

## Exodus Chapter Fourteen

### *Outline of Exodus Chapter 14*

Exodus chapter 14 is divided into ten sections: (1) The Lord promises that He will be honored through Pharaoh (verses 1-4). (2) The Egyptians regret releasing the Israelites and pursue them (verses 5-9). (3) The Israelites panic at the sight of the Egyptian army (verses 10-12). (4) Moses' confidence in the Lord in the face of adversity (verses 13-14). (5) The Lord directs Moses to divide the sea (verses 15-18). (6) The angel of the Lord stands between the Egyptians and the Israelites (verses 19-20). (7) Israel crosses the Red Sea on dry land (verses 21-22). (8) The Lord causes the Egyptian army to panic (verses 23-25). (9) The Lord drowns the Egyptian army (verses 26-28). (10) The Israelites place their faith in the Lord after He delivers them from the Egyptian army (verses 29-31).

### *Exodus 14:1-4-The Lord Promises That He Will Be Honored Through Pharaoh and His Army*

**Exodus 14:1** Now the Lord spoke to Moses, saying, **2** “Tell the sons of Israel to turn back and camp before Pi-hahiroth, between Migdol and the sea; you shall camp in front of Baal-zephon, opposite it, by the sea. **3** For Pharaoh will say of the sons of Israel, ‘They are wandering aimlessly in the land; the wilderness has shut them in.’ **4** Thus I will harden Pharaoh’s heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the Lord.” And they did so. (NASB95)

Exodus 12:37 and 13:20 indicate that the Lord was leading the Israelites in an east southeast direction. Now Exodus 14:1 tells the reader that the Lord instructed Moses to tell the Israelites to reverse direction and thus travel in a north or northeast direction.

In Exodus 14:3-4, the Lord gives his reasons for issuing these instructions. He wants the Israelites to appear confused to the Egyptians who He knows will regret releasing the Israelites and will pursue them. By reversing the direction of the Israelites and causing them to appear confused, the Lord will draw Pharaoh and his army into a trap, which will end in their destruction in the Red Sea. This, the Lord says would bring Him honor and glory.

The Lord tells Moses to “**camp before Pi-hahiroth, between Migdol and the sea; you shall camp in front of Baal-zephon, opposite it, by the sea.**” The exact location of these places mentioned in verse 2 cannot be identified with certainty.

Stuart writes, “Currid suggests that Pi-Hahiroth could be a term that derives not from Egyptian but from Akkadian, a Hebraized form of the Akkadian pi-hiriti, which means ‘the mouth/opening of the canal.’ This canal could have been the one that stretched from the Mediterranean to the area of the Great Bitter Lakes and perhaps even farther south, a defensive canal designed to inhibit an enemy’s crossing into Egypt without great difficulty. But of course, such a canal would have had at least one major break or opening as a means of allowing traffic (controlled and guarded of course) to enter and exit Egypt for trade, military surveillance. In Currid’s view this opening, over which the Israelites may have crossed, would have been located ‘near the Gulf of Suez.’ The location of Migdol is a matter of speculation as is that of Baal Zephon. Nevertheless, from the point of view of the value of the narrative to the reader, the ability to pinpoint sites on a map is not of major importance. What matters is the effect on Pharaoh that God was creating by leading the people on a seemingly erratic course: once again Pharaoh was being duped into a situation of humiliation, enticed to act in a manner that he thought would advantage himself and Egypt but would in fact further demonstrate his own and Egypt’s impotency in the face of the awesome power of the only true God.”<sup>1</sup>

New Bible Dictionary has the following note on Pi-hahiroth “An unidentified place on the border of Egypt (Ex. 14:2, 9; Nu. 33:7–8). Of Egyptian equivalents proposed, the likeliest is either *Pi-Hrt*, ‘House of the goddess *Hrt*’ (*BASOR* 109, 1948, p. 16) or *P’-hr*, a canal near *Ra’amses* (cf. Caminos, 5, 1954, p. 74, two mentions).”<sup>2</sup>

Easton’s Bible Dictionary writes that Pi-hahiroth was a “place where the reeds grow (LXX. and Copt. read “farmstead”), the name of a place in Egypt where the children of Israel encamped (Ex. 14:2, 9), how long is uncertain. Some have identified it with Ajrud, a fortress between Etham and Suez. The condition of the Isthmus of Suez at the time of the Exodus is not exactly known, and hence this, with the other places mentioned as encampments of Israel in Egypt, cannot be definitely ascertained. The isthmus has been formed by the Nile deposits. This increase of deposit still goes on, and so rapidly that within the last fifty years the mouth of the Nile has advanced northward about four geographical miles. In the maps of Ptolemy (of the second and third centuries) the mouths of the Nile are forty miles further south than at present.”<sup>3</sup>

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<sup>1</sup> Stuart, D. K. (2007). *Vol. 2: Exodus* (electronic ed.). Logos Library System; The New American Commentary (329–330). Nashville: Broadman & Holman Publishers.

<sup>2</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (928–929). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

<sup>3</sup> Easton, M. (1996). *Easton's Bible dictionary*. Oak Harbor, WA: Logos Research Systems, Inc.



Wit has the following comment with regards to Migdol, he writes, “The name is used of a Canaanite fort. Mentioned as a place-name in Ex. 14:2; Nu. 33:7; Je. 44:1; 46:14; Ezk. 29:10; 30:6. Several Migdols were built in the neighbourhood of the Egyptian border, but none of them can be accurately located. The Migdol of the Prophets, in the N of Egypt (possibly at Tell el-Her), is different from that in the S (P. Anastasi V, which is probably the Migdol of Succoth (Old Egyp. *tkw*). The Migdol in the N may be the Magdolum of *Itinerarium Antonini*, 12 Roman miles from Pelusium.”<sup>4</sup>

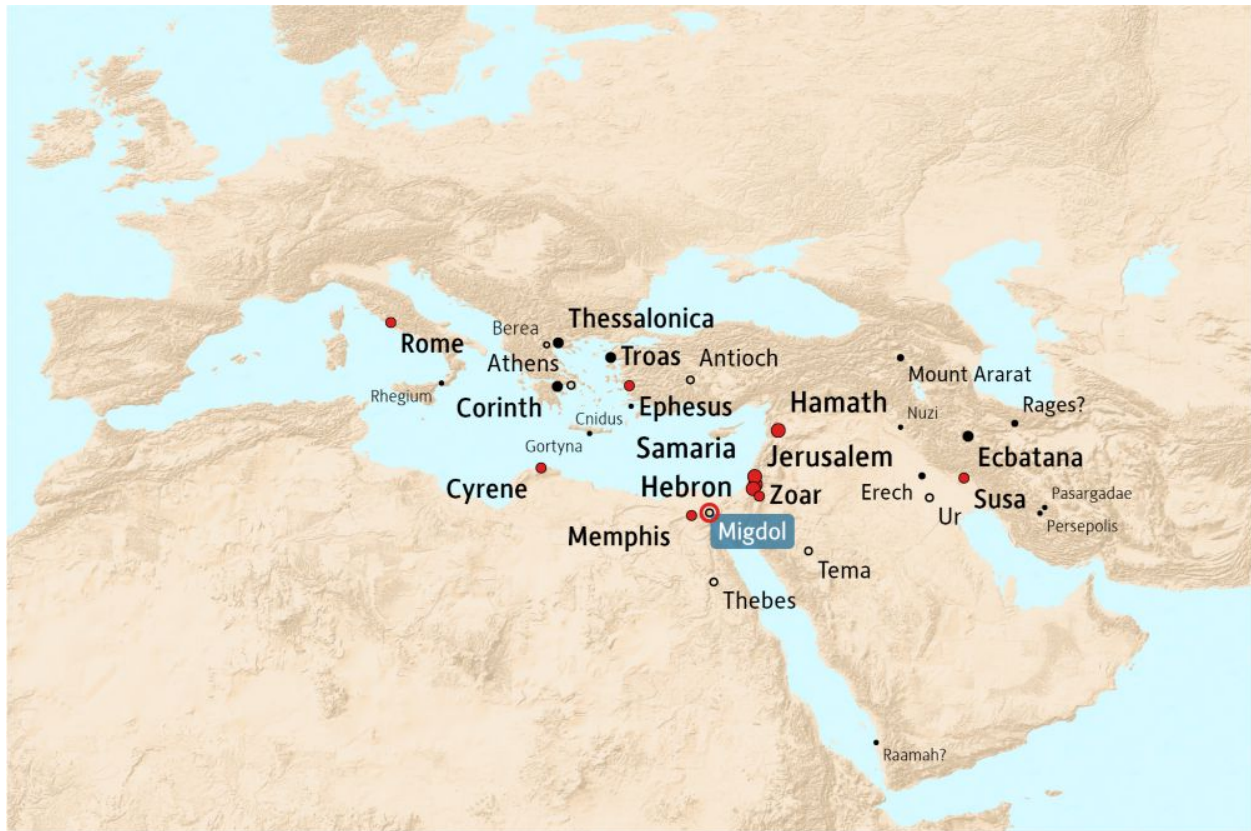
Avraham Negev writes “One of the halts on the route of the Exodus (Exod. 14:2), before the crossing of the Red Sea. Identified with the Migdol fortress of Sethos I and of Merneptah at Tell el-Heir, 13 miles northwest of Qantarah.”<sup>5</sup>

LaMoine DeVries has the following comment with regards to Migdol, he writes “A town or a border fortress located in the northeast corner of Egypt. The site is mentioned in reference to two events in biblical history—the exodus and the exile. One of the sites on or near the route of the exodus, Migdol was located near the sites of Pi-hahiroth and Baal-zephron, all of which were near the sea (Exod. 14:2). Jewish refugees fled to Migdol during the exile (Jer. 44:1). The coming doom of Egypt at the hand of Nebuchadnezzar was to be proclaimed there (Jer. 46:13–14). Ezekiel prophesied that the land of Egypt would be laid waste, ‘from Migdol to Syene’ (Ezek. 29:10; 30:6 NRSV, NASB), that is from the northern extremity of the land, Migdol, to the southern extremity of the land, Syene. Since ‘migdol’ could be used as a proper name, ‘Migdol,’ or as a common noun, ‘tower,’ two questions remain unresolved. What is the exact location of the site of Migdol? Do

<sup>4</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (765). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

<sup>5</sup> Negev, A. (1996). *The Archaeological encyclopedia of the Holy Land* (3rd ed.). New York: Prentice Hall Press.

all of the references to Migdol refer to the same site, or was there more than one site in Egypt named Migdol? More than one site may have borne the name Migdol, though the evidence we have at hand is inconclusive. The Amarna Letters from Egypt refer to an Egyptian city named Maagdali, but information about its location is not given. For instance, a papyrus manuscript mentions the Migdol of Pharaoh Seti I. This Migdol was located near Tjeku, the location of which is still debated. Some prefer to identify Tjeku with Succoth, modern-day Tell el-Maskhutah, while others identify it with Tell el-Her located further north near Pelusium. For this reason we may assume with some certainty that there were at least two sites named Migdol: the Migdol referred to by Jeremiah and Ezekiel located near Pelusium and the Migdol on the route of the exodus located near Succoth. Both may have been part of a line of border fortresses or migdols designed to provide protection for Egypt against invasion from the Sinai.”<sup>6</sup>



Harper’s Bible Dictionary has the following comment with regards to Migdol, they write it was “a city in northern Egypt cited in different biblical contexts. 1 An Israelite campsite landmark on the way out of Egypt (Exod. 14:2; Num. 33:7), in

<sup>6</sup> Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (2003). *Holman Illustrated Bible Dictionary* (1123). Nashville, TN: Holman Bible Publishers.

the eastern delta, possibly near modern Tell el-Maskhutah. 2 The location of a Jewish settlement in the time of Jeremiah (late seventh-early sixth century B.C.; Jer. 44:1; 46:14), possibly modern Tell el-Heir near or identical with 1 above. 3 The northern extremity of Egypt, used with Syene (modern Aswan) to designate all of Egypt (Ezek. 29:10; 30:6); it is probably the same as 2 above.”<sup>7</sup>

Wit has the following comment with regards to Baal-Zephon “The name of a place in the Egyptian E Delta near which the Israelites camped during their Exodus (Ex. 14:2, 9; Nu. 33:7), deriving from the name of the Canaanite god Baal-Zephon. The ‘waters of Baal’ were in the general area of the Delta residence *Pi-R‘mesē* (Qantir) in the 13th century BC; a Phoen. letter of the 6th century BC alludes to ‘Baal-Zephon and all the gods of Tahpanhes’. This has led to the suggestion that Tahpanhes, modern Tell Defneh some 43 km SSW of Port Said, was earlier the Baal-Zephon of the ‘waters of Baal’ near *Ra‘amses* and of the Israelite Exodus. Eissfeldt and Cazelles identify Baal-Zephon and Baal-Hasi (in Ugaritic; later Zeus Casios) and place the Egyptian Zephon/Casios at Ras Qasrun on the Mediterranean shore some 70 km due E of Port Said, backed by Lake Serbonis. However, the deity Baal-Zephon/Casios was worshipped at various places in Lower Egypt, as far S as Memphis, which leaves several possibilities open.”<sup>8</sup>

Avraham Negev writes “A place in Egypt close to the spot where the Red Sea was divided (Exod. 14:2, 9, 16; Num. 33:7–8). Identification of this site depends upon the actual route taken by the Israelites on their journey from Egypt to the land of Canaan According to those who favor a northerly route, Baal-Zephon should be sought somewhere near Lake Sirbonis (identified with Sabkhat Bardawil), possibly Mons Cassius, which was a cult place in the Hellenistic-Roman periods and might have perpetuated the sanctity already ascribed to it in more ancient times. Others point to sites nearer to the eastern estuary of the Nile delta, where temples to Baal-Zephon have been found. Those who maintain that a southerly route was taken suggest that it should be sought farther south, just north of Suez.”<sup>9</sup>

Easton’s Bible Dictionary has the following comment “Baal of the north, an Egyptian town on the shores of the Gulf of Suez (Ex. 14:2; Num. 33:7), over against which the children of Israel encamped before they crossed the Red Sea. It is probably to be identified with the modern Jebel Deraj or Kulalah, on the western shore of the Gulf of Suez. Baal-zapuna of the Egyptians was a place of worship.”<sup>10</sup>

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<sup>7</sup> Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary* (1st ed.) (635). San Francisco: Harper & Row.

<sup>8</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (108–109). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

<sup>9</sup> Negev, A. (1996). *The Archaeological encyclopedia of the Holy Land* (3rd ed.). New York: Prentice Hall Press.

<sup>10</sup> Easton, M. (1996). *Easton's Bible dictionary*. Oak Harbor, WA: Logos Research Systems, Inc.



Undoubtedly, Pi-hahiroth and Baal-zephon were out of the way places that were small. This sight provided the Israelites a place to set up camp and to feed their flocks and herds. It must have had adequate water as well. This location is undoubtedly somewhere along the coast of the Red Sea. Stopping here would convince Pharaoh and his army that the Israelites were petrified to go into the wilderness and were turning back in confusion.

Exodus 10:19, 13:18, 15:4 and 22 reveal that “**the sea**” mentioned by the Lord in Exodus 14:2 is the “**Red Sea.**” The exact location of the crossing of the Red Sea has been disputed by historians because of the failure to locate any area in Egypt that corresponds to the description furnished by Exodus 14.

This chapter reveals that the Israelites reversed direction going northward from their original direction. Thus, it would not make sense to look for the location in a southerly location where the northern most shore of the present Red Sea is found, which is at the latitude of Memphis. This would have been considerably to the south of Migdol and Pi-hahiroth. Also, we know for certain that the Sea of Reeds was a distinct body of water from what is called today the Red Sea.

John D. Hannah commenting on the location of the Red Sea writes “Several reasons indicate that this is farther north than the northern tip of the Gulf of Suez (the northwestern ‘finger’ of the Red Sea between Egypt and the Sinai Peninsula): (1) The Gulf of Suez has no reeds. (2) The northern tip of the Gulf of Suez is much farther south than Pi Hahiroth and Migdol. (3) The area where the Israelites camped was marshy but this is not true of the land west of the Gulf of Suez. (4) From ‘the sea’ the Israelites went east or southeast into the Desert of Shur (15:22), also called the Desert of Etham (Num. 33:8), in the northwestern part of the Sinai

Peninsula. Possibly, then, the sea that the Lord dried up for the Israelites was Lake Balah.”<sup>11</sup>

The Archaeological encyclopedia of the Holy Land has the following note on the Red Sea, “The Hebrew name for this sea is *Yam Suf*, meaning ‘sea of reeds’. Its identification with the Red Sea is an ancient one, and most early translators and commentators of the Bible adopted it. Most biblical references to the Red Sea are directed to its northeastern branch, known as the Gulf of Elath or Aqabah, although reeds do not grow in these salty waters. The Authorized Version also translates *Yam Suf* as Red Sea (Num. 14:25; 21:4; Deut. 1:40, etc.). The sea that the Israelites crossed on their way from Egypt to the land of Canaan is referred to as the Egyptian Sea (Isa. 11:15) or the Red Sea (Exod. 13:18; 15:4, etc.), and its identification is very much disputed. Some scholars believe that the reference is to the northwestern branch of the Red Sea, known as the Gulf of Suez, but this would have involved a long and unnecessary detour by the Israelites from the land of Goshen southwards, with the Egyptian chariots on their heels. Others suggest that it was one of the lakes that lay on the border of Egypt and Sinai, between Suez and the Mediterranean, where plenty of reeds still grow. Yet others believe that it should be identified with Lake Sirbonis, which was once a continuation of the eastern arm of the Nile Delta. In the Hellenistic period the Red Sea was known as *Erithra*, or *Erithraia Thalassa* in Greek and *Rubrum Mare* in Latin. There is evidence that the ancient Egyptians, Israelites and Persians were already navigating it. Herodotus knew it as an oblong, comparatively narrow sea. Alexander the Great sent a fleet from Suez to Yemen. The Ptolemies were the first to establish forts and harbors along its western coast to serve as stations for the elephant hunters in East Africa. The most important of these stations were Berenike, Myos Hormos and Ptolemais Thoron. By the 1st century BC a special strategos was appointed to supervise the navigation of the Red Sea. In the early Roman period it became a vital artery in the spice trade with southern Arabia and India. The Nabateans, who played an important role in that trade, built the port of Leuke Kome (the ‘white village’) on its eastern shore. Better shipbuilding in the Roman period made the navigation of this sea, which is swept by strong northerly and southerly winds, much safer.”<sup>12</sup>

Ralph L. Smith has the following comment with regards to the Red Sea, he writes “Body of water God divided in the exodus. Red Sea is a common translation of two Hebrew words *yam suph*. *Yam* means ‘sea,’ but *suph* does not normally mean ‘red.’ *Suph* often means ‘reeds’ (Exod. 2:3, 5; Isa. 19:6) or ‘end,’ ‘hinder part’ (Joel 2:20; 2 Chron. 20:16; Eccles. 3:11). *Yam suph* could be translated ‘Sea

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<sup>11</sup> Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Ex 14:1–4). Wheaton, IL: Victor Books.

<sup>12</sup> Negev, A. (1996). *The Archaeological encyclopedia of the Holy Land* (3rd ed.). New York: Prentice Hall Press.

of Reeds’ or ‘Sea at the end of the world.’ The earliest known translation of the Hebrew Bible (the Gk. Septuagint about 200 B.C.) translated *yam suph* consistently with *Erthra Thalassa* ‘Red Sea.’ Jerome continued the process in the Latin Vulgate (A.D. 400) by using *Mare Rubrum* ‘Red Sea’ for *yam suph*. Most English translations have followed the Vulgate and use ‘Red Sea’ in the text with a footnote indicating the literal translation is ‘Reed Sea.’ TEV uses various terms to translate *yam suph*: ‘Gulf of Suez’ (Exod. 10:19); ‘Red Sea’; and ‘Gulf of Aqaba’ (1 Kings 9:26). We do not know who first suggested the translation ‘Reed Sea.’ In the 11th century the French Jewish scholar Rashi spoke of *yam suph* in terms of a marsh overgrown with weeds. In the 12th century Ibn Ezra, a Spanish Jew, commented that *yam suph* in Exod. 13:18 may be so named because reeds grow around it. Martin Luther translated *yam suph* as *Schilfmeer*, ‘Reed Sea.’ Although the name ‘Reed Sea’ has been widely accepted by many scholars, there have been many recent attempts to prove the term ‘Sea of Reeds’ is not a legitimate reading for *yam suph*. The OT uses the term *yam suph* to refer to more than one location. In Exod. 10:19 it refers to the Gulf of Suez as the place where the locusts were driven and destroyed. In 1 Kings 9:26 it refers to the Gulf of Aqaba where the ships of Solomon’s navy were stationed. The same location may be indicated in Jer. 49:21 where the cries of Edom could be heard. The ‘Way of the Red Sea’ (*yam suph*) is part of the name of a highway out of Egypt (Exod. 13:18; Num. 21:4; Deut. 1:40; 2:1; Judg. 11:16). The ‘Red Sea’ was the name of a camp along the way from Egypt (Num. 33:10–11). *Yam suph* marked the ideal southern border of Israel (Exod. 23:31), but the most significant reference of ‘Red Sea’ in the OT was to the place where God delivered Israel from Pharaoh’s army (Exod. 15:4, 22; Num. 21:14; Deut. 11:4; Josh. 2:10; 4:23; 24:6; Neh. 9:9; Pss. 106:7, 9–11, 22; 136:13–15). No one knows the exact location of the place where Israel crossed the ‘Red Sea’ on the way out of Egypt. Four primary theories have been suggested as to the place of the actual crossing of the isthmus of Suez: (1) the northern edge of the Gulf of Suez; (2) a site in the center of the isthmus near Lake Timsah; (3) a site at the northern edge of the isthmus and the southern edge of Lake Menzaleh; and (4) across a narrow stretch of sandy land which separates Lake Sirbonis from the Mediterranean Sea. Although no one knows the exact site of the crossing, the weight of the biblical evidence is on the side of suggested site number two.”<sup>13</sup>

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<sup>13</sup> Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (2003). *Holman Illustrated Bible Dictionary* (1369–1370). Nashville, TN: Holman Bible Publishers.





Kitchen has writes the following “In modern geography, the sea that divides NE Africa from Arabia and extends some 1,900 km from the straits of Bab el-Mandeb near Aden N to the S tip of the Sinai peninsula. For nearly another 300 km, the Gulfs of Suez and Aqabah continue the sea N on the W and E sides of the Sinai peninsula respectively. In classical antiquity the name Red Sea (*erythra thalassa*) included also the Arabian and Indian Seas to the NW coast of India. In the OT the term *yam sūp* ‘sea of reeds’ (and/or ‘weed’), is used to cover: (a) the Bitter Lakes region in the Egyptian Delta N of Suez along the line of the present Suez Canal; and (b) the Gulfs of Suez and Aqabah and possibly the Red Sea proper beyond these. I. The Bitter Lakes region: In general terms, the Israelites were led from Egypt on the way of the wilderness and the *yam sūp* (Ex. 13:18). Ex. 14 and 15 are more specific: on leaving Succoth (Tell el-Maskhuta) and Etham, Israel were to turn back and camp before Pihahiroth, between Migdol and the ‘sea’, before Baalzephon (Ex. 14:1–2, 9; *cf.* \*ENCAMPMENT BY THE SEA). It was this ‘sea’, near all these places, that God drove back and divided by a ‘strong east wind’ for Israel to cross dryshod, and then brought back upon the pursuing Egyptians (Ex. 14:16, 21–31; 15:1, 4, 19, 21). From the ‘sea of reeds’, *yam sūp*, Israel went into the

wilderness of Shur (Ex. 15:22; Nu. 33:8) and then on towards Sinai. Various points suggest that this famous crossing, the Exodus in the narrow sense, took place in the Bitter Lakes region, roughly between Qantara (48 km S of Port Said) and just N of Suez. First, geographically, the wilderness of Shur, which Israel entered directly from crossing the *yam sūp̄* (Ex. 15:22), is opposite this very area (\*SHUR). Secondly, geophysically, the reedy waters of the Bitter Lakes and Lake Menzaleh can be affected by strong E winds precisely in the way described in Ex. 14:21 and experienced on a small scale by Aly Shafei Bey in 1945–6 (*Bulletin de la Société Royale de Géographie d'Égypte* 21, August 1946, pp. 231ff.; cf. also *JTVI* 28, 1894–5, pp. 267–280). Thirdly, philologically, the Heb. word *sūp̄* is generally admitted to be a loanword from Egyp. *twf(y)*, ‘papyrus’, and *p, -twf*, a location, ‘the papyrus-marshes’ *par excellence* in the NE part of the Delta between Tanis (Zoan), Qantir and the present line of the Suez Canal N of Ismailia, on the former Pelusiac arm of the Nile. For details and references, see A. H. Gardiner, *Ancient Egyptian Onomastica*, 2, 1947, pp. 201\*–202\*; R. A. Caminos, 9, 1954, p. 79; Erman and Grapow, *Wörterbuch d Aegypt. Sprache*, 5, 1931, p. 359: 6–10. Ps. 78:12, 43, puts the great events preceding the Exodus in the ‘field of Zoan’, *i.e.* in the NE Delta. There is no sufficient factual basis for taking *sūp̄* to mean ‘end’; more likely it is derived from the Egyptian *twf*, despite F. Batto, *JBL* 102, 1983, pp. 27–35, and *BAR* 10/4, 1984, pp. 57–62; cf. survey, J. R. Huddleston, *ABD* 5, 1992, pp. 633–642. II. The Gulfs of Suez and Aqabah: Turning S from Shur *via* Etham, Marah and Elim, the Israelites pitched by the *yam sūp̄* and then went on to Sin and Dophkah (Nu. 33:10–11). This would appear to refer to the Gulf of Suez. Whether Ex. 10:19 during the plagues refers to the Lakes region, the Gulf of Suez or the Red Sea proper is not certain; see \*PLAGUES OF EGYPT (eighth plague) and G. Hort, *ZAW* 70, 1958, pp. 51–52. The *yam sūp̄* of Ex. 23:31 is ambiguous, but perhaps it is the Gulf of Aqabah. Various references clearly show that the term *yam sūp̄* applied to the Gulf of Aqabah. After their first halt at Kadesh-barnea (\*KADESH), the Israelites were ordered into the wilderness by the way to the *yam sūp̄* (Nu. 14:25; Dt. 1:40; 2:1), *i.e.* by the Arabah towards the Gulf of Aqabah as suggested by the physical circumstances in which the earth swallowed Korah and his company (\*WILDERNESS OF WANDERING; G. Hort, *Australian Biblical Review* 7, 1959, pp. 19–26). After a second sojourn at Kadesh, Israel went by the way of the *yam sūp̄* to go round Edom (Nu. 21:4; Jdg. 11:16), again with reference to the Gulf of Aqabah. Solomon’s seaport of Ezion-geber or \*ELATH on this gulf is placed on the *yam sūp̄* by 1 Ki. 9:26; Teman in Edom is associated with it (Je. 49:21). The use of the term *yam sūp̄* to refer to a wider area than the reedy lakes or the N arms of the Red Sea is not unparalleled. About 1470 BC, for example, Egyp. texts of a single epoch can use the name *Wadj-wer*, ‘Great Green (Sea)’, of both the Mediterranean and Red Seas (Erman-Grapow, *op. cit.*, 1, p. 269: 13–14,

references), and *Ta-neter*, ‘God’s Land’, of both Punt (E Sudan?) in particular and E lands generally (*ibid.*, 5, p. 225: 1–4, references).”<sup>14</sup>

Constable writes “The Hebrew phrase *yam sup* that Moses used to describe the body of water through which the Israelites passed miraculously means ‘Red Sea,’ not ‘Reed Sea.’”<sup>15</sup>

He then quotes Batto “If there is anything that sophisticated students of the Bible know, it is that *yam sup*, although traditionally translated Red Sea, really means Reed Sea, and that it was in fact the Reed Sea that the Israelites crossed on their way out of Egypt. Well it doesn't and it wasn't and they're wrong!” (“Red Sea or Reed Sea?”; *Biblical Archaeology Review* 10:4; July-August 1984; Page 57).

Constable then writes himself “In the article quoted above, the writer explained that the word *sup* did not originate in the Egyptian language but in Hebrew. Many scholars have claimed it came from an Egyptian root word meaning ‘reed.’ He showed that it came from a Hebrew root word meaning ‘end.’ *Yam* is also a Hebrew word that means ‘sea.’ The *yam sup* is then the sea at the end. The ancients used the name *yam sup* to describe the body of water that lay beyond the farthest lands known to them. It meant the sea at the end of the world. It clearly refers to the Red Sea often in the Old Testament (Exod. 15:4; Num. 21:4; 33:8; Josh. 2:10; 4:23; 1 Kings 9:26; Jer. 47:21; et al.). The Greeks later used the same term, translated into Greek, to refer to the Persian Gulf and the Indian Ocean. The translation of *yam sup* as Reed Sea is evidently both inaccurate and misleading. It implies that the Israelites simply crossed some shallow marsh when they left Egypt. Such an interpretation lacks support in the inspired record of Israel's Exodus.”<sup>16</sup>

In response to Constable, it must be noted that there are other factors which need to be reckoned with which do not suggest that the Reed Sea was a shallow marsh which diminishes the miracle that the Lord performed to deliver the Israelites from the Egyptians. First of all, the variability of the precipitation cycle and the tendency to stratigraphic uplift in areas subjected to continental shift must be taken into consideration. Both Egypt and the land of Canaan were subjected to major earthquakes during Old Testament times. This would at times affect the altitude of the landscape.

For example, the Dead Sea originally emptied out of the Gulf of Aqabah until a later uplift kept the waters of the Jordan River from progressing any farther than the shore of Sodom and Gomorrah. Thus, the Reed Sea could have been deep enough in the days of Moses to drown Pharaoh and his army. It did not dry up until later because of seismic disturbances. Interestingly the enormous temple complex

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<sup>14</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (1004). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

<sup>15</sup> Notes on Exodus, 2003 Edition, Dr. Thomas Constable; page 75; Published by Sonic Light; [www.soniclight.com/](http://www.soniclight.com/)

<sup>16</sup> *ibid.*

of Karnak was destroyed by an earthquake in Thebes. It took many years of careful rebuilding by the French archaeological team in the early nineteenth century to restore magnificence of the Hypostyle Hall erected by Rameses the Great.

*Exodus 14:5-9: Egyptians Regret Releasing Israelites and Pursue Them*

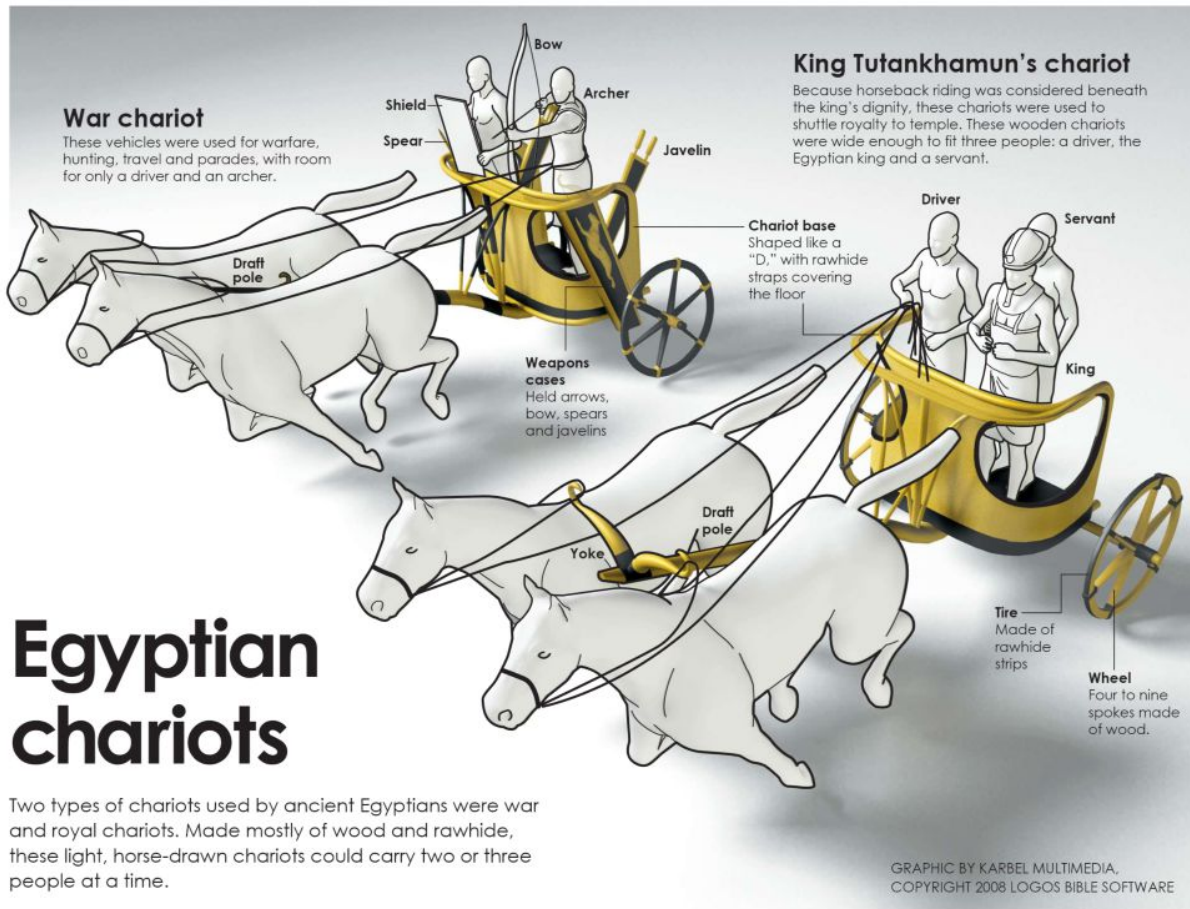
**Exodus 14:5** When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?”  
**6** So he made his chariot ready and took his people with him; **7** and he took six hundred select chariots, and all the other chariots of Egypt with officers over all of them. **8** The Lord hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out boldly. **9** Then the Egyptians chased after them with all the horses and chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, beside Pi-hahiroth, in front of Baal-zephon. (NASB95)

These verses tell the reader that Pharaoh and the Egyptian people regretted releasing the Israelites who were their slave labor. Notice the passage does not say they were seeking revenge but actually they were seeking to enslave the Israelites once again. There is no mention of revenge by the Egyptians. They realized the implications of releasing the Israelites. This would have an adverse affect on their already destroyed economy.

Amenhotep II undoubtedly must have received reports from his military patrolling Egypt’s borders. The irregular movements and seemingly confused movements of the Israelites motivated Pharaoh and the Egyptians to pursue the Israelites and overtake them.

The most rapid and powerful military force on the earth at this time pursued the Israelites who would be slowed down considerably due to the presence of young children as well as the elderly and by their flocks and herds with their young. Verse 9 tells the reader that the Egyptians did in fact overtake the Israelites in the sense that they caught up to them. However, verses 19 and 20 records that the angel of the Lord stood between the Egyptians and the Israelites.

The Egyptians took six hundred select chariots and all the other chariots of Egypt with officers over all of them. The chariot was a formidable weapon in the ancient world. They were employed in various major battles in the ancient Middle East. Unlike his father David who didn’t use them, Solomon built up a large chariot force for defensive purposes. They were of course only suitable for flat terrain and useless for mountainous terrain which David often fought on. Also, wet and muddy ground would render the chariot useless.



Like verse 4, verse 8 says that the Lord hardened Pharaoh’s heart. This resulted in Pharaoh chasing after the Israelites along with all his army with their horses and chariots. Remember the Lord set a trap for Pharaoh and his army by ordering the Israelites to reverse direction so as to make it appear to Pharaoh and his army that they were confused. So after mourning their dead, Pharaoh and his army pursued the Israelites when it appeared that the latter was in confusion.

*Exodus 14:10-12: The Israelites Panic at the Sight of the Egyptian Army*

**Exodus 14:10** As Pharaoh drew near, the sons of Israel looked, and behold, the Egyptians were marching after them, and they became very frightened; so the sons of Israel cried out to the Lord. **11** Then they said to Moses, “Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Egypt? **12** Is this not the word that we spoke to you in Egypt, saying, ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” (NASB95)

These verses record that fear, panic and anxiety gripped the Israelites when they saw the Egyptian army furiously approaching them. This caused them to forget that the Lord had just delivered them by means of the exertion of His divine omnipotence through the ten plagues. They forgot that the Lord destroyed Egypt with the ten plagues. Rational thinking and faith in the Lord have been replaced with fear, panic and anxiety which resulted in their complaining to Moses for delivering them. Of course, the Lord used Moses to deliver them. Their complaint is not against Moses but against the Lord since He initiated their deliverance and brought it about by means of His power. This is the first of many complaints against Moses by the Exodus generation.

Fear is a result of unbelief and unbelief is failure to trust that God will protect and provide for us. The fact that the Israelites went into a panic when they saw the Egyptian army coming after them, is quite interesting because the Lord had just finished delivering them from Egypt with a mighty hand. So we see quite clearly that they are not resting in the promises of the Lord and are therefore, not operating in faith but rather unbelief. They are not remembering what the Lord had just accomplished on their behalf with the ten plagues. Their failure to remember all that God had done for them in the past has resulted in their lack of faith and complaining. Thus a principle emerges that when a believer experiences adversity and fails to remember all that God has done for them in the past, they will not exercise faith in the Lord and will complain and experience fear, worry and anxiety. However, the believer who faces adversity and does recall what God has done for them will exercise faith in the Lord and will not complain and experience fear, worry and anxiety.

Biblical faith is trusting in the promises of God regardless of the circumstances or consequences and resting in them. True Biblical faith is confident obedience to God's Word in spite of circumstances and consequences.

The principle of faith operates quite simply: (1) God speaks and we hear His Word. (2) We trust His Word and act on it no matter what the circumstances are or what the consequences may be.

The circumstances may be impossible, and the consequences frightening and unknown but we obey God's Word just the same and believe Him to do what is right and what is best.

The Israelites are looking at the Egyptian army rather than the Lord who is more powerful than they are and are thus entering into fear rather than concentrating on the Lord's promise to protect him. They were also not concentrating on the fact that He was already present with them in the pillar of cloud during the day and the pillar of fire at night.

Principle: Unbelief is the failure to take into account and acknowledge the character and nature of God, His presence and His Word.

Unbelief operates in the sphere of the old Adamic sin nature and contradicts faith and leaves God out.

Unbelief blinded the Israelites as to the presence of the Lord, which they saw firsthand, causing them to see only the fast approaching Egyptian army. Their unbelief had produced cowardice to the extent that they complained to Moses. They irrationally complain that they'd rather have died as slaves in Egypt rather than freemen in the wilderness.

The apostle Paul taught the Philippian believers to pray to the Father rather than entering into fear.

**Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. (Author's translation)**

Prayers for protection from God fill the Bible.

**Psalm 59:1 Deliver me from my enemies, O my God; Set me securely on high away from those who rise up against me. 2 Deliver me from those who do iniquity and save me from men of bloodshed. (NASB95)**

**Psalm 140:1 Rescue me, O LORD, from evil men; Preserve me from violent men 2 who devise evil things in their hearts; They continually stir up wars. 3 They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah. (NASB95)**

The Bible teaches that fear, worry and anxiety are a sin because it calls into question the perfect immutable character and integrity of God or in other words, His love for the believer (See Matthew 6:19-34).

The apostle Peter instructed believers to cast all anxiety upon the Lord in prayer.

**1 Peter 5:7 Casting all your anxiety on Him, because He cares for you. (NASB95)**

Trusting in God to keep His promises will protect the believer's soul from stress, fear, worry and anxiety.

The Israelites' fear of the Egyptian army was a total lack of faith or in other words, a total lack of trust and confidence in God's ability to protect them.

**Psalm 56:11 In God I have put my trust, I shall not be afraid. What can man do to me? (NASB95)**

Unfortunately, this would not be the last time that the Israelites would conduct themselves in this fashion when faced with adversity. Little did they know that the Lord was about to perform His greatest act of deliverance on their behalf. They are about to learn what the apostle Paul taught in 2 Corinthians 12:10 that when the believer is weak and impotent then he is strong for God's power is manifested in human impotence.

**2 Corinthians 12:10 Therefore, I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong. (NASB95)**

*Exodus 14:13-14-Moses's Confidence in the Lord in the Face of Adversity*

**Exodus 14:13 But Moses said to the people, "Do not fear! Stand by and see the salvation of the Lord which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. 14 The Lord will fight for you while you keep silent." (NASB95)**

In contrast to the Israelites, Moses does not enter into fear, worry and anxiety. He does not panic and enter into complaining either to the Lord or the Israelites. Instead, he demonstrates his faith by expressing his confidence in the Lord's promises to him and the Israelites that He would deliver them from the Egyptians. He tells the Israelites the Lord will fight for them and that they will never see the Egyptians again since the Lord will kill them in the Red Sea. Moses is conducting himself this way because he remembers what God had just accomplished in Egypt with the destruction of Egypt by the ten plagues.

Faith produces courage whereas unbelief produces cowardice and so we see that Moses' faith has produced courage in his soul. Faith honors the Lord whereas unbelief dishonors the Lord because it calls into question His integrity and ability to deliver on His promises.

Faith is obedience to God's commands and is the positive response to God's commands and acting upon those directions. Moses is demonstrating his faith by expressing his total assurance that the Lord would deliver them from the Egyptians.

Unbelief on the other hand is disobedient and is the negative response to God's commands and as a result the failure to act upon God's commands. Unbelief not only occupies itself with difficulties but also magnifies and exaggerates them so that spiritual defeat rules out experiencing victory. This is the problem of the Israelites they are occupied with the adversity they are facing rather than being occupied with the Lord and what He can do. Fear is a result of unbelief and unbelief is failure to trust that God will protect and provide for us.

So we see quite clearly that Moses is resting in the promise that the Lord would protect and deliver him from the Egyptians and is therefore, operating in faith rather than unbelief and is not occupied with the difficulties of confronting the Egyptians or exaggerating the difficulty of the situation.

Hearing the Word of Christ produces faith in God (Rm. 10:17) and so we see that God's Word motivated Jacob to walk by faith. The Christian soldier's faith or total and absolute confidence in God's faithfulness to His promises acts as a shield



protecting his soul from the attacks of Satan and his kingdom of darkness, which come in the form of thought projections that are designed to produce doubt in God's Word.

**Ephesians 6:16 In addition to everything, I solemnly charge all of you to take up for yourselves your shield, which is your faith because that will enable all of you to extinguish all the flaming arrows originating from the evil one. (Author's translation)**

Moses' soul was protected from the attacks by the kingdom of darkness because of his faith in God and His promises. The believer employs the sword of the Spirit, which is the Word of God, by exercising faith in the Word of God, which is expressed by obedience and results in victory in spiritual combat.

**Ephesians 6:17 Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit, which is, as an eternal spiritual truth, God's Word. (Author's translation)**

**1 John 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world -- our faith. (NASB95)**

Moses will experience victory not only in spiritual combat with Satan and the kingdom of darkness but also victory over the Egyptians because of his faith in the Lord's Word.

Faith in the Word of God appropriates the omnipotence of God.

**Matthew 17:20 "If you have faith the size of a mustard seed, you will say to this mountain, 'move from here to there,' and it will move; and nothing will be impossible to you." (NASB95)**

Moses is appropriating the power of God in this situation with the Egyptians by means of his faith in God's Word. He is not looking at the Egyptians but looking to God and is thus operating in faith and concentrating on the Lord's promise to protect him. Therefore, he is appropriating the omnipotence of God to deal with this mountain in his life. God will reward our faith since it pleases Him and so God will reward Jacob for his faith in Him (Hebrews 11:6).

Not only is Moses fighting the Egyptians by means of his faith in God's Word but also his own people who have complained against him.

*Exodus 14:15-18: The Lord Directs Moses to Divide the Sea*

**Exodus 14:15 Then the Lord said to Moses, "Why are you crying out to Me? Tell the sons of Israel to go forward. 16 As for you, lift up your staff and stretch out your hand over the sea and divide it, and the sons of Israel shall go through the midst of the sea on dry land. 17 As for Me, behold, I will harden the hearts of the Egyptians so that they will go in after them; and I will be**

**honored through Pharaoh and all his army, through his chariots and his horsemen. 18 Then the Egyptians will know that I am the Lord, when I am honored through Pharaoh, through his chariots and his horsemen.” (NASB95)**

The Israelites erroneously assumed that they were trapped between the sea and the Egyptians. Moving toward the sea did not appear to be an option. In fact, the situation seemed impossible. However, they are about to learn that what is impossible for man is possible with God (Matthew 19:26; Luke 1:37). Through their human impotence and weakness, God would glorify Himself by exerting His power to divide the Red Sea so as to give the Israelites a way of escape. Then once the Israelites were safely on the other side, the Egyptian army would attempt to pursue them but the Lord would drown them by causing the sea to be restored to its normal state.

Notice something in verse 15. The Lord rebukes Moses for crying out to Him when verse 10 says that the Israelites cried out to the Lord. There is no contradiction. What this reveals is that Moses is an intermediary between God and the Israelites and thus Moses is identified with the Israelites. Thus, he had to endure criticism from the Lord, which is leveled at the Israelites. Even though Moses was responsible for the Israelites bad behavior, he had to accept criticism from the Lord since he was their intermediary between themselves and God. Also, Moses knew that what God said to him personally was actually directed at the Israelites. Therefore, verse 15 is actually a rebuke of the Israelites for their lack of faith since the passage clearly demonstrates Moses was exercising faith in the Lord and the Israelites were not.

Moses staff symbolizes God’s power and authority and presence. It was a reminder that God was responsible for this miracle and not Moses. His obedience to the Lord’s command to raise his staff over the sea and divide it demonstrated his faith and appropriated the power of God.

The Israelites are being told to go in a direction which appeared irrational and suicide and impossible. They would have to exercise faith in the Lord’s command. The fact that they moved toward demonstrated their faith since failure to move in the direction commanded by God would have demonstrated a lack of faith.

The question arises as to why the Egyptians would pursue the Israelites with their chariots when they knew full well that chariots and mud don’t mix and is a recipe for disaster? (Judges 4:1-17) First of all, the Egyptian army was given orders by Pharaoh to capture the Israelites who to them were a defenseless mob of people wandering aimlessly in confusion. They were not fighting another army. They were fighting a helpless group of people who were once their slaves. Lastly, the Lord lured them into this situation by exploiting this arrogant and presumptuous attitude towards the Israelites.

*Exodus 14:19-20: The Angel of the Lord Stands Between Egyptians and Israelites*

**Exodus 14:19** The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. **20** So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night. (NASB95)

The angel of the Lord is the preincarnate Christ. The fact that the angel of the Lord appeared to Moses is a “theophany,” or a “Christophany,” which is a theological term used to refer to either a visible or auditory manifestation of the Son of God before His incarnation in Bethlehem (Gen. 32:29-30; Ex. 3:2; 19:18-20; Josh. 5:13-15; Dan. 3:26). At this point we have a visible appearance because the Lord is appearing in the pillar of cloud during the day and pillar of fire at night. It is also an audible manifestation of the Lord’s voice since Moses hears the Lord speak to him.

“Angel” is the noun *māl·’āk* (מַלְאָךְ) (mal-awk), which means, “messenger” is used in the Old Testament with reference to “elect” angels (Gen. 19:1; Ps. 91:11) and men (Deut. 2:26; Josh. 6:17) and of the “preincarnate” Christ (Gen. 22:11; Zech. 3:1).

Here in Exodus 14, we have an appearance of the preincarnate Christ. That the Son of God Himself is Himself speaking to Moses is indicated by the fact that this “angel” refers to Himself as both Lord (Exodus 3:2, 4, 5, 7, 16, 18) and God (Exodus 3:4-6, 11-16, 18). It is not the Father but the Son since He is the member of the Trinity that visibly manifests the Trinity to mankind.

The word “incarnate” is from the Latin, *in* and *caro*, whose stem *carn* means, “flesh.” Therefore, the term “preincarnate” means before the Son of God became a human being permanently in Bethlehem.

There are three stages in the career of the Lord Jesus Christ: (1) “Preincarnate”: Eternity past as the second person of the Trinity, the Son of God. (2) “Incarnate”: Virgin birth through the First Advent to the resurrection. (3) “Glorified Incarnate”: Resurrection and on into eternity future.

“Lord” is the proper noun *yhwh* (יהוה), which is the personal name of God emphasizing the “immanency” of God meaning that He involves Himself in and concerns Himself with and intervenes in the affairs of men. In Exodus 14, we see the Lord involving Himself in and concerning Himself with and intervening in the life of Moses and the Israelites.

The pillar of cloud during the day and the pillar of fire at night was a visible manifestation of the Lord’s presence in the camp of the Israelites. This visible manifestation was to guide and protect the Israelites and also would comfort them.

Exodus 14:20 tells the reader that the Lord prevented the Egyptians from capturing the Israelites. In the pillar of cloud, the Lord moved from in front of the Israelites to behind their camp in order to do this. This verse says that throughout the night, the pillar of cloud brought darkness to the one side and light to the other side so that the Egyptians could not go near the Israelites all night long. This is important because it would have taken many hours for the Israelites and the entire evening to break camp since they numbered over two million people. So this maneuver by the Lord provided the Israelites enough time to break camp.

This pillar of cloud was a thick fog that caused the Egyptian army to stop dead in its tracks. Not only did the cloud prevent them from moving forward but also there was darkness, which accompanied this fog created by the pillar of cloud.

### *Exodus 14:21-22: Israel Crosses the Red Sea on Dry Land*

**Exodus 14:21 Then Moses stretched out his hand over the sea; and the Lord swept the sea back by a strong east wind all night and turned the sea into dry land, so the waters were divided. 22 The sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left. (NASB95)**

This is a miracle. The Lord simply exercised His divine omnipotence and swept back the sea with a strong east wind all night. This resulted in a path of dry land in which the Israelites could escape to the other side. What the Israelites thought was impossible to accomplish, the Lord accomplished. The east wind parted the sea with a wall of water on one and another wall on the other side. Thus, when the Israelites walked through on dry land they would see a wall of water on either side of them.

“Omnipotence” is an attribute of God the Father, God the Son and God the Holy Spirit. It is a compound word from the Latin meaning “all powerful,” and is composed of the following: (1) *Omni*, “all.” (2) *Potence*, “power.”

“Omnipotence” is one of the characteristics of the divine essence (Father: Mark 14:36 and Luke 1:37; Son: Col. 1:16-17; Heb. 1:3; Spirit: Rom. 15:13). God has limitless and infinite ability to do something (Gen. 18:14a; Ps. 147:5a; Isa. 40:26; Lk. 1:37). There is power in the Word of God (Ps. 33:6a; Heb. 1:3a; 4:12a; 11:3a; 2 Co. 6:7; Heb. 4:12; 2 Pet. 3:5).

The cross of Christ is the power of God, which delivers the believer from the sin nature, the cosmic system of Satan and Satan himself (1 Corinthians 1:18). The Gospel is the power of God for salvation (Romans 1:16).

All three members of the Trinity are omnipotent since they are co-equal, co-infinite and co-eternal: (1) God the Father is omnipotent (Eph. 1:17; 2 Pet. 1:2-3).

(2) Holy Spirit is omnipotent (Acts 1:8; Rm. 15:13, 19; Eph. 3:16; 1 Th. 1:5). (3) Word of God is omnipotent (Ro. 1:16; 1 Co. 1:18, 24; Heb. 4:12).

The life of the Lord Jesus Christ was a life of power (Luke 1:35; 4:36). He used the power of God the Holy Spirit to cast demons out of people (Matt. 12:28). The impeccable body of the humanity of Christ was conceived by the power of God the Holy Spirit (Matt. 1:20).

The Lord was brought back from the dead by three categories of divine omnipotence: (1) Omnipotence of God the Father sent back our Lord's human spirit to the body in the grave (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21). (2) Omnipotence of God the Holy Spirit sent back our Lord's human soul to the body in the grave (Rom. 1:4; 8:11; 1 Pet. 3:18). (3) Omnipotence of God the Son raised His physical body from the grave (John 6:39-40, 54; 10:17-18).

The Lord Jesus Christ has the power to raise the dead (John 5:21; 6:40; 11:25). The same power that raised Jesus Christ from the dead will raise the believer from the dead (1 Corinthians 6:14).

The same power that raised the humanity of Christ from the dead has been made available to every church age believer's because of their union and identification with the Lord through the Baptism of the Spirit (1 Co. 6:14; Eph. 1:18-20). Thus because of the church age believer's union with Christ, he can have a lifestyle of power and wisdom (2 Ti. 1:7).

The church age believer is the beneficiary of three categories of divine omnipotence in positional sanctification: (1) The omnipotence of God the Father in eternity past as related to the divine decree, eternal inheritance, election and predestination (Rom. 9:22; Eph. 1:3-14; 2 Pet. 1:3). (2) The omnipotence of God the Son created the cosmos through His Word in order that the Father's eternal purpose through the divine decree, the eternal inheritance, election and predestination might be carried out in time (Heb. 1:3; 4:12) and also the omnipotence of God the Son in the form of the Word of God, i.e. the Gospel provided the means of salvation (Rm. 1:16). (3) The omnipotence of God the Holy Spirit places the believer in union with Christ at the moment of salvation, thus providing in time the principle of achieving that which the Father had purposed in eternity past (1 Cor. 12:13; Gal. 3:26-28).

The church age believer is the beneficiary of three categories of divine omnipotence in experiential sanctification: (1) The omnipotence of God the Father as related to the principles of election and predestination (Eph. 1:3-14). (2) The omnipotence of God the Son as related to the perpetuation and preservation of human history (Col. 1:17; Heb. 1:3) and the Word of God for the execution of the plan of God for the church age (1 Co. 1:18; 2 Co. 6:7; Heb. 4:12; 2 Pet. 3:5). (3) The omnipotence of God the Holy Spirit as related to the filling of the Spirit for the

execution of the plan of God for the church age (Rm. 6:4-11; 15:13; 2 Co. 6:7; 12:9; Eph. 1:19; 3:20; Col. 1:11; 2 Pet. 1:3).

The church age believer is the beneficiary of three categories of divine omnipotence in ultimate sanctification: (1) Omnipotence of God the Father in relation to the believer's human spirit being placed back in the resurrection body (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21). (2) Omnipotence of God the Holy Spirit in relation to the believer's soul being placed back in the resurrection body (Rom. 8:11; 1 Pet. 3:18). (3) Omnipotence of God the Son in relation to the believer's resurrection body being created (John 5:21; 6:39-40, 54; 10:17-18; 11:25).

Church age believers have been given divine power and made partakers in the divine nature (2 Pet. 1:3-4). It is the power of God that works within believers who apply the Word of God (Eph. 3:20). Church age believers have been given divine omnipotence to execute the plan of God (Col. 1:11). They have been created a new spiritual species, i.e. Christ-nature at the moment of salvation so that you can use God's divine omnipotence (2 Cor. 5:17). The Christ-nature enables the believer to have a lifestyle of power which is patterned after that which the humanity of Christ demonstrated during His First Advent (2 Ti. 1:7).

The same power that enabled the humanity of Christ to execute the Father's plan for the incarnation and that raised Him from the dead is available to every church age believer as a result of the Baptism of the Spirit.

Paul prayed that the Ephesian believers would be enlightened as to the power that has been made available to all of them because of their union with Christ. In Ephesians 1:19, Paul prayed that the Holy Spirit would enlighten the Ephesian believers regarding the exercise of the omnipotence through the resurrection, ascension and session of Christ that has been made available to them through their union with Christ. This would give them the capacity to overcome the devil, his cosmic system and the sin nature.

**Ephesians 1:18 I make it a habit to pray that the eyes of our heart would receive enlightenment for the purpose of knowing for certain what is the confidence of His calling and what are the glorious riches, which is His inheritance distributed among the saints. (Author's translation)**

In Ephesians 1:18, Paul is praying that the Holy Spirit would enlighten the Ephesian believers so that they will know without a doubt what is the confident assurance of their election to privilege and their eternal inheritance that they possess because of their eternal union with Christ.

Every church age believer has the opportunity to receive his eternal inheritance if he fulfills the condition of being faithful in executing the Father's will for his life and which can be forfeited due to unfaithfulness. Although the believer's salvation *cannot* be merited but is received when a person expresses faith alone in Christ

alone, the believer's inheritance on the other hand is meritorious meaning he has to fulfill the condition of being faithfully obedient to the will of God till physical death or the rapture (i.e. resurrection of the Church).

**Ephesians 1:19 And what is the surpassing greatness of His divine omnipotence directed towards all of us who are believers. This is in accordance with the operative power, namely, the possession of power to overcome (the sin nature, the devil and his cosmic system) originating from His manifested power (through the resurrection and session of Christ). (Author's translation)**

**“Power”** is the noun *dunamis*, which refers the inherent power of God and thus it refers to God's attribute called omnipotence.

**“Working”** is the noun *energeia*, which means, “operative power” and is a reference to the exercise of God's omnipotence through the resurrection, ascension and session of Christ.

**“Strength”** is the noun *ischus*, which means, “possession of power to overcome” and refers to the one hundred percent availability of divine omnipotence that has been made available to every church age believer because of their union with the Christ that provides them “the power to overcome” Satan and the kingdom of darkness and the old Adamic sin nature.

**“Might”** is the noun *kratos*, which means, “manifested power” and refers to the omnipotence of God that has been “manifested” in history through the resurrection, ascension and session of the Lord Jesus Christ.

**Ephesians 1:20 Which He (the Father) exercised through the Person of Christ by raising Him (Christ) out from among the dead and by seating Him (Christ) at His right hand in the heavenlies. (Author's translation)**

**“In Christ”** indicates that the Ephesian believer's confidence, election, eternal inheritance and power to experience victory over the devil and the flesh are all found in their eternal union and fellowship with the Lord Jesus Christ.

**Ephesians 1:21 Far above each and every ruler and authority and command and dominion and each and every rank that has been bestowed, not only during this period of history, absolutely not, but also during the coming one. 22 Furthermore, He (the Father) subjected each and every thing under His (Christ's) feet and appointed Him as head over each and every thing for the benefit of the church, 23 which (church) by its very character and nature is His body, the perfect complement and complete expression (of Christ) who (Christ) at the present time is fulfilling everything for Himself in every respect. (Author's translation)**

Ephesians 1:20-22 teaches that the Father has demonstrated His omnipotence in history by promoting the perfect human nature of Christ in hypostatic union to the

highest ranking position in the church and His kingdom as a result of His obedience to His will in going to the Cross to die for the sins of the entire world.

Douglas Stuart has the following comment, he writes, “The term used for ‘wall’ here, *hōmāh*, connotes a very large wall—not a small stone wall or retaining wall but always a massively large (usually a city) wall, towering above the Israelites, who marched on dry land with walls of water on either side of them. It is clear from the descriptions given that the sea through which the Israelites walked was deep water, not something shallow. A city-wall sized wall of water on either side of them implies the division of a deep body of water, not merely the drying out of a shallow one or the drying out of wet terrain. Even the use of the term *yam* (‘sea’) here implies the depth of the water. *Yam* is never used for swamps or mud flats but is used consistently to describe large bodies of water (what we would call either lakes or oceans).”<sup>17</sup>

Exodus 14:21-22 is recording a miraculous event meaning that when the Lord used a strong east wind to divide the Red Sea it was an contrary to the usual course of nature. It was designed to fill Moses and the Israelites with admiration for God and amazement and awe of Him. It was designed to reach into their hearts and shake them up so that it overwhelms them with an emotion that is a mixture of gratitude, adoration, reverence, fear and love for Him. It was designed to produce faith in the Israelites as well as to demonstrate His power and sovereignty over the Egyptians.

*Exodus 14:23-25: The Lord Causes the Egyptian Army to Panic*

**Exodus 14:23 Then the Egyptians took up the pursuit, and all Pharaoh’s horses, his chariots and his horsemen went in after them into the midst of the sea. 24 At the morning watch, the Lord looked down on the army of the Egyptians through the pillar of fire and cloud and brought the army of the Egyptians into confusion. 25 He caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians said, “Let us flee from Israel, for the Lord is fighting for them against the Egyptians.” (NASB95)**

This passage reveals several factors that resulted in the defeat of the Egyptians. First, the Lord caused the Egyptian army to become disoriented. Secondly, he caused their chariots to malfunction and not work properly. The bottom of the sea floor was soft and thus the metal-bound chariot wheels would become bogged down in the mud. Lastly, they were self-condemned and were aware that the Lord was fighting against them. Thus, in their minds they had lost already. Psychologically, they were defeated.

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<sup>17</sup> Stuart, D. K. (2007). *Vol. 2: Exodus* (electronic ed.). Logos Library System; The New American Commentary (342). Nashville: Broadman & Holman Publishers.



It was fresh in the minds of the Egyptian army that their nation had been destroyed by the ten plagues and that the God of the Hebrews had done this. Thus, they are quick to recognize that the God of the Hebrews is acting on behalf of the Israelites once again and fighting them.

This passage reveals that this action taken by the Lord against the Egyptian army took place at “**the morning watch,**” which took place sometime between 3am and dawn.

*Exodus 14:26-28: The Lord Drowns the Egyptian Army*

**Exodus 14:26 Then the Lord said to Moses, “Stretch out your hand over the sea so that the waters may come back over the Egyptians, over their chariots and their horsemen.” 27 So Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing right into it; then the Lord overthrew the Egyptians in the midst of the sea. 28 The waters returned and covered the chariots and the horsemen, even Pharaoh’s entire army that had gone into the sea after them; not even one of them remained. (NASB95)**

Once again the Lord commands Moses to raise his staff but this time it is to bring to an end the division of the sea, which will result in the Egyptian army being crushed by the walls of water crashing down upon them. The Lord will totally annihilate the Egyptian army by causing the sea to return to its normal state. The Lord does this at day break so that the Israelites can be witnesses to this event. The Lord wanted the Israelites to see this destruction of the Egyptian an army so as to cause them to worship Him and trust in Him.

These verses record the final act of the Lord which completed the Israelites’ deliverance from the Egyptians. Never again in Exodus do we read of the Egyptians being a menace to the Israelites.

Constable writes “Many critics who have sought to explain away God’s supernatural deliverance of Israel have attacked this story. They have tried by various explanations to account for what happened in natural terms exclusively. It is obvious from this chapter, however, that regardless of where the crossing took place enough water was present to drown the army of Egyptians that pursued Israel (v. 28). Immediately after this deliverance, the Israelites regarded their salvation as supernatural (15:1-21), and they continued to do so for generations (e.g., Ps. 106:7-8). The people of Canaan heard about and believed in this miraculous deliverance, and it terrified them (Josh. 2:9-10; 9:9). The critic’s problem may be moral rather than intellectual. Some of the critics do not want to deal with the implications of there being supernatural phenomena so they try to explain them away. The text

clearly presents a supernatural deliverance and even states that God acted as He did to prove His supernatural power (vv. 4, 18).”<sup>18</sup>

*Exodus 14:29-31: The Israelites Place Their Faith in the Lord After He Delivered Them from the Egyptian Army*

**Exodus 14:29** But the sons of Israel walked on dry land through the midst of the sea, and the waters were like a wall to them on their right hand and on their left. **30** Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. **31** When Israel saw the great power which the Lord had used against the Egyptians, the people feared the Lord, and they believed in the Lord and in His servant Moses. (NASB95)

These verses summarize the great miracle of Israel’s deliverance at the Red Sea. Verse 29 echoes verse 22. Verse 30 describes this event in general terms. It emphasizes that the Lord delivered the Israelites from the Egyptians who were the superpower of the ancient world in Moses day. The Egyptians were considered unbeatable, yet they were destroyed completely.

As was the case with the ten plagues, this demonstration of the Lord’s power reveals that the Lord made a distinction between the Israelites and the Egyptians in that the latter was marked out for judgment and destruction and the former for deliverance and blessing.

Verse 31 tells the reader that this great miracle produced reverence for the Lord and faith in Him as well as confidence in Moses as their leader.

“**Feared**” is the verb *yā-rē(’)* (אָרַי) (yaw-ray), which means, “to have reverence and respect for, to worship” the Lord expressing the fact that the Israelites had “reverence” and “respect” for the Lord as a result of destroying the Egyptians at the Red Sea. In other words, they “worshipped” Him.

This worship of the Lord by the Israelites was the appropriate response by these men to the manifestation of the Lord’s omnipotence and sovereign rulership over creation.

There are four English words, “reverence,” “respect,” “awe,” and “wonder,” which express the concept of worshipping God.

Webster’s New Universal Unabridged Dictionary defines the noun “reverence”: “A feeling or attitude of deep respect tinged with awe; veneration.”

Therefore, paraphrasing this definition we would say that the Israelites’ response to the Lord destroying the Egyptians with this miracle at the Red Sea caused them to possess an attitude of deep respect and awe for Him.

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<sup>18</sup> Notes on Exodus, 2003 Edition, Dr. Thomas Constable; page 77; Published by Sonic Light; [www.soniclight.com/](http://www.soniclight.com/)

Webster's New Universal Unabridged Dictionary defines the noun "respect": "esteem for or a sense of the worth or excellence of a person, a personal quality or trait, or something considered as a manifestation of a personal quality or trait."

The Israelites' response to the Lord destroying the Egyptian army at the Red Sea was to esteem the excellence of the Person of God as manifested through His personal qualities or attributes such as love, faithfulness, mercy, compassion, justice, righteousness, truth, omnipotence, omnipresence, omniscience, immutability, and sovereignty.

Webster's New Universal Unabridged Dictionary defines the noun "awe": "an overwhelming feeling of reverence, admiration, fear, etc. produced by that which is grand, sublime, extremely powerful or the like."

The Israelites' response to the Lord destroying the Egyptians at the Red Sea was to possess an overwhelming feeling of reverence, admiration for the Lord.

Webster's New Universal Unabridged Dictionary defines the noun "wonder": "to be filled with admiration, amazement or awe; marvel."

The Israelites' response to the Lord destroying the Egyptians at the Red Sea was one of being filled with admiration, amazement and awe.

Warren Wiersbe writes, "True wonder reaches right into your heart and mind and shakes you up. It not only has depth, it has value; it enriches your life. Wonder is not cheap amusement that brings a smile to your face. It is an encounter with reality, with God, which brings awe to your heart. You're overwhelmed with an emotion that is a mixture of gratitude, adoration, reverence, fear-and love. You're not looking for explanations; you're lost in the wonder of God".<sup>19</sup>

Therefore, paraphrasing this comment by Wiersbe on wonder we would say that the Israelites' response to the Lord destroying the Egyptian army at the Red Sea reached right into their hearts and shook them up and enriched their lives.

The destruction of the Egyptian army at the Red Sea by the Lord caused them to be overwhelmed with an emotion that was a mixture of gratitude, adoration, reverence, fear and love for the Lord. They were not looking for explanations since they were lost in the wonder of God. Therefore, the Israelites' worshipped the Lord in the sense that they were manifesting an attitude of deep reverence, respect and awe of the Lord for saving their lives with such a magnificent display of His power and sovereign rulership over creation.

**Psalm 68:35 O God, You are awesome from Your sanctuary. The God of Israel Himself gives strength and power to the people. Blessed be God! (NASB95)**

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<sup>19</sup> Real Worship, page 43, Baker Books

Therefore, when the Israelites' worshipped the Lord they were expressing their thanks to Him for saving their lives by destroying the Egyptian army that threatened their lives a few moments before.

Worship is adoring contemplation of God as He has been revealed by the Holy Spirit in the Person of Christ and in the Scriptures and is also the loving ascription of praise to God for what He is, both in Himself and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him.

Warren Wiersbe defines worship, "Worship is the believer's response of all that they are –mind, emotions, will and body-to what God is and says and does. This response has its mystical side in subjective experience and its practical side in objective obedience to God's revealed will. Worship is a loving response that's balanced by the fear of the Lord, and it is a deepening response as the believer comes to know God better" (Real Worship, 26).

If we paraphrase Wiersbe's definition, we could say the following: The Israelites were worshipping the Lord in the sense that they were responding in their minds, emotions, and bodies to what the Lord is and did at the Red Sea.

**Psalm 2:11 Worship the LORD with reverence and rejoice with trembling. (NASB95)**

**Psalm 95:6 Come, let us worship and bow down, let us kneel before the LORD our Maker. 7 For He is our God, and we are the people of His pasture and the sheep of His hand. (NASB95)**

Worship is adoring contemplation of the Lord and is the act of paying honor and reverence to Him and affection for Him and flows from love and where there is little love, there is little worship. It is the loving ascription of praise to the Lord in gratitude and appreciation for who and what He is, both in Himself and in His ways and in His work on the Cross for us. It is the bowing of the soul and spirit in deep humility and reverence before the Lord.

**Psalm 29:2 Ascribe to the LORD the glory due to His name; Worship the LORD in holy array. (NASB95)**

Worshipping the Lord is adoring contemplation of Him as He has been revealed by the Holy Spirit in the Scriptures and is also the loving ascription of praise to Him for what He is, both in Himself, His Work on the Cross and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him. The believer is to worship the Father spiritually by means of truth, i.e. the Word of God.

**John 4:23, "But an hour is coming and now is when the true worshippers, will worship the Father spiritually, yes, by means of truth. 24 In fact, the Father intensely desires such worshippers of Himself. God, as to His nature, is spirit and those worshipping Him must worship spiritually, yes, by means of truth." (Author's translation)**

The Church's destiny is to worship the Lord, as revealed in Revelation 4-5.