



Reverend Dr. Charles L. McNeil, Sr., Senior Pastor
15 E. Charleston Avenue Lawnside, New Jersey 08045
www.gracetemplebaptist.org

A STUDY OF THE WHOLE BIBLE

THE BOOK OF EXODUS

DELIVERANCE AT THE RED SEA (14:1-15:27)

Introduction

God leads Israel out of Egypt, saves them by parting the Red Sea, and judges Egypt by bringing the sea back upon them. In these chapters God fulfills his promises of deliverance by bringing Israel out of Egypt, leading them along the edge of the wilderness, miraculously parting the Red Sea so they can pass through on dry ground, and then bringing the waters back down upon the approaching Egyptian army. This deliverance at the Red Sea is recalled throughout the Old Testament as the paradigmatic account of God's saving work and opens the door for God to communicate his will to Israel as he brings them to Mount Sinai.

Gospel Glimpses

FAITHFUL TO THE FAITHLESS. When God delivers Israel, he doesn't wait for them to believe before he saves them. Despite their fearful disbelief, he saves them by his grace, which causes them to believe. As the Egyptians approached Israel at the sea, the Israelites "feared greatly" (Exodus 14:10) and showed their unbelief by rebuking Moses for bringing them out of Egypt (14:11-12). Nevertheless, God saved them by bringing them through the Red Sea and sweeping the Egyptians away, after which "the people feared the Lord, and they believed in the Lord" (14:31). Similarly, Jesus accomplished his saving work on the cross for us while we were still unbelievers. As Paul says, "while we were still sinners, Christ died for us" (Romans 5:8).

KINGDOM OF GOD. Israel's song of praise exalting God for his salvation ends by saying, "The Lord will reign forever and ever" (Exodus 15:18). In creation, God had sought to establish his reign on earth with humanity as his royal representatives (Genesis 1:28), but Adam and Eve sinned and rejected God's kingship. Although the Old Testament affirms that the Lord reigns as king, throughout this period God's kingdom is not represented well on earth, due to Israel's unrepented sin. However, the New Testament proclaims the good news concerning Jesus, which is repeatedly described as the "good news/gospel of the kingdom". That is, through Jesus, God has redeemed his people and has begun to rule over them as their king. One day, Jesus' reign will fulfill Israel's ancient song of praise: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and He shall reign forever and ever" (Revelations 11:15).

PASSING THROUGH THE WATERS. The means by which God saves Israel is by having them pass through the waters of the Red Sea. This theme of passing through water recurs at several points throughout the Bible. As Israel enters the Promised Land, when the priests carrying the ark step into the Jordan River, it stops flowing so the people can cross

on dry ground (Joshua 3:13-17). Similarly, just before Elijah is taken to heaven in a chariot of fire, he and Elisha separate the waters of the Jordan and pass through on dry ground (II Kings 2:8-15). Matthew records Jesus replaying Israel's early history, first going down to Egypt (Matthew 2:13-15) and then passing through the waters of the Jordan in baptism (Matthew 3:13-17), which seems to correspond to Israel's Red Sea crossing. Followers of Jesus likewise pass through the waters of baptism to identify with his death and mark our covenant relationship with him. Paul authenticates this description of baptism as "passing through the waters" by saying that Israel was "baptized into Moses" at the Red Sea (II Corinthians 10:2).

THE DIVINE WARRIOR. The theme of God as the divine warrior is prominent in this passage, with both Moses (Ex. 14:14) and the Egyptians (14:25) recognizing that God is fighting on Israel's behalf. This theme reaches its climax in the song at the sea in chapter 15, where the Israelites declare, "The Lord is a man of war; the Lord is his name" (15:3). The Old Testament goes on to portray God as the divine warrior in Israel's conquest of Canaan (Deuteronomy 20:4; Joshua 10:14), in his defense against Israel's enemies during their time in the Promised Land, and in prophetic visions of end-time restoration (Zechariah 14:3). Similarly, the New Testament presents Jesus as the divine warrior, triumphing over the spiritual forces of darkness on the cross (Colossians 2:15) and empowering the church to engage in spiritual warfare (II Corinthians 10:3-6). At his second coming, Jesus will return to earth as the divine warrior, bringing full salvation to his people by bringing final judgment on his enemies (Revelations 19:11-21).

ACCOMMODATION. The doctrine of accommodation states that God communicates to us in ways that accommodate or take account of our frailty and finitude. In Exodus 13:17-18, as God leads Israel out of Egypt, He doesn't take them directly to Canaan. That would have sent them through Philistine territory, and God knew that such a war-ridden path would make the people fearful and they would want to return to Egypt. Instead, he accommodates their fears and takes them the long way through the wilderness. This illustrates how the God of Scripture is both mighty to save and yet compassionate and attentive to our limitations.

GLORY. God declares that by his hardening and judgment of Pharaoh and the Egyptian army he will bring himself glory (Exodus 14:4, 17-18), and after being saved Israel praises him for "triumphing gloriously" (15:1) and being "awesome in glorious deeds" (15:11). Indeed, God's glory can well be described as the purpose of human existence, as people are created for his glory (Isaiah 43:7) and are called to bring him glory in all their activities (II Corinthians 10:31).

POWER. God's salvation of Israel in these chapters is presented as a demonstration of his power. After being delivered, Israel recognizes the "great power" that God used to save them (Exodus 14:31) and so their song of praise that follows is full of descriptions of God's strength and might in salvation (see especially 15:2, 6-17). This emphasis reflects the attribute of God known as omnipotence, which means that he is all-powerful; nothing is too hard for him (Jeremiah 32:17).

**Please answer the following questions:
Exodus Chapter 14**

1. Where did the Lord tell Moses to camp? (Exodus 14:2)
2. Why did the Lord lead them in this route? (Exodus 14:3)
3. The chariot was an advanced and formidable military device in the ancient world. Exodus 4:5-9 describes Pharaoh's pursuit of Israel and focuses on his impressive chariot force, mentioning chariots four times in these five verses, and twice noting that "all" of Pharaoh's chariots went after Israel (vv. 6, 9). In light of what God says in verse 4, what effect might this focus on Pharaoh's grand chariot force have had on the original readers of Exodus?
4. Why was Pharaoh and his officials upset that the Israelites were gone? (Exodus 14:5)
5. How many chariots did Pharaoh take? (Exodus 14:7)
6. Who went with Pharaoh, according to verse nine? (Exodus 14:9)
7. How did the Israelites react when they saw the Egyptians? (Exodus 14:10)
8. What did they ask Moses in verse eleven? (Exodus 14:11)
9. What was better than death in the desert? (Exodus 14:12)
10. The stated purpose of Israel's deliverance throughout the preceding chapters was that they might "serve" the Lord. However, in Exodus 14:12, 13 the Israelites highlight their past and present desire to "serve" the Egyptians rather than trust God and follow Moses. What does this suggest about God's spiritual requirements for those whom he saves? How does this highlight God's grace in salvation?

11. Who would the Israelites see no more? What did they have to do? (Exodus 14:13-14)
12. How would you summarize Moses' response to the people's fears in Exodus 14:13-14? What does this indicate is the proper response to God's gracious salvation?
13. How were they to get across the sea? (Exodus 14:16)
14. Where had the angel of God been and where did he go? (Exodus 14:19)
15. How did the cloud help, according to this verse? (Exodus 14:20)
16. What did the Lord use to divide the sea? (Exodus 14:21)
17. What was on the right and left as the Israelites crossed the sea? (Exodus 14:22)
18. Verses 22 and 29 of Exodus 14 are nearly identical to each other, which is a literary device used to focus attention on what comes between them. What do verses 23-28 emphasize? How does this emphasis differ from what we might assume the account of the Red Sea focuses on?
19. Who followed them into the sea? (Exodus 14:23)
20. What did the Lord do to Pharaoh's army and what did He do to the chariots? (Exodus 14:24,25)
21. What did the Egyptians decide? (Exodus 14:25)
22. When did the sea return to its place? (Exodus 14:27)

23. Who survived, according to verse twenty-eight? (Exodus 14:28)

24. What did the Israelites see, according to verse thirty? (Exodus 14:30)

25. How did this event affect the Israelites? (Exodus 14:31)

Exodus Chapter 15

1. As Israel departs Egypt, Moses takes Joseph's bones with them, fulfilling Joseph's final request to his brothers (Exodus 13:19; see Genesis 50:24-25). Why would Joseph want his bones to be transported like this? What does this fulfillment of their transport here in Exodus show us about God? How might this have encouraged the original audience of Exodus?
2. After recalling God's judgment of Egypt in Exodus 15:1-12, verses 13-17 describe how this judgment will cause the peoples in and around Canaan to have a fearful recognition of God's power, which will enable Israel to enter the Promised Land. In short, God's faithfulness in the past is presented as grounds for God's people to trust him concerning the future. What does this look like for the Christian?
3. Who is recorded as singing a song in this verse? (Exodus 15:1)
4. Can you list the phrases used to show what the Lord was? (Exodus 15:1-3)
5. How did the Lord destroy Pharaoh's army? (Exodus 15:4-5)
6. Describe the parting of the sea waters. (Exodus 15:8)
7. What was the boast of the enemy? (Exodus 15:9)

8. What attributes do they give the Lord? (Exodus 15:11)
9. What two things will the Lord use to lead and guide the Israelites? (Exodus 15:13-14)
10. After describing Israel's future entry into the Promised Land (15:13-17), the song ends by proclaiming God's everlasting kingship (15:18). Why might the song connect these two themes? What does this suggest about the nature of God's kingship?
11. What nations would hear about this and fear? (Exodus 15:14)
12. Where would they be established? (Exodus 15:17)
13. Who was Miriam, according to verse twenty? (Exodus 15:20)
14. What instrument did Miriam use? What did she do? (Exodus 15:20-21)
15. Where did the Israelites go from the Red Sea? (Exodus 15:22)
16. How long did they travel without finding water? (Exodus 15:22)
17. Why couldn't they drink the water at Marah? (Exodus 15:23)
18. How was the water to be made sweet? (Exodus 15:25)
19. What conditions did the Lord put on his keeping the Israelites healthy? (Exodus 15:26)
20. What was at Elim, according to verse twenty-seven? (Exodus 15:27)