



FROM BONDAGE TO FREEDOM | *The Story of Israel*
the books of EXODUS & LEVITICUS & NUMBERS

CLASS INSTRUCTIONS

Every Class will have Biblical reading for preparation. However, *we will not read the whole text in classes.* Please **pre-read** before the class. *Take Home Review Sheets* for notes will be provided on a weekly basis.

Regarding Health and Safety, we will sit in comfortable distanced seating during class – and it is recommended that masks be worn to your seat and as you leave.

#FALL 2020

L E S S O N S C H E D U L E

1.	9/8	Introduction to the Class and the Exodus of Israel
2.	9/15	Bondage and the Rise of the Deliverer Exodus 1-2
3.	9/22	The Call of the Deliverer Exodus 3:1-4:23
4.	9/29	Liberation Begins Exodus 5:1-6:30
5.	10/6	The Prophet and The Power of God Exodus 7:1-10:29
6.	10/13	The Prophet and The Power of God (2) Exodus 11:1-12:51
7.	10/20	The March to Freedom Exodus 14-15
8.	10/27	The Journey of Complaint and the Testing of the People Exodus 16-17
9.	11/3	Jethro and Moses, the Law Giver Exodus 18-19
10.	11/10	Covenant Is Made with Ten Commandments: The Moral Code Exodus 20
11.	11/17	Covenant Ordinances (Ex. 21:1): Obedience and Disobedience (Lev. 26:14-46 with Deuteronomy 28-30) and Capital Crimes (Exodus 21).
12.	12/1	Covenant Ordinances: Holiness (Ex. 22:31; Lev. 19:1-3; 20:7, 26): <i>"You must be holy" involves many things, including respect, Sabbath and the Tithe</i> (Ex. 22:29-30; 23:19; Lev. 27:30-34).
13.	12/8	The Covenant Calendar Special days of the Tabernacle (Ex. 23:14-17; 31:12-17; 34:18, 21-26; 35:1-3; Lev. 16:1-34; 19:30; 23:1-44; 25:1-24; 26:2): The Sabbath Day (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2); The Sabbath Year (Lev. 25:1-7). The Year of Jubilee (Lev. 25:8-24); *The Passover (Lev. 23:4-5); The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6-8); The Festival of Firstfruits (Lev. 23:9-14); The Festival of Harvest (Lev. 23:15-22); The Festival of Trumpets (Lev. 23:23-25); The Day of Atonement (Lev. 16:1-34; 23:26-32); The Festival of Tabernacles (Shelters) (Lev. 23:33-44).
14.	12/15	Continued The Covenant Calendar

Lesson 7**The March to Freedom | Exodus 14-15**

The last plague that God sent was by far the worse. The first-born child of every family and the firstborn of every animal died who were not protected by the blood. The Bible says the loud crying in Egypt was so great that there was not a household unaffected. During the night, Pharaoh summoned Moses and told him to leave Egypt just exactly as God said it would happen. In a hurry, Moses and all the Israelites left. Their bread did not even rise, and therefore it is the Feast of Unleavened Bread.

Moses led 600,000 people out of Egypt in the middle of the night through the way of the desert instead of through enemy land. God led them with a pillar of cloud during the day and a pillar of fire at night. Following these incredible sights would remind them that God was always with them, guiding them each step of the way on their journey to the Promised Land.

But there is significance in nearly every aspect of this event that marked the beginning of the nation. As DeHoff said, "The story of the Israelites and their journey from Egypt to Canaan is a type of our journey from the Egypt of sin into the everlasting Canaan." Egypt is a type of sin and bondage in the service of Satan. Pharaoh is a type of Satan. God's deliverance through Moses is a type of Christ to deliver Christians. Moses is a remarkable type of Christ in many ways. Even the compromises that Pharaoh suggested are exactly those that Satan employs to dissuade would-be Christians (See Exodus 8:28). Israel's crossing of the Red Sea was used to represent the Christian's baptism into Christ (1 Corinthians 10:1-10). Israel's entering the wilderness is a figure of the Christian's life in the world. That Israel sinned and that many of them did not enter Canaan is a warning that all "Christians" may not enter heaven (c.f. Hebrews 3:14-4:13). Some of the Israelites at last entering Canaan is a type of the ultimate redemption and eternal bliss of the faithful.

We will find more analogies regarding the tabernacle and many of the things pertaining to it and its related services. Because of this, there can hardly be any doubt that Exodus demonstrated the hand of the eternal God is in every line and there cannot be any intelligent way to explain ALL THIS as the result of fraud, caprice, pseudonymous writings or sources such as the alleged sources of the Pentateuch. And in these, we will see there will always be for Yahweh for His People, a Redemption by Judgment.

Charting Israel's Course (13:17-22). Verses 17-22 are parenthetical and explanatory to show the beginning of the Exodus at 13:20. Therefore, verse 20 does not describe a change in course, but the beginning of the course. There were three possible land routes for Israel to take, by which they could have reached Canaan. The shortest route would have been to follow the "way of the land of the Philistines" (7) but God deliberately avoided this road. The reason given is that they would have encountered war, and this would have caused them to lose heart and turn back to Egypt (17).

While the Philistines are the presumptive combatants to which God wants to avoid, it is not as if there will be no conflict evidenced by the Egyptians later. While the Egyptians had forts strategically located along the routes to other countries, the Israelites had gained Pharaoh's permission to leave Egypt. Also, it may seem strange that God wanted to avoid a military confrontation when we are told (18, also 6:26; 12:41) that the Israelites were "armed for battle." The expression used here has been understood to refer only the orderly way in which the Israelites (nearly 2 million people, counting women and children, cf. Exod. 12:37) departed Egypt. Others understand that the Israelites did come out of Egypt at least partially armed, but all seem to agree that Israel was not at all prepared to fight a full-scale battle now. It would be some time before the Israelites were ready to do battle. At this time, all Israel needed to do was to "be still and watch" (14:14).

We are also told that the "bones of Joseph" were taken along. This reflection of the faith of Joseph that his remains be preserved and carried from Egypt to Canaan (cf. Gen. 49:26; 50:24-26) would be a vivid reminder to the present nation that God keeps His promises. It is stated several times as fulfilled (Joshua 24:32; Acts 7:15-16). The exodus of Israel is thus linked historically to the Abrahamic Covenant and to the faith of the patriarchs of Israel.

While the writer gives us the names of the places where the Israelites stayed, the exact locations of these places are not clearly agreed upon. In general, we can safely infer that the nation was moving in a south-easterly direction. The wilderness which the Israelites are skirting is not the wilderness of Sinai, but of Egypt.

God manifested Himself with a pillar-shaped cloud, in which God was present (cf. 14:24), which served to guide the people both day and night. In the daytime the pillar took the form of a cloud; at night the pillar was a pillar of fire, thus being visible as a guide, as well as providing light for the people as they traveled. Later, this pillar would serve as a protective buffer when moved between the Israelites and the Egyptians (14:19-20). The important thing to observe, I believe, is that God was faithful to provide the Israelites with a visible manifestation of His presence, protection, and guidance. The pillar, we are told, was constantly with them and never left (or failed) them. God continually gives His people evidences of His presence with them.

Changing Israel's Course (14:1-4). With the pillar to guide the Israelites, we might wonder why it was necessary for God to speak to Moses about the change (14:1-4). Without revelation, the people may have doubted more or even ignored the pillar. So, Moses was instructed to tell the Israelites to "turn back" and to camp near Pi Hahioroth, between Migdol and the sea. Had the pillar of cloud moved in this direction without any word from God, the people may have been inclined to disregard it. God's instructions were required to assure the Israelites that the new course which the pillar would set were correct, even though perplexing. To "turn back," that is, to reverse their direction, would make people wonder why they were now retracing their steps? Instead of fleeing from Pharaoh, it might look as though they were making it easy for him to catch up with them. Also, the course which they were about to take would be one that would place them in a very dangerous position. God placed them militarily in a very vulnerable position, trapped, between natural barriers. God explained through Moses that this change of course was indeed *intended to encourage* Pharaoh's pursuit. Pharaoh, God knew, would think that the Israelites were miserably lost or misguided, and that recovering them as a work force would be like taking candy from a baby. Pharaoh's attack would result in his defeat, to the glory of God (4).

Changing Pharaoh's Mind (14:5-9). From these verses, Pharaoh must have been ready for any sign that he might recover the slave labor which he had released. Pharaoh and his officials were having second thoughts about this valuable economic resource—slave labor – that they no longer had (5). Pharaoh gathered all his chariots and went after them, six hundred chariots in all (6). Pharaoh's decision was not only hard-hearted, it was hard-headed. Six hundred chariots (with 2, or at the most 3 men per chariot) would hardly seem to be a match for 600,000 men. But the change of course of the Israelites seemed to be playing right into Pharaoh's hands. Their boxed in position at Pi Hahiroth, undoubted looked like an easy battle.

Calming Israel's Fears (14:10-14). Israel appeared to be in trouble now. "To the east was the sea, to the south and west were the mountains, and the north was blocked by Pharaoh's armies." The Israelites were scared at the first sight of the quickly approaching Egyptians. Indeed, they were terrified (10). At first, the people cried out to the Lord (10). Yet, as the imminence of the Egyptian's pursuit came upon them, their hopes faded and their fear turned to bitter regret, especially focused toward Moses. "Were there not enough graves in Egypt?" What had Moses done to them now? They would have been better off to have stayed on as slaves in Egypt. Moses was much calmer, *at least initially*, but would still be rebuked and exhorted by the Lord to be strong (15). Moses reassured Israel of God's protection and of Egypt's continued defeat. They were told they did not need to fight but only to stand firm and observe God's victory over the Egyptians. Still, Moses was apparently unaware of how and when this victory would occur. As the Egyptians drew closer, at some point, Moses began crying out to God, not unlike the Israelites had done before him (compare 14:10 with 14:15). The man who had begun "cool and calm" had begun to lose his grip.

The Course Is Set (14:15-20). Moses should have known what to do, and he should have done it, and it is entirely possible that Moses knew what to do because God had already given him precise instructions – or expected Moses to know what to do. Moses certainly knew that God had promised to bring the Israelites into the land of Canaan, which was across and beyond the Red Sea (cf. Gen. 15:13-21; Exod. 3:7-8, 16-17; 6:4; 12:25; 13:5). Moses also knew that God had given him power with his staff. So clearly, there

was something here. God's gentle rebuke of Moses in verse 15 implies that Moses should have reasoned this all out.

God did more than just speak. The angel of the Lord manifested in the pillar of cloud and/or fire, moved from in front of the Israelites to become their rear guard. He stood between the Israelites and the Egyptians. Throughout that night the pillar brought darkness to the Egyptians and light for the Israelites, thus enabling the Israelites to see as they passed through the sea, and perhaps preventing the Egyptians from seeing the sea as they followed after them (20).

Israel is Redeemed and Egypt is Destroyed (14:21-31). Moses did as instructed, stretching forth his hand over the sea, which brought a "strong east wind" which drove back the sea all night long, even turning the seabed to dry ground (21). This was no doubt to facilitate the need of the Israelites to quickly pass through the sea with their goods, which were likely loaded on wagons or carts of some sort. It must have taken a certain amount of faith on the part of the Israelites to enter the sea. They, unlike the Egyptians, had the benefit of the light provided by the cloud. Thus, they were able to clearly see the water of the sea piled up like walls on both sides of them (14:22). What faith the Israelites lacked was compensated for by the fact that the Egyptians were right behind them. When confronted with the choice between the sea and the Egyptians, the sea would have been the less dangerous choice.

Then, almost unbelievably, the Egyptians followed Israel into the sea. One reason may have been that the Egyptians entered the sea without even knowing it. First, we are not told anywhere that the Egyptians knew that they were entering into the sea. We are told that they entered the sea (23), but it is not specifically reported that they knew this was the case. Second, the time of the passing through the sea (for both the Israelites and the Egyptians) was late at night (14:20, 24,27). Third, the pillar which gave light to the Israelites, produced or promoted darkness for the Egyptians (20). Fourth, it would seem highly unlikely that the Egyptians would enter the sea, knowing that God had parted it for His people. Fifth, the Egyptians appear to be guided only by the Israelites. The Egyptians were in hot pursuit. Where the Israelites went, the Egyptians followed. Sixth, since the seabed had become dry ground, there would be no evidence that the Egyptians were during the sea. The only other possibility is that the Egyptians knowingly pursued the Israelites into the sea, somehow blinded to the incredible dangers of doing so. There is only one explanation for their actions—hearts which were supernaturally hardened, to the degree that the Egyptian army failed to see the obvious, to their own destruction. As God said to Moses, "I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen" (14:17).

In the morning watch, which is known to be from 2 a.m. till dawn, God looked down from the pillar of fire and brought confusion to the Egyptian troops (24). This was brought about by causing the wheels of their chariots either to fall off, to swerve, or to sink into the sands, which may now be wet. The poetic description of Psalm 77 seems to inform us that the occasion for the confusion was a thunderstorm:

- The waters saw you, O God, the waters saw you and writhed; the very depths were convulsed. The clouds poured down water, the skies resounded with thunder; your arrows flashed back and forth. Your thunder was heard in the whirlwind, your lightning lit up the world; the earth trembled and quaked. Your path led through the sea, your way through the mighty waters, though your footprints were not seen (Ps. 77:16-19).

If the Egyptians did not know they were entering the sea, can you imagine the horror of the charioteers when the first bolt of lightning revealed the seas towering above them? Too late, the Egyptians recognized that God was fighting for the Israelites and against them. They sought to retreat, returning to the shore from which they had entered the sea. Instead, they plunged, headlong, into the waters (27) as they returned to their place.

At daybreak, God instructed Moses to once again lift his staff over the sea, but this time to bring the waters of the Red Sea thundering down upon the Egyptians. The sea closed in on the Egyptians, so that every one of them was drowned (28). In marked contrast, every Israelite passed through the sea on dry ground, safely reaching the other side (29). The Red Sea thus became the instrument of Israel's deliverance and the Egyptians' destruction. The Israelites witnessed the power of God and came to a

deeper appreciation of Moses as the leader God had appointed, and through whom God's power was manifested in a mighty way (31).

God's Victory Over the Egyptians in the Red Sea (15:1-12). The structure of the "Song of the Sea" is straightforward. The simplest division of the song is two-fold: (1) What God had done for Israel by drowning the Egyptians in the Red Sea (1-12); (2) What God will therefore surely do for Israel in the future (13-21). Finer distinctions can be drawn, but there is less agreement as one becomes more detailed in the breakdown of the song.

Moses apparently wrote the song and may have led Israel as they sang it. The first refrain, "I will sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea" (1) is echoed by Miriam, who led the women in singing almost the same words and dancing: "Sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea" (21). While this song was sung corporately as Israel's expression of praise and thanksgiving for God's deliverance from Egypt through the Red Sea, verses 1 and 2 express this praise in a personal and singular. The first-person pronouns "I" and "my" make the praise here personal.

In typical psalm-like fashion, *the acts of God are viewed as evidences of His nature and character*. Consequently, the defeat of the Egyptians is described in poetic imagery. God's deliverance is then viewed in the light of the character of God which is demonstrated in His deliverance. While natural forces are employed, they are miraculous events, brought about by the direct intervention and involvement of God. The Lord "hurled the Egyptians into the sea" (4). They sank to the depths "like a stone" (5). The winds are described as coming from the "nostrils of God" (8). The waters "congealed" so as to "pile up like a wall" (8). God's sovereignty is evidenced by His control over the forces of nature (e.g. the winds), and by His ability as the Creator to cause nature to act unnaturally. In verses 9 and 10, the sovereignty of God is seen in His ability to prevail, as a mighty warrior (3) over the Egyptians, the mightiest army on the face of the earth. They arrogantly pursued the Israelites, confident of victory (9). Despite their power and confidence, God simply "blew them away," causing them to "sink like lead" in the sea (10). The greatest army on the face of the earth was no problem for the God of Israel.

Before his return to Egypt, God told Moses that Pharaoh would not release the Israelites until He compelled him to "with a mighty hand," revealed by performing "wonders" among them (3:19-20; cf. 6:1). Now, after their passing through the Red Sea, Israel praised God for what His "mighty hand" had done (6, 9, 12). God revealed through Moses that He was about to "bring judgment on all the gods of Egypt" (12:12). Now, after the exodus, Israel proclaims, "Who among the gods is like you, O Lord?" (15:11). By the exodus, God said that Israel would know He was the Lord their God, who brought them out from under the yoke of the Egyptians (6:7). Thus, after the crossing of the Red Sea, the Israelites sang, "He is my God, and I will praise him" (15:2). That which God sought to accomplish in the events of the exodus, He did accomplish, as seen by the praises of His people in this song.

God's Victory Over the Enemies of Israel in the Future (15:13-21). The first half of the "song of Moses" emphasizes the defeat of Israel's enemies, the Egyptians. The second half of this song, in verses 13-21, is the defeat of those who would oppose Israel in the future. To state the matter differently, the first half of the song dwells on the Egyptians' defeat, while the second half focuses on Israel's deliverance, especially that deliverance which was yet to come, the defeat of those enemies who would resist Israel's possession of the land of Canaan, which God promised He would give them. Rightly, the Israelites saw the plagues and their passing through the Red Sea as a beginning. God did not just promise to release the Israelites from Egyptian bondage, He promised to bring them into the promised land of Canaan. They will know that the God of Israel is a God of might, a warrior (3), who is able to overcome the enemies of His people.

Also, there is a play on words evident in the second half of the "Song of the Sea," which takes up some of the same expressions or imagery employed to describe the defeat of the Egyptians and uses them to apply to the defeat of the Canaanites. For example, the Egyptian soldiers were said to have sunk "like a stone" in the Red Sea (15:5). Now, the terrified Canaanites are prophesied to become "as still as a stone" (15:16). As the arm of the Lord enabled Israel to pass through the Red Sea, so the Israelites will pass through their enemies (15:16).

The “Song of the Sea” was obviously important to the Israelites who passed through the Red Sea, and who sang it as recorded in our text. It served as a vehicle by means of which they could praise God. It also provided the mechanism for recording and recalling God’s great act of deliverance at the Red Sea. It directed Israel’s attention on the character of God, and it produced hope and confidence in God’s future protection and blessing.

The “Song of the Sea” reveals the great significance the exodus event had for the one who had passed through the sea, but what value does this event have for others? Is the exodus and the passing of Israel through the Red Sea only dull history, unrelated to our lives? Far from it, **the exodus is a theme which permeates the remainder of the Old Testament, as well as the New.** For saints of every age, the exodus is both a prototype and a prophecy of the future redemption(s) of God. Notice the following allusions to the exodus or to the terminology of the “Song of the Sea”:

- The events of the exodus were retold to the next generation of Israelites, as the basis and motivation for their obedience to the Law which God had given (cf. Deut. 4:32-40; 7:17-19).
- In the crossing of the Jordan, there is a decided parallel to the crossing of the Red Sea (cf. Josh. 3:14-17).
- The story of Israel’s exodus and portions of the “Song of the Sea” are frequently quoted in the Psalms.
- Throughout the Book of Isaiah, as well as in some of the other prophets, the deliverance of Israel from its bondage in Egypt was likened to the deliverance of Israel and Judah from their Assyrian and Babylonian captivities. Thus, either by a direct reference or by an allusion, the exodus is constantly drawn upon as a symbol and source of hope for Israel’s future deliverance.
- The exodus was, in the Old Testament prophets and in the New Testament gospels, a prototype of the greatest redemption of all, the redemption of men’s souls from bondage to sin, which was accomplished by the Lord Jesus Christ, the lamb of God (cf. Luke 9:31, where the “departure” which Jesus was discussing with His disciples was literally His “exodus”).

So, as we conclude, remember that the redemption God will always provide will come on the heels of the Judgment He will make. And God’s people will, and should always say, it was by God’s mighty hand.

NEXT WEEK | 10/27 | The Journey of Complaint and the Testing of the People | Exodus 16-17