

# Exodus 15:22-16:24 *Yasa Moshe* – Moses Caused them to Journey

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## Introduction

Tzur Yisrael Triennial Parasha [61](#) (#16.2), note <sup>A</sup>

## Exodus chapter 15 <sup>verses 22-27</sup> –Bitter Waters at *Marah* and Israel murmurs

The people want water in the desert

<sup>22</sup> So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days <sup>3</sup> in the wilderness, and found no water. <sup>23</sup> And when they came to Marah (מַרְתָּה), they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah(מַרָה). <sup>24</sup> And the people murmured (וַיִּלְנוּ) <sup>vai-yil-Lo-nu</sup> <sup>B</sup> against Moses, saying,

<sup>A</sup> Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-06.htm>. MHB link. Note, 1 year is [Exo 13:17-17:16](#) *B'shalach* Living Messiah Nov 12 Exodus 15:19 - 16:24, Isaiah 45:20-25, John 6:31-51

Tzur Yisrael: HafTorah: Psa 106:7-8, Isa 49:8-14, Brit Php 4:4-2. Aleph Tav's Exo 16:5, 16:9, 16:23

<sup>B</sup> This word has two (seemingly) incompatible definitions, one about lodge, tarry & the other murmur. See WordStudy...

I. A verb meaning to lodge, to tarry. It means to rest, to tarry, to stay, often overnight. Persons may spend the night or lodge somewhere...

II. A verb meaning to murmur, to grumble, to howl. It is found in the books of Exodus, Numbers, and Joshua and refers to the Israelites' complaining during their escape from Egypt and their wandering in the desert ([Exo 15:24](#); [Exo 16:2](#), [Exo 16:7-8](#); [Exo 17:3](#); [Num 14:2](#), [Num 14:27](#), [Num 14:29](#), [Num 14:36](#); [Num 16:11](#), [Num 16:41](#) [17:6]; [Num 17:5](#) [20]). It is also used of the people's justified grumbling against the leaders of Israel ([Jos 9:18](#)); and of the violent attacks of enemies on righteous persons ([Psa 59:15](#) [16]).

“What shall we drink?”<sup>C</sup>

Moses prays, and sweetens the waters by God's direction

**25** And he cried (וַיִּצְעַק וַיִּצְעַק) <sup>vai-yitz-'Ak</sup> unto YHVH; and YHVH showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute (חֹק <sup>chok</sup>) and an ordinance (וּמִשְׁפָּט <sup>u-mish-Pat</sup>), and there he proved (נִסָּהוּ <sup>nis-Sa-hu</sup>)<sup>D</sup> them,<sup>E</sup> **26** And said,

“If<sup>F</sup> thou wilt diligently hearken to the voice of YHVH thy God, and wilt do that which is right (וְהִישָׁרְתָּ <sup>ve-hai-ya-Shar</sup>) in his sight, and wilt give ear to his commandments (לְמִצְוֹתָי <sup>le-mitz-vo-Tav</sup>), and keep (שְׁמַרְתָּ <sup>ve-sha-mar-Ta</sup>) all his statutes (חֻקָּי <sup>chuk-Kav</sup>),<sup>G</sup> I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am YHVH that healeth thee. (וְרִפְּאֶהְיָ <sup>ro-fe-'E-cha</sup>)”

They encamp at Elim, where are twelve wells, and seventy palm trees

**27** And they came to Elim, where were twelve<sup>12</sup> wells of water, and threescore and ten<sup>70</sup> palm trees: and they encamped there by the waters.<sup>H</sup>

## Exodus chapter 16 <sup>verses 1-23</sup> – Manna, Quail and Shabbat

The Israelites come to Sin, and murmur for want of bread

**1** And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth<sup>15th</sup> day of the second<sup>2nd</sup> month after their departing out of the land of Egypt. **2** And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: **3** And the children of Israel said unto them,

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<sup>C</sup> I think that it is reasonable for them to be stressed and arguably this is what YHVH wanted, so when the miracle comes about they would surely remember about His "Health Insurance Program". The problem however was that they murmured against Moshe (presumably behind is back) instead of going directly to Moshe with their concerns, or better yet go directly to YHVH. Israel is not being a problem solver because all murmuring does is cause strife in the camp and doesn't solve anything but reduce moral.

<sup>D</sup> See Word-Study-H5254-Nasah-Prove-Tempt, article #527 and Gen-22-the-Akeidah-Binding-and-Offering-of-Isaac, article #943.

<sup>E</sup> Responding to the state's attempt to impose health care on you. "...I'm sorry your honor, I can't participate in United States Inc's Universal Health Care program because 1) it violates my SHRB&C and 2) I all ready have YHVH universal health care coverage."

<sup>F</sup> It's not a legally binding contract unless there is a meeting of the minds (i.e. a contract entered under Threat, Duress or Coercion in not enforceable). The lack of water does not qualify as duress because YHVH solved that problem before making his "Universal, Single Payer, Full Coverage, Health Care Insurance Program (or USPFCHCIP for short). A program backed only by the words of YHVH the Creator of the Universe.

<sup>G</sup> It's noteworthy that (just) before Mt. Sinai YHVH is offering Israel to keep his statutes (*choq*), ordinances (*mishpatim*) and commandments (*mitzvotav*).

<sup>H</sup> Yisrael Mission Statement: source: <http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/beshalach.html>

Then YHVH brought the Children of Israel to Elim, a beautiful oasis where they camped beside twelve springs and seventy palm trees (Exo 15:27). YHVH taught them at Marah, then showed them this teaching in "picture" form at Elim. The twelve springs of water represent the twelve tribes of Israel, the royal priesthood of Yeshua to the Nations (Exo 19:5-6). The seventy palm trees represent the seventy nations. The twelve tribes are to present the Living Word, the Torah, in spirit and truth to the nations through the Messiah, the Living Torah. The twelve tribes are to supply living water (Yeshua) to the nations. Living water streams from the well in the Garden of Eden that still flows out to us today. This living water from the Torah is for the healing of the nations. See Rev 22:2.

“Would to God we had died by the hand of YHVH in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”

God promises them bread and meat from heaven, and they are rebuked

<sup>4</sup> Then said YHVH unto Moses,

“Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. <sup>5</sup> And it shall come to pass, that on the sixth <sup>6th</sup> day they shall prepare that **תא** which they bring in; and it shall be twice <sup>2</sup> as much as they gather daily.”

<sup>6</sup> And Moses and Aaron said unto all the children of Israel,

“At even, then ye shall know that YHVH hath brought you out from the land of Egypt: <sup>7</sup> And in the morning, then ye shall see the glory of YHVH; for that he heareth your murmurings against YHVH: and what are we, that ye murmur against us?”

<sup>8</sup> And Moses said,

“This shall be, when YHVH shall give you in the evening flesh to eat, and in the morning bread to the full; for that YHVH heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against YHVH.”

<sup>9</sup> And Moses spake unto Aaron,

“Say unto all the congregation of the children of Israel, Come near before YHVH: for he hath heard **תא** your murmurings.”

<sup>10</sup> And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of YHVH appeared in the cloud. <sup>11</sup> And YHVH spake unto Moses, saying,

“<sup>12</sup> I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am YHVH your God.”

Quail and manna are sent

<sup>13</sup> And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. <sup>14</sup> And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. <sup>15</sup> And when the children of Israel saw it, they said one to another,

“It is manna:”

for they wist not what it was. And Moses said unto them,

“This is the bread which YHVH hath given you to eat. <sup>16</sup> This is the thing which YHVH hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.”

<sup>17</sup> And the children of Israel did so, and gathered, some more, some less. <sup>18</sup> And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. <sup>19</sup> And Moses said,

“Let no man leave of it till the morning.”

<sup>20</sup> Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. <sup>21</sup> And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. <sup>22</sup> And it came to pass, that on the sixth <sup>6th</sup> day they gathered twice <sup>2</sup> as much bread, two<sup>2</sup> omers for one<sup>1</sup> man: and all the rulers of the congregation came and told Moses. <sup>23</sup> And he said unto them,

“This is that which YHVH hath said, To morrow **אֵת** is the rest of the holy sabbath (שַׁבְּתוֹן שַׁבַּת קֹדֶשׁ) *shab-ba-Ton shab-bat-Ko-desh* )<sup>1</sup> unto YHVH: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.”

<sup>24</sup> And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

## E-Sword Notes

### Exo 15: 25-26

#### JKM Observations

- By what authority does YHVH have the right to prove or test us...Num 5:11-31.

#### Symbolism

- Wood = Tree of Life (Gen 2:9) = Torah = Y'shua
- Water = YHVH's Spirit
- Bitter Water = Water - Wood
- Sweet Water = Water + Wood

H4966 *mâthôq* / *mâthûq* מתוק / מתוק

sweet, 8 Pro 16:24, Pro 24:13, Pro 27:7, Ecc 5:12, Ecc 11:7, Son 2:3, Isa 5:20 (2)

sweeter, 2 Jdg 14:18, Psa 19:10

sweetness, 2 Jdg 14:14, Eze 3:3

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<sup>1</sup> First time the word *shab-bat* and *shab-ba-Ton* are used. It's interesting that there is a standalone Aleph Tav in this verse. Is it relevant to also note that in Matthew 12:8, Mark 2:28 and Luke 6:5 all say “Son of man is Lord even of the sabbath day”

See “Exo-16-23-Shabbaton-Shabbat-Kodesh-Aleph-Tav-Rev-1-9-to-11-Alpha-and-Omega”, article #[695](#) \*

H4985 *mâthaq* מֵתֵק sweet, 5 Exo 15:25, Job 20:12, Job 21:33, Psa 55:14, Pro 9:17

H4988 *mâthâq* מֵתֵק sweetly, 1 Job 24:20

## Isaiah 45:20-25 – He convinces the idols of vanity by his saving power

<sup>20</sup> Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. <sup>21</sup> Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I YHVH? and there is no God else beside me; a just God and a Saviour; there is none beside me. <sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. <sup>23</sup> I have sworn by myself<sup>J</sup>, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. <sup>24</sup> Surely, shall one say, in YHVH have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. <sup>25</sup> In YHVH shall all the seed of Israel be justified, and shall glory.

## John 6:31-51 – declares himself to be the bread of life to believers

<sup>31</sup> Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

<sup>32</sup> Then Jesus said unto them,

“Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world.”

<sup>34</sup> Then said they unto him,

“Lord, evermore give us this bread.”

<sup>35</sup> And Jesus said unto them,

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup> For I came down from heaven, not

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<sup>J</sup> "I have sworn, H7650 Shaba by myself, ..." see Contracting-with-yourself, article #521.

RMYK: It is clear that YHVH is the One to whom every knee shall bow, since only in YHVH is tzedakah, strength, and salvation. So some say in that case “Who needs Y'shua?” Phi 2:9-11 quotes this verse as applicable to Y'shua. Once again we are left with the plain understanding that if every knee will bow to Y'shua, and every knee will bow to the Father, then both the Father and the Moshiach are YHVH-Echad. Both receive worship and homage, though the Son redirects it to the Father.

The strength and Righteousness of Yisrael was manifested through His Son, as revealed in Isa 9:6, Heb 1:1-3 and Tit 3:13. As mentioned earlier, verses such as Isa 43:10, do not read "Elohim-Savoir" but rather "Elohim and Savior," further substantiating that Y'shua the Moshiach and His Heavenly Father, His Elohim, are echad. See Isa 43:10.

to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered and said unto them,

“Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. <sup>46</sup> Not that any man hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

## Ahavta / Tzur Yisrael Haftorah / Brit Verses

### Psa 106:7-8- The story of the people's rebellion, and God's mercy

The story of the people's rebellion, and God's mercy

<sup>7</sup>Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. <sup>8</sup>Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

### Isa 49:8-14 - Zion Said YHVH hath forsaken me, and my Lord hath forgotten me.

<sup>8</sup>Thus saith YHVH,

“In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; <sup>9</sup>That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. <sup>10</sup>They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. <sup>11</sup>And I will make all my mountains a way, and my highways shall be exalted. <sup>12</sup>Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.”

God's love is perpetual to his church

<sup>13</sup>Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for YHVH hath comforted his people, and will have mercy upon his afflicted. <sup>14</sup>But Zion said,

“YHVH hath forsaken me, and my Lord <sup>K</sup> hath forgotten me.”

עֲזַבְנִי *hath forsaken 'a-za-Va-ni* צִיּוֹן *But Zion tzi-Yon* וַתֹּאמֶר *said vat-To-mer*

שָׁכַחְנִי *hath forgotten she-che-Cha-ni.* וַאֲדֹנָי *me and my Lord va-do-Nai* יְהוָה *The LORD Yah-weh*

<sup>K</sup> my LORD\*. One of the 134 places where the Sopherim changed "Jehovah of the primitive text to Adonai. App-32. Source: CB Notes

## Philippians 4:4-23: I can do all things through Messiah

he proceeds to general exhortations,

<sup>4</sup> Rejoice in the Lord always: and again I say, Rejoice. <sup>5</sup> Let your moderation be known unto all men. The Lord is at hand. <sup>6</sup> Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. <sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. <sup>9</sup> Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

showing how he rejoiced at their generosity toward him while in prison.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. <sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. <sup>12</sup> I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup> I can do all things through Christ which strengtheneth me. <sup>14</sup> Notwithstanding ye have well done, that ye did communicate with my affliction. <sup>15</sup> Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. <sup>16</sup> For even in Thessalonica ye sent once and again unto my necessity. <sup>17</sup> Not because I desire a gift: but I desire fruit that may abound to your account. <sup>18</sup> But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

And so he concludes with prayer and salutations.

<sup>19</sup> But my God shall supply all your need according to his riches in glory by Christ Jesus. <sup>20</sup> Now unto God and our Father be glory for ever and ever. Amen. <sup>21</sup> Salute every saint in Christ Jesus. The brethren which are with me greet you. <sup>22</sup> All the saints salute you, chiefly they that are of Caesar's household. <sup>23</sup> The grace of our Lord Jesus Christ be with you all. Amen.