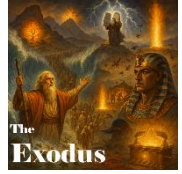




Crossing From Death to Life! Exodus 14:10-14:31 (Lesson #14)



Our last time together, at the end of the lesson, we began looking at possible locations for the Red Sea Crossing. I would like to pick that back up first this morning.

Last week I identified seven key aspects of Israel's exodus out of Egypt that can help us determine (from the Bible) the location of the Red Sea that the nation of Israel crossed when they left Egypt.

We also reviewed the seven different crossing spots that have been proposed that each have a reasonable following behind them.

Two different crossing spots in the **shallow lakes' region** on the border of Egypt. These would both be shallow water crossings. Another proposal is a **deep water** crossing in the **north end of the Suez canal**. **Two shallow water crossings** (through lakes) at the extreme north end of the Gulf of Aqaba have been proposed and finally, **two deep water crossings in the Gulf of Aqaba**.

The seven aspects or key points about the Exodus journey:

- 1) **Departure Point**
- 2) **Direction They Took**
- 3) **Desert They Crossed**
- 4) **Detour God Sent Them on that Led to a Dead End**
- 5) **District Where the Bible says This Sea is Located**
- 6) **Deep Sea They Crossed**
- 7) **Destination**

1) **Departure Point**

- a. **Goshen** (Gen 46:28-29; Gen 47:4-6; Gen 47:27; Ex 8:22; Ex 9:26)
- b. **Avaris/Ramases** (Gen 47:11; Ex 12:37; Num 33:3)

The area of Rameses, (older name Avaris) has been excavated, at least 30,000 semitic people once lived there and suddenly they up and moved out. To date they have found at least 20 other cities in the Nile basin (Goshen), that need to be excavated. In our Genesis study we looked at some of that evidence.

2) **Destination**

Israel's ultimate destination was the promised land, but it was via or through Midian. More specifically via (Mt Horeb, AKA Mountain of God, AKA Mount Sinai). (Ex 2:15; Ex 3:1; Ex 3:7-10; Ex 3:12; Ex 9:1-2; Ex 19:10-11; Gal 4:21-25).

I realize for some this may be the first time hearing that Mt Horeb (clearly in Midian) and Mt Sinai are the **same place**. Below are some additional verses that indicate Horeb and Sinai are names for the same place:

- Exodus 19–20 and Deuteronomy 5 - The event where the Ten Commandments were delivered to the Israelites is consistently associated with "Mount Sinai" in Exodus (e.g., Exodus 19:2, 19:18), while the Book of Deuteronomy refers to this same event as having happened at "Horeb" (e.g., Deuteronomy 4:10, 5:2).
- Exodus 33:6 - This verse refers to the location of the golden calf incident and the subsequent removal of ornaments as "Mount Horeb". The overall narrative in Exodus, however, clearly places this event at Mount Sinai (Exodus 32).
- 1 Kings 8:9 and 2 Chronicles 5:10 - These historical books state that the Ark of the Covenant contained only the tablets that Moses had placed there "at Horeb," referring to the tablets received on Mount Sinai (Ex 25:21).

3) Direction They Took

- a. Although their ultimate destination is the Promised Land, they are first going to the Mountain of God, to Mt Sinai, to the general area of Midian.
- b. This is what Yahweh had told Moses in Midian (Ex 3:12).
- c. As you consider this, one would suspect that Moses is likely retracing steps he has taken twice, that is until the Lord turned them around and encamped them at Pi-hahiroth. (Ex 14:1-2).

4) Deep Sea They Crossed

- a. Of the seven proposed locations four are shallow water crossings. If we can conclude with a high degree of certainty that they crossed through deep water, then we can reject all proposed shallow water crossings.
- b. The scriptures say a great deal about the sea they crossed (Ex 14:22-23; 14:27-28; 15:4-5; 15:8; Ps 106:9; Is 51:10; Ex 15:10; Ps 77:16; Is 43:16; Is 63:13-14; Ne 9:11; Ps 78:13; Josh 2:10)

I believe this **eliminates** four of the proposed crossing spots and leaves only three.

5) District where the Bible says the Red Sea is located

- a. I pick this point up next because the three remaining proposed crossings are in very different geographical locations.
- b. The first (on the border of ancient Egypt), the other two on the east side of what we call the Sinai peninsula (both over 150 miles outside the ancient border of Egypt).

The description of the Exodus (Ex 13:17-18).

The description of their travel (Num 33:1-5).

- They left Rameses and their first recorded camp was Succoth.
- They left the camp at Succoth and then camped at Etham (on the edge of the wilderness) (Num 33:6).
- They left Etham and then were turned by Yahweh and ended up camping at Pi-hahiroth. This is their third camp (Num 33:7).

Other indicators on Whereabouts (Ex 14:10-11; I Kin 9:26).

In summation: The **three campsites before their arrival at the Red Sea** as well as the **description** over and over again, that they are now **“out of Egypt”** demands that the crossing site be outside the traditional borders of Egypt. The information that Solomon kept his fleet on the Red Sea also seems to demand that the Red Sea (**Yam Suf**) is the Gulf of Aqaba.

6) Desert They Crossed

- a. We saw the three camp sites that are mentioned and based on the remaining two proposed locations, the desert they crossed would have been the desert mountainous area of what we call the Sinai Peninsula.

7) **Detour God Sent them on that led to a Dead End** (Ex 14:2-3).

Maybe you are thinking, but are these two proposed dead-end sites large enough to support 2 ½ million people? How can that many people fit on those beaches? Great question!

I asked Microsoft Copilot (AI) how many people can fit in a **square mile**?

- **Very tight seating (2.25 ft²):** 27,878,400^{2.25}≈12,390,000 people
- **Moderate seating (4 ft²):** 27,878,400⁴≈6,969,600 people
- **Comfortable seating (9 ft²):** 27,878,400⁹≈3,097,600 people

✓ So, **between 3 million and 12 million people** could easily fit in only 1 square mile!

At this point, we have answered what the Bible says about the crossing spot and although it seems to me the most likely spot is in the middle of the Gulf of Aqaba, at this point we cannot rule out the southern crossing.

I believe we have captured most of what the Bible says, and I would say, at least from my perspective, we are down to two possible crossing spots and really leaning towards one. **More on this in the coming weeks.**

So now back to the Exodus narrative, back to chapter 14:

14:10 When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD.

As Pharaoh drew near, the people of Israel lifted up their eyes and saw the Egyptians advancing with their vast army. Fear gripped them, and they cried out to Yahweh!

At this point, Israel is encamped by the Red Sea at God's command (Exod. 14:2). From a human perspective, their position seemed disastrous, they are hemmed in by the sea on one side and Pharaoh's forces on the other. It is easy to imagine their confusion: *Had Yahweh misled them? Was His "direction" mistaken?* They felt trapped, vulnerable, and exposed.

Pharaoh, meanwhile, had concluded that Israel was wandering aimlessly in the wilderness, shut in by geography (Exod. 14:3). Confident in his military superiority, he mobilized his elite forces—six hundred choice chariots, along with every other chariot he could muster, accompanied by horsemen and soldiers.

The sound of this approaching army must have been terrifying for the Israelites. When they lifted their eyes and saw the Egyptians bearing down, their **fear** became **overwhelming**. Moses records that the people **"cried out to the LORD."** At first glance, this might appear commendable, turning to God in a moment of crisis.

Yet the context reveals that their cry was **not one of faith** but of **panic** and **despair**. Their reaction was not trust, but terror. This distinction is crucial: crying out to God can be an act of faith (cf. Ps. 34:17; Rom. 10:13), but here it was driven by horror, not hope.

Israel's response exposes the frailty of their trust and sets the stage for God to demonstrate that salvation comes not through human strength or strategy, but through His sovereign power.

THEOLOGICAL INSIGHTS

- **Faith vs. Fear:** Israel's cry illustrates the tension between outward religiosity and inward trust. True prayer flows from faith, not panic.
- **God's Sovereignty in Positioning:** Israel's encampment by the sea was not a mistake but a divine setup for God's glory (Exod. 14:4). What looked like entrapment was actually the stage for deliverance.
- **Typology of Salvation:** The Red Sea crossing foreshadows salvation in Christ. Just as Israel was powerless against Pharaoh, humanity is powerless against sin and death. Deliverance comes only through God's intervention.
- **The "Divine Warrior" Motif:** Pharaoh's chariots symbolize human might, but Yahweh is portrayed as the true warrior who fights for His people (Exod. 14:14; cf. Isa. 42:13).

11 They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? 12 Is not this what we said to you in Egypt: '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."

As the Egyptians drew near, Israel's fear turned into bitter complaints against Moses. Their words drip with sarcasm: ***"Is it because there are no graves in Egypt that you have taken us away to die in the wilderness?"***

Egypt was famous for its tombs and burial practices, so the irony is sharp—they accuse Moses of leading them out only to provide them with a mass grave in the desert.

Their despair escalates into accusation: *“What have you done to us in bringing us out of Egypt?”* In their panic, they reinterpret the Exodus **not as deliverance** but as a **disaster**.

The people then recall their supposed warning: *“Did we not say to you in Egypt, ‘Leave us alone that we may serve the Egyptians?’”* Fear distorts memory. In reality, Israel had cried out to God for deliverance from slavery (Exod. 2:23–25).

Yet now, faced with danger, they claim they preferred bondage to freedom. Their reasoning is tragically inverted: *“It would have been better for us to serve the Egyptians than to die in the wilderness.”* This reveals their lack of trust in Yahweh’s promises and their fixation on immediate circumstances. What God intended as salvation, they interpret as certain death.

This moment exposes Israel’s spiritual condition. They are *“walking by sight, not by faith”* (cf. 2 Cor. 5:7). Their anguish is palpable, and it is rooted in unbelief.

Rather than remembering God’s mighty acts—the plagues, the Passover, their release—they allow **fear to eclipse faith**. This pattern will recur throughout Israel’s wilderness journey: when trials arise, they express their longing for Egypt, and doubt God’s goodness (cf. Num. 11:4–6; 14:1–4). **Their hearts reveal that liberation from Egypt was easier than liberation from unbelief.**

THEOLOGICAL INSIGHTS

- **Fear vs. Faith:** Fear is portrayed here as the antithesis of faith. Israel’s panic shows how unbelief consumes trust, even after witnessing God’s power. Jesus later rebukes His disciples in similar terms: *“Why are you afraid, O you of little faith?”* (Matt. 8:26).
- **Bondage vs. Freedom:** Israel’s longing for Egypt highlights the human tendency to prefer familiar slavery over risky freedom. Theologically, this mirrors the struggle with sin—people often cling to old chains rather than trust God’s path of redemption (cf. Rom. 6:16–18).

APPLICATION

- **Testing Our Faith:** How much disappointment or discomfort does it take before we stop trusting God and start complaining?
- **Guarding Against Fear:** Fear and unbelief erode faith, even after we have seen God’s mighty works. The antidote is remembering His past faithfulness and clinging to His promises.

13 And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. 14 The LORD will fight for you, and you have only to be silent.”

In response to Israel’s panic, Moses rises as a **true leader of faith**. The same man who once hesitated before God’s call, offering excuses and pleading for another to be sent (Exod. 3:11; 4:10–13), is now courageous.

Moses sees the same threat the people see, he hears the same sounds of Pharaoh’s army approaching, yet his response is entirely different. Where Israel voices fear, **Moses proclaims faith. He commands the people: “Fear not, stand firm, and see the salvation of the LORD”.**

The command to *“fear not”* is one of the most repeated exhortations in Scripture. Scholars note that variations of this phrase appear **hundreds of times**—enough to remind God’s people daily that faith must triumph over fear (cf. Isa. 41:10; Matt. 14:27).

Moses' words echo throughout redemptive history, culminating in Christ's assurance: "*Let not your hearts be troubled*" (John 14:1).

The second command, "stand firm," calls Israel to resist the impulse to flee or fight in their own strength. Instead, they are to remain still and **witness Yahweh's salvation**. This salvation is not abstract—it is immediate: "***which He will work for you today.***"

The Egyptians, who seemed an unstoppable force, would be utterly removed.

Finally, Moses assures them: "**The LORD will fight for you, and you have only to be silent**" This introduces the biblical motif of Yahweh as the Divine Warrior (cf. Exod. 15:3; Isa. 42:13).

Israel's role is **not to strategize or struggle**, but to **trust and watch**. Their silence is not passive resignation but **active faith**—an acknowledgment that **salvation belongs to the LORD alone**.

THEOLOGICAL INSIGHTS

- **Faithful Leadership:** Moses exemplifies how God transforms weakness into strength. The hesitant prophet becomes the bold herald of trust, showing that God equips those He calls.

APPLICATION

- **Trust in Trials:** When circumstances seem overwhelming, God calls His people not to panic but to stand firm. Faith is tested most when escape seems impossible.
- **Victory Assured:** Just as Israel would never see the Egyptians again, so in Christ believers are assured that **sin and death have been defeated** once for all.

15 The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. 16 Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.

The narrative shifts from Moses' encouragement of the people to Yahweh's direct command. The LORD says to Moses: "***Why do you cry to me? Tell the people of Israel to go forward.***"

Though the text does not explicitly record Moses' prayer, it seems he too cried out to God—yet unlike Israel's cry of panic, his was likely a cry of faith.

God's rhetorical question suggests that the time for prayer had passed; now was the **time for action**. Faith must move from **petition to obedience**.

The command to "***go forward***" is striking. From a human perspective, this was impossible, the sea lay before them, **vast and impassable**.

Yet God calls His people to step toward what seems absurd, trusting that His power will make a way. This anticipates the New Testament theme of walking by faith, not by sight (2 Cor. 5:7).

In verse 16, Yahweh instructs Moses to lift up his staff and stretch out his hand over the sea to divide it. This staff, first carried from Midian, had already been the instrument of many miracles in Egypt—the plagues, the parting of the Nile into blood, and the defeat of Pharaoh's magicians. Now it would serve as the symbol of divine authority over creation itself.

By this act, the sea would be divided, and Israel would cross "***on dry ground.***" The language emphasizes not a shallow marsh or muddy crossing, but a **miraculous transformation of the seabed into firm, walkable terrain**.

THEOLOGICAL INSIGHTS

- **Divine Authority Over Creation:** The staff symbolizes God’s sovereignty. Just as He ruled over Egypt’s gods, He now rules over the chaotic waters.
- **Typology of Salvation:** Israel’s passage through the sea prefigures baptism (1 Cor. 10:1–2), where believers pass from death to life, from bondage to freedom, through God’s miraculous intervention.

17 And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.

The Egyptians had already resolved in their hearts to pursue Israel and return them to bondage. Yet Yahweh intensifies their resolve, hardening their hearts so that they will follow Israel into the sea. This hardening is not limited to Pharaoh alone, but extends to his army and charioteers—representing the collective might of Egypt.

The purpose is clear: God will gain glory over Pharaoh and his forces. The Exodus is not merely about **Israel’s liberation**; it is about **Yahweh’s self-revelation**.

By defeating Egypt’s military power, God demonstrates His supremacy over human strength, political might, and even the gods of Egypt. The Red Sea becomes the stage where Yahweh’s glory is displayed, both to Israel and to the nations (cf. Exod. 14:4, 18).

APPLICATION

- **Beware of Hardened Hearts:** Persistent rebellion against God can lead to a hardened heart. Pharaoh’s fate warns us of the danger of resisting God’s will.

18 And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

This verse highlights one of the central purposes of the Exodus: the revelation of Yahweh’s identity and glory. The repeated phrase “*shall know that I am the LORD*” runs like a refrain throughout Exodus (cf. Exod. 7:5, 17; 10:2; 14:4). It underscores that God’s mighty acts were not only for Israel’s deliverance but also for Egypt’s recognition of His sovereignty.

The plagues, the Passover, and now the Red Sea all serve this purpose—to make known that Yahweh is the living God, unrivaled in power and authority.

This knowledge is not merely intellectual but experiential. Egypt will “**know**” Yahweh through judgment, while Israel will “know” Him through salvation.

THEOLOGICAL INSIGHTS

- **Purpose of the Exodus:** Beyond liberation, the Exodus is about revelation. God acts so that all may know He is the LORD.
- **Typology of Christ’s Victory:** Just as Egypt’s forces were defeated at the sea, so Christ triumphed over the powers of sin and death, making a public spectacle of them (Col. 2:15).

19 Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them,

The angel of God, manifested in the pillar of cloud and fire, had been leading Israel forward. Now, He repositions Himself to stand between Israel and Egypt, transforming from **guide to guardian**. What a sight this must have been—**God Himself** visibly placing a barrier between His people and their enemies.

Some scholars have attempted to explain the pillar as a natural phenomenon, perhaps a desert storm or unusual atmospheric event. Yet the text itself resists such reduction. This is no ordinary cloud; it is supernatural, personal, and purposeful.

It **moves with intention, leads with authority, and protects with power.** Here it is explicitly identified with *“the angel of God,”* a title often associated with an appearance of God Himself. Many interpreters see this as a Christophany—the pre-incarnate Christ appearing as the Angel of the LORD.

THEOLOGICAL INSIGHTS

- **God’s Presence as Protection:** The pillar demonstrates that God does not merely send help—He Himself becomes the defense of His people. This anticipates Christ’s promise, *“I am with you always”* (Matt. 28:20).
- **Christological Typology:** Many see in this event a foreshadowing of Christ, who stands between His people and their enemies, shielding them from judgment (cf. Rom. 8:1).

20 coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

The text describes the pillar of cloud repositioning itself between the host of Egypt and the host of Israel. The Hebrew word here, often translated **“army,”** is rendered differently across translations: the NASB uses **“camp,”** while the Holman Bible chooses **“forces.”** Regardless of the nuance, the meaning is clear—two opposing hosts stood face to face, separated only by the presence of God.

The pillar itself became both darkness and light. To the Egyptians, it was impenetrable darkness, obscuring their advance and sowing confusion. To Israel, it was radiant light, illuminating the night and providing assurance of God’s presence. This dual function highlights the paradox of God’s presence: it brings judgment to His enemies and salvation to His people.

The pillar prevented either side from approaching the other all night long, ensuring Israel’s protection until the moment of deliverance.

APPLICATION

- **God Stands Between Us and Danger:** Believers can rest in the assurance that God Himself is our shield, standing between us and the forces that would seek to destroy us.

21 Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.

The miracle unfolds in two stages: Moses’ act of faith in stretching out his hand, and Yahweh’s sovereign act of driving back the waters. The strong east wind was the divine instrument, transforming the seabed into dry land and preparing a path for Israel’s escape.

Moses summarizes the event with the phrase: **“and the waters were divided.”** The Hebrew verb here means **“to cleave, to break open, to split apart.”** This is not a shallow marsh parted by natural forces, but a supernatural division of the sea itself.

The psalmist later reflects on this event in (Ps 78:13).

The imagery of waters standing like walls or heaps conveys the sheer majesty of God’s intervention—creation itself obeys His command.

APPLICATION

- **God Makes a Way Where None Exists:** The sea was an impossible barrier, yet God transformed it into a pathway. In our own lives, He specializes in **turning obstacles into avenues of salvation.**

22 *And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.*

This verse captures the climax of God’s miraculous deliverance. Israel, along with the “mixed multitude” who had joined them in the Exodus (cf. Exod. 12:38), entered into the very heart “*midst*” of the sea.

The Hebrew word translated “*midst*” (*tavek*, תוֹךְ) is a common term meaning “**in, among, or in the middle.**” It emphasizes that Israel was not skirting the edges of shallow water but was fully surrounded by the sea, **walking directly through its center.**

The text stresses that they crossed “**on dry ground.**” The seabed, once covered by water, was completely dried out—likely through the strong east wind mentioned in verse 21.

Most striking is the description of the waters as “*a wall to them on their right hand and on their left.*” The Hebrew word for “wall” (*chomah*, חוֹמָה) appears here for the first time in Scripture.

Elsewhere, it refers to city walls (Lev. 25:29–31; Deut. 3:5; Josh. 2:15). The imagery is deliberate: the waters did not merely recede but stood upright like towering fortifications, enclosing Israel on both sides. This was no natural phenomenon but a supernatural act of God, transforming the sea into a corridor of salvation.

23 *The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.*

The narrative shifts from **Israel’s miraculous passage** to **Egypt’s reckless pursuit.** The cloud that had previously held the Egyptians back (v. 20) now seems to give way, allowing them to advance.

In their arrogance, they follow Israel into the very heart of the sea. The text emphasizes that they entered the “*midst*” (*tavek*, תוֹךְ)—the same word used in verse 22 to describe Israel’s position. Just as Israel was surrounded by walls of water, so too the Egyptians entered into the same corridor, but without the protection of God’s favor.

Notice the precision of the language: it is “the Egyptians” who pursued, along with Pharaoh’s horses, chariots, and horsemen. The text does not explicitly state that Pharaoh himself entered the sea.

This omission has led some interpreters to suggest that Pharaoh may have survived, while his army perished. Whether or not Pharaoh himself drowned, the point remains that Egypt’s military might was utterly destroyed. The focus is not on Pharaoh’s personal fate but on **Yahweh’s triumph over Egypt’s power.**

A question worth considering: Why would Pharaoh commit his entire army to such a dangerous pursuit?

From a military perspective, splitting his forces might have been a logical strategy. Yet the geography of the crossing likely made this impossible. The terrain forced Egypt’s army to follow Israel directly into the sea, setting the stage for their destruction.

APPLICATION

- **Beware of Pride:** Egypt’s downfall warns us of the danger of pride and stubbornness. Pursuing God’s people into the sea was not courage but arrogance.

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, 25 clogging their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the LORD fights for them against the Egyptians.”

The “morning watch” refers to the final division of the night, roughly between 2:00–6:00 a.m. It was in these **early hours** that **Yahweh acted decisively**.

This phrase conveys **divine judgment**: God’s gaze is not passive but active, bringing confusion and terror upon His enemies. The Egyptians, who had entered the midst of the sea with confidence, suddenly found **themselves thrown into panic**.

Moses describes how Yahweh “**clogged their chariot wheels**,” causing them to drive with difficulty. Egypt’s greatest military advantage—their swift and powerful chariots—was rendered useless. What had been their pride became their downfall.

In desperation, the Egyptians cried out to one another. Ironically, the very truth Moses had proclaimed to Israel, that the LORD would fight for them—is now confessed by their enemies. **What Israel struggled to believe in faith, Egypt is forced to acknowledge in fear.**

26 Then the LORD said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.”

With Israel safely across to the other side, Yahweh commands Moses to once again stretch out his hand.

Earlier, Moses’ outstretched hand had been the instrument through which God parted the waters. Now, the same gesture becomes the means by which God brings the waters back to their natural place.

The sea, which had been transformed into a **pathway of salvation for Israel**, will now become the **instrument of judgment upon Egypt**.

The text emphasizes that the returning waters would fall upon “the Egyptians, upon their chariots, and upon their horsemen.” Egypt’s military pride—their horses and chariots—would be swallowed up by the very sea they presumed to conquer.

27 So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea.

At dawn, the sea returns to its natural state. The timing is significant—the “**morning**” marks the end of Israel’s long night of fear and the beginning of their new day of freedom. As I thought about this I was reminded of (Lam 3:22-23).

The Egyptians, who had recklessly pursued Israel into the sea, are now overtaken by the returning waters.

The walls of water that had stood as Israel’s protection now collapse upon Egypt’s army, turning their pursuit into destruction.

Egypt’s military might was decisively broken, and Yahweh’s glory was revealed in judgment.

28 The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. 29 But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

The language is **graphic, precise, and complete**. The waters, which had been miraculously divided, now returned to their natural place, overwhelming the Egyptian forces.

The Hebrew word used here for “host” is *chayil* (חַיִל), meaning “**army**,” or “**men of might**.” It conveys the strength and pride of Pharaoh’s military machine. Yet all of it—horses, chariots, and soldiers—**was swallowed by the sea**. The text leaves no ambiguity: “**Not one of them remained**.” Egypt’s power was **utterly annihilated**.

In contrast, Israel walked safely on dry ground. Moses reiterates the miraculous detail: the **waters stood like walls** on either side of them. **This repetition underscores the completeness of God’s deliverance.**

30 Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 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.

The language is emphatic, **Yahweh saved Israel**. Their deliverance was decisive and final.

The Egyptians, who had pursued them into the sea, were now lifeless on the shore. This **vivid image** underscores the **completeness of God’s judgment**.

The sight of an **entire army destroyed** by the returning waters **refutes any notion of a shallow crossing**; the text insists that this was a miraculous act of divine power.

Israel “**saw the great power**” (*literally, the mighty hand*) of Yahweh displayed against Egypt.

This phrase recalls earlier promises that God would deliver His people “**with a mighty hand**” (Exod. 6:1, 6). Now, that promise is fulfilled before their eyes. The result is twofold: the people “**feared the LORD**” and “**believed in the LORD and in His servant Moses**.”

Fear here does not mean terror but reverent awe—a recognition of Yahweh’s holiness and sovereignty. Their belief marks a turning point: the people who had doubted and complained now respond with **faith**, acknowledging both Yahweh’s power and Moses’ role as His chosen servant.

THEOLOGICAL INSIGHTS

- **Salvation Defined:** The Exodus event is described as Yahweh “saving” Israel. This anticipates the broader biblical theme of salvation, where God rescues His people from bondage and death.
- **Judgment and Deliverance Together:** The dead Egyptians on the shore are a sobering reminder that God’s salvation is inseparable from His judgment. Deliverance for His people means destruction for His enemies.
- **Fulfillment of Promise:** God’s “mighty hand” is a recurring motif in Exodus (Exod. 3:19; 6:1, 6). Here, Israel sees that promise fulfilled, reinforcing God’s faithfulness.
- **Faith and Fear United:** True faith is born out of reverent fear. Israel’s awe of Yahweh leads them to trust Him and His servant Moses.
- **Typology of Christ:** Just as Israel was saved through the waters, so believers are saved through Christ’s death and resurrection, passing from death to life (cf. 1 Cor. 10:1–2).

We will pause here for today. Israel having been brought safely across the Yam Suf, (Red Sea) and the Egyptian army having been totally destroyed in that same sea.

Lord willing, we will pick right back up here next week.