

Parashat Beshalach

פרשת בשלח

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Searching for God's Wisdom

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 13:17-17:16

הפטרה: Judges 4:4-5:31

הברית: Mark 6

החדשה

Triennial cycle: *Shemot / Exodus 13:17-15:26*

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In this week's reading, *Shemot / Exodus 13:17-15:26*, Pharaoh's army follows the Children of Yisrael into the wilderness to overtake them and bring them back to Mitzrayim (Egypt). The people feared and blamed Moshe and God for bringing them out to the wilderness to die. Was this wise of them to accuse Moshe and God for their perceived misfortune? According to the wisdom literature, *Mishley / Proverbs* says *2:2 Make your ear attentive to wisdom, Incline your heart to understanding; 2:3 For if you cry for discernment, Lift your voice for understanding; 2:4 If you seek her as silver And search for her as for hidden treasures; 2:5 Then you will discern the fear of the Lord And discover the knowledge of God. 2:6 For the Lord gives wisdom; From His mouth come knowledge and understanding. (NASB)* The people had many reasons to put their trust in God, the miracle of the plagues they witnessed and the Lord presently delivering them from Egypt. Regardless of what they had seen they still feared and chose to reject Moshe and God rather than to trust in the Lord to deliver them from the hand of Pharaoh's army. Regardless of what you have seen, do you still trust in the Lord?

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שמות 14:8-13

8 בָּלוּ: וַיַּחֲזֹק יְהוָה אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף
אַחֲרָיו בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יָצְאוּ בַיָּד רַמָּה:
9 וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁיֵנוּ אוֹתָם הַיָּם עַל־הַיָּם
כָּל־סוּם רֶכֶב פַּרְעֹה וּפָרָשָׁיו וַחֲלוּ עַל־פִּי הַחַיִּית לִפְנֵי

10 בַּעַל צַפֹּן: וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־
עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ
11 בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה: וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמִּכְלֵי אֵיךְ
קָבְרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוֹת לְמִדְבָּר מֵהַזֹּאת
12 עָשִׂיתָ לָּנוּ לְהוֹצִיאֵנוּ מִמִּצְרַיִם: הֲלֹא־זֶה הַדְּבָר אֲשֶׁר
דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר הַדָּל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־
מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמָּתְנוּ בְּמִדְבָּר:
וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ הִתְנַצְּבוּ וּרְאוּ אֶת־
13 יְשׁוּעַת יְהוָה אֲשֶׁר־עֲשָׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רִאִיתֶם
אֶת־מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לִרְאֹתָם עוֹד עַד־עוֹלָם:

Shemot / Exodus 14:8-13

14:8 The Lord hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out boldly. 14:9 Then the Egyptians chased after them with all the horses and chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, beside Pihahiroth, in front of Baalzephon. 14:10 As Pharaoh drew near, the sons of Israel looked, and behold, the Egyptians were marching after them, and they became very frightened; so the sons of Israel cried out to the Lord. 14:11 Then they said to Moses, 'Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Egypt? 14:12 'Is this not the word that we spoke to you in Egypt, saying, '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.' 14:13 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. (NASB)

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בְּנֵי אִסְתַּתְקָה אָמַרְי
וּמִצְוֹתַי תִּשְׁמְרוּ אֶתְדָּ:
לְהִקְשִׁיב לְחֻמְתָּהּ אָזְנְךָ
תִּשְׁמָה לְלִבְךָ לְתַבּוּנָה:
כִּי אִם לִפְנֵי הַתְּקַרָּא
לְתַבּוּנָה תִּתֵּן כּוֹלֶךָ:
אִם־תִּבְקֹשֶׁה כְּכֶסֶף
וְכִמְטָמְנִים תִּחְפְּשֶׁנָּה:
אִז תִּבִּין יִרְאֵת יְהוָה
וְדַעַת אֱלֹהִים תִּמְצָא:
כִּי־יְהוָה יִתֵּן חֻמְתָּהּ
מִפְּנֵי דַעַת וּתְבוּנָה:
וְצִפְנָן לְיֹשְׁרִים תּוֹשִׁיָּה
מִיָּן לְדַלְכֵי הַם:
לְנֶצֶר אֲרָחוֹת מִשְׁפָּט
וְדַרְךְ חֲסִידוֹ יִשְׁמֹר:
אִז תִּבִּין צְדָק וּמִשְׁפָּט
וּמִי־שְׁרִים כָּל־מַעֲגַל־טוֹב:
כִּי־תָבוֹא חֻמְתָּהּ בְּלִבְךָ
וְדַעַת לְנַפְשְׁךָ יִנָּעַם:

ב *Mishley / Proverbs 2:1 My son, if you will receive my words And treasure my commandments within you, 2:2 Make your ear attentive to wisdom, Incline your heart to understanding; 2:3 For if you cry for discernment, Lift your voice for understanding; 2:4 If you seek her as silver And search for her as for hidden treasures; 2:5 Then you will discern the fear of the Lord And discover the knowledge of God. 2:6 For the Lord gives wisdom; From His mouth come knowledge and understanding. 2:7 He stores up sound wisdom for the upright; He is a shield to those who walk in integrity, 2:8 Guarding the paths of justice, And He preserves the way of His godly ones. 2:9 Then you will discern righteousness and justice And equity and every good course. 2:10 For wisdom will enter your heart And knowledge will be pleasant to your soul: (NASB)*

Today's reading of the people's response to the approaching Egyptian army indicates that the people lacked the wisdom

of God and did not discern the fear of the Lord (2:5) as they are supposed to do

according to *Mishley / Proverbs*. Regardless of the fact that the people did not have the wisdom literature to read at this time, the Power of God they had witnessed contrasted to the power of the Egyptian army, it should be clear that God is greater and mightier. In this instance the Children of Yisrael did not search after the wisdom of God (2:4). According to *Mishley / Proverbs 2:1-4*, the search for wisdom is described as “*inclining the heart (2:2), crying out, lifting the voice (2:3), seeking for as a hidden treasure(2:4),*” these are all descriptions of one who is obeying God’s Word and who is passionately and diligently listening and searching for God’s wisdom. Verse 2:4 indicates that one needs to realize the value of wisdom in order to begin searching for it, as it says “*And searching for her as for hidden treasures.*” King Solomon goes on to say (in *Mishley / Proverbs*) that God is the source of wisdom and of knowledge and understanding (2:5-6). This is why wisdom is described in Scripture as “*the fear of the Lord*” in so many places. Job understood this truth while he suffered the loss of his family and the health of his own body (See *Job 28:23*). Solomon finishes by saying in *Mishley / Proverbs 2:7-10* the result of having received God’s wisdom that there are pleasurable and moral implications. The ability to discern justice and righteousness, equity (honesty) and good course describe moral understanding and discretion in life. The wisdom that is described here is a relationship with the

This week there are two **Qere** and **Ketiv** markers in the text of *Mishley / Proverbs 2:1-10*. The **Qere** and **Ketiv**, comes from the Aramaic word “qere” meaning “what is read” and ketiv meaning “what is written.” These notes in the marginal Masorah refer to a small number of differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read inherited from oral tradition. In such situations, the **Qere** is the technical or orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew Bible, while the **Ketiv** indicates their original written form taken from the scribal tradition.

In verse 7 the Masorah notes that the Hebrew word “*vetsafan*” **Ketiv** is written in the Qal perfect form, but the **Qere** (what is read) switches to the Qal imperfect form “*yitsfon*”. The imperfect tense expresses an ongoing action. The Hebrew word means to “*compass, surround or encircle*” describing God as the one who is “storing up” wisdom. The point is that the variation in the text does not significantly change the meaning of the scriptures.

In verse 8, the **Ketiv** is written with a third person masculine pronominal suffix that attaches to a masculine noun meaning “him.” The **Qere** notes that in other texts a type 2 third person masculine pronominal suffix is used meaning the same thing “him.” This textual variant does not change the meaning in Hebrew. As far as I can tell, this type 2 pronominal suffix is used in the biblical text but has lost its use in Modern Hebrew.

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Giver of wisdom, and most of all gives us many reasons to put our faith and trust in God rather than this world. Not only is God the giver of wisdom and knowledge but He also gives victory to the upright, He is a shield to the blameless, He guards the path of the just, and He protects the way of the faithful (2:6-8). Do you think that the children of Yisrael understood *“the fear of the Lord,”* as God was delivering them from the bonds of slavery?

As history tells in the pages of the Torah, the Egyptians did not learn their lessons and devastating judgment fell upon the army by the death of the entire army drowning in the Red Sea. We should learn something important here about wisdom and how to worship God from these passages. Every king and every person is subject to God’s rule and one day will be made subject as Yeshua the Lamb of God completes the work he alone is able to do as we read in *Hitgalut / Revelation:*

Hitgalut / Revelation 11:15-19

11:15 Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.’ 11:16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 11:17 saying, ‘We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. 11:18 ‘And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.’ 11:19 And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm. (NASB)

The apostle John tells us that the Lamb (Yeshua the Messiah) is the one worthy to open the scroll in *Hitgalut / Revelation 4* and *5*. He has opened each seal and each trumpet sounded. The repeated praise in these verses indicates that the Lamb of God had completed the work that He alone could do, and it is at this point the entire world is brought under His authority (*11:17*). The 24 elders fall down and worshiped (*11:16*). The elders first worship the Lord and then they recognize God’s authority and power to reign over the whole earth. In verse *11:18* they connect His judgment with His love and faithfulness. God has heard the cry of His people, His servants, the prophets, and the saints who reverence His name. His love for them is unending because of His infinite holiness.

In our verses for this week, God heard the cry of His people in bondage in Egypt and is actively working to deliver them from the hand of the Egyptian army. God’s judgment of the Egyptians is connected to His love for His people, the children of Yisrael. In *Hitgalut / Revelation*, God hears the cry and prayers of those who reverence His name. Have you held God’s name in reverence in your life? Each day as you live out your life on earth, you are a representative of God and of the mighty work that He has done in your life for salvation. The very fact that you have a relationship with the Lord because of Yeshua our Savior is reason

125 enough to Praise the Lord. We should be very thankful for all that the Lord has
done for us and I praise the Lord that His nature and His character are the same
yesterday, today, and forever. Praise the Lord that He will never forget us and
that He rewards those who keep His name Holy. Most of all, Praise the Lord that
130 Yeshua is a worthy sacrifice for sins and that the entire world is subject to Him.
God's love and judgment meet together, as we see in this week's reading, making
possible for our eternal salvation and relationship with Him. What a wonderful,
mighty, and awesome God we have!

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever