

Parashat Beshalach

פרשת בשלח

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השבועות הזה קוראים / This Week's Reading

תורה: Exodus 13:17-17:16

הפטרה: Judges 4:4-5:31

הברית: Mark 6

החדשה

10 *Triennial cycle: Bereshit / Genesis 14:15-16:10*

In this week's reading, from Parashat Beshalach (*Shemot / Exodus 13:17-17:16*), Pharaoh let the people go and the Torah describes that the Lord God did not lead the people by the way of the Philistines saying that the people might change their minds and return to Mitzrayim (Egypt) (פֶּן-יִגְזְזוּם הָעַם בְּרֹא תָם מִלְחָמָה) (יֵשְׁבוּ מִצְרָיִם). The Scripture mentions that Moshe carried the bones of Yoseph back to the Promised Land (*13:19*). The Scriptures describe that God led the people by a pillar of cloud during the day and pillar of fire by night. The Lord hardens Pharaoh's heart once more (*14:4-9*) and follows Yisrael with his army catching up with them by the Red Sea. The people see the army of Mitzrayim, become frightened and cry out to the Moshe (*14:10-14*). Moshe assures the people that the Lord will save them and they will never see the Egyptians again. At this point in the narrative God commands Moshe to instruct the people to move forward, the Lord sends a strong east wind and divides the sea so the people could cross on dry land (*14:15-22*). The Egyptian army pursued Yisrael into the Sea and the Lord caused the Sea to return to its normal state killing the entire army saving Yisrael (*14:23-31*). As a result of the victory, the people sung a song exalting the Name of the Lord (*15:1-22*). After the victory, the people come to a place they name Marah meaning bitter for the water was bitter and the Lord tested the people there (*15:23-26*). Then the people travel to Elim where there were twelve springs and seventy date palms and encamped (*15:27*). They then traveled to the wilderness of Sin and the people grumbled against Moshe and Aharon because there was no food (*16:1-3*). The Lord then says that he shall rain bread from heaven to provide food for them to eat (*16:4*). The Lord then gives the people bread in the morning and meat in the evening to eat (*16:5-16*). The command to rest on the Shabbat (Sabbath) is given with the instructions on how to gather the Manna during the end of the week (*16:17-30*). One Omer of the Manna was taken and placed before the Lord as a reminder how God provides for His people (*16:31-34*). The Scriptures say that the people ate Manna for 40 years until they entered into the Promised Land (*16:35*, וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת-הַמָּן אַרְבָּעִים, (שָׁנָה עַד-בִּי אִם אֶל-אֶרֶץ נוֹשָׁבֶת אֶת-הַמָּן אָכְלוּ עַד-בִּי אִם אֶל-הַצִּדָּה אֶרֶץ כְּנָעַן). The people journeyed slowly to the mountain of Sinai, arriving at Rephidim next where there

Note that even though the Lord hardened Pharaoh's heart, Pharaoh had a dominant role in the process and thus was guilty of his iniquity before God.

Shemot / Exodus 14:8-14
 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 Pi-hahiroth, in front of Baal-zephon. 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. 14:14 'The Lord will fight for you while you keep silent.' (NASB)

was no water to drink (17:1-3). The people again complained about leaving Mitzrayim (Egypt) (17:4), the Lord commands Moshe to strike the rock to make water for the people (17:5-7). Then Amalek came to fight against Yisrael at Rephidim (17:8) and Moshe tells Yehoshua (Joshua) to choose men and go and fight Amalek. Moshe stood at a high place and held up his hands and holding his hands up Yisrael prevailed against Amalek and the Lord declares that He will blot out the memory of Amalek from under heaven (*כִּי-מִזַּח הַשָּׁמַיִם אֶת-זֵכֶר עַמְלֵק מִתַּחַת*). This week's Parashat is especially interesting detailing some important biblical principles, God's final deliverance from Mitzrayim, and His provision of bread from heaven in the morning, meat in the evening, all of these things in the midst of the complaining peoples.

פרשת בשלה ספר שמות פרק יד פסוק ח-יז

ח וַיַּחְזְקוּ יְהוָה אֶת-לֵב פַּרְעֹה הַמֶּלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרָיו בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יָצְאוּ בְּיַד רַמְמָה: [שני] ט וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁיגוּ אוֹתָם חַ נִים עַל-הַיָּם כָּל-סוּס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וַחֲיִילוּ עַל-פִּי הַחַיִּיר תַּלְפִּינֵי בַעַל צַפְנֵי וַיַּפְרַע הַהֶקְרִיב וַיִּשׂ אוֹ בְנֵי יִשְׂרָאֵל אֶת-עֵינֵיהֶם וְהֵיחָד מִצְרַיִם | נ' סַע אַחֲרֵיהֶם וַיִּירָאוּ מֵאֵד וַיִּצְעֲקוּ בְנֵי יִשְׂרָאֵל אֶל-יְהוָה: יא וַיֹּאמְרוּ אֶל-מֹשֶׁה הַמְבַלְי אֵין-קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לְמוֹת בַּמִּדְבָּר מֵ-זֶ אֵת עֵשׂ יְתֵ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם: יב הֲלֹ-אֵזָה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חַדְל מִמְנוּ וְנַעֲבֹדָה אֶת-מִצְרַיִם כִּי טוֹב לָנוּ עַבְדָּתְךָ אֶת-מִצְרַיִם מִמִּתְנוּ בַּמִּדְבָּר: יג וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֶל-תִּירָאוּ הַתִּיצְבוּ וַיִּירָאוּ אֶת-יְשׁוּעַת יְהוָה אֲשֶׁר-יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת-מִצְרַיִם הַיּוֹם ל' אֵת סַפּוֹ לְרֹאֵת תִּם עוֹד עַד-עוֹלָם: יד יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם תִּחַרְשׁוּן:

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 saying *יא וַיֹּאמְרוּ אֶל-מֹשֶׁה הַמְבַלְי 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?'* The people continue saying *יב הֲלֹ-אֵזָה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חַדְל מִמְנוּ וְנַעֲבֹדָה אֶת-מִצְרַיִם כִּי טוֹב לָנוּ עַבְדָּתְךָ אֶת-מִצְרַיִם מִמִּתְנוּ בַּמִּדְבָּר: 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.'* (NASB) Was this wise of them to accuse Moshe and God for their perceived misfortune? 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 has been done to us of what we have seen in our lives, do you trust in the Lord completely or have doubts like the Children of Yisrael do here in the reading? Moshe's response to the people was *יג וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֶל-תִּירָאוּ הַתִּיצְבוּ וַיִּירָאוּ אֶת-יְשׁוּעַת יְהוָה אֲשֶׁר-יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת-מִצְרַיִם הַיּוֹם ל' אֵת סַפּוֹ לְרֹאֵת תִּם עוֹד עַד-עוֹלָם: 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.'*

Pray about this!

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(NASB) Today's reading of the people's response concerning the approaching Egyptian army indicates that the people lacked the wisdom and had not yet learned the fear of the Lord. This type of response is repeated and the people continue to complain as they make their way to the Mountain of Sinai. After the victory over the Egyptian Army, the people come to a place they name Marah meaning bitter for the water was bitter (15:23-26). They travel to Elim where there were twelve springs and seventy date palms and encamped (15:27), and then they traveled to the wilderness of Sin where the people grumble against Moshe and Aharon because there was no food (16:1-3). The events in the wilderness of Sin are particularly interesting because the marginal Masorah suggests that the rebellion was possibly caused by influence from a smaller group of people. The marginal Masorah indicates that there is a Qere and Ketiv on verses 16:2 and 16:7. Shown below is an image of a page from Ginsburg's Masoretic text.

פרשת בשלח ספר שמות פרק טז פסוק יו:ב-י

2 לְצִאתְכֶם מֵאֶרֶץ מִצְרַיִם: וַיִּלְיִנוּ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל
 3 עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר: וַיֹּאמְרוּ אֱלֹהִים בְּנֵי
 יִשְׂרָאֵל מִי־יִתֵּן מוֹתֵנוּ בְיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם כְּשֶׁבַתְנוּ
 עַל־סִיר הַבָּשָׂר בְּאֶגְלָנוּ לֶחֶם לְשֹׁבַע כִּי־הוֹצֵאתֶם
 אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְחֵמִית אֶת־כָּל־הַקְּהָל הַזֶּה
 4 בְּרָעַב: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲנִיִּים
 מִמַּטִּיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטְוֵי דְבַר־
 5 יוֹם בְּיוֹמוֹ לְמַעַן אֲנַפְּנוּ הַיּוֹלֵךְ בְּתוֹרַתִי אִסְלָא: וְהָיָה
 בַּיּוֹם הַשִּׁשִּׁי וְהִכִּינוּ אֶת אֲשֶׁר־יָבִיאוּ וְהָיָה מִשְׁנֵה עַל
 6 אֲשֶׁר־יִלְקְטוּ יוֹם אֶיּוֹם: וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־
 בְּנֵי יִשְׂרָאֵל עֲרֹב וַיִּדְעֹתֶם כִּי יְהוָה הוֹצִיא אֶתְכֶם מֵאֶרֶץ
 7 מִצְרַיִם: וּבִכֹּר וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת־
 8 תְּלִנְתֵיכֶם עַל־יְהוָה וְנָחֵנוּ מָה־צִי תְּלִנְנוּ עָלֵינוּ: וַיֹּאמֶר
 מֹשֶׁה בְּתֵת יְהוָה לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וּלְחֶם בַּבֶּקֶר
 לְשֹׁבַע בְּשָׁמַע יְהוָה אֶת־תְּלִנְתֵיכֶם אֲשֶׁר־אַתֶּם מְלִינִים
 9 עָלָיו וְנָחֵנוּ מָה לֹא־עָלֵינוּ תְּלִנְתֵיכֶם כִּי עַל־יְהוָה: וַיֹּאמֶר
 מֹשֶׁה אֶל־אַהֲרֹן אָמַר אֶל־כָּל־עֵדֶת בְּנֵי יִשְׂרָאֵל קְרִבּוּ
 10 לִפְנֵי יְהוָה כִּי שָׁמַע אֶת תְּלִנְתֵיכֶם: וַיְהִי כַדְבָּר אֲהֲרֹן
 אֶל־

v. 26 בַּחֲלוֹי שָׁמַע חֹסֶר. v. 26 נ"א ב"נ כ"ל- בלא געיא. טז. v. 2 וַיִּלְיִנוּ כַת' וַיִּלְיִנוּ ק'
 v. 7 תְּלִנְנוּ כַת' תְּלִינּוּ ק'

Shemot / Exodus 16:2-10
 16:2 The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness. 16:3 The sons of Israel said to them, 'Would that we had died by the Lord's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.' 16:4 Then the Lord said to Moses, 'Behold, I will 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 or not they will walk in My instruction. 16:5 'On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.' 16:6 So Moses and Aaron said to all the sons of Israel, 'At evening you will know that the Lord has brought you out of the land of Egypt; 16:7 and in the morning you will see the glory of the Lord, for He hears your grumblings against the Lord; and what are we, that you grumble against us?' 16:8 Moses said, 'This will happen when the Lord gives you meat to eat in the evening, and bread to the full in the morning; for the Lord hears your grumblings which you grumble against Him. And what are we? Your grumblings are not against us but against the Lord.' 16:9 Then Moses said to Aaron, 'Say to all the congregation of the sons of Israel, 'Come near before the Lord, for He has heard your grumblings.' 16:10 It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. (NASB)

150 delivering them they say God has brought them out to execute them in the desert. The interesting part of this verse is found in the Qere and Ketiv on the word תִּלְוֶנוּ which appears to be written in the Hiphil verbal form. The Hiphil stem occurs more frequently than any other derived stem occurring 9,496 times in the Tanach (155 *Basics of Biblical Hebrew Grammar: Second Edition, Gary D. Pratico and Miles V. Van Pelt, Zondervan, 2007*). The meaning of the Hiphil stem can be (i) causative, (ii) simple action, (iii) declarative, and (iv) factitive (effective in producing an outcome). In our text, the Qere and Ketiv indicate that the Hiphil stem is used to express a causative type of action with an active voice. There are both literal and idiomatic translations of the Hiphil forms. The Hebrew word with the ך (yod) appears to be 160 in the infinitive construct form of the Hiphil imperative. Additionally, according to the Qere and Ketiv the ל is marked with a dagesh in the marginal Masorah to indicate virtual doubling by the way it is read. This makes the ל as hard, if it were soft without the dagesh the word would be in the simple Qal verbal pattern like the word וילן in the phrase “*And the people complained against Moshe*” (ספר 165 שמות פרק יז: ג וַיִּצְמָא שָׁם הָעָם לַמַּיִם וַיִּלְנוּ הָעָם עַל-מֹשֶׁה וַיֹּאמְרוּ לָמָּה זֶה הַעֲלִיתָנוּ מִמִּצְרַיִם (לְהַמִּית אֹתֵנוּ וְאֶת-בְּנֵי וְאֶת-מִקְוֵי בְּצִמָּא:). If it did not have a dagesh, then it would not be read as if it had a ך in the word and it would have been read as תִּלְוֶנוּ meaning “*they complain.*” Now since according to the Qere and Ketiv, תִּלְוֶנוּ has both the dagesh and the ך the meaning changes and reads “*you cause them to complain.*”

170 The marginal note here suggests there were individuals within the congregation that caused the people to complain against Moshe and Aaron. An alternative interpretation would be that they are saying God has caused them to complain passing the blame onto the Lord. The note in the marginal Masorah on the oral tradition for the reading of 16:7 suggests that they caused everybody to voice 175 their discontent against Moshe, Aaron, and God, your sons, your wives, your daughters, and the great company of converts who came out of Egypt. It is interesting that here within the Hebrew text a picture is forming that provides us reasons for why the children of Yisrael were to spend 40 years wandering in the desert before going into the Promised Land. There was a preexisting condition 180 within the people that lead to the reason for elimination of those people who doubted the Lord and to raise a generation of people in the ways of the Torah prior to entering the Promised Land.

In the midst of the complaint of the people, the Lord God declares that He will provide bread from heaven in the morning and meat in the afternoon. In the 185 Tanach, bread has spiritual, ceremonial, and sacrificial references. Bread whether made from wheat, rye, barley, or even potato flour, is a basic part of life for every person throughout the world. According to the Torah, bread was generally made from wheat according to *Shemot / Exodus 29:2* and *Mishpatim / Judges 6:19*. Bread was made from grains according to *Bereshit / Genesis 14:18* and *Mishpatim / Judges 7:13*. Unleavened bread was used for Pesach (Passover) in *Shemot / Exodus 12:15-20* and *Devarim / Deuteronomy 16:3*. The bread of the presence was provided fresh every Shabbat and were eaten in the Mishkhan (Tabernacle) by the Cohanim (Priests) according to *Shemot / Exodus 25:30*, *Vayikra / Leviticus 24:8*, *Aleph Shemual / 1 Samuel 21:1-6* and in *Matthew 12:4*. 195 The word “bread” (לחם) is used figuratively in the Tanach as the bread of sorrows

in *Tehilim / Psalms 127:2*, the bread of tears in *Tehilim / Psalms 80:5*, the bread of wickedness in *Mishley / Proverbs 4:17*, and of deceit in *Mishley / Proverbs 20:17*. Sefer Tehilim and Mishley suggest to us that bread can be used to illustrate the works of the flesh. Could this be how and why Yeshua used unleavened bread as a symbol of His body? The body that was broken for us as an atoning sacrifice along with the various references in the Ketuvei Shelachim (Apostolic Writings) on crucifying the body, putting to death our bodies, and the works of the flesh? We find much significance on the illustrative use, ceremonial use, and life sustaining use of bread in the scriptures. Here, in *Shemot / Exodus 16* is the first occurrence where God supernaturally provides His bread from heaven for the purpose of saving His people.

פרשת בשלח ספר שמות פרק טז פסוק טו-לב

200 **טו וַיִּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא כִּי לֹא יָדְעוּ מַה-הוּא וַיֹּאמֶר**
מִשֵּׁה אֱלֹהִים הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָהּ: טז זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לְקַטֹּוּ
מִמֶּנּוּ אִישׁ לְכִּי אֲכָלוּ עִמָּךְ לְגַלְגַּל לְתַּת מִסְפֵּר נַפְשׁ תִּיכֶם אִישׁ לְאִשְׁרֵי בָּאֵהָלוּ תִּקְחוּ: יז וַיַּעַשׂ וַיִּבְנוּ
בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמִּרְבָּה וְהַמְּמַעֲיֵט: יח וַיִּמְדוּ בַעַר מֶרֶץ וְלֹא הִעֲדִיף הַמִּרְבָּה וְהַמְּמַעֲיֵט לֹא
הִחֲסִיר אִישׁ לְכִּי-אֲכָלוּ לְקַטֹּוּ: יט וַיֹּאמֶר מִשֵּׁה אֱלֹהִים אִישׁ אֶל-יֹתֵר מִמֶּנּוּ עַד-בֹּקֶר: כ וְלֹא-
שָׁמְעוּ אֶל-מִשֵּׁה וַיֹּתֵרוּ אַנְשִׁים מִמֶּנּוּ עַד-בֹּקֶר וַיִּרְם תּוֹלְעִים וַיִּבָּאשׁ וַיִּקְצַץ עַלֵּהֶם מִשֵּׁה: כא
וַיִּלְקְטוּ אֲתוֹ בֹּבֶקֶר בֹּבֶקֶר אִישׁ כַּפֵּי אֲכָלוּ וְחֵם הַשֶּׁמֶשׁ וַנִּמָּס: כב וַיְהִי | בַּיּוֹם הַשְּׁשִׁי לְקַטֹּוּ לֶחֶם
מִזְשֵׁה שְׁנֵי הַעֶ מֶרֶץ לְאֶחָד וַיִּבֹ אוֹ כָּל-גֶּשׁ יֵאֵי הַעֲדָה וַיִּגִּידוּ לְמִשֵּׁה: כג וַיֹּאמֶר אֱלֹהִים הוּא אֲשֶׁר
דִּבֶּר יְהוָה שֶׁבֶתוֹן שֶׁבֶת-קֹדֶשׁ לִיהוָה מִחֶר אֶת אֲשֶׁר-תִּאֲפוּ אֶפּוֹ וְאֶת אֲשֶׁר-תִּבְשָׁלוּ בִשְׁלוּ וְאֶת
כָּל-הָעֵ דָף הַנִּיחֹו לָכֶם לְמִשְׁמֶרֶת עַד-הַבֹּקֶר: כד וַיִּנְיחוּ אֲתוֹ עַד-הַבֹּקֶר כַּאֲשֶׁר צִוָּה מִשֵּׁה
וְלֹא הִבָּאִישׁ וְרָמָה לֹא-הָיְתָה בּוֹ: כה וַיֹּאמֶר מִשֵּׁה אֲכָלוּ הַיּוֹם כִּי-שֶׁבֶת הַיּוֹם לִיהוָה הַיּוֹם
לֹא תִמְצָאֶהוּ בַשָּׂדֶה: כו שֵׁשֶׁת יָמִים תִּלְקְטוּהוּ וּבַיּוֹם הַשְּׁבִיעִי שֶׁבֶת לֹא יִהְיֶה-בּוֹ: כז וַיְהִי בַּיּוֹם
הַשְּׁבִיעִי יִצְאוּ מִן-הָעֵם לְלֶקֶט וְלֹא מִצְאוּ: ס כח וַיֹּאמֶר יְהוָה אֶל-מִשֵּׁה עַד-אָנָּה מֵאַנְתֶּם
לְשֹׁמֵר מִצְוֹתַי וְתוֹרַתִּי: כט רְאוּ כִּי-יְהוָה נָתַן לָכֶם הַשֶּׁבֶת עַל-כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי
לְחֶם יוֹמִים שְׁבוּ | אִישׁ תַּחְתּוּ אֶל-יִצְאָ אִישׁ מִמֶּקֶם מוֹ בַּיּוֹם הַשְּׁבִיעִי: ל וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם
הַשְּׁבִיעִי: לא וַיִּקְרְאוּ בֵּית-יִשְׂרָאֵל אֶת-שְׁמוֹ מִן הוּא כְּזֶרַע גֹּד לְבָן וְטַעְמוֹ כְּצַפִּיחַת בְּדָבָשׁ: לב
וַיֹּאמֶר מִשֵּׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מִלֵּא הַעֶ מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹר תִּיכֶם לְמַעַן | יִרְאוּ
אֶת-הַלֶּחֶם אֲשֶׁר הֵאֲכַלְתִּי אֶתְכֶם בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:

The specific verse that we are interested here is the people's response after having seen the manna on the ground in *Shemot / Exodus 16:15* **וַיִּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא כִּי לֹא יָדְעוּ מַה-הוּא וַיֹּאמֶר**
מִשֵּׁה אֱלֹהִים הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָהּ:
16:15 When the people of Isra'el saw it, they asked each other, "Man hu? [What is it?]" Because they didn't know what it was. Moshe answered them, "It is the bread which ADONAI has given you to eat. (NASB)
 On seeing the manna on the ground each man said to his brother "Man Hu" (הוא) which means "What is He." The pronoun "hu" (הוא) can be used in the Hebrew language to refer to a person, place, or thing. The personal pronoun can also refer to the plurality (of Yisrael) according its usage in Parashat Balak (*Bamidbar / Numbers 22:12* **וַיֹּאמֶר אֶל הַיָּם אֶל-בְּלַעַם לֹא תִלְךָ עִמָּהֶם לֹא תָאֵר**
וַיֹּאמֶר אֶל הַיָּם אֶל-בְּלַעַם לֹא תִלְךָ עִמָּהֶם לֹא תָאֵר (את-הָעָם כִּי בְרוּךְ הוּא). If הוא is used in the neuter gender, the word has the

Shemot / Exodus 16:15-32

16:15 When the people of Isra'el saw it, they asked each other, "Man hu? [What is it?]" because they didn't know what it was. Moshe answered them, "It is the bread which ADONAI has given you to eat. 16:16 Here is what ADONAI has ordered: each man is to gather according to his appetite - each is to take an 'omer [two quarts] per person for everyone in his tent." 16:17 The people of Isra'el did this. Some gathered more, some less; 16:18 but when they put it in an 'omer-measure, whoever had gathered much had no excess; and whoever had gathered little had no shortage; nevertheless each person had gathered according to his appetite. 16:19 Moshe told them, "No one is to leave any of it till morning." 16:20 But they didn't pay attention to Moshe, and some kept the leftovers until morning. It bred worms and rotted, which made Moshe angry at them. 16:21 So they gathered it morning after morning, each person according to his appetite; but as the sun grew hot, it melted. 16:22 On the sixth day they gathered twice as much bread, two 'omers per person; and all the community leaders came and reported to Moshe. 16:23 He told them, "This is what ADONAI has said: 'Tomorrow is a holy Shabbat for ADONAI. Bake what you want to bake; boil what you want to boil; and whatever is left over, set aside and keep for the morning.'" 16:24 They set it aside till morning, as Moshe had ordered; and it didn't rot or have worms. 16:25 Moshe said, "Today, eat that; because today is a Shabbat for ADONAI - today you won't find it in the field. 16:26 Gather it six days, but the seventh day is the Shabbat - on that day there won't be any." 16:27 However, on the seventh day, some of the people went out to gather and found none. 16:28 ADONAI said to Moshe, "How long will you refuse to observe my mitzvot and teachings? 16:29 Look, ADONAI has given you the Shabbat. This is why he is providing bread for two days on the sixth day. Each of you, stay where you are; no one is to leave his place on the seventh day." 16:30 So the people rested on the seventh day. 16:31 The people called the food man. It was like coriander seed, white; and it tasted like honey cakes. 16:32 Moshe said, "Here is what ADONAI has ordered: 'Let two quarts of man be kept through all your generations, so that they will be able to see the bread which I fed you in the desert when I brought you out of Egypt.'" (NASB)

240 meaning “it.” When the people said “Man Hu” they were asking the question
 “What is It?” Targum Onkelos טז ספר שמות פרק טז states that the
 people were uncertain (תחזו בני ישראל ואמרו גבר לאחיהי מנא הוא ארי לא ידעו מה)
 according to the Aramaic word ארי meaning to be uncertain in the sense of seeing like in a vision according to
 245 Brown-Driver-Briggs Lexicon. Note the Targum Pseudo Jonathan states וחזון בני
 ישראל והוון תמהין ואמרין אינש לחבריה מאן הוא ארום לא ידעון מה הוא ואמר משה להון
 and the הוא לחמא דאיצטנע לכון מן שירוויא בשמי מרומא וכדון יהביה ייי לכון למיכל
 Targum Neofiti states וחזון בני ישראל ואמרין {ואמרין} גבר לאחוי מנא הוא ארום לא הון
 ידעין משה ואמר משה להון הוא לחמא די יהב ייי לכון למיכל “במימרי דיי לכון למזון”:
 250 saying essentially the same thing “מנא הוא ארום” using the word ארום to be
 uncertain providing us with insight on the translation of the Hebrew text, “Man
 Hu” (מן הוא) to ask “what is he,” “who is he,” “what is it,” etc. As a result of this
 peculiar statement, Yeshua the Messiah uses the people’s statement “Ma Hu” (מה
 255 הוא) to direct our attention to Himself that He is the one these scriptures are
 referring too. The true bread that comes from heaven is the Word of the Living
 God in *John 6:31-32* the one who affirms what is written in the Torah and of the
 prophet that was to be like Moshe in *Devarim / Deuteronomy 8:1-3*. For more
 details on how this phrase “Man Hu” (מן הוא) came to be known as “Manna” see
 the Parashah study from Sefer Bamidbar (Numbers) Parashat Ekev
 260 (http://www.matsati.com/2010-2011/Parashat%20Ekev%20_2010-2011_.pdf).

Upon seeing the manna on the ground the people say “Man Hu” (מן הוא)
 which means “what is He,” or “what is it.” Who is “He” that scriptures are
 referring too? The peculiar way the Hebrew language functions using the
 pronoun הוא we are led to search, study, and understand what God is really trying
 265 to show us here within the Text. In the gospel of *John* chapter 6 Yeshua explains
 who it is these verses are referring too.

KATA IOANNHN 6:31-32

270 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν
 γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. εἶπεν οὖν
 αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
 ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ
 οὐρανοῦ τὸν ἀληθινόν:

יוחנן ו:לא-לב

275 אבותינו אכלו את־המן במדבר ככתוב להם שמים נתן־למו לאֶכֶל:
 וַיֹּאמֶר אֲלֵיהֶם יֵשׁוּעַ אָמֵן אָמֵן אָבִי אֵל מֵרֶלְכֶם מִשָּׁה לֹא נָתַן לְכֶם שָׁמַיִם כִּי אִם־אָבִי נָתַן
 לְכֶם לֶחֶם אֱמֶת מִן־הַשָּׁמַיִם:

KATA IOANNHN 6:41

280 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἶμι ὁ ἄρτος ὁ
 καταβάς ἐκ τοῦ οὐρανοῦ,

John 6:31-32

6:31 Our fathers ate man in the desert -- as it says in the Tanakh, 'He gave them bread from heaven to eat.'
 6:32 Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven; (CJB)

John 6:41

6:41 At this the Judeans began grumbling about him because he said, "I am the bread which has come down from heaven." (CJB)

יוחנן ו:מא

וַיֵּלְנוּ עֲלָיו הַיְהוּדִים עַל כִּי־אָמַר אָנֹכִי הוּא לֶחֶם הַיָּרְד מִן־הַשָּׁמַיִם:

285

KATA IOANNHN 6:50

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

290

יוחנן ו:נג

נִזְהָה הוּא הַלֶּחֶם הַיָּרְד מִן־הַשָּׁמַיִם לְבַעֲבוֹר יֵאָכְל־אָדָם מִמֶּנּוּ וְלֹא יָמוּת:

KATA IOANNHN 6:58

οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον: ὁ τρώγων τούτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

300

יוחנן ו:נח

זֶה הוּא הַלֶּחֶם הַיָּרְד מִן־הַשָּׁמַיִם לֹא כִּמֶן אֲשֶׁר אָכְלוּ אֲבוֹתֵיכֶם וּמָתוּ הָאֵל כֹּל מִן־הַלֶּחֶם הַזֶּה יִחְיֶה לְעוֹלָם:

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For the Children of Yisrael, bread was very significant and essential for their survival in the wilderness of Sin. It is interesting to think upon that in our “wilderness of sin” we absolutely must rely upon the true bread that is from heaven Yeshua the Messiah in order to live and to be saved. Scripture (the Torah) goes on to say that the bread from heaven did not end until they entered into the Promised Land. In their deliverance from Mitzrayim, the unleavened bread was a reminder of fleeing from slavery to a new life in Eretz Canaan the Promised Land.

310

The manna from Heaven preserved their life and in *Shemot / Exodus 14:13* during the people’s fear of the Egyptian army Moshe tells the people - *וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ הַתִּיַצְבוּ וַרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לִרְאוֹתָם עוֹד עַד־עוֹלָם: *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)**

315

saying “do not fear, stand and see the salvation of the Lord” using the word *יְשׁוּעַת* the very name of our savior and redeemer *יְשׁוּעַת* Yeshua. As a result, Yeshua challenged the people to see the historical significance of the bread that comes down from Heaven; saying He is the true bread from Heaven. Yeshua showed that the meaning of these ancient traditions contain an eternal revelation for all peoples. God is continually working to save His people and has made a new covenant with His people in blood of the covenant of His salvation (Yeshua). Salvation in Yeshua (*יְשׁוּעַת*) is now accessible to all peoples and people from all nations can be blessed in Him. I count myself among the blessed of Yeshua for I know I am a doer of

320

8

John 6:50

6:50 But the bread that comes down from heaven is such that a person may eat it and not die. (CJB)

John 6:58

6:58 So this is the bread that has come down from heaven -- it is not like the bread the fathers ate; they're dead, but whoever eats this bread will live forever!" (CJB)

325 His Word and Obey His Word and most of all by faith in God's Messiah Yeshua, do you count yourself blessed too?

The application of these scriptures for us this week is twofold, (i) consider the friends you keep and the influence that they may have in your life and relationship with the Lord and (ii) consider the intent of your heart which leads you in your day to day activities. The children of Yisrael had failed to examine themselves and those among them began to sow seeds of discord, discontentment, and dissatisfaction which ultimately lead to their having to remain in the wilderness for 40 years. The wilderness was a place for God to test His people and to help them to learn faith and obedience. As followers of Yeshua we have come to love and respect all of scripture (the Tanach and the Ketuvei Shelachim). We are the sons and daughters of God who have been chosen to bear His name before the world. How much more importantly should we examine ourselves, our own lives, to see if we have any form of rebellion in our hearts toward the Lord? The wilderness was a way to remove those rebellious people before entering into the Promise Land. The Hebrew word for "wilderness" is מדבר (midbar) and interestingly the root of מדבר has the meaning to "speak" or "word" (דבר, devar). God spoke to the people in the wilderness and he can and does speak to us today too. Do you hear the Lord leading and speaking to you in your heart today? If not could it be that you have fallen into the same habitual condition as the children of Yisrael did in *Shmot / Exodus 16* and not truly trusting in the Lord? We have such a great victory in Yeshua the Messiah, truly salvation comes by his blood. In Parashat Bo (*Shemot / Exodus 12*), last week's Parashah, while reading through the scriptures in *Shemot / Exodus 12* we find the first occurrence of the word Mezuzah in the Scriptures. It is here in *Shemot 12:7* - וְלָקַחוּ מִן־דַּדְּמִים וְנָתְנוּ עַל־ ז וּלְקַחוּ מִן־דַּדְּמִים וְנָתְנוּ עַל־ הַמְּזוּזוֹת וְעַל־דַּמְשָׁקוֹף עַל־דַּבְּתַיִם אֲשֶׁר־יֵאָכְלוּ אֶת־וֹ בָּדָהּ the Hebrew text says that "they are to take the blood and apply it on the Mezuzot" where Mezuzot (מְזוּזוֹת) means literally "door posts." The Mezuzah is a reference to the door posts where the blood of the Lamb is to be applied. According to Hitgalut / Revelation 3:20 Yeshua said '*Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.*' the door represents our hearts being the door to our souls. The illustration in Parashat Bo has the people applying the blood upon the door posts. Yeshua laid down his life during Pesach (Passover) and his blood is applied to the door posts our hearts. The word spelled as HaMezuzot (הַמְּזוּזוֹת) occurs only three times in the entire Tanach all of which are located here in *Shemot / Exodus 12*. The infrequent use of Mezuzah / Mezuzot adds additional significance to its meaning for our lives. In the Shema commandment to Love the Lord our God with all of our heart, soul, and strength, we find its use here in *Devarim / Deuteronomy 6:9* written to say וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְכֶם וּבִשְׁעָרֵיכֶם 6:9 'You shall write them on the doorposts of your house and on your gates. (NASB) The word Mezuzot (מְזוּזוֹת) only occurs once in the entire Tanach right here in *Devarim 6:9*. The surrounding verses parallel the writing of the Torah on our hearts (*Jeremiah 31*) and the door posts of the house (*Shemot 12, Devarim 6*, etc.) Can you see a parallel here in our text (*Shemot / Exodus 16*) and the life of a believer? The people were delivered by the blood of the lamb and God's mighty outstretched hand and so are we delivered by the blood of the lamb and the mighty power of God. The children of Yisrael had

375 certain expectations that were not met and began to grumble. Do you have any
expectations that were not met after having believed in Yeshua and His shed
blood for the forgiveness of your sins? The expectations that we have and the
reality of what happens are sometimes drastically different just as the children of
Yisrael were learning on their journey to the Mountain of Sinai. It is very
important that we understand this and remain in the Word of God (the Holy
Scriptures). The Scriptures are divinely inspired by God and are meant to be as
380 food for our spirit. If you do not read the scriptures daily I encourage you today
to begin to study the Word of God in order to remain strong in faith in Yeshua the
Messiah. Without a solid foundation in the Word, deception and discontentment
are bound to occur. Let the Word of God be your guide and stand firm in its
truth! God is great and worthy to be praised.

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395 <http://www.matsati.com/>
Heavenly Father,

400 Thank You for Your great works. You are awesome and mighty, powerful
to save, and preserve of life. Your Word is life, Thank You Lord for helping me
to know without a doubt that You have indeed established all things in Your
Word and in Yeshua the Deliverer, Savior, and King. I believe all of Scripture
reveals Your purposes to reach out to humanity and save all peoples. Thank You
for Your great love, today I place my faith in Yeshua the Messiah, I place my
405 faith in Your Holy Word, I believe You truly are the all sufficient God, please
forgive me of my sins and have mercy on me Lord. Help me Lord to turn my life
in a new direction, away from sin and selfishness and towards You Lord, to a life
of holiness, righteousness, and justice. Create in me a new heart, and renew my
soul, my body, and my spirit. Thank You for forgiving me and redeeming me
from my sins. Help me to serve You Lord by faith and help me to regard your
410 truth in my heart and life. Please come and work in me each day and help me to
hear Your voice. Thank You Lord for all You have done; I give You all of the
glory, the honor, and the praise forever and ever.

415 In Yeshua's (Jesus') Name I pray! Amen!

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What to pray:

- *Ask the Lord to help you know without a doubt that His salvation (Yeshua) is the way that He is reaching out to you to know Him in a deeper more intimate way.*

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- *Ask the Lord to help you to draw near to Him in the quietness of your heart “to hear His voice” and “to hold fast to His truth.”*

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- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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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

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