

פרשת בשלה / Parashat Beshalach

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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Rebellion and the Wilderness Journey

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 13:17-17:16
הפטרה: Judges 4:4-5:31
הברית: John 6:15-71
החדשה

10 All of us have had experience traveling, on vacation or trying to find a
local store, or going to some place new. Generally, we take a map in hand and
begin to look for street signs and road markers to find our way. When we come to
an intersection and discover that our directions are not as specific as we had
15 thought we begin to question whether we should turn left, turn right, or continue
straight ahead. In this week's parsha we find a similar circumstance the children
of Yisrael are beginning a new journey through an aired land after having crossed
the red sea and being delivered from the Egyptian army. The people began to
believe that this deliverance isn't all it is cracked up to be, there is no food, no
water, and a lot of discontentment began to develop. The reading for this week
20 from the Triennial Cycle (*Shmot / Exodus 14:25-17:16*) at the beginning of the
wilderness journey we see signs of rebellion and discontentment amongst the
people. This portion of scripture is particularly interesting because the marginal
mesorah suggests that the rebellion was possibly caused by influence from a
smaller group of people. The marginal Masorah provides us with a note in verses
25 *16:2* and *16:7* on the difference between what is written in the consonantal text of
the Torah as preserved by the scribal tradition and what is read for use in public
synagogues that places an interesting perspective on the rebellious state of the
people of Yisrael.

30 Shortly after the children of Yisrael were delivered through the Red Sea
from the Egyptian army they began their wilderness journey. With the beginning
of the journey also came the beginning of the complaints starting with not having
enough meat and bread to eat. Moshe inquired of the Lord about the problem and
returned to speak to the people what HaShem was going to do.

35 *Shmot / Exodus 16:6-8*

40 *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
grumbings 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 grumbings which you grumble against Him. And what are we? Your
grumbings are not against us but against the Lord.'*

שמות 16:4-10

2 לַצֵּאתֶם מֵאֶרֶץ מִצְרַיִם: וַיֹּלֵינוּ כָּל־עַדֹת בְּנֵי־יִשְׂרָאֵל
 3 עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר: וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי
 יִשְׂרָאֵל מִי־יִתֵּן מוֹתֵנוּ בַיַּד־יְהוָה בְּאֶרֶץ מִצְרַיִם כְּשֶׁבִיתָנוּ
 עַל־סִיר הַבָּשָׂר בְּאֶכְלֵנוּ לֶחֶם לְשֶׁבַע כִּי־הוֹצֵאתֶם
 אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהַמִּית אֶת־כָּל־הַקָּהָל הַזֶּה
 4 בְּרָעֵב: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲנִנִי עִם
 מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַח דָּבָר
 5 יוֹם בְּיוֹמוֹ לְמַעַן אֲנֹסְנוּ הַיֵּלֶךְ בְּתוֹרַתִי אִם־לֹא: וְהָיָה
 בַּיּוֹם הַשֵּׁשִׁי וְהֵכִינוּ אֶת אֲשֵׁר־יִבְיֹאוּ וְהָיָה מִשְׁנֵה עַל
 6 אֲשֵׁר־יִלְקְטוּ יוֹם וָיוֹם: וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־
 בְּנֵי יִשְׂרָאֵל עֲרֵב עֲרֵב וַיִּדְעוּהֶם כִּי יְהוָה הוֹצִיא אֹתְכֶם מֵאֶרֶץ
 7 מִצְרַיִם: וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת־
 8 תְּלֹנְתֵיכֶם עַל־יְהוָה וְנַחְנוּ מָה בִּי תִלְוֵנוּ עֲלֵינוּ: וַיֹּאמֶר
 מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעֲרֵב בָּשָׂר לֶאֱכֹל וּלְחֶם בְּכַקֹּךְ
 לְשֶׁבַע בְּשָׁמְעַי יְהוָה אֶת־תְּלֹנְתֵיכֶם אֲשֶׁר־אַתֶּם מְלִיִּנִים
 9 עָלָיו וְנַחְנוּ מָה לֹא־עֲלֵינוּ תְּלֹנְתֵיכֶם כִּי עַל־יְהוָה: וַיֹּאמֶר
 מֹשֶׁה אֶל־אַהֲרֹן אָמַר אֶל־כָּל־עַדֹת בְּנֵי יִשְׂרָאֵל קִרְבוּ
 10 לִפְנֵי יְהוָה כִּי שָׁמַע אֶת תְּלֹנְתֵיכֶם: וַיְהִי כַּדְבָר אֲהֲרֹן
 אֶל־

v. 26 בַּחֲלָלֵי שְׂמֵעַ חֹסֵר. v. 26 ב"א ב"כ כ"ל בלא געניא. v. 2 וַיִּלְוֵנוּ כַּת' וַיִּלְוֵנוּ ק'
 v. 7 תִּלְוֵנוּ כַּת' תִּלְוֵנוּ ק'

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Interestingly, the Qere and Ketiv on verse 16:7 shown above, provides us with an insight into the complaints of the people. In the Masoretic codexes of the 9th and 10th centuries editions of the Tanach were augmented with vowel points to indicate how to pronounce the Hebrew words and additional marginal notes were included for small variances in the text. The qere/ketiv are one type of such note. The qere/ketiv represents an attempt by the Masoretic scribes to show without modifying the received consonantal text where by tradition a different reading of the text is preferred. Here the note is made on the complaint of the people about not having bread and meat to eat. Commentators such as Rashi (Rabbi Shlomo ben Yitzchak) suggest that this may be the moment when the children of Yisrael run out of the bread and meat they had carried away with them from Mitzrayim (Egypt).

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The text draws a parallel in the phrase “Your grumblings against us,” by suggesting the people’s grumblings is the equivalent of that which are against HaShem. Moshe says “And what are we,” to indicate that both Moshe and Aaron are not anyone of significance, the point being that the people are complaining against G-d. The interesting part of this verse is found in the qere/ketiv on the word תִּלְוֵנוּ that is written in the causative Hiphil form. The Hiphil stem occurs

Shmot / Exodus 16:4-0

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)

65 more frequently than any other derived stem occurring 9,496 times in the Tanach.
The meaning of the Hiphil stem can be (i) causative, (ii) simple action, (iii)
70 declarative, and (iv) factitive. In our text, the qere/ketiv indicates 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 ׳ appears to be in the infinitive construct form of the Hiphil imperative.
Additionally, according to the qere/ketiv the ל is marked with a dagesh in the
marginal mesorah because of the way it is read. This makes the ל hard, if it were
soft without the dagesh the word would be in the simple Qal verbal pattern like
75 the word וילן in the phrase “And the people complained against Moshe.” If it did
not have a dagesh, then it would not be read as if it had a ׳ in the word and it
would have been read as תלונו meaning “you complain.” Now since according to
the qere/ketiv, תלונו has both the dagesh and the ׳ the meaning changes and reads
“you cause others to complain.” The marginal note here suggests there were
80 individuals within the congregation that caused the people to complain against
Moshe and Aaron. The note in the marginal Masorah on the oral tradition for the
reading of 16:7 suggests that they caused everybody to voice their discontent
against Moshe, Aaron, and HaShem, your sons, your wives, your daughters, and
the great conglomeration of converts who accompanied you out of Egypt. It is
85 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. The reason was to eliminate these
people who doubted the Lord and to raise a generation of people in the ways of
the Torah prior to entering the Promised Land.

The application of these scriptures for us this week is twofold, (i) consider
90 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. These two things are tightly knit together as we
have seen in these verses. The children of Yisrael had failed to examine
themselves and those among them began to sow seeds of discord, discontentment,
95 and dissatisfaction which ultimately lead to their having to remain in the
wilderness for 40 years. The wilderness was a place for G-d 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 G-d who have been chosen to bear His name
100 before the world. How much more importantly should we examine ourselves,
through personal reflection, 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
105 “word” (דבר, devar). G-d spoke to the people in the wilderness and he can and
does speak to us today too. If you have not heard the Lord leading and speaking
to you in your heart, could it be you have fallen into the same situation as the
children of Yisrael did in *Shmot / Exodus 16*? We have such a great victory in
Yeshua the Messiah, salvation by his shed blood. Does that signal the end or the

110 beginning? Can you see a parallel here in our text (*Shmot / Exodus 16*) and the
life of a believer? The people were delivered and so are we. The children of
Yisrael had certain expectations that were not met and began to grumble. Do you
115 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. This is why it is
very important to remain in the Word of G-d (the Holy Scriptures). The
Scriptures are divinely inspired by G-d and are meant to be as food for our spirit.
I encourage you today to begin to study the Word of G-d in order to remain strong
120 in faith in Yeshua the Messiah. Without a solid foundation in the Word,
deception and discontentment are the very next steps. So, let the Word of G-d be
your guide and stand firm in its truth!

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Be Blessed in Yeshua our Messiah!

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