

Tell the Children of Israel - Kadima!

The famous verse in today's *Torah Portion (Parashat Beshalach)*, is where *the Almighty* speaks to Moses and says: *"¹⁵Vayomer Adonai el Moshe, mah-titzak elai? Daber el-Benei-Israel vayisau."* This is translated: *"¹⁵Then Adonai said to Moses, "Why are you crying to Me? Tell Bnei-Yisrael to go forward (Exodus 14:15, TLV)"* The Biblical Hebrew word *vayisau* actually means to continue traveling (go forward). But in modern Hebrew the word to go forward is *kadima*, a word we are familiar with. Thus, the title of today's message: *Tell the Children of Israel to Kadima (go forward)*. We have also been given similar instructions in recent times. My 2022 MJAA SER Message (whose conference theme was *Kadima*) was entitled *Kadima Into the Times of Restitution*. And my October 31, 2020 message was entitled *Kol Simcha: 'Kadima!'*, which was based on *Parashat Lech-Lecha*, where Abraham is told to get going. *The Almighty* is completely consistent, once He gives direction, we must go forward – *Kadima*.

Our reading this week is replete with important events that help establish national differences of the Children of Israel to the rest of the world. In four chapters it details the Children of Israel's departure from Egypt, the crossing of the Red Sea with the associated destruction of the Egyptian chasers, the providing of *man-hu (manna)* by Adonai in the wilderness, the celebration of the Shabbat by the new nation, the giving of water from the rock in the wilderness at Horeb, and Israel's Battle with the Amalekites. This reading is also full of valuable history. It forms much of the basis for Israel's identity for centuries to come and for our identity, as grafted-into Israel people, as well.

There are strong parallels between the story of the Egyptian scrutiny of the Israelites at the bank of the Red Sea and our current situation in America and in the world. We are all under difficult scrutiny. Many have staunchly believed that prior to the beginning of difficult times (*the Tribulation*) all Christians will be given a *pre-tribulation rapture* to Heaven while the Jews are left. Well, if we look at what happened back in the Exodus as a model and since *that which has been is now and that which is to be has already been (Eccl. 3:15-16)*, *The Almighty* indeed protected His people during times of great difficulty as a testimony to His greatness. The people *shuddered*, but they were *delivered* through this impending tribulation. Their example shows us to trust *The Almighty* and not be escapists and afraid, as many who claim faith in *Messiah*, are. Let us not cower and instead let us desire to move forward so *The Almighty* will be glorified in the Earth as He was before the Egyptians. Scripture states: *"when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9, KJV)*. We clearly see that when the Children of Israel experienced these events, Moses sang and Miriam danced. Therefore, we should also sing & dance unto *The Almighty*, for He is highly exalted and: *"the horse and its rider (our and His enemy) He threw into the sea (sheol)!"*

At the end of chapter 15 in the incident of the bitter waters of *Marah*: *"²⁶He said, 'If you diligently listen to the voice of Adonai your God, do what is right in His eyes, pay attention to His mitzvot, and keep all His decrees, I will put none of the diseases on you which I have put on the Egyptians. For I am Adonai who heals you' (Ex. 15:26)."* Wow, *The Almighty* proclaimed, *"I am Adonai Rophecha!"* – *I am Adonai Your Healer!*

When the people were hungry and complained to *Adonai* in *Exodus 16*, He gave them *"bread that rained from heaven."* Since they did not know what to call it, they called it *Man-Hu* literally, from (*of Him or out of Him*). We also have *Bread* that came from heaven (*John 6:24-59*). We note that *Bread* is necessary for life (*the staff of life*) and *Bread* is to be eaten daily (*not by bread alone but by every word*) and that *Bread* yields growth.

Near the end of today's reading the people had great thirst. Moses was instructed to *strike the rock*: *"I will stand in front of you there on the rock in Horev. You are to strike the rock, and water will come out of it, so the people can drink."* Moshe did this in the sight of the leaders of Israel. (Ex. 17:6). *Yeshua* is the rock! When Rabbi Paul shared a *Midrash* in *1 Cor. 10:1-12*, do Believers see a Jewish rabbi saying what was common for him to say? I think not! Rabbi Paul is often quite misunderstood. Let me say it again *Yeshua is the rock at Horeb!* The children of Israel were aware that *something* or *someone* accompanied them in their journey in the wilderness. It was *The Messenger (The Angel)* of *Adonai*, that is *Yeshua*! The representation of *Adonai* as a solid rock is used often in the *TNK* (See *Deut. 32, Ps 18, 19, 29, 31, 42, 62, etc.*) The Jewish people sing the Shabbat song *Tzur Mishelo (Rock of Ages)* in their homes on Shabbat. They are singing about *Yeshua*!

Shouldn't we sing and dance to *The Almighty*? But we are in times of trouble? You bet we should! *The Almighty* is worthy and is highly exalted. *"He is my God, and I will praise Him, my Father's God and I'll exalt Him!"* Let us close by reading from *Exodus 15*: *"¹Then Moses & the people of Israel sang this song to Adonai: 'I will sing to Adonai, for he is highly exalted: the horse & its rider he threw in the sea. ²Yah is my strength and my song & he has become my salvation. This is my God: I will glorify him; my father's God: I will exalt him. ³Adonai is a warrior; Adonai is his name. ⁴Pharaoh's chariots & his army he hurled into the sea. His elite commanders were drowned in the Sea of Reeds'"* (Ex. 15:1-3). *Shabbat Shalom!*