

**Are You Ready to Rumble?
Yahweh Demonstrates in Multiple Ways He Is God
Moses vs Pharaoh**

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So where have we been so far?

We learned from Psalm 82, Psalm 89, Genesis 1, Genesis 11 and other locations, that God has a divine council. We have also learned that the members of that council will be replaced in the future with believers. Revelation 4. We have discovered that the book of Genesis has not one rebellion, but three rebellions in it. The rebellion involves God's creation in the divine realm as well as in the earthly realm. One rebellion was so bad it the outcome, that God had to destroy the world and start over again with 8 people. The third rebellion in Genesis 11 resulted in the divorcing, by God, of mankind and then Him turning to some guy named Abram to create a new nation not previously referenced in Genesis 10. Yahweh, in His dealings with the patriarchs, revealed Himself in human form. Sometimes referred to as the Angel of Yahweh, also as the Word of Yahweh. This is the pre-incarnate Christ.

There are two Yahweh figures in Old Testament thinking—one invisible, the other visible and human in form. Judaism before the first century, the time of Jesus, knew this teaching. That's why ancient Jewish theology once embraced two Yahweh figures (the "two powers"). But once this teaching came to involve the risen Jesus of Nazareth, Judaism could no longer tolerate it. (Heiser 2015, 148)

Genesis 15:13–16

“Then God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed for four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. As for you, you shall go to your fathers in peace; you will be buried at a good old age. Then in the fourth generation they will return here, for the wrongdoing of the Amorite is not yet complete.” (NASB 2020)

Who Are the Amorites?

The term “Amorites” in the Old Testament refers either to a specific people group in Palestine or generally to non-Israelite peoples living in the land before the Israelites. The origin of the Amorites goes back to 3000 BC. The biblical writers describe the Amorites as inhabitants of the northern part of Canaan, Syria, and the Transjordan area especially during the conquest and settlement of the Israelites in the land. They appear to have been weakened after the monarchy was established in Israel (2 Sam 21:2; 1 Kgs 9:20). The Amorites ruled most of the Transjordan during the time of the conquest, and were a major obstacle for the Israelites in their endeavor to settle the promised land. (Long 2016)

The Amorites included Og, Sihon and others. They would be considered to be giants and related to the Nephilim.

On the Egyptian monuments the Amorites are depicted as a tall race, with fair skins, light (also black) hair, and blue eyes. They thus resembled the Libyans (the Berbers of today)... (Sayce 1911-1912, 84-85)

As we go into the story of Moses, the plagues and how God removed Israel from Egypt, we also need to remain aware of the world view of the time. Not only the world view of the time when Moses wrote the Torah, but up to the time of Jesus.

Likewise, there is no dichotomy between sacred and secular, or even between natural and supernatural. The only suitable dichotomy is between spiritual and physical, though even that would be a less meaningful distinction to the people of the ancient Near East than it is to us. In the end, there is a distinction between the heavenly realm and the earthly one, but events in the two were often intertwined or parallel. It would be difficult to discuss with ancients the concept of divine intervention because in their worldview deity was too integrated into the cosmos to intervene in it. For the most part, deity is on the inside, not the outside. The world was suffused with the divine. All experience was religious experience; all law was spiritual in nature; all duties were duties to the gods; all events had deity as their cause. Life was religion and religion could not be compartmentalized within life. (Walton 2018, 47)

The story in Exodus winds up being an extended offensive action taken by God against the fallen divine beings and those who allowed themselves to be influenced by them. We see the battle in the spiritual realm, becoming all too physical

The war between God and the gods has been fought in the supernatural realm and in our time-space domain by human agents of the warring parties. We’ll look at some well-known events in the Bible in a way you probably haven’t before— acts of war by God against gods that you’ve been told were imaginary. (Gilbert 2017, Kindle Locations 196-199)

The following is round one in the offensive. We read it not knowing the background that those in Egypt would have.

Exodus 2:1–10

“Now a man from the house of Levi went and took as his wife a Levite woman. The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. And his sister stood at a distance to know what would be done to him. Now the daughter of Pharaoh came down to bathe at the river, while

her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water." (ESV)

Seems to us to be a straightforward story of survival and God's intervention on behalf of His people, and it is that, but there is more as well. In Egyptian mythology about their gods there is the following story.

Thus, the basic story and the motif of "the exposed child" have been part of Egyptian literary culture for a long time. The setting of the story is the realm of the gods. Two of the major figures of the account are Osiris, the deity who rules the netherworld, and his wife, Isis. The text narrates the murder of Osiris by the god Seth, the deity of disorder, deserts, storms, and war. Isis responds by resurrecting and resuscitating her husband, and then she conceives a son by him. She gives birth to Horus "in the marshlands of Chemmis." But there is great danger for Horus: his mother is afraid that if Seth discovers Horus's existence and whereabouts he will kill the child. Apparently Seth would be afraid that the child will grow up to take revenge on him for killing Horus's father, Osiris. Seth does find out about Horus's existence, and he attempts to lure Isis and her child to their death. Thoth, the god of healing and wisdom, comes to their defense, and they are able to escape back to the marshlands of Chemmis (the Delta). There Isis hides Horus in papyrus thickets, and in the later accounts she places him in a papyrus basket. Seth continues to try to kill Horus, even transforming himself into a snake to bite the child. Horus survives the peril, and by the end of the myth he is grown up and ready to fight Seth and to avenge the killing of his father Osiris. (Currid 2013, Kindle Locations 1475 - 1484)

The Horus-Seth conflict in general has another purpose, and that is to demonstrate Horus's close relationship with Pharaoh as ruler of all Egypt. (Currid 2013, Kindle Locations 1485-1486)

What we see is that God engineered the story surrounding Moses to be one that echoes the story about the Egyptian gods Horus and Seth and how pharaoh came to be the alleged reincarnation of Horus and Re. God has a different view of this.

Egyptian thought teaches that Pharaoh is the incarnation of the persecuted Horus, the biblical writer is saying that, in reality, he is not the persecuted Horus but the persecutor Seth! Moses, on the other hand, is the Horus figure who survives infant persecution to grow up and deliver his people from the evil figure of Pharaoh as the Seth figure. This ironic twist is a polemic that serves as an overwhelming assault on Pharaoh and his status as the living embodiment of the god Horus. (Currid 2013, Kindle Locations 1586-1589)

Yahweh has a candidate to deliver Israel who has a background that is reality, not myth and mirrors what every Egyptian would know about their pharaoh. God will turn their world upside down by having someone who meets that birth narrative be the instrument to bring down their gods.

In other words, the writer takes the famous pagan myth and turns it on its head in order to ridicule Egypt and to highlight the truth of the Hebrew world-and-life view. At the heart of the polemic is a taunt of the Egyptian Pharaoh. (Currid 2013, Kindle Locations 1580-1581)

And here is the punch line, Moses grew up in pharaoh's court.

Hebrews 11:23

"By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict." (NASB 2020)

Coming Events

Exodus 12:12

“For I will go through the land of Egypt on that night, and fatally strike all the firstborn in the land of Egypt, from the human firstborn to animals; and against all the gods of Egypt I will execute judgments—I am the LORD.” (NASB 2020)

Numbers 33:3–4

“Now they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the sons of Israel started out boldly in the sight of all the Egyptians, while the Egyptians were burying all their firstborn whom the LORD had fatally struck among them. The LORD had also executed judgments against their gods.” (NASB 2020)

The reason for Israel’s circumstances was that it wasn’t sufficient that only Israel knew Yahweh was Most High among all gods, and that Israel was his portion. The other nations had to know that as well. Scripture makes it clear that Israel’s deliverance had that effect. Israel was in Egypt precisely so that Yahweh could deliver them—thereby conveying this theological message. (Heiser 2015, 150)

In adulthood, Moses is portrayed as leaving the comfort of the court to see the plight of his people (Exod. 2: 11). As a Hebrew attached to the court, Moses may have been acting in some official capacity. Upon seeing an Egyptian official beating a Hebrew, Moses retaliated, killing the Egyptian, which led him to flee from Pharaoh’s anger (Exod. 2: 12 – 15). Moses’ flight took him to the land of Midian, generally thought to be in northern Arabia, on the east side of the Gulf of Aqaba. (Hoffmeier 1996, Kindle Locations 4343-4347)

In pharaonic Egypt, the pharaoh possessed additional names—such as Horus, son of Re—revealing that he was considered an incarnated god. The pharaoh also presided as priest in all the temples of Egypt. Royal ideology portrayed the ascent of a pharaoh to the throne as a reenactment of a sacred order dating back to the creation of the universe. The exalted status of the pharaoh precluded direct address or approach to his person. (Blackmer 2016)

So Moses, because he tried to do God’s work his way, wound being set on the shelf for 40 years. The Bible does not reflect that he did anything during that time period to prepare himself for the Lord’s use, he just did what one normally does day in and day out as a shepherd. Until one day he sees a bush burning with the Angel of the Lord in it.

Exodus 3:1–20

“Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.” So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” Moreover He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God. And the LORD said: “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?” So He said, “I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.” Then Moses said to God, “Indeed, when I come to the

children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.' Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt; and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." ' Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the LORD our God.' But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go." (NKJV)

Did you pick up on the name that God gave Himself, "I AM WHO I AM." This name is an attack on Egypt's sun god Re.

In Exodus 3: 14, God reveals his name to Moses as "I am who I am." The sun-god Re in "The Destruction of Mankind" declares himself to be the same: "I am that I am." (Currid 2013, Kindle Locations 1825 - 1826)

By the way, the Egyptian reference is in a document called the Egyptian Book of the Heavenly Cow. Yahweh's use of this is one more attack on the fallen ones

The God of Israel employed an originally Egyptian term for Re and Pharaoh to demonstrate that they are not sovereign and all-powerful; they do not run the universe. The name "I am that I am" truly and only belongs to the God of the Hebrews. He uniquely is the eternal, sovereign God of the universe! (Currid 2013, Kindle Locations 1949 - 1951)

God then prepared Moses for the upcoming battle and empowered him for the specific calling her was given. God still does that today by the way

Exodus 4:2-9

""What's that in your hand?" the LORD asked him. Moses answered, "A staff." Then God said, "Throw it on the ground." He threw it on the ground and it became a snake. Moses ran away from it. Then God told Moses, "Reach out and grab its tail." So he reached out, grabbed it, and it became a staff in his hand. God said, "I've done this so that they may believe that the LORD, the God of their ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—has appeared to you." Again the LORD told him, "Put your hand into your bosom." He put his hand into his bosom and as soon as he brought it out it was leprous, like snow. Then God said, "Put your hand back into your bosom." He returned it to his bosom and as soon as he brought it out, it was restored like the rest of his skin. "Then if they don't believe you and respond to the first sign, they may respond to the second sign. But if they don't believe even these two signs, and won't listen to you, then take some water out of the Nile and pour it on the dry ground. The water you took from the Nile will turn into blood on the dry ground."" (ISV)

Moses is equipped and after more discussion with Yahweh, he heads back to Egypt to engage in direct spiritual war with pharaoh.

Exodus 4:21-23

"Then the LORD told Moses, "When you set out to return to Egypt, keep in mind all the wonders that I've put in your power, so that you may do them before Pharaoh. But I'll harden his heart so that he won't let the people go. You are to say to Pharaoh, 'This is what the LORD says: "Israel is my firstborn son. And I

say to you, 'Let my son go so he may serve me.' If you refuse to let him go, then I will kill your firstborn son." '"" (ISV)

Pharaoh was the son of Re. Israel was explicitly called the son of Yahweh in the confrontation with Pharaoh (Exod 4:23; cf. Hos 11:1). Yahweh and his son would defeat the high god of Egypt and his son. God against god, son against son, imager against imager. In that context, the plagues are spiritual warfare. Yahweh will undo the cosmic order, throwing the land into chaos. (Heiser 2015, 151)

The Hebrew Scriptures view the plagues as a contest, a divine struggle. The cosmic confrontation is played out with Pharaoh as the representative of Egypt's gods and Moses and Aaron as Yahweh's agents. (Hoffmeier 1996, Kindle Locations 4557-4558)

As such, I have changed my thinking in regard to the plagues, I used to think each plague was an attack on an individual god or gods of Egypt, but this is much deeper than that, this is an attack on Re and his representative, who is also a priest, pharaoh.

Exodus 6:1–6

"The LORD told Moses, "Now you will see what I'll do to Pharaoh. Indeed, he'll send them out under compulsion and he'll drive them out of his land violently." Later, God told Moses, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob as God Almighty, and did I not reveal to them my name 'LORD'? I also established my covenant with them to give them the land of Canaan, the land where they lived as resident aliens for a time. Also, I've heard the groaning of the Israelis whom the Egyptians have forced to labor for them, and I've remembered my covenant. Therefore, say to the Israelis, 'I am the LORD. I'll bring you out from under the burdens of the Egyptians, and I'll deliver you from their bondage. I'll redeem you with an outstretched arm and with great acts of judgment.'" (ISV)

The language of this struggle in the Exodus narratives has a decisive military flavor and the terms "strong hand" (yād azāqāh) and "outstretched arm" (zerôac neṭûyâ) used in the Pentateuch correspond to the Egyptian terms pš, "strong arm" and pr-c, "the arm goes forth or is extended" (fig. 15). 165 Evidence that the Hebrew use of zerôac derived from the Egyptian concept of the conquering arm of pharaoh is the use of zu-ru-uh in the Amarna Letters of Abdu-Heba of Jerusalem. (Hoffmeier 1996, Kindle Locations 4572-4573)

The centrality of Pharaoh in the plagues cycle is further realized when we consider the Egyptian monarch's responsibility to maintain cosmic order, Maat (m3ct), that was established by the creator-god. (Hoffmeier 1996, Kindle Locations 4572-4573)

By bringing chaos out of order, God was making another direct assault on the Egyptians and their gods. The Egyptians believed that Pharaoh had the power to maintain cosmic order, which they called ma'at. Ma'at was universal equilibrium, the "cosmic force of harmony, order, stability, and security." It was Pharaoh's responsibility to maintain ma'at by controlling the climate, regulating the seasons, and generally preserving order in the world. A good example of the Egyptians' faith in Pharaoh to do this comes from an ancient text called "The Prophecy of Neferti." The text, which describes the accession of Amenemhet, promises that when the king begins to reign, "Then Order will come to its place, and Chaos will be driven out." The plagues attacked this faith at its very foundations. By striking the Egyptians with plague after plague, and thereby throwing their land into confusion, God was confronting their basic beliefs about order and balance in the universe. Pharaoh could not be the true God because he was unable to maintain ma'at in the world. Only the God of Israel had the power to control chaos in the cosmos. (Ryken and Hughes 2005, 241)

What the plagues of Exodus show is the inability of the obstinate king to maintain m3ct. Rather, it is Yahweh and his agents, Moses and Aaron, who overcome in the cosmic struggle, demonstrating who really controls the forces of nature. (Hoffmeier 1996, Kindle Locations 4618-4619)

Remember what is the primary tool God gave Moses? His staff which he used as a shepherd. The shepherd's staff was a symbol used by pharaoh. In Exodus 7, that symbol was directly challenged. Eventually, what comes out is that the symbol of leadership for Egypt, the staff, was not the staff held by pharaoh, but the one held by Moses who is operating under the authority of Yahweh. Yahweh is the ruler over Egypt, not pharaoh and not Re.

...the very physical symbol that rendered glory to Egypt, authority to Egypt, power to Egypt, was the very object the Hebrews used to vanquish them. (Currid 2013, Kindle Locations 2169-2170)

The final plague in Exodus 12 is the one that clearly shows Yahweh is in control and not Pharaoh. And it is not just about Pharaoh, it is about the fallen divine beings.

Exodus 12:12

"I will pass through the land of Egypt in the same night, and I will attack all the firstborn in the land of Egypt, both of humans and of animals, and on all the gods of Egypt I will execute judgment. I am the LORD." (NET)

Was God judging imaginary beings? No, He was judging the fallen divine beings. Those beings who were the ones behind all the pantheon of gods that Egypt worshiped. Fallen divine beings who are in rebellion against the God of the universe (Psalm 82).

Exodus 12:23

"For the LORD will pass through to strike Egypt, and when he sees the blood on the top of the doorframe and the two side posts, then the LORD will pass over the door, and he will not permit the destroyer to enter your houses to strike you." (NET)

Destroyer – מַשְׁחִית – mashkhit

Who is this? This term only shows up here, 2 Samuel 24:16 and 1 Chronicles 21:15.

2 Samuel 24:16

"And the angel of God reached his hand into Jerusalem to destroy it and the Lord relented from the wickedness and said to the angel who was destroying, "Among the people it is enough now. Release your hand." And the angel of the Lord was before the threshing floor of Araunah the Jebusite." (Lexham Press 2020, 2 Kingdoms 24:16 (2 Samuel 24:16))

1 Chronicles 21:15

"God sent an angel to Jerusalem to destroy it. And as he was destroying, the Lord saw and changed his purpose concerning the wickedness. He said to the angel who was destroying, "Let it be enough for you. Ease your hand." The angel of the Lord stood by the threshing floor of Ornan the Jebusite." (Lexham Press 2020, 1 Chron 21:15)

It appears there was a very old tradition in Egypt, an ancient myth dating back centuries before the Exodus, that a day was coming when the first-born of Egypt would die. (Gilbert 2017, Kindle Locations 1512-1513)

Unas is one equipped who has gathered his spirits, Unas has risen as Great One, as master of servants, He will sit with his back to Geb, Unas will judge with Him-whose-name-is-hidden On the day of slaying the eldest. Unas is lord of offerings who knots the cord, Who himself prepares his meal. (Lichtheim 1973-, 36-37)

The destroyer is the Angel of the Lord.

Exodus 14:1–2

“Then the LORD said to Moses: Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall camp opposite it, by the sea.” (NRSV)

So the people are leaving the land, they are moving forward until God says to go back to Baal-zephon and camp next to the sea facing Baal-zephon. Baal is the god of storms, the one who tamed the seas. Set is the god of the desert. Pharaoh sees a pending victory, God sees redemption about to take place and at the same time, at a location dedicated to Baal, God will show who really controls the seas.

Why crossing the sea and at this specific location?

From a military perspective, it appears to Pharaoh that the people are wandering around in the desert with no real destination in mind. Notice the words in verse 2 – turn back. Basically, God will have the nation camp before the “mouth of gorges,” between a “tower” and the sea



(Revealing God's Treasures 2018)

Is this the site?



(Bolen 2012, Used with Permission)

Looking east from the beach at Nuweiba, we can see Saudi Arabia on the other side of the Red Sea. We cannot know for sure but...

Pharaoh chases after Israel with his entire chariot force. He is leaving nothing behind. Moses is given insight into God's plan.

The people panic, so do we.

Matthew 14:29–31

“He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?”” (ESV)

Matthew 6:25–34

““Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.” (ESV)

But Lord, it's the entire Egyptian army. The people wanted deliverance from the world, but the moment there is trouble...panic. The people are helpless, hopeless, there are in a situation that only God can get them out of. Now God can work.

It is spiritual warfare, let the one in charge of both realms deal with it.

Moses tells the people all they must do is accept what God is going to do for them. How hard can it be? Well since there is nothing that they can do to fix the situation. Notice in Exodus 14, Moses even refers to where the Egyptian's are going.

There is a point where it is time to move, God let's Moses know that he has reached that time

Yahweh used it to demonstrate His power, yes, but for a specific purpose— to make it crystal clear to the Israelites that I AM was unparalleled, unchallenged, and sovereign. It was a demonstration of His authority over the divine entities who'd chosen to abuse the responsibilities He'd given them after Babel. And it was a clear message to the gods that the days of their rebellion were numbered. (Gilbert 2017, Kindle Locations 1664-1667)

Exodus 14:13–30

“But Moses said to the people, “Do not fear! Stand by and see the salvation of the LORD, which He will perform for you today; for the Egyptians whom you have seen today, you will never see them again, ever. The LORD will fight for you, while you keep silent.” Then the LORD said to Moses, “Why are you crying out to Me? Tell the sons of Israel to go forward. As for you, lift up your staff and reach out with your hand over the sea and divide it, and the sons of Israel shall go through the midst of the sea on dry land. And as for Me, behold, I will harden the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen. Then the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots, and through his horsemen.” Then the angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Therefore the one did not approach the other all night. Then Moses reached out with his

hand over the sea; and the LORD swept the sea back by a strong east wind all night, and turned the sea into dry land, and the waters were divided. So the sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right and on their left. Then the Egyptians took up the pursuit, and all Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea. But at the morning watch, the LORD looked down on the army of the Egyptians through the pillar of fire and cloud, and brought the army of the Egyptians into confusion. He caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians each said, "Let me flee from Israel, for the LORD is fighting for them against the Egyptians." Then the LORD said to Moses, "Reach out with your hand over the sea so that the waters may come back over the Egyptians, over their chariots and their horsemen." So Moses reached out with his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing right into it; then the LORD overthrew the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen, Pharaoh's entire army that had gone into the sea after them; not even one of them remained. But the sons of Israel walked on dry land through the midst of the sea, and the waters were like a wall to them on their right and on their left. So the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore." (NASB 2020)

A good and proper interpretation of this verse is that one side of the cloud brought light and the other side gave darkness. The Egyptians were clothed in darkness, and the Hebrews were bathed in light. Amon-Re and Pharaoh, the incarnation of the sun-god, could not bring light to their people. The Egyptian army remained in darkness, and this symbolized judgment and death upon them. (Currid 2013, Kindle Locations 2392-2395)

Therefore, when God had the Red Sea "swallow" the Egyptian army, it was destroying not only the Egyptian forces: the language of the biblical text reflects also absorption of their power, authority, and knowledge. (Currid 2013, Kindle Locations 2410-2411)

Exodus 14:31

"When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they believed in the LORD and in His servant Moses." (NASB 2020)

Exodus 15:11

""Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?" (NKJV)

It's no wonder that Exodus 15:11 has Moses, on the other side of the waters, ask: Who is like you among the gods, Yahweh? No one in the ancient world, Israelite or otherwise, would have missed the theological punch. These passages left no question as to who was king of the unseen realm, and whose side that king was on. (Heiser 2015, 154)

Next up, learning who Yahweh is by going to His mountain.
Spiritual warfare continues with the golden calf incident
And about Yom Kippur...

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