



Parsha B'shalach / When He Let Go

Shemot 13:17- 17:16

Beit Emet Congregation ~ Vancouver, WA

Ben Ehrhardt, Shamash

2/11/06

www.hearoisrael.org

This week's Torah portion, or *parsha*, deals with the ongoing, yet the ultimate, confrontation of Yahweh against the forces of "evil"; in this case, Pharaoh and his army. And, as usual, Yahweh orchestrates this confrontation in such a way as to teach us. So, what is He teaching us in these verses? Let's look and see what our Elohim is saying to us today.

First, let me touch one more time on something that helps to set the stage. If you'll remember Shabbat before last and the one before that, I mentioned that Yahweh delivered B'nei Yisra'el exactly on the day He told Avraham that He would. In last week's *parsha*, Yahweh says it again, in **Shemot (Exodus) 12:40-41**; *And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years. And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of YHVH went out from the land of Mitsrayim.* Now, I want to go back for a minute to clear up any misgivings you all might have regarding the time frame involved here. We are given two different year counts in several places. **B'reshith 15:13** tells us; *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.* This promise is given when Avraham is 70 years old. Shemot 12:40-41 recounts the entire sojourn of B'nei Yisra'el from the call of Avraham until the exodus, which was 430 years.

OK, so why the two numbers? Yahweh is telling us something here. Both of these numbers are important to us. But, how? Well, 400 equals 10 times 40. Forty is the number of learning and testing. Ten is the number of "perfection in divine order". In other words, 400 is testing perfected. 400 is also the numeric value of the letter "Tav", which is "the sign of the covenant". This 400 years signifies the perfecting of the Avrahamic Covenant, as it covers the time from the birth of Yitsaq (the promised seed) until the exodus, or Yahweh's deliverance of that seed perfected. It's interesting that from the words and phrases in Torah, 400 is the numeric value of derivatives of "two" or "double" seven times including "m'shneh'o" which means "one from two" or "two become one". It is also the numeric value of "nashee'im" or "wives". Then we have 430 which is the numeric value of "nefesh", your "life" or "soul" and "l'nashee'im" or "as wives" or "for wives". In other words, this represents Yahweh setting apart and perfecting His Bride, Yisra'el through their trials and affliction. It's as He said in **Yeshayahu/Isaiah 48:10-12**; *"See, I have refined you, but not as silver; I have chosen you in the furnace of affliction. For My own sake, for My own sake, I do it. For how is it profaned? And My esteem I do not give to another. Listen to Me, O Ya'aqob, and Yisra'el, My called: I am He, I am the First, I am also the Last."* He is indeed the "Aleph" and the "Tav".

This is why it is so important that we understand these things. These aren't just stories. They are how we are to live and relate to our Creator. He's revealing Himself to you and me right here, in this *parsha*..... in every *parsha*. As we "dig in", we learn more about our Husband. We have all this debate and argument about "who" is the Bride? Yahweh just told us. He chose "You" Yisra'el. Let's begin today with **Shemot/Exodus 13:17-22**; *And it came to be, when Pharaoh had let the people go, that Elohim did not lead them by way of the land of the Philistines, though that was nearer, for Elohim said, "Lest the people regret when they see fighting, and return to Mitsrayim." So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra'el went up armed from the land of Mitsrayim. And Mosheh took the bones of Yoseph with*

him, for he certainly made the children of Yisra'el swear, saying, "Elohim shall certainly visit you, and you shall bring my bones from here with you." And they departed from Sukkoth and camped in Etham at the edge of the wilderness. And YHVH 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 opening phrase of this parsha is "**Va' hee b'shalach Pharaoh et ha'am**". **B'shalach** or to "**let go**" really has the connotation of "**sending away**" or "**expelling**". After the death of Mitzrayim's first-born, this is what Pharaoh actually did, back in Chapter 12, verse 31. He sent them out. Now, "**b'shalach**" is spelled "**beit-shin-lamed-chet**". The letters mean "**in the House of El Shaddai's Teaching is Life or Fear of Yahweh**". So Pharaoh actually sent them into **El Shaddai's House** or under **His Covering**, or under **His Chuppah**. The numeric value of "**b'shalach**" is 340, which equals the word "**netzar**" which means to "**keep the Covenant**" or "**observe the Covenant**". So, in essence, Yahweh caused Pharaoh to send B'nei Yisra'el out from Mitzrayim so that they and Yahweh could "**observe**" or "**keep the Covenant**". Of course, 340 is also the numeric value of the word "**netzar**" which means the "**Branch**" or "**offspring**". It is often used as Branch allegorically for Messiah. So this too can represent Messiah's presence in the wilderness; as well as the "**offspring**" of B'nei Yisra'el and the sojourners with them (you and me) who were counted as present with our forefathers at Sinai, as Moshe reminded the people in **Debarim/Deut. 29:10-15**; "**All of you are standing today before YHVH your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra'el, your little ones, your wives, and your sojourner who is in the midst of your camp, from the one who cuts your wood to the one who draws your water, so that you should enter into covenant with YHVH your Elohim, and into His oath, which YHVH your Elohim makes with you today, in order to establish you today as a people for Himself, and He Himself be your Elohim, as He has spoken to you, and as He has sworn to your fathers, to Avraham, to Yitsaq, and to Ya'aqob. And not with you alone I am making this covenant and this oath, but with him who stands here with us today before YHVH our Elohim, as well as with him who is not here with us today.**"

One more thing here is "**who**" sent away B'nei Yisra'el. The word "**Pharaoh**" is an interesting one. It is Egyptian in origin. But, as Gesenius' Hebrew-Chaldee Lexicon points out, in the Coptic, or Egyptian, it is pronounced "**Pouro**". As Moshe wrote it, at Yahweh's word, it is spelled "**Pey-reish-ayin-hey**" and is from the root "**parah**" which means to "**uncover**" or "**expose**", as well as being a feminine word for "**hair**" or "**locks**" and also "**leader**". I know it seems a little confusing. But, think about it. The meaning of the letters goes along with these and even ties them together. "**Pey**" is "**mouth**" or "**to speak**", "**reish**" is "**head**" or "**leader**", "**ayin**" is the "**eye**" or "**to see**" and "**hey**" is "**revelation**" or "**the Spirit**". OK? Now, a "**head**" or "**leader's**" life is "**uncovered**", "**exposed**", in the "**public eye**". His "**hair**" or "**feminine covering**" is his wife. Remember, a wife is her husband's spiritual or prayer covering. The letters explain the Leader's function in leading. "**The speaking of the head (leader) is what he sees in revelation, or in the Spirit**". A Pharaoh, or King, or Sovereign is to lead or make judgments by revelation of the Spirit. In sending away B'nei Yisra'el, that's exactly what Pharaoh did, even though it was against his own wishes. Yahweh brought it about.

As you think on this and we read on, I want you to be thinking of our future, the regathering of B'nei Yisra'el and how this will all play out again.

Now, we are told that "**Elohim did not lead them by way of the land of the Philistines**" though it was closer. The phrase used here for the "**way of the land of the Philistines**" is "**derech erez Philist'im**". "**Derech**" (dalet-reish-chaf) is literally the "**path**" or "**way**". While it can mean a "path" as in a "**roadway**", its principal meaning is like a life's "**path**" or "**journey**". While "**halach**" or "**halacha**" is your "**walk**", "**derech**" is the "**path**" in which you walk your life's journey. It represents your spiritual "**path**", as in "**derech emet**" or "**path of truth**" or "**the way of truth**". Now, "**erez**" (aleph-reish-tzadee) means "**land**" and also can refer to the "**earth**" or "**world**". Then "**Philist'im**" (Fey-lamed-shin-tav-yud-mem) means literally "**sojourners**", "**strangers**". So, while Elohim could have brought them "**by the way of the world, the strangers, the nations**", He didn't. It was closer. That way

usually seems to be the shortcut. But, Yahweh said that the people would **“regret when they see fighting, and return to Mitsrayim.”**

Regret, when they see fighting? Regret is an odd word choice here. In the Hebrew, it's **“nacham”** which is **“to regret”** or **“to be sorry”**. You see, it's all about a spiritual fight; in that, when the first people they see are just as evil as the world they left, they'd figure everyone is this way and they would go back. You see, the **“shortcut”** works both directions. It's also the fastest way back into bondage. Yahweh was about to destroy Pharaoh and his army. And, if you've read to the end of the parsha, you know He defeats the Amaleqites for B'nei Yisra'el as well. Think about this folks as it relates to our future **“exodus”**. And, let me add one last little thing and we'll move on. The numeric values for the word **“derech erez Philist'im”** or the **“way of the world of the stranger”** are as follows; **“Derech”** = 224 which equals **“ha tahorah”** or **“the pure”**, **“erez”** = 291 which equals **“v'ha nokree”** or **“for the stranger”** or **“adulteress”** and **“Philist'im”** = 860 which equals **“nach'tee”** or **“I have given”**. So, what is Yahweh telling us about the **“way of the world of the stranger”**? He says to that; **“The Pure for the adulteress I have given”**.

So, Elohim led our fathers **“around by way of the wilderness of the Sea of Reeds”**. In Hebrew it reads, **“derech ha midbar Yam Suf”**. Again we have **“derech”** 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's where the word **“debar”** or **“the word”** comes from. It's fitting that in **Debarim (The Words)**, which the Greeks call Deuteronomy, **Chapter 8, verse 3**, Moshe reminds the people of what is about to happen in our *parsha*. These are words that Yahshua quoted when tempted by ha satan; **“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 YHVH.”** 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”**. And it was out of these **“fruitful reeds and rushes”** in the waters that Moshe was taken and raised to become the instrument of Yahweh's deliverance of B'nei Yisra'el. He was the chosen from among the fruitful, or the chosen out of the chosen. So, Elohim chose to bring His chosen people unto Himself, by the way of His Word and the instrument of His deliverance. Baruch HaShem Yahweh!

So, after the death of Egypt's first-born, they came with the wealth of Mitzrayim, following the Word of Yahweh and His deliverer Moshe. Scripture says that they came out of Mitzrayim **“armed”**. The Hebrew word here is **“chamush”**, which means **“brave”** or **“ready for war”**. Their faith was built up. It would be tested and they would fail. But, as of that moment, they were brave in Elohim, girded by the judgments and miracles that they had seen. The KJV translates **“chamush”** here as **“harnessed”**. They indeed marched out of bondage with heads up. But, we need to pay attention to what is coming, so our heads aren't too far up, that we fail the testing that will follow, when it's our turn.

“And they departed from Sukkoth and camped in Etham at the edge of the wilderness.”

“Sukkoth”, or **“Tabernacles”** was their first stop on the way out of bondage. This was not the **“Sukkoth”** established by Ya'acov in Kena'an that **B'reshith/Genesis** describes. This one is still well within Mitzrayim. What this is a picture of is leaving the tabernacles (worship) of Mitzrayim. Now, the second encampment was **“Etham”**. Now, since Etham is an Egyptian word, the Hebrew meaning is lacking. However, it's importance is that it bordered the Yam Suf, the Sea of Yahweh's Deliverance. This is why understanding the Torah is going to be so vital. If you don't **“study to show yourself approved”**, if you don't get it, you can miss your deliverance. That's why we're here, in community, to help each other study and grow. One thing we need to be careful of is what I call the **“Just As I Am”** ploy. We can come to Yahshua because His blood was shed for our redemption back to the marriage Covenant. But, we shouldn't get the idea that that's all there is to it. Repentance, making *teshuva*, is turning from our way, **“derech Philist'im”** or **“derech Ben”** and following **“derech emet”** or **“Derech Midbar”**, **“the way of The Word of Elohim”**. When the Children of Yisra'el came out of bondage (Mitzrayim), they left the tabernacles of the pagan worship system and headed for the **“border of the**

sea"; because they had to pass through the **"mikvah"** from the **"world"** into the **"Midbar"**. They needed to begin feeding on everything that proceeds from the **"Mouth of Elohim"**. And, they had to pass through the instrument of their deliverance in order to approach Yahweh at Har Sinai. It is the same for us. Yahweh's Gift, the Pure, Yahshua given for the adulteress, was for our redemption. If we make *teshuvah* and turn and pass through the **"Sea"**, we can approach Yahweh as we are fed from His Mouth, the Living Word, Torah.

"And YHVH 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." This is important to remember as we're going to be seeing this picture throughout the rest of Torah. So, let's understand it now, as we begin to study the **"exodus"**. The Hebrew word for **"column"** or **"pillar"** (depending on your translation) is **"awmood"** (ayin-mem-vav-dalet) which is from the root **"amad"**, meaning to **"stand firm"** or **"establish"**. The numeric value of **"awmood"** is 120 which equals **"am"** or **"my people"**, **"Masada"** or **"the foundation"** and **"va'eef d'noo"** **"did redeem you"**. But, it also equals **"va'a latak"** or **"thick darkness"**. So Yahweh went before them in this **"pillar"**. As we read on, remember this from **Revelation 3:12**; ***"He who overcomes, I shall make him a pillar in the Dwelling Place of My Elohim, and he shall by no means go out."***

Now, the word for **"cloud"** here is **"anan"** (ayin-nun-nun), which literally means a **"veil over heaven"** or something that obscures the sky. What's really interesting here is that numerous times in Scripture, including twice in **Yehezqel/Ezekiel 38**, **"armies"** 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 I get is that this **"pillar of cloud"** with Yahweh in it 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"**. It also equals **"la'milah'im"** or **"they were circumcised"** and **"m'ahnee"** or **"out of affliction"**. That is indeed quite an army. This **"pillar of cloud"** led them by day.

By night Yahweh was in a **"column of fire"** or **"awmood aysh"** (aleph-shin). **"Aysh"** is indeed **"fire"**. Yahweh refers to Himself as a **"Consuming Fire"** many times in Scripture. This compares with the **"burning fire"** in our hearts for what we are passionate about. Elohim also speaks of the **"fire of His wrath"**. Of course, **"fire"** or **"aysh"** gives heat and light. Light is what is referred to here, in this verse. That is why another meaning for **"aysh"** is **"splendor"** or **"brightness"**. His word, Torah, is a light, a lamp. Yahshua said that He was the **"Light of the world"** in **Yohanan 8:12** and **9:5**. The numeric value of **"aysh"** is 301, which equals **"Cha'rah"**, **"He called"**, **"ha Tsuwr"**, **"the rock"** and **"raphana"**, **"that heals you"**. Yahweh indeed calls us from the **"fire"**, from the **"brilliance"** that is His Word. He called Moshe from the bush that burned with fire and yet was not consumed. In this **"column of fire"** was the One who heals us. Oh, and **"the Rock"** was in the **"column of fire"**. Over a dozen times in Scripture Yahweh is referred to as the **"Rock of Yisra'el"** and the **"Rock of our deliverance"**. Almost as many times Yahshua is referred to the Rock also. This was the rock that followed them in the wilderness to give B'nei Yisra'el water. He'll be there for us as well. He's showing us this, right before our eyes. Think of this, man was made in the image of Elohim and Yahweh said through the prophet in **Yeshayahu/Isaiah 51:1**; ***"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 Torah applies to our lives. Think about it. The column of cloud suggests that the heavens are veiled and can't be seen. There are times when we feel our prayers are not heard and that Yahweh isn't listening. The heavens are obscured. Then, at night, in our darkest hour, the Light breaks through and we know He's there. He was there all along. So, when our faith, our trust, is tested, we need to remember that it's still His leading that we follow. **Yeshayahu/Isaiah 4:2-6** speak to this in our future; ***In that day the Branch of YHVH shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra'el. And it shall be that he who is left in Tsiyon and he who remains in Yerushalayim is called set-apart, everyone who is written among the living in Yerushalayim. When YHVH has washed away the filth of the daughters of Tsiyon, and rinsed away the blood of Yerushalayim from her midst, by the spirit of judgment and by the***

spirit of burning, then YHVH shall create above every dwelling place of Mount Tsiyon, 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.

Isn't our biggest question really; "Why?" I mean, look at all this struggle in Torah. From an individual basis in B'reshith, to a national struggle that is played out in the remainder of Torah, four books. First B'nei Yisra'el find themselves in bondage, abject slavery in Egypt. Then, just when they are released, they're driven to certain death, or at least recapture at the sea. Even when they are delivered from that mess and they're pursuer is destroyed, they begin a 40 year struggle to find and earn their way home. They go from one disaster to another, even after they reach Eretz Yisra'el. It seems to never end. That's how life is. In Hebraic thought, this process is described as "**emanations**" of darkness and light. The darkness, the seeming absence of Yahweh's presence is called "**tzimtzum**", which is the cloud or veil that obscures heaven. It can be "**darkness**" that is felt, as Scripture describes it. But, Yahweh is there, in it. In **B'reshith/Genesis 15:12-13**

this darkness falls upon Avraham Avenu (Father Abraham) and Yahweh is there speaking to him. ***And it came to be, when the sun was going down, and a deep sleep fell upon Avram, that see, a frightening great darkness fell upon him. And He said to Avram, "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 only speaking to Avraham; but, He's telling him the future, the events we've been reading about.

Now, the emanations of light are called, in Hebrew thought, "**kav**", which represent the light that "**pierces**" the darkness. It's likened to a light bulb that suddenly bursts on and the darkness is just gone, that quick. Folks, this all began at "**Creation**". **B'reshith 1:2-4** says; ***And the earth came to be a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. And Elohim said, "Let light come to be," and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.*** Let, the emanations begin.

What about us, today? I mean, Bible stories are a tov read. I laughed, I cried, I was moved. But, is this our destiny then? To struggle forever? Are we ever to get "**Home**"? There is a promise in Torah that's repeated throughout the "Prophets" and the "Writings", as well as the Brit Chadasha of our return; the return of B'nei Yisra'el and those who "**sojourn**" with them. The whole of Scripture is about Yahweh fulfilling His promises. He hasn't missed one yet.

Yahweh has a story to tell, a message that He's trying to get us to see. You've no doubt read in Scripture that in the judging of Pharaoh and Mitsrayim, Yahweh also judged the mighty ones of Egypt as well. I've been involved in several discussions about the fact the Egypt worshipped frogs and the like. But, I can't find where they thought of lice or gnats, or even flies as mighty ones. It doesn't fit that way. As we read about the first Passover in **Shemot/Exodus 12:12**, Yahweh says; ***And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am YHVH.***

He says this after He describes the last plague. So, when then does He judge these false mighty ones?

Our parsha answers that in **Shemot 14:1-9**; ***And YHVH spoke to Mosheh, saying, "Speak to the children of Yisra'el, 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 Yisra'el, '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 Mitsrites shall know that I am YHVH." And they did so. And it was reported to the sovereign of Mitsrayim 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 Yisra'el 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 Mitsrayim with officers over all of them. And YHVH hardened the heart of Pharaoh sovereign of Mitsrayim, and he pursued the children of Yisra'el, but the children of Yisra'el went out defiantly. And the Mitsrites 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 that Yahweh brought B'nei Yisra'el 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 caverns**" or "**graves**". It is between "**Migdol**" and "**Ba'al Tsephon**". "**Migdol**" is another Egyptian word meaning "**abundance of hills**" or "**high places**". This place was at the northern border of Mitzrayim and from here, the mighty ones of Egypt were supposed to be watching over Mitzrayim's 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 is the oldest and mightiest of Egypt's mighty ones. Are you seeing the picture? Yahweh 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 Mitzrayim, even the mightiest one, the lord of the north. He brings them all into judgement before B'nei Yisra'el. It's interesting to note here also that this northern border is the one that separates Kena'an (Israel) from Mitzrayim (Egypt). Here, Yahweh destroys Pharaoh and the army of Mitzrayim in the face of those mighty ones, who are powerless against the Mighty One of Yisra'el. Yahweh used the very instrument of B'nei Yisra'el's deliverance, the Mikvah of the Sea, to judge Mitzrayim, its army, its sovereign and its mighty ones.

Remember, it was the blood of the lamb covered and protected them from the destroyer. By the water, Yahweh showed they were set-apart and those who would destroy them were judged. And, Yahweh's Spirit led them home. **1 Yohanan 5:5-8** puts it this way; ***Who is the one who overcomes the world but he who believes that Yahshua is the Son of Elohim? This is the One that came by water and blood: Yahshua Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. Because there are three who bear witness: the Spirit, and the water, and the blood. And the three are in agreement.***

So, as we begin to study, anew this year, the return of our fathers to Eretz Yisra'el, let's pray and earnestly seek to understand this story. Because, if we are among this "chosen generation, born for a time such as the end, we're going to live it out again. We don't have to make the same mistakes. It's an "**open-book**" test. Let us learn of our Husband and learn to be His Bride. Let us seek to understand "**the Promise**". The twentieth chapter of Yehezqel/Ezekiel recounts, again, the setting apart of B'nei Yisra'el through the exodus and time in the wilderness, as well as the first occupation of the "Land". While it refers to the House of Yisra'el, it is very clear that it is speaking to all Yisra'el, as Yahweh describes Yisra'el's the deliverance, the giving of Torah, the entry into Eretz Yisra'el and the sins and scatterings of both houses.

But, then we're given a "**Promise**". This promise will be fulfilled just as surely as it happened before. We read in **Yehezqel 20:34-44**; ***"And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out. And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you," declares the Master YHVH. "And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra'el. And you shall know that I am YHVH. As for you, O house of Yisra'el," thus said the Master YHVH, "Go, serve each of you his idols, and afterwards, if you are not listening to Me. But do not profane My set-apart Name any more with your gifts and your idols. For on My***

set-apart mountain, on the mountain height of Yisra'el," declares the Master YHVH, "there all the house of Yisra'el, all of them in the land, shall serve Me. There I shall accept them, and there I shall require your offerings and the first-fruits of your offerings, together with all your set-apart gifts. As a sweet fragrance I shall accept you when I bring you out from the peoples. And I shall gather you out of the lands where you have been scattered. And I shall be set-apart in you before the gentiles. And you shall know that I am YHVH, when I bring you into the land of Yisra'el, into the land for which I lifted My hand in an oath to give to your fathers. And there you shall remember your ways and all your deeds with which you were defiled. And you shall loathe yourselves in your own sight because of all the evils that you did. And you shall know that I am YHVH, when I have dealt with you for My Name's sake, not according to your evil ways nor according to your corrupt deeds, O house of Yisra'el," declares the Master YHVH.' "

As we continue, week by week, to study this "**derech midbar**" this "**way of the wilderness**", the "**way of His Word**", let's meditate on this "Promise". Ahmein.