



Water and Food for Thought
Beit Emet Congregation ~ Vancouver, WA
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Text: Parashah B'shalach Torah: Shemot 13:17-17:27; Haftarah: Shof'tim 4:4-5:31; B'rit Chadashah: Luke 2:22-24; Yochanan 6:15-17, 22-40; 19:31-37; Corinthians Alef 10:1-13; Corinthians Bet 8:1-15; Revelation 15:1-4.

Theme: The Water and Manna in our lives is Mashiach Yahshua.

I. Introduction. (All writers are paraphrased to a degree)

In B'resheet 1:3, 4 we read, "**And Elohim Said, Let there be light: and there was light. And Elohim Saw the light, that it was tov: and Elohim divided the light from the darkness:**"

Rav Williams writes: From this moment forth, every Revelation of our YHVH Elohim establishes this separation in relation to His Own Character, and likewise, our calling as citizens in the Kingdom of Light and Life. We can successfully use this precedent, the separation of light and darkness, of life and death, in our studies of the Torah and the whole of Scripture. In every passage of Torah we can see YHVH at work, laying out the boundaries and asking His Children to stay on the side of life and light.

II. Redemption and the Redeemer

When Pharaoh yielded to the People of Yisra'el, then changed his mind and pursued them, our People were terrified as we entered the sea, but we passed through on dry ground, and the waters overwhelmed our pursuers. And When Yisra'el saw the great power that YHVH wielded against Mitzrayim, we had faith in the Eternal One, and in Moshe, YHVH's servant (14:31).

We had just passed safely through the waters and escaped to freedom. We saw and believed. What of the times when we don't see, when our experience betrays our expectations? Our faith is tested by such times. But can we live without it? Let us hear a shir (song).

Shemot 15:1-18: 15 Then Moshe and B'nei Yisra'el sang this shir (song) to YHVH, and spoke, saying, "I sing to YHVH, for He is highly exalted! The horse and its rider He has thrown into the sea! 2 "Yah is my strength and shir (song), and He has become my Deliverance. He is my El, and I praise Him, Elohim of my father, and I exalt Him. 3"YHVH is a Man of Battle, YHVH is His Name. 4"He has cast Pharaoh's chariots and his army into the sea, and his chosen officers are drowned in the Sea of Reeds. 5 "The depths covered them, they went down to the bottom like a stone. 6 "Your Right Hand, O YHVH, has become great in power. Your Right Hand, O YHVH, has crushed the enemy. 7"And in the greatness of Your excellence You pulled down those who rose up against You. You sent forth Your wrath, it consumed them like

stubble. 8 “And with the wind of Your Nostrils the waters were heaped up, the floods stood like a wall, the depths became stiff in the heart of the sea. 9 “The enemy said, ‘I pursue, I overtake, I divide the spoil, my being is satisfied on them. I draw out my sword, my hand destroys them.’ 10 “You did blow with Your Wind, the sea covered them, they sank like lead in the mighty waters. 11 “Who is like You, O YHVH, among the mighty ones? Who is like You, great in Kavodim (Set-apartness), awesome in praises, working wonders? 12 “You stretched out Your Right Hand, the earth swallowed them. 13 “In Your kindness You led the People whom You have Redeemed, in Your Strength You guided them to Your Kavod (Set-apart) dwelling. 14 “Peoples heard, they trembled, anguish gripped the inhabitants of Philistia. 15 “Then the chiefs of Edom were troubled, the mighty men of Mo’ab, trembling grips them, all the inhabitants of Kena’an melted. 16 “Fear and dread fell on them, by the greatness of Your Arm they are as silent as a stone, until Your People pass over, O YHVH, until the People, whom You have bought, pass over. 17 “You bring them in and plant them in the Mountain of Your inheritance, in the place, O YHVH, which You have made for Your Own dwelling, the Kavod (Set-apart) place, O YHVH, which Your Hands have prepared. 18 “YHVH reigns forever and ever.”

Verse 2 talks about the Salvation of Elohim. The actual Hebrew word used for **Salvation** is **Yahshua**. So once again Scripture shows us that the Salvation of Elohim is His Son Yahshua because His Name is **Salvation** and He is the Salvation of Elohim. And here in **Shemot**

we see the physical manifestation of His Salvation through His Redemption of the Yisra’elim at the Reed Sea. This was a physical act of actual Salvation by the Hand of Elohim. **Verse 2**

also talks about a Sanctuary for Elohim. The rabbinical commentary speaks about not only a physical Sanctuary for Elohim but they talk about the human being as a Sanctuary, Could we say **Mikdash (Temple)**? They say that the greatest of all sanctuaries is a human being who makes himself **Kadosh (Set-apart)**. Nu, a **Mikdash (Temple)** of the Ruach HaKodesh.

This is what **Corinthians Bet 6:16** is talking about. It is referring back to this verse in **Shemot**

about the need for the People to become Living Sanctuaries to YHVH. The Sanctuary that was to come was only a picture or a shadow of what YHVH truly desired of His People. We are to become the living **Mikdashim (Temples)** for the presence of Elohim.

Verse 6

talks about the Right Hand of Elohim. This is Yahshua Who stands at the Right Hand of the Father, Who is the Judgement of Elohim, who is the Right Hand and Arm of Elohim, Who leads YHVH's armies into battle for the **Kavod (Esteem)** of YHVH.

Corinthians Bet 6:16: 16 What agreement can there be between the Mikdash (Temple) of Elohim and idols? For we are the Mikdash (Temple) of the Living Elohim, as Elohim said, "I will house Myself in them, 'and I will Walk among you. I will be their Elohim, and they will be My People." (Vayikra 26:12; Shemot 6:7; Yirmeyahu 31:32, 33, 32:28; Yechezkel 37:27)

In **verse 13** of this passage from **Shemot** we see the Word of Elohim speaking about a Redeemer. The Hebrew for Redeemer in this passage is "**Ga'al**", which means **'kinsman-redeemer.'**

Again a powerful picture of Yahshua, Who is not just a simple redeemer, but is called a kinsman-redeemer as shown to us in the **Sefer of Ruth** by the example of Boaz. He was a kinsman-redeemer, a close relative, who was in the line of that family and who had the legal right to redeem Ruth because he was the closest relative who wanted to redeem her.

Yahshua Redeems us because He was the only One who accepted the responsibility for His Relatives, us, all who believe in the Salvation of YHVH Elohim. This passage in

Shemot

is so powerful as it shows us the Salvation and Redeemer of Elohim. His Name means Salvation, Yahshua.

III. Mikvah (Spiritual Immersion)

Rav Mikha'el writes: The rabbis teach that Yisra'el entered into the Covenant with Elohim by three rites; **B'rit Milah (Circumcision)**, **Mikvah (Spiritual Immersion)**, and **Korban (Sacrifice)**. With the incident of the final plague and all the events of Pesach, Yisra'el had now experienced Redemption; we had left Mitzrayim. As we approached the Reed Sea, YHVH was about to take us through the symbolic event that would demonstrate that reality.

In **Corinthians Alef 10** Rav Sha'ul discusses this Mikvah. He said that: **Corinthians Alef 10:1, 2: Moreover, Brethren, I would not that you should be ignorant, how that all our fathers were under the Cloud, and all passed through the sea, and were all immersed unto Moshe in the Cloud and in the sea...**

The Mikvah in the Torah always symbolizes a change in status. When a leper was cleansed, he was Mikvahed. An unclean individual immersed himself as part of the cleansing process. Yisra'el had undergone the greatest change of status there is, we had changed from being a powerless group of slaves to the **Kadosh (Set-apart)**, unique People of Almighty YHVH Elohim. Under the Renewed Covenant, the Mikvah has much the same meaning, it symbolizes our change in status from sinful, unredeemed individuals to co-heirs with the Mashiach, part of the **Kadosh (Set-apart)** Nation and the Royal Priesthood, and included among the **Tzaddik (Righteous)** Remnant of Yisra'el.

So how does the Mikvah, Torah, the Mashiach and our Redemption fit together? The Moshiach's **Mikvah (Spiritual Immersion)** was to fulfill all **Tzedakah (Righteousness)**. What does this mean? **Tzedakah (Righteousness)** is "doing what is right", and in our context, doing what is right in the Eyes of YHVH. Torah was given to show us what YHVH Thinks is right, so part of the reason Yahshua was Mikvahed was in obedience to Abba YHVH's Commands, fulfilling His duty under Torah. Even more so, however, is that the Mikvah symbolizes the Covenant of Torah.

Further, Rav Sha'ul says that we were immersed into Moshe. Moshe, in the writings of the Talmidim and in the Words of Yahshua Himself is often used to symbolize Torah (Moshe and the Nevi'im). Therefore, part of what Sha'ul is saying is that Yisra'el was Mikvahed as a symbol of our taking on the "**yoke of the Mitzvot**", now that we had taken on the "**Yoke of Heaven**" through our experience of Redemption. Because they are "**our forefathers**"

(for Yehudi and Non-Yehudi) and these things happened to provide us an example, our Mikvah experience includes this as well. It is symbolic of our entrance into the **Redeemed**

Community of Elohim (Yisra'el) with all the Privileges (Salvation, Covenant, B'rachot etc.) and Responsibilities (Mitzvot).

Rav Sha'ul's midrash not only provides us an example but also a warning. The Mikvah is symbolic of a Redemption experience and entrance into the Redeemed Community and is to be taken very seriously. Rav Sha'ul warns us not to be like some of them (the Yisra'elim who came out of Mitzrayim) who grumbled and rebelled and experienced YHVH's Judgement. They may have come through the Reed Sea but they had not experienced Circumcision of the Heart. For them, Mikvah was just getting wet. Rav Silver writes: We need to constantly be on our guard to make sure our Mikvah experience is not just a dunk in a river but a truly life changing experience, an experience of death and life. The Mikvah is symbolic of our entrance into YHVH's unique Covenant Community. If we do not uphold our end of that Covenant, we can expect to be judged and judged severely. We do not want YHVH's Name to be blasphemed before the Olam on account of us, He does not look on the smearing of His Name very kindly. But Rav Sha'ul ends with a promise. It may be difficult to live as the Redeemed People of YHVH and adhere to the Covenant. But YHVH is faithful and does not Command or allow things that are impossible for us and will always provide us the way and the strength to stand for Truth and **Tzedakah (Righteousness)** and thus make Abba YHVH proud.

Some rabbis teach that when Yisra'el crossed the Reed Sea, we nationally entered into the **Mikvah (Ritual Immersion)**. Symbolically, Yisra'el was being buried to its former life of idolatry, and being raised again as a people freed from the yoke of slavery, Redeemed by the YHVH, under His Divine protection and Mercy. Elohim had cut off the armies of darkness, even in the midst of perilous circumstances. The Shekinah Cloud and Pillar of Fire that went before us illuminated the night sky, leading His Chosen and confusing His enemies.

As I stated before, in every passage of Torah we can see YHVH at work, setting the boundaries and asking His Children to stay on the side of life and light.

Colossians 1:13, 14 (The Father) Who has Delivered us from the power of darkness, and has translated us into the Kingdom of His Dear Son: In Whom we have Redemption through His Blood, even the forgiveness of sins. Corinthians Bet 6:14: . . . for what fellowship has Tzedakah (righteousness) with unrighteousness? And what communion has light with darkness?

IV. Conclusion and Application.

We all, as Believers in Yahshua, have entered into a new citizenship, having been transferred out of darkness into light, out of ultimate death and into Eternal Life. Not by our own hands did we accomplish this, for like the ancient Yisra'elim, we were surrounded on all sides, trapped by our enemies and separated from YHVH. It was only through the Redeeming Power of the Mashiach that we have been able to cross-over, to enter into the Kingdom of Light, guided by the fire that inhabits us, the Ruach HaKodesh. Our lives, as "**called-out ones;**"

Sanctified before YHVH, should then reflect this new citizenship and our conduct in it as ambassadors or envoys.

Corinthians Bet 5:20, 21: 20 Therefore we are envoys on behalf of Mashiach, as though Elohim were pleading through us. We beg, on behalf of Mashiach: Be restored to

favour with Elohim. 21 For He made Him who knew no sin to be sin for us, so that in Him we might become the Tzedakah (Righteousness) of Elohim.

The Torah continues, in this day-and-age, to demonstrate how we are to behave in this Kingdom of Light. We avoid unclean animals because they feed on the kingdom of death. We abstain from blood because **"the life is in the blood:"** We protect the living because life is sacred to YHVH. We build fences on our rooftops so that no one will fall and die. We do a whole variety of things because they are the outward revelation of our inward condition in the Kingdom of Elohim. This is the message of the B'rit Chadashah, to bring forth not only the Tov News of Salvation in Yahshua, but specifically, repeated eighty-eight times in the New Covenant, to preach **"the Tov News of the Kingdom of Elohim."**

Rav Silver writes: YHVH is the Elohim of Yisra'el! Not just of Y'hudah, not just the Yehudim People, but of **All of Yisra'el!** No, I am not putting down the Y'hudi People. I am one of them. But the truth of Scripture cries out to be heard People. The Elohim that shook Sinai on that day when B'nei Yisra'el stood before the Mountain of YHVH is the Elohim not just of the Y'hudi, not just of the Non-Yehudi Yisra'eli, not just of the Companion, but He is the Elohim and the Redeemer of all Yisra'el. It was a combined People of all persuasions that stood before YHVH at Sinai and were called B'nei Yisra'el. Why? Because Yisra'el, our father Ya'akov was not just the father of Y'hudah but of 12 sons and then he adopted the sons of Yosef, Ephrayim and Manasseh, as his own. We become YHVH's Children through faith in that great Son of Yisra'el, Yahshua, the eldest Son of the Father YHVH, our Kinsman-Redeemer. Think about that!

Yochanan 6:25-35:

25 When they found Him on the other side of the lake, they asked him, "Rabbi, when did You get here?" 26 Yahshua Answered, "Yes, indeed! I tell you, you're not looking for Me because you saw miraculous signs, but because you ate the bread and had all you wanted! 27 Don't work for the food which passes away but for the food that stays on into Eternal Life, which the Son of Man will give you. For this is the One on Whom Elohim the Father has put His Seal." 28 So they said to Him, "What should we do in order to perform the Works of Elohim?" 29 Yahshua Answered, "Here's what the Work of Elohim is: to trust in the One He sent!" 30 They said to Him, "Nu, what miracle will You do for us, so that we may see it and trust You? What Work can you perform? 31 Our fathers ate manna in the Desert, as it says in the TaNaK, 'He gave them Bread from Heaven (Tehillim 78:24; Nehemiah 9:15) to eat.' 32 Yahshua 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; 33 for Elohim's Bread is the One who comes down out of Heaven and gives life to the Olam." 34 They said to Him, "Sir, give us this Bread from now on." 35 Yahshua Answered, "I Am the Bread which is life! Whoever comes to Me will never go hungry, and whoever trusts in Me will never be thirsty.

Another picture of Yahshua and His intimate connection to the **Shemot**. He was the Manna in the Desert. He was the source of life in a physical sense to B'nei Yisra'el, but in a spiritual reality, He is the Living Manna, that Bread that brings life from the Wilderness of our spiritual lives. Because while the manna gave the Yisra'elim life from starvation, Yahshua gives life through His Salvation, by His Redeeming us from the Wilderness of Sinai.

Dr. Trimm writes: Moreover **Revelations** speaks of "**hidden manna.**" The word "**hidden**" in Hebrew is **SOD** which also refers to a **hidden, secret or mystical understanding of a text.** In this case we are told to look at the Hebrew word **manna** for a hidden meaning. Now the Hebrew word **manna** is spelled in Hebrew **Mem-Nun** which are the initial letters for the phrase **Mashiach Netzer "the Mashiach the Branch."**

I want to stand at the Mountain of Sinai and be covered by the Hand of YHVH Elohim, the Hand of Yahshua, the Mashiach, the Branch Who Stands by the Right Hand of the Father waiting for us, to become our Kinsman-Redeemer. **Corinthian Alef 10:1-4: 1 For, Brothers, I don't want you to miss the significance of what happened to our fathers. All of them were guided by the Pillar of Cloud, and they all passed through the sea, 2 and in connection with the Cloud and with the sea they all immersed themselves into Moshe, 3 also they all ate the same food from the Ruach (Spirit), 4 and they all drank the same drink from the Ruach (Spirit), for they drank from a Ruach (Spirit), sent Rock which followed them, and that Rock was the Mashiach.**

That was a **mikvah-immersion** to be seen. The millions that passed through the waters from death to life brought forth from the waters by the Hand of Elohim, the Hand of Yahshua, the Living Redeemer of the One True Elohim of Yisra'el.

Shof'tim 5:31:

31 So may all Your enemies be destroyed, YHVH. And let those who love Him be like the powerfully rising sun.

Rav Silver writes: I am a fish swimming in water, and I am thirsty! This day slake my thirst for You. First of all, though, I must learn how very thirsty I am, and how much I need to drink of the life-giving water in which I swim all unawares. Give me this day eyes to behold Your being in all that I see, and in all that I cannot see.

In agreement with Rav Mikha'el: When we adopt the Torah lifestyle, giving our lives and destinies to YHVH, we need to embark on a similar path. Too often we make it easy for ourselves to backslide because we have set up camp right outside the gate to Mitzrayim. If we have not sufficiently removed ourselves from our sources of temptation, we will fall easily, get frustrated and find ourselves in a rut, back in bondage. Sometimes, to stay out of bondage requires sacrifices, this could mean changing jobs, moving to a different location, or severing relationships that are detrimental. This puts our **halachah (walk)** on the narrow, sometimes difficult road but that road is far from Mitzrayim and is on dry YHVH protected ground through the middle of storm tossed seas. May each of our walks be this way, filled with walking alongside our Abba YHVH.