



בשלה *Beshalach* When He Sent

[Exodus 13.17](#)—17.16 / [Judges 4.4](#)—5.31 / [Mark 6](#)



Joseph and Moses יוסף *Yosef* Joseph was rejected by his brothers, hidden from them as Egyptian royalty, and then revealed to them as their brother. He fed the nations and ישראל *Yisra'el* Israel with grain from the earth. Moses was hidden from his brothers, raised as Egyptian royalty, revealed to ישראל, some of whom rejected him in the wilderness, yet he was instrumental in feeding ישראל and the mixed multitude of Gentiles who joined them with bread from heaven.

שרה שבת *Shabbat Shira* Sabbath of Song... This is a special Shabbat, celebrating the crossing of the Red Sea and ישראל praising God with song:

I will sing unto the LORD,
for he has triumphed gloriously,
the horse and rider thrown into the sea.
I will sing unto the LORD,
for he has triumphed gloriously,
the horse and rider thrown into the sea.
The LORD, my God, my strength and song,
has now become my victory.
The LORD, my God, my strength and song,
has now become my victory.
The LORD is God, and I will praise Him,
our covenant God, and I will exalt Him.
The LORD is God, and I will praise Him,
our covenant God, and I will exalt Him.

...And טו בשבט *Tu' B'Shvat* 15th of Shivat

The Sabbath on or before the 15th of the month of Shivat is a celebration of the planting of trees. 2,000 years ago, this date was a sort of deadline. Trees planted before this date were considered a year older than trees planted on or after, to keep track of the requirements of [Leviticus 19.23-24](#).

The designation 15th is written טו, ט = 9 and ו = 6. It would be י = 10 and ה = 5, but יה *Yah* is a shortened name for God and so יה is prohibited from being used in counting.



Some Ask, “What Happened?” There’s a saying that there are three kinds of people: those who make things happen, those who watch things happen, and those who ask, “What happened?” With the little bit of information about this Shabbat that you’ve just learned, you have a better insight into an event that happened just before this Shabbat in 2010, as described in this article from www.israelnationalnews.com 01-29-2010:

Netanyahu Declares City of Ariel ‘Jewish Capital of Samaria’

by Tzvi Ben Gedalyahu

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(IsraelNN.com) Prime Minister Binyamin Netanyahu on Friday completed his week-long campaign to reaffirm Israel’s claim on major Jewish population centers in Judea and Samaria, and declared the Jewish city of Ariel “the capital of Samaria.” He planted a symbolic tree in the city, as he did earlier in the week in Gush Etzion, south of Jerusalem, and Maaleh Adumin, located west of the capital and overlooking the Dead Sea.

Friday’s ceremony capped off tree-plantings in honor of the holiday of Tu B’Shvat, the Jewish New Year of Trees. The festival begins Friday night, the beginning of the Sabbath when planting trees is forbidden.

Accompanied by several strongly nationalist Likud Knesset Members, the Prime Minister reinforced an about-face in Israel’s policy statements, which previously have concentrated on meeting American demands for “goodwill” measures to the PA. “Everyone who sees the geography here understands how important” Ariel and the surrounding areas are, he said.

Prime Minister Netanyahu added that he was planting not only a tree but also “three principles: Growing strength, Jewish settlement and culture in the heart of our land of our forefathers and where we will remain and build.” His remarks implied that the current temporary 10-month building freeze on new homes for Jews in Judea and Samaria will remain an interim measure, as he previously has promised.

Earlier in the week, he planted a tree at Maaleh Adumim several hours after meeting with U.S. Middle East envoy George Mitchell, who has been trying to negotiate with Israel and the Palestinian Authority PA Chairman Mahmoud Abbas to return to talks for establishing a new Arab state within modern Israel’s borders that have existed since 1967. The same areas were part of the ancient Jewish kingdoms and since then were without a Jewish state until the Six-Day War more than 42 years ago.



You can see that PM Netanyahu is sending a message that what the world calls “the occupied west bank” is actually Biblical Israel, and the Jews have no intention of leaving.

This is just a human event connected to a special Shabbat based on a particular Bible passage. How much more important to understand what God is saying and doing!

Unless we read God’s Written Word and listen to God’s Living Word, we won’t be making things happen, we won’t know what’s happening, we will just be asking, “What happened?”

Another Code In Genesis [50.24](#) and [25](#), the root word פקד *paqad* to attend to/reckon/visit/look after/care for is twice used twice in a row when יוסף tells ישראל that God will surely visit them and they are to carry his bones into the Promised Land. The Jewish sages say that the use of this word is a code, similar to how friends of Paul Revere knew what “One if by land, two if by sea” meant. The secret meaning of פקד: ***Redemption has Come.***

You can see פקד used this way each time it appears from Genesis 21.1 to Exodus 13.19:

- [Genesis 21.1](#) יהוה *YHVH* The LORD פקד Sarah, she conceives Isaac, the son God promises in [Genesis 15](#); Abraham’s faith is counted as righteousness
- [Genesis 39.4](#) Potiphar appoints יוסף to פקד over all his house, a redemption for יוסף from having been sold into slavery
- [Genesis 39.5](#) יוסף as פקד results in blessing over all of Potiphar’s house
- [Genesis 40.4](#) יוסף is appointed to פקד over Pharaoh’s butler and baker in jail, which leads to his redemption from prison
- [Genesis 41.34](#) יוסף suggests Pharaoh appoint officers to פקד over the harvests, which leads to Egypt’s and the world’s redemption from famine
- [Genesis 50.24](#) In this verse and the next, יוסף promises God will פקד ישראל
- [Exodus 3.16](#) God tells Moses to assure ישראל that He has פקד them
- [Exodus 4.31](#) When ישראל hears the code word “פקד” from Moses, they bow their heads and worship; Moses was raised apart from ישראל since infancy, so he would not necessarily have known the significance of what he was saying
- [Exodus 13.19](#) God’s promise to יוסף that He will פקד ישראל is fulfilled when Moses ***empties the tomb*** and carries the bones of יוסף up out of Egypt to the Promised Land, a partial completion of the promise to Abraham

As believers in ישוע *Yeshua* Jesus/salvation we have more insight into this fulfillment:

- [Luke 1.35](#) God visits Mary and she conceives the promised Savior, ישוע, whom the angel promises will bring redemption from sin
- [John 1.14](#) The Word became flesh and dwelt among us
- [John 1.29](#) John announces ישוע, who takes away the sin of the world
- [Matthew 28](#) ישוע rises, ***emptying the tomb of Joseph*** (of Arimathea, [Matthew 27.57](#)), having paid the penalty for sin
- [Acts 1.9](#) ישוע ascends into the heavenly Promised Land, a guarantee of our freedom from slavery (to sin) and death, completing the promise to Abraham.

Prayer or Obedience In the New Living Translation [Exodus 14.15](#), God basically says to Moses, “Stop praying and get moving!” Moses is afraid like everyone else, but he’s too busy at this point praying to God and encouraging the people. It’s time to move!

Is there something in your life that, although you know it’s God's will, you're using prayer as a sort of “holy procrastination”?



Servants and Ministers [Exodus 14.31](#) says that because of the miracles, the people fear יהוה and believe יהוה and His עבד *ebed* slave/servant Moses. This is the same idea Paul uses to express the nature of ישוע in [Philippians 2.5-7](#), who takes upon Himself the form of a δούλος *doulos* slave/bondman/one devoted to another to the disregard of one's own interests. Moses is עבד to God, but in [Exodus 33.11](#) Joshua is a שרת *sharat* minister, not עבד, to Moses. So while we should be slaves or servants to God, we are ministers, not slaves or servants, to each other.

Believe in Moses? [Exodus 14.31](#) says that the people also believe in *Moses*. Many people believe in God, but they don't believe in Moses. They think the תורה [Torah](#) Law/Instruction he wrote is passé. Should we think that? In [John 5.46](#), ישוע ["ישוע"](#) says that if we believe Moses, we will also believe Him, since Moses writes about ישוע ["ישוע"](#).



Don't Go Back! When God parts the Red Sea, He also dries the ground, so ישראל ["ישראל"](#) doesn't slog through a swamp. God closes the Sea on the Egyptians. This is not just a great miracle, it's also a great message: Don't go back to Egypt! God sinks that bridge. When God saves us through ישוע ["ישוע"](#), we enjoy the miracle—but remember: Don't go back to the world!

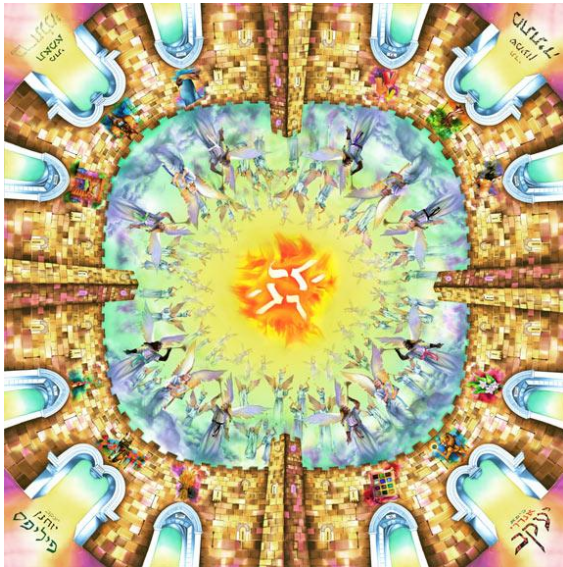
The Everlasting Song In Exodus 15, ישראל ["ישראל"](#) sings the *Song of Moses* after crossing the Red Sea. In [verse 2](#) they sing, “יהוה ["יהוה"](#) is my strength and song, and He is become my ישועה ["ישועה"](#) *Yeshuah* salvation!” 2,000 years later in the same week of Passover, ישוע ["ישוע"](#) walks with disciples on the way to Emmaus, yet they don't recognize Him, thinking He is dead. As they walk, He explains in [Luke 24.27](#) all about Himself from Moses and the Prophets. Again in verse 44, ישוע ["ישוע"](#) says that all the things concerning Him in the Law of Moses, the Prophets, and the Psalms must be fulfilled. That's another way of saying the whole (at that time) Bible, what we call the Old Testament, the acronym Tenach: Torah (Law)/Neviim (Prophets)/Ketuvim (Writings). Here are three excerpts of the Song of Moses from each of the three sections of the Tenach:

- [Exodus 15.2](#), תורה ["תורה"](#)
“יהוה ["יהוה"](#) is my strength and song, and He is become my ישועה ["ישועה"](#)”
- [Isaiah 12.2](#), Neviim/Prophets
“...for GOD יהוה ["יהוה"](#) is my strength and song; and He is become my ישועה ["ישועה"](#).”
- [Psalm 118.14](#), Ketuvim/Writings
“יהוה ["יהוה"](#) is my strength and song; and He is become my ישועה ["ישועה"](#).”

This is one example of how all the Scriptures speak of ישוע ["ישוע"](#).

God's Garden In [Exodus 15.17](#), Moses promises that God will plant **ישראל** in the mountain of His inheritance for a dwelling, a sanctuary. Where could that be?

In [Genesis 2.8](#), God plants a garden in Eden with individuals. In Exodus, God promises to plant a nation. The *Song of the Vineyard* in [Isaiah 5.1-7](#) shows this didn't work. But in [Revelation 21.1-4](#), God dwells with **ישראל** in the New Jerusalem.


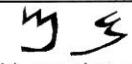

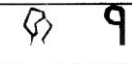

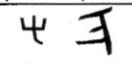

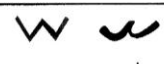


Garden of Eden: sin.
 Vineyard of Jerusalem: sin.
 New Jerusalem: perfect.

God is a gardener and His purpose in planting us is to bear fruit:

- [Psalm 1.3](#) and [Jeremiah 17.8](#): We are to be like a tree planted by water, bringing fruit and not withering
- [John 15.1-4](#): We bear fruit when attached to **ישוע**, who prunes us so that we bear even more fruit

שמר Against **מר** **ישראל** comes to **מרה** **Marah** in [Exodus 15.23](#). There they find the water is **מר** **mar** bitter. In the Hebrew picture language, **מר** is **מ** *mem* water/chaos and **ר** *reysh* head/person. So **מר** is a bitter/chaos person. With **ה** *hey* reveal, **מרה** is the bitter person revealed/chaos revealed. God put man into Eden to **שמר** **shamar** keep/guard it, [Genesis 2.15](#), which adds **ש** *sheen* teeth/to destroy. We **שמר** by destroying bitterness/destroying the chaos person. This is similar to **שלום** **shalom** peace which, with **ל** *lamed* shepherd's staff/authority and **ו** *vav* nail/establish, means that **שלום** is obtained when we destroy the authority that establishes chaos. In the Kingdom

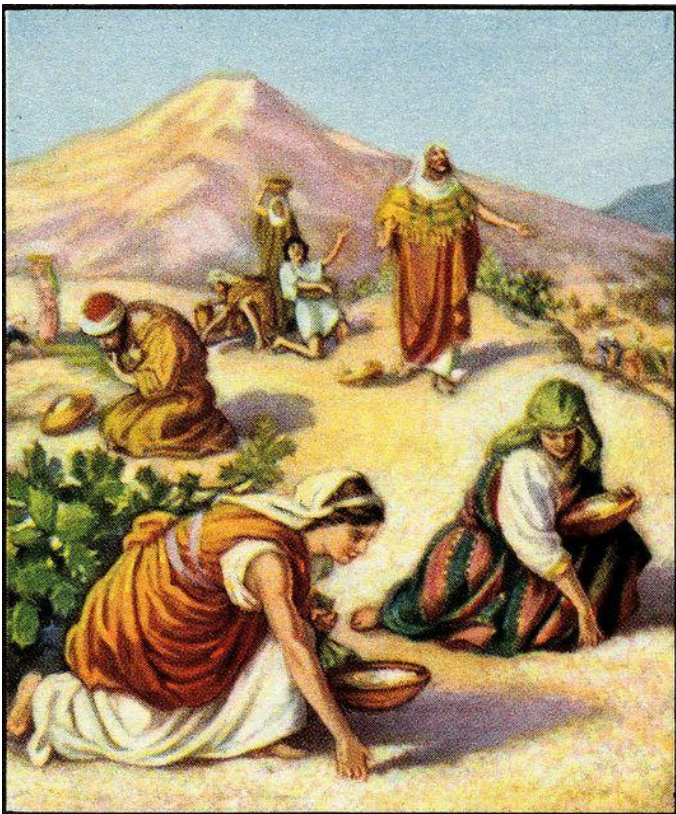
13	 MEM מ	 liquid, massive, chaos	WATER m
20	 REYSH ר	 a person, the head, the highest	HEAD (OF A MAN) r
5	 HEY ה	 'the', to reveal	BEHOLD h
21	 SHEEN ש	 to consume, to destroy	TEETH s, sh

of Heaven, our role as believers is to **שמר** our relationship to God in **תורה** and **ישוע** and to establish **שלום**. In [Exodus 15.25](#), a tree removes the bitterness of **מרה**. 1.500 years later, **ישוע** uses another tree to remove bitterness.

Seek First the Kingdom of God On the 15th day of the second month, just one month after Passover in [Exodus 16.1-3](#), ישראל murmurs against Moses and Aaron because of the lack of food, wishing they had all died in Egypt instead. They even accuse Moses and Aaron of bringing them out into the wilderness to kill them with hunger.

We tend to scoff at how easily ישראל fell apart. But I doubt you could find a large group of modern believers who would fare any better. In fact, with the easy lifestyle we enjoy, it's likely we wouldn't last as long as they did before whining and murmuring. We get upset if we lose our Internet, cable TV, or video games—imagine going without food, feeling like we're going to starve or die of thirst in a wilderness!

When שׁוֹעַ says to His disciples in [Matthew 6.31](#), “So do not worry, saying, “What shall we eat...?” the disciples would have been thinking of ישראל murmuring in this passage in the wilderness for lack of bread. שׁוֹעַ goes on to say in verse 33, “Seek first His Kingdom and His righteousness, and all these things will be given to you as well.” *This is probably the most important thing we can do in life.*



What is It? God brought quail for meat in the evening and in [Exodus 16.15](#) מַן *man* “What is it?”/manna for bread in the morning. Verses 17-18 say that everyone got a certain amount, some more, some less.

Paul says in [Romans 12.3](#) that each of us is given a certain measure of faith by God. אֱמֵן *aman* faith, as in [Deuteronomy 32.20](#), in the Hebrew picture language is מֵן plus אַ *aleph* ox strength/leader/first/shorthand for God since it is the first letter and silent, and used in so many words related to God, like אֱלֹהִים *Elohiym* God, אָב *av* Father, אֵשׁ *esh* fire, אֹר *or* light, אַהֲבָה *ahava* love, and אֶחָד *echad* one. Together, אֱמֵן could mean God's manna, or God's daily bread—just what שׁוֹעַ tells us to pray for in [Matthew 6.11](#)!

¹ A	ALEF א	א	ו	OX, BULL (vowel)
		strength, leader, first		

Giving Faith This measure of daily bread may change depending on which direction we're headed. When I was about 14 years old, I used to build and fly model rockets. One day I launched my first three-stage rocket. But I didn't know about the need for different engines. In a one-stage rocket, there is a delay after the engine burns out until it backfires to launch the chute. That way, the chute doesn't deploy while the rocket is still screaming skyward. But in a multi-stage rocket, the booster rockets need to have no delay in backfire so they light the next stage immediately and the rocket keeps flying straight. In my three-stage rocket, I used engines with delays, so, alas, my rocket only flew its maiden voyage. After it shot into the air on the first booster, my friend and I yelled, "Light! Light!" for the next one, and watched as the rocket tipped over. The next stage lit and the rocket shot sideways. Finally, after another delay, the last engine lit as the rocket was pointed straight into the ground.



I often think about this when raising children. I don't want to give my children resources such as rides, money, toys, and tools if they are pointed in the wrong direction. That would only speed them toward failure. But if they are being wise and productive, I'm happy to add fuel to their engines.

Recently my wife and I were given new responsibilities in our congregation, which included praying for those who wanted prayer. This was not our idea and we were not comfortable with it, but we felt God gave us extra **ימן** for the purpose. The next day, my son was trying to start his motorcycle which had sat through the winter, but it just cranked over without firing until the battery died. I helped him try to jump his battery with our car, trying to figure out what was going wrong. Finally, I silently prayed and his engine started. I didn't even tell my son—I was embarrassed I had waited half an hour to think of praying. And it seemed like such a small thing to pray for. But I knew at the time that God had given me this extra measure of faith.

When we want a gift, **ימן** or something else from God, we should ask ourselves and God first if we're pointing in the right direction. If we're not, God won't be doing us any favors by adding fuel to our engines. And this **ימן** will be enough for the day, like **יב**, not something we can store up for tomorrow.



Hinei Ma Tov

הִנֵּה מַה טוֹב וּמַה נָּעִיִם Hineih ma tov u-ma nayim
 שֵׁבֶת אַחִים גַּם יַחַד. shevet achim gam yachad.

How good and pleasant it is
 when brothers live together in harmony.

(Psalms 133:1)



Behold How Good! [Exodus 17.8-16](#) tells the story of the battle between **יִשְׂרָאֵל** and Amalek. As long as Moses holds up his hands, Joshua prevails in the battle. But Moses grows tired. So Aaron and Hur hold up Moses' hands for him and Joshua wins the battle.

[Verse 10](#) contains all four names in Hebrew: **אֶהְרֹן** [Aharon](#) Aaron, **חֹר** [Chur](#) Hur, **יְהוֹשֻׁעַ** [Yehoshua](#) Joshua, and **מֹשֶׁה** [Mosheh](#) Moses. The first letters of these names spell **אָחִים** *achiyim* brothers. There is victory when **אָחִים** work together in unity.

Streams in the Desert [Isaiah 35](#) says that the desert will blossom abundantly and it goes on to describe that the blind will see, the deaf hear, the lame leap, and the mute speak, which is similar to the answer **יְשׁוּעַ** gives to John the Baptist, who was wondering if the Messiah had really come, [Matthew 11.5](#). Then waters shall break out, there shall be streams in the desert, and a highway of holiness will open up. The last verse of Isaiah 35 may recall a song you've heard:



Therefore the redeemed of the Lord shall return
 And come with singing unto Zion
 And everlasting joy shall be upon their heads

They shall obtain gladness and joy
 And sorrow and mourning shall flee away

Therefore the redeemed of the Lord shall return
 And come with singing unto Zion
 And everlasting joy shall be upon their heads

Toward the end of January, 2010, there was severe flooding in the Negev desert in Israel on a scale not seen in 40 years. Scientists expect flowers to bloom that haven't been seen for decades. Could this be the beginning of a spiritual outpouring?

Laying the Groundwork? Pictured is Theodore Herzl, the founder of modern Zionism. The first seven Zionist conferences were held in 1897, 1898, 1899, 1900, 1901, 1903, and 1905. At that 7th conference in 1905, the British government offered the Zionists land in Africa. This proposal was rejected by the Zionist Congress which stated, “No place but Israel.”



As Zionists insisted on a return to the Land of promise, **ישראל**, the Azusa Street Revival began in Los Angeles in 1906 with its founder, a black preacher named William Seymour. Besides tongues, hallmarks of the revival included a literal belief in Scripture and its fulfillment and unity in faith of all classes and races. Concerning **ישראל**, in line with the Zionist Congress, it said, “A land without people for a people without a land.”

MANCHESTER AND THE BASLE CONGRESS.

There was a large gathering of Jews on Sunday evening in the Derby Hall, Cheetham, to receive from Dr. Charles Dreyfus and Dr. C. Weitzman, two of the delegates to the seventh Zionist Congress, recently held at Basle, a report of the Congress proceedings. Mr. Alderman Jacob Moser, of Bradford, presided. Dr. Dreyfus and Dr. Weitzman were the delegates from this city to the Congress, and both received the honour of election to the Greater Actions Committee, a committee of 53 representatives of all countries, to which the Executive Committee is responsible until the next Congress. The other three English representatives are Mr. Alderman Moser, Sir Francis Montefiore, and Mr. J. Cowen.

Dr. Dreyfus spoke of the “splendid offer of the British Government of a territory in East Africa, and said he thought the delegates did right to decline it. Mr. Zangwill was very much opposed to the Congress rejecting the offer, but the Congress affirmed its adherence to the fundamental principle of the Basle programme, namely the establishment of a legally secured and publicly recognised home for Jewish people in Palestine.

“This,” Dr. Dreyfus said, “makes an end of all aspirations for territory outside of Palestine,

Seymour prophesized in 1910 that in 100 years, 2010, there would be an outpouring of the Spirit twice what was experienced in the Azusa Street Revival.

Are the streams in the Negev Desert the beginning of a new outpouring of the Spirit? We'll see.



Glossary, in order of appearance:

בשלה	<i>beshalach</i>	when he sent
יוסף	<i>Yosef</i>	Joseph
ישראל	<i>Yisra'el</i>	Israel
שבת שרה	<i>Shabbat Shira</i>	Sabbath of Song
טו בשבט	<i>Tu' B'Shvat</i>	15 th of Shivat
טו	<i>tu</i>	15
ט	<i>tet</i>	9
ו	<i>vav</i>	6
י	<i>yod</i>	10
ה	<i>hey</i>	5
יה	<i>Yah</i>	abbreviation for God
פקד	<i>paqad</i>	to attend to/reckon/visit/look after/care for Redemption has Come
יהוה	<i>YHVH</i>	The LORD/God's holy Name
ישוע	<i>Yeshua</i>	Jesus/salvation
עבד	<i>ebed</i>	slave/servant
δοῦλος	<i>doulos</i>	slave/bondman/one devoted to another to the disregard of one's own interests
שרת	<i>sharat</i>	minister
תורה	<i>Torah</i>	Law/Instruction
ישועה	<i>Yeshuah</i>	salvation
	<i>Tenach</i>	Torah/Neviim/Ketuvim
מרה	<i>Marah</i>	Marah/chaos person revealed
מר	<i>mar</i>	bitter/chaos person
מ	<i>mem</i>	water/chaos
ר	<i>reysh</i>	head/person
ה	<i>hey</i>	reveal
שמר	<i>shamar</i>	keep/guard/destroy the chaos person
ש	<i>sheen</i>	teeth/to destroy

שלום	<i>shalom</i>	peace/ destroy the authority that establishes chaos
ל	<i>lamed</i>	shepherd's staff/authority
ו	<i>vav</i>	nail/establish
מן	<i>man</i>	"What is it?"/manna
אמן	<i>aman</i>	faith/God's daily bread
א	<i>aleph</i>	ox/strength/leader/first/shorthand for God
אלהים	<i>Elohiym</i>	God
אב	<i>av</i>	Father
אש	<i>esh</i>	fire
אור	<i>or</i>	light
אהבה	<i>ahava</i>	love
אחד	<i>echad</i>	one
אהרון	<i>Aharon</i>	Aaron
חור	<i>Chur</i>	Hur
יהושוע	<i>Yehoshua</i>	Joshua
משה	<i>Mosheh</i>	Moses
אחים	<i>achiyim</i>	brothers