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MINISTRIES

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Parashah Points: Beshalach – Echoes of Exodus

Welcome to another episode of Parashah Points—short thoughts from the weekly Torah Portion.

This week’s Parashah Point comes from Beshalach, which is Hebrew for “When he sent,” and it goes from Exodus 13:17 to Exodus 17:16.

In this Torah Portion, Pharaoh sends an army after the Israelites, trapping them at the Red Sea. So God splits the Red Sea, allowing the Israelites to pass, then closes the sea back upon the Egyptians.

It also records the Song of Moses that the Israelites sang after God delivered them from the Egyptians.

Then we read about the miracles of manna coming down from heaven, the bitter water of Marah made sweet, and Moses bringing water out of a rock.

The parashah concludes with Amalek attacking Israel and being defeated.

There’s a lot we can talk about in this Torah Portion. Today we’re going to talk about how the Exodus from Egypt shapes the biblical language of deliverance.

Exodus 14:30-31

[Thus the Lord \[YHWH\] saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the Lord \[YHWH\] used against the Egyptians, so the people feared the Lord \[YHWH\], and they believed in the Lord \[YHWH\] and in his servant Moses.](#)

Israel’s Exodus from Egypt is one of the most significant events in the entire Bible. It’s the event that launched Israel’s journey as a new people. So important was this event, that it became the paradigm for understanding God’s work of salvation throughout the Bible, even the New Testament.

For instance, the Exodus motif appears again just a generation later when Israel crossed the Jordan

(Joshua 3-4). In the first Exodus, Israel was encamped by the Red Sea. In Joshua 3:1, Israel was encamped by a body of water again—the Jordan. In the first Exodus, right before God parted the Red Sea, Moses assured Israel that YHWH would directly intervene on their behalf (Exodus 14:13-14). Joshua promised the same in Joshua 3:5. God parted the Red Sea in the first Exodus; he parted the Jordan in Joshua 3:13-17. In the first Exodus, a memorial was instituted in the form of the Passover meal so that when future generations asked about the ritual they would be told about the event (Exodus 12:26-27). After crossing the Jordan, Israel built a pile of stones “as a memorial forever” so that, when further generations asked about the stones, they would be told about the event (Joshua 4:4-7).

Among many other examples throughout the Old Testament is Isaiah 40-66, which addresses Israel’s Babylonian captivity. Parallels to the Exodus appear all throughout this section. This is especially clear in chapter 43:

Isaiah 43:16-17

Thus says the Lord [YHWH], who makes a way in the sea, a path in the mighty waters, who brings forth chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick:

In these verses, God promises to deliver Israel from Babylon, with clear allusions to the Exodus. Isaiah’s intent is that his readers see Israel’s release from Babylon as another Exodus. In both cases Israel is held captive in a foreign land and requiring God’s intervention to save them.

When we get to the New Testament, the Exodus pattern reaches its climax in the person and work of Messiah, the “Prophet like Moses.” There are way too many examples to list in this short video, but here are just a few.

Shortly after Yeshua’s birth, His parents took him to Egypt, which spared him from Herod’s decree to kill all the young boys in Bethlehem. This parallels Pharaoh’s decree to kill all the baby Hebrew boys from which Moses was spared. Yeshua and His family then return from Egypt, which parallels Israel’s Exodus from Egypt. Here Matthew quotes Hosea 11:1, “Out of Egypt I called my son,” which is in reference to Israel, and it applies to Yeshua. The intent is to draw a direct analogy between Messiah and Israel. In other words, Matthew intends for us to understand Messiah as embodying Israel’s experience.

Further, Yeshua is then baptized, which parallels Israel crossing the Red Sea. Yeshua goes into the wilderness for 40 days, which parallels Israel’s wilderness wanderings. Yeshua gives His Sermon on the Mount, which parallels Moses giving the Torah at Mount Sinai.

These allusions intensify as we draw closer to Yeshua’s death. In the story of the transfiguration, Yeshua speaks with Moses and Elijah “of his departure, which he was about to accomplish at Jerusalem” (Luke 9:31). In Greek, the word often translated “departure” is literally *exodus*. The gospel writer is drawing a direct connection between Yeshua’s work on the cross and the Exodus!

Is it a coincidence that Yeshua’s work on the cross just happened to take place during the Passover season? We don’t think so. Yeshua’s death was his Exodus, which cleared the path for all who follow him to leave their old life of slavery behind and enter the Promised Land.

The Exodus is not just some event that occurred thousands of years ago. It’s directly relevant to us today. God has delivered us from our slavery to sin and death through Messiah’s work on the cross. When Israel saw the great power of YHWH at the first Exodus, “they believed in the Lord [YHWH] and

in his servant Moses” (Exodus 14:31). Will you believe and follow YHWH and Yeshua, the Prophet like Moses? Will you take part in the Exodus from death to life?

Thank you for joining us for another Parashah Point!

We pray you have been blessed by this teaching.

Remember, continue to test everything.

Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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