



Parasha Beshalach

February 4, 2023

Parasha: Exodus 13:17-17:16

Haftarah: Judges 4:4-5:31

Ketuvim Shlichim: 1Corinthians 10:1-13

Shabbat shalom Mishpacha! Our *parasha* this week is *Beshalach*. It begins with the words: *Vayehi beshalach Par'oh et-ha'am velo-nacham Elohim derech erets Plishtim. 17 After Pharaoh had let the people go, God did not lead them along the road to the land of the Philistines.*, (Exodus 13:17a TLV). Scripture goes on to say that ADONAI did this because Israel would lose heart if they saw Philistines with weapons and would return to Egypt. ADONAI knew their hearts. They had been very fearful with Pharaoh's army pursuing them and would be fearful again a number of times in the coming weeks. He also knows us intimately. Sometimes our faith is strong and it overcomes fear. But, at other times we allow the cares of the world to influence us and we question our beliefs and give in to fear. In reality, this is human nature for someone not in relationship with G-d. But, if you had just seen 10 mighty miracles in the form of plagues brought against the Egyptians, your faith should have been strong. But Israel was also a nation of babies. They had only been actively following ADONAI for a few weeks after several generations of knowing about Him but having no contact with Him. Now, they were getting to know Him personally and trust and belief was a difficult change to make in their relationship with Him.

But, this fearful mass of people stumbled forward. And ADONAI delivered them. He caused the sea to open so that they could cross on dry land and then He closed the sea on the Egyptians. *Torah* says: *30 So Adonai saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 When Israel saw the great work that Adonai did over the Egyptians, the people feared Adonai, and they believed in Adonai and in His servant Moses.* (Exodus 14:30-31 TLV). This was a turning point in their belief, a mighty earthshaking deliverance, a deliverance from almost certain death and destruction. It was something that Israel could really praise ADONAI for. And, as they were gathered there on the shore of the sea, *Moshe* and the people sang a song to ADONAI. It was an outpouring of emotion released as an expression of praise and thanksgiving. The people acknowledged ADONAI fully and completely as they sang the song.

The song is Exodus 15. It begins: *1 Then Moses and Bnei-Yisrael sang this song to Adonai: I will sing to Adonai, for He is highly exalted! The horse and its rider He has thrown into the sea. 2 Adonai is my strength and song, and He has become my salvation. This is my God, and I will glorify Him, my father's God, and I will exalt Him.* (Exodus 15:1-2 TLV). We sang a song today which was composed from the first few verses. It begins: "I will sing unto the LORD for He has triumphed gloriously, the horse and rider thrown into the sea." Another verse is verse 11, one which we sing each week on *Shabbat*. It says: *11 Who is like You, Adonai, among the gods? Who is like You, glorious in holiness, awesome in praises, doing wonders?* (Exodus 15:11 TLV). Think about that. Every *Shabbat*, we remember ADONAI's victory over Pharaoh and the gods of Egypt when we sing *mi khamocha ba'elim ADONAI*,

מי-כְּמִכָּה בְּאֵלִים יְהוָה, “Who is like You O L-rd among the gods?” That’s the context of it. *Shabbat* by *Shabbat*, we are continually reminded of the greatness of our G-d who destroyed the non-gods of Egypt.

Verse 2 is also a special verse because of how ADONAI chose to use it. It says: *2 Adonai is my strength and song, and He has become my salvation.* (Exodus 15:2a TLV). The Hebrew actually says *Yah*, יה, is my strength, *azi*, אָזִי, my song, *v'zimrat*, וְזִמְרָתִי, and my salvation, *li'shuah*, לְיִשׁוּעָה. *Yah* is a shortened form of the name of the G-d of Israel, *YHVH* and may have been chosen here because of the poetic rhythm of the song. In *li'shua*, my salvation, we see *Yeshua's* name, יֵשׁוּעַ, which means salvation. This must be an important verse to ADONAI because He caused it to appear three times in the *Tanakh*, and not just in one general area, but in each of the three sections of the *Tanakh*, in the *Torah*, in the *Nevi'im*, and in the *Ketuvim* (Law, Prophets and Writings). We will look more closely at these three words, strength, song and salvation, in a moment.

These same words also are found in Isaiah 12. In chapter 11, the Prophet speaks about “a branch which would emerge from the trunk of *Yishai*.” *Yishai* is Jesse, David's father. Isaiah tells us that this branch will judge the people with fairness and justice and slay the wicked. He, the branch, *netzer* in Hebrew, נֶצֶר, will assemble the dispersed of Israel and gather the scattered of Judah. As followers of *Yeshua*, we know the branch as our Messiah, *Yeshua ben David ben Yishai* (*Yeshua*, son of David, son of Jesse). In the remainder of Isaiah 11, the branch which grew from Jesse, *Yeshua*, is described as having returned to earth and is reigning as King. In the next chapter, chapter 12, we find the verse that we are looking for: *2 Behold, God is my salvation! I will trust and will not be afraid. For the Lord Adonai is my strength and my song. He also has become my salvation.*” (Isaiah 12:2 TLV). The Hebrew says: *Hineh El yeshuati*, הִנֵּה אֵל יִשְׁעוֹתִי, “Behold, G-d is my salvation.” Again, we see *Yeshua*, meaning salvation, within the word *yeshuati*, but why did Isaiah use *El*, meaning G-d, instead of *Yah* for *YHVH*? I don't know and have not been able to find an answer. But, regardless, this verse is here for a purpose. In Exodus 15:2, it's praise for deliverance from Pharaoh's army and Egypt, while Isaiah 11 in leading up to this verse, speaks of a future deliverance, one very much like the one from Egypt, but in the coming Messianic age.

We find these words a third time in the *Ketuvim*, the Writings, in the Book of Psalms. It is a Psalm familiar to all of us because it's a part of the *Hallel*, the Praise, which we recite each year at Passover and the other festivals as well. In Psalm 118, it says: *14 Adonai is my strength and song, and He has become my salvation.* (Psalm 118:14 TLV). The verses in Exodus, Isaiah and Psalms are not exactly alike, but contain the same thought, that ADONAI is our strength, song and salvation. In Psalm 118:14, it says: *Yah*, יה, is my strength, *azi*, אָזִי, my song, *v'zimrat*, וְזִמְרָתִי, and my salvation, *li'shuah*, לְיִשְׁעָה. The author of this Psalm is unknown, but it may have been David. Why did Moses and David, if it was David, write *Yah* and Isaiah write *El*? I can find no answer, but the meaning of the verse is the same as the other two. *Yah* specifically refers to *YHVH* while *El* means G-d, referring to the only true G-d, who is, of course, *YHVH*.

Today, the people of Israel, the Jews, sing the *Hallel*, Psalms 113-118, at *Pesach* and other festivals. It is thought that this custom began a generation or two before *Yeshua*. In the *Hallel*, Psalm 114 speaks about the Exodus from Egypt. Our target verse speaks about strength, song and salvation, just as it did in Exodus and Isaiah. *14 Adonai is my strength and song, and He has become my salvation.* (Psalm 118:14 TLV). One lesson that Israel desperately needed to learn was that ADONAI was their strength. Without Him, they had been just sheep before Pharaoh, or at the time of Isaiah's writing, Nebuchadnezzar. First, ADONAI is my strength, then He is my song, and then He is my salvation. The order must

have significance, because it is quoted three different times this same way; in Exodus, in Isaiah and in the Psalms.

Regarding ADONAI's strength, we understand that He is mighty. He is omnipotent, all powerful. He is able to overcome any foe and because He uses His strength to deliver us, leads us to sing praise to Him. Exodus 14, verses 30 and 31, which we read earlier, tell us that when Israel saw the dead bodies of the Egyptians on the seashore, they feared ADONAI and believed in Him. They recognized His strength and acknowledged it by their song of praise. Second, He is our song. In our *Haftarah* portion today, after Israel's victory over the Canaanites, *Devorah* and *Barak* led the people in a song to ADONAI. They sang: *3 Listen, O kings! Give ear, O rulers! I, to Adonai I will sing, I will sing praise to Adonai, the God of Israel.* (Judges 5:3 TLV). They realized that it was only by His strength that their salvation, their victory, was realized. The third statement, "He has become my salvation," is our realization that He is more than just the strength which leads us to victory in individual battles. This is our realization that He is our all in all, our salvation, the provider of everything we need for life. Yeshua, His Son, whose name means salvation, came to deliver us from sin and take us into His covenant. When we understand ADONAI as our salvation, our deliverer, we understand that He wants to bless us in every part of our lives, not only in the big battles, but also the small ones. His name *ADONAI Yireh* means ADONAI my provider. Yeshua said: *33 "But seek first the kingdom of God and His righteousness, and all these things shall be added to you."* (Matthew 6:33 TLV). He was talking about what we eat, what we drink and the clothes we wear. He is *Yeshua yireh*, our provider, providing, maybe even a needed parking place.

Our *Shlichim* reading today says: *1 For I do not want you to be ignorant, brothers and sisters, that our fathers were all under the cloud and all passed through the sea. 2 They all were immersed into Moses in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and all drank the same spiritual drink—for they were drinking from a spiritual rock that followed them, and the Rock was Messiah.* (1Corinthians 10:1-4 TLV). After Israel experienced the miracles of the cloud and the parting of the sea, the Scripture says that *They all were immersed into Moses*. According to Dr. David Stern in his commentary, this means that Israel became united with Moses and accepted his vision, his goals, and his leadership. The food and drink, manna, quail and water, the verse says, was spiritual and came from ADONAI, the *Ruach Kodesh*, the Holy Spirit. In verse 4, *Sha'ul* tells us that the water came from a rock which followed them and that rock was the Messiah. There is an ancient *midrash* which says that there was a round, rolling rock which followed the people everywhere, and when they camped, it would settle into a niche and then provide water. I don't believe that and I don't think *Sha'ul* meant that Yeshua followed Israel everywhere and was the actual source of the water that they drank. He was speaking metaphorically.

Let's take a closer look at this Scripture. It says that they were drinking from a spiritual rock. *1 For I do not want you to be ignorant, brothers and sisters, that our fathers were all under the cloud and all passed through the sea. 2 They all were immersed into Moses in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and all drank the same spiritual drink—for they were drinking from a spiritual rock* that followed them, and the Rock was Messiah. (1Corinthians 10:1-4 TLV). Rock is usually used in Scripture to mean refuge or foundation. In this case it is referring to foundation. Isaiah said: *16 Therefore thus says Adonai Elohim: 'Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone, a firm foundation— whoever trusts will not flee in haste.* (Isaiah 28:16 TLV). This firm foundation stone is Yeshua and *Sha'ul* confirms it: *19 So then you are no longer strangers and foreigners, but you are fellow citizens with God's people and members of God's household. 20 You have been built on the foundation made up of the emissaries and prophets, with*

Messiah Yeshua Himself being the cornerstone. (Ephesians 2:19-20 TLV). Yeshua is our foundation rock or stone. We also know Yeshua as the Living Word, the Creator of everything in John 1:3 and as the image of the invisible G-d who created everything in Colossians 1:16.

One day when Yeshua was teaching in the Temple, He taught a parable about the master of a household who planted a vineyard. He was speaking to the chief priests and some *Torah* teachers. In the parable, wicked tenants killed the master's son who had been sent to collect what was owed: *42 Yeshua said to them, "Have you never read in the Scriptures? "The stone which the builders rejected, this has become the chief cornerstone. This came from Adonai, and it is marvelous in our eyes."* (Matthew 21:42 TLV). Yeshua was using *remez*, a Hebrew method of teaching, to point to these verses in the *Hallel*: *22 The stone the builders rejected has become the capstone. 23 It is from Adonai: it is marvelous in our eyes!* (Psalm 118:22-23 TLV). Yeshua quoted Psalm 118. His adversaries recognized it and that the builders were them. They had sung that verse at *Pesach* as a part of the *Hallel* every year of their lives and it was very familiar to them. I'm not sure why the TLV translated *pinah*, פִּינָה, as capstone rather than cornerstone. The word clearly means "corner." Yeshua identified himself to this group of chief priests and *Torah* teachers as the very cornerstone of salvation, a salvation which they continued to reject.

The second thing about the Rock was that it was a source of water. *1 For I do not want you to be ignorant, brothers and sisters, that our fathers were all under the cloud and all passed through the sea. 2 They all were immersed into Moses in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and **all drank the same spiritual drink**—for they were drinking from a spiritual rock that followed them, and the Rock was Messiah.* (1Corinthians 10:1-4 TLV). Yeshua referred to Himself as that source of water. Speaking to the Samaritan woman at the well, He explained that He was the source of living water, the special water which would quench her spiritual thirst. He said to her: *14 "But whoever drinks of the water that I will give him shall never be thirsty. The water that I give him will become a fountain of water within him, springing up to eternal life!"* (John 4:14 TLV). While in the Temple during one *Sukkot*, the Festival of Tabernacles, He again referred to the Holy Spirit which would come from Him as water. Yeshua said: *38 "Whoever believes in Me, as the Scripture says, 'out of his innermost being will flow rivers of living water. 39 Now He said this about the Ruach, whom those who trusted in Him were going to receive; for the Ruach was not yet given, since Yeshua was not yet glorified."* (John 7:38-39 TLV). In saying this, He may again have been using *remez* to hint at this verse: *13 Adonai, You are the hope of Israel! All who forsake You will be ashamed. Those who depart from You will be written in the dirt, for they have forsaken Adonai, the fountain of living waters.* (Jeremiah 17:13 TLV). In John chapters 4 and 7, Yeshua referred to living water, the water of life, *mayim chayim*, מַיִם-חַיִּים, as the *Ruach Kodesh*, the Holy Spirit. *Mayim chayim*, living water, is a symbol for the complete package, salvation and true knowledge of ADONAI, Yeshua and the Holy Spirit and how they work in our lives.

Yeshua can be both a rock of understanding and a flow of living water in our lives. We could add to this discussion by talking about the "spiritual food" provided in the wilderness. Yeshua also said that He is "the bread of life." But, we won't go into that today. We have seen that Yeshua is the foundation stone, the chief cornerstone, but, we, his disciples, are also stones. *Shimon Kefa* describes us, Messiah's body, as living stones who come to him who is "the living stone." *4 As you come to Him, a living stone rejected by men but chosen by God and precious, 5 you also, as living stones, are being built up as a spiritual house—a holy priesthood to offer up spiritual sacrifices acceptable to God through Messiah Yeshua.* (1Peter 2:4-5 TLV). To be priests under the Priesthood of Yeshua, our *Kohen Gadol*, our High Priest, is the calling for each of us who have trusted in Him. But, as Yeshua's body collectively, we

are called to be a spiritual house of priests, a priesthood which has been set apart, that is, holy for Him. Being holy, we are for Him only, not for ourselves and not for the world. *Kefa* continued and then quoted Isaiah 28:16: 6 *For it says in Scripture, "Behold, I lay in Zion a stone, a chosen, precious cornerstone. Whoever trusts in Him will never be put to shame."* (1Peter 2:6 TLV). This is about the precious cornerstone Yeshua, the very stone which the builders rejected. He is that precious cornerstone and the only rock of our salvation. Sing: *I lay in Zion, for a foundation, a Stone. I lay in Zion, for a foundation, a Stone, A tried Stone, a precious Cornerstone, A sure Foundation, A sure Foundation, A tried Stone, a precious Cornerstone, he that believeth shall, shall not make haste.* Cornerstone, Leon Patillo. **COPYRIGHTS** 1982 Curb Word Music (Admin. by WC Music Corp.) Beit Shalom Messianic Synagogue CCLI 1929926 CSPL 06126. *Kefa* continued, quoting Isaiah 8:14: 8 ... "a stone of stumbling, and a rock of offense." *They stumble because they are disobeying the word—to this they were also appointed.* (1Peter 2:8b TLV). The first statement is Isaiah's and Peter added the second sentence.

Do *Kefa's* words mean that ADONAI planned that some would stumble over Yeshua and be eternally lost. No, it doesn't mean that. In his second letter, *Kefa* makes the opposite very clear by saying: 9 *The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, but for all to come to repentance.* (2Peter 3:9 TLV). Peter was writing to the Jews in the diaspora, those living outside of the land of Israel. But, he was speaking to Jews, just as Isaiah was also referring to Israel. It is ADONAI's will that all, both Jew and Gentile, would come to him. What this verse comes down to is an individual's will, his free will. Will a person subject his will to ADONAI's will and accept Yeshua or will he harden his heart as Pharaoh did. When *Kefa* said that "they were appointed to be lost," he was referring to ADONAI's foreknowledge of those who hardened their hearts and would be lost, not that He caused them to be lost or wanted them to be lost.

In our *parasha* last week, ADONAI performed mighty miracles, the splitting of the sea to rescue Israel and closing it on Pharaoh's army. He is still performing mighty miracles today. Do we have to move to Africa to see blind eyes opened and the dead raised? It can happen here and I believe that it will. But first, we must have child-like faith. I confess to you that I don't have it. I don't have it, but believe that I will and that it will come to Yeshua's body here in the United States. It will come when the different groups within His body gather in unity and repentance. We must stand firm in our prayers and our expectations for all our needs, especially for healing. *Shimon Kefa* encourages us: 7 *Cast all your worries on Him, for He cares for you.* (1Peter 5:7 TLV). He does care for us. We must stand together in faith, believing in the victory that is coming.

There is a song of victory which will be sung after the final defeat of Yeshua's enemies. In his vision, John saw this: 3 *And they are singing the song of Moses the servant of God and the song of the Lamb, saying, "Great and wonderful are Your deeds, Adonai Elohei-Tzva'ot! Just and true are Your ways, O King of the nations! 4 Who shall not fear and glorify Your name, O Lord? For You alone are Holy. All the nations shall come and worship before You, for Your righteous acts have been revealed!"* (Revelation 15:3-4 TLV). We also sang *The Song of Moses* in our worship today. In real life, today, we are the ones who sing Moses' song, the *Torah* and we are also some of the ones who sing the song of the Lamb, Yeshua. Even as we look forward to and wait for Yeshua's coming subjection of everything on earth, we continue to sing praises to him as our strength and salvation. ADONAI is our strength, our song, and our salvation. He chose to place this declaration not only in Exodus, but also in Isaiah and Psalms. He gave it to us three times to emphasize its importance. It is a song which we must continually sing by our testimony. Yeshua is our foundation stone, our rock, our source of

living water, our salvation and the answer to every problem which we could have. This truth sustained Israel in the wilderness and it sustains us today in the worldly wilderness of sin and unbelief that we live in. The day is coming soon when the sea will be parted for us and ADONAI's enemies will lie dead just as Pharaoh's army did. As faithful *kohanim* of Yeshua, our High Priest, we walk in in faith, casting all our cares on Him, for He cares for us! *Shabbat shalom!*