

Parashah # 16
(Updated 2.07.09)

B'shalach ~ **בשלח** ~ After he had let go

Torah: Sh'mot/Exodus 13:17-17:16

Haftarah: Shof'tim/Judges 4:4-5:31

B'rit Hadashah: Luke 2:22-24; Yochanan/John 6:25-35 & 19:31-37
1 Corinthians 10:1-13; 2 Corinthians 8:1-15; Revelation 15:1-4

Here I am again, with so many tidbits of information I don't know where to start ~ I feel like I've been in an orchard at the (aytz khah-yeem) **Etz-Chayim/Tree of Life** and instead of having one particular kind of fruit on it, it has a variety!!!

First of all, I want to mention that next Monday is (Too B'Sheh-vaht) Tu B'Shevat (Israel Arbor Day) which falls on the 15th day of Shevat and coincides with our February 9th this year. ALSO . . . the next day, February 10th is Election Day in Israel, please keep them in prayer.

But before we start eating from the tree, I want to share an interesting tidbit about the fruit trees in Israel. In Biblical times and even now,

- the first three years after a tree is planted, the fruit isn't eaten. (Vayikra/Leviticus 19:23-25)
- The fourth year, the fruit is offered to Adonai in praise and thanksgiving.
- In the fifth year and afterwards, the fruit of the tree is eaten.

Here are a couple of interesting ancient & modern customs associated with Tu B'Shevat:

- In Ancient Israel, it was a custom to plant a young cedar tree for each boy and a young cypress tree for each girl. When the young man and young woman were married, branches from their own trees were woven together to for their **chuppah/marriage canopy**.
- Jewish and non-Jewish people from around the world, mark this day by sending money to organizations that plant trees in Israel. Many of these organizations send out certificates for those who plant trees.
- **D'varim/Deuteronomy 8:8** tells us the seven Biblical foods that are grown in Israel:
 - Wheat
 - Barley
 - Grapes
 - Figs
 - Pomegranates
 - Olive oil
 - Honey, which upon deeper study, we learn comes from dates

So, of the seven Biblical foods, four grow on trees!

Earlier, I mentioned the words, **Etz-Chayim/Tree of Life**, which is another way of referring to the Torah. **Proverbs 3:18** says that HaShem's Word, which is wisdom, is a tree of life to us. He promised that if we hold on tightly to the wisdom we find in His Word, we will be blessed. Staying connected to Adonai's "tree of life" is very important. Yeshua taught us that He is the vine and we are like branches. In order to grow strong in our faith, we need to stay close and depend on Him as our source for life and growth. Yeshua wants us to bear good fruit. What kind of fruit does He want us to bear? We can find out in **Galatians 5:22**. ". . . the fruit of the Spirit is . . .

Love
Joy
Peace
Patience
Kindness
Goodness
Faithfulness

Humility
Self control

Nothing in the Torah stands against such thing.”

Thank you for allowing me to share about Tu B'Shevat. Planting trees in Israel is one of the greatest ways to honor that nation, those people and HaShem.

CHAPTER 13

Our Torah portion begins in **Sh'mot/Exodus 13:17** with HaShem guiding (B'nay Is-ra'el) **B'nei Israel/Children of Israel** on an “off the beaten path” route for fear of their return to Egypt because of war. Yet, **verse 18** states that (Ahm Is-rah-el) **Am Israel/People of Israel** went up from the land of Egypt fully armed. We know they were fully armed with gold, silver and clothing. Were they armed for battle as well? And if so, why would they be fearful after already seeing the mighty hand of HaShem during all the plagues?

In the Artscroll Chumash, Stone Edition, I was reading some commentary concerning the miracles HaShem performed in Egypt and the continued miracles as **B'nei Isra'el/Children of Israel** journeyed through the wilderness. “This would be their schooling in faith, for they would see . . .

- . . .through the manna,
- the water,
- the constant protection from the elements
- and so on . . .

. . . that HaShem is omnipresent and all-powerful.” As a result, for the rest of Israel's national history, they would look back and know that “**everything is in G~d's hands**”. Immediately, my mind flashed back to one of the first Hebrew phrases I learned several years ago but don't use as often as I should. So here is one of your (Eve-reet) **Ivrit/Hebrew** lessons and a reminder to me . . . **H'kol b'yadim** (b'yah-deem) **HaShem**. Everything is in G~d's hands!

Like his father, Ya'akov, Yosef, upon his death bed, requested his bones to be taken out of (Mitz-rah-yeem) **Mitzrayim/Egypt** when they were remembered by HaShem and delivered from bondage. According to **verse 19**, Moshe upheld the oath that was sworn concerning Yosef's bones. It's going to be interesting a little later on to see where **Yosef/Joseph's** bones are buried. Just as Joseph's empty tomb signifies the redemption from Egypt, it fore shadows the Messiah's empty tomb, which signifies our redemption. And, by the way, the Messiah's tomb belonged to a man named Joseph. Remember?

CHAPTER 14

“And **I** will harden Pharaoh's heart, that he shall follow after them, and I will be honored over Pharaoh and over all his army, that the Egyptians may know that **I** am the L~rd.” And they did so. And it was told to the king of Egypt that the people fled, and the heart of Pharaoh and of his servants were turned against the people, and they said, “Why have we done this, that we have let Israel go from serving us?” (**verses 4-5**) Once again, HaShem is going to harden the heart of Pharaoh.

Okay, remember when I said I felt like I had been in an orchard but the tree had more than one kind of fruit on it? Well, here goes with the variety!!!

In **verses 7-9**, did you really pay attention to what it said? If not, don't feel bad . . . I didn't catch until a few years ago. Pharaoh “took 600 first-quality chariots, as well as all the other chariots in Egypt.” How do chariots operate? Do the people pull them? So what happened two weeks ago in **Sh'mot/Exodus 9:6?** And how about **verses 17-19?** So did some of the Hebrew children decide not to go with Moshe because of their fear of the unknown? Did they lend their horses to Pharaoh out of fear? We know the Hebrew livestock didn't die!!!! Or, perhaps, the horses belonged to some of the Egyptians who became G~d fearers and had their animals spared. On the other hand, perhaps Pharaoh was intimidated enough that he had **all** of his horses put in the stables.

“ . . . the angel of G~d” (**verses 19-20**), in my opinion was not just any angel of G~d but was **the** angel of G~d, **Yeshua/Jesus**. And I was reminded of **Mattityahu/Matthew 28:20**, where Yeshua says “I am with you always”. He

went before them when necessary and He was their rear guard as well (Yesha'yahu/Isaiah 52:12 and 58:8). He was their cloud (covering) by day to keep them cool from the desert heat and He was their fire at night to give them light and warmth.

Then we have the **unnatural** phenomenon in **verse 21** of the **east** wind blowing all night, which takes us back to last week in **Sh'mot/Exodus 10:13** and we saw the east wind blowing all day and all night. As I mentioned last week, the wind doesn't usually, naturally blow from the east to the west. The natural progression of the weather and wind is from the west to the east. There were some pretty supernatural things happening back then.

Someone, probably a mathematician, went to the trouble to calculate the following concerning the crossing of the Red Sea, also known as the Sea of Suf as well as the Sea of Reeds or Reeds Sea.

If, the children of Israel went on a narrow path, double file, the line would be 800 miles long and would require 35 days and nights to get through. So there had to be a space in the sea, 3 miles wide so that they could walk through 5,000 abreast.

Based on **verses 21-24**, I think it took approximately 24 hours for **B'nei Isra'el/Children of Israel** and all their livestock to walk across.

I like the way this chapter ends (**verses 30 & 31**) "On that day . . .

- Adonai saved Isra'el from the Egyptians;
- Isra'el saw the Egyptians dead on the shore.

When Isra'el saw the mighty deed that Adonai had performed against the Egyptians . . .

- The people feared Adonai, and
- They believed in Adonai and
- In his servant Moshe."

CHAPTER 15

So today we have (Shahb-baht She-rah) **Shabbat Shirah** which means **Song of the Sabbath** and this week in **Sh'mot/Exodus 14:1-25**, we read about the deliverance of B'nei Yisrael and as soon as they get on the other side of sea, they break into (She-raht Hah-yahm) **Shirat Ha-yam**, the **Song of the Sea** or Song of Triumph in **verses 1-19**. In **verse 11** you will recognize the words of one of our praise & worship songs, **Michamocha/Who is like You?** While this song recounts what has just happened, our translations, none of them, can do this song justice as the Hebrew language does in a Torah Scroll, the Tanakh or Chumash. (Artsroll, Stone Edition, Chumash: Page 376-378) It is written in a very unique manner and is unlike ANY other passage recorded in Torah. As you can see, there is a visible picture, in the way the Hebrew script is recorded, of the children walking through the Sea of Suf. Isn't that interesting?!!!! I LOVE stuff like this!!!!

פרשת בשלח	ספר שמות / 15
ו יתה תרעץ אויב:	ו יתה תרעץ אויב:
= קמיה תשליח חרנה יאכלמו כקש:	= קמיה תשליח חרנה יאכלמו כקש:
אפיה נערמו פים	אפיה נערמו פים
= נזלים קפאו תהמות בלב ים:	= נזלים קפאו תהמות בלב ים:
אויב ארדה אשיג	אויב ארדה אשיג
= נפשי אריק חרכי תורישמו ירי:	= נפשי אריק חרכי תורישמו ירי:
ברוחה כסמו ים	ברוחה כסמו ים
= אדירים: מי כמכה באלם יהוה	= אדירים: מי כמכה באלם יהוה
קמכה נאדר כקדש	קמכה נאדר כקדש
= פלא: נטית ימינה תבלעמו ארץ:	= פלא: נטית ימינה תבלעמו ארץ:
בחסדך עם י נאלת	בחסדך עם י נאלת
= אדשף: שמעו עמים ירגון	= אדשף: שמעו עמים ירגון
אזו ישבי פלשת:	אזו ישבי פלשת:
= אדום אילי מואב יאחזמו רעד	= אדום אילי מואב יאחזמו רעד
= כל ישבי כנען: תפל עליהם אימתה	= כל ישבי כנען: תפל עליהם אימתה
נפסר	נגדל וריעז ידמו כאבו
	ער

I realized something rather unique when I took a look at **verse 2**. The children of Israel rejoiced that Adonai's name had been glorified more than their own salvation. In Hebrew, the term is **Kiddush HaShem** and expresses that in all we do and say, the Name of our G~d should be exalted and glorified.

As we go through life, we often find ourselves pondering decisions, both great and small. We wonder what we should do; which is the best course of action. I'm learning an excellent principle in my decision making process is to ask myself, "Will this decision position me to exalt HaShem's name? Will it bring Him glory if I follow this course of action?" What I want the outcome to be is **Kiddush HaShem**, His name be exalted.

The Hebrew word (mah-rah) **Marah** means **bitter** or **bitterness** and in **verses 22-25** we learn about B'nei Isra'el's three day travel into the desert without finding any water. When they do find water, it is **marah**. Oh no! What to do? "Take it to the L~rd in prayer". It's the latter part of **verse 25** and **verse 26** that I like and take to heart. "There Adonai made laws and rules of life for them and there He tested them. He said,

- Listen intently to the voice of Adonai your G~d
- Do what He considers right
- Pay attention to His **mitzvot/rulings/commandments**
- Observe His laws (let's see . . . that would be those in which covenant?)

IF they/we will do those things then Adonai will not afflict them/us with any of the diseases He brought on the Egyptians; because He is (Ah-doan-i Rah-fah) **Adonai Rapha** their/our **G~d-Healer**.

It's number trivia time!!!! In **verse 27**, right after Adonai had made laws and rules of life for them and promised them divine health **IF** they would obey, they come to (Eh-ee-leem) Eilim where there were twelve springs and seventy palm trees.

- Twelve is the number for Divine Authority
- Twelve coincides with the number of tribes; a spring for each tribe.
- Twelve also coincides with the twelve talmidim/students or apostles.
- Seventy represents Divine Judgment
- Seventy represents the 70 Elders appointed
- Seventy represents the Israelites who entered into Egypt and . . .
- Seventy were sent out by **Yeshua/Jesus** (**Luke 10:1**)

There is probably more to that but this is the depth of my digging at this time.

CHAPTER 16

At this point, (**verses 1-3**) B'nei Israel is 45 days out of **Mitzrayim/Egypt** and this is the 2nd time that they grumble against Moshe (first time for Aharon). In fact, they are wishing that Adonai had used His own hands to kill them in Egypt.

What happened to . . . "When Isra'el saw the mighty deed that Adonai had performed against the Egyptians,

- The people feared Adonai, and
- They believed in Adonai and
- In his servant Moshe." (**verse 31 in Chapter 14**)

. . . which was only a little over a month ago?

Moving right along to **verses 4-27** we learn about **The Manna**. BUT, before we delve into the manna, does anyone besides me wonder about this statement in **verse 4**? Let's read it . . . in the complete Jewish Bible it says, ". . . By this I will test whether they will observe my Torah or not." The giving of the Torah at Mt. Sinai hasn't happened yet. Perhaps **Sh'mot/Exodus 15:25-26** was the original Oral Torah. What do you think?

The Sages teach that one month after **B'nei Yisrael/Children of Israel** left Egypt; they finished their supply of (math-zote) **matzot/unleavened bread**. And you know the story . . . about the grumbling and complaining. They not only got bread but quail to boot! HaShem provided them with daily carbs and then balanced it out by providing their protein as well, in the evening, which is even better!!! But the part I really like about the manna story is . . . they can only get their

“**daily** bread”; which is what Yeshua told us to pray for in **Luke 11:3**. Bottom line, HaShem provides all our needs and all we have to do is make the effort to receive them.

Because most of us have been raised in the “church” and have had very little Hebrew, if any, I learned in **verse 15**, when the people of Isra’el saw it, they asked each other, “**Man hu?**” which literally means, “**what is it?**” The Hebrew word for **bread** is (leh-khem) **Lechem**, so in order to differentiate which was from man and which was from Adonai, they used the word “man hu” which became “manna” since there was no Greek or English equivalent. We are told it was like coriander seed, white; and tasted like honey cakes. According to some of the Sages, it tasted like “whatever you wanted it to taste like.” I guess that’s one of those questions I can find the answer to when I get to see these folks (pah-neem l’ pah-neem) **panim l’panim/face to face**.

A lesson in frugality and timeliness is taught in **verses 16-20**. Each person was to gather an **omer/two-quarts** for each person in their tent. Some, however, gathered more and some gathered less according to their appetite but when they measured it, whoever had gathered much had no excess and whoever had gathered little had no shortage. Additionally, it was to be gathered in the morning after the dew had evaporated but they weren’t to leave it there very long as it melted when the sun grew hot. Also, they weren’t to leave any over night; it’s that daily bread thing. What was left over rotted and bred worms. Yuck, gross!!

Even before **Torah** or the **Decalogue** came down from Mt. Sinai, B’nei Israel were to be observant of the Sabbath. On the sixth day they were to gather twice as much (**verses 22-26**) because “tomorrow is a holy Shabbat for Adonai”. What was left over this time did not rot and did not have worms! Isn’t it amazing what obedience will do for us!!!

Of course, I need to get in a little more Hebrew teaching in here. The word “manna” is spelled with the Hebrew letters (mehm) **mem** and (noon) **nun** which are the beginning letters for the phrase (Mah-she-akh Neht-zehr) **Mashiach Netzer/Messiah the Branch**. References to Yeshua being called a **netzer/branch** can be found in **Yesha’yahu/Isaiah 11:1** and the reference in **Mattityahu/Matthew 2:23** concerning Yeshua being a “Nazarene” was more than likely a misquote when the translation was being made from the original Hebrew to Greek to English. I don’t believe you will find anywhere in the (Neh-ve-eem) **Nevi’im/Prophets** anything about Yeshua being a Nazarene but you will find prophecy referring to Him as a **netzer/branch** or **shoot**.

CHAPTER 17

Not only did we have a food issue but there was the issue of **The Water**. In **verses 1-7**, Moshe is about to lose his life but this wasn’t the first time there was a water issue. We were faced with (mah-rah) **marah/bitter water** back in **Sh’mot/Exodus 15:23-25**. You would think after all the miraculous things B’nei Israel have seen Adonai do that they wouldn’t get so “twitterpated” over water. This is where Adonai tells Moshe to take his staff, the one he used to part the waters, and strike the rock and that water will come out of it, so the people could drink. Moshe did this very thing in the presence of the leaders. That place was named (Mahs-sah) **Massah/ testing** and (M’reev-ah) **M’rivah/quarreling**. Nonetheless, it’s all for a purpose, to point to Yeshua, our living water as recorded in **Yochanan/John 4:1-14**, our Spiritual Rock, unmovable, unshakeable and timeless (**1 Corinthians 10:4**).

Verses 8-13 paints such a vivid picture for me with regard to how we should undergird our leaders . . .

- Politically, on every level . . .
 - National
 - State
 - County
 - Local

- Spiritually, on every level . . .
 - Torah Study leaders
 - Shabbat School teachers
 - Dance leaders
 - Shofar teachers
 - Flag and banner directors
 - Timbrels leaders

- Others think it still applies and the reasoning goes on and on.

Finally, to me, the situation is very simple. It's a heart issue! G~d tells us to believe in Him and do what He has told us to do. He is THE Father; He has spoken and that is it! That's the bottom line, faith **AND** obedience.

Haftarah: Shof'tim/Judges 4:4-5:31

B'shalach ~ בשלח ~ After he had let go

First some parallels between our Torah portion **Sh'mot/Exodus 13:17-17:16** and our Haftarah, **Shof'tim/Judges 4:4-5:31**. As you will see from the following parallels, it is easy to understand why this Haftarah reading was chosen to accompany this Torah portion.

Shof'tim/Judges 4:3 – Sisera, who had **900 iron chariots**, oppressed Israel
Sh'mot/Exodus 14:7-9 – **600 first-quality chariots as well as others** of Pharaoh attack Israel

Shof'tim/Judges 4:3 – Sisera had **oppressed Israel for 20 years**
Sh'mot/Exodus 14 – Egypt had **oppressed Israel for 430 years**

Shof'tim/Judges 4:4 – Deborah referred to as **a prophetess**
Sh'mot/Exodus 15:20 – Miriam referred to as **a prophetess**

Shof'tim/Judges 4:7 – HaShem lured Sisera and his army to attack Israel
Sh'mot/Exodus 14:1-4 – HaShem lured Pharaoh's army to attack Israel

Shof'tim/Judges 4:12 – Sisera **was informed of the movements of Barak and Israel**
Sh'mot/Exodus 14:5 – Pharaoh **was informed of the movements of Israel**

Shof'tim/Judges 4:13 – Sisera **mustered all his chariots**
Sh'mot/Exodus 14:6 – Pharaoh **gathered his army** to attack

Shof'tim/Judges 4:15 – HaShem **panicked** Sisera and all the chariots by fighting for Israel.
 Sisera **dismounted and fled** on his feet.

Sh'mot/Exodus 14:23-25 – HaShem **confounded** the Egyptian army and fought for Israel. Egypt said "**I shall flee** from before Israel".

Shof'tim/Judges 4:16 – HaShem defeated the army of Sisera and **not one of them was left**
Sh'mot/Exodus 14:28 – HaShem defeated the Egyptian army and **there remained not a one of them**.

Shof'tim/Judges 4:19 – Sisera **thirsted** for water.
Sh'mot/Exodus 15:25-26; 17:1-3 – Israel **thirsted**.

Shof'tim/Judges 4:21 – Ya'el/Jael's **tent peg (wood)-laden hand** was used to defeat Sisera.
Sh'mot/Exodus 14:26-28 – Moses' **staff (wood)-laden hand** was used to defeat Pharaoh's army.

Shof'tim/Judges 5:1 – Deborah, **the prophetess sang a song**.
Sh'mot/Exodus 15:1, 21 – Miriam, **the prophetess sang a song**.

Shof'tim/Judges 5:5 – The **mountains melted**.
Sh'mot/Exodus 16:21 – The **manna melted** when the sun grew hot.

Shof'tim/Judges 5:6 – In the days of Shamgar, a judge of Israel, **no one used the highways (easiest routes)** out of fear of their oppressors and instead **used circuitous routes**.

Sh'mot/Exodus 13:17 & 18 – Israel **did not take the closest and easiest route** because of fear of the Philistines, but **went the long way** towards Canaan.

Shof'tim/Judges 5:9 – Deborah sings of the **lawgivers** in Israel.
Sh'mot/Exodus – Moshe was THE **lawgiver**.

Shof'tim/Judges 5:14 – Ephraim **battled with Amalek**

Sh'mot/Exodus 17:8-16 – the *battle with Amalek*.

Shof'tim/Judges 5:15 – Barak and his army *went into a valley*.

Sh'mot/Exodus 14:19-22 – Israel *descended into the Red Sea* with the waters standing up on each side. This is a picture of them *going into a "valley"* with the walls of water like the ascent of mountain slopes on either side of the valley.

I'm sure there are probably more but this is the best I can do for now.

Deborah means "honey bee"

Greatest accomplishment: She led Israel as a Prophetess and Judge.

There had been other prophetesses (Miriam, Moshe's sister, for one) but Devorah/Deborah was the first woman judge. One of the commentaries spoke of her as a "glorious woman, borne up by the Spirit of Adonai, fired through and through with enthusiasm for His Word, who put the men to shame, who with her "flaming words" inflamed the courage and steeled their powers to action. Not the sword of Barak, but the spirit of Devorah, the words of Devorah, won the victory. In further research I found out the following concerning Devorah's relationships.

Deborah's relationship with her husband (Shof'tim/Judges 4:4) While Devorah's husband is mentioned; he played no role in the story of victory over the Kenani. Since Israel was a patriarchal society, it is not surprising that she should be defined as the "wife of Lapidot". Women throughout the Tanakh era were identified by the men in whose household they lived, whether their father's or their husband's. The family "belonged" to the man; the woman belonged to the household. Very possibly, Devorah may have walked a social tightrope. However, she did so without behaving inappropriately. She lived as a godly woman, a special woman and at the same time she was a wife whose virtue won respect for her husband.

Deborah's relationship with the Israelites (Shof'tim/Judges 4:4) The word translated "judging" implies more than a judicial function. The judges were actually spiritual, political, judicial and in most cases military leaders. Devorah both fit and did not fit the pattern we see in the male judges. Two things set her apart. First she was a prophetess. None of the other judges, except Samuel, were prophets. Second, she was not a military leader. We can conclude that HaShem did not want Devorah in the role of military leader. That is why He appointed her as prophetess and judge and communicated His intention to commission Barak to lead the battle.

Deborah's relationship with Barak (Shof'tim/Judges 4:8, 9) Barak responded to Devorah's call and accepted the commission as army commander but he placed a condition on his acceptance. "If you go with me, I will go, but if you don't go with me, I won't go". Devorah recognized Israel's need to see Barak as the military leader and she placed herself in the background.

Deborah's relationship with HaShem. The first thing we learn of Deborah is that she had a special relationship with G~d. She had been called by Him and commissioned to speak in His name and all of Israel recognized that special relationship. In the words of Deborah's song, she loved Adonai and as a result was "like the sun, when it comes out in full strength" Shof'tim/Judges 5:31.

Summing it all up, Devorah was a woman whose confidence was rooted in a close personal relationship with HaShem and in her awareness that He had chosen to use her to guide His people. Although her role was not typical, she clearly did not draw back, concerned what others might think. She heard HaShem speaking to her and she was willing to do as He said.

At the same time, Devorah was sensitive to the limitation that her gender seems to have placed on her. She would settle disputes like other judges but she would not lead the army. In fact, she felt uncomfortable with the conditions Barak insisted she fulfill. Devorah neither needed nor wanted any credit for the victory. She was self-confident and assertive, yet modest and self-effacing. She was bold enough to step out of the shadow, yet she was unassuming enough to avoid the spotlight in a military campaign. In displaying these qualities, Devorah stands as a timeless example for spiritual leaders of either gender.

Devorah reminds us that G~d does gift women for spiritual leadership. We do injustice to Torah if we rule women out of leadership solely on the basis of gender. However, we should be open to accept that not every leadership role is appropriate for women.

B'shalach ~ בשלח ~ After he had let go

B'rit Hadashah: Luke 2:22-24; Yochanan/John 6:25-35 & 19:31-37
1 Corinthians 10:1-13; 2 Corinthians 8:1-15; Revelation 15:1-4

Luke 2:22-24 I saw these verses, primarily, as a parallel to the redemption from slavery with the redemption of the firstborn and then the purification process required of a mother after birth of a child with the parting of the Sea of Reeds/Red Sea when the entire community of *B'nei Israel/ Children of Israel* had a corporate time of purification. (**Sh'mot/Exodus 13:2, 12 & 15**)

Yochanan/John 6:25-35 HaShem provided manna in the wilderness and He provided the Bread of Life through Yeshua. Manna is called "bread from heaven" in **Tehillim/Psalms 78:24** and in **Nechemyah/Nehemiah 9:15**. In these verses, Yeshua identifies himself with this "bread from heaven" and calls himself "the bread of life". **Revelation 2:17** states ". . . to him that overcomes will I give to eat of the hidden manna . . ."

Yochanan/John 19:31-37 These verses parallel the Pesach scriptures which, of course, are to remind us again of the deliverance/redemption from Egypt. We are reminded that no bone was to be broken of the spotless Passover lamb [**Sh'mot/Exodus 12:45; B'midbar/Numbers 9:12; Tehillim/Psalm 34:21(20)**] and we are reminded of that fact when Yeshua had no bones broken on the day of the Great Sacrifice.

1 Corinthians 10:1-13 There are many parallels here to our Torah Portion. They were "guided by the pillar of cloud" (**Sh'mot/Exodus 13:21-22**) and they "passed through the sea" (**Sh'mot / Exodus 14:19-31**). "They . . . immersed themselves" (**verse 2**) when they passed through the Sea of Reeds/Red Sea as we immerse ourselves into the Messiah. **Rav Sha'ul/Rabbi Paul** writes ". . . they drank of that spiritual rock that followed them; and that rock was Messiah." In our Torah portion there is more than one occasion when HaShem through Moshe brought forth water from a rock (**Sh'mot/Exodus 16:4-35 & 17:1-9**). Yeshua is like a rock because he is unmovable, unshakeable and timeless. Additionally, the water pouring out from the rock reminds us of Yeshua who gave us the Living Water.

2 Corinthians 8:1-15 These passages speak to the matter of giving and giving freely. Just as HaShem was generous to give manna and quail, not to mention water in our Torah portion, Rav Sha'ul is encouraging those in Corinth to give freely as well. Specifically, he is calling their attention to the passage in the **Tanakh/Original Testament** of "He who gathered much had nothing extra, and he who gathered little had nothing lacking." (**Sh'mot/Exodus 16:18**)

Revelation 15:1-4 As we know from previous readings, these verses reveal the seven angels with the seven bowls containing the seven plagues which parallel some of the plagues of Egypt. But I found some really interesting information concerning **verses 2-4**. Remember how the Israelites stood by the Red Sea after their Egyptian pursuers were drowned in it? At that time, the Israelites sang the Song of Moshe (**Sh'mot/Exodus 15:1-18**) which is included in its entirety in the daily morning synagogue service, followed by **Ovadyah/Obadiah 11:26** and **Z'kharyah/Zechariah 14:9**. It is liberally quoted again in the twice-daily blessing after the **Sh'ma (D'varim/Deuteronomy 6:4)**. Those who are victorious over the beast will sing the Song of Moses to signify that true believers in Yeshua most assuredly identify with the Jewish people. The "Song of the Lamb" (**verses 3b-4**) is not sung to or about the Lamb, but by the Lamb to G~d – just as the Song of Moses was sung by Moses and not to him. Just as the victorious Jewish people learned and sang the song which Moses sang, so the victorious believers in heaven learn and sing the song which the Lamb sings. Like the Song of Moses, the Song of the Lamb rejoices greatly in the just ways of G~d, using the language of the **Tanakh** as found in . . .

- Jeremiah 10:7
- Amos 3:13
- Amos 4:13
- Malachi 1:11
- Psalms 86:9-10
- Psalms 92:6 (5)
- Psalms 98:1
- Psalms 111:2
- Psalms 139:14
- Psalms 145:17
- 1st Chronicles 16:9 and 12

The corresponding Psalm for this Torah portion is: **Psalm 66**