

This week's Audio, Video, and Teaching Notes are posted here.

The Pentateuch: A New Look – Miracle at the Sea – Class Seventeen (The Wilderness Itineraries; The Way of the Philistines; This Great Thing – God Makes a Name for Himself; The Great Coming Redemption; Comparisons to the Exodus; YHVH is God and There is No Other; Miracle at the Sea; Different Descriptions of Crossing the Reed Sea; The Fields of Zoan; Migdol in Egypt; The Wilderness of Shur – East of Egypt; The Sea of Reeds; The Nile Delta Theory; Three Miracles – Joshua, Elijah, and Elisha Cross the Jordan River; Manna from Heaven and the Sabbath Test)

January 15, 2022 – Ross Nichols

Torah Portion: BeShallach: “When He Sent” – Exodus 13:17 – 17:16

Haftarah Reading: Judges 4:4 – 5:31

Audio/Video Links:

<https://www.youtube.com/watch?v=D80Tc8VICa0>

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-miracle-at-the-sea - class-seventeen/>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2022/01/2022.1.8-The-Pentateuch-A-New-Look-Miracle-at-the-Sea-Class-Seventeen.pdf>

TODAY'S INTRODUCTION

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center in Saint Francisville, Louisiana. Thank you so much for joining us today. Many of you are in your own place today, alone, Shabbat Shalom and thank you for joining us this morning. We need one another to help us go through what the world is going through today. I pray that all of you and the ones that you care for remain healthy today and throughout the coronavirus.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782 (October 2021 – October 2022). The entire year will be dedicated to a careful study of the words of the Bible's first five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings that are followed in most Jewish Communities.

-We're going to talk about some of the theological motifs and some of the things that inspire and move us to connect with God and the spiritual aspects of these texts. We'll also talk about some of the historical, critical, scholarly, and academic approaches to the text to help understand how this book came together. These are the most remarkable stories in all of history. So, how did we get these books and what makes them up?

TEACHING NOTES

-Today's class on The Pentateuch – A New Look is on Torah portion BeShallach, (Exodus 13:17 – 17:16) which is translated, “When He Sent”, When Pharaoh Let Go,

Send My People Forth. This is the fourth reading in the annual Torah cycle of readings from the Book of Exodus, the Book of Names. Thank you for joining us today.

-Ultimately, Pharaoh and the people of Egypt chased the children of Israel out. The departure of the children of Israel begins a section of the Pentateuch beginning in Exodus 12 through to the end of Deuteronomy 34. This is best categorized as the Wilderness itineraries because they are no longer in the land of Egypt.

-Exo 12: 37 And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. 38 A mixed multitude also went up with them, and very much livestock, both flocks and herds. 39 And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. 40 The time that the people of Israel lived in Egypt was 430 years. 41 At the end of 430 years, on that very day, all the hosts of YHVH went out from the land of Egypt.

-From this point forward in the Pentateuch we're dealing with the wilderness itinerary. The journey, if they had followed a straight line, could have been pretty short and it goes into a lot of detail in the narrative. The children of Israel were in the northeast region of the Nile delta and ultimately traveled to the northeast side of the Dead Sea, then turned west into the land. If they traveled north, on the western coast close to the Mediterranean Sea, this is called the Way of the Philistines. This route would have taken them straight into the land of Canaan. We know that God didn't want to take them that way because there was a possibility that they would get into an armed conflict, and he didn't feel they were ready for it. Instead, he brings them a way through the wilderness, and we'll do what we can to map that journey.

-There will be challenges ahead in our journey and it's a central part of the story. No one can pick up the Bible and not find the significance of this wilderness period. It's historically central to the narrative and it plays in throughout the biblical text where later biblical writers are going to refer back to it. The Exodus from Egypt is also referred to as "This Great Thing". It's also appealed to in the text as sort of a crowning achievement of the God of Israel. YHVH is the God who brought the children of Israel up out of the land of Egypt. It is through these series of events that God makes a name for himself. The children of Israel are being led on this journey into the wilderness where Israel will encounter their God, receive the Torah, the laws of God will be communicated to the people, preparing them for their life in the land of promise.

-This Exodus event, the language and images that are conveyed throughout the narratives, play in all the way through the bible. They also give us a picture when the prophets want to describe the great coming redemption, they often mention this one for comparison.

-Isa 11: 11 In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. 12 He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. 13 The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim. 14 But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab, and the Ammonites shall

obey them. 15 And YHVH will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. 16 And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.

-This rescue / departure from the land of Egypt and the miraculous events tied to it are also associated with a coming redemption.

-Mic 7: 15 As in the days when you came out of the land of Egypt, I will show them marvelous things.

-In context, who is this being spoken of? In Hebrew it says, "I will show him marvelous things." Is this some leader? A Moses type figure who plays into this second Exodus?

-Jer 32: 20 You have shown signs and wonders in the land of Egypt, and to this day in Israel and among all mankind, and have made a name for yourself, as at this day. 21 You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror.

-People have often pointed out how Jeremiah uses language that's very similar to what we find in the Book of Deuteronomy, more so than any other book. We look at the Exodus from Egypt as this great thing but there is a coming Exodus that the prophets talk about and it's going to overshadow the Exodus from Egypt. It's going to be so great that people won't even mention the former Exodus anymore.

-Jer 16: 14 "Therefore, behold, the days are coming, declares YHVH, when it shall no longer be said, 'As YHVH lives who brought up the people of Israel out of the land of Egypt,' 15 but 'As YHVH lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.' For I will bring them back to their own land that I gave to their fathers.

-Ultimately, the children of Israel are no longer just in one nation, they've been scattered through all nations.

-Amo 9: 8 Behold, the eyes of Adonai YHVH are upon the sinful kingdom, and I will destroy it from the surface of the ground, except that I will not utterly destroy the house of Jacob," declares YHVH. 9 "For behold, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall to the earth.

-Jer 23: 7 "Therefore, behold, the days are coming, declares YHVH, when they shall no longer say, 'As YHVH lives who brought up the people of Israel out of the land of Egypt,' 8 but 'As YHVH lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.' Then they shall dwell in their own land."

-The Second Exodus about which the bible has plenty to say, I've only touched a couple of verses. There are dozens of texts which point to this greater Exodus. It's going to be so great that no longer will people make an oath about the God who brought the children of Israel up out of Egypt. This other Exodus hasn't taken place yet when he brings Israel up out of all the nations. The miraculous events in the future are declared even greater than those in the history.

-Deu 4: 32 "For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. 33 Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still

live? 34 Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which YHVH your God did for you in Egypt before your eyes? 35 To you it was shown, that you might know that YHVH is God; there is no other besides him.

-This text refers to something as this great thing and part of this great thing is the fact that God spoke to Israel from the midst of the fire and is clearly a reference to what takes place at Horeb. Or has any God ever ventured to take a people from the midst of another people. This great thing has to do with Sinai and the signs and wonders which led to the Exodus from Egypt.

-Deu 4: 35 To you it was shown, that you might know that YHVH is God; there is no other besides him. 36 Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and you heard his words out of the midst of the fire. 37 And because he loved your fathers and chose their offspring after them and brought you out of Egypt with his own presence, by his great power, 38 driving out before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day, 39 know therefore today, and lay it to your heart, that YHVH is God in heaven above and on the earth beneath; there is no other. 40 Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that YHVH your God is giving you for all time."

-At this point they've not entered the land, nor have they driven out nations greater and mightier than them, they've not been brought into the land to inherit it, and "as it is this day" is always a big clue, and quite often it's an indication of a later edit. The bible is consistent in that the people of Israel are in Egypt and they leave through acts and wonders. God brings them out of the land of Egypt and into the wilderness for approximately forty years and then they go into the land.

-All of our texts have this great departure and part of it is going through sea with the Egyptians chasing after them. God helps the children of Israel by opening the sea and causing them to go through dry shod and the waters take out the Egyptians who pursue them.

-Exo 14: 1 Then YHVH said to Moses, 2 "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. 3 For Pharaoh will say of the people of Israel, 'They are wandering in the land; the wilderness has shut them in.' 4 And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am YHVH." And they did so. 5 When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" 6 So he made ready his chariot and took his army with him, 7 and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. 8 And YHVH hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. 9 The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon. 10 When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching

after them, and they feared greatly. And the people of Israel cried out to YHVH. 11 They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? 12 Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." 13 And Moses said to the people, "Fear not, stand firm, and see the salvation of YHVH, which he will work for you today. For the Egyptians whom you see today, you shall never see again. 14 YHVH will fight for you, and you have only to be silent." 15 YHVH said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. 16 Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. 17 And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. 18 And the Egyptians shall know that I am YHVH, when I have gotten glory over Pharaoh, his chariots, and his horsemen." 19 Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, 20 coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night. 21 Then Moses stretched out his hand over the sea, and YHVH drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. 22 And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. 23 The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And in the morning watch YHVH in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, 25 clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for YHVH fights for them against the Egyptians." 26 Then YHVH said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." 27 So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, YHVH threw the Egyptians into the midst of the sea. 28 The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. 29 But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left. 30 Thus YHVH saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 Israel saw the great power that YHVH used against the Egyptians, so the people feared YHVH, and they believed in YHVH and in his servant Moses.

-This is one of the greatest stories in the bible. The great miracle at the sea. What body of water are they talking about? Where did the crossing take place? Our goal is to understand what the bible presents as truth and not add other details to it. What sea do they cross? What wilderness do they go into? How long has it been since they left Egypt when this confrontation happens at the sea? Where did that miracle take place and what did it look like?

-Exo 15: 4 "Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea. 5 The floods covered them; they went down into the depths like a stone. 6 Your right hand, O YHVH, glorious in power, your right hand, O YHVH,

shatters the enemy. 7 In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble. 8 At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea. 9 The enemy said, 'I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.' 10 You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

-Deu 11: 4 "Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea. 5 The floods covered them; they went down into the depths like a stone. 6 Your right hand, O YHVH, glorious in power, your right hand, O YHVH, shatters the enemy. 7 In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble. 8 At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea. 9 The enemy said, 'I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.' 10 You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

-Jos 2: 10 For we have heard how YHVH dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction.

-They're in Jericho and they've heard about the sea crossing. The way they describe it is that God dries up the water of the Sea of Reeds.

-Psa 77: 19 Your way was through the sea, your path through the great waters; yet your footprints were unseen. 20 You led your people like a flock by the hand of Moses and Aaron.

-Psa 78: 12 In the sight of their fathers he performed wonders in the land of Egypt, in the fields of Zoan. 13 He divided the sea and let them pass through it, and made the waters stand like a heap. 14 In the daytime he led them with a cloud, and all the night with a fiery light.

-Psa 78: 43 when he performed his signs in Egypt and his marvels in the fields of Zoan.

-Where is Zoan because it's associated with the crossing, the miracle at the sea, and the signs and wonders in Egypt?

-Isa 19: 11 The princes of Zoan are utterly foolish; the wisest counselors of Pharaoh give stupid counsel. How can you say to Pharaoh, "I am a son of the wise, a son of ancient kings"? 12 Where then are your wise men? Let them tell you that they might know what YHVH of hosts has purposed against Egypt. 13 The princes of Zoan have become fools, and the princes of Memphis are deluded; those who are the cornerstones of her tribes have made Egypt stagger.

-Isa 30: 2 who set out to go down to Egypt, without asking for my direction, to take refuge in the protection of Pharaoh and to seek shelter in the shadow of Egypt! 3

Therefore shall the protection of Pharaoh turn to your shame, and the shelter in the shadow of Egypt to your humiliation. 4 For though his officials are at Zoan and his envoys reach Hanes, 5 everyone comes to shame through a people that cannot profit them, that brings neither help nor profit, but shame and disgrace."

-Eze 30: 14 I will make Pathros a desolation and will set fire to Zoan and will execute judgments on Thebes. 15 And I will pour out my wrath on Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes.

-Psa 106: 7 Our fathers, when they were in Egypt, did not consider your wondrous works; they did not remember the abundance of your steadfast love, but rebelled by the sea, at the Red Sea. 8 Yet he saved them for his name's sake, that he might make known his mighty power. 9 He rebuked the Red Sea, and it became dry, and he led them through the deep as through a desert. 10 So he saved them from the hand of the foe and redeemed them from the power of the enemy. 11 And the waters covered their adversaries; not one of them was left. 12 Then they believed his words; they sang his praise.

-Psa 136: 13 to him who divided the Red Sea in two, for his steadfast love endures forever; 14 and made Israel pass through the midst of it, for his steadfast love endures forever; 15 but overthrew Pharaoh and his host in the Red Sea, for his steadfast love endures forever;

-Neh 9: 9 "And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, 10 and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. 11 And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters.

-The fields of Zoan in Egypt, are there any other clues as to where we're at?

-Exo 14: 1 Then YHVH said to Moses, 2 "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea.

-Wherever the sea crossing happens we're going to have to find Baal-zephon, Pi-hahiroth, and Migdol. Can any of these be found? We already have where miracles happened in the fields of Zoan, which is in Egypt. We want to find points of reference. If the fields of Zoan are in the northeast delta of Egypt, do we have other points that put us there for the crossing of the sea? We do have one place that's mentioned called Migdol.

-Num 33: 6 And they set out from Succoth and camped at Etham, which is on the edge of the wilderness. 7 And they set out from Etham and turned back to Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol. 8 And they set out from before Hahiroth and passed through the midst of the sea into the wilderness, and they went a three days' journey in the wilderness of Etham and camped at Marah.

-So far it doesn't look like they've even left Egypt and yet they crossed a sea. At this point in their journey, they've crossed the sea. They clearly are in Egypt. Migdol is in Egypt.

-Jer 44: 1 The word that came to Jeremiah concerning all the Judeans who lived in the land of Egypt, at Migdol, at Tahpanhes, at Memphis, and in the land of Pathros,

-Jer 46: 14 "Declare in Egypt, and proclaim in Migdol; proclaim in Memphis and Tahpanhes; say, 'Stand ready and be prepared, for the sword shall devour around you.'

-Eze 29: 10 therefore, behold, I am against you and against your streams, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene, as far as the border of Cush.

-Eze 30: 6 "Thus says YHVH: Those who support Egypt shall fall, and her proud might shall come down; from Migdol to Syene they shall fall within her by the sword, declares Adonai YHVH.

-Migdol is in Egypt. Zoan is in Egypt. They've not left Egypt proper when the crossing takes place. If Migdol is in the delta region it stands to reason that the sea that they

crossed is in that area because it says it happened there. What wilderness do they cross into? Once they cross the Sea of Reeds, they enter into a wilderness that we know, it says the wilderness of Shur.

-Exo 15: 22 Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water.

-Do a study on the way of Shur. Throughout the patriarchal narratives the way of Shur is synonymous with the wilderness of Shur, just east of the northeast delta region of Egypt.

-1Sam 27: 8 Now David and his men went up and made raids against the Geshurites, the Girzites, and the Amalekites, for these were the inhabitants of the land from of old, as far as Shur, to the land of Egypt.

-1Sam 15: 7 And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt.

-1Kin 9: 26 King Solomon built a fleet of ships at Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom.

-Exo 10: 19 And YHVH turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt.

-Num 33: 9 And they set out from Marah and came to Elim; at Elim there were twelve springs of water and seventy palm trees, and they camped there. 10 And they set out from Elim and camped by the Red Sea. 11 And they set out from the Red Sea and camped in the wilderness of Sin. 12 And they set out from the wilderness of Sin and camped at Dophkah.

-This describes they've already crossed the sea and they went into the wilderness of Shur, east of the northeast delta region of Egypt. Then they go south and camp by the eastside of the Sea of Reeds. The real reason that some people don't like the possible crossing of the Red Sea, located east of the northeast delta of Egypt is because it doesn't meet their expectations of a biblical miracle. They want the water to be really deep, and if it's not, then they say it can't be a miracle. The bible doesn't say how wide or deep the water was. The Gulf of Suez is about 10 to 20 miles wide and 450 feet deep on average. The Gulf of Aqaba is about 9 to 15 miles wide and 2,600 feet deep on average.

-The Nile delta theory, is it possible? I think it is, but it's just too small for people. They want to imagine their miracle as a big crossing. Why would anyone seek to find justification for an area that doesn't fit other points of reference? When we work on the data points, we're in the fields of Zoan, we're close to Migdol. All of these points point us to that area where this marshy area gets dried up. It says that a wind pushed it and then the wind brings it back later. Could that be devastating? Let's look at a couple more texts.

-Jos 3: 9 And Joshua said to the people of Israel, "Come here and listen to the words of YHVH your God." 10 And Joshua said, "Here is how you shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. 11 Behold, the ark of the covenant of the Lord of all the earth is passing over before you into the Jordan. 12 Now therefore take twelve men from the tribes of Israel, from each tribe a man. 13 And when the soles of the feet of the priests bearing the ark of YHVH, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall stand in one heap." 14 So when the people set out from their tents to pass over the Jordan with the priests

bearing the ark of the covenant before the people, 15 and as soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (now the Jordan overflows all its banks throughout the time of harvest), 16 the waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho. 17 Now the priests bearing the ark of the covenant of YHVH stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan.

-Jos 4: 19 The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. 20 And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. 21 And he said to the people of Israel, "When your children ask their fathers in times to come, 'What do these stones mean?' 22 then you shall let your children know, 'Israel passed over this Jordan on dry ground.' 23 For YHVH your God dried up the waters of the Jordan for you until you passed over, as YHVH your God did to the Red Sea, which he dried up for us until we passed over, 24 so that all the peoples of the earth may know that the hand of YHVH is mighty, that you may fear YHVH your God forever."

-When Joshua says that we're going to tell this story to the descendants, he says I want you to tell them this, that this event at the Jordan River took place just like what God did when he brought you out of the land of Egypt. That's comparing a crossing of the Jordan River to the Sea of Reeds.

-Psa 66: 6 He turned the sea into dry land; they passed through the river on foot. There did we rejoice in him,

-It's talking about the miracle at the Sea of Reeds and at the Jordan River.

-Psa 114: 1 When Israel went out from Egypt, the house of Jacob from a people of strange language, 2 Judah became his sanctuary, Israel his dominion. 3 The sea looked and fled; Jordan turned back. 4 The mountains skipped like rams, the hills like lambs. 5 What ails you, O sea, that you flee? O Jordan, that you turn back? 6 O mountains, that you skip like rams? O hills, like lambs? 7 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, 8 who turns the rock into a pool of water, the flint into a spring of water.

-I believe that when the children of Israel crossed the Jordan River it was a miracle indeed. God dried up the riverbed and had the water stand up in a heap to allow them to cross dry shod. Joshua compares that to the crossing at the Sea of Reeds. He was at both. It wouldn't make sense to compare the two if they weren't comparable.

-2Kin 2: 6 Then Elijah said to him, "Please stay here, for YHVH has sent me to the Jordan." But he said, "As YHVH lives, and as you yourself live, I will not leave you." So the two of them went on. 7 Fifty men of the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan. 8 Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

-2Kin 2: 13 And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. 14 Then he took the cloak of Elijah that had fallen from him and struck the water, saying, "Where is YHVH, the God of Elijah?" And when

he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

-It shouldn't be to us to say we're not impressed with a miracle. A miracle is a miracle, and they are compared because they're comparable. Next, we get into Exodus 16 and the story of the Sabbath and the children of Israel and it's about the manna and how they are to learn the discipline of Shabbat. For this many days you're going to go out and you're going to pick up manna, but on the seventh day you're not because that's the Sabbath. You're going to pick up extra before the Sabbath and this is a test to see if you're going to keep the commandments of God or not.

-We are not yet at Sinai, so we have to ask the question, is this story chronically out of order. They've not yet been given the commandment of the Sabbath. Many people say that the laws were passed down from generation to generation, but this is not talking about the Sinai revelation. I'm not suggesting that the Sabbath wasn't known prior.

-Gen 2: 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

-It could be that the Sabbath is known and that they are being instructed at this phase in the wilderness journey. I do want to suggest in Exodus 16, whether you accept that or not, that Exodus 16 is chronically out of place or highly edited.

-Exo 16: 31 Now the house of Israel called its name manna. It was like coriander seed, white, and the taste of it was like wafers made with honey. 32 Moses said, "This is what YHVH has commanded: 'Let an omer of it be kept throughout your generations, so that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'" 33 And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before YHVH to be kept throughout your generations." 34 As YHVH commanded Moses, so Aaron placed it before the testimony to be kept. 35 The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. 36 (An omer is the tenth part of an ephah.)

-Verse 33 says that they would lay this before YHVH, that typically means in the tabernacle, before the ark of the covenant. Verse 34 says to put it before the testimony, but we don't have the testimony yet. The testimony is the ten-word tablet which gets put into the box of the testimony and the omer of manna goes before the ark of the testimony, but we don't have the ark of the testimony. This is written at a different time. Verse 35 says the children of Israel ate manna for forty years until they came to a settled land.

They haven't even got to Sinai at this point in the story and it's already telling us that they ate it for forty years and would continue to do so until they come to the land.

-Jos 5: 10 While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. 11 And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. 12 And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

-They crossed over and from that point forward they didn't eat manna anymore. I propose that this section of text is edited into the text later and is written into the story after the forty years. Again, we're just looking to see what we can discern from the text.

-I've covered quite a bit of material today and I know that not everybody agrees with my view on this or any other subject. I encourage you, whatever view you have on these

things, I want you to make sure that it measures up to what you read in the text. Does it make sense? Can you get there from here? Look closely at these things.

-We are just beginning the wilderness journey. Just so you know, there are more than 15 possible locations of Horeb / Sinai. Solid proposals where people have written books and they say this is it, so there are going to be disagreements. My point is not to put a red pin of certainty on every location as to just understand the basics.

-In my view, the crossing of the sea is a fundamental, very key miracle. It is one of the greatest miracles in all of the biblical narratives and to know where it takes place is important to me. Is it in the northwest near the delta region, I want to get that straight? I don't want to be the judge that says that miracle is not big enough if the biblical writers say it was.

-Next week we pick up at the mountain of God where we'll read about the children of Israel receiving the law. Details and facts matter, and our goal is to search for the answers. The question for next week is, what happened at Horeb with the revelation of God's way and the Ten Words of the testimony?

Shabbat Shalom, Shavua Tov, I'll see you tomorrow night.

THIS WEEK IN TORAH

JANUARY 15, 2022

This week's Torah Portion BeShallah: "When He Sent" (Exodus 13:17 – 17:16) The route to Eretz Yisrael; Pharaoh's change of heart; Israel panics; God's assurance; Pillar of cloud and fire; The sea splits; Crossing the Red Sea; The water crashes down upon Egypt; The salvation; The song of Moses; The women sing; Marah-Israel tests God; Bitter water made sweet; Manna from heaven; Preparation for the Sabbath; Test and contention; Water from a rock; Israel defeats Amalek; The eternal struggle against Amalek. "Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2022): June/July 2022; <https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>

-Walking the Ancient Paths – (2022): Tabor – Nichols Israel Tour October 21 – November 1, 2022; <https://unitedisraelworldunion.com/israel-tours/>; <https://blossomingrose.org/2022-walking-the-ancient-paths/>