

**[Wednesday, August 24, 2016] Exodus Series, Exodus chapter 14, verses 13-22 – Craig Thurman**

The Lord has led Israel out of Egyptian bondage and is now leading through its wilderness to the Red Sea. As the LORD had revealed, Pharaoh and the Egyptians have had a change of heart against letting the Israelites depart and have come out to them with the choicest chariots and ablest warriors, and all the army. Israel appears to be boxed in with no way to escape. They have cried out to the Lord and raised a serious complaint against Moses. Moses, undeterred by it, encourages the elect nation to trust in the LORD.

**13, 14 – Moses Encourages the People in Spite of the Complaint raise against him:**

Complaining can be a devastating evil. The reason complaining affects some more than others is because some hear the complaint without context.

Consider the complaint.

Sometimes there are legitimate complaints.

The complaint involves a real problem which is taken to the LORD.

Sometimes there are illegitimate complaints.

The complaint which tries to affix blame is evil.

Sometimes, most often, complaints are exaggerated.

Consider the complainer.

Some folks are not prone to complain.

Some folks are habitual complainers.

Israel was blaming Moses for their dilemma. That was evil. Yes, Israel was in a hard place. That is undeniable. But the LORD had foretold them of this before it came so that when it came they might believe.

*Joh 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*

But what did Israel do? They blamed the LORD's messenger for it. They blamed Moses. The voice of unbelief is murmuring.

At Israel's 13<sup>th</sup> crime against the LORD:

*Nu 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?*

Those who trust the LORD will not murmur. Faith and murmuring do not mix.

	אַל־תִּירְאוּ	הִתְיַצְבוּ
13 And Moses said unto the people,	<i>Fear ye not,</i>	<i>stand still,</i>
	not an imperative	<b>imperative</b>
	Do not be afraid	Hithpael, still yourselves

*Fear ye not*, אַל־תִּירְאוּ, אַל, al, adv. of negation; תִּירְאוּ, ti-ra-u, Qal fut. 2ppl. masc. of יָרָא; **not an imperative**; (cf. Is.51.7; Hag.2.5; Zec.8.15); **14.10, Qal fut. and they were ... afraid.**

Joseph, to comfort his brethren shortly after the death of their father Jacob; the brethren feared that Joseph would seek retribution for the evil that they had done to him years ago.

*Ge 50:21 Now therefore **fear ye not** אַל־תִּירְאוּ: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.*

*stand still*, הִתְיַצְבוּ, Hithpael (reflexive) **imper.** pl. masc. of יָצַב, always in Hithpael, a reflexive verb; the Hithpael imper. is also found in **Ex.8.20; 9.13, stand** before Pharaoh; Deu. 31.14; 1Sa.10.19; , *present yourselves*; 2Chron. 20.17, *set yourselves*; Nu.23.3, *stand*; Jer.46.4, *stand up*; Jer.46.14, *stand fast*; Hithpael fut. Ex.2.4, **And his sister stood afar off**; 19.17, **And they stood**; 34.5, **and stood with him there.**



Moses said this, which is very likely to be during the 2<sup>nd</sup> year of the Israelites journey to Canaan:

This is at the 13<sup>th</sup> complaint and the evil report of the 10 spies:  
*Nu 14:13 And Moses said unto the LORD, Then **the Egyptians shall hear it**, (for thou broughtest up this people in thy might from among them;)*

Solomon made agreement with the king of Egypt in His day.

*1Ki 3:1 And Solomon made affinity with **Pharaoh king of Egypt**, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.*

And during the time just preceding Israel's exile to Babylon Egypt was present.

*2Ch 12:9 So **Shishak king of Egypt came up against Jerusalem**, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.*

*2Ch 36:4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.*

But the LORD forecasted that Egypt remained for Israel a chastening threat for sin.

*Deu.28.68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.*

But the fact of this deliverance and final defeat of Egypt to these Israelites is concise. And the type stands true that Egypt is not only a type of the world, but of the old, sinful nature. Yes, the children of Israel were delivered from Egypt's dominion, but their presence was always remembered. And for us, while we are delivered from the bondage of sin, its presence is still very strongly felt. And by sin we can be chastened of the LORD. The very presence of its nature in us is a battle that must be fought against. But the LORD fights this battle in us. We are to dispose or yield our members to do right.

*Ro 6:19 I speak after the manner of men because of the infirmity (root, ἀσθένεια, weakness, sickness, disease) of your flesh: for as ye have yielded (disposed) your members servants to uncleanness and to iniquity unto iniquity;*

*ye have yielded, παρεστήσατε, 2ppl. aor. ind. of παρίστημι, to set, stand, establish, appoint to come near to. In time past, without reference to any particular time, as your members once stood next to ...*

*even so now yield (dispose)*

*yield, παραστήσατε, 2ppl. aor. imper. (cf. vs.13); again without reference to any particular time, do this; we have the commandment of Christ to stand our bodies stand next to ...*

*your members servants to righteousness unto holiness.*

*Ga 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Or, **so that ye cannot do whatever ye desire.***

Flesh references, σάρξ, not σῶμα. σάρξ refers to the nature of humanity, and in this case a sin-affected nature. σῶμα refers to the physical body. The σῶμα has no will of its own. For the children of God our physical body is the vessel

which is subjected to two directors: the natural nature or old man, and the Holy Spirit of God (not our spirit; our spirit can become filthy or defiled [2Co.7.1]). The  $\sigma\omega\mu\alpha$  receives direction from either of these two. Within the child of God there is nothing that he does that is without inward opposition. Our nature would that we do one thing, and the Spirit of God in us would have us to do another. Thus we are not to walk after the flesh, but after the Spirit.

*Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

*Ro 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

But the world knows nothing of such an inward battle. For example, ask an unbeliever to come to church, or ask him if he knows Jesus Christ as God come in the flesh to give Himself for our sins, and immediately he begins to justify himself. His conscience might be pricked because he has a notion that there is something right about the saints coming together for the love of the Lord, and that there is something good about this man Jesus, but there is no struggle between his nature and the Spirit of God. At the moment only his conscience is pricked, and it will rest again at whatever level it has been trained to operate.

There is a conscience that is good or properly functioning; 1Pe.3.21; defiled, 2Co.7.1; or seared, 1Ti.4.1; but it is not a reliable witness, He.13.18; and it must be instructed to the truth of God's Word, 1Ti.1.5.

The child of God's flesh, or nature, his *souliness* and the indwelling Spirit of God oppose each other. We are to yield our members to the Director, the Spirit. He will do the work.

14 The LORD shall fight for you, and ye shall hold your peace.

*shall fight*, יִלָּחֵם, yil-la-chem, Niphal (simple passive) fut. 3ps. masc. of לָחַם; perhaps the idea is to *consume* or *devour*; the noun, לֶחֶם, is translated *bread, food, meat*, and once even refers to the *fruit of a tree* (Jer.11.19, marg. *the stalk with his bread*); in **Niphal** this is translated *fight, war, overcome, prevail*; in **Qal** it carries the **connotations of devour, eat, or fight**; Qal part. adds an element of *devise*.

*shall hold your peace*, תִּתְקַדְּשׁוּן, 2ppl. masc, Hiphil (causative active) fut. of קָדַשׁ; KJV, Hiphil fut., *shall hold your peace, cease, hold ... tongue, conceal, left off speaking*; Zep.3.17, *he will rest* in his love; in Qal, *be at peace, silent, plow* (perhaps meaning *resting* upon a field to be worked); to be *deaf*.

Israel is brought to the end of themselves. There is nothing which they can do to bring about deliverance. They should not wish to resort to any human device.

**15-18 – The LORD Instructs Moses:**

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

*wherefore do you cry*, מִהֲתִצְעַק, Qal fur. 2ps. masc. of צָעַק; in **Qal**, it is to *cry* or *cry out*; in **Niphal**, it is to *gather together*, and the sense is that they *were called* [together].

*that they go forward*, וַיִּסְעוּ, Qal fut. 3ppl. masc. of סָעַ; to depart, journey, go forward, set forward, removed; **14.2.** (cf. 12.37; 13.20, **And ... journeyed**; 14.15, *that they go forward*; 19; 16.1; 17.1; 19.2; 40.36, 37.

That the LORD references Moses' crying unto Him could mean that he had been affected by the blame that Israel had laid against him. It is in this kind of an instance when we can become distracted from the work, from the

goal, and from the LORD. Against this the LORD commands him to tell them to do what they would have never thought to do otherwise ... head toward the sea.

The sea poses a natural obstacle to the Israelites, but it is the sea which the LORD shall use to bring about the greatest outward display of their deliverance. In this there is a type which shows us what baptism does.

There was a great work done in privacy of the heart of the believer when the gospel of Christ' death burial and resurrection was preached, but baptism is that outward declaration of the salvation of the Lord. It is the public declaration of my death, burial, and resurrection with Jesus Christ.

The believer, like Israel, is hemmed in on every side. He can't go to the right or the left. He can't go back. He can only go forward. And that means, into the sea.

For the benefit of everyone I review what preceded this occasion. The Lamb had been slain. The blood has been posted upon the door posts and the lintel of the heart. We have come out to the LORD by faith in obedience to the message of the LORD through His Servant, our Lord Jesus Christ. We heard the words, Repent! We had an unexplainable, instantaneous change of heart concerning sin against God, and we see Jesus for the first time, died for me. But there was more. We heard in the gospel of Christ not only the command to repent, but the command to be baptized. We are, by the grace of God, hemmed in on every side to, like Israel. We must be baptized. By this we show the world that we died with Christ and are raised to walk in newness of life. By that I say, I want to follow Him and walk in His way until He returns.

Go down into the sea. After you have made repentance and faith in Christ as Lord and Savior, you need to receive biblical baptism. That says to everyone, and especially to your conscience, that I have died to the world. I am buried with Christ, and raised to walk in newness of life. What now? Find a church like this one and watch in faithfulness of walk and patiently wait for the coming of Christ.

*16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it:*



And you, raise up, exalt, offer your staff,

*lift up*, הָרָם, Hiphil (causative active) imper., sing. masc. (acc. *drawn back*) of הָרַם, to lift up; Qal fut., Ex.16.20, *and it bred* worms and stank; Qal participle, Poel, Ex.14.8, *high* hand; Polel fut. Ex. 15.2, *and I will exalt* him; Hiphil Imper., Ex.14.16, but *lift* thou *up* thy rod; Hiphil fut., Ex.7.20, *and he lifted up* the rod; 17.11, when Moses *held up* his hand; Hiphil participle, Ex. 35.24, Every one *that did offer* an offering; Hophal preterite, Ex. 29.27, the shoulder ... which *is heaved up*.

*and divide it*, וּבָקַעְהוּ, Qal imper. sing. masc. of בָּקַעַ, w/a 3ps. masc. suff.; KJV, Ps.78.13, *divide, rend, rip, cleave, cleave asunder, break up, hatch, breech, cleft; vs. 21*, Niphal (simple passive) fut., *and ... were divided*.

*and the children of Israel shall go on dry [ground] through the midst of the sea.*

*on dry [ground]*, בַּיַבֶּשֶׁה, fem. sing. noun of Wigram, יַבֶּשֶׁה, yab-bah-shah; Davidson, יַבֶּשׁ; means *dry*, ground or land is added to supply the sense. (Ex. 4.9, *dry land*; 14.16, 22, *dry ground*; 29, *dry land*; 15.19)

This is beyond natural wisdom. This is a revelation of God to the hearts of men. There is no a man that could have contrived such a plan. This is the wisdom of God. This is right for the people of God. It is the answer of a good conscience before God.

*1Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ ...*

It is believer's baptism. It does no other any good. It is not efficacious to save the soul's of men. It is a mark of those who are saved by the grace of God. Look at what the Egyptians suffering when they tried to do the same. They, without God as their LORD have no life, no faith, no commandment.

17 And I, behold, I will harden <sup>מְחַזֵּק</sup> the hearts of <sup>אֶת־לֵב</sup> the Egyptians,  
the single heart

*I will harden, מְחַזֵּק, m<sup>e</sup>-chaz-zeq, Piel (Intensive active) part. sing. masc. of חָזַק; to be strong, determined, self-willed, stiff-hearted; LXX, transliterated Gr. would be *schlerosis*.*

*and they shall follow them:  
and they shall go after them: (KJV margin)*

*and they shall follow, וַיִּבְאוּ, Qal fut. 3ppl. masc. of בָּאוּ;*

*and I will get me honour upon Pharaoh, and upon all his host, upon his chariots,  
and I will be honoured by Pharaoh, and by by  
(Following J. P. Green Sr. *Interlinear Bible*)*

*and upon his horsemen.  
by (translated for the Hebrew prefixed preposition, בְּ, in every instance.)*

*and I will get me honour, וְאֶפְבְּדָה, vs.4, and I will be honoured; 17, and  
I will get me honour; Niphal (simple passive) fut., 1ps. of עָבַד and  
עָבַד; KJV, heavy, harden, sore, chargeable, harden, **honor, glory,**  
*boast, laden; Niphal and Piel are always of honor or glory. (cf. vs. 18)**

*and upon all his host, וּבְכָל־חֵילוֹ*

God gets the glory from His people. We do not question that truth. But He gets the glory even from the wicked.

What is it to receive honor or glory? This has been probably among one of the most difficult words that I have ever tried to define. It has such a broad meaning. Here, to receive honor or glory is to attribute to Him all the excellency of the work that is done.

*Isa 42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*

He will be glorified or honored in them. See it carefully. It says that the LORD will receive the glory for the work under which Pharaoh, his armies, his chariots, and his horsemen shall be destroyed.

*Ex 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and **I will be honoured** upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.*

*Ex 9:16 And **in very deed** (truly, surely, אֱלֹהִים, oo-lam) for this cause have I raised thee up (I stood you up, made you stay, remain or tarry), for (truly, surely) to shew in thee my power; and that my name may be declared throughout all the earth.*

Certainly, it is true that baptism does not save.

*Heb 11:29 By faith they passed through the Red sea as by dry land: which **the Egyptians assaying to do were drowned.***

Jesus shall destroy all the unbelieving one day. Yet Christendom has preached another Jesus who loves all men without exception.

*2Thes.1.7 And to you who are troubled (suffering persecution from the world) rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

*8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

*9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

*10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

To say that God is love to exclusion of His attribute of hate is error. God hates the wicked every day. Who are the wicked but those who are not of His elect? He has never loved the some. He has an everlasting for His own.

*Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, **I have loved thee with an everlasting love**: therefore with lovingkindness have I drawn thee.*

God has an everlasting love, which means that He loved some from eternity. If it is an eternal love, then there was never a time when He didn't love some. On the other hand, God is not saving any other nation. He is not sending out a word of salvation to any other than to those in Israel. The world continues on its path uninterrupted but for general judgments. God will be honored in the destruction of Pharaoh, Egypt, and in all other nations.

*Ez.28.21 Son of man, set thy face against Zidon, and prophesy against it,  
22 And say, Thus saith the Lord GOD; Behold, I am against thee, O **Zidon**; and **I will be glorified in the midst of thee**: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.*

*18 And the Egyptians shall know that I am the LORD,  
Jehovah*

Egyptians refers to those who are left after the final destruction. He is the Ever-living One. He is *over all*.

***Ps 83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.***

**He rules over all the earth:**

*Ps 47:2 For the LORD most high is terrible; he is a great King over all the earth.*

**He rules over all the universe:** *Ps 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.*

*when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.*

when I have gotten me honour, בָּהֶפְכְּדִי, Niphal (simple passive) infin., of כָּבֵד and כָּבַד, w/ prefixed preposition, בְּ, and w/ suffixed 1ps.; cf. vs.17.

**19, 20 – The Angel of the LORD divide the host of Israel and the host of Egypt in judgment:**

19 And the **angel of God**, <sup>הַמַּלְאָךְ</sup> <sup>לְפָנָי</sup> which went before the camp of Israel,  
the One walking before the camp of Israel

*angel*, מַלְאָךְ, noun, masc. sing. construct state; KJV, *angel*, messenger.

*which went before the camp of Israel, removed and went behind them;*  
from after them

*And ... removed*, וַיִּסַּע, of נָסַע; to depart, journey, go forward, set forward, removed; **14.2**. (cf. 12.37; 13.20, **And ... journeyed**; 14.15, *that they go forward*; 19 [twice]; 16.1; 17.1; 19.2; 40.36, 37.

*behind them*, מֵאַחֲרֵיהֶם; lit. from after them.

and the pillar of the cloud <sup>מִפְּנֵיהֶם</sup> went <sup>וַיַּעֲמֵד מֵאַחֲרֵיהֶם</sup> from before their face, and stood behind them:  
removed and stood from after them:

The angel of God (Elohim) is called the LORD.

*Ex 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.*

He is also called the angel of the LORD.

*Ex 3:2 And the **angel of the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

The angel of the LORD, (Ex.3.2), the LORD, (Ex.3.21), and the angel of God are the same Person. This Messenger is from the Ever-living one, yet is the Ever-living One, and is from God.

*Ex 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

The unbelieving Jews of Jesus' day were going to stone our Lord because He claimed to be this One:

*Joh 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

*59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*

*Joh 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and **because that thou, being a man, makest thyself God.***

And that is who He is!

*Tit.2.12 Teaching us that, denying ungodliness and worldly lusts, **we should live soberly, righteously, and godly, in this present world;***

***13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;***

*14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

This is who Jesus is. Israel is subjected to the judgment of God through Jesus Christ.

*Ex.23.20 ¶ Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

*21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

What does it mean that He will not pardon? It means that He will not pardon them in their *hardness* of sin.

*22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

*23 For **mine Angel** shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.*

And so it is for the churches:

*Joh 3:35 The Father loveth the Son, and hath given all things into his hand.*

*Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son ...*

As this Angel went up with the children of Israel, so he chasten his churches as we go through this world.

*Re 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ...*

*Re 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

*1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

*18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

*20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave light by night [to these]:*

*but it gave light, וַיִּאֶר, Hiphil (causative active) 3ps. masc.of אָוֶר; shined, made light, gave light, showed light.*

When the judgments were falling upon the Egyptians Israel *had light*. (Ex. 10.23) And in having light, it gave light them light. But to the Egyptians, as it is to all the world, this light was to them but darkness. The world cannot know our Lord. It cannot see Him for who He is. This is by divine revelation alone.

*Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.*

...

*10 He was in the world, and the world was made by him, and the world knew him not.*

*Lu 10:22 All things are delivered to me of my Father: and **no man knoweth who the Son is**, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

*Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and **I will love him, and will manifest myself to him.***

*Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

The natural mind cannot comprehend the things of God any more than the natural eye can see spirit.



*Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

*so that the one came not near the other all the night.*

The children of God will not leave the light to go into darkness, and the world will not come to the light. Why?

*Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*

**21, 22 – Israel crosses the Red Sea:**

*21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night,*

*and ... caused ... to go back, וַיִּזְלַק, Hiphil (Causative active) fut. 3ps. masc. of יָזַל; caused to run, made to go; to go or depart.*

*a strong, עֲזָה, fem. sing. adjective of עָז; power, fierce, mighty, strong.*

*and made the sea dry land, and the waters were divided.  
(or where the sea had been, to become dry)*

*and made, וַיַּשֵּׂם, Qal fut. 3psm of שָׂם, sum; KJV, made, put, set, done, brought, and appoint. (Qal preterite: Ex. 2.14; 3.22; 4.11, 15, 21; 5.14; 8.12, 23; 9.21; 10.2; 15.25, 26; 18.21; 21.13; 26.35; 28.12, 26, 37; 29.6, 24; 33.22; 40.3, 5, 8, 29; Qal imperative: Ex.17.14, rehearse; 32.27, put; Qal fut.: Ex.1.11; 2.3; 4.11; 5.8; 9.5; **14.21**; 15.26; 17.12; 19.7; 21.1; 22.25; 24.6; 39.7, 19; 40.18, 19, 20, 21, 24, 26, 28, 30)*

*dry land, לְחָרְבָה, noun, fem. sing of חָרַבָה; Ge.7.22; Jos.3.17; 4.18; 2Ki.2.8; Eze. 30.12, marg. drought; Hag.2.6; always translated either dry land or dry ground.*

were divided, וַיִּבְקְעוּ, Niphal (simple passive) fut. of בָּקַע; KJV, Ps.78.13, divide, rend, rip, cleave, cleave asunder, break up, hatch, breech, cleft; vs. 16, Qal imper. and divided it.

There is no mistaking what this means. The waters were as much divided as when Joshua and the children of Israel crossed the Jordan River in the day that they entered into Canaan. The waters were as much divided as when Elijah and Elishah crossed over the Jordan in the day that Elijah was taken up from the earth. It is either true or it is not. It is a miraculous work of God.

22 And the children of Israel went into the midst of the sea upon the dry ground:

upon dry [ground], בַּיַבֶּשֶׁה, fem. sing. noun of Wigram, יַבֶּשֶׁה, yab-bah-shah; Davidson, יַבֶּשׁ; means dry, ground or land is added to supply the sense. (Ex. 4.9, dry land; 14.16, 22, dry ground; 29, dry land; 15.19)

and the waters were a wall unto them      מִיְמִינָם וּמִשְׂמָאלָם  
on their right hand, and on their left.  
from their right, and from their left

a wall, חֹמָה, defective for חוֹמָה; this word refers to wall of water; wall of a city; to fenced walls; always translated with the English word wall;

The waters were a wall on both sides. To one it was salvation; to others it was judgment. The children of the Israel were constrained to this path through the midst of the sea. And this, for them, was a miraculous deliverance. What a sight that must have been that day! But Egypt was constrained to this path as well. The LORD had long foretold of this salvation and this destruction. He is glorified in both; He receives the honor in both.

De 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

Who is the God that we profess faith in? Is he the God of the Bible, or is he a god of the imaginations of men's minds? Think about this.

Jesus was that Messenger come from the LORD which burned in the bush that was not consumed. He is that I Am that I AM which was promised to come. He was that Light for Israel when Egypt had only darkness. He was the Lamb slain on that Passover evening. He was the LORD that went before them in the cloudy pillar by day, and pillar of fire by night leading them to the crossing of the Red Sea. He was the messenger of the God who gave them Light as He stood to divide between them and Egypt. Jesus Christ is that God. He is that Savior of all that believe Him. There is life in no other.