

Last Day Of Unleavened Bread
Coming Out Of The World
Red Sea Crossing, Baptism of Moses

Transcribed from Video

Do you not say, There are still four months and then comes the harvest? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. (John 4:35-36 NKJV)

Agenda

Passover about Redemption

The Exodus from Egypt

Yahushua's Passover vs. Feast of the Jews

6 days before Passover in 30 CE

Historical Passovers

First Day of Unleavened Bread about Deliverance and Liberty

430 years – YHWH's promise to Abram

Fulfilling YHWH's promise to Abraham

Last Day of Unleavened Bread about Hope and Salvation

Coming out of the world - Walking in Faith – The Red Sea event

This day is about hope and Salvation and with the sub items we will be talking about is the coming out of the world and walking in faith highlighting the Red Sea event. We've gone through a number of items on this agenda and there is one item on this list that isn't listed and it's examining ourselves and we started that a week before Passover. We have looked at the First Day of Unleavened Bread and focused on the 430 years that came to fruition as a result of the promise to Abraham. 430 years later, it says to the day, the Israelites left Egypt. We have examined that 430 year period.

Also during the course of the Passover week we examined the historical Passovers and looked at Yahushua's Passover in 30 CE. We looked at the events that led up to his last Passover and his crucifixion 6 days before the Passover when he was in Bethany. Then we examined some of the scriptures that John talked about which is the Feast of the Jews Passover and looked at why he called it that.

This time we are on the Last Day of Unleavened Bread. We'll be talking about coming out of the world with hope and salvation starting with the instructions for this day. The book of Leviticus chapter 23 gives us a summary of all of the Holy Days. These are the feasts of YHWH,

not the feast of the Jews as some like to call them. It says in the first couple of verses of chapter 23 that YHWH says they are “My Feasts”. The first one he talks about is the weekly Sabbath and he goes on in verse 5

In the fourteenth day of the first month at even is YHWH's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto YHWH seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. (Lev23:5-8 KJV)

These are basic and simple instruction that we have read a number of times, but I want to add a dimension to this particular Holy Day that perhaps not many have picked up on. We find the evidence of it in the instruction in Deuteronomy 16 verse 8, and it says:

Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly ^{H6116=atsarah=festival, withholds, refrain, restrain, hold back} to YHWH your Elohim: thou shalt do no work therein. (Deu 16:8 KJV)

This is a unique phrase as we will see. This word solemn assembly comes from the Hebrew word in Strongs number H6116 being *atsarah*. The word *atsarah* in itself, if you look at its core meaning means festival. If you look at the root of *atsarah*, you will see that it means to withhold, restrain, or hold back. There is a sense of a different tone, demeanor or tenor of this particular day that is mentioned in Deuteronomy 16. Interestingly enough, we will see that this same word is used for the eighth day of the Feast of Tabernacles. Let's take a look at a few of these scriptures as we start.

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a solemn assembly; and ye shall do no servile work therein. (Lev 23:34-36 KJV)

Another description a little later in Leviticus and perhaps you haven't seen this before, but it says and *you shall do no servile work therein*. In the concordance, this word *atsarah* means that it's an assembly or a holy day, but when we look at the root word of *atsarah*, we see something additional and the word is *atsar* and it means to enclose, by analogy to hold back, maintain rule, or assemble, close up, detain, fast, keep, prevail, recover, refrain, restrain, shut up. So this means to withhold self. Perhaps this helps us to see why this word is used in this instruction for the 8th day of the Feast of Unleavened Bread.

This set of instructions in Numbers is about the Feast of Tabernacles, not the Feast of Days of Unleavened Bread that we are in. But look what it says:

On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: (Num 29:35 KJV)

On the eighth day, this would be on the Feast of Tabernacles and you have to read the context before this. *You shall have* - Here it is again *on the eighth day, a solemn assembly, ye shall do no servile work therein* it's the same word, H6116 = atsarah. Several years ago we discovered this and wondered what this is trying to tell us. I don't think this is a fast day, but it has a different meaning and tone than the other days of celebration.

During the Days of Unleavened Bread we have the seven day period of unleavened bread obviously starting with Passover on the front end of that but when we get on the eighth day, the instructions seem to tell us they have a different tone. We have a more restrained and withheld and held back tone and attitude. Perhaps better words would be more reflective or pensive of what this day is all about. Same thing is true of the Feast of Tabernacles. If you search this out, you will see that this word H6116 is used in a few other places that have to do with the Feast of Tabernacles on particularly the eighth day. We have taken on the practice of this day having a special additional meaning, one of refrain, one of solemnity. Let's look at an example of this in Nehemiah. This is obviously hundreds of years later. The time of Moses was around 1450 BCE and the time of Nehemiah is around 500 BCE. This would be a 900 year difference. Nehemiah was writing after the captivity in Babylon. This is relative to the Feast of Tabernacles, the same indication here in the Feast of Tabernacles from Nehemiah's viewpoint.

Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. (Neh 8:18 KJV)

The manner came way back 900 years previous from Leviticus and the account in Numbers. Here it is again. If you look on your own you will find other examples of this but one example in Joel talks about a time of war.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: (Joe 2:14-15 KJV)

Solemn assembly is the same word atsarah relating to a fast and solemn assembly because of a time of peril that was upon the land. The instructions for this day perhaps show us a different demeanor and attitude that we want to present on this day. We've found this of interest as we keep the Holy Days.

As we go forward we will be focused on the Red Sea crossing. As we have discussed in the past there is a lot of controversy about when the Red Sea event happened. By tradition of course, in the Mishnah and Talmud it's easy to show that the Red Sea crossing took place at the same time as the Last Day of Unleavened Bread. I think that makes sense. The major events that we see in the Bible often time fall on one of YHWH's Holy Days. I don't think it's provable, and that is the point I want to make, but it wouldn't surprise me that the Last Day of Unleavened Bread would fall on something as significant as the Red Sea crossing.

The other thing I don't believe is provable is that Pentecost or Shavuot actually occurred at the time or the day that the Ten Commandments were given at Mt. Sinai. I don't think that's technically provable. Circumstantially the crossing of the Red Sea happened on the Last Day of Unleavened Bread. There are only a few anchors that are certain and one of them is on the second month on the 15th of the month at the camp at Sin when the quail and manna were given in Exodus chapter 16. You can look at that account on your own. That is an anchor for the 15th as a Sabbath day. Also the following Sabbath in Exodus chapter 16 anchors the 22nd as a Sabbath day because it says they camped at Sin and rested on the Sabbath day in that scripture.

The other items that are certain on the day of the week in the calendar are that the Passover is on the 14th and the first Day of Unleavened Bread was on the 15th. Which day of the week those two events happened isn't clear at all from the scripture, however, there seems to be a link and this is where we start to get into conjecture. There seems to be a link for the day they left Egypt, the First Day of Unleavened Bread, and the day they arrived in Sinai according to what you see in Exodus 19. The first few verses would indicate that the day they arrived at Sinai was the same day of the week that they left from Egypt.

There certainly is another interpretation of that, and that is they arrived at Sinai at the first of the month. The problem with all of this is when you take all of the events that you can find and put them on a calendar, they don't all fit, or at least that is what I have found. They don't fit with the arrival at Sinai being day 1 and the New Moon day of the third month. The other things I will draw your attention to is that you will notice that two of the months show a 30 day count. The first and second months have a 30 day count, and technically that is possible even today. Once in a couple of years we will have two thirty day New Moon cycles back to back. It doesn't happen very often but it does happen.

However, the timing of this calendar period preceded a couple of major events that may have affected the calendar. One of those was Joshua's long day which was in the future and Hezekiah's long day with the sundial which was further yet in the future. I'm not sure; I'm bringing these points up so that you have the fullness. This was a fun project for me to put

these things down to see how they worked out. It would be easy, and I've thought of making another version of this by making a couple of changes to see how the events would work out.

The bottom line is when the Israelites left Egypt; they left by night on the 15th. They went from Ramses to Succoth and camped. They went from Succoth to Etham and camped. From there they went to Migdol and camped at the Red Sea. Then, they crossed the Red Sea.

One of the assumptions I have made, and it may be incorrect, is that some of these camps were actually Sabbath day rests because YHWH was leading by the pillar of fire and the Sabbath day was an eternal institution. I would think that, and it's arguable at least that YHWH would have them rest even though they had fallen out of the cycle of keeping the Sabbath. We know from the scriptures, two of the dates in the second month were Sabbath days so it's pretty easy to back up from there and put some of the camp events on Sabbath days.

So that you have a full picture of this, the other problem that goes along with this is that when they traveled and then set up camp, it's hard for me to logistically see how they would have traveled one day, and set up camp, picked up camp and then did this day after day, in other words, back to back camping. For this many people to do that would be logistically difficult. Keep in mind they had herds of animals that had to be taken along with them and sheep don't herd very well. You can get them to go in a general straight line direction but they take deviations.

It's hard for me to imagine that the timing of the camps could be any less than a day and a half or two apart for this period of time. That brings them to the camp at Migdol at least to the last day of Unleavened Bread. It might even be that the Red Sea Crossing was beyond the Last Day of Unleavened Bread. I don't see any way that it would technically possible to move this amount of people logistically in a three day period.

The calendar of the Exodus in 1446

1st Month

Thursday Abib 1 was a New Moon Day

Wednesday the 14th was Passover

Thursday the 15th was the First Day of Unleavened Bread

Sabbath the 17th the children camped at Succoth Numbers 33:5

Sunday the 18th was the future Wave Sheaf day Canaan Camp Etham

Tuesday the 20th was Camp Migdol Numbers 33:7

Wednesday the 21st was Last Day of Unleavened Bread and the Red Sea crossing Exo 14:21-32

Thursday the 22nd marks 3 days journey Numbers 33:6

Sabbath the 24th was Camp Marah

2nd Month

Sabbath - day 1 was New Moon Day camp Elim
Sabbath - day 8 -Camp at Red Sea Numbers 33:10
Sabbath - day 15- Camp at Sin with Quail and manna
Sabbath – day 22 Camp at Sin they rested Exodus 16:30
Sunday – day 23 Numbers 33:12 – 13
Tuesday – day 25 Camp at Dophicah and Alush
Thursday – day 27 Numbers 33:14
Sabbath – day 29 Camp at Rephidim Exodus 17:1
Sunday – day 30 Amalek war all day Exodus 17:8-12

3rd Month

Monday – day 1 New Moon Day, Moses builds alter Ex 17:15, Jethro arrives Ex 18:1-27
Tuesday – day 2 Moses judges all day Ex 18:13, Jethro departs Ex 18:27
Wednesday- day 3 Travel to Sinai
Thursday – day 4 arrive at Sinai Ex 19:1-9
Friday – day 5 was the 1st day of sanctification Exo 19:10-11
Sabbath – day 6 they were at Sinat 2nd day of sanctification Ex 19:12-15
Sunday – day 7 was the 3rd day of sanctification and YHWH gives the law

I've heard some commentaries that say they went through the Red Sea on what would be future Wave Sheaf Day. That would have been the third day after they left on what would have been the first day of the week, or Sunday. I don't think that's reasonable to look at. It's an assumption that the Red Sea crossing happened contiguous with the Last Day of Unleavened Bread. As we go through this, that is the assumption for a variety of reasons, a lot of which I have outlined here but there are possibly others that could be discussed.

Let's get into the account. When we started I talked about hope and salvation as a theme of the day. You absolutely see that in the scriptures. You see that YHWH said it's HIS Salvation he's bringing them out of the land of Egypt. When I get to this particular section and the events that happened, the Red Sea particularly, it reminds me that Moses had faith and hope, the people did not. I have changed this for the purpose of this chart to hope OF Salvation.

Last Day of Unleavened Bread – Hope OF Salvation

The people were feeling the hope of salvation and actually they were skeptical there was going to be any salvation, as we will see. We are going to cross reference the accounts as we go through this with what Josephus says with the scripture. I think you will find that Josephus adds a real significant colorful addition to what the scriptures have to say. You can take it for

what it's worth. If Josephus was embellishing this on his own, or whether he had information from the library at Alexandria that we no longer have access to, you will see that his writings are similar parallel to the scriptures. He adds some significant details that I think you will find interesting.

Egyptians change of heart
Josephus Antiquities 2.15.2-3

Starting in section 1:

*1. So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. - Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste: but as they went away hastily, **on the third day they came to a place called Beelzephon, on the Red Sea;** (This is after they left this place called Letopolis and it isn't known where Letopolis would be located. If Josephus is correct, this would be a big clue. You do find, by the way, we find evidence that there are a couple of alternatives where Letopolis was. One of the alternatives was on the coast of the Red Sea and one inland, on the Nile itself. It's sketchy information so I don't know if it's very reliable.) **and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called the feast of unleavened bread.** Now the entire multitude of those that went out, including the women and children, was not easy to be numbered, but those that were of an age fit for war, were six hundred thousand. (We have read this before as evidence that not only the Septuagint, but in Josephus' writings that the four hundred and thirty years was actually split into two 215 year segments. Verse 2 shows how the 430 years were reconciled to get to the exact day the Israelites left Egypt which would have been approximately 1446 BCE.)*

2. They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt. [\[28\]](#) It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joseph with them, as he had charged his sons to do.

(This next verse will show how that the Egyptians had a change of heart after the Israelites left and decided to go after them.)

3. But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them. Accordingly they took their weapons, and other warlike furniture, and pursued after them, in order to bring them back, if once they overtook them, because they would now have no pretense to pray to God against them, since they had already been permitted to go out; (This is Josephus ease about how Pharaoh let them go and he figured they had enough time to pray so he wants to bring them back.) and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land was difficult to be traveled over, not only by armies, but by single persons. Now Moses led the Hebrews this way, that in case the Egyptians should repent and be desirous to pursue after them, they might undergo the punishment of their wickedness, and of the breach of those promises they had made to them. (Josephus is saying that Moses intentionally took them the hard way so the Egyptians would have difficulty chasing them. If you haven't read Josephus you kind of have to get used to his style. I will say that when I started reading Josephus, I wondered who is this guy and how can anyone write like this. I have since learned to appreciate how he explains things. He is one of the few people that can write a full page that is only one sentence.) As also he led them this way on account of the Philistines, who had quarreled with them, and hated them of old, that by all means they might not know of their departure, for their country is near to that of Egypt; and thence it was that Moses led them not along the road that tended to the land of the Philistines, but he was desirous that they should go through the desert, that so after a long journey, and after many afflictions, they might enter upon the land of Canaan. Another reason of this was, that God commanded him to bring the people to Mount Sinai, that there they might offer him sacrifices. Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up (29) between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.

That section of Josephus gets us some addition information and background. A huge army isn't a surprise. We will read in the Exodus account that the chariots were there, but we don't get the idea how big the army was. Of course the army would have to be big if there were a couple of million people to try to round up and bring back to Egypt.

Israelites preparation

Exodus 14:1-18

And YHWH spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am YHWH. And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And YHWH hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto YHWH. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of YHWH, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. YHWH shall fight for you, and ye shall hold your peace. And YHWH said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am YHWH, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. (Exo 14:1-18 KJV)

That is somewhat parallel with Josephus and going on will tell us what is going on with the Israelites themselves. We find that continuing on in Josephus

Israelite's despair and Moses faith

Josephus Antiquities 2.15.4-5

4. When the Hebrews, therefore, were neither able to bear up, being thus, as it were, besieged, because they wanted provisions, nor saw any possible way of escaping; and if they should have thought of fighting, they had no weapons; they expected a universal destruction, unless they delivered themselves up to the Egyptians. So they laid the blame on Moses, and forgot all the signs that had been wrought by YHWH for the recovery of their freedom; and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; and they resolved that they would deliver themselves up to the Egyptians. So there was sorrow and lamentation among the women and children, who had nothing but destruction before their eyes, while they were encompassed with mountains, the sea, and their enemies, and discerned no way of flying from them.

5. But Moses, though the multitude looked fiercely at him, did not, however, give over the care of them, but despised all dangers, out of his trust in YHWH, who, as he had afforded them the several steps already taken for the recovery of their liberty, which he had foretold them, would not now suffer them to be subdued by their enemies, to be either made slaves or be slain by them; and, standing in midst of them, he said, "It is not just of us to distrust even men, when they have hitherto well managed our affairs, as if they would not be the same hereafter; but it is no better than madness, at this time to despair of the providence of YHWH, by whose power all those things have been performed he promised, when you expected no such things: I mean all that I have been concerned in for deliverance and escape from slavery. Nay, when we are in the utmost distress, as you see we ought rather to hope that YHWH will succor us, by whose operation it is that we are now this narrow place, that he may out of such difficulties as are otherwise insurmountable and out of which neither you nor your enemies expect you can be delivered, and may at once demonstrate his own power and his providence over us. Nor does God use to give his help in small difficulties to those whom he favors, but in such cases where no one can see how any hope in man can better their condition. Depend, therefore, upon such a Protector as is able to make small things great, and to show that this mighty force against you is nothing but weakness, and be not affrighted at the Egyptian army, nor do you despair of being preserved, because the sea before, and the mountains behind, afford you no opportunity for flying, for even these mountains, if YHWH so please, may be made plain ground for you, and the sea become dry land."

This is quite a dissertation that Moses is giving, at least by the account of Josephus. The scriptures that parallel this are in Exodus 14:19 to the end of the chapter.

The waters Part Exodus 14:19-31

And the angel of YHWH, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and YHWH caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch YHWH looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for YHWH fighteth for them against the Egyptians. And YHWH said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and YHWH overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus YHWH saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which YHWH did upon the Egyptians: and the people feared YHWH, and believed YHWH, and his servant Moses. (Exo 14:19-31 KJV)

Moses addresses YHWH

Josephus Antiquities 2.16, 1-2

1. WHEN Moses had said this, he led them to the sea, while the Egyptians looked on; for they were within sight. Now these were so distressed by the toil of their pursuit, that they thought proper to put off fighting till the next day. But when Moses was come to the sea-shore, he took his rod, and made supplication to YHWH, and called upon him to be their helper and assistant; and said "Thou art not ignorant, O YHWH, that it is beyond human strength and human contrivance to avoid the difficulties we are now under; but it must be thy work altogether to procure deliverance to this army, which has left Egypt at thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in thee; and if there be any method that can promise us an escape by thy providence, we look up to thee for it. And let it come quickly, and manifest thy power to us; and do thou raise up this people unto

good courage and hope of deliverance, who are deeply sunk into a disconsolate state of mind. We are in a helpless place, but still it is a place that thou possessest; still the sea is thine, the mountains also that enclose us are thine; so that these mountains will open themselves if thou commandest them, and the sea also, if thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if thou shouldst determine we should have that way of salvation."

2. When Moses had thus addressed himself to YHWH, he smote the sea with his rod, which parted asunder at the stroke, and receiving those waters into itself, left the ground dry, as a road and a place of flight for the Hebrews. Now when Moses saw this appearance of YHWH, and that the sea went out of its own place, and left dry land, he went first of all into it, and bid the Hebrews to follow him along that divine road, and to rejoice at the danger their enemies that followed them were in; and gave thanks to YHWH for this so surprising a deliverance which appeared from him.

Josephus Antiquities 2.16.3-4

3. Now, while these Hebrews made no stay, but went on earnestly, as led by YHWH's presence with them, the Egyptians supposed first that they were distracted, and were going rashly upon manifest destruction. But when they saw that they were going a great way without any harm, and that no obstacle or difficulty fell in their journey, they made haste to pursue them, hoping that the sea would be calm for them also. They put their horse foremost, and went down themselves into the sea. Now the Hebrews, while these were putting on their armor, and therein spending their time, were beforehand with them, and escaped them, and got first over to the land on the other side without any hurt. Whence the others were encouraged, and more courageously pursued them, as hoping no harm would come to them neither: but the Egyptians were not aware that they went into a road made for the Hebrews, and not for others; that this road was made for the deliverance of those in danger, but not for those that were earnest to make use of it for the others' destruction. As soon, therefore, as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, (30) and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them. Nor was there any thing which used to be sent by YHWH upon men, as indications of his wrath, which did not happen at this time, for a dark and dismal night oppressed them. And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians.

4. But the Hebrews were not able to contain themselves for joy at their wonderful deliverance, and destruction of their enemies; now indeed supposing themselves firmly delivered, when those that would have forced them into slavery were destroyed, and when they found they had

YHWH so evidently for their protector. And now these Hebrews having escaped the danger they were in, after this manner, and besides that, seeing their enemies punished in such a way as is never recorded of any other men whomsoever, were all the night employed in singing of hymns, and in mirth. (31) Moses also composed a song unto YHWH, containing his praises, and a thanksgiving for his kindness, in hexameter verse.

This has gotten our attention and composing a song we see that as the Song of Moses in hexameter verse. The words and rhythm don't match up to the English.

Then sang Moses and the children of Israel this song unto YHWH, and spake, saying, I will sing unto YHWH, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. YHWH is my strength and song, and he is become my salvation: he is my Elohim, and I will prepare him an habitation; my father's Elohim, and I will exalt him. YHWH is a man of war: YHWH is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O YHWH, is become glorious in power: thy right hand, O YHWH, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O YHWH, among the Elohim? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O YHWH, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O YHWH, which thou hast made for thee to dwell in, in the Sanctuary, O YHWH, which thy hands have established. YHWH shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and YHWH brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. (Exo 15:1-19 KJV)

Miriam was a participant in writing this.

Josephus Commentary in Josephus Antiquities 2.16.5-6.

5. As for myself, I have delivered every part of this history as I found it in the sacred books; nor let any one wonder at the strangeness of the narration if a way were discovered to those men of old time, who were free from the wickedness of the modern ages, whether it happened by the will of YHWH or whether it happened of its own accord; - while, for the sake of those that accompanied Alexander, king of Macedonia, who yet lived, comparatively but a little while ago, the Pamphylian Sea retired and afforded them a passage (33) through itself, had no other way to go; I mean, when it was the will of YHWH to destroy the monarchy of the Persians: and this is confessed to be true by all that have written about the actions of Alexander. But as to these events, let every one determine as he pleases.

6. On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai, in order to offer sacrifice to YHWH, and to render oblations for the salvation of the multitude, as he was charged to do beforehand.

The last few verses of this are in Exodus 15.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to YHWH, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. (Exo 15:19-22 KJV)

That completes the event that we know as the parting of the Red Sea with the additional dialogue and comments from Josephus. It turns out, and I haven't found any other dialogue, and certainly the scriptures are our main foundation, but Josephus adds a colorful addition. Whether his account is true or not, and accurate or not, he says it is. He said specifically that what he is telling is the fullness of it. Assuming that is the case, we know he had access to other scrolls documents and codex's that we don't seem to have access to anymore.

With all that in mind, this same song of Moses that is the highlight of the hope of the salvation of these Israelites is also found in Revelation 15. It is appropriate to read this on this last day of Unleavened Bread to highlight this.

Same song in Revelation 15:1-4

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of YHWH. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of YHW. And they sing the song of Moses the servant of YHWH, and the song of the Lamb, saying, Great and marvellous are thy works, YHWH Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O YHWH, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (Rev 15:1-4 KJV)

Looks to me there are two songs talked about, the song of Moses and the song of the Lamb. There is another song that will apparently be sung at that point in time. This is a significant day and it looks like this song of Moses is a good one to know. We look forward to singing it in the Kingdom of YHWH when He returns in power and glory.

Metaphors, Analogies and Comparisons

Baptism of Moses

Prototype for new contract

1 Corinthians 10:1-2, Acts 2:38-41

The event of the Red Sea certainly is viewed by many as this a baptism of the Israelites. They went through the water and were completely surrounded by the waters of the Red Sea from the top of their head to the tip of their toe. They are not swimming in it, but if you think of how this would have appeared to them, they would see they were completely surrounded by the water. We see in 1 Corinthians some analogies.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; (1Co 10:1-2 KJV)

Think about that, the cloud by day and the pillar of fire by night, so the clouds are immersing them as well as the sea. This is YHWH's Spirit in reference to what is talked about.

And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah. (1Co 10:3-4 KJV)

We see this in the scripture that the pillar went from the front to the back as they went to the Red Sea, and that Rock was Messiah.

But with many of them God was not well pleased: for they were overthrown in the wilderness. (1Co 10:5 KJV)

Evidence from Paul shows the idolatry and all the wickedness that the Israelites carried with them out of Egypt and we are no different. We look back on these events and see how the Children of Israel were. There is an old movie about the Ten Commandments with Charlton Heston and Yul Brynner. I don't know if you ever watched it, but it was a good movie. I remember watching it in the late 50's when it was out. There were some pretty amazing special effects for those days on how the Red Sea parted. In any case, people see these miracles that were performed for the Israelites and ask how they could not have believed? We are no different today. YHWH provides miracles in our lives, He provides for us on a daily basis and makes circumstances work out that we recognize when that happens, but it doesn't take but a day or two later we forget about it. Then we go back into the world. This day is about coming out of the world, staying out and not being connected to it.

These things were examples to the intent we should not lust after evil things as they also lusted. Neither you be idolaters. Here is a list for the Israelites and a list for us.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. (1Co 10:6-7 KJV) (Is that what we do?) Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Messiah, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. (1Co 10:8-12 KJV)

This is a good scripture to remember if you are having struggles and difficulty staying close to YHWH. Remember the Israelites when they left Egypt, these are the problems they manifested also.

One word that I want to look at is ensamples because of the things we are talking about. Ensamples mean examples, and the Greek word for ensamples is tupos, and it is interesting because it means a die. It is something that you make one time and then you cast duplicates from it. For example: a stamp, a scar, a shape a statue, style, resemblance or a model. These things are models, figures, manners and they are patterns. The word we are talking about is like a die or pattern that we need to be aware of in our own life. Also, one of the most

significant events in the New Testament after Yahushua's resurrection is the giving of YHWH's Spirit in Acts 2:38-41.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua Messiah for the remission of sins, and ye shall receive the gift of the Holy Spirit.

I don't know if you have thought about this or not but Peter was the one who denied Yahushua three times up till the rooster crowed. Peter always seemed to be the guy that had foot and mouth disease. This scripture is fifty days after Peter's last big event which was denying the Messiah. It's as if he went to a master's degree course and all of a sudden was an eloquent orator. Here is a solid instruction. You will not have the fullness of YHWH's Spirit if you are not baptized.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the YHWH our Elohim shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (Act 2:38-41 KJV)

Baptism is key and important because you are spiritually immobile and limping along if you don't have a proper baptism. This is an item that should be looked at in depth. Moses took the Israelites through the Red Sea and they were all baptized through Moses in that way. That analogy and metaphor carries forward to the New Testament and we now perform this in the name of Yahushua Messiah.

Come out of the world

Romans 12:1-3, 2 Corinthians 6:14-18

Coming out of the world is a part of this and is one of the themes of this presentation and of The Last Day of Unleavened Bread. Romans 12:1-3 are scriptures that I gravitate to when this subject comes up.

Al beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of YHWH For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as YHWH hath dealt to every man the measure of faith. (Rom 12:2-3 KJV)

Are you conformed to this world? Are you not conformed to this world one time a week during Sabbath and then return to be conformed to this world the rest of the time? The word conform means to fashion like, or be made of the same pattern. You be the judge about the pattern of your life. Are you fashioned after the institutions of this world? Instead, be transformed, meaning metamorpho, it's the same word as metamorphose. The transition of the caterpillar to the butterfly is a perfect example of this. The metamorphoses that we find in nature are in many different ways a great example to think about. The caterpillar is our old life and the butterfly is our new. What similarities do you find about a caterpillar and a butterfly? There are none because the end result is totally different in character and disposition in physiognomy and in their biology. The insect in this case is totally transformed, and that is what we are to be. How? The renovation of our mind and our mind is key, there is nothing we can do or make but it is YHWH's Spirit operating in our mind and guiding our thoughts, actions and the patterns in our life.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (Is your main communion with someone that isn't a believer? Unequally yoked means to associate discordantly, so here is what you have to think about when you think about unequally yoked. This is an agrarian society metaphor or analogy. You don't yoke up horses with mules together and ask them to pull the plow because differences in the animals are different strengths. The animal analogy would have been understood in Paul's time. You don't do that in your farming practices so don't do it in your interpersonal life.) And what concord hath Messiah with Belial (Satan)? or what part hath he that believeth with an infidel? And what agreement hath the temple of YHWH with idols? for ye are the temple of the living Elohim; as YHWH hath said, I will dwell in them, and walk in them; and I will be their Elohim, and they shall be my people. Wherefore come out from among them, and be ye separate, saith YHWH, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith Almighty Elohim. (2Co 6:14-18 KJV)

Starting with "come out", it means depart, escape, get out, go forth, spread abroad. So get out of this world that we have to live in. We have to live in it but we should not be of it. Another word to look at is to "be separate", it means to set off by a boundary, and that boundary is YHWH's Spirit. Limit it, exclude it divide it, separate it, sever it and don't be a part of it. These scriptures are strong, accurate and pinpoint to us today.

The events in Exodus obviously point directly to Yahushua Messiah. In Hebrews chapter 3 we get another linkage of Yahushua to Moses.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Yahushua; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is YHWH. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Yahushua as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Heb 3:1-6 KJV)

Wherefore (as the Spirit saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) (Heb 3:7-11 KJV)

Of interest the scripture in Hebrews chapter 3 starting in verses 7 through 11 is actually a quote from Psalms 95.

Moses points directly to Yahushua

Hebrews 3:1-11

Vs 7-11 cf. Psalms 95:7-11

For he is our Elohim; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest. (Psa 95:7-11 KJV)

When we compare Moses to Yahushua we find some striking differences. Moses was a great example there is no question about it. He took the Children of Israel into the physical Promised Land. Yahushua is taking the Disciples and the Saints, the Called Out and Elect into the spiritual Promised Land.

Moses was the adopted son of Pharaoh

Yahushua was the adopted son of Joseph

Moses had to hide in Midian

Yahushua had to hide in Egypt and both were called out of Egypt.

Moses turned water into blood
Yahushua turned water into wine

Moses parted the Red Sea and walked through the water
Yahushua calmed the Sea of Galilee and walked on the water

The first born in Egypt were killed during the time of Moses
The first born in Bethlehem were killed during the time of Yahushua

Moses led the Israelites out of Egyptian bondage
Yahushua leads His disciples out of worldly bondage

Moses led the Israelites to be baptized in the Red Sea
Yahushua leads His disciples to be baptized and receive YHWH's Spirit

Moses redeemed the first-born with the blood of the lamb
Yahushua redeems the first born with His blood

Moses was provided water and manna from heaven
Yahushua provides living water and is the bread of life

Moses set up the veil in the Holy of Holies
Yahushua tore down the veil in the Holy of Holies

Moses struck the rock with his staff and water came out
Yahushua was struck with a spear and water and blood came out

Moses picked twelve men to search out the Promised Land
Yahushua picked twelve disciples to go into all the world

Moses brought the law which reveals sin
Yahushua brought grace to atone for sin

Conclusion

Foundation of Faith through Yahushua has at its roots and pointers, Moses and the Israelites coming out of Egypt.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of YHWH, than to enjoy the pleasures of sin for a season; Esteeming the reproach ^{abuse suffered on behalf of Messiah} of Messiah greater riches than the treasures in Egypt:

In other words, he'd rather suffer on behalf of the Messiah and we should be rather to suffer on the behalf of Messiah than to enjoy the riches of this world.

for he had respect ^{value} unto the recompence of the reward ^{payoff}. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. (Heb 11:24-29 KJV)

Our foundation of faith is in Yahushua, but look at the hallmark of fame of faith through one of the Major Prophets in the Old Testament which was Moses. Hebrews 11 is about the hallmark of fame of people that were faithful.

Our Hope of Salvation is in Yahushua and some amount of homework.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For YHWH hath not appointed us to wrath, but to obtain salvation by our Master Yahushua Messiah, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. (1Th 5:8-11 KJV)

Do your own Homework. There is a lot to look at, there always is. We need to ask ourselves if our behavior is acceptable to YHWH. Are we keeping this Day of Unleavened Bread in reverence and honor to Him or do we act as if it is another day? This day and time is holy and we are serving our Master Yahushua Messiah while looking forward to His return.

Prove ^{G1381=test, discern, examine} all things; hold fast that which is good. (1Thess 5:21 KJV)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{G350=scrutinize, examine} the scriptures daily, whether those things were so. (Act 17:11 KJV)

For ye were sometimes darkness, but now are ye light in the Master; walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving ^{G1381=test, examine} what is acceptable ^{G2101=fully agreeable}, well pleasing unto the Master. (Eph 5:8-10 KJV)

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing ^{G3718=make a straight cut} the word of truth. (2Tim 2:15 KJV)