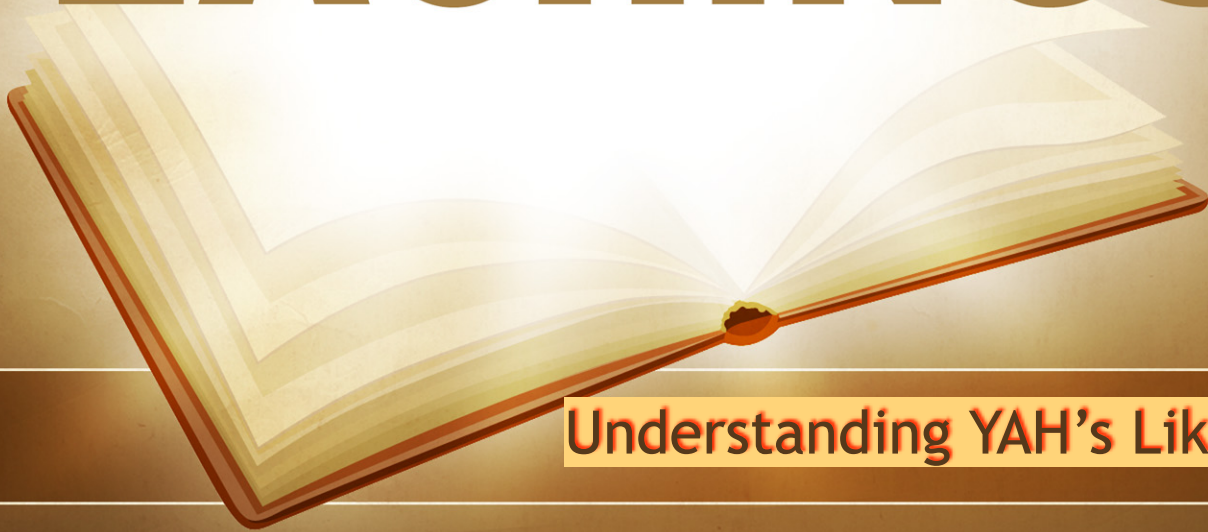


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #16 Beshalach (בְּשַׁלַּח) — Hebrew for “when sent forth or let go,”

Torah: Exodus 13:17 - 17:16  
Haftarah: Judges 4:4-5:31

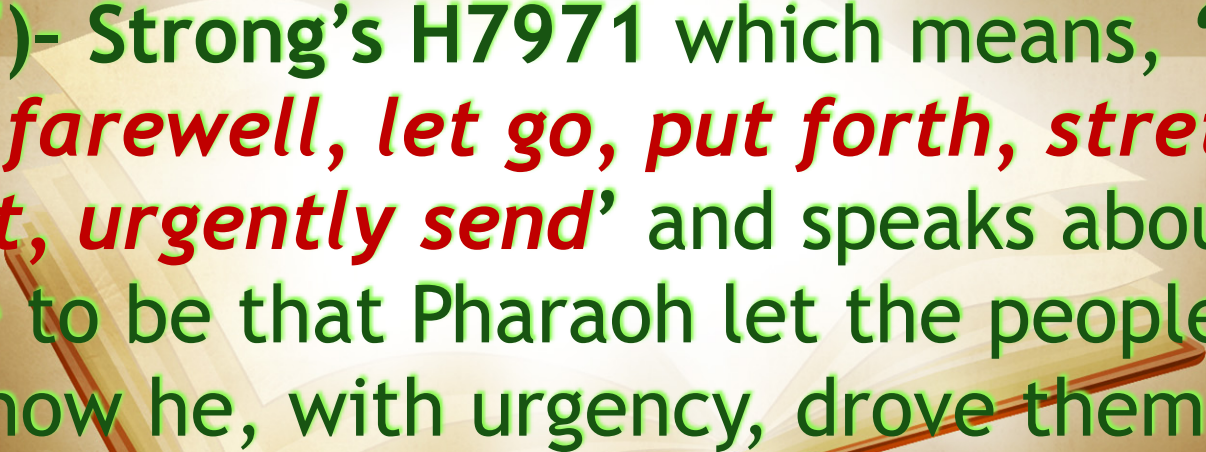


# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Soon after allowing the children of Israel to depart from Egypt, Pharaoh chases after them to force their return, and the Israelites find themselves trapped between Pharaoh's armies and the sea. Elohim tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through, and then closes over the pursuing Egyptians. Moses and the children of Israel sing a song of praise and gratitude to Elohim.

This week's Torah portion is called בְּשַׁלַּח beshallah, which comes from the root word שָׁלַח shalah (shaw-lakh')- Strong's H7971 which means, '*to send, bid farewell, let go, put forth, stretch out, direct, urgently send*' and speaks about when it came to be that Pharaoh let the people go - and how he, with urgency, drove them out!





Exo 13:17 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.”

Exo 13:18 So Elohim led the people around by way of the wilderness of the Sea of Reeds. And the children of Yisra'ël went up in fives from the land of Mitsrayim.

Exo 13:19 And Mosheh took the bones of Yosēph with him, for he certainly made the children of Yisra'ēl swear, saying, "Elohim shall certainly visit you, and you shall bring my bones from here with you."

Exo 13:20 And they departed from Sukkoth and camped in Ėtham at the edge of the wilderness.

Exo 13:21 And **יהוה** 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.

Exo 13:22 The column of cloud did not cease by day, nor the column of fire by night, before the people.



## CHAPTER 13:17-22

### Verse 17

Pharaoh let the people go and Elohim didn't let them go on the short route - why?

Well, if they had encountered fighting along the way, they may have been inclined to go back to Mitsrayim.





Through various archaeological discoveries, it was revealed that the Mitsrians had several military outposts along the Philistine route, that would have been the 'shorter' path; and the danger of these stations would have led Pharaoh to send word to them as soon as he regretted letting Yisra'ël go, and Yisra'ël would have had to fight through these various military barricades, for which they were not well equipped in being fighters against the world's leading military force, as they had been 'slaves' for a long time!

It is interesting to see how יהוה indeed protects  
His Promised Bride to be.

In terms of betrothal, there is what one could call  
a 'honeymoon' period:

Debarim/Deuteronomy 24:5 “When a man has  
taken a new wife, let him not go out into the army  
nor let any matter be imposed upon him. He shall  
be exempt one year for the sake of his home, to  
rejoice with his wife whom he has taken.”



In a sense, **יהוה** was indeed protecting Yisra'el from having to fight battles immediately!


Although what we can see, as being very interesting, is that they came out in military style formation, which we see in the next verse; and the assurance that **יהוה** fights for them in chapter 14:13!

And so, they were, or should have been, armed with faith!



Here was a nation who had been delivered by the Mighty Hand of Elohim, yet יהוה knew that if they encountered any threat ahead of them too soon that they would be inclined to turn back.

This in itself carries a very clear and powerful lesson for us, teaching us that there is no 'quick way' or 'shortcut' in being properly diligent to walking in the commands of Elohim.



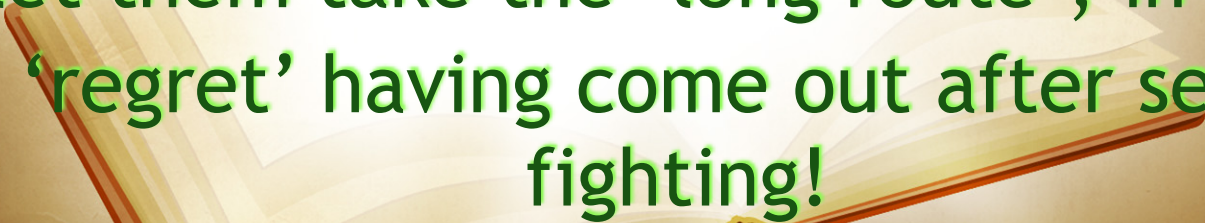


And when we too have come out of Mitsrayim, so to speak, we must realise that our journey may take longer than we expect; which is for our own good, lest we fail in our faith and turn back to old ways.

What we are also to realise is that we will face battles as we 'come out' of man-made systems of false worship and slavery to customs and traditions that are rooted in pagan practices, and although Mitsrayim may at times seem to be 'greener on the other side' so to speak, we are to quickly remember that what is there is only slavery and death.

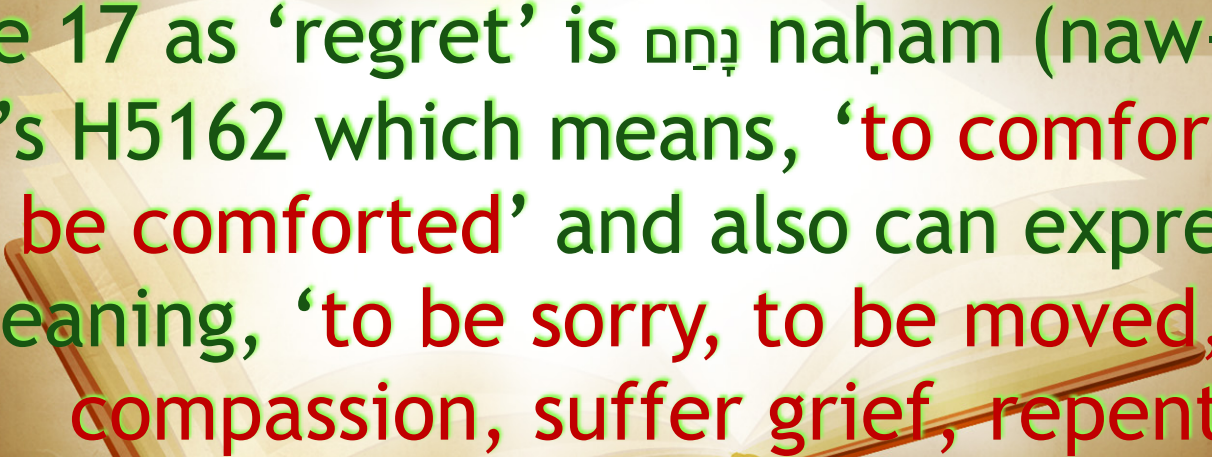
We must constantly guard ourselves with the inclination to want to return, and this is what Yisra'el was protected from doing as they exited Mitsrayim.

יהוה let them take the 'long route', in case they would 'regret' having come out after seeing some fighting!





The Hebrew root word that is translated here in verse 17 as 'regret' is נָחַם naḥam (naw-kham')- Strong's H5162 which means, 'to comfort, console, to be comforted' and also can express the meaning, 'to be sorry, to be moved, have compassion, suffer grief, repent'.



It is written in the '*niphal passive*' verb form, from which it can best be rendered as, '*being sorry, suffer grief*', and this is not what יהוה wanted them to suffer!

The original root meaning of this word often seems to reflect the idea of '*breathing deeply*'; hence the physical display of one's feelings, usually of sorrow, compassion or comfort.

While many of us may want to take the short cuts in life, we recognise that often the long way around is for our best interest and may even protect us from turning back from our journey in fear of the battles that lay ahead.



Many times we have seen how some, that come out of the church system of worship, are overwhelmed by the realisation of the inherited lies and are ill-equipped to face the battles that come from all around and in a panic, they turn back to what they were comfortable with, even though they know it is not the Truth - just because they do not want to 'fight' and are in fact unable to fight the lies due to a lack of knowledge in the Truth!

## Verse 18 - “They went up in fives”

The term that is used here, in Hebrew, for ‘fives’ or ‘armed’, is חֲמֻשִּׁים *ḥamushim* (khaw-moosh’)- Strong’s H2571 - meaning, ‘*in battle array or military formation*’.

What this signifies is simply this - they came out in an orderly manner, very disciplined and each one in his position, guided under the authority of the instructions of Elohim, as given through Mosheh!



There was no chaos!

I want to make it very clear that there is order, in walking according to the Torah of יהוה, and we cannot have everyone doing whatever he sees fit to do in their own eyes - there is order, especially as we 'come out' of slavery!

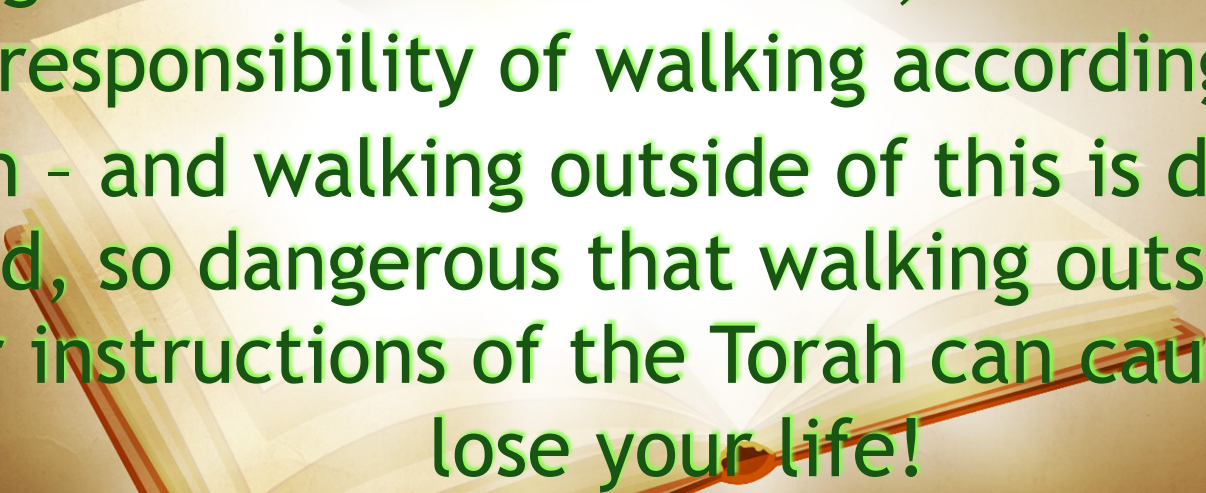
Just because we have been released from slavery and man's institutionalised religion, it does not give us licence to be lawless!!! On the contrary, we have a clearly defined and prescribed set of laws/instructions that have been given to us by our very own Elohim and King!

The reason for also translating this as ‘fives’, is due to this word being closely linked to the Hebrew word חַמִּישָׁה ḥamishshah (khaw-maysh’)- Strong’s H2568 which means, ‘*fives, multiples of fives, fifth*’.

Coming out in ‘fives’, not only signifies order but can also point to the 5 books of Mosheh - known to us as the Torah or the Torah of Mosheh, which gives us clear direction and light to our path but can also fit well in describing the redemption price of the firstborn as five sheqels of silver! Yisra’ēl had been redeemed and bought at a price!



What I want to stress here, is that in being delivered and set free from Mitsrayim and the bondage to sin and lawlessness, there comes with it the responsibility of walking according to יהוה's Torah - and walking outside of this is dangerous ground, so dangerous that walking outside of the clear instructions of the Torah can cause you to lose your life!




Another picture that one can see from this is that which He has given to equip His body unto maturity; and that is what can be called the 5 offices, or possible better described as the 5 gifts, for perfecting the set-apart ones and to the work of service and the building up of the body of Messiah unto maturity, as described in Eph'siyim/Ephesians 4:11-14 and that is:

Emissaries (apostles), prophets, evangelists, shepherds (pastors) and teachers!



Eph 4:11 And He Himself gave some as emissaries,  
and some as prophets, and some as evangelists,  
and some as shepherds and teachers

Eph 4:12 for the perfecting of the set-apart ones,  
to the work of service to a building up of the body  
of the Messiah,

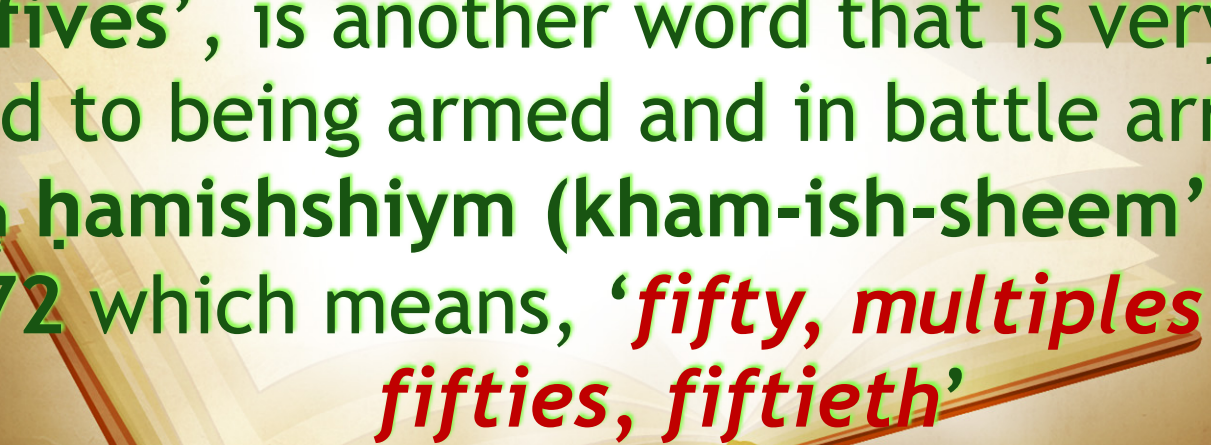


Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

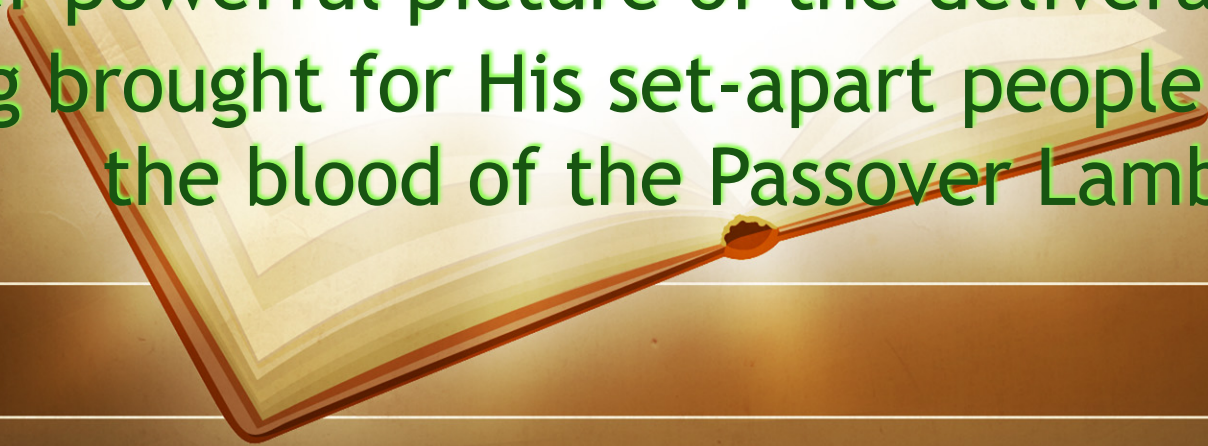
Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,



A derivative of the word, in Hebrew, that is used for 'fives', is another word that is very closely related to being armed and in battle array, which is חַמִּשִּׁים **ḥamishshiyim** (kham-ish-sheem')- Strong's H2572 which means, *'fifty, multiples of fifty, fifties, fiftieth'*



Being very similar in letters to the word that means 'armed, in battle array', and only different in their vowel pointings, we are also able to see another powerful picture of the deliverance of יהוה being brought for His set-apart people, through the blood of the Passover Lamb!





50 in Hebrew is symbolic in representing the Yobel and the release of debts, metaphorically picturing for us the fullness of redemption, and so here with the Yisra'ēlites leaving Mitsrayim in battle array, in fives or in fifties, carries for us the fullness of the redemption price that brought through the Passover of יהוה.

