



“Again, the kingdom of heaven is like a merchant in search of fine pearls,⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45

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Shevat 9

B’shalach - When He Let Go

Exodus 13:17–17:16

Judges 4:4–5:3

1 John 6:15–71

Within this week’s Torah Pearl, we will look at how the children of Israel were quick to forget how YHVH had delivered them out of Egypt through acts of judgment and a mighty arm. As they fixed their gaze on the immensity of Pharaoh’s army and not on who YHVH is, thus they began to moan and cry out to Moses.

We will look at the staff of Moses and what this symbolises, as we examine key scripture pertaining to the rod and its use in discipline.

This week’s parsha commences by informing us that God did not permit the Children of Israel to go the shortest route as they might have changed their mind about leaving Egypt. It then goes on to inform us that Moses carried the bones of Joseph out of Egypt, when they left captivity. Yet, what we miss is that these two events are linked and infer a mystery.

When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.”¹⁸ So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt ready for battle.

¹⁹ Moses took the bones of Joseph with him because Joseph had made the Israelites swear an oath. He had said, “God will surely come to your aid, and then you must carry my bones up with you from this place.” (Exodus 13:17-19)

We read in the Targum of Johnathan on Exodus 13

AND it was when Pharaoh had released the people, that the Lord did not conduct, them by the way of the land of the Phelishtae though. that was the near one; for the Lord said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Phelishtae; and because they transgressed against the statute of the Word of the Lord, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the Phelishtae, who slew them. These are the dry bones which the Word of the Lord restored to life by the ministry (hand) of Yechezkel the prophet, in the vale of

Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim. But the Lord led the people round by the way of the desert of the sea of Suph; and every one of the sons of Israel, with five children, went up from the land of Mizraim. Arid Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Israel, saying, The Lord will surely remember you, and you shall carry up my bones with you.

We see here that the reason for YHVH not permitting them to go the shortest route was because they would see the valley of the dry bones of Ephraim (Joseph or the House of Israel), who left the land of Egypt early, prior to being given the command to do so by YHVH. That these 200,000 men of strength had been killed by the Philistines because they had been presumptuous and left their captivity before the appointed time. We also see that the Targum relates these Dry Bones to those mentioned in Ezekiel's valley of dry bones, which are the bones of the House of Israel (Ezekiel 37:1-14).

Today, the bones of the House of Israel are bearing fruit as life has been breathed into them, through the giving of the Holy Spirit. However, it will only be when the Messiah comes and gathers the tribes together that this prophecy will be fulfilled in its entirety. I encourage you to read the [Targum on this Parsha via the link here](#) once you have completed this Torah Pearl. I also encourage you to study the valley of the dry bones found in Ezekiel 37.

What we must further understand is that we cannot be presumptuous before YHVH, that we must only do what He commands and when He commands it to be accomplished and go when He instructs. Just because a situation may look like it cannot get any worse, doesn't mean we do not stand and do what YHVH has commanded. Our lives are in His hands and He is able to defend us. Furthermore, if Yah has decreed that we will be somewhere or do something, then all we need to do is submit to His will and allow Him to bring it about.

²⁰ After leaving Sukkoth they camped at Etham on the edge of the desert.²¹ By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night.²² Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people. (Exodus 13:20-22)

We read above that YHVH went ahead of the children of Israel by day in a pillar of cloud to guide them and by night in a pillar of fire to give them light, that the pillar never left the people.

Can you imagine seeing this awesome event, or any of the events for that matter during the judgment of Egyptians and the deliverance of the Israelites?

Within the Targum of Johnathan on this part of the Parsha, we read that it was the Angel of the LORD who was in the cloud who guided and protected Israel, which the Psalmist writes

⁷ The angel of the Lord encamps all around those who fear Him, And delivers them. Psalms 34:7 (NKJV)

And the Angel of the Lord who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night. (Targum of Johnathan Exodus 14)

We see here that scripture informs us that it was the LORD (YHVH) who went with the Israelites, as in the pillar to guide and protect them, yet the Targum states it was the Angel of the LORD. So, are they in contradiction or is there something we are missing?

Exodus 3

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. ² And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. ³ Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

⁴ So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!"

And he said, "Here I am."

⁵ Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." ⁶ Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

⁷ And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. ⁸ So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. ⁹ Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. ¹⁰ Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

We see in the account in Exodus 3 when YHVH (the LORD) appears to Moses that it also states that it was the Angel of the LORD who appears to Moses. In past Parshas, we have examined this phrase "the Angel of the LORD" as it is a reference to Messiah, the word. What we also need to understand is that it was the Angel of the LORD, the voice of the Word, who informed Moses what the name of God is. We will see this further in forthcoming studies, as it is was the voice of the word, the *memra* who gave the commandments to Moses on Mount Sinai. That it was the voice of the Word, the *memra* who wrote the commandments with His own hand. You may ask, why is this important? It is important because the Torah informs us that the king of Israel is required to write a copy of the commandments, with his own hand and to meditate upon it (Deut. 17:18-19). Thus, if Yeshua (Jesus) is the king of Israel He would have to do this, to fulfill the Torah commandment, but when did He do this? Messiah never did this during his incarnation/ministry. If He had you would expect the Gospels to record this, especially Matthews gospel, which sort to draw out the prophetic significances of Yeshua being the expected prophesied Messiah. The reality is, Messiah never did this during his ministry because He wrote the original copy of the commandments, which all the kings of Israel copied His, as they stood in His stead, as they waited for his arrival.

You see, all the kings, High Priests and Prophets of Israel were custodians, standing in for the Messiah, this is why they should only do what YHVH commanded them to do. As they were

supposed to be standing in for Yeshua until He came and took His rightful place as the Messiah (King, High Priest and Prophet of Israel).

Therefore, what we see in the Targum on this passage of scripture does not take away what scripture states, but rather reinforces a concept already upheld within scripture. That YHVH (the LORD) is synonymous with the Angel of the LORD and the word of the LORD, which the angel of the LORD is Messiah, who is the word, the *memra*, who is God. Just as John wrote,

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him, nothing was made that was made. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)

Exodus 14:10-14, in these verses we see the children of Israel cry out and moan, some even wishing they had been left to die in Egypt rather than being brought into the wilderness to die.

How fickle the children of Israel are, after all, they have seen YHVH do, that as they face the sea before them and Pharaoh on the other do they forget who YHVH is, as they doubt and allow fear in. As they look at Pharaoh's army and the immensity of the situation. However, with YHVH all things are possible, for nothing is impossible for God. For, if God is for us who can be against us.

When the children of Israel saw Pharaoh's army on one side and the sea on the other they cried out to Moses, which we read the account in Exodus 14:10-14

¹⁰ As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. ¹¹ They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt?¹² Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"

¹³ Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again.¹⁴ The LORD will fight for you; you need only to be still."

We see in verses 13 & 14 how Moses answers the people, that YHVH (the LORD) will deliver them, as He will fight for you against the Egyptians, therefore, be still! The Targum of Johnathan however, expounds on this discussion between Moses and the children of Israel and states that there were four groups of people moaning before Moses, which Moses replied to each of their cries.

Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spake Mosheh, Fear not, stand still, and see the salvation of the Lord, which will be wrought for you to-day. To the company which said, Let us return into Mizraim Mosheh said, You shall not return; for, though you see the Mizrae to-day, you will see them no more for ever. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory shall be wrought among you from the presence of the Lord. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God. (Targum of Johnathan Exodus 14)

When we read how Israel continuously forgot what YHVH had done for them and how they moaned and declared that they would have rather stayed in Egypt. We could quite easily become judgmental of them and say "I would not have done that" but in reality, is that true?

Have you ever been in a situation when you have allowed what is taking place to engulf and overcome you? As you have given in to despair, as doubt and fear overwhelm you.

So, often when despair and doubt come in, as it did with the children of Israel, it is because we have taken our eyes off God and fixed our gaze upon the problem. Thus, focusing on the delusion and lies of our enemy the devil.

You might still be saying well, after seeing how YHVH had delivered them and defeated the gods of Egypt, how could they still doubt YHVH? It is simple, it is the condition of a heart of stone, a heart that is full of fear and doubt. It is only as our hearts are circumcised and the Torah is written upon them, that we do not lose heart and are thus overcomers in the situations we face.

Scripture informs us that ¹⁶***And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.***¹⁷***Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.*** ¹⁸***There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.*** ¹⁹***We love Him because He first loved us.*** (1 John 4:16-19)

We see here that as we are transformed into the image of Messiah, through the perfect Love of YHVH, that only then we will not be overcome by fear. However, if we are overcome by fear it shows that the work of God has not yet been perfected within us. Yet, we should not take this as a negative, for our God is faithful to complete the good work He has started in us. Therefore, Yah will finish and perfect His love in us.

Therefore, let us seek the perfect will of YHVH in our lives, as we submit to His will and purpose, through humbling ourselves to His Torah and His correction. Through being active in taking captive our thoughts and bringing them into the submission to the word of YHVH.

Let us seek to be emulators of our Master and Messiah Yeshua who has shown us how to live a life according to the word of YHVH, through humility and obedience. As we die to the flesh, the desires of our heart and submit to the will of God, as we keep our eyes fixed upon Him.

Friends, I am sure we have all been in situations when fear of some sort comes in, which is natural. It also reveals to us that God is still at work and has work to finish in us, which it will only be after the millennium that this work is completed. Remember that the New Covenant spoken of by Jeremiah states that once our hearts are circumcised, by the Torah being written upon it. That only then will we not sin and will not require to be taught the things of YHVH (Jerm 31:31-34). This can only be completed at the end of the millennium because Messiah instructs us during the thousand-year reign (Isaiah 2:3; Micah 4:2). Furthermore, we need to remember that God does not allow us to go through anything we cannot withstand and that He always makes a way out for us (1 Corin. 10:13). Personally, I believe that the way out of any difficult situation is to keep our eyes fixed on Messiah and allow him to guide us and strengthen us, just as he did the Children of Israel during the exodus.

You may be saying well, it does not matter as I will never go through anything like them. Well, for those who have been reading past Parshas this ministry, like many others believes that we will go

through a second, greater exodus event. As scripture informs us that the final generation will go through a greater exodus, far greater than the first one. That during this exodus God will gather His people, as He leads them into the wilderness of the people and brings them into the bond of the covenant and under the rod (Ezekiel 20:33-44). Therefore, let us not be quick to judge the children of Israel, but let us learn from history, as we humble ourselves before YHVH and seek His will and purposes for us. As we draw close to Him and make Him our refuge, our fortress and our provider in all area of our life. Let us seek not to give in to the enemy when he brings fear and doubt, but rather let us remember who our God is and what He has done in the past for us and His people.

Within the Targum, we see that when Moses speak to YHVH regarding the children of Israel's cries that the LORD states that He has already heard the cries of His people, therefore Moses does not need to ask anything. Friends, we have a God who hears the cries of His people and acts on their behalf! What an awesome God we have.

And the Lord said to Mosheh, Why standest thou praying before Me? Behold, the prayers of My people have come before thy own: speak to the sons of Israel, that they go forward; and thou, lift up thy rod, and stretch forth thy hand with it over the sea, and divide it: and the sons of Israel shall go through the midst of, the sea upon the ground. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharoh and upon all his hosts, upon his chariots and his horsemen; that the Mizraee may know that I am the Lord, when I am glorified upon Pharoh, upon his chariots and horsemen. (Targum of Johnathan Exodus 14)

We see in the above quote and throughout the Exodus account, the staff of Moses is used several times to show Pharaoh who YHVH is, as it is used to bring about the judgment upon the Egyptians and the deliverance of the children of Israel. Yet, have you ever thought, what the staff symbolises? Within scripture we read, ***Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me*** (Psalms 23:4). Yet, what is the staff and rod which comfort us, when we go through the valley of the shadow of death? We are further instructed to not spare the rod when disciplining a child, ***He who spares his rod hates his son, But he who loves him disciplines him promptly.*** (Proverbs 13:24) which we read further in Proverbs 23:13-14 ***Do not withhold correction from a child, For if you beat him with a rod, he will not die. ¹⁴ You shall beat him with a rod, And deliver his soul from hell.*** What is it referring to when it states, you can beat a child with a rod and it will not kill them but save them from Sheol? We need to understand what is being referred to when it stated, "a rod" or "a staff".

Within Judaism, it is understood that the rod and staff are synonymous with the Torah, as it is a staff when it is guiding you and a rod when disciplining you. We see this within the Exodus account, that the staff of Moses guided the children of Israel, yet it brought discipline and judgment upon the Egyptians and those opposed to YHVH.

Within this week's Parsha we see how YHVH instructs Moses to

¹⁵ Then the LORD said to Moses, "Why are you crying out to me? Tell the Israelites to move on. ¹⁶ Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. ¹⁷ I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. ¹⁸ The Egyptians will know that I am the LORD when I gain glory through Pharaoh, his chariots and his horsemen." (Exodus 14:15-18)

We know that through the act of Moses lifting his staff to part the sea, that it brought deliverance (blessings, when the Torah is a staff, as it guides you along the path of righteousness) to the children of Israel and judgement (discipline when the Torah is a rod, as used against the Egyptians to judge them for their treatment towards Israel).

That as we discipline our children through applying the wisdom of YHVH, that being His Torah then it will bring correction and life. This is the full meaning of bringing a child up in the ways of the LORD.

Proverbs 22:6 (NKJV) ***Train up a child in the way he should go, And when he is old he will not depart from it.*** You see as we train our children up in the wisdom of YHVH, in the Torah then they will understand what it is to fear God, which scripture informs us of this repeatedly.

Proverbs 9:10 (NKJV) ***"The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.***

Proverbs 1:7 ***The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.***

Psalms 111:10 ***The fear of the LORD is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever.***

We see today that children even within churches are not being taught the commandments of YHVH or that one should fear God, as the reverence of God has been removed from within His own house. Yet, then we wonder why our children turn away from God. It is because they have been taught a watered down, politically correct concept of God. They have never been introduced to the awesome, powerful, one true Elohim of the Bible, the Elohim of Israel, YHVH. However, the reality is all will see Him one day and then they will know who the God of Israel is.

What we need to understand, is that within this Parsha and throughout scripture, our God is a gracious and merciful God, who loves His people. Friends, I am often asked what about those who do not know God, especially as we approach the Day of the LORD. Yet, what we need to understand is that during the Day of the LORD, the Holy Spirit is poured out on all flesh to lead them into the truth regarding who God is and His love and purpose for them. Therefore, I believe that during this period many will come to faith, that does not mean they might not still die, but they will have salvation!

Therefore, I urge you, friends, to seek YHVH with all your being, as the days we live in are ones of great distress, but also ones of great blessings. We all have a calling to proclaim the Good News of the Gospel of the Kingdom so that people might know who God is and have a relationship with Him through Messiah. Therefore, let us not hide the light we have under a bushel, but let us shine in the darkness of this world, the light of Messiah we have inside us. Let us not give in to fear and doubt but rather look at the darkness of this world and the situations we find ourselves in and declare "our God is bigger, greater and stronger than any situation we find ourselves in" as we take our stand against the problems we face by setting our eyes upon Messiah and humbling to Him, as we allow our Messiah to do battle for us. That we use every situation we face to the glory of God, as we allow the Holy Spirit to work in our lives, to refine us. Let us not, therefore, allow our situation to overcome us, but let us as scripture states

⁷Submit yourselves, then, to God. Resist the devil, and he will flee from you. ⁸Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. ⁹Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. ¹⁰Humble yourselves before the LORD, and he will lift you up. (James 4:7-10)

Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, ⁷ casting all your care upon Him, for He cares for you.

⁸ Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. ⁹ Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. ¹⁰ But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. ¹¹ To Him be the glory and the dominion forever and ever. Amen. (1 Peter 5:6-11)

Friends, I pray that YHVH will continue you guide, bless, strengthen and protect you this week. I pray that you will know Him closer than you have previously as you draw close to Him and seek His will for your lives. Please continue to pray for this ministry and our families as we seek to be a light in the darkness and share the Good News of the Gospel of the Kingdom.

Shabbat Shalom

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Midrash: In Judaism, the **midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'version vulgata', which means 'common translation'.