover)and Pesaj was beginning. He remained in the tomb for three days and three nights and He resurrected after the weekly "***Havdalah Shabbat***". All these explanations lead us to conclude that that the first day of Nisan or Aviv, the beginning of the months of the year and ***Rosh Jodesh*** was on a Thursday. Another incontestable evidence against the theory of the lunar Shabbat said to have been observed in times of Yahshua.

[Exo 16:6-8 HNV] 6 Moshe and Aharon said to all the children of Yisra'el, "At evening, then you shall know that the LORD has brought you out from the land of Mitzrayim; 7 and in the morning, then you shall see the glory of the LORD; because he hears your murmurings against the LORD. Who are we, that you murmur against us?" 8 Moshe said, "Now the LORD shall give you meat to eat in the evening, and in the morning bread to

satisfy you; because the LORD hears your murmurings which you murmur against him. And who are we? Your murmurings are not against us, but against the LORD." –We learn two things from this passage: First, that Yahweh knows the needs of the people and He provides. We see that He gave them ***manna*** in the morning (of the next day, sixteenth of Iyar) and meat in the evening. More often than not, we tend to confuse what we wish with what we need; it is not always the same. We must reckon that Yahweh always gives us what we need whether we want it or not. Second, when we murmur against the persons in authority, actually we are not doing it against them but against the Creator. Moshe taught the people precisely that; their murmurings against him and his brother were actually against the One who had ordained them to that position. **[Act 5:39 HNV]** 39 But if it is of God, you will not be able to overthrow it, and you would be found even to be fighting against God!". They harkened his advice.

Fifth Aliyah 16:11-29

[Exo 16:13-14 HNV] 13 It happened at evening that quail came up and covered the camp; and in the morning the dew lay around the camp. 14 When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the hoar-frost on the ground. –As Yahweh had promised, the quails and the manna appeared in the morning without delay. The manna looked like a great white blanket that covered the earth. The Shabbat table is covered with a white tablecloth that reminds us what our fathers experienced in the wilderness. We must understand that by preparing and arranging the Shabbat table with all the elements is not following man's traditions and ordinances, but to rescue the teachings that our brethren the Jews have observed and defended for centuries in order to rekindle in the new generations their attention toward these precious instructions. Yahweh has respected even exalted, certain customs that He had not ordained, but He had validated them nonetheless**. [Gen 32:32 HNV] 32** Therefore the children of Yisra'el don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Ya`akov's thigh in the sinew of the hip".

[Exo 16:15 HNV] 15 When the children of Yisra'el saw it, they said one to another, "What is it?" For they didn't know what it was. Moshe said to them, "It is the bread which the LORD has given you to eat." –The impact of manna on the children of Yisrael was so great that they did not have any words to define it. They just asked themselves What is this? It was the ***BREAD OF HEAVEN*** that had come down. The same happened many times with Yahshua for on many occasions the people ask the same question "Who is this…?", cf. **Hilel/Luke 7:49; 8:25**; **Yohanan/John 12:34**. **[Jhn 6:51 HNV] 51** "I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh". The commentary of the Bible Kadosh says: To eat the bread of life means to accept Yahshua and be united to Him. We are united with Yahshua in two ways: 1) when we believe in His death (the sacrifice in the flesh) and His resurrection; 2) when we obey His Torah.

[Exo 16:16 HNV] 16 This is the thing which the LORD has commanded: "Gather of it everyone according to his eating; an omer

a head, according to the number of your persons, shall you take it, every man for those who are in his tent." –The ordinance was to gather just what was to be eaten every day. No part of it was to be left for the next day. There was a limit to the amount of manna every person could gather which indicates that they had to have faith that Yahweh would provide on a daily basis. "Therefore, take no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of Elohim, and his righteousness; and all these things shall be added unto you. 'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof' (**Matityahu/Matthew 6:31-34**)." [9]

[Exo 16:23 HNV] 23 He said to them, "This is that which the LORD has spoken, 'Tomorrow is a solemn rest, a holy Shabbat to the LORD. Bake that which you want to bake, and boil that which you want to boil; and all that remains over lay up for yourselves to be kept until the morning." – A double portion was allowed to be gathered only on the day previous to the rest of Shabbat. We learn two fundamental things here: First, Yahweh shall always provide for the Shabbat like on any other day but when we refrain from our daily chores on Shabbat, Yahweh's promise is that He would supply all our needs. Second, the Shabbat is specially separated to be devoted entirely to Yahweh and to be with the family. In other words, it is the day on which we all as a family or ***kehilah*** gather together to worship Our Creator to give thanksgiving for what He has done in our lives.

Let us have a closer look at this verse: "***Tomorrow is the rest of the holy Shabbat unto Yahweh***". Here, it is making a reference to the twenty-second day of Iyar. On verse 16:5, there is an explanation of every day since the miracle of manna started until the command to gather the double portion of manna on the sixth day. Yet another evidence that the moon cycle does not have any implication to determine the day of rest of Shabbat. It is of upmost importance to understand that the week is a mysterious and unique measurement of days and –without discussion- there is no parallel in any other culture of the world. This system obeys the biblical concepts of creation without any objections. Therefore, we may conclude that the only reason the lights in the firmament of heaven, created on the fourth day of creation (**Bereshit/Genesis 1:14**), had but one purpose: to set the ***MOEDIM***, the "Encounters with the Everlasting Elohim", "The Feast of Yahweh". This dates are marked by the rotation and movements of the heavenly bodies in the sky which determine the chronological measurements of time –understood today by means of the calendar. The first Shabbat was three days after the creation of the moon. The rotation of the Earth (around its axis or around the sun), or the movements of the moon and the sun are not in agreement with these three days mentioned before nor did they agree with the odd measurement of seven days in a week. This is a ***mitzvah*** we must observe simply because Our ABBA KADOSH had commanded

9 Matityah/Matthew 6:31-34. King James Version.

us to. It is part of the Ten Words (***Aseret HaDevarim***) written on the stone tablets with the Ten Commandments (**Shemot/Exodus 20**). Also, it is a reminder of what Yahweh said in **[Gen 2:2-3 HNV]** 2 On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. 3 God blessed the seventh day, and made it holy, because he rested in it from all his work which he had created and made". It is interesting that the days of the week are pronounced using the corresponding cardinal numbers (1, 3, 7) as in the language Kadosh to this day, especial distinction is made for the seventh day which has a name: Shabbat. This is like a signature which Yahweh used to finish His Creation. At EMC SHALOM INTERNACIONAL we have a slogan to exalt the Shabbat: On Shabbat all things created align with HIS CREATOR.

Sixth Aliyah 16:30-36

[Exo 16:33-34 HNV] 33 Moshe said to Aharon, "Take a pot, and put an omer-full of manna in it, and lay it up before the LORD, to be kept throughout your generations." 34 As the LORD commanded Moshe, so Aharon laid it up before the Testimony, to be kept. –Here is a miracle: an omer of manna would be kept miraculously for all the generations, a loyal and uncontestable testimony of Yahweh's provision for our forefathers in the wilderness. This memorial has been established spiritually for all the generations: "He that hath an ear, let him hear what the Spirit saith unto the ***kehilot***; To him that overcometh will I give to eat of the hidden manna… (**Jazon/Revelations 2:17a**)."

Seventh Aliyah 17:1-16

[Exo 17:2 HNV] 2 Therefore the people quarreled with Moshe, and said, "Give us water to drink." Moshe said to them, "Why do you quarrel with me? Why do you test the LORD?" –Once more their moment of need brought forth what was in their hearts. Yahshua said: [**Luk 6:45 HNV]** 45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks". This verse is an affirmation that when the leadership is questioned, Yahweh Himself is being questioned. We must recognize that, we as the people who believe in Yahweh, need to go back to His perfect patterns, that is to accept the leadership He has ordained. **[Eph 4:11-12 HNV] 11** He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers; 12 for the perfecting of the holy ones, to the work of serving, to the building up of the body of Messiah;

[Exo 17:8 HNV] 8 Then `Amalek came and fought with Yisra'el in Refidim. –Amalek represents the anti-Semite spirit that has raised against Yisrael from generation to generation. It is interesting that this character manifested right when the people was contending with Moshe. This teaches us that when there is contention among the people of Elohim, we allow the enemy to gain advantage over our lives. **[Eph 6:10-11 HNV] 10** Finally, be strong in the Lord, and in the strength of his might. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil".

[Exo 17:10 HNV] 10 So Yehoshua did as Moshe had told him, and fought with `Amalek; and Moshe, Aharon, and Hur went

up to the top of the hill. –In the Kehilah of the children of Elohim everyone has a unique and irrevocable function. Moshe was the leader in direct communion with Yahweh on behalf of the people; Yehoshua was the military leader of the people. They both were important. "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another (**Romanyim/Romans 12:4-5**)."

[Exo 17:12 HNV] 12 But Moshe's hands were heavy; and they took a stone, and put it under him, and he sat on it. Aharon and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunset. –This war with Amalek had implications both physical and spiritual. While Yehoshua was in the battle field in the physical realm, Moshe was waging war in the spiritual realm thus connecting the physical and the spiritual realms. When this connection was disrupted, the enemy would prevail. There must be, therefore, a correspondence between the physical and the spiritual realm. That's why Aharon and Jur assisted Moshe in the spiritual war. We are responsible for supporting our leaders not just physically but also spiritually. Rab Shaul taught: "And we beseech you, brethren, to know them which labor among you, and are over you in the Adon, and admonish you." [10] We all must emulate the attitude of Aharon and Jur thus supporting in love and commitment the authorities of the ***kehilah***. **[Gal 6:2 HNV] 2** "Bear one another's burdens, and so fulfill the law of Messiah".

[Exo 17:14 HNV] 14 The LORD said to Moshe, "Write this for a memorial in a book, and rehearse it in the ears of Yehoshua: that I will utterly blot out the memory of `Amalek from under the sky." –In the prophetic sense, Yahweh was saying that every time an Amalekite should rise, He would destroy him. Also, He implied that there shall come a day in which He shall utterly destroy that spirit once and for all. This shall come to pass when Yahshua HaMashiaj returns.

Conclusions

Freedom is the feeling throughout this parashah. A freedom we can enjoy only with obedience to and faith in Yahshua HaMashiaj.

Yahshua makes a reference to Yesayahu the prophet in **Hilel/Luke 4:18** when speaking of His mission of deliverance. Today, many are still living in Mitzrayim (Egypt). Deliverence only comes through the ***Emet*** (truth) of Elohim in Yahshua. (**Yohanan/John 8:32**; **Romanyim/Romans 6:18**). We are made free by law of the Spirit of Life.

What is this law? The only law that there has always been, that of the Old Covenant and of the New Covenant (Brit Hadashah). The New Covenant does not overrule the Old Covenant but becomes a living covenant for us, making possible what the former could not do. What is this freedom? (**Romanyim/Romans 8:21**). We are made free from sin and the resulting death, not from the Torah (Law) of Elohim.

Being grafted in the people of Elohim and in the body of Mashiaj, we are able to live the highest, most excellent, and liberating law there is

10 Tesalonikim Alef/1 Thessalonians 5:12. King James Version.

elevating us above everything created. Walking on a separate path away from Elohim leads to destruction whereas being subject in obedience is a renewing experience paving the way for eternal life. As we embrace obedience we are elevated to even higher levels both material and spiritual.

In the present parashah, we find the twenty-fourth commandment of six-hundred and thirteen: the prohibition to trespass the stablished limits on Shabbat. "See, for that YAHWEH hath given you the Shabbat, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day (**Shemot/Exodus 16:29**)."

Note to the EMC edition: It is worth noting at this point, hoping that the brethren who begin to study the parashot (Torah weekly portion) can have clarification that the teaching material we use is mostly the Scriptures dealing it with from the historical, cultural, and linguistic stand points which the Hebrew Roots apply to the prophetic issues that govern the revelation of The two Houses of Yisrael: Efrayim and Yehudah; the oneness of Yahshua as Yahweh made flesh; the promises of Elohim belong exclusively to Yisrael; and the observance of all the commandments that Efrayim can keep in the dispersion. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Glossary

Torah: instructions, Pentateuch, law.
Jumash: name of the Torah containing rabbinic commentaries.
Parashah/parashot: weekly portion of the Torah. Plural of parashah.
Aliyah: to go up, to ascend (return of Jews to Yerushalayim).
Haftarah: Commentaries on the prophets.
Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).
Tanaj: Old Pact (mistakenly rendered as Old Testament).
Peshat: the literal meaning of the text.
Qadosh: holy, sanctified.
Remez: allegoric commentary.
Derash: third level of interpretation of PARDES, the applicable and the subjective of the message.
Besorah: Good news, The Gospel. ***Besarot*** (pl.)
Sod: fourth level of interpretation of PARDES, the hidden and secret of the message that is revealed through the methods of Jewish wisdom: numerical value of words and phrases, the mazorah and other Hebrew documents.
Kadosh: holy.
Tevilah: immersion, baptism.
Adon: a feudal lord, a landowner. Yahweh owns all the earth.
Teshuvah: to return, repentance.
Emunah: obedient faith to the Torah and the commandments.
Kehilah: congregation.
Shejinah: a glorious manifestation of YAHWEH where He shows His presence in a natural form.
Kavod: the glory of YAHWEH, His presence among those who call on His name.

Pesaj: Passover.
Rosh Jodesh: Literally, "***head of the month***". The beginning of the month with the new moon.

We encourage you to have a ***New Strong's Exhaustive Concordance of the Bible*** in order to have a better linguistic support to study the Holy Scriptures in Hebrew.

The materials and biblical resources used in this document are quotations from the Hebrew Name Version and King James Version. Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1**; **Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM."

Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our ***twelve tribes***, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 p.m**. Eastern time (Miami, FL USA**) at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is **668-634-365.**

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

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PARASHAH 16 BESHALAJ | EXODUS 13:17 - 17:16

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