

Good Evening, Arising Church!

We have reached Exodus 14, a chapter that depicts the most extraordinary act of deliverance in world history. This unparalleled event will not be repeated until the end of the age, when a second Exodus occurs. This chapter is crucial for understanding Israel's destiny and the process of salvation as a journey. The final words of the chapter are profoundly moving.

- **Exodus 14:31 (ESV)**

31 Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and **they believed in the LORD and in his servant Moses.**

In the final Exodus, the nation of Israel will put their trust in Adonai and in the appointed deliverer named Jesus. The nation learning to trust in Adonai and Moses is a blessing. The nation putting their trust in Adonai and Yeshua is a blessing on top of that blessing. Remember this slide on the chapters of Exodus:

(Read slide)



~

Tonight, you will see the nation baptized into a new way of living. The Apostle Paul referenced this when he said:

- **1 Corinthians 10:2 (NIVUK84)**

2 They were all baptized into **Moses** in the **cloud** and in the **sea**.

The point is that the entire nation put their trust in Adonai and in the appointed deliverer named Moses. The day will come when the entire nation will be delivered again as they put their trust in Adonai and are baptized into the death and resurrection of Jesus.

Just as the earth underwent a deluge in the days of Noah and came out of the waters as a new creation, so will Israel enter into the chaotic waters of judgment and come out the other side as a new creation. This is redemptive history, displayed in our chapter tonight, and this is also a prophetic pattern of salvation in the future that is foretold by the Prophets and Apostles.

Remember, this event becomes something of a moniker for God. Like in Exodus 20, when the whole nation heard the voice of Adonai from heaven saying:

- **Exodus 20:2–3 (NIVUK84)**

2 “I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

3 “You shall have no other gods before me.

In fact, there is no area of the Bible where the deliverance from our chapter tonight is not mentioned, serving to underscore the importance of the event. We placed a small sample from the Law, Prophets, Writings, and Newer Testament on a slide for you:

~

(Read slide)

Exodus References Throughout the Bible

Deuteronomy 20:1-2 (NIV)

20 When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you. 2 When you are about to go into battle, the priest shall come forward and address the army.

Isaiah 63:11-13 (ESV)

11 Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, 12 who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, 13 who led them through the depths? Like a horse in the desert, they did not stumble.

Nehemiah 9:9–11 (ESV)

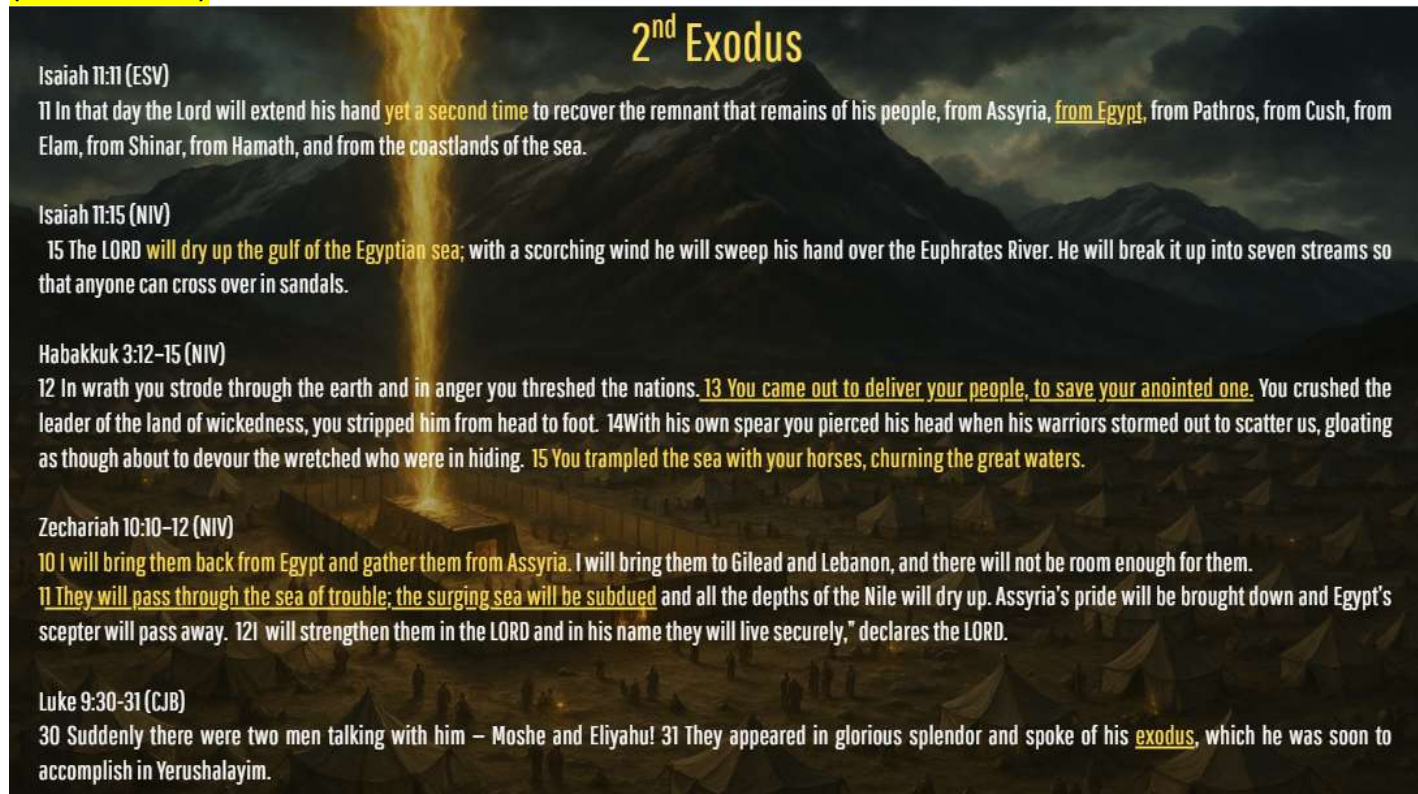
⁹ “And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, ¹⁰ and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. ¹¹ And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters.

Acts 13:17 (ESV)

¹⁷ The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it.

Throughout the Biblical narrative, the deliverance at the Red Sea is seen as both a historical event and an inspiration for the redemption that is yet to come. Chapter 14 highlights the trust of the people in Adonai and in Moses. The days ahead of us will illustrate the trust of the people in Adonai and Jesus, who will bring about the deliverance of Israel from the nations.

(Do not read)



2nd Exodus

Isaiah 11:11 (ESV)
11 In that day the Lord will extend his hand yet **a second time** to recover the remnant that remains of his people, from Assyria, **from Egypt**, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

Isaiah 11:15 (NIV)
15 The LORD **will dry up the gulf of the Egyptian sea**; with a scorching wind he will sweep his hand over the Euphrates River. He will break it up into seven streams so that anyone can cross over in sandals.

Habakkuk 3:12–15 (NIV)
12 In wrath you strode through the earth and in anger you threshed the nations. **13 You came out to deliver your people, to save your anointed one.** You crushed the leader of the land of wickedness, you stripped him from head to foot. 14 With his own spear you pierced his head when his warriors stormed out to scatter us, gloating as though about to devour the wretched who were in hiding. **15 You trampled the sea with your horses, churning the great waters.**

Zechariah 10:10–12 (NIV)
10 I will bring them back from Egypt and gather them from Assyria. I will bring them to Gilead and Lebanon, and there will not be room enough for them. **11 They will pass through the sea of trouble; the surging sea will be subdued** and all the depths of the Nile will dry up. Assyria's pride will be brought down and Egypt's scepter will pass away. 12 I will strengthen them in the LORD and in his name they will live securely," declares the LORD.

Luke 9:30–31 (CJB)
30 Suddenly there were two men talking with him – Moshe and Eliyahu! 31 They appeared in glorious splendor and spoke of his **exodus**, which he was soon to accomplish in Yerushalayim.

~

Let's look at just two of the verses:

- **Isaiah 11:11 (ESV)**

11 In that day the Lord will extend his hand yet **a second time** to recover the remnant that remains of his people, from Assyria, from **Egypt**, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

Our teaching tonight is not on the 2nd Exodus, it is on the first Exodus, but the Scripture clearly delineates this event as occurring a **2nd time** in the future on an even greater scale.

- **Isaiah 11:15 (NIV)**

15 The LORD will **dry up**
the gulf of the Egyptian sea;
with a scorching wind **he will sweep his hand**
over the Euphrates River.
He will break it up into seven streams
so that anyone can cross over in sandals.

As you encounter Exodus 14 tonight and reflect on the monumental scale of the dramatic redemption, remember that no form of cinematic expression has ever truly captured its grandeur. This event is a foreshadowing of what Yeshua will do for the nation of Israel in the future as they come into fellowship with the Father through the Son.

~

It is equally important to remember that a more expedient exit route from Egypt was available to Israel, but Adonai chose the route specifically for them as a matter of Divine providence. According to Exodus 13:17-18, He did not lead them on the shortest route but instead chose their placement to cross the Red Sea with intentionality. Our hope is that by the end of the evening, you will come to appreciate the significance of Adonai's choice in this matter because it is a graphic display of Spiritual Geography (or put another way, regions associated with spiritual powers).

Finally, before we proceed to reading the chapter, you should remember at least two other important facets that you have gained from last week's session in Exodus 13. The first is what Israel carried with them as they crossed the Red Sea. This picture may help your recollection:



~

As the Israelites were experiencing a national baptism into the waters of the Red Sea that was led by an appointed deliverer, they were carrying the hope of the resurrection, symbolized by the bones of Joseph.

- **Exodus 13:19 (ESV)**

19 Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here."

This is because the very act of national baptism and the hope of national Israel center around the hope of being resurrected in the land and fulfilling the promises of God as they are a new creation in the world to come.

The second thing to remember is that the Law did not originate on Sinai. The Law is eternal and was prominently featured in Exodus 13, which takes place long before Sinai:

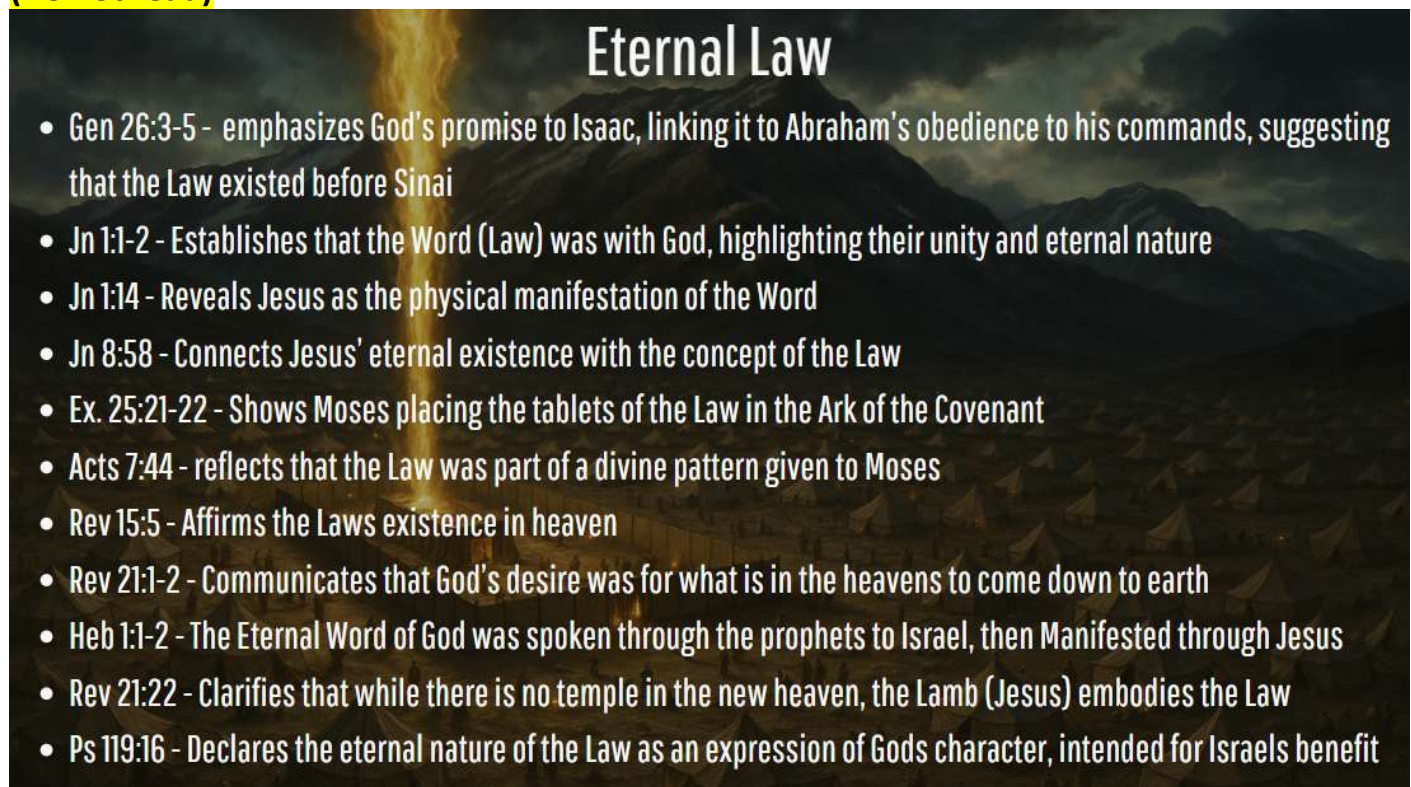
- **Exodus 13:9 (NIVUK84)**

9 This observance will be for you like a sign on your hand and a reminder on your forehead that the **law of the LORD** is to be on your lips.

~

In our last session, we took considerable time to illustrate the eternal nature of the Law. Here is a slide that summarizes the passages that we taught on:

(Do not read)



Eternal Law

- Gen 26:3-5 - emphasizes God's promise to Isaac, linking it to Abraham's obedience to his commands, suggesting that the Law existed before Sinai
- Jn 1:1-2 - Establishes that the Word (Law) was with God, highlighting their unity and eternal nature
- Jn 1:14 - Reveals Jesus as the physical manifestation of the Word
- Jn 8:58 - Connects Jesus' eternal existence with the concept of the Law
- Ex. 25:21-22 - Shows Moses placing the tablets of the Law in the Ark of the Covenant
- Acts 7:44 - reflects that the Law was part of a divine pattern given to Moses
- Rev 15:5 - Affirms the Laws existence in heaven
- Rev 21:1-2 - Communicates that God's desire was for what is in the heavens to come down to earth
- Heb 1:1-2 - The Eternal Word of God was spoken through the prophets to Israel, then Manifested through Jesus
- Rev 21:22 - Clarifies that while there is no temple in the new heaven, the Lamb (Jesus) embodies the Law
- Ps 119:16 - Declares the eternal nature of the Law as an expression of Gods character, intended for Israels benefit

Since you now know that the Law was to be a sign on the foreheads and lips of Israel, even as they crossed the Red Sea. Perhaps we should add one more passage to this list and then put some of the imagery together for you.

- **1 John 1:1 (ESV)**

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—

The 1st-century audience receiving John's letter would have viewed the Law as having existed from the beginning. They would have understood the Law to be the Word of Life. This is John using the imagery of the Eternal Law in parallel with Jesus to illustrate that Jesus is the incarnation of the Law. Listen to how the passage continues:

- **1 John 1:2–4 (ESV)**

2 the life was made **manifest**, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made **manifest** to us— 3 that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. 4 And we are writing these things so that our joy may be complete.

~

John is clearly equating the Law with Jesus and presenting Jesus as the Law that was manifest to the world. Then John describes his fellowship as **with the Father** and with his Son, Jesus Christ.

As you listen to Exodus 14, envision Israel as a people redeemed by the Lamb, consecrating themselves as the firstborn. They carry the Law, which Jesus embodies, upon their lips. With the hope of resurrection on their shoulders, they march into the waters of judgment and death, emerging on the other side free from their adversary and united with God. Then the statement is made... "they believed **in the LORD** and in **his servant Moses**". Hopefully, this will help you envision a 2nd Exodus that results in the statement... "they believed **in the LORD** and in **his Son Jesus**".

As we get ready to conclude our introduction, we would like to focus our thoughts on a few Psalms that recall the events of our chapter:

- **Psalm 78:12–14 (NIVUK84)**

12 He did miracles in the sight of their fathers in the land of Egypt, in the region of Zoan.

13 He divided the sea and led them through; **he made the water stand firm like a wall**.

14 He guided them with the cloud by day and with light from the fire all night.

Chapter 14 serves as a powerful reminder to the Israelites across generations that only Adonai had the power to deliver them, and He did so in a way that could not be concealed. As we dive into these events tonight, we will see that God's actions at the Red Sea were far more than

just parting the waters; they were deeply symbolic (even in the location names and meanings) and intended to convey a profound message to all who heard of it, both in the heavens and on earth.

~

In our next Psalm, you will see one of the intended meanings that was to be understood from looking back on the events of the exodus.

- **Psalm 105:37–43 (NIVUK84)**

37 He brought out Israel, laden with silver and gold, and from among their tribes no one faltered.

38 Egypt was glad when they left, because dread of Israel had fallen on them.

39 He spread out a cloud as a covering, and a fire to give light at night.

40 They asked, and he brought them quail and satisfied them with the bread of heaven.

41 He opened the rock, and water gushed out; like a river it flowed in the desert.

42 **For he remembered his holy promise given to his servant Abraham.**

43 **He brought out his people with rejoicing, his chosen ones with shouts of joy;**

Next week, we will get into the Song of Moses and celebrate the victory at the Red Sea. Before that, we will explore the profound significance of the Israelites' salvation and the Egyptians' judgment. **Psalm 105:42** reminds us that the events of the Exodus were a testament to God's unwavering commitment to His covenant with Abraham, which included the blessing of all nations through his offspring. The dramatic plagues and the climactic judgment at the Red Sea demonstrate Yahweh's relentless pursuit to fulfill His promises. We encourage you to prepare yourselves, as this chapter holds practical and prophetic implications for all gathered here tonight. We will witness a congregation that combines faith with action, moving forward despite being surrounded by fear. God is leading His people into a season of miraculous deliverance—let us join them in this journey through the text tonight.

~

Pray

Read the text

Exodus 14:1–31 (NIV1984)

Then the Lord said to Moses, 2 "Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. 3 Pharaoh will think, 'The Israelites are wandering around the land in confusion, hemmed in by the desert.'

The initial verses are rich with place names, positioning, and enigmatic meanings. In the upcoming sessions, we will work to identify the path of the Exodus and the location of the Israelites' crossing. For tonight's purposes, it is best to familiarize yourself with the potential meanings of the names involved, as they contain powerful imagery that warrants further

study. For your benefit tonight, imagine Israel having come through a narrow mountain pass and arriving on a peninsula that looked something like this satellite image:



To fully grasp the geography and spiritual situation described in this passage, it's essential not to overlook the place names as mere trivial details. The challenge with Christian academic sources is their lack of consensus on the locations and meanings. Fortunately, we have access to Jewish sources that have been discussing these matters for centuries. Let's examine Rashi's commentary on this passage to gain deeper insights.

~

(READ SLIDE)

RASHI

Pi-Hahiroth & Baal Zephon

To turn back. Toward Egypt. They drew closer to Egypt during all of the third day, in order to fool Pharaoh into thinking, as he does in v. 3, "They have lost their way." Pi-hahiroth. This is Pithom, the store city they had built for Pharaoh (1:11), now called Pi ha-Herut, "the mouth of freedom," because it was there that they became free men. The place was located between two tall, vertical crags, and the valley between them was called "the mouth of the crags."

Before Baal-Zephon This "Baal of the North" alone remained of all the gods of Egypt, in order to mislead them into thinking that their god was tough enough to protect them; of this, Job 12:23 says, "He exalts nations, then destroys them."

Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 101). The Jewish Publication Society.

Rashi elucidates the meaning of "Pi-hahiroth" as "Mouth of Freedom" and explains that "Baal-Zephon" translates to "Lord or Master of the North." Through these interpretations, we gain a deeper understanding of the significance behind these terms.

The picture is beginning to form so that it would look something like this:

(Point to the names on the map)



Although we are uncertain about how Rashi came to these conclusions regarding the name meanings and locations of these regions, we trust his expertise in biblical Hebrew linguistics. Therefore, we have relied on his insights to define these names. With this in mind, let's move on to the next slide, which will provide us with additional information.

~

(Read Slide)

Migdol

MIGDOL (Heb. migdōl)

A Semitic word meaning “fortress” or “watch tower,” which was taken into Egyptian and used to describe a series of military outposts guarding the eastern edge of the Delta.

Sinclair, L. A. (2000). Migdol. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 898). W.B. Eerdmans.

Eerdmans and almost any other good Bible dictionary gives you the meaning of Migdol as "Fortress" or something very similar. Which would be added to our building picture to look something like this:

(Point to the names and meanings)



In summary of what you have seen so far, you should be able to understand that in Exodus

14:1-2, the definitions of the places in view could be viewed and translated as follows:

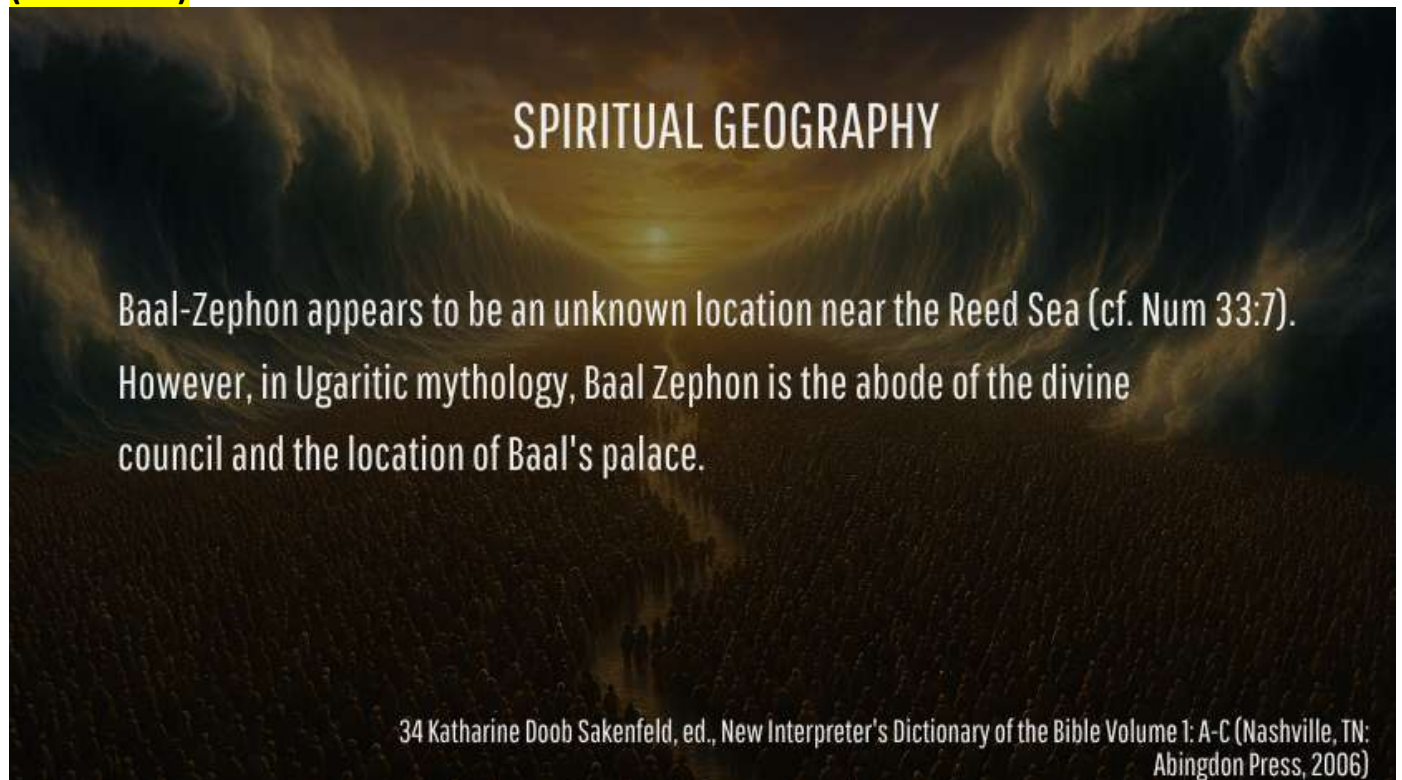
“Tell the people of Israel to turn back and encamp in front of the "**mouth of freedom**", between "**the fortress**" and the sea, in front of "**The Lord of the North**"; you shall encamp facing it, by the sea.

The Israelites find themselves on the verge of freedom, trapped between an imposing fortress and the vast sea, with the Egyptians poised to give chase. In other words, they are caught between a rock and a hard place, or as the saying goes, "between the Devil and the deep blue sea."

The geography and spiritual situation become even more striking as you consider another detail regarding Baal Zephon:

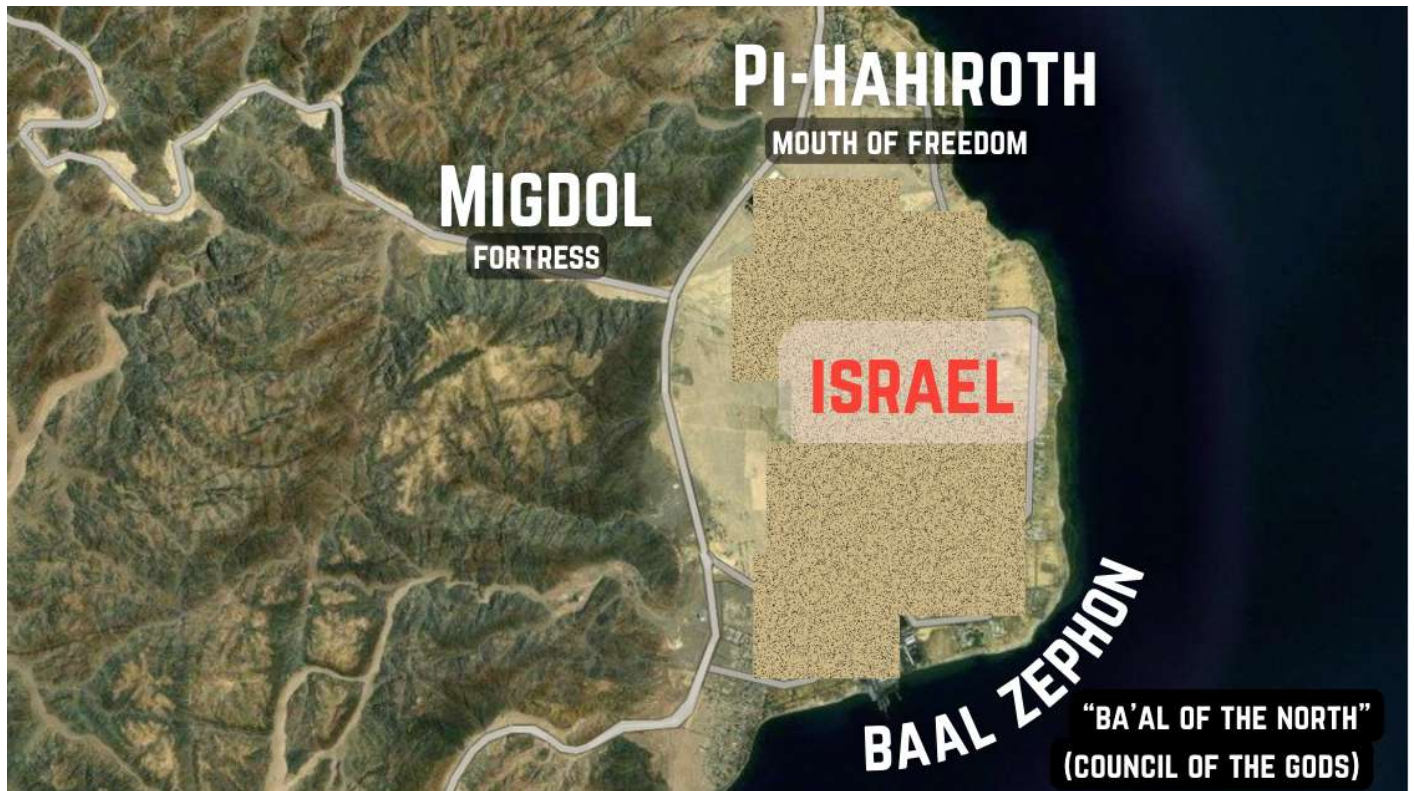
~

(Read slide)



The building picture is beginning to look rather imposing:

(Point to Baal Zephon)



Israel has come through a narrow mountain pass with an Egyptian "fortress" and army behind them. They are standing in front of the location thought to be "Ba'al's Palace" and the council of the gods, but it is also the mouth of freedom.

While the precise locations of these elements may be open to interpretation, we will present our rationale in future sessions on Exodus 15. However, the symbolism remains striking and clear.

It is truly astonishing that this is precisely where God directed the Israelites to be. God intentionally placed them in this situation! The Israelites find themselves in a dire situation, caught between the promise of freedom and the threat of annihilation. They are being used as bait by the Lord, placed in a seemingly inescapable trap. With their backs to the sea and surrounded by impassable terrain, they have no way to flee and they are at the doorstep to the council of the gods. To make matters worse, the world's most powerful army is about to block their only escape route, leaving them with no apparent chance of survival.

~

To fully grasp the significance of this, it's essential to recognize that they were redeemed by the sacrifice of the Lamb, guided by the Spirit, and placed in this challenging situation by God. This is, in fact, a trap; but it is not truly a trap for Israel. It is a trap for the enemies of Adonai.

Christian, are you willing to be put in this kind of situation? Do you trust Messiah enough for this level of vulnerability? When Matthew 5 says that you are "blessed" meaning well positioned to be "poor in spirit" or "reviled and persecuted" do you really believe that? Do your actions show that you do?

God places us in challenging situations to demonstrate His power. If you habitually avoid difficulties, you may call yourself a Christian, but you won't truly be serving Christ or His purposes, nor will you resemble Him in any way. Instead, you'll end up serving your own interests, seeking comfort, and protecting a life that belongs to Him and was purchased by His blood.

Imagine if, instead of shying away from challenging situations, we embraced them as opportunities to witness Adonai's power. This perspective could be the true lesson we learn from standing on the other side of the Red Sea or the Cross.

~

Take a look at 2 Corinthians 1 on this subject.

- **2 Corinthians 1:8–10 (NIVUK84)**

8 We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life.

9 Indeed, in our hearts we felt the sentence of death. **But this happened** that we might not rely on ourselves but on God, who raises the dead.

10 He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us,

God places us in situations where we cannot rely on ourselves. As Christians, we must understand that God intentionally designs our circumstances to strip away our self-reliance. He puts us in scenarios that are impossible to navigate without His help, forcing us to cry out to Him for miraculous salvation. If we constantly avoid these situations, we are not just protecting ourselves; we are resisting God's plan. Embrace these moments as opportunities to deepen your dependence on Him. Remember that Jesus was willingly led into the desert. He was not forced to go into the 40 day fast, in which, he would face the Adversary:

- **Luke 4:1–3 (ESV)**

4 And Jesus, full of the Holy Spirit, returned from the Jordan and was **led** by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. 3 The devil said to him, "If you are the Son of God, command this stone to become bread."

Jesus was led by the Spirit of God into a place of vulnerability to demonstrate true spiritual power over temptation and sin. This marked the beginning of His ministry, which ultimately culminated at the cross. The cross, the ultimate position of weakness, revealed the true power of resurrection. It was a trap, but not for Jesus—it was a trap for the enemy. As Paul noted, "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory."

~

This was true of Jesus' ministry and it is also true of Elisha's ministry:

- **1 Kings 19:21**

21 So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his attendant.

NIV

To begin following the Lord, Elisha had to sacrifice everything that provided him with support and security. His oxen represented his livelihood and source of income, his means of self-sufficiency and comfort. Before embarking on his journey, he had to relinquish all of this and commit to a lifelong process of trusting the Lord for everything.

The true test of your commitment to following the Lord is whether you are willing to sacrifice everything in your life for Him on any occasion. If your decisions are driven by comfort, desires, pleasure, security, relaxation, solace, image, or reputation, then you are not being led by the spirit and cannot live as a true Christian. You have been trapped by this world rather than becoming something that Adonai uses as a trap for His enemies.

Jesus' obedience became a trap for the devil. Elisha's sacrifice became a demonstration of Adonai's empowerment. Have you ever considered the number of times that Israel was led by God into total loss for righteousness sake in order to display these principles?

~

Judges 20:21–23 (ESV)

21 The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites. 22 But the people, the men of Israel, took courage, and again formed the battle line in the same place where they had formed it on the first day. 23 And the people of Israel went up and wept before the LORD until the evening. And they inquired of the LORD, "Shall we again draw near to fight against our brothers, the people of Benjamin?" And the LORD said, "Go up against them."

This passage illustrates the concept of people fulfilling God's will, even when it seems predetermined that they will face defeat before achieving their goal. On the first day of battle, 22,000 men perished, and despite seeking guidance from the Lord, many more were destined to fall the following day. For many Christians, the notion of losing or being placed in seemingly unwinnable situations to accomplish God's will does not align with their theological beliefs. However, it is essential to understand that God often places individuals in such challenging positions to fulfill His purpose and set a trap for the enemy. Accepting this reality is crucial to being a true Christian. The spirit of Christ within will drive one to declare, "**I will succeed in doing God's will or die trying, and if necessary, both!**"

Let's take a step back to appreciate the broader picture of what God is achieving through these events. In the Book of Exodus, we've been exploring several themes, one of which is the

parallel between Moses and Israel with Adam and Noah. Both Adam and Noah appear in the narrative after a significant shift from life and wellness to chaos and destruction, symbolizing a transition from life to death and back to life. They emerge after the waters of judgment, tasked with re-creating the earth and establishing God's order.

~

Similarly, Moses was saved through water in an ark, foreshadowing his future role. Now, Moses and Israel will be saved through the chaotic waters of death and judgment, leading to the creation of a new nation charged with bringing God's order to the world.

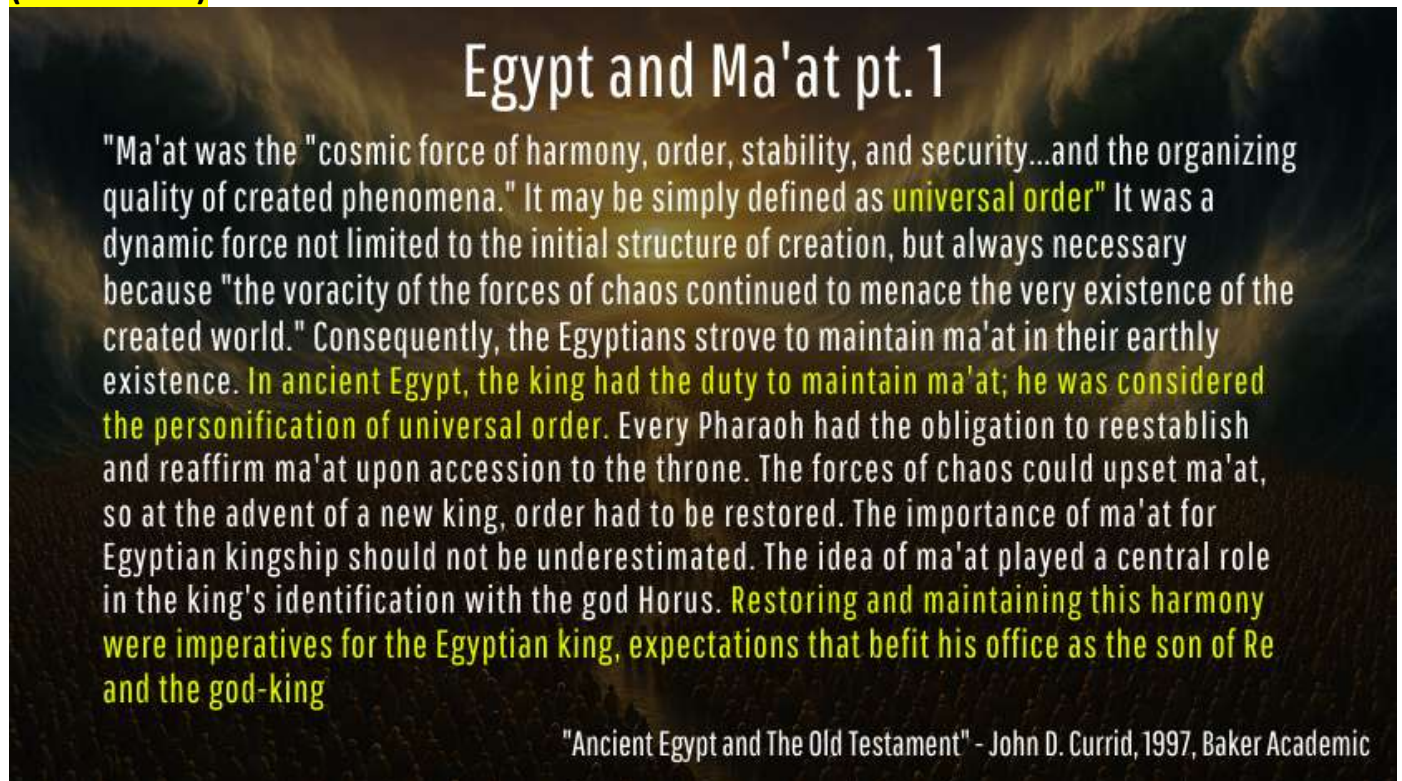
Throughout Genesis and Exodus, water has symbolized both death and life. For instance, the earth was initially covered in primordial judgment waters before land emerged. In Genesis 6, the waters judged some, but Noah was saved through them, just as Moses and Israel will be.

Additionally, remember our discussion in Exodus 7 about Pharaoh's supposed authority and responsibility to control the chaotic waters and maintain the balance of nature. This national baptism of Israel is going to illustrate God's power to bring life out of the chaotic waters and also bring judgment on the gods of this world.

Just in case you don't remember this concept, let's refresh with a few slides:

~

(READ SLIDE)



Egypt and Ma'at pt. 1

"Ma'at was the "cosmic force of harmony, order, stability, and security...and the organizing quality of created phenomena." It may be simply defined as **universal order**" It was a dynamic force not limited to the initial structure of creation, but always necessary because "the voracity of the forces of chaos continued to menace the very existence of the created world." Consequently, the Egyptians strove to maintain ma'at in their earthly existence. **In ancient Egypt, the king had the duty to maintain ma'at; he was considered the personification of universal order.** Every Pharaoh had the obligation to reestablish and reaffirm ma'at upon accession to the throne. The forces of chaos could upset ma'at, so at the advent of a new king, order had to be restored. The importance of ma'at for Egyptian kingship should not be underestimated. The idea of ma'at played a central role in the king's identification with the god Horus. **Restoring and maintaining this harmony were imperatives for the Egyptian king, expectations that befit his office as the son of Re and the god-king**

"Ancient Egypt and The Old Testament" - John D. Currid, 1997, Baker Academic

(READ SLIDE)

Egypt and Ma'at pt. 2

When Yahweh assailed Egypt with the ten plagues, **he was casting the universal order of creation (ma'at) into chaos**. This was a direct challenge to the power and sovereignty of Pharaoh: could he maintain ma'at or not? Could he by divine utterance ("Thus says Pharaoh," Exod. 5:10) hold together the universe and hold off the onslaught of Yahweh? **That he could not underscores the main purpose of the plague account: "to challenge this basic concept [ma'at] by showing that the Pharaoh was powerless before the God of the covenant, Yahweh (Exod. 12:12)** The plague account was an unmasking of Pharaoh. He was not a deity, and he certainly did not control the operation of the universe. Yahweh is sovereign.

"Ancient Egypt and The Old Testament" - John D. Currid, 1997, Baker Academic

~

In chapter 7, Pharaoh's supposed control over chaos and the Tannyin, or water dragon, is decisively challenged and demonstrably shown to be false. This reaches its climax (in our chapter tonight) as God rescues Israel and drowns Pharaoh in the chaotic waters associated with the water dragon or Tannyin. The salvation of Israel through water and the demise of Egypt represent the culmination of the de-creation and creation themes that have been developing with Egypt and Israel, respectively. The next significant aspect to understand is the context in which all of this occurs. As the Lord prepares to demonstrate His sole authority over the seas, the Tannyin or water dragons, and chaos, He does so right in front of Baal Zephon, which means "Lord of the North" and was thought to be the council of the gods!

Take a look at this picture again:

(Point to council of the gods)



The most compelling aspect of this scenario is that it delivers a decisive blow against Pharaoh and the Egyptian gods, while also foreshadowing the downfall of future deities. Ba'al, a Canaanite god, is also being challenged as the crossing of the Red Sea takes place in front of his palace and in the presence of what was believed to be the council of gods.

~

These next four slides are going to highlight this challenge at the chaotic waters to both the Canaanite pantheon **and** the Egyptian pantheon of false and lessor gods:

(Read slides... omitting the scripture references)

Challenge at the Chaotic Waters pt. 1

While Rahab comes from Mesopotamian (Babylonian) mythology.³⁰ Rahab, of Akkadian origins, originally was an expression referring to the surging of water, but began to be associated with Tiamat, the chaotic goddess of the sea against whom Marduk battles.³¹ The fact that these three terms are used repeatedly in parallel structure with one another (Isa 27:1, 51:9-10; Job 26:12-13; Ps 74:13-14) likely proves that these various mythological creatures have been combined into one figure in the Hebrew Bible. Added to this, תַּנְיִן (Tanniyn) often stands in parallel with תְּהוֹם (Tahom), the subterranean primeval waters of the deep that represent chaos, darkness, and disorder, an idea ubiquitous in ancient Near Eastern cosmogonies (Ps. 148:7; cf. Gen 1:2).³² The תְּהוֹם (Tahom) is the dwelling place of Rahab, the dragon תַּנְיִן (Tanniyn) in Isa 51:9-10.³³

³⁰ Katharine Doob Sakenfeld, ed., *New Interpreter's Dictionary of the Bible Volume 1: A-C* (Nashville, TN: Abingdon Press, 2006)

The narrative highlights not only the dramatic judgment on Pharaoh and the gods of Egypt but also targets the deities of the surrounding cultures, all of which have associations with chaotic waters and sea monsters. The specific mention of Baal Zephon serves to forecast Yahweh's supremacy, extending beyond Egypt to encompass the gods worshipped by the Babylonians and Canaanites associated with the chaotic waters.

(Read slides... omitting the scripture references)

Challenge at the Chaotic Waters pt. 2

Interestingly, the location that Yahweh commands Israel to march towards just before the Reed Sea and the location Pharaoh's pursuing armies encamp at is described as "in front/before the face of Baal-Zephon," (Ex 14:2, 9). Baal-Zephon appears to be an unknown location near the Reed Sea (cf. Num 33:7). However, in Ugaritic mythology, Baal Zephon is the abode of the divine council and the location of Baal's palace.³⁴ Thus, one could interpret Yahweh's victory over the Reed Sea as taking place on Baal and at his council's front door, demonstrating that it is Yahweh, not Baal, who is the true conqueror of Yam the Sea. Therefore, the Bible appears to be intentionally employing the ancient pagan mythological concepts of the chaotic waters and sea-monsters to depict the entropic and wicked forces that Yahweh has and will conquer.

³⁴ Katharine Doob Sakenfeld, ed., *New Interpreter's Dictionary of the Bible Volume 1: A-C* (Nashville, TN: Abingdon Press, 2006)

~

That's right! Adonai is, not only crushing Pharaoh, he is also setting up the challenge to the deities of the region that Israel will cross the sea to enter. Each of them involve chaotic waters, dragons, and the concept of being able to control those forces. The crossing of the Red Sea was a celestial shot across the bow that served as an announcement that only Yahweh is the creator and as the Most High God, He alone controls these forces. Even more interestingly is that Adonai marches His nation through these waters and does so in the "Face of Ba'al" and in front of the council of lesser gods.

(READ Only the Highlighted portion on this SLIDE)

Challenge at the Chaotic Waters pt. 3

In Exodus 1, Israel is collectively stylized as an Adamic figure, being fruitful and multiplying (Ex 1:7; cf. Gen 1:28). Moses similarly is stylized as a Noahic figure (himself presented as a new Adam, Gen 8:17), since he is delivered from a watery death by being placed in a basket, the same word used for the ark in Genesis 6-8. Further, the basket is sealed with tar and pitch, just like Noah's ark (Ex 2:3; Gen 6:14). Of course, Yahweh unleashes the forces of chaos to destroy the world by opening the "fountains of the deep" in Genesis 7, but preserves Noah and his family. In Exodus 15:8, Moses describes the Israelites path as being through the primordial waters, which are conquered by the breath of Yahweh, reminiscent of creation (Gen 1:2) and the flood (Gen 8:1; cf. Ps 77:16-20). However, when Pharaoh and his armies attempted to pass through the deep, they are utterly annihilated (15:5). Pharaoh lacks the power of Yahweh over the chaos-waters, the power to bring order to creation, as Yahweh does in Genesis and again to his people in the Exodus. 38 This, of course, is all proleptically announced at the magicians' duel; only Yahweh has mastery over the Tanin (cf. Ps 148:7; Job 41)

34 Katharine Doob Sakenfeld, ed., New Interpreter's Dictionary of the Bible Volume 1: A-C (Nashville, TN: Abingdon Press, 2006)

God's triumph over the Red Sea is a powerful display of His dominance over the Tannin or Dragon. This event takes place right at the doorstep of Baal's Council, emphasizing that no one can challenge Yahweh's supremacy... not in Egypt or in Canaan. Just as Pharaoh couldn't defeat the Tannin or Dragon, neither will Ba'al. Now, let's move on to the last slide on this subject.

~

(READ Only the Highlighted portion on this SLIDE)

Challenge at the Chaotic Waters pt. 4

This sign was a proleptic foretelling of the chaotic forces that Yahweh will unleash on Egypt through the ten plagues and parting of the Reed Sea. The themes of Yahweh's power over the tumultuous sea (Gen 1:1-2; Job 9:8; Prov 8:29; Ps 69; 77; 89:9; 104:6-9; Hab 3:8-10; Matt 14:22-27; Rev 4:6), his mockery of false gods (1 Kings 18:20-40; Isaiah 44:9-20), the sea as the location of terrifying, wicked monsters (Job 41; Isa 27:1; 51:9-10; Dan 7:1-8; Rev 12:17; 13:1), and Yahweh's ultimate victory over the ancient serpent, the dragon (Gen 3:15; Isa 51:9-10; Ps 74:14; 89:10; Rev 20:2, 7-10) are replete across the whole of Scripture and strengthen this interpretation. After casting the great dragon into the burning lake of fire, John can summarily describe the peace of the New Heavens and New Earth simply by stating: "the sea was no more," (Rev 21:1).

34 Katharine Doob Sakenfeld, ed., *New Interpreter's Dictionary of the Bible Volume 1: A-C* (Nashville, TN: Abingdon Press, 2006)

The setting of this climactic clash involves both physical armies and heavenly powers. The names of the locations will be repeated in Exodus 14:9 as Pharaoh's armies close in, highlighting the divine nature of the battle. It's important to remember the multi-faceted message that God conveys through his people on earth. This is their national baptism but it is also a declaration to the lessor gods, that He is supreme and these are His people. **Taking these things into account, Exodus 14 is the national baptism of Israel into trust in Yahweh and his servant Moses. This forms the preeminent example of baptism that foreshadows baptism into faith in Yahweh and in the name of Jesus! If you understand this prototype, then it becomes evident that baptism is a declaration of war on the lessor gods, as well as, entry into freedom. Thus, our expectation should be supernatural empowerment and deliverance from all enemies of Adonai.

~

While it may appear that He is placing them in a trap and using them as bait, He is actually laying a trap for the lessor gods and will use His people to triumph over them. This theme is true in the Exodus and the theme remains consistent through the book of Revelation.

Understanding this repeating pattern ought to cause you to view your obedience in vulnerable situations with the highest level of importance. You are not being trapped by God; you are being used to set a trap for the enemy and your obedience brings God glory.

Although we don't have the time to delve into it, it's worth noting that Baal Zephon, or the "Lord of the North," is depicted as an adversary across various empires in the books of Jeremiah, Ezekiel, and Daniel. This figure symbolizes the direction from which nearly every invading army aims to destroy Israel. This was true for the Babylonians, will be true for Daniel's

"King of the North," and is evident in Ezekiel's account of the battle of Gog and Magog. This chapter serves as a foundational piece for understanding the recurring patterns of Biblical prophecy, from the Exodus to the appearance of the Dragon in the book of Revelation.

~

4 And I will harden Pharaoh's heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the Lord." So the Israelites did this.

Tonight, Adonai's streak continues. Here he is promising that although they are out of Egypt, the fight is not over. Pharaoh will pursue them, but in that pursuit, God will gain glory in front of all Israel and the Egyptians.

A pattern that should be getting clearer as we progress in the Torah is that Adonai repeatedly puts his people in dire circumstances where they appear to be trapped, so that he can miraculously deliver them and show his power and glory to all. So we can ask the question again - who really is God trapping?

This was the way in which God delivered Jacob from Haran—a story that set a pattern for all future deliverances.

- **Genesis 31:22–25 (NIV)**

²² On the third day Laban was told that Jacob had fled. ²³ Taking his relatives with him, he pursued Jacob for seven days and caught up with him in the hill country of Gilead. ²⁴ Then God came to Laban the Aramean in a dream at night and said to him, "Be careful not to say anything to Jacob, either good or bad."

²⁵ Jacob had pitched his tent in the hill country of Gilead when Laban overtook him, and Laban and his relatives camped there too.

~

It was God who called Jacob out of Haran, Jacob obeyed and his obedience led him into a place of being pursued, overtaken and defenseless. But this was the exact spot that God wanted Jacob - and Laban. God delivered Jacob in the same way he will deliver Israel tonight - by his mighty hand.

Take a look at this slide to understand a process that these situations demonstrate for the unveiling of the knowledge of the glory of God.

(READ SLIDE)

GLORY AND KNOWLEDGE OF GLORY

Isaiah 6:2-3 (ESV)

² Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!"

Habakkuk 2:13-14 (NIV)

13 Has not the Lord Almighty determined that the people's labor is only fuel for the fire, that the nations exhaust themselves for nothing? 14 For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

~

The earth is already filled with the glory of the Lord, but our understanding of that glory is limited. When we face seemingly impossible situations and experience miraculous deliverance, our awareness of the Lord's glory expands and spreads throughout the earth.

The prophet Habakkuk continues this pattern. It is in the midst of the Nations labor against the people of God - that the knowledge of the glory of the Lord covers the earth. The pursuit against Israel is only fuel to the fire of God's glory to shine brighter in the midst of impossible circumstances.

- **Daniel 4:33-35 (NIV)**

³³ Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like the ox. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird.

³⁴ At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and **glorified** him who lives forever.

His dominion is an eternal dominion;
his kingdom endures from generation to generation.

³⁵ All the peoples of the earth
are regarded as nothing.

He does as he pleases
with the powers of heaven
and the peoples of the earth.

No one can hold back his hand
or say to him: "What have you done?"

Daniel and his companions are in another impossible circumstance—exiled in Babylon. Yet, they are perpetually delivered and offered as a testament to God's glory.

~

In Daniel 4 we encounter with another Gentile power, another head of the 7-headed beast. Adonai works the same way he did with his nation, he humbles Nebuchadnezzar in the most supernatural way so that he can get glory. Despite the nations' attempts to obviate the plan of God - they only exhaust themselves and God is glorified every time by even the heads of nations.

- **Psalm 105:3–5 (ESV)**

3 **Glory** in his holy name; let the hearts of those who seek the LORD rejoice!

4 Seek the LORD and his strength; seek his presence continually!

5 **Remember** the wondrous works that he has done, his miracles, and the judgments he uttered, remembering and telling of His judgments.

In the spirit of the Haggadah - every generation is a perpetual sign of God's glory among the nations. Each successive generation as shown in Psalm 105, can see God's hand for his people and his ability to gain glory through the most desperate circumstances. This would be the same manner in which Jesus himself would conduct his ministry.

- **John 9:2–5 (NIV)**

² His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" ³ "**Neither this man nor his parents sinned,**" said Jesus, "**but this happened so that the works of God might be displayed in him.**"

Whether a man born blind, or God's people surrounded by an army and a sea, it was never about the impossibility of the situation, but about how much glory could be given to the one who put them into this situation, and would bring them out.

~

- **2 Corinthians 4:5–6 (LSB)**

5 For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your slaves for the sake of Jesus.

6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.

Apostle Paul was aware of this pattern, he knew that as slaves of Jesus Christ, we would be put in dark situations so the Light of Christ shines brighter.

- **Revelation 14:6–7 (NIV)**

⁶ Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. ⁷ He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.”

At the end of the age, when is it that the call for giving glory comes? It is the moment of deliverance for his people and the moment of judgment for his enemies.

~

- **Matthew 24:30 (NIVUK84)**

30 “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and **great glory**.”

The nations will mourn because their hour is near, but the knowledge of the Lord's glory will fill the earth like never before. This is the way in which Adonai achieves the maximum amount of glory!

5 When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, "What have we done? We have let the Israelites go and have lost their services!"

Pharaoh and his remaining servants now undergo one last change of heart toward Israel. Just as the Lord declared, Pharaoh is about to be drawn into pursuit—reneging on his word for the final time. He assumes the Israelites are wandering aimlessly, trapped in the wilderness. In reality, it is Pharaoh who is being lured into a trap.

What Pharaoh does not realize is that it is already too late. Israel no longer belongs to him. They now have a new Master, and Pharaoh's futile efforts will only highlight how much has changed. Remember this slide from our message this past Sunday.

~

(DO NOT READ SLIDE)

SLAVE, SOLDIER, SON

LEVITICUS 25:55 LSB

“FOR THE SONS OF ISRAEL ARE MY SLAVES; THEY ARE MY SLAVES WHOM I BROUGHT OUT FROM THE LAND OF EGYPT. I AM YAHWEH YOUR GOD.”

EXODUS 13:18 LSB

18 HENCE GOD TURNED THE PEOPLE TO THE WAY OF THE WILDERNESS TO THE RED SEA; AND THE SONS OF ISRAEL WENT UP IN BATTLE ARRAY FROM THE LAND OF EGYPT.

HOSEA 11:1 NIV 84

“WHEN ISRAEL WAS A CHILD, I LOVED HIM, AND OUT OF EGYPT I CALLED MY SON”

- **Leviticus 25:55 (LSB)**

“For the sons of Israel are My slaves; they are My slaves whom I brought out from the land of Egypt. I am Yahweh your God.”

The Israelites are the Lord's slaves. But unlike Pharaoh, who had no regard for their well-being, Adonai knows exactly what He is doing. He is fully capable of protecting His people from every retaliatory strike.

- **Exodus 13:18 (LSB)**

So God turned the people to the way of the wilderness to the Red Sea; and the sons of Israel went up in battle array from the land of Egypt.

Israel is not lost or confused. Exodus 13:18 makes it clear that God Himself is directing His people, leading them in battle formation. They are not victims of circumstance—they are a soldiers being led to victory.

- **Hosea 11:1 (NIV 1984)**

“When Israel was a child, I loved him, and out of Egypt I called my son.”

And here lies the greatest contrast of all: Adonai does not merely claim Israel as slaves—He calls them His **son**.

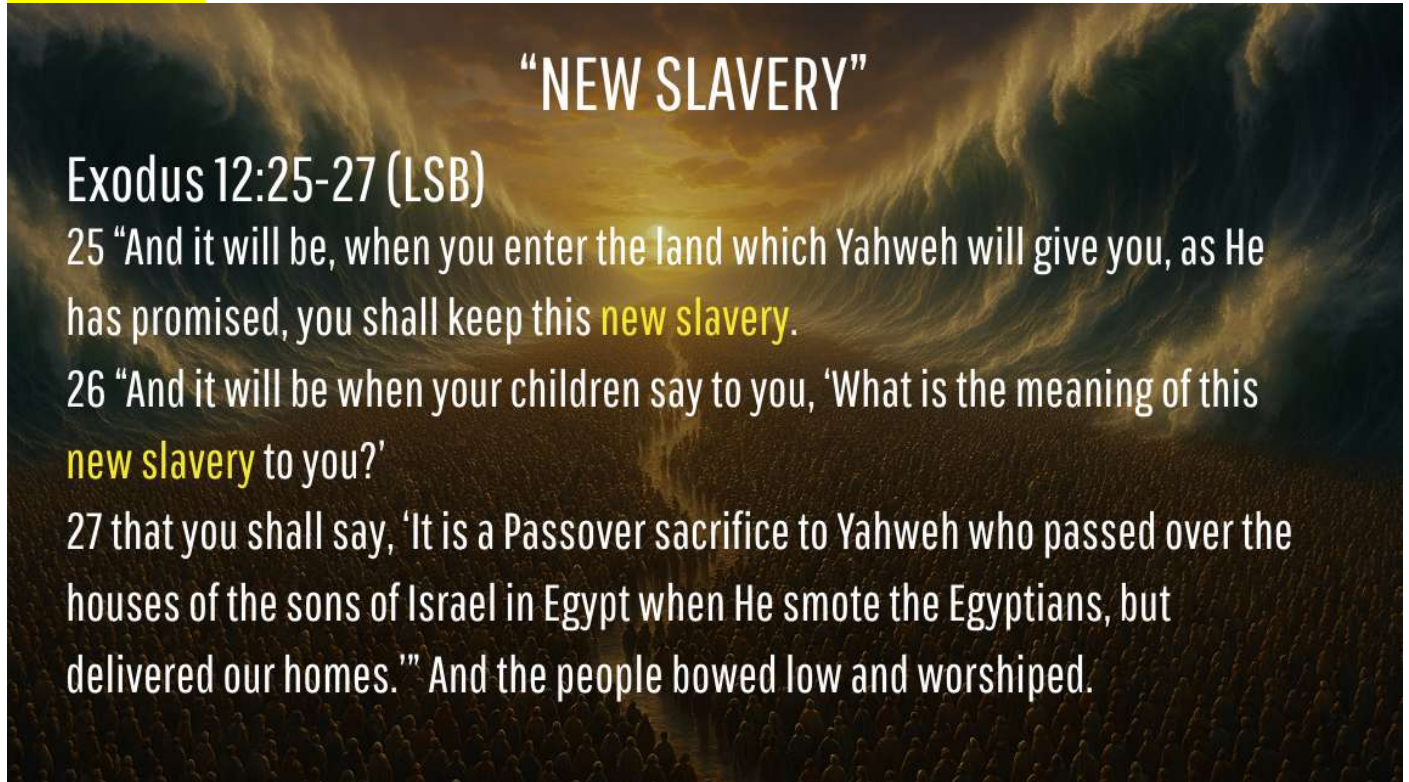
~

Pharaoh is right about one thing: the Israelites are no longer his slaves. But he cannot comprehend that they have entered into a new slavery, one that is completely different in

nature. The word Pharaoh and his officials use is the same word for “slavery.” They mourn the loss of their slaves, while failing to see that Israel has willingly come under a far better Master who will protect his slaves as his son!

This should cause this passage to come to mind...

(READ SLIDE)



As you learned this past Sunday, this new slavery that Israel has entered into is nothing like the slavery they are leaving.

~

Perhaps one of the greatest examples of the contrast between the slavery of master Pharaoh and the new slavery of Adonai is the Sabbath. Listen to the 4th command that Adonai requires of His slaves.

- **Deuteronomy 5:13-15 (NIV84)**

13 Six days you shall labor and do all your work,

14 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do.

15 Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.

One of the clearest examples of the difference between Pharaoh's slavery and Adonai's "new slavery" is the Sabbath. Pharaoh drove the Israelites relentlessly to build his own fleeting kingdom. But the Lord commands His people to rest—so that they might learn to work as He works, to live as He lives and enjoy their service to him.

Pharaoh is no longer in charge. He has lost his free labor force, yet he still cannot let go. Determined to shackle Israel once more, he sets out in pursuit.

But doesn't it seem absurd? After ten devastating, life-altering plagues—one after another—Pharaoh still refuses to yield. Instead of humbling himself, he digs in his heels for one final act of defiance. Not long ago, even his own servants pleaded with him:

~

- **Exodus 10:7 (ESV)**

"How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?"

Their words are prophetic. The snare is obvious, yet Pharaoh stubbornly walks straight into it. A trap has been set, and he is marching right into his own destruction.

Pharaoh thought he was chasing slaves, but in reality he was walking straight into God's snare. This idea of God laying a trap for the arrogant and stubborn runs like a thread through the Bible—from Egypt, to the prophets, to Revelation, and even to the cross itself. Let's look at how the Word develops this theme."

- **2 Thessalonians 2:11–12 (ESV)**

11 Therefore God sends them a strong delusion, so that they may believe what is false, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Pharaoh is clearly delusional and as we have said in weeks past, the scriptures present the world as full of Pharaohs in the last days. God uses their arrogance and stubbornness to chase after unrighteousness to bring judgment on them.

~

Take a look at how this plays out in the book of Revelation.

(LEAVE THE SLIDE UP BUT DO NOT READ)

Many Pharaohs in the Last Days

Revelation 9:20-21 ESV - The rest of mankind, who were not killed by these plagues, **did not repent of the works** of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, 21 **nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.**

Revelation 16:9 ESV - They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. **They did not repent** and give him glory.

Revelation 16:11 ESV - and cursed the God of heaven for their pain and sores. **They did not repent** of their deeds.

Revelation 20:7-10 ESV - And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. 9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, 10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

- **Revelation 9:20–21 (ESV)**

20 The rest of mankind, who were not killed by these plagues, **did not repent of the works** of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, 21 nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

In the future there will be men, like Pharaoh, who clearly understand that the hand of God has fallen on them in judgement and yet still refuse to repent. Exodus is our proof text for how we interpret the events that are soon to come

- **Revelation 16:9 (ESV)**

9 They were scorched by the fierce heat, and **they cursed the name of God** who had power over these plagues. They did not repent and give him glory.

- **Revelation 16:11 (ESV)**

11 and cursed the God of heaven for their pain and sores. They did not repent of their deeds.

~

Men are being tortured in their flesh in the last days by fierce heat, pain and sores, but instead of repenting, they curse the God of heaven and refuse to repent.

Listen to this from Zechariah 14, because the events it foretells take place alongside the Book of Revelation.

- **Zechariah 14:15–19 (ESV)**

15 And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps. 16 Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the Feast of Booths. 17 And if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths. 19 This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

Notice that there are plagues, and then after the plagues there are still nations that are disobedient. What is most interesting is that Egypt is specifically mentioned! Even though during this time Satan will not be roaming the earth to deceive the nations, the stubbornness and arrogance persists among men in defiance of the Lord.

~

In Revelation 20, at the end of a thousand years of Christ rule on the earth the disobedient still want to fight:

- **Revelation 20:7–10 (ESV)**

7 And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. 9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, 10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Just like Pharaoh, the nations are lured into what looks like an opportunity for victory. In reality, they are marching straight into God's trap and their final destruction.

This whole scenario is reminiscent of the cross, which also looked like a defeat but was actually a trap for the enemy and the greatest triumph in history:

- **1 Corinthians 2:8 (NIVUK84)**

8 None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

The rulers believed the cross would silence Jesus. Instead, it became their undoing. God drew them out, set the snare, and caused them to strike—bringing judgment on themselves.

And Paul makes clear what was really happening at Calvary:

~

- **Colossians 2:15 (NIVUK84)**

15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

The cross looked like a trap for Jesus, but it was actually a trap for the enemy. The same was true in Egypt, the same is true in Revelation, and the same will always be true: the wicked fall into the snare, and God's people walk out free.

6 So he had his chariot made ready and took his army with him. 7 He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. 8 The Lord hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly. 9 The Egyptians — all Pharaoh's horses and chariots, horsemen and troops — pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon.

Observe the positioning of Pharaoh's army in this slide once more, paying close attention to the strategic placement and formation.



The Egyptians chased after the Israelites from the direction of Migdol (**their fortress**) with Pharaoh's horses, chariots, and his entire army, eventually trapping them by the sea at Pi-hahiroth (or **the mouth of freedom**), opposite of Baal-Zephon (which is **the council of the gods**). To the untrained eye, it seemed like the end for Israel: Pharaoh was closing in, the waters blocked any escape, and Israel was facing the false gods of this world.

~

However, this was no coincidence. God Himself had orchestrated this situation. What seemed like Israel's demise was actually Pharaoh's downfall and the humiliation of both the Egyptian and the Canaanite pantheon. The Lord was drawing the proud ruler, his armies, and his gods into a place where He would judge them. Yahweh had chosen the battlefield, and the confrontation would end with His victory over Egypt, the nations, and all false powers.

10 As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. 11 They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt?"

Although the complaint of the Israelites seems facetious, it may actually have been a legitimate thought. Remember, Egypt had just endured ten distinct plagues, culminating in the death of the firstborn of every man and animal. Not to mention the fifth plague, of which it was stated, "All the livestock of the Egyptians died". That is a lot of death in Egypt!

Additionally, you will remember from last week, as Israel was leaving, they saw the Egyptians burying their dead. Look at this slide:

~

(DO NOT READ)

THE EXODUS: CONTRAST



Numbers 33:3–4 (NIVUK84)
3 The Israelites set out from Rameses on the fifteenth day of the first month, the day after the Passover. They marched out boldly in full view of all the Egyptians, 4 who were burying all their firstborn, whom the LORD had struck down among them; for the LORD had brought judgment on their gods.

Although we do not condone the Israelites' complaining, their statements do demonstrate the extreme extent of Egypt's devastation. It was so bad that they may have truly feared YHWH had brought them into the desert simply to find space to bury them, because there was no space left in Egypt!

Let's keep reading and see how Adonai responds.

12 Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"

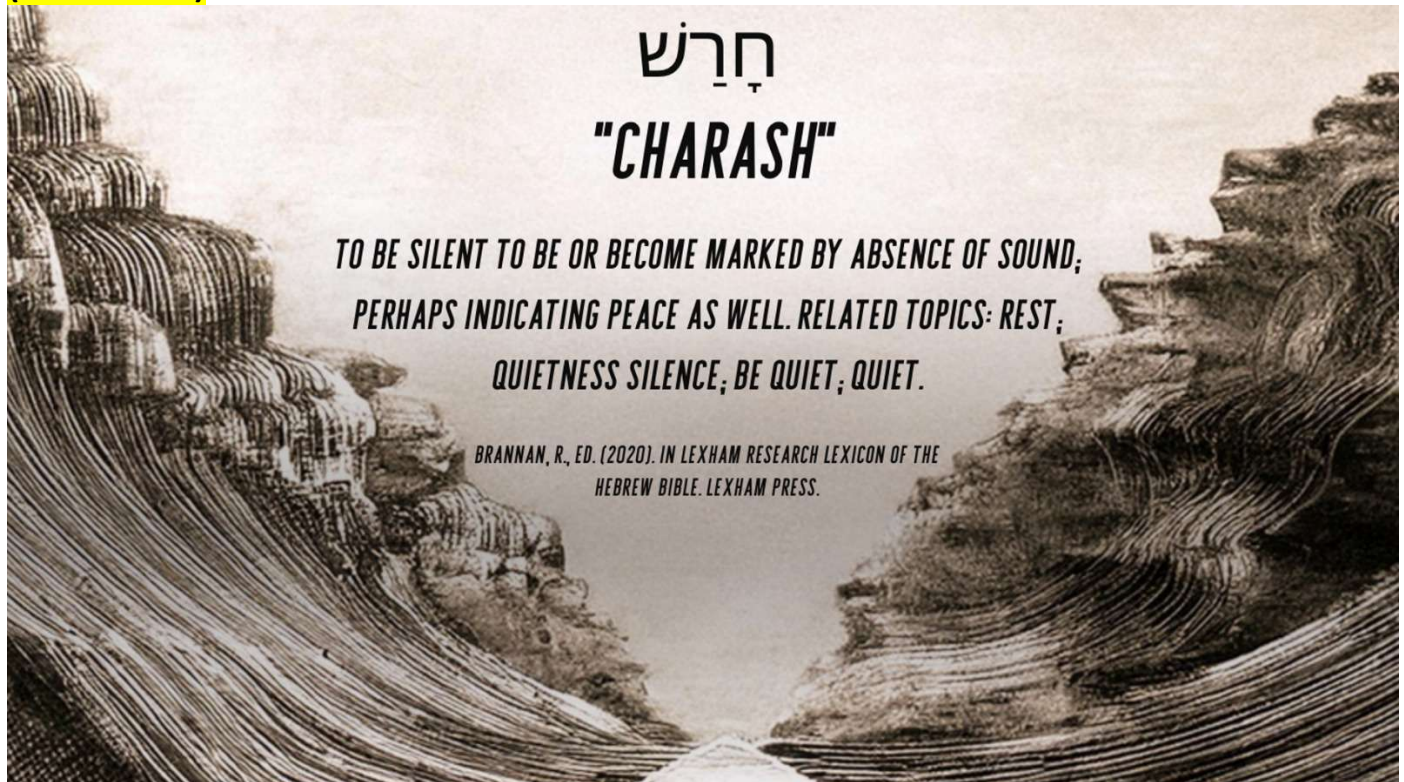
13 Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. 14 The Lord will fight for you; you need only to be still."

Herein lies one of Christendom's most lauded verses. Unfortunately the interpretation most Christians gather from it is the opposite of what the text is communicating. The Scripture indeed says *be still* but Praise God that is not all it says.

~

Let's take a look at the Hebrew word for "still" on this next slide.

(READ SLIDE)



In this context, the Hebrew word means to quiet yourself or be silent (as in outwardly and inwardly). Contrary to most Christians understanding, there was no place for physical inactivity until they would reach the other side of the Sea. They were to quiet or still their own fears and move on!

The reason the Israelites had such a hard time moving on is not an old problem unique to them. Moses addresses why they are having such difficulty in verse 13 when he says "*Do not be afraid. Stand firm*".

The Israelites fear is causing them to come to strange conclusions. This was not worse than Egypt, they were being beaten and used up to the point of death. But fear can cause you to make irrational statements. The truth is, they are not about to die—they are at the mouth of Freedom!

~

On the topic of fear, it is appropriate to survey a few passages to help us incline our hearts away from fear and towards radical faith in Adonai.

- **Genesis 3:10 (ESV)**

10 And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”

The first thing we learn about fear in the Torah is that it causes man to hide. This is informative for us, when we are afraid we will in our sinful nature want to retreat from the task in front of us and remove ourselves from the God-ordained fellowship we have. We must take the opposite approach of Israel- MOVE ON, face the difficulty in confidence with brothers by your side.

- **Genesis 18:15 (ESV)**

15 But Sarah denied it, saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”

Fear not only causes you to hide, it also causes you to lie. This is most obvious in our young adolescents who are quick to deny any wrongdoing when asked directly if they have sinned. Ironically, Godly fear is actually the solution. The fear of the Lord will cause you to quickly act righteously, while your own fear will try to delay it at all costs. If you are wondering at what age you should expect this pattern to be mostly driven out of developing men, you can refer to the Exodus 13:17-18 principle. And yet, you will not have to look very far to see men and women far past this age group still responding with petty lies at the slightest amount of fear.

~

- **Genesis 19:30 (NIV)**

³⁰ Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave.

This is certainly the most unpleasant story of fear in the Torah thus far. Without enumerating all the incestual details—suffice it to say, fear also eventually leads to creating enemies of God out of you, and those you produce.

- **1 John 4:16–18 (ESV)**

16 So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. 17 By this is love perfected with us, so that we may have confidence for the day of judgment, because

as he is so also are we in this world. 18 There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.

Many read this and ascertain that the solution to the fear is merely inserting more emotions into the equation. This is a clear distortion of the scripture. If you were to read few verses further in 1 John you would read:

- **1 John 5:2–3 (NIV)**

²This is how we know that we love the children of God: by loving God and carrying out his commands. ³In fact, this is love for God: to keep his commands.

~

Biblical love cannot be removed from obedience. When you are afraid, obedience and trust is the solution. Love for Him should drive out and override fear of everything but Him.

- **Hebrews 11:27–29 (ESV)**

27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. 28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.

29 By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned.

It is not that fear is non-existent in the believers life. All of us will certainly encounter fearful situations, and none of us have ever faced anything quite as fearful as what Israel experienced on the shores of the Red Sea. The true test is does love for Adonai and obedience to his commands abrogate that fear. That is the test of true faith.

Moses tells the people "*do not be afraid, stand firm.*" Those who are weak and of little faith whine and run at the sight of difficulty—whereas soldiers for Christ stand firm as Moses directs. Paul picks up this language and is preaching it to the churches thousands of years after the Exodus.

- **1 Corinthians 16:13 (ESV)**

13 Be watchful, stand firm in the faith, **act like men**, be strong.

It is not becoming of a man of God to whine, complain and recoil at difficulty and fear. Those who desire to imitate the fathers of faith and adhere to the Word of God would do good to go on a war path to eradicate whining from their lives. Those of you with children are particularly familiar with this kind of behavior, little children whine and the propensity to do so repeatedly must be trained out of them. The starting place for that battle is recognizing where they learned that devilish habit.

~

These are the convictions and standards demanded of us if we are to exhibit any semblance of

fidelity when faced with Gentile powers in the future who are multiplying the work of Pharaoh and his army. Standing firm in the face of fear is an essential instruction for the last days. Consider Jesus words in Matthew 24.

- **Matthew 24:10–13 (ESV)**

10 And then many will fall away and betray one another and hate one another.
11 And many false prophets will arise and lead many astray. 12 And because lawlessness will be increased, the love of many will grow cold. 13 But the one who **endures to the end** will be saved.

Faithfulness or steadfastness in a moment is only worth so much. We must develop families whose lives exude faithfulness over time. Those are the ones who will endure to the end.

- **2 Thessalonians 2:1–3 (NIVUK84)**

1 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers,
2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.
3 Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.

Fear is going to be present in the days to come, it will certainly be a primary tactic of the enemy, if we continue to read in 2 Thessalonians 2, verse 15 reminds us of our teaching tonight to be an example for us in our lives today.

~

- **2 Thessalonians 2:15 (ESV)**

15 So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

The Phrase "*so then stand firm and hold to the traditions*" is referencing the fathers of faith. Their example in the presence of fear and horrific Gentile powers is anticipatory for us. What was required of Israel at the Red Sea will be required again on an even greater scale during a second exodus. The question for us is the same one Jesus asks in Luke 18 - "Will he find faith on the earth?"

Let's keep reading and see how Adonai develops that faith in Israel.

15 Then the Lord said to Moses, "Why are you crying out to me? Tell the Israelites to move on.

To be clear, In the Hebrew, Greek and Latin the "You" is singular and directed to Moses alone as far as syntax is concerned. On that note, it is worth sharing an excerpt from Spurgeon that

illustrates the appropriateness of prayer and the necessity of action.

(READ SLIDE)

"WHY ARE YOU CRYING OUT TO ME?"

Why are you crying out to me?" Spiritual people in their distresses turn at once to prayer, even as the stag when hunted takes to flight. Prayer is a never-failing resort; it is sure to bring a blessing with it. Even apart from the answer to our supplications, the exercise of prayer is healthy to the person engaged in it. Far be it from me ever to say a word in disparagement of the holy, happy, heavenly exercise of prayer. But there are times when prayer is not enough—when prayer itself is out of season. We may think that a hard saying, but my text is to the point. Moses prayed that God would deliver his people; but the Lord said to him, "Why are you crying out to me?" **As much as to say this is not the time for prayer, it is the time for action.** "Tell the Israelites to break camp." When we have prayed over a matter to a certain degree, it then becomes sinful to tarry any longer; our plain duty is to carry our desires into action, and having asked God's guidance, and having received divine power, to go at once to our duty without any longer deliberation or delay.

Spurgeon. (2017). The Spurgeon Study Bible: Notes (p. 91). Holman Bible Publishers.

~

16 Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground.

The last time that Moses "lifted" (Heb. "Rum") his staff was to strike the waters of the Nile and turn them into blood. This occurred in Exodus 7 and the repetition of the wording here was, likely, an encouraging reminder that Moses has been well prepared for this action.

In this chapter Moses is going to lift up his staff, divide the waters, walk through them while being unharmed, and then fill the waters with the blood of the Egyptians. Our King commands bold actions on the part of His servants but He is also faithful to give us experiences that build upon one another and create an environment that produces ever increasing faith.

Another thing that is neat in this verse is that the Same Hebrew word for dry ground in this passage is the same word that is used in Genesis 1:9-10

- **Genesis 1:9–10 (ESV)**

9 And God said, "Let the waters under the heavens be gathered together into one place, and let the **dry land** appear." And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

~

In Genesis God caused dry ground to appear so that there would be a new creation that was brought forth out of the judgment waters of the old creation. In Exodus God is gathering waters so that dry ground will appear out of the Judgment waters of the old and he is going to cause a new creation to walk on that dry ground so that they will be on their way to bringing order to the earth!

17 I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. 18 The Egyptians will know that I am the Lord when I gain glory through Pharaoh, his chariots and his horsemen."

Earlier in our chapter, we discussed how the knowledge of the glory of the Lord is revealed through His judgments on earth. It's important to recognize that this critical moment for Israel is also an opportunity for Adonai to gain glory for Himself, as He mentions twice within this passage.

God's judgments are essential for the world to recognize Him. Everyone will come to know Him, either through His kindness towards those who repent or His sternness towards those who refuse. If His judgment places us between Migdol and the sea, so be it! We will experience supernatural favor, while His enemies face supernatural judgment. Every Christian must "gird up the loins of their minds" and be prepared to be utilized by Adonai in this way. It is a repeating pattern throughout the Bible and it is a necessary disposition for every believer.

~

19 Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them,

The pillar of cloud and fire is predominant in every retelling of this story. What is sorely lacking is the relationship between the pillar and the Angel of God that we just read was traveling in front of Israel's army. It even said that the pillar was following him! Let's jump to a verse later on in our teaching to understand this more

- **Exodus 14:24 (ESV)**

24 And in the morning watch **the LORD** in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic.

The Angel of God or later stated as simply *The Lord* is in the pillar, they are acting together. More on that later, but for now you should remember in Exodus 3, the Angel of the Lord is God's representative and often times when the angel is speaking or acting, it is credited as though God himself is speaking or acting.

(DO NOT READ)

THE ANGEL OF THEOPHANY

This angel is spoken of as "the angel of Yahweh," and "the angel of the presence (or face) of Yahweh." The following passages contain references to this angel: [Gen 16:7](#) ff-the angel and Hagar; [Gen 18](#) - Abraham intercedes with the angel for Sodom; [Gen 22:11](#) ff-the angel interposes to prevent the sacrifice of Isaac; [Gen 24:7,40](#) - Abraham sends Eliezer and promises the angel's protection; [Gen 31:11](#) ff-the angel who appears to Jacob says "I am the God of Beth-el"; [Gen 32:24](#) ff-Jacob wrestles with the angel and says, "I have seen God face to face"; [Gen 48:15](#) f-Jacob speaks of God and the angel as identical; [Ex 3](#) (compare [Acts 7:30](#) ff) - the angel appears to Moses in the burning bush; [Ex 13:21; 14:19](#) (compare [Num 20:16](#)) - God or the angel leads Israel out of Egypt; [Ex 23:20](#) ff-the people are commanded to obey the angel; [Ex 32:34-33:17](#) (compare [Isa 63:9](#)) - Moses pleads for the presence of God with His people; [Josh 5:13-6:2](#) - the angel appears to Joshua; [Judg 2:1-5](#) - the angel speaks to the people; [Judg 6:11](#) ff-the angel appears to Gideon.

A study of these passages shows that while the angel and Yahweh are at times distinguished from each other, they are with equal frequency, and in the same passages, merged into each other. How is this to be explained? It is obvious that these apparitions cannot be the Almighty Himself, whom no man hath seen, or can see.

Standard Bible Encyclopedia, Electronic Database Copyright © 1996, 2003, 2006 by Biblesoft, Inc. All rights reserved.

Because of his association with YHWH himself, many have come to call him "The Angel of the Theophany". Let's look at another example of this enigmatic figure.

~

- **Exodus 3:2 (ESV)**

2 And the **angel of the LORD** appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. 4 When **the LORD** saw that he turned aside to see, **God** called to him out of the bush, "Moses, Moses!" And he said, "Here I am."

In Exodus 3, we learned that the scripture stated the angel of the LORD appeared in the fire and then his voice is credited to God himself. This is the same principle at work in our text tonight. In verse 19 it shows the angel of God moving with the pillar, but in verse 24 it says the LORD himself is in the pillar. This is because God cannot be seen and so he will use a representative to demonstrate himself through.

Take a look at this slide:

(READ SLIDE)

“ANGEL OF GOD”

19. the angel of God—that is, the pillar of cloud [see on Ex 13:21]. The slow and silent movement of that majestic column through the air, and occupying a position behind them must have excited the astonishment of the Israelites (Is 58:8). It was an effectual barrier between them and their pursuers, not only protecting them, but concealing their movements. Thus, the same cloud produced light (a symbol of favor) to the people of God, and darkness (a symbol of wrath) to their enemies (compare 2 Co 2:16).

Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible (Vol. 1, p. 58). Logos Research Systems, Inc.

The text tonight is highlighting that a representative of God himself is protecting Israel from their enemy, not just by causing a physical barrier, but also providing strategic obscuration.

~

With that said, we want to remind you of some prophetic parallels we have been discussing since the book of Genesis. We are displaying them to remind you that Adonai has already led Israel's forefathers through similar events to prepare the nation to walk in faith during this moment.

(DO NOT READ)

14 Parallel's (Haran and Egypt): In "Captivity"

Event	Haran	Egypt
1. Escaping external threat	Gen 27: 43-45	Gen 45: 11
2. Greatly multiplied	Gen 29: 32	Ex 1:7
3. Time of favor	Gen 30: 27	Gen 47: 5-6
4. Change of heart towards Israel	Gen 31: 1-2	Ex 1: 8
5. Issue with prosperity	Gen 31: 1-2	Ex 1: 9
6. Mistreated	Gen 31: 7,41	Ex 1: 11
7. The Lord sees his suffering	Gen 31:12	Ex 3:7

We have covered this slide extensively as it mirrors Israel's time in Egypt, let's look at our next slide for comparisons with their exit.

(DO NOT READ)

14 Parallel's (Haran and Egypt): Coming out of "Captivity"

Event	Haran	Egypt
8. Called out by God	Gen 31: 3	Ex 3: 8
9. Pursued as they exit	Gen 31: 22-23	Ex 14: 23
10. Delivered by divine intervention	Gen 31: 24	Ex 14: 30
11. Escapes with wives, children and livestock	Gen 31: 17-18	Ex 10: 24,12:37
12. Divinely plundered	Gen 31: 9	Ex 12: 36
13. Lead by God into the land	Gen 31: 18	Ex 3: 17,12:25
14. Way is marked by Angels	Gen 32: 1-3	Ex 23: 20

1. Both Jacob and Israel were called out of their oppression by God himself.

2. Jacob and Israel were both pursued by their former harassers
3. Both Jacob and Israel were delivered by divine intervention. For Jacob it was a dream sent to Laban, for Israel it was a pillar of cloud and the splitting of the sea.
4. Both Jacob and Israel's escape included all that belonged to them, man, woman, and child.
5. Both Jacob and Israel divinely plundered their captors and left wealthy.
6. Both Jacob and Israel were then led by God himself into the land of Israel.
7. Finally, the way for Jacob and for Israel was marked by angels. For Jacob it was two encampments of angels as his front and rear guard and for Israel it was the Lord in the pillar of fire and the cloud as a front and rear guard.

~

In Genesis, the experiences of the Patriarch Israel are mirrored on a grander scale by the nation of Israel. Just as Jacob was pursued, so too was Israel as they embarked on their journey. Throughout this chapter, we witness the Angel of the LORD guiding and protecting the people of God as they make their way to the land promised to their ancestors.

God's faithfulness to the entire nation mirrors the faithfulness shown to their forefather Jacob. This sets the stage for the ultimate deliverance yet to come—the second exodus. In this future event, not only will a representative of Adonai lead the people, but Adonai's own representative, Yeshua, will guide his people as the focal point of God's presence on earth.

(The pillar of cloud also moved from in front and stood behind them,) 20 coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

We are about to witness the complete annihilation of Israel's adversaries and the salvation of Israel. On the day this event unfolds, clouds, darkness, and fire are present, accompanied by a figure riding on the clouds.

This is the beginning of an important and pervasive Biblical Motif concerning the judgment and deliverance of Israel by Adonai himself. We usually refer to this topic as - Cloud Rider.

What we are going to show you is the Cloud Rider is repeatedly present in Israel's most perilous moments, or put another way - when the Cloud Rider appears, you know its time for war.

~

Let's walk through a few that we showed you on a slide from last week

(Do not read)

Day Of Clouds

Jud 5:4

when you marched... the heavens dropped, yes, the clouds dropped water.

Isa 19:1

Behold, the LORD is riding on a swift cloud

Jer 30:23

Behold the storm of the LORD! Wrath has gone forth, a whirling tempest;

Eze 30:1-4

it will be a day of clouds, a time of doom for the nations

Eze 34:11-12

I will rescue them ... on a day of clouds and thick darkness

Nah 1:3

His way is in whirlwind and storm, and the clouds are the dust of his feet

Zech 9:14

arrow will go forth like lightning and will march forth in the whirlwinds of the south

Ps 68:8

the earth quaked, the heavens poured down rain, before God, the One of Sinai,

Dan 7:13-14

with the clouds of heaven there came one like a son of man

- In Judges 5 in the song of Deborah, Adonai is described as marching from Edom and with him, earthquakes and clouds pouring rain.
- In Isaiah 19, a future day is prophesied where The Lord will again come against Egypt, and it describes him as riding on a cloud.
- In Jeremiah 30, The Lord's anger is described as a storm with driving wind.
- In Ezekiel 30 the day of the Lord is described as a "day of clouds"
- In Ezekiel 34, the day that Adonai rescues Israel is described again as a "day of clouds and darkness".
- In Nahum 1, the Lord's way is said to be "in the whirlwind and the storm and clouds are the dust of his feet."
- In Zechariah 9, the war imagery is especially present, it says of the Lord, "his arrow will go forth like lightning...and will march forth in the whirlwinds."
- Again in Psalm 68, the time of Israel in the wilderness and at Sinai is described as having pouring rain from heaven.
- Finally, in Daniel 7, one like the son of man is with the clouds of heaven.

As you can see from these passages, the day of the Lord where he wages war against his enemies and delivers his people is described repeatedly as having a representative of Adonai riding on the clouds with rain, lightning, darkness and storm.

With this Older Testament background, this popular passage in Matthew will certainly be much clearer and profound.

- **Matthew 24:30 (ESV)**

30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the **Son of Man coming on the clouds of heaven with power and great glory.**

~

Jesus' language in Matthew 24 about the Son of Man coming on the clouds would have been an obvious connection to the prophets for the original audience. That pattern was planted in our chapter tonight with the Angel of the Lord, riding on the clouds protecting Israel from Egypt.

Moses saw the Cloud Rider protecting him and his people at their greatest moment of deliverance.

From our earlier teaching in Exodus 7 Moses, may have actually had another encounter with the Cloud Rider many years after the Exodus. We will not go through our justification for this thought again, but it revolves around Moses and Elijah having witnessed the transfiguration, the resurrection, and the ascension. This is because the gospels mention their names at the transfiguration and then enigmatically list two unnamed men at the resurrection and ascension. With that possibility in mind consider Acts:

- **Acts 1:9–11 (ESV)**

⁹ And when he had said these things, as they were looking on, he was lifted up, and a **cloud took him out of their sight.** ¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Jesus ascended to heaven on a cloud, and He will return in the same manner, bringing with Him a storm, darkness, and judgment upon His enemies. In our chapter tonight, Moses witnessed the Angel of the Lord in the cloud, and from beyond the grave, he likely attested to the future Cloud Rider at the Mount of Olives Ascension.

~

In every way the first Exodus forms a pattern that will be fully played out in the last days.

21 Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22 and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

Take a look at what Psalm 114 says is going on here in Exodus...

- **Psalm 114:1–3 (ESV)**

114 When Israel went out from Egypt, the house of Jacob from a people of strange

language,

2 **Judah became his sanctuary, Israel his dominion.**

3 **The sea looked and fled;** Jordan turned back.

Understand that none of this would have happened if the Israelites did not obey what Moses told them in verse 15:

- **Exodus 14:15 (NIV)**

¹⁵ Then the Lord said to Moses, "Why are you crying out to me? Tell the Israelites to move on.

The Israelites had to move on before God did the miraculous!

They could not wait for God to act first, they had to move in faith and then that faith in action caused even the natural elements to obey the Creator enthroned upon their trust in Him!

~

They could not just wait for the miraculous...the Israelites had to demonstrate faith first and then God moved.

The sea did not just split because there was a strong wind, this verse indicates that the Sea was actually running away from the People of Israel, because they had become something! Psalm 114 says that the People of Judah and the Israelites with him became the sanctuary of God!

This means that God was dwelling with them and in them because their faith was activated by their actions and it caused them to become His habitation on earth!

The sea could not stand in **their** presence, it had to run away because they had become God's sanctuary!



We mentioned earlier that fear will turn you into something.... It will make you lesser than everything else in God's creation. It will make you weaker than everything around you.

~

BUT FAITH will turn you into something else too! Faith that is activated by actions will cause you to be a sanctuary of holy spirit power that will cause even the creation to bend it's knee to assist you while you are doing the will of God!!!

Mountains a problem for you? Those mountains will be removed.

Not enough time? God will make the sun stand still.

Need provision? He will cause ravens to provide for you!

When your faith is being exercised by the demonstration of your deeds, there is nothing in heaven or on the earth that can stop you, because you are the **SANCTUARY** of GOD!

Take a look at the next few verses and see how the Psalmist starts mocking the Red Sea!

- **Psalm 114:4–8 (ESV)**

4 The mountains skipped like rams, the hills like lambs.

5 **What ails you, O sea, that you flee?** O Jordan, that you turn back?

6 O mountains, that you skip like rams? O hills, like lambs?

7 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob,

8 who turns the rock into a pool of water, the flint into a spring of water.

It is one thing for God to do all of these things by Himself, but remember He is showing off in front of those who consider themselves to be the powerful ones, and He will continue to do this THROUGH HIS PEOPLE! Each of these miraculous signs in Psalm 114 are taking place as God inhabits His people who are moving forward in faith!

~

Take a look at Hebrews 4:2

- **Hebrews 4:2 (NIVUK84)**

2 For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not **combine it with faith.**

The message cannot sit inside you, you cannot be told what to do by the word and the Lord and never do it. You must activate faith in you and start moving!

- **Ephesians 4:12–14 (NIVUK84)**

12 to prepare God's people for works of service, so that the body of Christ may be built up

13 until we all **reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ.**

14 Then we will no longer be infants, **tossed back and forth by the waves, and blown here and there** by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.

Maturity means not being tossed around by the waves and every wind.

To reach maturity and the full measure of Christ means that we have to exercise our faith by putting it into action. We must become accustomed to seeing the seas split as we move forward first and then see God move in response.

~

We said earlier what fear made you into.... Well in the same way, FAITH makes you into something better!

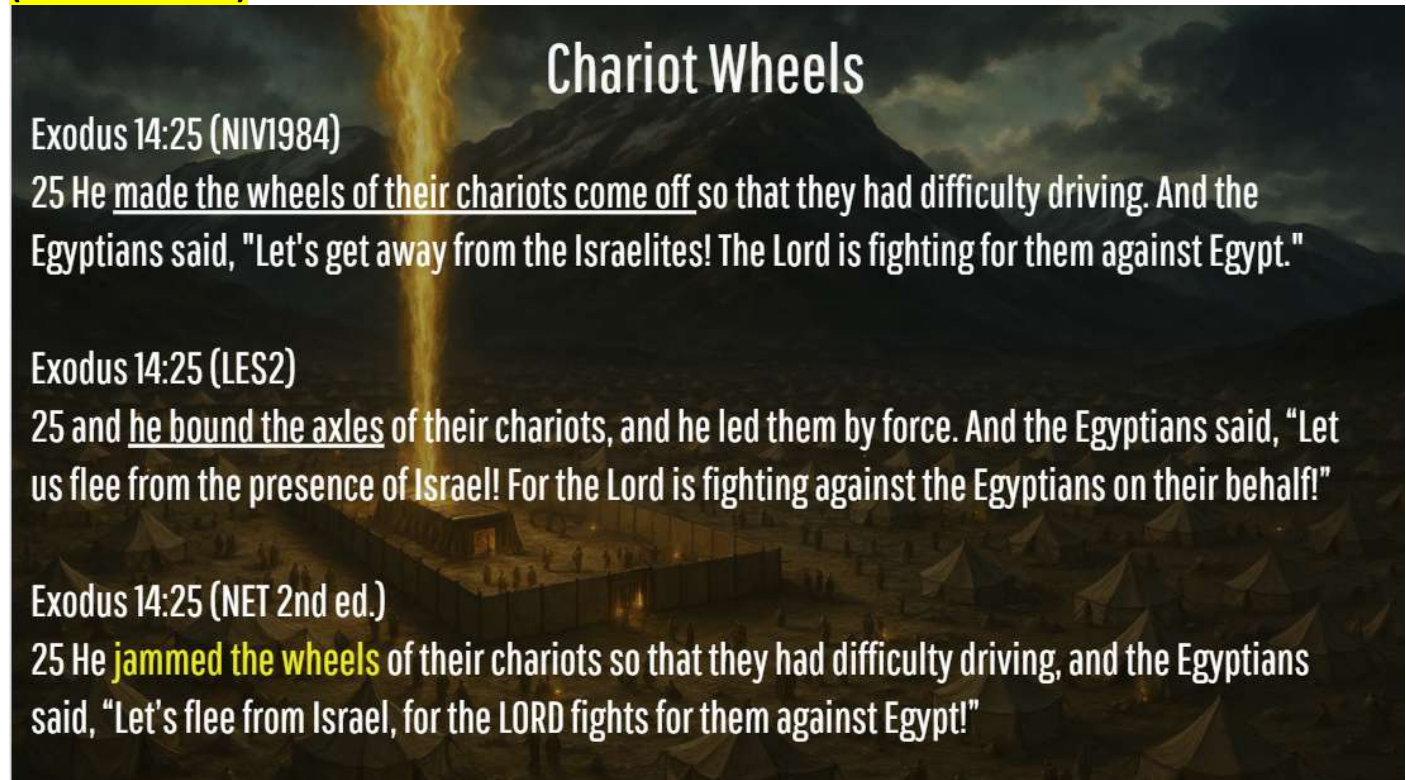
If we maintain this action oriented faith, neither wind nor waves will pose a threat to us. We will become the Sanctuary of God, witnessing the seas parting around us. Moreover, every time we seem to be trapped, it will actually be a snare for the enemies of God, not for us.

23 The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. 24 During the last watch of the night the Lord looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. 25 He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The Lord is fighting for them against Egypt."

Before we move into more eschatological themes, it's important to address a common misconception: the belief that the Egyptians' wheels were getting stuck in the mud. The text consistently emphasizes that the Israelites were crossing over on dry ground.

This slide should clear up any misconceptions on the subject.

(DO NOT READ)



Chariot Wheels

Exodus 14:25 (NIV1984)
25 He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The Lord is fighting for them against Egypt."

Exodus 14:25 (LES2)
25 and he bound the axles of their chariots, and he led them by force. And the Egyptians said, "Let us flee from the presence of Israel! For the Lord is fighting against the Egyptians on their behalf!"

Exodus 14:25 (NET 2nd ed.)
25 He **jammed the wheels** of their chariots so that they had difficulty driving, and the Egyptians said, "Let's flee from Israel, for the LORD fights for them against Egypt!"

The NIV clearly states, "He made the wheels of their chariots come off." The Septuagint supports this interpretation by saying, "He bound the axles of their chariots." Finally, the NET translates it as, "He jammed the wheels of their chariots."

~

Imagine the frustration of having your car break down at the worst possible moment. Now, picture every chariot in Pharaoh's army experiencing mechanical failure simultaneously. This isn't a case of bad luck; it's divine intervention. God isn't merely causing the wheels to get stuck in the mud; He's actively freezing the wheels or jamming the axles, ensuring that the chariots are rendered immobile.

In verse 25, the Egyptians know that YHWH is fighting for the Israelites, which aligns with God's earlier declaration in verse 18 that the Egyptians would come to recognize Yahweh as God. This moment marks a significant turning point, as the Egyptians can no longer deny that it is Yahweh who is intervening on behalf of the Israelites. If God revealed Himself so powerfully then, imagine the magnitude of His revelation at the end of the age.

Compare these Exodus events to what is going on in Zechariah 14:

- **Zechariah 14:9–11 (ESV)**

9 And the LORD will be king over all the earth. On that day the LORD will be one and his name one. 10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. **But Jerusalem shall remain aloft on its site** from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. 11 And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security.

After a major battle where God demonstrates his power in the judgment of the nations, there is a mass recognition of who the Lord is...

~

Compare this to Micah.

- **Micah 4:1–2 (ESV)**

1 It shall come to pass in the latter days that **the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it,** 2 **and many nations shall come,** and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

What God does in the last days is so powerful that after destroying all of the wicked, those that remain WANT to go up to Jerusalem and acknowledge the Lord.

This should be striking to you in the context of our day and time.

There will be no scoffers, deniers, atheists, or agnostics precisely because all are going to undeniably know that Yahweh is God!

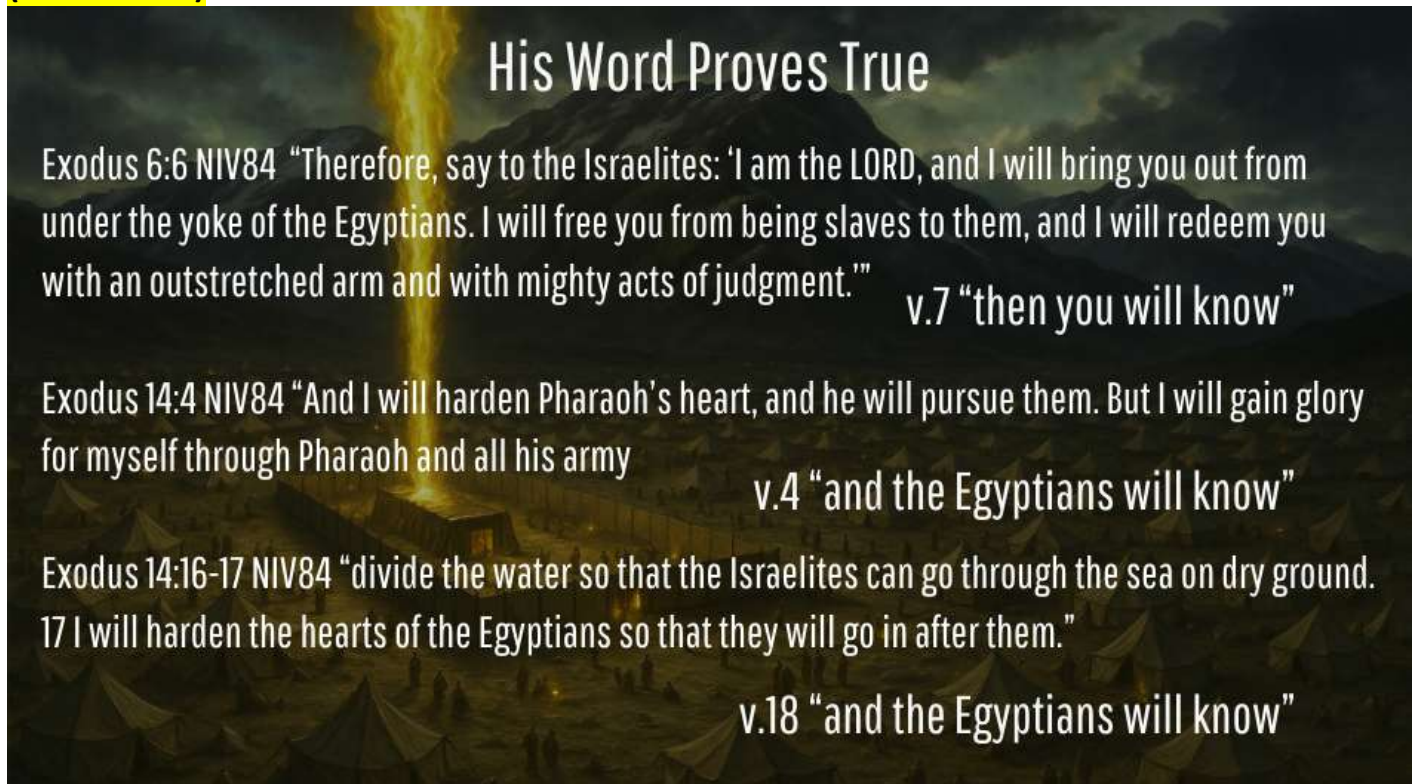
God is going to solve the problem himself. He will demonstrate his power in a way that leaves no question!

26 Then the Lord said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." 27 Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the Lord swept them into the sea. 28 The water flowed back and covered the chariots and horsemen — the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

~

It has finally happened! Pharaoh's army has now been enveloped by the chaotic waters he claimed to have power over. Everything the Lord said He would do, He is doing!

(READ SLIDE)



His Word Proves True

Exodus 6:6 NIV84 "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.'" v.7 "then you will know"

Exodus 14:4 NIV84 "And I will harden Pharaoh's heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army" v.4 "and the Egyptians will know"

Exodus 14:16-17 NIV84 "divide the water so that the Israelites can go through the sea on dry ground. 17 I will harden the hearts of the Egyptians so that they will go in after them." v.18 "and the Egyptians will know"

Despite the seemingly insurmountable odds faced by Israel and Moses, placing trust in the character of God ensures victory. Throughout history, from the time Joseph entered Egypt, every divine promise has been tested and proven true. Betting on God's word is a guaranteed win, no matter how discouraging the circumstances may appear.

- **Psalm 105:19 (NIV 1984)**

"till what he foretold came to pass, till the word of the LORD proved him true."

~

From the beginning, the odds were stacked against Israel.

- The bitterness of slavery.
- The cruelty of being consumed by Egypt's endless demands.
- The horror of their babies being slaughtered.

When God's word came through Moses in chapter 5, the situation only worsened. Yet, through it all, God's word tested them and ultimately proved true. They witnessed the complete destruction of their enemies with their own eyes. The very power that oppressed them was drowned before them. Christian, take heart: standing firm in God's promises doesn't guarantee an easy path. You may find yourself, like Israel, trapped between Migdol and the sea, surrounded on all sides. But if you trust Him in that place, God Himself will fight for you. He will cast the giants you cannot defeat into the sea and set your feet on the path to His mountain.

29 But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. 30 That day the Lord saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. 31 And when the Israelites saw the great power the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.

~

At the end story of Israel's deliverance from Egypt they look back and see their greatest physical enemy lying dead, washed up on the shore of the sea! Remember, this is after the nation has been covered by the blood of the lamb and followed the Holy Spirit into a national baptism. This process has taken them to the place where they have learned to trust not just Adonai, but also his physical representative on the earth—Moses!

This prophetic picture should remind us that although Israel has yet to see its darkest time, it will ultimately rise victorious in one final salvation. Look at this verse which is a prophetic picture of what is to come for God's people.

- **Zechariah 10:8–12 (ESV)**

8 “I will whistle for them and **gather them in**,
for I have redeemed them,
and they shall be as many as they were before.
9 Though I scattered them among the nations,
yet in far countries they shall remember me,
and with their children they shall live and return.
10 I will bring them home from the land of Egypt,
and gather them from Assyria,
and I will bring them to the land of Gilead and to Lebanon,
till there is no room for them.
11 **He shall pass through the sea of troubles**
and strike down the waves of the sea,
and all the depths of the Nile shall be dried up.
The pride of Assyria shall be laid low,
and the scepter of Egypt shall depart.
12 I will make them strong in the LORD,
and they shall walk in his name,” declares the LORD.

Once again God will deliver Israel through the chaotic waters, judging the God's of this world, leading Israel to put their full trust not only in YHWH but also in his chosen representative on earth Jesus Christ.

This remarkable picture of Israel's salvation, baptism and then deliverance points to the defeat of the greatest enemy which has plagued all mankind; death itself.

~

- **1 Corinthians 15:54-55 (NIV)**

54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

55 "Where, O death, is your victory?
Where, O death, is your sting?"

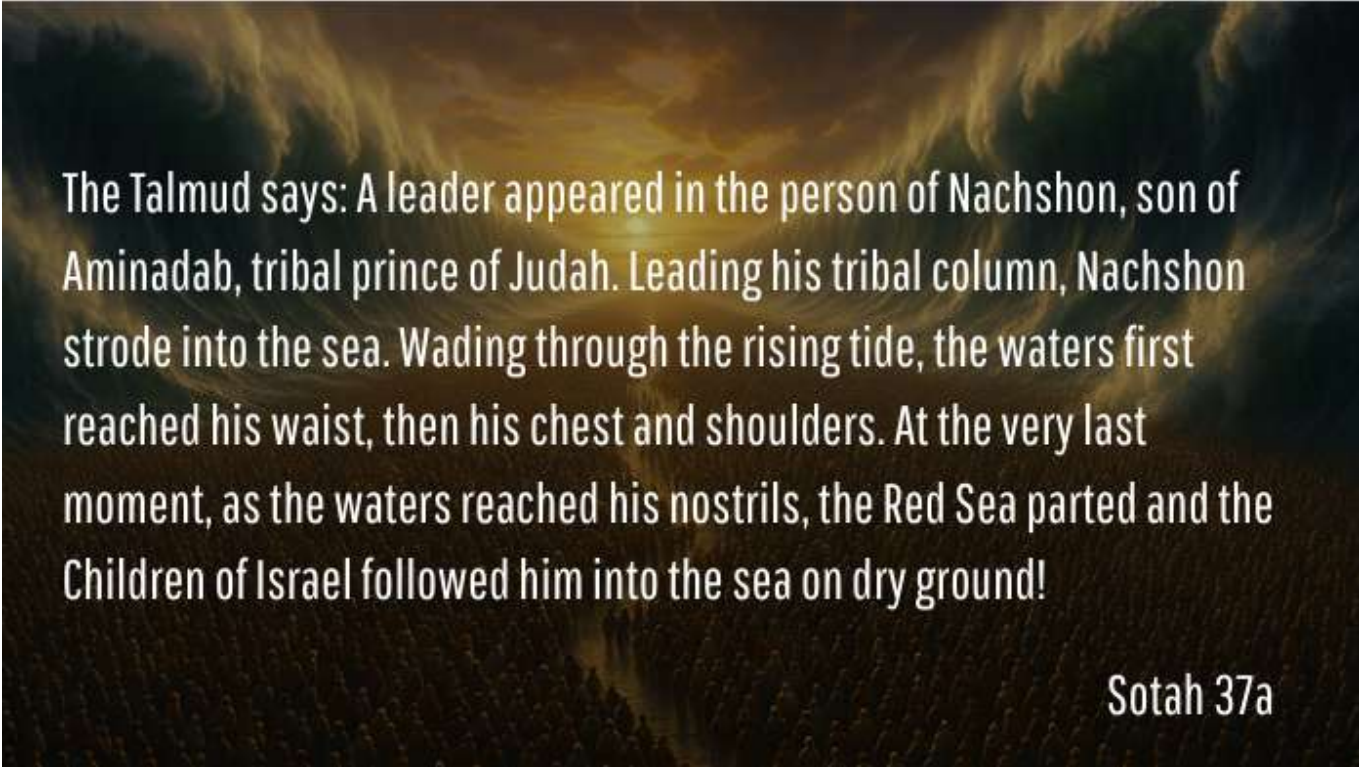
In the same way that Egypt's armies were defeated in our chapter tonight, the ultimate plan of God is for death itself to be swallowed up in victory. At this time Jew and Gentile will be united in an ultimate victory over our greatest enemy, death.

- **Revelation 20:14 (ESV)**

14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

The ultimate destiny of Death and Hades is to be thrown not into the red sea, but into the lake of fire for ever.

At the end of chapter 14 - Israel put their hope in Adonai and his servant Moses. We must await in faith for the day Israel will once again put their hope in Adonai and his son, Jesus. Until that day, our response must reflect that of the patriarchs, not only Moses, but as the Talmud describes—Nachshon the prince of Judah.



The Talmud says: A leader appeared in the person of Nachshon, son of Aminadab, tribal prince of Judah. Leading his tribal column, Nachshon strode into the sea. Wading through the rising tide, the waters first reached his waist, then his chest and shoulders. At the very last moment, as the waters reached his nostrils, the Red Sea parted and the Children of Israel followed him into the sea on dry ground!

Sotah 37a

When we attempt great things for Adonai and for Israel, our God will part the seas in front of

us!