

[Wednesday, August 31, 2016] Exodus Series, Exodus chapter 14, verses 23-31 – Craig Thurman

The angel of God, Elohim (vs.19), who is the LORD, Jehovah (13.21) and the angel of the LORD, Jehovah (Ex.3.2) led the Israelites to this place. Beyond question this is Jesus Christ's pre-incarnate manifestation to His people. He is that Prophet which should come.

Deu.18.15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ...

He is God with us.

Mt 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

He is God come to us in the flesh.

1Jo 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God ...

It is not that Jesus came in the flesh being a man. The truth is that He was God come in the flesh. This is what He did, and He said He did.

Jn.10.30 I and my Father are one.

...

*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.***

Like this, it was nothing to note that a maiden would conceive and bear a child, UNLESS that maiden was also a virgin. Unless Jesus *is God* come in the flesh there is no salvation. No sinner among men could atone for sins to God. The only acceptable atonement would have to be made by the blood of a man who is God. Therefore God must have come in the likeness of sinful flesh.

*Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which **he** hath purchased with his own blood.*

*1Jo 3:16 Hereby perceive we the love of **God**, because **he** laid down his life for us: and we ought to lay down our lives for the brethren.*

This angel of God removed from before Israel to come behind them. Here He gives light to them, but to Egypt He is a cloud and darkness. Cloud in this instance may signify concealment and mystery.

Job 26:9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

Job 36:32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

The LORD, through His servant, divided the Red Sea and the people of God crossed over on dry land. By His mighty power, He caused the waters to stand as walls on either side giving Israel safe passage to the other side. We are now at the place where Pharaoh and his army attempt to do the same thing.

23-25 – Egypt enters into the midst of the Red Sea and is troubled by the LORD:

23 And the Egyptians pursued, and went in after them to the midst of the sea,

and pursued, וַיִּרְדְּפוּ, Qal fut. 3ppl. masc. of רָדַף; cf. Ex.14.8, 9, 23; 15.9; the Qal fut. is also translated in other place, KJV, Jud.9.40, to chase; 2Ki.5.21, follow, to hunt; Ps.109.16, to persecute.

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

סוּם כָּל פָּרָעָה

even all Pharaoh's horses, his chariots, and his horsemen.

It is interesting and proven true so many times that at baptism, of which the crossing of the Red Sea is a great type, persecution becomes much more focused. In part it must be because it is a public declaration of faith in the only true God. Such a statement offends the unbelieving! But it is true that persecution or trial begins shortly thereafter. That is what we see immediately after our Lord's baptism.

Mt 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

In Israel's case they entered into the wilderness being tested for at least 15 months, a number for *rest* (from the 1st yr. 1st mo. 14th day – 2nd yr. 5th mo. 9th day; or 475 days approximately). It was at this time that their final rebellion resulted in a sentence to wandering in the wilderness for 40 years wandering. (a year for every day that the Israelites spied out the land of Canaan.)

בַּאֲשֶׁמֶרֶת הַבֶּקֶר

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud,

*in the ... watch, בַּאֲשֶׁמֶרֶת, root אֶשְׁמֹרָה, or אֶשְׁמְרָה, ash-moo- rah, fem.; KJV in the watch, the watches; this word is built on the Hebrew שָׁמַר, sha-mar, to keep, beware, heed, observe, preserve, reserve; **perhaps the idea is that in these pre-dawn hours evils are foreseen and guarded against.***

looked, וַיִּשְׁקֹף, Hiphil (causative active) fut. 3ps. masc of שָׁקַף; KJV, mostly, to look, look down; but once, appeareth.

The term *morning watch* is found one other time, in 1Sa.11.11. Gill says that the Romans, and so the Hebrews, divided the night into four segments. Each segment was three hours in length. The first watch was from 6:00 until 9:00p.m. The second, from 9:00p.m. until 12:00am. The third from 12:00 – 3:00a.m. And the last, called the morning watch, from 3:00 – 6:00a.m. This makes sense in light of verse 27, where it is written, *when the morning appeared*. Here the morning, הַבֹּקֶר, has not appeared, but in verse 27 it does.

and troubled the host of the Egyptians,
vexed, destroyed, discomfited

and troubled, וַיִּהָרֶם, Qal fut. 3ps. masc of הָרַם; KJV, Qal pret., to destroy, vex, break, crush; Qal infin, to destroy, consume (mar. crush), Qal fut. Ex.14.24, and troubled; Jos.10.10; Jud.4.15; 1Sa.7.10; 2Sa.22.15; Ps.18.14, And ... discomfited; Ps.144.6, and destroy them.

To comfit would be to *prepare; to make together* (a process of candying a piece of fruit, root, or seed in sugar; a confectionary term), **so discomfit would be to defeat in battle, frustrate the plans; to break apart.**

Egypt went into the midst of the sea, not by Divine Light, but by the light of nature, or human reason. These presumed to do what was not for them to do. What works to save the lives of one changes not the judgment of the other when they outwardly appear to do the same thing. Baptism does not save the soul, but is a time which marks the desire to live for Christ.

*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 ...*

Since baptism does not wash away the filth of the flesh, as the washing at the laver is a picture of what the Word of God does as we make personal application of it, then it certainly does not purge the soul from the punishment that is due for sin against God! Only the shed blood of Jesus Christ effected the forgiveness of sins for all of the elect.

Therefore all baptisms that are applied for any other reason than because of personal faith in Jesus Christ are vain. It alters absolutely nothing in the stance of the sinner before God. Such instances might actually aggravate sin against God because of the intrusion into those things which are reserved for the justified.

וַיִּנְהֲגוּהֶם בְּכִבְדֹּת

25 And took off their chariot wheels, that they drave them heavily:

And took off, וַיִּסֹּר, Hiphil fut. 3ps. masc. of the root סִוַּר; Qal. pret. Ex.3.4; Qal fut., Ex. 3.3; 25.15, **they shall not be taken**; Hiphil future, cf. 8.8, 31; 10.17; 14.25; 34.34.

brought, נָהַג, Piel (Intensive active) preterite, 3ps. masc. of נָהַג; KJV, drave, carried, led, brought, guided; Piel preterite, Ex.10.13; Piel future, Ex.14.25, that they drave them.

wheels, אֵפֶן, masc. sing. noun; a wheel; the verb, אָפַן, is to turn or revolve.

that they drave them, וַיִּנְהֲגוּהֶם, Piel (intensive active) fut. 3ps. masc. of נָהַג; marg. made them go.

heavily, בְּכִבְדֹּת, fem. sing. noun w/ prefixed preposition בְּ, in, with, or at; root כִּבְדָּה, only this once; but the verb is what we have followed through in a number of places, which means heavy, sore, grievous, glorious, honorable.

Without their wheels the chariots were made heavy to drive.

מִפְּנֵי יִשְׂרָאֵל

so that the Egyptians said, Let us flee from the face of Israel;
I will flee

Let us flee, אָנוּסָה, Qal fut. 1ps. of נוּס, to flee; cf. Deu.34.7, natural force abated; Qal future, Ex.4.3, fled; 14.25, let us flee; 21.13, he shall flee; Qal participle, Ex.14.27, fled; Hiphil, Ex.9.20, made flee.

כִּי יִהְיֶה נִלְחָם לָהֶם בְּמִצְרַיִם

for the LORD fighteth for them against the Egyptians.
among

fighteth, נִלְחָם, Niphal participle, sing. masc. or לָחָם; Niphal pret., Ex.1.10, *and fight*; Niphal infin., Ex. 17.10, *and fought*; Niphal imperative, Ex.17.9, *fight*; Niphal fut. Ex.14.14, *shall fight*; 17.8, *and fought*; Niphal participle, Ex.14.25, *fighteth*.

The word *fighteth* conveys the idea of *consuming*. The Hebrew is closely related to the word for *bread*, לֶחֶם. The LORD is said to consume His enemies (Pv.4.17); devour (Deu.32.24) His foes; to war, (2Ki.14.28); to prevail against them (Is.7.1); and to overcome. (Nu.22.11)

26-30 – The Destruction of Egypt:

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

Compared with Ex.14.16 it might be that Moses did not have to keep his hand raised so that the waters might remain divided for Israel to cross over, any more than he would have to keep his hand raised to cause the waters to return to their place again and destroy Pharaoh and his host.

The longsuffering of the LORD was for the elect salvation. He waited until every single one of the elect had crossed over safely.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ...

Then the LORD would unleash His full fury against the ungodly. His longsuffering was for these a holding back of due judgment. But that comes to an end, as it will for all of those who know not the LORD in the day of His coming.

Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction ...

27 And Moses stretched forth his hand over the sea,

לְפָנוֹת בֶּקָר

and the sea returned to his strength when the morning appeared;
dawned

to his strength, לְאִתְּנוּ, prefixed preposition , לְ, w/3ps. suffix of the root, יָאִיתַן; the strength of the bow or sea; the strong dwelling place; rough valley; a place called Ethamim; the mighty overthrown; strong pain; mighty rivers; the hard way of transgressors; a mighty nation; habitation of the strong; mighty stream, strong foundations.

appeared, לְפָנוֹת, Qal infin. w/prefixed preposition, לְ, to, for against; of the root פָּנָה; KJV, Qal fut, Ex.2.12; 16.10, look to; 7.23; 10.6; 32.15, to turn; Qal pret., have respect; Qal infin., Ex.14.27, appeared, regard, dawn.

and the Egyptians fled against it;
fled [only] to meet it;

fled against it, נָסוּ, Qal participle of נוּס, to flee; cf. Deu.34.7, natural force abated; Qal future, Ex.4.3, fled; 14.25, let us flee; 21.13, he shall flee; Qal participle, Ex.14.27, fled; Hiphil, Ex.9.20, made flee.

against it, לְקָרְאוֹ, Qal infin. w/prefixed preposition לְ, to, for, or against; 3ps. masc. suffix; of root קָרָא, to befall, meet, happen; Qal infin. Ex.4.14 to meet thee; 27, to meet; 5.20, in the way; 7.15, against he come; 14.27, against it; 18.7, to meet; 19.17, to meet with.

and the LORD overthrew the Egyptians in the midst of the sea.
shook off

overthrew, וַיִּנְעֹר, Piel (intensive active) fut. 3ps. masc. of נָעַר; Qal pret., Ne.5.13, *I shook* my lap; Jer.51.38, *They shall yell* (marg. *shake themselves*; Qal part. Poel, Is.33.9, *shake off*; 15, *that shaketh*; Qal part. Paul, Ne.5.13, *shaken out*; Niphal pret., Ps. 109.23, *I am tossed up and down*; Niphal fut., *and shake myself*; Job 38.13, *that ... might be shaken*; **Piel pret., Ps. 136.15, But overthrew (marg. shaketh off)**; Piel fut., Ex. 14.27, *and ... overthrew* (marg. *shook off*); Ne.5.13, So God *shake out* every man; Hithpael imper., *Shake thyself* from the dust.

The Christian is an overcomer. The reprobate is overcome.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

covered, וַיִּכְסֹּה, Piel (intensive active) fut. of כָּסָה, ; most often to *cover*; but also *close, conceal, hide, overwhelm*; Piel pret., Ex.10.5, *And they shall cover*; 15.10, the sea *covered them*; Piel infin., Ex.26.13, *to cover it*; 28.42, *to cover* their nakedness; Piel fut., Ex.8.6; 14.28; 16.13; 24.15, 16, *and covered*; 10.15, *they covered*; 15.5, *have covered*; 21.33, *cover it*; 40.34, *then covered*; Piel part., Ex. 29.13, 22, *that covereth*.

there remained, לֹא־נִשְׁאַר, of שָׁאַר, to be stayed, remain, to be left; in its various forms is found in Ex.8.9, *they may remain*; 11, *they shall remain*; 31, *there remained*; 10.5, *which remained*; 12, *hath left*; 19, *there remained*; 26, *there shall ... be left*; 14.28, *there remained*.

one, עֶד־אֶחָד, found 3 times in the O.T.: Ex.9.7, not **so much as one** of them; Jud.4.16, there was not **a man** left.

Ex 15:5 The depths have covered them: they sank into the bottom as a stone.

Pharaoh and his army are destroyed, and God is glorified. Not a person remained which had come with Pharaoh out against the children of God.

Ps.68.1 ¶ « To the chief Musician, A Psalm or Song of David. » Let God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

The LORD fights for His people. IN the moment of our Lord's coming He shall destroy all of the enemies of His people.

*2Thes.1.7 And to you who are troubled 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 ...

Re.19. 11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...

...

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

*20 And the **beast was taken, and with him the false prophet** that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.***

*21 **And the remnant were slain with the sword of him that sat upon the horse,** which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

upon the dry [land], בַּיַּבֶּשֶׁה, 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)

Did the children of Israel suffer at the hands of their enemies? Yes, but only as the LORD had directed and allowed. Did the Israelites lack anything of that which they needed during any of their trials? No, they did not. The grace of God was sufficient for their every trial. But we cannot gloss over the reality of their experience. Like all men the children of Israel labored under the burden of sin to toil and eat their bread by the sweat of the brow, but the Egyptians enslaved them to cruel labor, and subjected their babies to death by drowning. And this they endured for the better part of an hundred years.

Is there anything that Israel could have done to have prevented this outcome? No. This was part of the eternal purpose of God. No amount of weaponry, insurrections, or any other thing would have changed this outcome. It was through this that the LORD showed Himself faithful to His people to keep His covenant, able to defend, and strong to deliver. It was against this dark backdrop that the children of Israel learned of His attributes. He is eternal, unchangeable, omnipotent, all-present, and holy. God loves His own, and hates the wicked. Through all of this He will receive all of the glory.

*Ex 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and **I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.***

Have we stopped to consider what the LORD does with some to save and others to destroy? Think about Israel and Egypt for the moment.

Nowhere have we read that the LORD was granting repentance to Pharaoh or Egypt, or any other nation for that matter in all the earth. There is no

denying that the goodness of God should have led them, and the whole work, to repentance.

Ro 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Externally, the goodness of God should have worked repentance in every man without exception. But most do not. Yet, God rightly commands every man to repent. It is what every sinner ought to do in light of their own depravity and God's goodness toward them.

*Ac 17:30 And the times of this ignorance **God** winked at; but now **commandeth all men every where to repent ...***

*everywhere, πανταχοῦ, adverb, root πας; is found 7 times in the N.T. (Mk.16.30; Lk.9.6; Acts 17.30; 21.38; 28.22; 1Co.4.17, every where; Acts 24.3, in all places) **Men, wherever they might be found, are under the command, without exception, to repent.***

It is like the working of the Law of God. Externally, the law should have exposed life, but instead it exposed death working in all men.

*Ro 7:10 And the commandment, **which was ordained** [un]**to life**, I found to be unto death.*

The fault was not with the Law, just as there is no fault with God commanding all men everywhere to repent. The fault rests with the principal which rules in the heart of every man that is descended from Adam and fallen in his sin.

*Ro.8.3 For what the law could not do, in **that it was weak through the flesh** ... (the law was powerless to effect a change in us)*

So, in order that men might fulfill the righteousness of the Law and be released from under its condemnation, God sent His only Son to condemn sin in the flesh.

Ro.8.3 ... God sending his own Son in the likeness of sinful flesh, and for (περί, concerning) sin, condemned sin in the flesh ... (Jesus Christ, through the sacrifice of His body, loosed His own from the dominion of sin. [1Jn.3.8 ... For this purpose the Son of God was manifested, that he might destroy [loose] the works of the devil.)

Sin received its judgment in Christ's flesh.

If we have yet to comprehend the doctrine of God's election of grace, this ought to help. It cannot be denied that every man without exception is not released from such a condemnation through the death of Christ. But every one of the election of grace is!

It is on account of Christ's death for us, not because of faith, that the Spirit of God comes to those and works in them a new principal of life. **Part of that work is repentance.**

Repentance is a work of God in the heart of His people.

*Jer.31.18 ¶ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: **turn thou me, and I shall be turned;** for thou art the LORD my God.*

*19 Surely **after that I was turned, I repented;** and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*

Therefore repentance is of grace. God graces sinners with repentance.

God is an absolute free Spirit. He is not obligated, and cannot become obligated to any man. He is not obligated to grant repentance to anyone or else that repentance is no longer of grace. All men are commanded to repent. All men should repent. But no man can repent without *grace*,

because they are incapable or powerless to repent. Therefore, if any man will repent it will be because it was granted to them by God alone.

*Ac 11:18 When they (the believing Jews which were at Jerusalem) heard these things (Peter's testimony of the conversion of the Gentiles in Caesarea), they held their peace, and glorified God, saying, Then hath God also to the Gentiles **granted repentance unto life**.*

granted, ἔδωκεν, 3ppl. aor. ind. act. of δίδωμι, to give; The aorist, indicative, active is found 88 times in the N.T., and translated about 6 different ways: KJV, he gave, hath given, then gavest, gave up, hath put; and once give (aor. infin., to give). These witnessed as a matter of fact that the Gentiles had repented unto eternal life.

*Ac 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for **to give repentance** to Israel, and forgiveness of sins.*

to give, δοῦναι, aor. infin. of δίδωμι.

*2Ti 2:24 And the servant of the Lord must not strive (μάχεσθαι, pres. infin. of μάχομαι; also fight, Ja.4.2; the noun, μάχη, fightings, strivings); but be gentle unto all men, apt to teach, patient,
25 In meekness instructing (παιδεύοντα, KJV has also chastening, meaning correcting or disciplining) those that oppose themselves;*

*ἀντιδιατιθημένους, ἀντί against, contrary + διά by, through + τίθημι, to set, appoint, ordain, purpose; acc. masc. masc. part. pres. mid.; **These are contrary in their own minds to what is the truth.***

*if God peradventure (μήποτε, lest at any time) **will give***

will give, δῶ, 3ps. aor. subj. act. of δίδωμι; might or may give.

***them repentance** to the acknowledging of the truth;*

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

*2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all **should come** (contain) to repentance.*

*should come, χωρῆσαι, aor. infin. of χωρέω; KJV, goeth, can ... receive, to receive, was ... room to receive, containing, hath ... place, could ... contain; receive, come; cf. χωρῆσαι, **Jn.21.25**, ... I suppose that even the world itself **could** not **contain** the books that should be written. Amen.*

What is repentance? It is a change of mind, Gr. noun, **μετάνοια**, μετά after, afterward, hence, hereafter + noun, **νοῦς**, mind; verb, **νοέω**, thinking; the *after-mind*, the *mind hereafter*. It is a change in the state of the mind from what it once was.

Repentance is:
to salvation (2Co.7.10)
towards God (Mt.26.20);
to faith in Jesus Christ (Ac.20.21; He.6.1)
at the preaching of the gospel (Mt.21.32; Mk.1.4, 15)
from sin (Mt.12.41)
from dead works (He.6.1)
unto life (Ac.11.18)
to the truth (2Ti.2.25)
which bears fruit (Ac.26.20)
which repentance cannot be repented of (Ro.11.29; 2Co.7.10)

On this last point, because this new mind-set has been imparted to us it cannot not think otherwise. This is a permanent change in the mind which we receive from God, and it is called repentance.

Every believer will experience this change of mind. Do you believe that everyone who comes to Christ will experience the same *kind* of

repentance? The answer is yes. While we experience different *degrees* of repentance; some manifest repentance with tears, others with joy, some are quiet, some loud, some are intense, some are reserved, some seem sudden, others slow; but we all experience the same *kind* of repentance. There is no other kind of repentance. There is not one kind of repentance for me, and another for you.

John's message:

Mt 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Christ's message:

Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And we preach this message:

*Lu 24:47 And that repentance and remission of sins should be preached in his name **among all nations**, beginning at Jerusalem.*

The apostle Paul's repentance shows the suddenness of the change of mind. He was on his way to Damascus, to bring as many Christians as he could find to justice for promoting the heresy of Jesus Christ. Instantly his mind was changed. Instantly he repented in his mind of his evil works. Instantly he had another mind concerning Jesus.

*Ac 9:6 And he trembling and astonished said, **Lord, what wilt thou have me to do?** And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

It is like this for the sinner: once I was dead, but am alive; was lost, but now am found (Lk.15.32); I was blind, but now I see. (Jn.9.25) That is repentance! Paul one moment had but one evil purpose governing his life. Now he has a wholly other, divine purpose. To do the will of God.

The Biblical teaching of repentance is in harmony with God's election of grace. Those same ones whom God has chosen to salvation before the foundation of the world are the same ones who are granted repentance and faith in Christ.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ...

it is given, ἐχαρίσθη, 3ps. aor. ind. pass of χαρίζομαι.

1Ti 1:14 And **the grace of our Lord was exceeding abundant with faith** and love which is in Christ Jesus.

1Pe 1:21 Who **by him do believe** in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Ac 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped **them much which had believed through** διὰ grace ...

Eph 2:8 For **by grace** are ye saved **through faith**; and that not of yourselves: it **is the gift** of God ...

30 Thus the LORD saved Israel **that day** out of the hand of the Egyptians;
So from

thus ... saved; יוֹשַׁעַן, Hiphil (causative active) fut., 3ps. masc. of יָשַׁע;; also translated *and preserved* 1Chron.18.6, 13).

The LORD took Israel through the waters of judgment. This salvation was founded upon the blood that was shed at Passover.

Christ our Passover is sacrificed for us ... (1Co.5.7)

וַיֵּרָא עַל־שִׁפְת הַיָּם
and Israel saw the Egyptians dead upon the sea shore.
upon the lip of the sea

and ... saw, וַיֵּרָא, Qal fut. 3ps. masc. of רָאָה; KJV, to see, look.
perceive. (v.31)

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה
31 And Israel saw that great work which the LORD did upon the Egyptians:
the great hand used among
cf. saw, v.30

וַיִּירָאוּ
and the people feared the LORD,

and feared, וַיִּירָאוּ, Qal fut. 3ps. masc. of יָרָא; to be afraid, fear.

*Mt 10:28 And **fear not them** which kill the body, but are not
able to kill the soul: but rather **fear him** which is able to destroy
both soul and body in hell.*

*Re 19:5 And a voice came out of the throne, saying, Praise our
God, all ye his servants, and **ye that fear him**, both small and
great.*

יִנּוּחַ אֱמֻנָה בַּיהוָה וּבַמֹּשֶׁה עֲבָדוֹ
and believed the LORD, and his servant Moses.
and believed in the LORD, and in His servant Moses.
trusted
were assured
were certain

and believed, וַיֵּאֱמִינוּ, Hiphil (causative active) fut. 3ppl. masc. of אָמֵן;
Hiphil future, Ex.4.1, 5,8, 9, 31; 14.31; 19.9; this same verb series is
translated in Deu.28.66, *shalt have ... assurance*; Job 4.18, *he put no
trust*; Job 24.22, *no man is sure of life*.

The certainty of the LORD's work of salvation should encourage us to trust
Him more. Have we had a change of mind? Have we come to trust in Christ
as Savior and Lord? It is a know-so salvation.