

In Beshalach (“When He Let Go”), the process of their liberation from Egypt *continues*, as the children of Israel battle external and internal threats to their freedom and advance toward the *raison d’être* (their purpose or reason for living, reason for being) of the Exodus — to receive the Torah (teaching and instruction of God – the details of their Covenant with God) at Mount Sinai.

Beshalach (When He Let Go)
Exodus 13:17–17:16; Judges 4:4–5:31, Ashk. (Judges 5:1–31, Seph.); 2 Peter 1

“Be Silent and Move Forward”

“Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, ‘Lest perhaps the people change their minds when they see war, and return to Egypt.’” Exodus 13:17

In last week’s study, after the last and most devastating of the Ten Plagues (Death of the Firstborn), Pharaoh finally relented in letting the Israelites go free.

This week, however, in Scripture reading Beshalach - “When He Let Go”, Pharaoh changes his mind and races after them to bring them back into slavery.

Thinking they are lost in the wilderness, Pharaoh seemingly traps them against the Red Sea. There is no escape.

But God miraculously splits the waters so that His people pass through on dry land, while the Egyptians drown behind them.

In relief and thankfulness to God for this amazing victory over those who wished to enslave them, Moshe (Moses) and the Israelites sing a beautiful song called **Shirat haYam** (שִׁירַת הַיָּם), the Song of the Sea. Some also call it **Az Yashir Moshe** (then Moses sang), which are the first words of the Song of the Sea (*Exodus 15:1*).

This song is recited daily as part of the **Shacharit** (morning prayer service).

It is written in a unique wave or brick-like pattern in the Torah scroll and is recited in regular chant and traditional melodies.

In true humility, this song gives no glory to the leadership of Moses or praise to the people for the faith it took to walk between walls of water, but totally gives the glory and praise to the Lord.

“I will sing to the LORD, for He is highly exalted. Both horse and driver He has hurled into the sea.” Exodus 15:1

This song of Moses is, perhaps, also mentioned in the Brit Chadashah (New Testament) as a song that will be sung by those who defeat the beast in the end times. However, this time **they will be singing by the sea of glass instead of the Red Sea and holding harps instead of tambourines:**

“Those defeating the beast, its image and the number of its name were standing by the sea of glass, holding harps which God had given them. They were singing the song of Moshe, the servant of God, and the song of the Lamb: ‘Great and wonderful are the things you have done, Adonai, God of heaven’s armies!’” Revelation 15:2–3

Moses’ sister, Miriam, also goes out with the maidens, and they dance for joy with tambourines.

Because of these songs, this week’s Scripture reading is also called **Shabbat Shirah** (Sabbath of Singing).

Last week we Discussed the Subject of:

“Normalization Buster”

“World Health authorities to Declare a Global Emergency.”

Study documents first case of coronavirus spread by a person showing no symptoms

By ANDREW JOSEPH @DrewQJoseph
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People showing no symptoms appear to be able to spread the novel coronavirus that has caused an outbreak in China and led world health authorities to declare a global emergency, researchers reported Thursday in the New England Journal of Medicine. If confirmed, the finding will make it much harder to contain the virus.

The case described — from Germany — could help resolve one of the major unknowns about the virus, which as of Thursday night had infected nearly 9,700 people in China and killed 213. About 100 more infections have been reported in 18 other countries, but no deaths.

<https://www.statnews.com/2020/01/30/first-documented-case-of-coronavirus-spread-by-person-showing-no-symptoms/>

Coronavirus Cases:

14,642

Deaths:

305

Last updated: February 2, 2020, 10:30 GMT

Coronavirus Cases:

37,606

(157% increase from One Week ago)

of which **6,196**

in severe condition **149**

Deaths:

814

(167% increase from One Week ago)

Recovered:

2,966

(8% recovery from One Week ago)

Last updated: February 9, 2020, 13:05 GMT

<https://www.worldometers.info/coronavirus/>

Projected Coronavirus Results	Weeks	Projected Total Cases	Projected Total Severs Cases	Projected Total Deaths	Future Dates	Projected Deaths Outside of China of Total Deaths Globally	Projected % of Deaths Outside of China of Total Deaths Globally
	1	37,234	6,330	823	2/9/20	1	0.12%
	2	93,639	15,919	2,069	2/16/20	3	0.12%
	3	233,161	39,637	5,153	2/23/20	6	0.12%
	4	580,571	98,697	12,831	3/1/20	16	0.12%
	5	1,445,622	245,756	31,948	3/8/20	39	0.12%
	6	3,599,599	611,932	79,551	3/15/20	97	0.12%
	7	8,963,002	1,523,710	198,082	3/22/20	241	0.12%
	8	22,317,875	3,794,039	493,225	3/29/20	599	0.12%
	9	31,245,025	5,311,654	690,515	4/5/20	839	0.12%
	10	43,743,035	7,436,316	966,721	4/12/20	1175	0.12%
	11	61,240,249	10,410,842	1,353,410	4/19/20	1645	0.12%
	12	85,736,349	14,575,179	1,894,773	4/26/20	2303	0.12%
	13	120,030,888	20,405,251	2,652,683	5/3/20	3224	0.12%
	14	168,043,243	28,567,351	3,713,756	5/10/20	4513	0.12%

“The 2017-2018 flu season was . . . one of the deadliest . . . in decades.”

It is estimated that the **flu** results in 31.4 million outpatient visits and more than 200,000 hospitalizations each year (in the U.S.). During the severe **2017-2018 flu** season, one of the longest in recent years, estimates indicate that more than 900,000 people were hospitalized and **more than 80,000 people died from flu**.

<https://www.healthline.com/health/influenza/facts-and-statistics>

CDC estimates that influenza has resulted in between 9 million – 45 million illnesses, between 140,000 – 810,000 hospitalizations and between 12,000 – 61,000 deaths annually.

<https://www.cdc.gov/flu/about/burden/index.html>

The inherent Risk in this illustrated “Normalization” (the process of bringing or returning something to a normal condition or state) narrative above is that without Knowledge we can ultimately be Driven by Fear rather than Truth, causing us to make

decisions that can truly mislead us and cause greater Risks down the road. The lesson in the narrative above is, “The Truth will Set you Free”. With that, let us let this message today Empower us to “Walk in Freedom” and not in crippling “Normalization” that will Mislead you in the Truth.

Exodus 11:2

² Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”

1. I Will Provide the Way Out and All the Way Into the Promise Land

The Passover

12 The Lord said to Moses and Aaron in the land of Egypt, ² “**This month shall be for you the beginning of months. It shall be the first month of the year for you.**

Revelation 13

The Second Beast

¹¹ Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. ¹² It exercises all the authority of the first beast in its presence,^[c] and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. ¹³ It performs great signs, even making fire come down from heaven to earth in front of people, ¹⁴ and by the signs that it is allowed to work in the presence of^[d] the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. ¹⁵ And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. ¹⁶ **Also it causes all, both small and great, both rich and poor, both free and slave,^[e] to be marked on the right hand or the forehead,** ¹⁷ **so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name.** ¹⁸ **This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.^[f]**

2. Know the Times

Exodus 13:9-16

⁹ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt. ¹⁰ You shall therefore keep this statute at its appointed time from year to year.

THIS CHODESH (NEW MOON, MONTH) SHALL BE TO YOU THE HEAD OF MONTHS; IT SHALL BE FOR YOU THE FIRST OF THE MONTHS OF THE YEAR (12:2)

G-d showed Moses the new moon at its moment of rebirth, and said to him: “When the moon is reborn, mark the beginning of a new month.”

Gentile

(Mechilta)

Genesis 1:14

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** and for **seasons**,^[i] and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

Luke 12:56

You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

Signs - 226. **oth: a sign, a witness, a pledge** (*signs, tokens* of changes of **weather** & **times** Genesis 1:14 . . .).

Seasons - 4150. **moed: appointed time**, place, or meeting (translations used: **appointed feasts, appointed times, fixed festivals, set time, times appointed**.)

Notes. It is most probable that in Genesis 1:14 (P), where אֵלֶּה הָאֵלֶּה הָאֵלֶּה, the reference is to the sacred seasons as fixed by moon's appearance; and so also יָעֲשֶׂה יְיָ לָנוּ *he made the moon for sacred seasons* Psalms 104:19,

Psalms 104:19

*“He made the moon to mark the **seasons** (**the appointed times** – Genesis 1:14);
the sun knows its time for setting.”*

Strong's Exhaustive Concordance

Or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from ya'ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as **convened for a definite purpose**); also a signal (as appointed beforehand).

Leviticus 23

Feasts of the Lord

The Lord spoke to Moses, saying, ² “Speak to the people of Israel and say to them, These are **the appointed feasts of the Lord** that you shall proclaim (picture is of someone grabbing someone by the shirt collar and shaking them awake) as holy convocations (rehearsals); **they are my appointed feasts.**

2 Chronicles 8:13

¹³ as the duty of each day required, offering according to the commandment of Moses for the Sabbaths, the new moons, and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths.

In addition to the weekly Sabbath (“Rest”) there are seven other annual Sabbath (“Rest”) days located in the seven Feasts of the Lord (“appointed times of Jesus Christ”).

1. First day of Unleavened Bread – Passover (Abib 15)
2. Seventh day of Unleavened Bread (Abib 21)
3. Feast of the Seven Sevens (Weeks) – Pentecost (50th day)
4. Day of Blowing – Rosh Hashanah (Ethanim 1)
5. Day of Atonement – Yom Kippur (Ethanim 10)
6. First day of Tabernacles (Ethanim 15)
7. The Eighth day (Ethanim 22)

An Overview of the Festivals

The festivals are blueprints through which G-d revealed His overall plan of redemption for both man and the earth following the fall of man in the Garden of Eden (*Gan Eden*) as well as the role that the Messiah (*Yeshua*) would play in that redemption. The festivals are divided into two major portions, depending upon whether they occur in the spring or the fall. The spring festivals teach about the first coming of the Messiah *Yeshua* (Jesus) and the fall festivals teach about the second coming of the Messiah *Yeshua*. In Hosea (*Hoshea*) 6:3 it is written, "...His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." The "latter and former rain" in this passage is commonly interpreted and understood to be the coming of the Holy Spirit (*Ruach HaKodesh*). This is indeed a valid interpretation and application; however, the former and latter rain also refers to the first and second coming of the Messiah (*Yeshua*).

The Goal

Hidden Treasures of Wisdom and Knowledge

² My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, ³ in whom are hidden all the treasures of wisdom and knowledge." Colossians 2:2-3

Shadows

Freedom from Human Rules

"Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths **which are a shadow of what is to come but the Body of the Messiah.**" Colossians 2:16-17 (KJV)

Here, he is telling us that the **Appointed Times** (Feast Days) and the **Sabbath** are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn't this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** "were a shadow" or "used to be a shadow" of things to come. He then says, **'let no man judge you'** (in these things: new moon; Sabbath; feasts) **'but the Body of Messiah.'** The word "is" has been added to the original text and did not appear in the Greek.

The **Body of Messiah** is to judge each other with regard to these things. A second witness to this can be found in the following verses:

"But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do you not judge (*krinō* (2919): to distinguish (to approve what is correct and reject what is wrong - *discern*), to pick out (*choose*) by separating, to be of opinion (*decide*), to judge ("bringing to trial" - expressing severe disapproval of (someone or something), typically in a formal statement).)** those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!" 1 Corinthians 5:11-13

Exodus 12:13-14

¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴ "This day shall be for you a memorial day, and you shall keep it as a feast* to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast.

* **Feast:** the word for feast is the Hebrew word *mo'ed*, as it is written, "Speak unto the children of Israel, and say unto them, concerning the feasts [*mo'ed*] of the Lord..." The word *mo'ed* means **"an appointment, a fixed time or season, a cycle or year, an assembly, an appointed time, a set time or exact time."**² By understanding the Hebrew meaning of the English word feast, we can see that G-d is telling us that He is ordaining a "set time or exact time or an appointed time" when He has an appointment with humanity to fulfill certain events in the redemption. In fact, *Yeshua* (Jesus) came to earth at the exact time ordained by G-d (*Galatians* 4:2,4), and G-d has an exact time or set appointment when, in the future, He will judge the world (*Acts* 17:31).

Exodus 12:15-42

¹⁵ Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. ¹⁶ On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. ¹⁷ And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of

Egypt. Therefore you shall observe this day, throughout your generations, as **a statute forever**.¹⁸ In the first month, from the **fourteenth day of the month at evening**, you shall eat unleavened bread until the **twenty-first day of the month at evening**.¹⁹ For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land.²⁰ You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”²¹ Then Moses called all the elders of Israel and said to them, “**Go and select lambs for yourselves according to your clans, and kill the Passover lamb**.²² Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning.²³ **For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you**.²⁴ You shall observe this rite as a statute for you and for your sons forever.”²⁵ And when you come to the land that the Lord will give you, as he has promised, **you shall keep this service**.²⁶ And when your children say to you, “What do you mean by this service?”²⁷ you shall say, “It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.” And the people bowed their heads and worshiped.²⁸ Then the people of Israel went and did so; as the Lord had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

²⁹ At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock.³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead.³¹ Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said.³² Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Exodus

³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.”³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders.³⁵ The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing.³⁶ And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.³⁷ And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children.³⁸ A mixed multitude also went up with them, and very much livestock, both flocks and herds.³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

⁴⁰ The time that the people of Israel lived in Egypt was 430 years.⁴¹ At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt.⁴² It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.

The Exodus Timeline Discover the “True” Story behind the Story

There are several figures given for the length of the Egyptian Exile. *Genesis 15:13* mentions **400 years**, while *Exodus 12:40* puts its duration at **430 years**. Following it is explained in some detail:

Year 2018: God tells Abraham his descendant will be exiled in Egypt for 400 years. **This 430 years before Exile.**

Year 2048: Isaac is born. **The 400 years of exile date from his birth.**

Year 2238: Jacob's family comes to Egypt. **This is 210 years before the Exodus.**

Year 2332: Egyptian slavery begins after the death of Levi, the last of Jacob's sons (to be alive). **This is 116 years before the Exodus.**

Year 2362: The most intense persecution, which lasts 86 years, begins with Miriam, the sister of Moses is born. Her name means “Bitter”. **This is 86 years before the Exodus.**

Year 2448: The Exodus.

The people were Redeemed because of their faith (Genesis 15:6) Exodus 4:31

“⁶ And he believed the Lord, and he counted it to him as righteousness.” **Genesis 15:6**

“³¹ And the people believed; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.” **Exodus 4:31**

God Promises Deliverance Exodus 6:1-9, Exodus 12:30-32

Exodus 6:1-9

God Promises Deliverance

¹But the Lord said to Moses, “Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.”

²God spoke to Moses and said to him, “I am the Lord. ³I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. ⁴I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. ⁵Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. ⁶Say therefore to the people of Israel, ‘I am the Lord, and **I will bring you out** from under the burdens of the Egyptians, and **I will deliver you** from slavery to them, and **I will redeem you** with an outstretched arm and with great acts of judgment. ⁷**I will take you to be my people, and I will be your God,** and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. ⁸**I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.**” ⁹Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.”

³⁰And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹Then he summoned Moses and Aaron by night and said, “**Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said.**” ³²Take your flocks and your herds, as you have said, and be gone, and bless me also!” Exodus 12:30-32

God Redeems Israel Past, Present and Future

These four promises are called the Four Expressions of Redemption, and they are traditionally commemorated during the Passover Seder (ritual meal) with four cups of wine. With each cup meaning the following:

- **Cup One: Hotzeiti** (הוצאתי), which means I will bring out;
- **Cup Two: Hitzalti** (הצלתי), which means I will rescue;
- **Cup Three: Ga'alti** (גאלתי), which means I will redeem; and
- **Cup Four: Lakachti** (לקחתי), which means I will take.

God also makes a **fifth expression of redemption**. He promises He will bring (**heveiti** הבהאתי) His people back into their own land.

Exodus 6:8

⁸**I will bring you into the land** that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.”

Two thousand years ago, when the Jewish People lived in the Promised Land, this **fifth expression** may have been commemorated with a fifth cup of wine during the Seder.

Although God has been rescuing the Jewish people from their exile and bringing them back into the Land, **the fifth cup is considered to represent a complete Redemption through Messiah.**

- **Fifth Cup:** This fifth cup at the Passover Seder, therefore, is called the **Cup of Elijah**, which is left untouched for the **Prophet Elijah**, who is expected to return to earth **to herald the coming of the Messiah and His Messianic reign.**

Matthew 17 - The Transfiguration

Revelation 11 - The Two Witnesses

When God speaks a Word, it will be done as He has said, despite how circumstances appear in the natural.

Exodus 12:43-13:8

Institution of the Passover

⁴³And the Lord said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴but every slave^[e] that is bought for money may eat of it after you have circumcised him. ⁴⁵No foreigner or hired worker may eat of it. ⁴⁶It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. ⁴⁷All the congregation of Israel shall keep it. ⁴⁸If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. ⁴⁹There shall be one law for the native and for the stranger who sojourns among you.”

⁵⁰All the people of Israel did just as the Lord commanded Moses and Aaron. ⁵¹And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts.

Exodus 13:1-8

Consecration of the Firstborn

13 The Lord said to Moses, ²“Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

The Feast of Unleavened Bread

³ Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from this place. No leavened bread shall be eaten. ⁴ Today, in the month of Abib, you are going out. ⁵ And when the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. ⁶ Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. ⁷ Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. ⁸ You shall tell your son on that day, ‘It is because of what the Lord did for me when I came out of Egypt.’

AND YOU SHALL RELATE TO YOUR SON ON THAT DAY, SAYING: THIS IS DONE BECAUSE OF THAT WHICH G-D DID TO ME WHEN I CAME OUT OF EGYPT (13:8)

In every generation, a person is obligated to see himself as if he himself came out of Egypt; as it is written: “... This is done because of that which G-d did to *me* when I came out of Egypt.”

(Talmud, Pesachim 116b)

Exodus 13:9-16

⁹ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt. ¹⁰ You shall therefore keep this statute at its appointed time from year to year.

¹¹ “When the Lord brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, ¹² you shall set apart to the Lord all that first opens the womb. All the firstborn of your animals that are males shall be the Lord's. ¹³ Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. ¹⁴ And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the Lord brought us out of Egypt, from the house of slavery. ¹⁵ For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.’ ¹⁶ It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt.”

2 Peter 1:3-11

Confirm Your Calling and Election

³ His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, ⁴ by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. ⁵ For this very reason, **make every effort to supplement your faith with virtue, and virtue with knowledge,** ⁶ and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness. ⁷ and godliness with brotherly affection, and brotherly affection with love. ⁸ **For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.** ⁹ **For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.** ¹⁰ Therefore, brothers, **be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall.** ¹¹ For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

This week we Continue the Story:

Exodus 13:17-17:16

Exodus 13:17

Pillars of Cloud and Fire

¹⁷ When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, “Lest the people change their minds when they see war and return to Egypt.”

G-D LED THEM NOT THROUGH THE WAY OF THE LAND OF THE PHILISTINES (13:17)

The tribe Ephraim* had erred and departed from Egypt 30 years before the destined time, with the result that three hundred thousand of them were slain by the Philistines... and their bones lay in heaps on the road... G-d therefore said: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt...

*Descendants of Ephraim

²⁰ The sons of Ephraim* . . . whom the men of Gath* who were born in the land killed, because they came down to raid their livestock. ²² And Ephraim their father mourned many days, and his brothers came to comfort him*. 1 Chronicles 7:20-22

*The Ephraimites made a descent upon the men of Gath to plunder them, presuming that the time had come when they should be put in possession of Canaan; but they paid dearly for their rashness and precipitation. Those that will not wait God's time cannot expect God's blessing.

*The men of Gath, Philistines, giants, slew many of the sons of that family, because they came down to take away their cattle.

*When God thus restores comfort to his mourners, makes glad according to the days wherein he afflicted, setting the mercies over against the crosses, we ought therein to take notice of the kindness and tenderness of divine Providence; it is as if it repented God concerning his servants, Ps. 90:13, 15.

*Make us glad for as many days as you have afflicted us,
and for as many years as we have seen evil. Psalm 90:15*

It is added, as a further honour to the house of Ephraim, (1.) That a daughter of that tribe, *Sherah* by name, at the time of Israel's setting in Canaan, built some cities . . . one of them bore her name, *Uzzen-sherah*, 1 Chron. 7:24. A virtuous woman may be as great an honour and blessing to a family as a mighty man. (2.) That a son of that tribe was employed in the conquest of Canaan, Joshua the son of Nun, 1 Chron. 7:27. In this also the breach made on Ephraim's family was further repaired.

<https://www.biblegateway.com/resources/matthew-henry/1Chr.7.20-1Chr.7.40>

And erred: for they should have calculated the edict, “and they shall be enslaved and oppressed four hundred years” (Gen.15:13) from the birth of Isaac, . . . but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam* [the reckoning of the universe] that our forefather Abraham was seventy years old when [G-d] spoke to him at the Covenant of the Pieces, and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: “Now Abraham was a hundred years old when his son Isaac was born to him” (Gen. 21:5). Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egypt there were four hundred (and thirty) years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: “The sons of Ephraim: . . . and they were killed by the men of Gath.”

The tribe of Ephraim erred in their calculation of the exile in Egypt, and actually left Egypt before the appointed time, which the Sages called “pushing (hastening) the End”, and therefore were punished, being killed immediately upon entering the land of Canaan from the south.

Nun, father of Moses' servant Joshua from the tribe of Ephraim, is portrayed as appropriating to himself leadership, leading his tribesmen into error and causing their death. “Hastening the End” is not presented as an innocent mistake stemming from good intentions, but as a revolt against G-d.

What did they do? They gathered together and went to war, and many of them fell in battle. *What for?* **Because they had not had faith in the Lord and trusted Him to deliver them, and because they had violated the end and had violated the oath.**

This homily bases its point about Ephraim on a verse from Psalms, not on the passage from Chronicles, which we saw above. This association takes the story in a different direction, for Psalms 78, which mentions the exodus from Egypt explicitly, describes the Ephraimites as sinners: “Like the Ephraimite bowmen who played false in the day of battle, they did not keep G-d's covenant, they refused to follow His instruction; they forgot His deeds and the wonders that He showed them” Ps. 78:9-11.

This terrible end is what led the Sages to formulate the midrash about four oaths and urge the Jews of the Diaspora to wait patiently for the coming of the Messiah. This message of patience can be found in our *haftara* as well, for the end of the vision of Dry Bones attributes Redemption to the acts of G-d alone (Ezek. 37:12-14):

Prophecy, therefore, and say to them: Thus said the Lord G-d: I am going to open your graves and lift you out of the graves, O My people, and bring you to the land of Israel. You shall know, O My people, that I am the Lord, when I have opened your graves and lifted you out of your graves. I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I the Lord have spoken and acted – declares the Lord.

Exodus 13:18

¹⁸ But God led the people around by the way of the wilderness toward the Red Sea*. And the people of Israel went up out of the land of Egypt equipped for battle.

*“Sea of Reeds” – Moses: “deliver”, “drew out”, “When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, “Because,” she said, “I drew him out of the water.” Exodus 2:10 – therefore, in this context, God was telling His people that through the leading of Moses that He too would draw them out from the water for both deliverance and equipping for fulfilling His word and promises.

Exodus 13:19

¹⁹ Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, “God will surely visit you, and you shall carry up my bones with you from here.”

Genesis 50:22-26

The Death of Joseph

²² So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. ²³ And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own.^[a] ²⁴ And Joseph said to his brothers, “I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.” ²⁵ Then Joseph made the sons of Israel swear, saying, “God will surely visit you, and you shall carry up my bones from here.” ²⁶ So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

Hebrews 11:22, “By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave direction concerning his bones.”

Joseph was hoping in the promises of God and in the power of the resurrection.

Joseph would die, but his bones, the very emblem of his life, would be bought up out of the land of the dead and into the land of the living.

Joseph's bones

“And Joseph said to his brethren, ‘I am dying, but God will surely visit you and bring you out of this land to the land of which you swore to Abraham, to Isaac, and to Jacob.’ Then Joseph took an oath from the children of Israel saying, ‘God will surely visit you, and you shall carry up my bones from here.’” Genesis 50:24-25.

These words of Joseph contain a tremendous prophecy, but what do they actually mean for us now in our time?

Strengthened in faith

God had sworn that Abraham, Isaac, and Jacob would receive a land; the land of Canaan. The Israelites weren't meant to remain as slaves in Egypt. They lived there in Goshen, but God was going to lead them out of that place. Joseph said these words because he understood that they would encounter great hardships and difficulties when they came out into the wilderness on their way towards the promised land. When Joseph died, they embalmed him and placed him in a coffin in Egypt. (Genesis 50:26.) “And you must take my dead bones with you,” he said. “I want to enter into the promised land together with you, into Canaan, the earthly Canaan.” Because Joseph was a great man to them, so his words carried weight. When he said that, it strengthened them in their faith that they were going to reach Canaan, because they were going to have his dead bones with them.

A heavenly calling

When Jacob died in Egypt, he leaned on his staff, and he blessed his sons. He was on his way, he was a pilgrim, holding his pilgrim's staff. And that is also how it is with us. We are pilgrims here in this world, on our way to the heavenly Canaan. Now, in the new covenant, if we are going to enter into the heavenly Canaan, we need to carry the dying of the Lord Jesus with us in our bodies, just as the Israelites carried the dead bones of Joseph with them to the earthly Canaan. (2 Corinthians 4:10.) Then our faith is also strengthened; we see the way clearly and attain our goals. And those who don't do this are swallowed up by the earth. It wasn't just Korah and his men where the earth opened up from under them (Numbers 16), but there are many since then who have been swallowed up by the earthly things, and who have destroyed their heavenly calling. We mustn't be so foolish to do that. We need to hold on to our pilgrim's staff as long as we are present here and carry the dying of Jesus with us in our body. Then we will clearly see the way into the heavenly Canaan, and it will succeed for us.

<https://activechristianity.org/media/category/podcast>

Exodus 13:20-14:15

¹⁹ Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, “*God will surely visit you, and you shall carry up my bones with you from here.*”

²⁰ And they moved on from Succoth and encamped at Etham, on the edge of the wilderness. ²¹ And the Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. ²² The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Crossing the Red Sea

¹⁴ Then the Lord said to Moses, ² “Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. ³ For Pharaoh will say of the people of Israel, ‘They are wandering in the land; the wilderness has shut them in.’ ⁴ And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord.” And they did so.

⁵ When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” ⁶ So he made ready his chariot and took his army with him, ⁷ and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. ⁸ And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. ⁹ The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

¹⁰ When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the Lord. ¹¹ They said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? ¹² Is not this what we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” ¹³ And Moses said to the people, “Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. ¹⁴ **The Lord will fight for you, and you have only to be silent.” ¹⁵ The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward.**

Go = “Follow Me” – Anything is Possible – The World has Changed – Pregnant

AND G-D SAID TO MOSES: “WHY DO YOU CRY OUT TO ME? SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD (14:15)

As they stood at the shore of the sea, the people of Israel split into four factions.

One faction said: “Let us cast ourselves into the sea.” A second faction said, “Let us return to Egypt.” A third said, “Let us wage war against the Egyptians.” A fourth said, “Let us cry out to G-d.”

Thus Moses said to the people: “Fear not; stand by and see the salvation of G-d, which He will show you today. For as you have seen Egypt this day, you shall not see them again any more for ever. G-d shall fight for you, and you shall be silent” (14:13-14).

To those who said, “Let us cast ourselves into the sea,” he said: “Fear not; stand by and see the salvation of G-d.” To those who said, “Let us return to Egypt,” he said: “As you have seen Egypt this day, you shall not see them again any more for ever.” To those who said, “Let us wage war against them,” he said: “G-d shall fight for you.” And to those who said, “Let us cry out to G-d,” he said: “And you shall be silent.”

These “four factions” represent four possible reactions to a situation in which one’s divinely-ordained mission in life is challenged by the prevalent reality.

One possible reaction is: “Let us cast ourselves into the sea.” Let us sub-merge ourselves within the living waters of Torah; let us plunge into the “sea of the Talmud,” the sea of piety, the sea of religious life. Let us create our own insular communities, protecting us and ours from the G-dless world out there.

At the other extreme is the reaction, “Let us return to Egypt.” Let us accept “reality,” recognizing that it is the Pharaohs who wield the power in the real world. We’ll do whatever we can under the circumstances to do what G-d expects from us, but it is futile to imagine that we can resist, much less change, the way things are.

A third reaction is to “Wage war against them” — to assume a confrontational stance against the hostile reality, battling the “unG-dly” world despite all odds..

A fourth reaction is to say: It’s wrong to abandon the world, it’s wrong to succumb to it, and it’s wrong to fight it. The answer lies in dealing with it on a wholly spiritual level. A single prayer can achieve more than the most secure fortress, the most flattering diplomat or the most powerful army.

G-d rejected all four approaches. While each of them has their time and place — neither of them is the vision to guide our lives and define our relationship with the world we inhabit.

Rather, when the Jew (*One who believes in the One True God*) is headed toward Sinai and is confronted with a hostile or indifferent world, **his most basic response must be to go forward.**

Not to escape reality, not to submit to it, not to wage war on it, not to deal with it only on a spiritual level, but to go forward. Do another commandment (mitzvah), ignite another soul, take one more step toward your goal.

And when you move forward, you will see that insurmountable barrier yield and that ominous threat fade away. You will see that the prevalent “reality” is not so real after all, and that you have it within your power to reach your goal. Even if you have to split some seas to get there.

(The Lubavitcher Rebbe)

Sometimes, when moving on the path to greater freedom, we may encounter fearful challenges and wish we had just stayed where we were, no matter how painful or uncomfortable that old place felt.

Nevertheless, moving ahead means facing new challenges and seeing God’s power demonstrated as we overcome them.

Moses reassured the Israelites that God would fight their battles for them, and they would only need to hold their peace.

*“But Moses said to the people, ‘Do not fear! Stand by and **see the salvation of the LORD** which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.*

The LORD will fight for you while you keep silent.” Exodus 14:13–14

The Israelites had a dilemma: they were trapped between a big sea and an angry Egyptian army — and **Moses told them to “keep silent.”**

That silence involved a choice.

On one hand, they could keep silent, hear the approaching chariots, and surrender to them in overwhelming fear and helplessness.

On the other hand, they could keep silent, listen for God’s direction to move forward (kadima!), and obey Him.

“And the LORD said to Moses, ‘Why do you cry to Me? Tell the children of Israel to go forward.’” Exodus 14:15

Their silence was not meant to be passive. It involved action.

So often we are told to “wait upon the LORD,” and we often accept this to mean “do nothing.”

It is true that there are times when we must find the patience to simply do nothing but wait until God shows us His direction; however, **there are also times when God says, “Move forward!” At those times, we are to rise up from bended knee in heroic faith and go!**

God has wonderful blessings and victories in store for us if we would only take the first steps of faith, trusting in His leadership and wisdom. Through Jesus we are more than conquerors. **Romans 8:37**

Let us, then, not miss our orders to go forward with boldness and confidence to possess the Land that is ours.

Moses demonstrated great faith to his people. We also need to encourage those who are fearful, reminding them of God’s great power, love, and faithfulness.

“Say to those with fearful hearts, ‘Be strong, do not fear; your God will come, He will come with vengeance; with divine retribution He will come to save you.’” Isaiah 35:4

Exodus 14:16-22

¹⁶ Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. ¹⁷ And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. ¹⁸ And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, ²⁰ coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night^[b] without one coming near the other all night.

²¹ Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

AND THE CHILDREN OF ISRAEL WENT INTO THE MIDST OF THE SEA ON THE DRY GROUND (14:22)

Each tribe was unwilling to be the first to enter the sea. Then sprang for- ward Nachshon the son of Aminadav and descended first into the sea [and they all followed him].

Why does it say, “And the children of Israel went into the midst of the sea on the dry ground”? If they went into the sea, then why does it say “on the dry ground”; and if they went on the dry ground, then why does it say that they went “into the midst of the sea”? This is to teach that the sea was divided only after Israel had stepped into it and the waters had reached their noses — only then did it become dry land..

(Talmud, Sotah 37a; Midrash Rabbah)

Exodus 14:23-15:21

²³ The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And in the morning watch the Lord in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, ²⁵ clogging^[c] their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the Lord fights for them against the Egyptians.”

²⁶ Then the Lord said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” ²⁷ So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw^[d] the Egyptians into the midst of the sea. ²⁸ The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. ²⁹ But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

³⁰ Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. ³¹ Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.

The Song of Moses

¹⁵ Then Moses and the people of Israel sang this song to the Lord, saying,

“I will sing to the Lord, for he has triumphed gloriously;
the horse and his rider^[e] he has thrown into the sea.

² The Lord is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.

³ The Lord is a man of war;
the Lord is his name.

⁴ “Pharaoh's chariots and his host he cast into the sea,
and his chosen officers were sunk in the Red Sea.

⁵ The floods covered them;
they went down into the depths like a stone.

⁶ Your right hand, O Lord, glorious in power,
your right hand, O Lord, shatters the enemy.

⁷ In the greatness of your majesty you overthrow your adversaries;
you send out your fury; it consumes them like stubble.

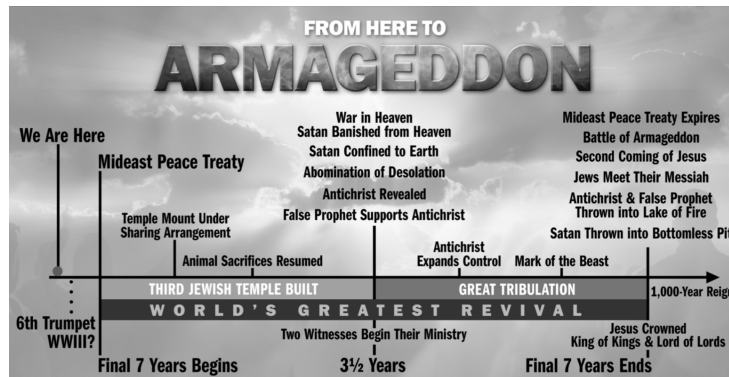
⁸ At the blast of your nostrils the waters piled up;
the floods stood up in a heap;
the deeps congealed in the heart of the sea.

⁹ The enemy said, ‘I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword; my hand shall destroy them.’

¹⁰ You blew with your wind; the sea covered them;
they sank like lead in the mighty waters.
¹¹ “Who is like you, O Lord, among the gods?
Who is like you, majestic in holiness,
awesome in glorious deeds, doing wonders?
¹² You stretched out your right hand;
the earth swallowed them.
¹³ “You have led in your steadfast love the people whom you have redeemed;
you have guided them by your strength to your holy abode.
¹⁴ The peoples have heard; they tremble;
pangs have seized the inhabitants of Philistia.
¹⁵ Now are the chiefs of Edom dismayed;
trembling seizes the leaders of Moab;
all the inhabitants of Canaan have melted away.
¹⁶ Terror and dread fall upon them;
because of the greatness of your arm, they are still as a stone,
till your people, O Lord, pass by,
till the people pass by whom you have purchased.
(Also Found (Exodus 15:14-16) in Revelation 15:3-4)
¹⁷ You will bring them in and plant them on your own mountain,
the place, O Lord, which you have made for your abode,
the sanctuary, O Lord, which your hands have established.
¹⁸ The Lord will reign forever and ever.”
¹⁹ For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea. ²⁰ Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing. ²¹ And Miriam sang to them:
“Sing to the Lord, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.”

Like Egypt, Like the World

We know from the book of Revelation that events will again strike the inhabitants of the earth in the end times. **These events that happened in Egypt foreshadow what is to come — possibly on a global scale — in the final days.**



Revelation 15-16

The Seven Angels with Seven Plagues

¹⁵ Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

² And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. ³ And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

(Exodus 15:14-16 – “Song of Moses”)
“Great and amazing are your deeds,
O Lord God the Almighty!
Just and true are your ways,
O King of the nations!^[a]
⁴ Who will not fear, O Lord,
and glorify your name?
For you alone are holy.
All nations will come
and worship you,
for your righteous acts have been revealed.”

The spectators and witnesses of this their commission: all *that had gotten the victory over the beast*, etc. **These stood on a sea of glass, representing this world**, as some think, a brittle thing, that shall be broken to pieces; *or*, as others, **the gospel covenant**, alluding to the **brazen sea in the temple, in which the priests were to wash (the faithful servants of God stand upon the foundation of the righteousness of Christ)**; *or*, as others, **the Red Sea**, that stood as it were congealed while the Israelites went through; and, the pillar of fire reflecting light upon the waters, they would seem to have fire mingled with them; and this to show that the fire of God's wrath against Pharaoh and his horses should dissolve the congealed waters, and destroy them thereby, to which there seems to be an allusion by their *singing the song of Moses*, in which, (1.) They extol the greatness of God's works, and the justice and truth of his ways, both in delivering his people and destroying their enemies. They rejoiced in hope, and the near prospect they had of this, though it was not yet accomplished. (2.) They call upon all nations to render unto God the fear, glory, and worship, due to such a discovery of his truth and justice: *Who shall not fear thee?* Rev. 15:4.

<https://www.biblegateway.com/resources/matthew-henry/Rev.15.1-Rev.15.4>

⁵ After this I looked, and the sanctuary of the tent of witness in heaven was opened (**the Feast of Atonement** – only once a year – when the Messiah will return), ⁶ and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. ⁷ And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever, ⁸ and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished.

In his vision, John describes the **seven last plagues** on the earth:

*“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 God.” Revelation 15:1*

As God pours out the full bowl of His wrath upon the earth, loathsome sores appear on all those who have taken the mark of the beast and worship his image (*Revelation 16:2*). Then, just like in Egypt, the waters turn to blood (*Revelation 16:3–6*). Other plagues also bombard the earth, such as darkness, scorching fire, and destructive hail.

May we be ever mindful that we are living in the end times; and while we remain safe in the security of our holy covenant with God, let us patiently share the Good News and diligently pray for mercy upon those who stubbornly continue to rebel against God.

*“You will again have compassion on us; **You will tread our sins underfoot and hurl all our iniquities into the depths of the sea.**” Micah 7:19*

Conclusion:

When God speaks a Word, it will be done as He has said, despite how circumstances appear in the natural.

... and ...

We are delivered through faith in Jesus, the Passover Lamb, not simply to walk away and “do our own thing.” As it was for the Israelites, the purpose of our freedom is to serve the living God.

Exodus 15:22-16:8

Bitter Water Made Sweet

²² Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. ²³ When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah.^[i] ²⁴ And the people grumbled against Moses, saying, “What shall we drink?” ²⁵ And he cried to the Lord, and the Lord showed him a log,^[a] and he threw it into the water, and the water became sweet.

There the Lord^[h] made for them a statute and a rule, and there he tested them, ²⁶ saying, “If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer.”

²⁷ Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.

Bread from Heaven

16 They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. ² And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, ³ and the people of Israel said to them, “Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

⁴ Then the Lord said to Moses, “Behold, I am about to rain **bread from heaven*** 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. ⁵ On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” ⁶ So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the Lord who brought you out of the land of Egypt,⁷ and in the morning you shall see the glory of the Lord, because he has heard your grumbling against the Lord. For what are we, that you grumble against us?” ⁸ And Moses said, “When the Lord gives you in the evening

meat to eat and in the morning bread to the full, because the Lord has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the Lord.”

***Bread from heaven:** Jesus said, “I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.” The Jews therefore began to argue with one another, saying, “How can this man give us His flesh to eat?” [John 6:48-52](#).

Having heard their argument Jesus hammers home His point. “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him,” [John 6:53-56](#).

After hearing Jesus’ teaching many of His disciples abandoned the faith. “As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever.” These things He said in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they heard this said, “This is a difficult statement; who can listen to it?” But Jesus, conscious that His disciples grumbled at this, said to them, “Does this cause you to stumble? What then if you should behold the Son of Man ascending where He was before?”

It is the Spirit who gives life; the flesh profits nothing; the word that I have spoken to you are spirit and are life. But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. And He was saying, “For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father.” As a result of this many of His disciples withdrew, and were not walking with Him anymore [John 6:57-66](#). The “words” Jesus refers to as being spirit and life are: “He who eats My flesh and drinks My blood abides in Me, and I in him.”

The point of the lesson, according to Jesus: 1) A believer abides (dwells) in Jesus when he eats Jesus’ flesh and 2) Jesus abides (dwells) in a believer when the believer drinks Jesus’ blood.

Exodus 16:9-16:36

⁹ Then Moses said to Aaron, “Say to the whole congregation of the people of Israel, ‘Come near before the Lord, for he has heard your grumbling.’” ¹⁰ And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. ¹¹ And the Lord said to Moses, ¹² “I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the Lord your God.’”

¹³ In the evening quail came up and covered the camp, and in the morning dew lay around the camp. ¹⁴ And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. ¹⁵ When the people of Israel saw it, they said to one another, “What is it?” ¹⁶ For they did not know what it was. And Moses said to them, “It is the bread that the Lord has given you to eat. ¹⁷ This is what the Lord has commanded: ‘Gather of it, each one of you, as much as he can eat.’ You shall each take an omer, ¹⁸ according to the number of the persons that each of you has in his tent.” ¹⁹ And the people of Israel did so. They gathered, some more, some less. ²⁰ But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. ²¹ And Moses said to them, “Let no one leave any of it over till the morning.” ²² But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. ²³ Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

²⁴ On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, ²⁵ he said to them, “This is what the Lord has commanded: ‘Tomorrow is a day of solemn rest, a holy Sabbath to the Lord; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.’” ²⁶ So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. ²⁷ Moses said, “Eat it today, for today is a Sabbath to the Lord; today you will not find it in the field. ²⁸ Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none.”

²⁹ On the seventh day some of the people went out to gather, but they found none. ³⁰ And the Lord said to Moses, “How long will you refuse to keep my commandments and my laws? ³¹ See! The Lord has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day.” ³² So the people rested on the seventh day.

³³ Now the house of Israel called its name **manna**.^{*} It was like coriander seed, white, and the taste of it was like wafers made with honey. ³⁴ Moses said, “This is what the Lord has commanded: ‘Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’” ³⁵ And Moses said to Aaron, “Take a jar, and put an omer of **manna** in it, and place it before the Lord to be kept throughout your generations.” ³⁶ As the Lord commanded Moses, so Aaron placed it before the testimony to be kept. ³⁷ The people of Israel ate the manna forty years, till they came to a habitable land. They ate the **manna** till they came to the border of the land of Canaan. ³⁸ (An omer is the tenth part of an ephah.)^[k]

*the root of **MANNA** is the same as **EMUNAH** (Beyond Belief):

What Is Emunah? - (‘e-moḏ-na) אֱמוּנָה root: אָמַן - **Related words: Truth, Amen, Reliable, Artisan**

What it is
Generally translated as *faith*.

We’re used to thinking of faith as a strategy for people who can’t think for themselves. “*The fool believes everything.*” Solomon writes, “*the wise man understands.*” **Emunah**, however, is an innate conviction, a perception of truth that transcends, rather than evades, reason. Quite the contrary, wisdom, understanding and knowledge can further enhance true **emunah**.

Nevertheless, **emunah** is not based on reason. Reason can never attain the certainty of **emunah**, since, reasonably speaking, a greater reasoning might always come along and prove your reasons wrong. In this way, **emunah** is similar to seeing first hand. Reason can help you better understand what you see, but it will have a hard time convincing you that you never saw it. So too, **emunah** endures even when reason can’t catch up.

How to test for it

Practically speaking, a person may have faith because he is not interested or incapable of reasoning for himself. Therefore, his faith does not belong to him; he is simply relying on others. When a person has a profound **emunah** in any truth, he feels this truth to be part and parcel of his very own essence and being.

The litmus test would be a case of martyrdom. A person with *sub-rational faith* may or may not decide to give his life for his faith. A person with *super-rational **emunah*** sees no choice—to deny his **emunah** is to deny the quintessence of his being.

How to get it

As we said, **emunah** is innate, yet it may be enhanced through study, experience and reason. *Without that nurture, a person’s **emunah** may remain divorced from his attitude and actions.* The Talmud describes how a thief also believes in G-d: On the brink of his forced entry, as he is about to risk his life—and the life of his victim—he cries out with all sincerity, “*G-d help me!*” The thief has faith that there is a G-d who hears his cries, yet it escapes him that this G-d may be able to provide for him without requiring that he abrogate G-d’s will by stealing from others. For **emunah** to affect him in this way he needs study and contemplation.

James 2:14-26

Faith Without Works Is Dead

¹⁴What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? ¹⁵If a brother or sister is poorly clothed and lacking in daily food, ¹⁶and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good^[a] is that? ¹⁷So also faith by itself, if it does not have works, is dead.

¹⁸But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. ¹⁹You believe that God is one; you do well. Even the demons believe—and shudder! ²⁰Do you want to be shown, you foolish person, that faith apart from works is useless? ²¹Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²²You see that faith was active along with his works, and faith was completed by his works; ²³and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. ²⁴You see that a person is justified by works and not by faith alone. ²⁵And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? ²⁶For as the body apart from the spirit is dead, so also faith apart from works is dead.

Yet the greatest vitamin you can provide **emunah** is plain exercise. In fact, an artisan (a worker in a skilled trade, especially one that involves making things by hand.) is called in Hebrew an “uman” - because he has practiced his craft repeatedly until it becomes natural for him. So too, **emunah** grows taller and deeper as you accustom yourself to see all the phenomena of life as manifestations of the Creator’s presence and glory. All the more so is **emunah** enriched by being tested and withstanding those tests; and by making sacrifices in life for the sake of your **emunah**.

https://www.chabad.org/library/article_cdo/aid/1398519/jewish/Emunah.htm

Exodus 17:1-6

Water from the Rock

¹⁷All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the Lord, and camped at Rephidim, but there was no water for the people to drink. ²Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” ³But the people thirsted there for water, and the people grumbled against Moses and said, “Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?” ⁴So Moses cried to the Lord, “What shall I do with this people? They are almost ready to stone me.” ⁵And the Lord said to Moses, “Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. ⁶Behold, I will stand before you there on the rock at Horeb*, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel.

*1 Corinthians 10:1-13

Warning Against Idolatry

For I do not want you to be unaware, brothers,^[a] that our fathers were all under the cloud, and all passed through the sea, ²and all were baptized into Moses in the cloud and in the sea, ³and all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. ⁵Nevertheless, with most of them God was not pleased, for they were overthrown^[b] in the wilderness.

⁶Now these things took place as examples for us, that we might not desire evil as they did. ⁷Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to play.” ⁸We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. ⁹We must not put Christ^[c] to the test, as some of them did and were destroyed by serpents, ¹⁰nor grumble, as some of them did and were destroyed by the Destroyer. ¹¹Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. ¹²Therefore let anyone who thinks that he stands take heed lest he fall. ¹³No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

Exodus 17:7-8

⁷ And he called the name of the place Massah^[l] and Meribah,^[m] because of the quarreling of the people of Israel, and because they tested the Lord by saying, “**Is the Lord among us or not?**”

Israel Defeats Amalek

⁸ Then Amalek came and fought with Israel at Rephidim.

...BECAUSE THEY TESTED G-D, SAYING: “IS G-D AMONG US, OR NOT?” THEN CAME AMALEK, AND WAGED WAR WITH ISRAEL IN REPHIDIM (17:7-8)

After all that they had seen G-d do on their behalf — the Ten Plagues brought upon Egypt to free them, the splitting of the sea, the “bread from heaven” that descended each morning to nourish them — how could the people of Israel possibly question, “Is G-d amongst us or not?”

But such is the nature of doubt. There is doubt that is based on rational query. There is doubt that rises from the doubter’s subjective motives and desires. But then there is doubt pure and simple: doubt that neutralizes the most compelling evidence and the most inspiring experience with nothing more than a cynical shrug.

Amalek is the essence of doubt, of irrational challenge to truth. (Thus the Hebrew word amalek has a numerical value of 240 — the same as the word safek, “doubt”). Because the people of Israel had succumbed to the amalek within their own souls, they became vulnerable to attack by Amalek the nation.

(The Chassidic Masters)

Exodus 17:9-11

⁹ So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.” ¹⁰ So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. ¹¹ Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed.

AND IT CAME TO PASS, WHEN MOSES HELD UP HIS HAND, THAT ISRAEL PRE- VAILED: AND WHEN HE LET DOWN HIS HAND, AMALEK PREVAILED (17:11)

Did then the hands of Moses wage war or break war? Not so; but so long as Israel looked upwards and subjected their hearts to their Father in Heaven, they prevailed; and when they did not, they fell.

(Talmud, Rosh Hashanah 29a)

Exodus 17:12

¹² But Moses’ hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were **steady*** until the going down of the sun.

***Steady**: faith in G-d’s power to conquer the forces of evil (“and his hands were faith (Emunah)” Ex. 17:12).

Exodus 17:13-16

¹³ And Joshua overwhelmed Amalek and his people with the sword.

¹⁴ Then the Lord said to Moses, “Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven.” ¹⁵ And Moses built an altar and called the name of it, The Lord Is **My Banner***, ¹⁶ saying, “A hand upon the throne^[n] of the Lord! The Lord will have war with Amalek from generation to generation.”

**God is our Banner = Miracle – Something that you see. A Banner Risen Above the Field of Battle*

Next Week’s Reading:

Week 17: Yitro (Jethro)
Exodus 18:1–20:23; Isaiah 6:1–7:6; 9:5–6; 1 John 5:1–11