



*Parasha Beshalla'h  
Shabbat 4 February 2012  
11 Shevat 5772*

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## New

### JEWISH ADVENTIST SINGER

**W**e have already shared with our readers some news about Rachel Hyman, a Jewish Adventist singer who has an international ministry. She will be in Slovakia in March for 6 concerts.

Rachel shared her testimony with the Adventist Review. If you would like to read her testimony go to <http://www.adventistreview.org/issue.php?issue=2012-1503&page=18>.

CASD ORGANIZUJE  
KONCERTY  
**RACHEL  
HYMAN**  
ŽIDOVSKÉJ SPEVÁČKY, KTORÁ OSLOVILA SVET

BRATISLAVA  
12. MAREC o 18:30  
CABLKOVA 3  
INF.: 0917 338 362

KOŠICE  
13. MAREC o 18:30  
TAJOVSKÉHO 8  
INF.: 0905 818843

BANSKÁ BYSTRICA  
14. MAREC o 18:30  
RUDLOVSKÁ CESTA 37  
INF.: 0905 767 200

MARTIN  
15. MAREC o 18:30  
V. P. TÓTHA 2  
INF.: 0907 475 741

TRENČÍN  
16. MAREC o 18:30  
17. MAREC o 15:00  
HORNÝ ŠIANEC 17  
(OPROTÍ EVANJELICKÉMU CINTORÍNU)  
INF.: 0905 659 566

VSTUPNE DOBROVOLNE

## ISRAEL FIELD' SPIRITUAL ASSEMBLY

**L**ast week we had a wonderful time in Israel with the visit of Mike Ryan, GC Vice President and Harald Wollan GC Associate Secretary. We had several meetings on Thursday, Friday and a special spiritual assembly on Shabbat in Jerusalem. The children enjoyed their time of worship



All the members were very happy for this great event and are waiting for the next one on June 16, Ted Wilson, GC President will be in Jerusalem for a spiritual assembly.



# OVERVIEW

## BESHALLA'H

### EXODUS 13:17 - 17:16

**P**haraoh finally sends Bnei Yisrael out of Egypt. With pillars of cloud and fire, G-d leads them toward Eretz Yisrael on a circuitous route, avoiding the Pelishtim (Philistines). Pharaoh regrets the loss of so many slaves and chases the Jews with his army.

The Jews are very afraid as the Egyptians draw close, but G-d protects them. Moshe raises his staff and G-d splits the sea, enabling the Jews to cross safely.

Pharaoh, his heart hardened by G-d, commands his army to pursue, whereupon the waters crash down upon the Egyptian army.

Moshe and Miriam lead the men and women, respectively, in a song of thanks. After three days' travel only to find bitter waters at Marah, the people complain. Moshe miraculously produces potable water. In Marah they receive certain mitzvot.

The people complain that they ate better food in Egypt. G-d sends quail for meat and provides manna, a miraculous bread that falls from the sky every day except Shabbat.

On Friday a double portion descends to supply the Shabbat needs. No one is able to obtain more than his daily portion, but manna collected on Friday suffices for two days so the Jews can rest on Shabbat. Some manna is set aside as a memorial for future generations. When the Jews again complain about a lack of water, Moshe miraculously produces water from a rock. Then Amalek attacks. Joshua leads the Jews in battle while Moshe prays for their welfare.

### SHABBAT OF SONG

**T**his Shabbat is called "Shabbat Shira" - "Shabbat of Song". The reason for this name is that in this week's Parsha, B'Shalach, we read about the splitting of the Red Sea and the "Shira," the "song" which Moshe and the Jewish people sang praising G-d for the great miracle which they just witnessed. In [Exodus 15:20](#) it is

written that "Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing." That is why the Jewish tradition says that the men and women sang separately. Moshe led the men while Miriam led the women. The Torah also tells us that, in addition to singing, the women played their tambourines and danced. According to our sages, the women had much greater faith that G-d would liberate the Jewish people so they prepared the tambourines for this occasion.

### THE MANNA

**T**he Torah states, "In the desert the whole community grumbled against Moses and Aaron. The Israelites said to them, "If only we had died by the L-rd's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death." Then the L-rd said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.." (Ex. 16:2-4.) Each day of the week, except Shabbat, the manna would come down and the people would collect it each morning. On Friday they received a double portion of manna, for Friday and for Shabbat. The "bread from heaven" was called "manna" because when they first found this bread it was unfamiliar to them. They asked, "Mann Hu" — "What is it?" In response Moshe told them, "This is the bread which the L-rd has given you to eat... Gather of it one Omer [a certain measurement] per person according to the number of your people in one's tent shall you take." Rabbi Zalmen Marozov says that "Many of the customs we observe each Shabbat remind us of the miracle of the manna. 1. We recite the blessing over two Challot (Shabbat breads) for the Shabbat meals. This symbolizes the double portion of manna which G-d sent each Friday in honor of Shabbat. 2. We cover the Challot in order to recall the manna which was covered with a layer of dew. 3. it is customary to prepare a stew (Ashkenazic call it Cholent, Sephardi call it Dafina) which is placed on the stove before Shabbat in order to stay hot and delicious for the Shabbat afternoon meal. To remember the manna which, in honor of Shabbat,

remained fresh and delicious from Friday through the day of Shabbat.

## BE CAREFUL!

**T**he children of Israel said to Moses, “Were there not enough graves in Egypt that you took us out to die in the wilderness? Why did you bring us out of Egypt?... For it is far better for us to serve the Egyptians than to die in the wilderness.” (Ex. 11:1-2.) The Midrash states that from this story we learn that a person must be very careful to use only positive expressions. Unfortunately, their words, “you took us out to die in the wilderness,” were fulfilled 40 years later! Every man who was over the age of twenty at the time of the Exodus died in the desert.

## EVERY DAY AND NOT EACH YEAR

**T**he disciples of the Talmudic sage, Rabbi Shimon bar Yochai, asked him, “Why didn’t G-d give them a year’s supply at once? Why did they have to collect the Manna each day?” Rabbi Shimon replied with the following parable:

A king had a son whom he provided with his sustenance. In the beginning of the year, the king would give his son all that he would need for the entire year. As a result, the son would visit his father only once a year. The king wasn’t happy with his son’s lack of visitation and he decided to provide food for his son, one day at a time. From that day on, the son appeared before his father each day!

“The same was with Israel,” explained Rabbi Shimon. “By having to depend upon G-d for their sustenance each day, the people of Israel were compelled to direct their hearts to their Father in heaven on a daily basis!”

Rabbi Zalmen Marozov says “There is a wonderful lesson in this for us. The fact that G-d doesn’t give us our needs all at once, is actually a sign of His great love toward us. As we pray each day for His help, we appear before G-d and reinforce our relationship with G-d daily.”

## G-D’S REDEMPTION

**R**abbi Zev Leff says that according to the Jewish tradition three days after leaving Egypt, G-d told the newly freed Jews to return toward Egypt. Return toward Egypt, give up your newly acquired freedom, cease running toward safety and put

yourselves in the clutches of your oppressors. Why? Because God wills it. That was the “sacrifice” after three days in the desert - not animal sacrifices, but the giving up of the thing most dear to them, their new freedom. That was the test of their worthiness for redemption.

and Rabbi Leff adds, “We stand today on the brink of redemption and are being tested to see if we merit God’s redemption. We can safely leave bringing Mashiach to God, but we must merit his coming. Only by intensifying our commitment to Torah and the Bible, by dedicating ourselves to serving God in all areas of life, by removing the chametz (leaven/sin) from our hearts, will we successfully discharge our three days in the desert.

## WORK ON SEEING THE POSITIVE

**T**he Torah states: “And the Children of Israel came to Marah. And they were not able to drink the water at Marah for they were bitter.” (Exodus 15:23) Rabbi Pakouz asks the question “Why does the Torah use the word “they” were bitter rather than specifying “the waters were bitter”?

The Kotzker Rebbe explains that “they were bitter” refers to the people themselves. When someone is bitter, then everything tastes bitter. To a bitter person nothing in life is positive. He makes himself miserable and those around him suffer. He thinks that he has valid reasons for his bitterness, but the source is within himself.

The lesson given by Rabbi Pakouz is “Take responsibility for your own life! Work on seeing the positive — keep a running list of positive things you have to be grateful for from large to small and then prioritize them. This will focus you on the positive. Sweeten your outlook and you’ll live in a much sweeter world!”

**Sources:** These comments of the parasha are based on comments published by Rabbi Zalmen Pakouz, Rabbi Zelig Pliskin, Rabbi Ozer Alport, Rabbi Ari Kahn, Rabbi Noson Weisz, and Rabbi Avigdor Bonchek, By Rabbi Naftali Reich, Rabbi Berel Wein and Rabbi Yochanan Zweig, Rabbi Yissocher Frand, by Rabbi Yaakov Asher Sinclair from Ohr Somayach, by Rabbi Mordechai Kamenetzky. and Rabbi Zalmen Marozov.

## THE LEPER MESSIAH

**R**abbi Yehoshua ben Levi met Elijah while the prophet was standing at the entrance to the cave of Rabbi Shimon bar Yohai. Rabbi Yehoshua asked him, “Do I have a place in the world to come?” Elijah replied, “If the master desires it.”

As Elijah spoke, Rabbi Yehoshua looked about in wonderment. Perhaps it was only the echo from the cave before which he stood, but later on when he would speak of this meeting with Elijah, he would say, “I saw two of us but I heard the voice of a third.”

Rabbi Yehoshua asked Elijah another question about the future time:

“When will the Messiah come? Elijah answered, “Go and ask him, himself.”

Rabbi Yehoshua was amazed: “You mean I could find him, talk to him—now? Where is he?”

Elijah said, “You can find him at the gates of Rome.” “How will I recognize him at the gates of Rome?” asked Rabbi Yehoshua.

Elijah told him, “There he sits among the lepers whom you will find unwinding all of their bandages at the same time and then covering their sores with clean bandages. The Messiah is the only one who unwinds and rewinds his bandages one at a time, thinking, ‘I want to be ready at a moment’s notice if I am called’.”

Rabbi Yehoshua traveled from the cave of Rabbi Shimon bar Yohai all the way to Rome — a journey that seemed to take him only a few steps. He was not frightened by the strong gates of the enemy nor the pitiful condition of the lepers. Keeping in mind Elijah’s advice of how to identify the Messiah in the most unlikely of places among the most wretched of people, he quickly spotted the one poor sufferer who was unwrapping and rewrapping only one sore at a time.

Rabbi Yehoshua approached him and said, “Peace be upon you, my master and teacher.” The leper looked knowingly at him and replied, “Peace be upon you, son of Levi.”

Rabbi Yehoshua asked him, “When will the master come?” “Today,” said the leper.

Rabbi Yehoshua returned to Elijah in the blink of an eye. Elijah said to him, “What did the Messiah say to you?”

Rabbi Yehoshua replied, “He said, ‘Peace be upon you, son of Levi.’” Elijah said, “Ah! As to your first question of me, he assured you that both you and your father have a place in the world to come.”

Rabbi Yehoshua said, “But he lied to me, saying, ‘Today I will come.’ But he has not come.” Elijah said, “No, he did not say that he would come ‘today’. Rather, he was quoting a Psalm verse to you: Today—if only you will listen to His voice (Psalm 95:7). (from Sanhedrin 98a)

## HAFTARAH

### Judges 4:4-5:31

**T**he text of the Haftara is about Deborah one of the rare prophetess of the Bible: “**At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel..**” (Judges. 4:4).

In the parasha we have the description of another prophetess, Miriam. It is said: **And Miriam sang to them: “Sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea.”** (Exodus 15:21). Miriam was the first prophetess of Israel. God uses men and women to reveal his will to the humanity.

**HAFTARAH:** Exactly as Miriam was a great support for Moses, Deborah supported Barak, the chef of the army of Israel: **“Then Deborah said to Barak, “Up! For this is the day on which the LORD has given Sisera into your hand. The LORD is indeed going out before you.” So Barak went down from Mount Tabor with**

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ten thousand warriors following him. And the LORD threw Sisera and all his chariots and all his army into a panic before Barak; Sisera got down from his chariot and fled away on foot, ..” (Judges. 4:14-15).

**PARASHA:** When Moses get his victory over the Egyptian army he sang a song with miriam: **Then Moses and the Israelites sang this song to the LORD: “I will sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea (Ex. 15:1).**

**HAFTARAH:** When Barak get his victory over the army of Sisera, he sang a song with Deborah: **Then Deborah and Barak son of Abinoam sang on that day, saying: “When locks are long in Israel, when the people offer themselves willingly— bless the LORD! (Judges 5:1-2) “Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, lead away your captives, O son of Abinoam. (Judg. 5:12) “In ancient times the Lord had connected with His work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities were all enlisted in God’s service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel—all were needed.” (EGW)**

## BRIT HACHADASHA

### Revelation 15

**I**n Exodus 15 we have the song of Moses and Myriam celebrating the liberation of the people of Israel. It is first a celebration of the Lord. **“The Lord is my strength and my defense, He has become my salvation” Ex 15:2.**

The Brith Hachadasha makes a good reminder of this song of Moses in the book of Revelation. In this book we see the final victory of the people of God. In the chapter 15 Yochanan saw seven angels with the last seven plagues, but in his vision he saw also a **“sea of glass glowing with fire” (15:2) on this sea of glass he saw “those who had been victorious over the beast and its image and over the number of its name [666]. They held harps given them by God and sang the song of God’s servant Moses and of the Lamb.” (Rev 15:2-3.)** The two songs are praising the Lord for his deeds. Moses says **“the greatness of your majesty you threw down those who opposed you.” (Ex 15:7)** Yochanan says **“Great and marvelous are your deeds, Lord God Almighty.” (Rev 15:3)** Moses says: **“The L-rd is a warrior; the L-rd is his name.” (Ex 15:3)** Yochanan says: **“Who will not fear you, O Lord, and bring glory to your name?” (Rev 15:4)**

The result of the deeds of the Lord is that **“All nations will come and worship before you, for your righteous acts have been revealed.” (Rev 15:4)**

The exodus was a wonderful experience for the people of Israel. The last events, when the plagues will be poured on the earth but not on God’s people, will be the wonderful experience of seeing the Messiah coming from heaven with the army of angels and all the people.

Right after singing the beautiful song of Moses, Yochanan had the privilege to see the **“Olam Habaa”** and its Beth Hamikdash (temple). The Jewish people know very well that our world is a copy of the original world in heaven. If the Temple of Jerusalem was destroyed, the Temple in heaven is still working and open. Yochanan said that: **“After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.” (Rev 15:5).** Not only the Beth Hamikdash was opened but also the Ark of the Covenant.

There is only one time when the Kodesh Hakdoshim is open, it is on Yom Kippur. And Yom Kippur is the day of Judgment par excellence. Those who are assigned to apply the judgment are angels. These angels are dressed in white, as the Cohen Gadol on Yom Kippur **“They were dressed in clean, shining linen and wore golden sashes around their chests” (Rev 15:6)**

The Judgment of the world is done; the result of this judgment is the sending of the plagues. We really are in the context of the Yom Kippur because the text say at the end of the chapter **“the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.” (Rev 15:8)** We remember that the Cohen Gadol in the Holy of Holies on Yom Kippur had a bowl of incense and filled the place with smoke.

This chapter is just following the chapter 14, which describes the last three angels message to the world. The message of this part of the book of Revelation is that we are at the end of time, it is time to accept the message of G-d and to be part of this wonderful people who will be on the sea of glass singing the song of Moses.