

T^[h]urah (Torah) **Portions, Haftarah & the Good News** **בשלה** **Bashalach** (When He Sent),

T^[h]urah (Torah/Instructions) **Haftarah** **Bariyth Chadashah** (New Testament) **Good-News**

Shamuth (Exodus) 13:17-17:16 Shaphatiym (Judges) 4:4-5:31 Mattithyahu (Matthew) 5:1-48

Shamuth (Exodus) 13:18 tells us;

Ex. 13:18 וַיִּשָּׂא אֱלֹהִים אֹתָם וַיִּלְחָצֵם בְּדֶרֶךְ הַמִּדְבָּר בַּיָּם סוּף וְהַמַּיִם עָלוּ בַּיַּד וַיִּשְׁקָעוּ אֶל מַאְרֵז מִיִּמֵינִים

So Alahiym led the people around by way of the wilderness of the Sea of Reeds.

- In Hebrew it reads, “derek ha midbar Yam Suf”.
- We have “derek” or “the path”.
- The word “ha” is “the” and “midbar”, while it means “wilderness” or “deserted place”, it also means the “mouth” or “instrument of speech”.
 - It shares the same root as “debar” or “the word”.
 - It’s fitting that in Dabariym (Deuteronomy/Words), 8:3, These are the words Yahusha quoted when tempted by satan;

Deut. 8:3 וַיִּשְׁקָע וַיִּרְעַב וַיִּמְצָא אֶת הַמֶּן אֲשֶׁר לֹא יָדָעַתָּה וְלֹא יָדָעוּ אֲבוֹתֶיךָ לְמַעַן הוֹדִיעַ לְךָ כִּי לֹא עַל-הַלֶּחֶם לִבְרֹךְ וַתִּתֵּן הָאֱלֹהִים כִּי עַל-כָּל-מוֹצֵא פִּי-יִתְּנָה וַתִּתֵּן הָאֱלֹהִים:

- “And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of Yahuah.”

Now, “Yam Suf” or “Sea of Reeds” or “Rushes” in Hebraic thought is a metaphor for the “lush and fruitful” in a “sea” or “ocean of peoples”. These “lush, fruitful plants” represent what sustains and has value. What’s interesting is that you have this “sea” or “ocean” or “vast numbers of peoples”. Then you have the “reeds” or “rushes” or “those that provide nourishment and sustenance” to the people. And it was out of these “fruitful reeds and rushes” in the waters that Mushah (Moses) was taken and raised to become the instrument of Yah’s deliverance for Yashra’al (Isreal).

- Ex. 2:3 וְלֹא-יָכְלָה עוֹד הַצִּיּוֹנוֹת וַתִּקְחֵהוּ לִי תִּבְתָּ לְמֵאָה וַתִּחַמְקֶהָ בַחֲמֹר וּבְגֹזֶת וַתִּשֶׂם בָּהּ אֶת-הַלֵּל וַתִּשֶׂם בָּהּ עַל-שֵׁפֶת הַיָּרֵד
- Ex. 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink.
- He was the chosen from among the fruitful, or the chosen out of the chosen. So, Alahiym chose to bring His chosen people unto Himself, by way of His Word and the instrument of His salvation.

Shamuth (Exodus) 13:18 also tells us; And the children of Yashra’al (Isreal) went up armed from the land of Mitsraiym (Egypt). So, after the death of Mitsraiym (Egyptians) first-born, they came with the wealth of Mitsraiym (Egypt), following the Word of Yahuah and His deliverer Mushah (Moses). And, they came out of Mitsraiym (Egypt) “armed”.

- This doesn’t just mean with swords and spears. The Hebrew word used here for “armed” is “chamushiym”, which is the plural of the root word “chamash” חַמֵּשׁ, which means “equipped”, “brave” and “ready for war”.

- This spelling is pronounced several ways and with several meanings; but all the words have a connection.
 - First, there's "chamesh", which is the Hebrew counting number "five", as in "five sheqels" or "chamesh sheql'im" (the redemption price of the first-born).
 - Then, there is "chamush" which means "brave" or "equipped for war"; because the connotation is that of being "arrayed for battle by fives".
 - Next, is the word "chumash" (as in the Hebrew compilation of T^[h]urah (Torah/Instructions) plus commentaries); because it represents the "Five Books of the T^[h]urah (Torah/Instructions)".
- Finally, we have the word "chemesh", which means the "belly", "loins" or "womb". The picture here is of one's "loins being girded".

So, Yahuah had equipped and girded them, by miracles and judgments of T^[h]urah (Torah), to enter the wilderness. They would be tested. Yahuah prepared them and gave them what they needed to serve Him in the wilderness and enter their inheritance. We need to pay attention to these pictures, as we need to understand that He equips us to succeed in our wilderness battle.

When the Children of Yashra'al (Israel) came out of bondage (Mitsraiym), they left the tabernacles of the pagan worship system and headed for the "border of the sea"; because they had to pass through the "mikuah" from the "world" into the "Midbar" (the "wilderness" and the "Mouth").

They needed to begin feeding on everything that proceeds from the "Mouth of Alahiym". And, they had to pass through the instrument of their salvation in order to approach Alahiym at Har Sinai. It is the same for us. Yahuah's Gift, the Pure, Yahusha given for our redemption and salvation. **If we make tashuba and turn and pass through the "Sea", the "mikuah" or "immersion", then we can approach Yahuah.**

Shamuth (Exodus) 13:21-22;

Ex. 13:21 וַיֵּהָיֶה הַלֵּךְ לְפָנֵיהֶם יוֹמָם בְּעַמֻּד עָנָן לְנַחֲתָם הַלָּיְלָה וּלְיָלֵה בְּעַמֻּד אֵשׁ לְהַאֲדִיר לָהֶם לְלֶכֶת יוֹמָם וּלְיָלֵה :
Ex. 13:22 לַאֲרָמִישׁ עַמֻּד הָעָנָן יוֹמָם וְעַמֻּד הָאֵשׁ לַיְלָה לְפָנֵי הָעָם :

"And Yahuah went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night. The column of cloud did not cease by day, nor the column of fire by night, before the people."

The Hebrew word for "column" or "pillar" (depending on your translation) is עמוד "a'mood" which is from the root "amad", meaning to "stand firm" or "establish". The numeric value of "a'mood" is 120 which equals "ami" or "my people", "Masada" or "the foundation" and "ua'eef d'noo" or "did redeem you". So Yahuah went before them in this "pillar". We'll read next week, that as Alahiym spoke to the Children of Yashra'al (Israel) at Sinai and they were afraid, Mushah (Moses) drew near in Shamuth (Exodus) 20:20-21;

Ex. 20:20 וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֲלֵי-תִירְאָה כִּי לִבְעֻבוֹל נִסּוּת אִתְּכֶם בָּא הָאֱלֹהִים וּבְעֻבוֹר תִּהְיֶה יְרֵאתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תִחַשְׂאוּ :
Ex. 20:21 וַיַּעֲמֹד הָעָם מֵרָחֵק וּמִשָּׁה נִגַּשׂ אֶל-הַעֲרָפֶל אֲשֶׁר-שָׁם הָאֱלֹהִים :

And Mushah ^(Moses) said to the people, “Do not fear, for Alahiym has come to prove you, and in order that His fear be before you, so that you do not sin.” So the people stood at a distance, but Mushah ^(Moses) drew near the **thick darkness** where Alahiym was.

In our time, our shepherd will seek us out in like manner. The prophet declares in Yakazqa'al ^(Ezekiel) 34:11-13;

Ezek. 34:11 כי פה אמר אדני יהוה הנני אנוי ונרשתי את־עמאי ובקרתיים:

Ezek. 34:12 כבקרתי לשה עדיו ביום־היותו בתוך־צאנו נפרשות כן אבקר את־עמאי והעלתי אתהם מקל־המקומות אשר נפצו שם ביום **ההוא** ו**יערפל**:

Ezek. 34:13 והוצאתים מן־העמים וקבצתיים מן־הארצות והביאתים אל־אדמתם ורעייתים אל־הרי וישאל באפליים ובכל מושבי הארץ

For thus said the Sovereign Yahuah, “See, I Myself shall search for My sheep and seek them out. As a shepherd seeks out his flock on the day he is among his scattered sheep, so I shall seek out My sheep and deliver them from all the places where they were scattered in a day of **cloud** and **thick darkness**. And I shall bring them out from the peoples and gather them from the lands, and shall bring them to their own land. And I shall feed them on the mountains of Yashra'al ^(Israel), in the valleys, and in all the dwellings of the land.

Now again, the word for “cloud” here is “anan” ענן. This isn't a rain cloud; but, literally means to “veil over” or “to obscure”. What's really interesting here is that its use in Scripture, including twice in Yakazqa'al ^(Ezekiel) 38:9, 16

Ezek. 38:9 ועליה בשאח הווא כענן לכסות הארץ תהיה אהל וכל־אנפיה ועמים רבים אותך

Ezek. 38:9 You shall ascend and come like a storm, you shall be like a cloud to cover the land, you, and all your bands, and many people with you.

Ezek. 38:16 ועליה על־עמי וישאל כענן לכסות הארץ באחרית הנמים תהיה והבאותיה על־ארצי למשן רעת הוואם אחי בהקדשי בה לעיניהם וגו'

Ezek. 38:16 And you shall come up against my people of Yashra'al ^(Israel), as a cloud to cover the land; it shall be in the latter days, and I will bring you against my land, that the heathen may know me, when I shall be set-apart in you, O Gog, before their eyes.

Yakazqa'al ^(Ezekiel) Chapter 38, is about “armies” that are referred to as clouds covering the “land” or “earth”. They are also referred to as causing great darkness to cover the earth or land. The picture is that this “pillar of cloud”, which concealed Yahuah, is made up of the “armies of heaven”.

Also of interest here is the numeric value of “anan” is 170 which equals “I'Olam” or “forever” and “I'panah” or “before me”, as “in my face”. This is indeed quite an army, in that they are eternally before the Face of Alahiym. They are the “Host of Heaven”. This is the “pillar of cloud” that led them by day.

By night Yahuah was in a “column of fire” or “a'mood aish” אש “Aish” is indeed “fire”.

- Alahiym refers to Himself as a “Consuming Fire” many times in Scripture.

Alahiym also speaks of the “fire of His wrath”.

- “Fire” or “Aish” gives light. Light is what is referred to here, in this verse. That is why another meaning for “aish” is “splendor” or “brightness”.

In numerous scriptures, Yah tells us that His word, Torah, is a light, a lamp. Yahusha said that He was the “Light of the world” in Yahuchanan ^(John) 8:12 and 9:5. The numeric value of “aish” is 301, which equals “Qa’ra”, קרא “He called” or “He is called”, “ha Tsur”, הצור “the rock” and “raphana”, [See if you can calculate this word] “that heals you”.

Yahuah indeed calls to us from the “fire”, from the “brilliance” that is His Word. He called Mushah ^(Moses) from the bush that burned with fire and yet was not consumed. In this “column of fire” dwells the Rock who heals us.

Over a dozen times in Scripture Yahuah is referred to as

- the “Rock of Yashra’al ^(Isreal)”
- the “Rock of our salvation”.
- Almost as many times Mashiyach ^(Messiah) is referred to as this same “Rock”. This was the “Rock” that followed them in the wilderness to give Yashra’al ^(Isreal) water. (I wonder if rock and water has a meaning, and Mushah ^(Moses) hit the rock, that water was to come out of, could have been a symbol of the mashiyach ^(Messiah) that he struck twice, thereby not believing and thereby not making it in the promise land. This is something to think about).

He’s showing us this, right before our eyes. Think of this, man was made in the image of Alahiym and Yahuah said through the prophet in Yashayahu ^(Isaiah) 51:1

Is. 51:1 שמעו אלי רדפי צדק מבקשי יתנה הביטו אל-צור הצבתם ואל-מקבת בור נקרתם:

Is. 51:1 Hearken to me, you that follow after righteousness, you that seek Yahuah: look unto the rock *whence* you are hewn, and to the hole of the pit *whence* you are digged.

“Look to the rock you were hewn from,...” look to Him.

If we can understand these two columns, or pillars, we will go a long way in understanding just how T^[h]urah ^(Torah/Instructions) applies to our lives. Think about it. The column of cloud suggests that the heaven and Yahuah are veiled and can’t be seen.

There are times when Yahuah is obscured, hidden to us. Then, in the night, in our darkest hour, the Light breaks through and we know He’s there. He was there all along. In the Hekal ^(House of Alahiym), Yahuah was obscured behind the veil. But, in the kingdom of Mashiyach ^(Messiah), when the Hekal is built, there will be no veil. Whenever our faith, our trust, is tested, we need to remember that it’s still His leading that we follow. Yashayahu ^(Isaiah) 4:2-6 speaks to this in our future;

Is. 4:2 ביום ההוא יתנה צמת יתנה לצבי ולקבוד ויכרי הארץ לגאון וילתפארת לפלישת ישראל:

Is. 4:3 יתנה הנשאך בציון ותנוחל בירושלם קדוש יאמר לו כל-הכתוב לתנים בירושלם:

Is. 4:4 אם ירתץ ארני את צאת בנות-ציון ואת-דמי ירושלם יתים מקרבה ברום משפט וברום בער:

Is. 4:5 ויבא יתנה על כל-מכון הר-ציון ועל-מקראתה עגן יזמם ועשן ונגה אש להכה לילה כי על-כל-קבוד חפה:

: וְסֵפֶה תִּהְיֶה לְצִלְיֹזְמִים מִתְּרַם וְלִמְחֹסֶה וְלִמְסֻתֹר מִנֶּגֶם וּמִמָּטָר : Is. 4:6

In that day the Branch of Yahuah shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yashra'al ^(Israel). And it shall be that he who is left in Tsiyon ^(Zion) and he who remains in Yarushalaiym ^(Jerusalem) is called set-apart, everyone who is written among the living in Yarushalaiym ^(Jerusalem). When Yahuah has washed away the filth of the daughters of Tsiyon ^(Zion), and rinsed away the blood of Yarushalaiym ^(Jerusalem) from her midst, by the spirit of judgment and by the spirit of burning, then Yahuah shall create above every dwelling place of Mount Tsiyon ^(Zion), and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night, for over all the esteem shall be a covering, and a booth for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.

As we live our lives, isn't our biggest question really; "Why?" "Why all of this?" Look at all the struggle in T^[h]urah ^(Torah/Instructions), from an individual basis in Bereshiyth ^(Genesis).

- o from Adam to Cain and Habal ^(Abel)
- o Nach ^(Noach/Noah)
- o Abraham to Yatskaq ^(Isaac)
- o Ya'aqub ^(Jacob) and Esau
- o Now, we see a national struggle being played out in the remainder of T^[h]urah ^(Torah/Instructions) and the Prophets.
- o Despite what the church insists, this is the focus of the Briyth Chadashah ^(Commonly called, New Testament) as well.
- o First Yashra'al ^(Isreal) finds themselves in bondage, abject slavery in Mitsraiym ^(Egypt).
- o Then, just when they are released, they're driven to certain death, or at least recapture at the shore of the Yam Suf. Even when they are delivered from that mess and their pursuer is destroyed,
- o they begin a 40 year struggle to find and earn their way home.
- o They go from one disaster to another, even after they reach Erets Yashra'al ^(Isreal). It seems never to end. That's how life is, one struggle after another. For some, it's over money. With others, it's addictions or health or peace of mind.

In Hebraic thought, this process is described as "emanations" of darkness and light. The darkness, the seeming absence of Alahiym's presence is called "tsimtsum", which is the cloud or veil that obscures heaven. It can be "darkness" that is felt, as Scripture describes it. But, Yahuah is there, in it. In Bereshiyth ^(Genesis) 15:12-13 this darkness falls upon Abraham and Alahiym is their speaking to him, even though Abraham is seemingly unaware of it, as he's asleep.

: וַיְהִי הַשָּׁמַיִם לְבוֹא וְתַרְדֵּמָה נָפְלָה עַל-אַבְרָם וַהֲגָה אֵימָה חֲשֹׁכָה גְדֹלָה נִפְלֶתת עָלָיו : Gen. 15:12

: וַיֹּאמֶר לְאַבְרָם וְדַע תְּדַע כִּי-גֵר אֶהְיֶה וְיִהְיֶה זְרָעֲךָ בְּאֶרֶץ לֹא לָהֶם וְשָׂבְדוּם וַעֲנֹו אֹתָם אַרְבַּע מֵאוֹת שָׁנָה : Gen. 15:13

And it came to be, when the sun was going down, and a deep sleep fell upon Abram, that see, a frightening great darkness fell upon him. And He said to Abram, "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

- He's not just speaking to Abraham; Yah is speaking to him of the future, the events we're now reading about.

Shamuth ^(Exodus) 14:1-9; And Yahuah spoke to Mushah ^(Moses), saying, "Speak to the children of Yashra'al ^(Israel), that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Ba'al Tsephon – camp before it by the sea. For Pharaoh shall say of the children of Yashra'al ^(Israel), They are entangled in the land, the wilderness has closed them in." And I shall harden the heart of Pharaoh, and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army, and the Mitsriy ^(Egyptians) shall know that I am Yahuah." And they did so. And it was reported to the sovereign of Mitsraiym ^(Egypt) that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, "Why have we done this, that we have let Yashra'al ^(Israel) go from serving us?" So he made his chariot ready and took his people with him. And he took six hundred choice chariots, and all the chariots of Mitsraiym ^(Egypt) with officers over all of them. And Yahuah hardened the heart of Pharaoh sovereign of Mitsraiym ^(Egypt), and he pursued the children of Yashra'al ^(Israel), but the children of Israel Yashra'al ^(Israel) went out defiantly. And the Mitsriy ^(Egyptians) pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Ba'al Tsephon.

Remember, we just read that Alahiym brought Yashra'al ^(Israel) to Etham (the border of the sea). But, He now brings them into the exact place He wants them in order to accomplish His purpose. They camp before (in the face of) "Pi Hahiroth" which literally translates in Egyptian as "the mouth of the graves".

- It is between "Migdol" and "Ba'al Tsephon".
- "Migdol" is another Egyptian word meaning "high places". This place is near the northern border of Mitsraiym ^(Egypt) and from here, the mighty ones of Egypt were supposed to be watching over Mitsraiym's ^(Egypt) northern border. When this word was brought into the Hebrew language, it was translated as "tower".
- "Ba'al Tsephon" means "lord of the north". Now, this lord of the north's name is "typhon" in Egyptian, and this guy is the oldest and mightiest of Egypt's mighty ones. It even pre-dates "ra", their sun deity.

Are you seeing the picture? Yahuah brings it all together here, in the face of the graves (Egypt's past), in the face of all the mighty ones that are watching over Mitsraiym ^(Egypt), even the mightiest one, the "lord of the north". He brings them all into judgment before Yashra'al ^(Israel).

- Here, Yahuah destroys Pharaoh and the army of Mitsraiym ^(Egypt) in the face of those mighty ones, who are powerless against the Mighty One of Yashra'al ^(Israel). Yahuah used the very instrument of Yashra'al's ^(Israel) salvation, the Mikuah of the Sea, to judge Mitsraiym ^(Egypt), its army, its sovereign and its mighty ones.

Now, in the remainder of Chapter 14, we read of the miraculous salvation of the Children of Yashra'al ^(Israel) in the Yam Suf. And in the first 21 verses of Chapter 15, we have what is called "The Song of the Sea", which the Children of Yashra'al ^(Israel), led by Miryam, sang to Yahuah.

Shamuth (Exodus) 16:4

Ex. 16:4 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם וּוְזָא הָעָם וְלִקְטוּ דְבַר-יוֹם בְּיוֹמוֹ לִמְעַן אֲנֹסְנִי הַגֹּלֶד בְּחֹדְרֹתַי אִם-קָא:

Ex. 16:4 Then said Yahuah unto Mushah ^(Moses), Behold, I will rain bread from heaven for you; and the people shall go out and gather a **certain rate** every day, that I may prove them, whether they will walk in my law, or no.

Here, Alahiym provides meat, quails, for all to eat. And then, the next morning, He provides bread ^(lechem) by means of the dew. However, what's really interesting, is what we read in the last half of verse 4, speaking of this "bread" ^(lechem) or "manna"; And the people shall go out and gather a **portion** every day, in order to try them, whether they walk in My T^[h]urah ^(Torah/Instructions) or not.

Yahuah said they were to gather a "portion" every day, in order to test them, to see if they will walk in His T^[h]urah ^(Torah/Instructions). In the Hebrew T^[h]urah ^(Torah/Instructions), the word translated as "portion" is "debar", the "word", "that which is spoken", as well as the "mouth", as in the "Mouth of Alahiym".

- Perhaps this is what Yahusha said we should ask for, when we pray, in Mattityahu ^(Matthew) 6:11; "Give us today our daily bread."
- Mushah ^(Moses) reminds us, as he's reminding Yashra'al ^(Isreal) in the wilderness, in Dabariym (plural of debar) ^(Deuteronomy) 8:3;

Deut. 8:3 וַיַּעַדְךָ וַיִּרְעַבְךָ וַיִּצְרְךָ אֶת הַמָּן אֲשֶׁר לֹא-יָדַעְתָּ וְלֹא יָדָעוּ אֲבוֹתֶיךָ לִמְעַן הוֹדַעְךָ כִּי לֹא עַל-הַלֶּחֶם לִבְדוֹ יִחְיֶה הָאָדָם כִּי עַל-כָּל-מוֹצָא פִּי-יְהוָה יִחְיֶה הָאָדָם:

- "And He (Yahuah) humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of Yahuah."

Closing Scriptures

Mattityahu ^(Matthew) 5