



## *Water immersion of the righteous*

*Parashat b'shalach (16) – When he let [them] go*

**Torah:** *Shemoth* 13:17 tot 17:16

**Haftarah:** *Shophetim* 4:4 to 5:31

**Apostolic Writings:** *Qorintiyim Bět* 8:1-15

Not only do we serve the only Creator-*Elohim*, but certainly also a Father who cares very much for His children. He sent inflictions to both oppressors and enemies to prove the He is in control of everything: nature, life and death. Every person's destiny has already been defined, but the individual's obedience will determine what type of award will be received. One of the texts we didn't really pay much attention to last week, may leave some students with a question or two regarding a possible contradiction we would be studying later. Here is the first of the two in question:

*Shemoth* 12 <sup>1</sup>And יהוה spoke to *Mosheh* and to *Aharon* in the land of *Mitsrayim*, saying,

The possible contradiction also shows us the reason and is the start of this *sidrah*:

*Shemoth* 13 <sup>17</sup>And it came to be, when Pharaoh had let the people go, that *Elohim* did not lead them by way of the land of the Philistines, though that was nearer, for *Elohim* said, "Lest the people regret when they see fighting, and return to *Mitsrayim*."

We need to keep in mind, having been slaves for some time, that this nation is physically strong. The men performed physical work and the women performed many tasks which made them equally as resilient. We notice the reason for the detour in the second section of the text: "Lest the people regret ... and return to *Mitsrayim*". It is simply human to return to things we are acquainted with, however destructive it may be, since it may be easier to accept the old lifestyle again. Bad habits are not easy to abandon, hence the reason *Yohanan* teaches us:

🏆 *Hazon* 2 <sup>3</sup>and you have been bearing up and have endurance, and have laboured for My Name's sake and have not become weary.

🏆 *Hazon* 2 <sup>7</sup>"He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give to eat from the tree of life, which is in the midst of the paradise of *Elohim*." ' [emphasis original]

🏆 *Hazon* 2 <sup>11</sup>"He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death." '

These are only a few examples of many, but we learn of a beautiful promise provided here:

*Hazon 22* <sup>14</sup>“Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.

There is a big difference in being armed (v. 18) and actually using those arms in combat against a well trained army, something *b'nei Yisra'el* has never encountered before. They first have to be weaned of their slave mentality before becoming a disciplined nation who can defend themselves and attack when necessary. These skills will gradually be mastered, as we will see in future studies. First of all, this new nation must learn what it means to be free, how to make their own decisions, and all of this can only be achieved over a period of time. When we are redeemed, become free of sin on The Way of Truth, our lifestyle doesn't change overnight, but gradually as time passes by. Bad habits need to be unlearned; lies have to make place for truth as we grow and as we are led by *Ruach HaQodesh*, we grow into a new lifestyle of obedience. This also means that new knowledge is gained from Scripture, which may be interpreted differently, all bringing us closer in our relationship with *YAH* and the rules He set in place for His followers.

This is the situation in the life of a Christian who has come to the conviction that the church system mainly promulgated lies and needs to remove them completely after discovering The Way of Truth. The initial step is to rid oneself of churchianity – refer to bad habits mentioned earlier. The *Shabbat* given to us by *YAH* is not respected or honoured by the average Christian, not even on the day they profess to have been changed, when sitting in their sun god temples and listening to one lie after the other. *Shabbat* is an entire period of 24 hours, a day in which we are obedient to *YAH* even while sleeping. He has given us a command to gather together as true believers:

*Ib'rim 10* <sup>25</sup>not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the day coming near.

These words were penned by at least one, maybe up to four authors, many years after *Yeshua's* ascension to heaven. Anyone even considering that this was simply a whim that originated during that time, should take into consideration the events where *Yeshua* spent time with his *talmidim* every *Shabbat* (cf. *Marqos* 6:2; *Luqas* 4:16, 31; *Ma'asei* 13:44 et al) and many of these were proselytes, like us:

*Ma'asei 13* <sup>14</sup>But passing through from *Perge*, they came to *Antioch* in *Pisidia*, and went into the congregation on the Sabbath day and sat down.

During these gatherings bread was broken and eaten, an expression used to describe fellowship and sharing (cf. *Ma'asei* 2:46; 20:7 et al):

*Luqas 14* <sup>1</sup>And it came to be, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely.

The children of *Yisra'el* also enjoyed a fellowship meal, known as '*oneg*', even if it happened in their own homes. This was a direct command from *YAH*, for their own protection, but everyone enjoyed the fellowship meal, as they would do many more times while in the wilderness. The nation *YAH* created for Himself, would serve as a standard for the rest of the world. They would be assembled together with silver trumpets (cf. *Bemidbar* 10:2 et al), assembled to collect food and later also for sacrifices. The nation was never in a situation where they would do their own research or self-study, except in their private time. *Mosheh* was there to teach them, later also the priests separately and eventually the priests would teach the nation, even the rest of the world. It was considered an abomination to dispatch with any of *YAH's* assemblies for the sake of personal reasons – there is enough time during *Shabbat* to be part of the sacred assemblies, after which personal interests could be satisfied, unless it was to the benefit of the entire community and edification of *Shabbat* and the Kingdom of *YAH*.

Getting back to our study, we see the bones of *Yoseph*, probably the entire embalmed body, being part of the exodus. Some commentators insinuate that the compilation of v. 19, “you shall bring my bones from here with you”, may have included the bones of the other brothers as well. The nation of *Yisra’el* departs from *Sucot* and pitch their tents at *Ėtham*, on the edge of the desert, adjacent to the Gulf of *Aqaba*. We provide a descriptive map at [addendum A](#), with a link to a larger version. It must be noted that nobody can honestly give the precise location of any of these places, necessitating us to rely on hieroglyphs from *Mitsrayim* and other artifacts and writings found by archaeologists. This map is one of many and very few of them fully compare with one another. Distances travelled seem to be possible, but we should still consider that this information is purely for illustration purposes.

As the people move, there is a pillar of cloud by day and a pillar of fire by night to guide their direction. Most scholars are convinced that they travelled by day and night, but that the people would rest during the hottest part of the day, as well as part of the night. This is a reminder to us that we are never alone, even if it may sometimes feel that way. Scripture teaches us very clearly:

*Shemoth* 13 <sup>21</sup>And **יהוה** went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night. <sup>22</sup>The column of cloud did not cease by day, nor the column of fire by night, before the people.

*Yeshua* confirms this:

*Yohanan* 8 <sup>12</sup>Therefore **יהושע** spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

*Mosheh* is instructed to let the children of *Yisra’el* set up camp at *Pi Hahiroth*, a pagan stronghold or fortress of *Mitsrayim*. There is a vast desert behind them and the Sea of Reeds in front of them, which is rather a bad translation or name. In reality it is known as **יָם סוּף** (*yam suf*), sea of the end, because they considered it to be the end of the world. As *Yeshua* is unchangeably the same, Pharaoh’s will, emotion and thoughts are unchangeable and he decides to pursue the freed slaves. With selected chariots, chosen captains and his entire army (v. 4, 9, 28) Pharaoh pursues the children of *Yisra’el* and catches up with them while they camp at *Ba’al Tsephon*. Here we notice yet another mockery of the idols of *Mitsrayim*, because the name of the place *Ba’al Tsephon* translates as “god/ruler of the north”. In this way *YAH* has certainly not finished His mission of mocking the idols of *Mitsrayim*. According to the historian, *Josephus*<sup>1</sup>, the army of *Mitsrayim* consisted of 600 chariots, 50,000 horsemen and 200,000 foot soldiers – all heavily armed (cf. vv. 7, 9).

Suddenly panic sets in among the children of *Yisra’el*, because they see Pharaoh’s army coming after them! They are trapped, as there is no turning back and the only way ahead is the Sea of Reeds. At this stage, even *Mosheh* is unsure of the outcome, but he still encourages the people:

*Shemoth* 14 <sup>13</sup>And *Mosheh* said to the people, “Do not be afraid. Stand still, and see the deliverance of **יהוה**, which He does for you today. For the *Mitsrites* whom you see today, you are never, never to see again. <sup>14</sup>“**יהוה** does fight for you, and you keep silent.”

Have you ever experienced how *YAH* fights for you, how He stops your enemies and keeps danger away from you? You leave home late for an important appointment and on the way there is a car crash. You could have been a part of it. In many ways, *YAH* brings things into your daily living, and you may only realise much later that His hand had made things work out differently, for your benefit, like with a financial transaction that worked out differently than you had planned. We give *YAH* far too little praise, thanks and honour for how our lives pan out, even if it may sometimes be unpleasant at first. His ways are not our ways and the more we trust Him for everything in our lives, the easier it becomes to place that trust in Him

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1 Antiquities Of The Jews, 2:15:3, p. 109

every time, because His provision is better than we can plan. However, this does not mean that we should act recklessly and irresponsibly at any given time, but still expect YAH to intervene and set things right.

The children of *Yisra'el* had to return to **בַּעַל זַפֶּן** (*ba'Al tz'Fon*), because it was the only idol that had not yet been defeated – the god of the north. It is linked to lightning bolts and the sea, and was also the protector of maritime trade. When YAH opens this sea and allows the children of *Yisra'el* to pass through, but destroys the army of *Mitsrayim* in it, it would be the icing on the cake to show everybody once and for all that YAH is in control of everything. *Yisra'el* not only has to be freed from slavery, they also have to be completely severed from the power that *Mitsrayim* had over them. When you and I are saved from sin, it is essential that we completely break away from our past, never to return to it again.

A miracle had to happen on a scale never experienced since Creation, something even greater than the global flood and therefore YAH creates critical circumstances – these are the only times when we can truly experience His omnipotence and trust in the promises He gives us in His Word. This does not mean that we should never be afraid, for it is human. However, it is at that exact moment that we cry out to YAH and realise there is no other result, except what He already has in place for us. You may feel as if you are standing with your back against the wall, or in this case against the army of *Mitsrayim*, but your cry to YAH is what He asks for, that you acknowledge your dependence on Him.

The people are in fear and we already see the first miracle happening: the messenger who went before them in the form of the pillar of cloud moves in between the army of *Mitsrayim* and the children of *Yisra'el*. This is almost a repetition of the ninth judgement, because on the side of *Mitsrayim* it is pitch dark and on the side of *Yisra'el* there is light. The army of *Mitsrayim* can't move in the darkness and then YAH orders *Mosheh* to stretch out his hand over the sea. With a strong east wind the sea is driven back, dividing the water and creating dry land on which the children of *Yisra'el* pass through, with a wall of water on their left and their right.

Before this miraculous deliverance, we see the first of about ten complaints that *Mosheh* records where the people almost rebelled against him while grouching against YAH. We will later, during *parashat sh'lach l'kha*, a few weeks from now, see that YAH pronounces judgement on the people because of their rebelliousness (cf. *Bemidbar* 14:22-23). As in many other cases, including you and I, YAH tests people to see whether they fully trust Him or not. He expects them to maintain the set-apart lifestyle He expects of them, as explained many times through the words of *Mosheh*.

With the waters divided, dry land before them and a Light leading them while the army of *Mitsrayim* remains in darkness, slightly more than 600 000 men and their dependants go from one bank of *yam suf* to the other. There are no casualties of any kind; every person passes through unharmed. YAH has made the way as Scripture confirms it in so many ways:

- 🏆 *Yeshayahu* 48<sup>17</sup> Thus said **יהוה**, your Redeemer, the Set-apart One of *Yisra'el*, "I am **יהוה** your *Elohim*, teaching you what is best, leading you by the way you should go.
- 🏆 *Yirmeyahu* 31<sup>9</sup> "With weeping they shall come, and with **their** prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to *Yisra'el*, and *Ephrayim* – he is My first-born.
- 🏆 *Yohanan* 14<sup>6</sup> **יהושע** said to him, "I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.

When a person becomes aware of the calling of *Ruach HaQodesh* in his or her life, there is a serious desire to walk the path as YAH has set out for us. The first step of obedience is to be immersed in water, known by some as baptism. This is what *Yohanan*, *Yeshua's talmidim* and several others did with people who joined their ranks daily. The baptism of a newcomer to the Way of Truth is not a free pass to eternity, but a sign of

obedience. If a person is not baptised, it does not necessarily remove his spot in eternity, but going through the *mikvah* is a sign that the person acknowledges and confesses to leaving behind the life of sin. Although YAH knows that person's real motive, baptism should take place in public so that it can also serve as a witness to others, whether some of them are baptised or not. We see it very clearly stated:

*Marqos 16* <sup>16</sup>“He who has believed and has been immersed, shall be saved, but he who has not believed shall be condemned.

Being water-immersed does not suddenly put a crown on the head of the candidate or provide a special place in YAH's Kingship, but the candidate has a special place in YAH's heart as a result of obedience. This is exactly what happened here when the children of *Yisra'el* went through the water. It was as if they had undergone water immersion between the walls of water on either side and emerged as new people, redeemed, onto the eastern shore. They were now officially the people of YAH because they all walked through in obedience and did not turn back. At this point, YAH moves the pillar of cloud away from in front of the army of *Mitsrayim*, who think they can go through as well, still pursuing the children of *Yisra'el*.

However, this is not the plan that YAH has in mind, for when they come between the walls of water, the wheels of their chariots get stuck and even break off. With all their might they try to rush through, even try to turn around, but there is no escape for them. When *Mosheh*, at the command of YAH, stretches out his hand over the sea again, the wind stops blowing and the waters flow back to normal. The entire army of *Mitsrayim* is defeated by drowning, because they killed the boys of *Yisra'el* by drowning in the Nile many years before. The children of *Yisra'el* look back and see their enemy lying dead on the seashore. Lots of information and video material<sup>2</sup> is available from researcher Ron Wyatt, who has also conducted studies and did plenty of research on this topic for many years.

It is almost ironic that YAH first has to perform miracles in our lives before we realise how great and almighty He is. Just as we are called while we are in sin, YAH leads the children of *Yisra'el* through the waters with a great hand. We don't have to see our enemies dead before we trust; our trust should come first and then YAH shows us what He is able to do:

*Shemoth 14* <sup>31</sup>And *Yisra'el* saw the great work which יהוה had done in *Mitsrayim*, and the people feared יהוה, and believed יהוה and His servant *Mosheh*.

When the children of *Yisra'el* look back and realise they are truly free, they spontaneously start singing hymns of praise as they understand that they have been redeemed (cf. *Yeshayahu* 51:10). The hymn is composed of three gradually increasing stanzas. Each section begins with praise to YAH and ends with a description of the victory over *Mitsrayim* (cf. vv. 2-5, 6-10, 11-18). The theme announced with the introduction in v. 1 is interpreted in three ways, while the omnipotence of YAH is displayed in the first two stanzas in the annihilation of the enemy army. The third stanza describes with prophetic certainty the fruit of this glorious event during which *Yisra'el*, as a full-fledged nation, is established as the people of YAH, with the promised legacy.

Various artists have used their talents to give us a more descriptive and understandable idea of the gratitude the children of *Yisra'el* experienced. We place [links](#) for a group of diverse videos directly after the source list. In the *TaNaKh* and *Chumash* the song of *Mosheh* is explained in a particular way, as the illustration on the following page shows. This song is also known as “the Song of the Lamb” as we see recorded in *Hazon* 15. One of the most important aspects in the entire book is the mention of ‘sea’. Like YAH separated the waters during Creation, we see the sea in *Hazon* as a division between YAH and sinful man. The first mention of this we see:

*Hazon 4* <sup>6</sup>And before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures, covered with eyes in front and in back.

<sup>2</sup> <https://www.youtube.com/@ronwyattcom>



We find four theories regarding the sea of glass:

1. It refers to the bronze basin at the tabernacle and temple (cf. *Melaḳim Aleph* 7:23; *Dibrei haYamim Bēt* 4:2-6);
2. This can be linked to the understanding of a sea of crystal as we see in *Shemoth* 24:9-10;
3. It forms part of the movable throne of YAH as in *Yehezqēl* 1:22, 26; 10:1;
4. This represents the withdrawal of the isolation of YAH (cf. *Hazon* 15:2).

In *Hazon* 21:1 the sea is removed, teaching us that the curse of *Berēshith* 3 has been removed, indicating that the sin and separation of man has been taken away. The sea is therefore also a reference to sinful man; when it is removed, the balance between YAH and man is restored and everything has to do with the blood of the Lamb. So we learn here how man is redeemed from sin (*Mitsrayim*), passes through water immersion in public and in the presence of many witnesses, is

spiritually cleansed by his own, free choice, after which the rules of YAH are presented to the 'new' man to follow in obedience. The children of *Yisra'el* are now out of *Mitsrayim*, but the bigger problem is to get *Mitsrayim* out of them. As a new person in YAH, through the blood of *Yeshua*, we are saved from sin, but we need to wean ourselves of every form of sin, get it out of our system and never return to it.

While all the men follow along with *Mosheh* in singing the song of praise to YAH, *Miryam* answers the hymn and involves all the other women with tambourines and dances. At no point does the sister of *Mosheh* take the lead in the hymns of praise, but now, in response to what the men are singing, she emerges as a prophetess (v. 20), leading the women to join the men in praising and thanksgiving to YAH. This teaches us that we should all be in unison with our thanksgiving and praise; no gender is inferior or superior. Worship is the result of salvation. Although *Mosheh* is the people's human leader, it is clear that YAH is their true King (v. 18). The Song of *Mosheh* is by far, several hundred years<sup>3</sup>, the oldest poem in Scripture and also in the world.

It is one thing to be free from oppressors, but somehow order needs to be created. We will learn in the following sections how YAH prepares the people to finally assemble at *Sinai* and officially establish the first congregation, receive a written set of rules, and experience His loving provision in the process. Along the way, however, they would still be tested for obedience and their response to trials would have certain consequences.

*Mosheh* asked Pharaoh for permission to go on a journey of three days into the wilderness. Three days have now passed and they are facing their first test. In the wilderness of *Shur*, also known as the wilderness of *Ētham* (cf. *Bemidbar* 33:8), they find no water, but arrive at the pools of *Marah*. It is currently known as the fountain of *Huwara* and is identified by a whitish petrification caused by the water. To this day it is still described by the Arabs as the most undrinkable water in the world. The people are dissatisfied because they are thirsty and complain to *Mosheh* that they will all perish of thirst. Few things are as bad as disappointment. Every person processes disappointment in a bad way, but have we ever thought about the

אֵל יִשְׂרָאֵל מִשְׁלָה וּבָנִי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ  
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וַיִּכְבְּדוּ רַמְהָ בַּיָּם עָלָיו וַחֲמֹרֶת יָהּ וַיְהִי כִּי  
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אֲבִי וְאַרְמוֹנָהּ יְהוָה אֵישׁ מִכְלֹחַמָה יְהוָה  
שְׁמוֹ סִרְכַּבַת פָּרָעָה וַחֲזִיכֵי יָדָה בַּיָּם  
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כַּמְכָה נֶאֱדָר בִּקְדֻשָּׁה נִרְאָה תַהֲלֹכַת עֲשֵׂה  
פְּלֵא נִשְׁתִּית יִמְיָן תִּבְלַעְמוּ אֶרֶץ נִשְׁתִּית  
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אֶרֶם אֵלֶיךָ מוֹאֵב יִחַזְמוּ רַעַד נִמְוָה  
כָּל יִשְׁבִּי כִנְעָן תִּפְלֹךְ עֲלֵיהֶם אִימֹתָה  
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קִנִּית תִּבְאָמוּ וְתִשְׁלַעְמוּ בְּהָרִי נִחֲלֹתֶךָ  
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יִדְרֶךְ יְהוָה יִמְלֹךְ כָּל־עַלְמֵי וְעַד וַיִּשָּׁב יְהוָה עֲלֵהֶם  
בְּאֵסוֹס פָּרָעָה בִּרְכָבוֹ וּבִפְרִשְׁיוֹ בַּיָּם וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבְשֻׁלָה בְּתוֹךְ הַיָּם  
אֶת מִי הַיָּם

3 Jamieson, Robert; AR Fausset; and David Brown. Commentary Practical and Explanatory on the Whole Bible. Reprint ed. Grand Rapids: Zondervan Publishing House, 1961.

many times we disappoint YAH? We randomly make promises we don't keep, we treat our fellow human beings like a doormat, we fail to be grateful for what we have. Indeed, YAH's disappointment with us is much greater than we can ever realise.

The name מָרָה (*ma-Rah*) translates as 'bitter'. As with every other person on earth, we don't always have the answers for everything and that's why *Mosheh* approaches YAH to ask what he should do. He is shown a tree and when *Mosheh* throws it into the water, the water is drinkable. We are never told what type of tree it would be, but what we do notice is that *Mosheh* and the people act in obedience. One tree of any size will never make a pool of water drinkable for that many people, so once again we see the hand of YAH performing a miracle. The foreshadowing we observe from this passage is the torture stake, execution stake (wood, tree), of *Yeshua* that intercedes for the bitterness in our lives – that which we have been delivered of, but something we constantly struggle with, maybe a part of *Mitsrayim* which could still be present within us. Although the original word is עֵץ (*etz*), tree, some translations render the word as 'branch'. However, we still see a reference to this being *Yeshua* as the Shoot (rod, branch) of *Yishai* which will bear fruit (cf. *Yeshayahu* 11:1). What we also learn here is that the people possibly had to linger for an indeterminate period of time, especially with this text as a guideline (cf. *Shemoth* 24:7):

*Shemoth* 15 <sup>25</sup> Then he cried out to יהוה, and יהוה showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them.

These words were spoken long before YAH's regulations were officially given at *Sinai*. This means that they already knew these rules by another method, or that *Mosheh* taught them these rules here at *Marah* through words he had received from YAH. It may even have been passed down from their ancestors, but only now they take note of them, being reminded by *Mosheh*. *Torah* is eternal, from before Creation, timeless, and will continue forever. *Torah* became alive and dwelt among us; what we read in Scripture is that we should also do what *Yeshua* did (cf. *Yohanan* 1:1, 14).

After leaving *Marah*, the people move to *Ėlim*, currently known as the valley of *Gharandel*, a complete contrast from where they had been. Here are seventy palm trees and twelve water springs, fountains. The water is fresh and drinkable, the palm trees are laden with dates and again we see the hand of YAH, continuing to provide. We seem to realise the truth in the words of the psalmist:

*Mizmor* 23 <sup>2</sup> He makes me to lie down in green pastures; He leads me beside still waters.

One commentator<sup>4</sup> states it in a very understandable way:

"If life were nothing but tests, we would be discouraged. If life were all pleasure, we would never learn discipline and develop character. The Lord knows how to balance the experiences of life, for He brought His people to *Ėlim* where they found plenty of water and opportunity for rest. Let's be grateful that the Lord gives us enough blessings to encourage us and enough burdens to humble us, and that He knows how much we can take."

The twelve water sources represent the twelve tribes of *Yisra'el*, feeding the seventy nations of the world. The twelve tribes provide living water (*Yeshua*) to the nations in Spirit and Truth (cf. *Bemidbar* 24:6-7; *Mizmor* 1:3; *Yehezqel* 47:7-12):

*Hazon* 22 <sup>2</sup> In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations.

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4 Wiersbe, Warren W. The Bible Exposition Commentary/Pentateuch. Colorado Springs, Colo.: Cook Communications Ministries, 2001; p. 209

For some time things go well because everyone has food and water, but when they enter the wilderness of *Sin* and set up camp, the grumbling starts again. Please note how *YAH*'s calendar teaches us about events, in order to teach us how His calendar works. This is on the fifteenth day of the second month after they had left *Mitsrayim*. They complain because of a lack of food; they long for the food pots of meat in *Mitsrayim* and accuse *Mosheh* and *Aharon* that they were led out into the wilderness to die, because there were no graves in *Mitsrayim* (v. 11). Despite their murmuring and rebelliousness, *YAH*'s love and care are shown to them and instead of brimstone and fire as with *Sedom* and *Amorah*, He sends bread, food, to rain on them.

Explicit instructions are given about the order of life in the camp. Every morning bread would come down from heaven and each person is to go out and gather enough for that day. This has to be prepared and eaten before the next day, as everything that is left over will spoil. On the seventh day no bread will come down from heaven, but everything gathered on the sixth day will be doubled and will not spoil. Most of us have been taught the lie that the children of *Yisra'el* had to pick up twice as much on the sixth day, as some translations render it that way. However, this is once again a trick of the enemy to take *YAH* out of the equation and nullify His miracles. Let's read carefully what the verse says:

*Shemoth 16* <sup>5</sup>“And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.” [emphasis added]

A few verses later in the same chapter there is a confirmation:

*Shemoth 16* <sup>23</sup>And he said to them, “This is what **יְהוָה** has said, ‘Tomorrow is a rest, a Sabbath set-apart to **יְהוָה**. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.’ ”

Until now, most of the children of *Yisra'el* are not familiar with *Shabbat* or the institutions concerning it, but they will now start learning systematically. As slaves they may have worked every day or the work break, if any, was not necessarily on *YAH*'s *Shabbat*. Later in our study we will learn that “enough for everyone” was seen as **לֶמֶר** (*Q-mer*), simply that which is enough. In the will of *YAH*, we will elaborate on this, bringing more detail before and during *Pēsah*. This ‘bread’ that rained down from the heavens was completely unknown to anyone, even to this day. The sages believe that nothing like this has ever fallen to earth before, nor has it since – another miracle of *YAH*. He provides for everyone's needs and gives us exactly what we need at the right time. Our problem is our lack of trust and our poor prayer relationship with Him. In theory, we don't need to go to *YAH* in prayer with a “shopping list” – He knows what we need even before we ask Him. However, He expects of us to come to Him in prayer in humility, gratitude and praise, so that we can give Him the necessary recognition as the One who provides in all our needs.

The bread raining down from heaven is something that the children of *Yisra'el*, nor anyone else, has ever experienced before. When they see it for the first time, they utter the words: **מִן הוּא** (*man hu* [hoo])? This translates as “what is he/it?” From there the word ‘man’ originated, which later became known in English, Afrikaans and some other languages as manna, ‘what’. The *man* provided in all human needs in terms of nutritional value and, according to most experts, this also resulted in minimal human excretion. We learn from Scripture that it was white, looked like coriander seeds, and tasted like wafers with honey. Many commentators believe that each person tasted what he or she desired, regardless of how it was prepared. However, there is no confirmation of this and because we have never seen or eaten it ourselves, we can in no way confirm this claim. The most important rule that *YAH* established, was that it would not be available on the seventh day, His *Shabbat*. The reason for this is that we are not allowed to prepare food on *Shabbat*. There is a clear instruction:

*Shemoth 16* <sup>5</sup>“And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.”



Here YAH promises that everything collected on day six, would be doubled – it's like a double blessing for obedience! He tests the obedience of people who have experienced many miracles. On the sixth day all preparations had to be completed and what was left over could be eaten on the seventh day, *Shabbat*, without it spoiling overnight. Obviously some of the people did not believe this promise or, typically human, followed their own heads and didn't want to be part of the community, but wanted to do their own research. Those who went out on the seventh day found nothing and had to suffer hunger. It is exactly like Yeshua taught us:

*Mattithyahu 6* <sup>11</sup>Give us **today** our daily bread. [emphasis added]

The lesson we learn from this is that day seven, *Shabbat*, is to be **fully** dedicated to YAH, a day that He had already set apart at Creation in order to have an encounter with the man He had created the previous day. YAH will take care of *Shabbat* and we must devote all attention to Him. It doesn't mean we can't eat anything, but only that we may not prepare anything. The objective here is that we should not waste time with preparation, time we can spend in Scripture. Every housewife and most men know how long it can take to prepare food. YAH wants our full attention and time on *Shabbat*. He hates waste, whether it be food or time, and therefore it is essential that we obey Him in this as well. As we learned at the beginning, we are commanded to gather as believers. There is no time limit attached to it; an assembly may last one, two, or more hours as we learn from various passages in Scripture. The rest of the time is for each person to study Scripture and other teachings, getting to know YAH better in order to be able to serve Him better.

When having learnt the term *omer* earlier, it is important that we know whether this amount would be enough. One *omer* is about 4,3 litres and the average person consumes about 2,7 litres daily. This means there would be enough for each person to eat and as usual YAH had provided generously – there might be even be leftovers! However, the people were not satisfied with just bread in the morning and the grumbling continued – they wanted meat, like they were used to in *Mitsrayim*. When *Mosheh* brings this request to YAH, we learn:

*Shemoth 16* <sup>8</sup>And *Mosheh* said, “In that יהוה gives you meat to eat in the evening, and in the morning bread to satisfaction, for יהוה hears your grumbings which you make against Him. And what are we? Your grumbings are not against us but against יהוה.”

Quail arrive in their millions at the end of each day and for the time being the people are satisfied with what they have. As this wasn't actually what YAH wanted to give them in the first place, we don't learn how long they ate quail, but we know from Scripture that they ate *man* every day until they entered the promised land and could take care of themselves. See the accompanying illustration of what it would look like in the morning when the Hebrews woke up to go get their daily food.



We start noticing how YAH is teaching the people to take care of themselves. They are no longer given food as they were used to in *Mitsrayim*; they now had to start becoming self-sufficient, possibly also a sign for each of us of what we may be facing with current events in the world. When we complain or murmur, we are actually committing a sin against YAH, because it is He who provides in everything. This includes how we complain about weather conditions that are too hot or too cold or too wet or too dry; we complain about a lack of money, about difficult colleagues at work, about something your spouse is doing wrong. Every form of complaining or murmuring is actually rebellion against YAH where we try to place ourselves higher than Him. Yeshua did not complain when He had to die on a torture stake for our sins; He was willing to do it, of His own free will.

At the command of *Mosheh* the people of *Yisra'el* break up camp in the wilderness of *Sin* and set up camp at *Rephidim*, which simply translates as 'resting place'. This is where we see a stunning image because once again there is no water to drink. As if they had never done it before, the people again show a lack of confidence. They are ready to stone *Mosheh* and he cries out to *YAH* in anguish. At this stage, the children of *Yisra'el* prove that they are not worthy to be called children of *YAH* and after having received their water, their punishment will also be handed out.

*Mosheh* is commanded to take his staff and go to mount *Horēb* with the elders, where *YAH* will also be present. We will learn a lot more about this mountain in subsequent studies. *Mosheh* is to strike the rock with his staff and enough water will flow for the people to quench their thirst. Because of the strife of the people, *Mosheh* names the place *מִסָּה* (*ma-Sah*), temptation, and also *מְרִיבָה* (*me-ri-Bah*), discord or strife. True to His word, enough water comes out when *Mosheh* strikes the rock like *YAH* had ordered. However, a small penalty will soon have to be paid, in order for these people to gradually be taught to trust in *YAH* only, without any murmuring.

The nation of *Amalēq* is sent to fight against *Yisra'el*. *Mosheh* has full confidence in his namesake, *Yehoshua*, and sends him out with selected, skillful men to enter the battle. *Mosheh* stands on a hill to watch the battle and while his hands are raised, *Yisra'el* gains the upper hand. However, when he lowers his hands, *Yisra'el* gets a hiding. Finally they find a stone for *Mosheh* to sit on, while *Aharon* and *Hur* support his hands, keeping his arms raised up. In this way *Yisra'el* defeats *Amalēq*, but this is all through the actions of *YAH*. At the end of the battle *Mosheh* builds an altar, naming it *יְהוָה נִסִּי* (*Yahuah ni-Si*), *Yahuah* is my banner (cf. *Hazon* 19:16).

The lesson we learn from this is that perseverance is the only requirement *YAH* asks of us. He doesn't want us to give up, regardless of circumstances. No matter how difficult things may seem at times, nothing is lost and this is sections of what we have covered in previous studies; as *Hazon* teaches us, only those who persevere will be saved:

*Hazon* 3<sup>5</sup> "He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.

You, my dear brother and sister, have this choice – no one else can do it on your behalf. If necessary, get someone to help you raise your hands, because *YAH* is honored by our praises with raised hands and fitting dances in which He delights.

*Shabbat shalom!*

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8 *Sh'vat* 5785 / 6 February 2025

## **Sources:**

Unless otherwise stated, all text is quoted from *The Scriptures* (2009)<sup>5</sup>. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utley

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<sup>5</sup> <https://isr-messianic.org/>

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Book of the Upright

Links for versions of the song of *Mosheh*:

<https://www.youtube.com/watch?v=sW7PH8Csg0U&list=RDFwM4214SRYU&index=2>

<https://www.youtube.com/watch?v=4liHLvkRM9A>

[https://www.youtube.com/watch?v=LLa5\\_zXcFcY](https://www.youtube.com/watch?v=LLa5_zXcFcY)

<https://www.youtube.com/watch?v=tWhLr4DRTdE>

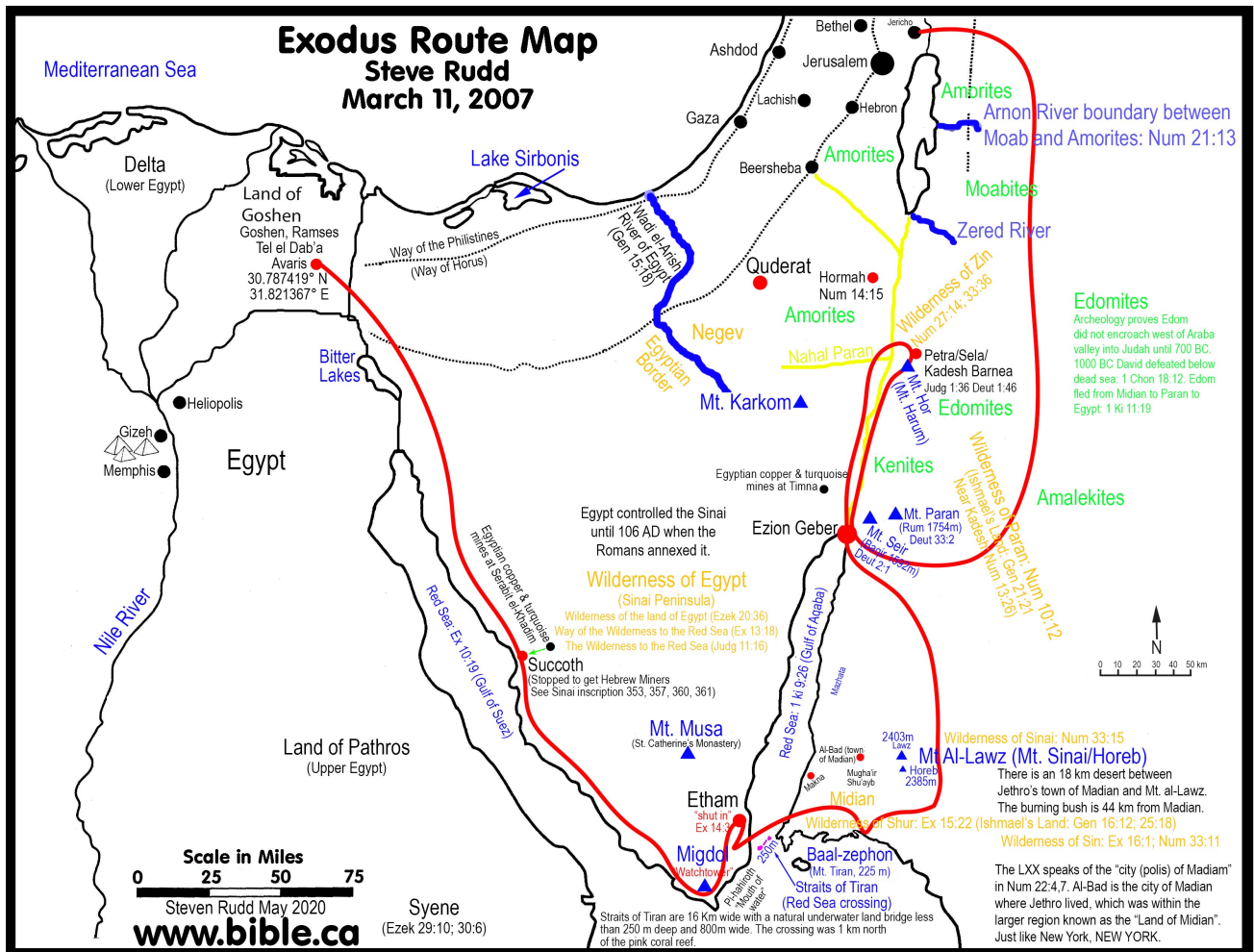
<https://www.youtube.com/watch?v=B-ZlxIBJIY>

<https://www.youtube.com/watch?v=b1CTFzT7CPQ>

<https://www.youtube.com/watch?v=Rwx0NxMX3bQ&t=98s>

*The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.*

## Addendum A



Link: <https://www.bible.ca/archaeology/maps-bible-archaeology-exodus-route.jpg>