



Rice Memorial MBC

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[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

## **Beginning of Freedom**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **November 17, 2013**

**Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15<sup>th</sup>,  
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

### **Exodus 14:21-30**

**Introduction:** "There is little doubt that at the **time of the exodus** the Gulf of Suez extended much further north than it does now, and that the modern Lake Timsah and the Bitter Lakes were connected with each other and with the Gulf of Suez." If there was any portion of that extension called the "**Reed Sea**," it also would have been, like the whole extension, a portion of the **Red Sea**, fully justifying the ancient designation for the body of water that they crossed. That it was NOT merely a "swampland" as affirmed by critics is certain, being proved by the facts: **(1)** that Pharaoh considered it impassable; **(2)** that the Israelites themselves considered their position hopeless; **(3)** that the normal strength (or depth) of the waters was sufficient to **drown** Pharaoh's army; and **(4)** that it is unequivocally represented in the Bible as a sovereign act of Almighty God that enabled Israel to cross.

(Source: Coffman Commentaries on the Old & New Testament [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Exodus 14:10-14**, And when **Pharaoh** drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel **cried** out unto the Lord. And they said unto Moses, Because there were no **graves** in Egypt, hast thou taken us away to **die** in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the **word** that we did tell thee in Egypt, saying, Let us alone, that we may **serve** the **Egyptians**? For it had been **better** for us to serve the Egyptians, than that we should **DIE** in the wilderness. And Moses said unto the people, **Fear ye not**, stand still, and see the **salvation** of the Lord, which he will **shew** to you **to day**: for the Egyptians whom ye have seen to day, ye shall **see** them again NO MORE for ever. The Lord shall **fight for you**, and ye shall hold your peace.

**Thought 1.** This is just one of a very few cases where the Lord told his people to stand still and watch him bring deliverance without them doing any of the fighting. Here's another.

**2 Chronicles 20:14-17**, Then upon **Jahaziel** the son of Zechariah... a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said... Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for **the battle** is not yours, but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not **need to fight** in **this battle**: set yourselves, **stand ye still**, and SEE the **salvation** of the LORD with you...

**Thought 2.** In the greater number of cases where a battle against God's people takes place, he tells US what to DO as we cooperate with him, and he helps us as we FIGHT our enemy.

**1 Samuel 17:47-50**, And all this assembly shall know that **the LORD (Jehovah** [Yahweh]) saveth not with sword and spear: for **the battle** is the LORD'S, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and **took** thence a **stone**, and **slang it**, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and SLEW HIM...

**Ephesians 6:13-17**, Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having **done all**, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; **Above all**, taking the shield of **FAITH**, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the **sword** of the Spirit, which is the word of God...

**Exodus 14:15-18**, And the Lord said unto Moses, Wherefore **criest** thou unto me? *speaking* unto the children of Israel, that they **go forward**: But **lift** thou up thy rod, and stretch out thine **hand** over the sea, and divide it: and the children of Israel shall go on **dry ground** through the midst of the sea. 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. And the **Egyptians** shall KNOW that **I am the LORD (the self-Existent or Eternal)**, when I have gotten me **honour (glory)** upon Pharaoh, upon his chariots, and upon his horsemen.

**NOTE:** Even in the final moments of their lives, the pursuing Egyptians would be brought to the **realization** that the God of Israel was the only true deity. Once word reached Egypt concerning what had become of their army, all of the Egyptians would be brought to a similar conclusion.

(Source: *The Bible Expositor and Illuminator*, Union Press Publication- Christian Life Series)

**Exodus 14:19-20**, And the **angel of God**, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 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: so that the one came not near the other all the night.

**NOTE:** ...This was not the first time that he who in the beginning divided between light and darkness (Genesis 1:4), and still forms both (Isaiah 45:7), had, at the same time, allotted darkness to the Egyptians and light to the Israelites, a specimen of the endless distinction which will be made between the **inheritance** of the **saints** in light and that utter darkness which for ever will be the portion of hypocrites.

(Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

**Exodus 14:21-22**, 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 made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the **dry ground**: and the **waters** were a **wall** unto them on their right hand, and on their left.

**NOTE:** We have here the history of that work of wonder which is so often mentioned both in the Old and New Testament, the dividing of the Red Sea before the children of Israel. It was the **terror** of the **Canaanites** (Joshua 2:9, 10), the praise and triumph of the Israelites, cvi. 9; cxxxvi. 13, 14. It was a type (symbol) of **baptism**, 1 Corinthians 10:1, 2.

**1 Corinthians 10:1-2**, Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through **the sea**; And were **all baptized** unto Moses in **the cloud** and in **the sea**...

Israel's passage through it was typical of the conversion of souls (Is. 11:15), and the Egyptians' perdition in it was typical of the final ruin of all impenitent sinners, Rev. 20:14. Here we have, **I.** An instance of God's almighty power in the kingdom of nature, in dividing the sea, and opening a passage through the waters. It was a bay, or gulf, or arm of the sea, two or three **leagues** over, which was divided, Ex. 14:21. (*A league is about 2.4 to 4.6 English statute miles. 1913 Webs.*)

The instituted sign made use of was Moses' stretching out his hand over it, to signify that it was done in **answer to his prayer**, for the **confirmation** of his mission, and in favour to the people whom he led. The natural sign was a strong east wind, signifying that it was done by the power of God, whom the winds and the seas obey. If there be any passage in the book of Job which has reference to the miracles wrought for Israel's deliverance out of Egypt, it is that in Job 26:12, *He divideth the sea with his power, and by his understanding he smileth through Rahab* (so the word is), that is, Egypt. Note, God can bring his people through the greatest difficulties, and force a way where he does not find it. The God of nature has not tied himself to its laws, but, **when he pleases**, dispenses with them, and then the fire does not burn, nor the water flow. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Thought 1.** I'm also reminded of the fact that when God's people obey his word, he confirms his word with signs following. He and Jesus always has, and always will.

**Mark 16:17-20**, And these **SIGNS** shall follow them that believe; In my **name (authority)** shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they **shall recover**. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord **working WITH them**, and **confirming** (fulfill, make good) the word with signs following.

**Exodus 14:23-25**, And the Egyptians **pursued**, and went in after them to the midst of the sea, even ALL Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the **host** (army) of the Egyptians through the **pillar of fire** and of the **cloud**, and **troubled** the host of the Egyptians, And **took off** their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord **fighteth FOR them against the Egyptians**.

**NOTE:** While the Scriptures do not give us the total **number** of **slaves** who left Egypt, the men were numbered **600,000** (Exodus 12:37), not including women and children. Some estimate that the total number of those leaving Egypt was about **two million**. Even if the number was **smaller**, it would have taken considerable **time** for all the people and their livestock to cross the Red Sea.

(Source: *The Bible Expositor and Illuminator, Union Press Publication- Christian Life Series*)

**NOTE:** They walked upon dry land in the midst of the sea, Exodus 14:29. And the pillar of cloud, *that glory of the Lord*, being their **rearward** (Isaiah 58:8), that the Egyptians might not charge them in the flank, the *waters were a wall to them* (it is twice mentioned) *on their right hand and on their left*. Moses and Aaron, it is probable, ventured first into this untrodden path, and then all Israel after them; and this march through the paths of the great waters would make their march afterwards, through the wilderness, less formidable. Those who had followed God through the sea needed not to fear following him whithersoever he led them. This march through the sea was in **the night**, and not a moon-shiny night, for it was seven days after the full moon, so that they had no light but what they had from the pillar of cloud and fire. This made it the more awful; but where God leads us he will light us; while we follow his conduct, we shall not want his comforts.

This was done, and recorded, in order to encourage God's people in all ages to trust in him in the greatest straits. What cannot he do who did this? What will not he do for those that **FEAR** (reverence) and **love him** who did this for these murmuring unbelieving Israel is, who yet were *beloved for their fathers' sake*, and for the sake of a remnant among them? We find the saints, long afterwards, making themselves sharers in the triumphs of this march (Psalms 66:6): *They went through the flood on foot; there did we rejoice in him:* and see how this work of wonder is improved, Psalms 77:11,16,19.

III. An instance of his just and righteous wrath upon his and his people's enemies, the Egyptians. Observe here, 1. How they were infatuated. In the heat of their pursuit, they went after the Israelites *into the midst of the sea*, Exodus 14:23. "Why," thought they, "may not we venture where Israel did?" Once or twice the magicians of Egypt had done what Moses did, with their enchantments; Pharaoh remembered this, but forgot how they were nonplussed at last. They were more advantageously provided with chariots and horses, while the Israelites were on foot. Pharaoh had said, *I know not the Lord*; and by this it appeared he did not, else he would not have ventured thus. None so bold as those that are blind. **Rage against Israel** made them thus **daring** and **inconsiderate**: they had long hardened their own hearts; and now God hardened them to their ruin, and hid from their eyes the things that belonged to their peace and safety. *Surely in vain is the net spread in the sight of any bird* (Pro. 1:17); yet **so blind** were the Egyptians that they *hastened to the snare*, Proverbs 7:23. Note, The ruin of sinners is brought on by their own **presumption**, which hurries them headlong into the pit. They are self-destroyers.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Exodus 14:26-30**, 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. And Moses stretched forth his **hand** over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord **overthrew** the **Egyptians** in the midst of the **sea**.

And the waters returned, and covered the **chariots**, and the **horsemen**, and all the **host (army)** of Pharaoh that came into the sea after them; there remained not so much as ONE of them. 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. Thus the Lord **SAVED** Israel that day out of the **hand** of the Egyptians; and Israel **SAW** the Egyptians **dead** upon the sea shore.

**NOTE:** Providence so ordered it that the next tide threw up the dead bodies, (1.) For the greater disgrace of the Egyptians. Now the beasts and birds of prey were called to eat the flesh of the captains and mighty men, Revelation 19:17, 18. The Egyptians were very nice and curious in **embalming** and **preserving** the bodies of their **great men**, but here the utmost contempt is poured upon all the grandees of Egypt; see how they lie, heaps upon heaps, as dung upon the face of the earth. (2.) For the greater triumph of the Israelites, and to affect them the more with their deliverance; for the eye affects the heart. See Is.66:24, They shall go forth, and look upon the carcasses of the men that have transgressed against me. Probably they stripped the slain and, having borrowed jewels of their neighbours before, which (the Egyptians having by this hostile pursuit of them broken their faith with them) henceforward they were not under any obligation to restore, they now got arms from them, which, some think, they were not before provided with.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Exodus 14:31**, And Israel **SAW** that great work which the Lord did upon the Egyptians: and the people **FEARED** the Lord, and **believed** the Lord, AND **his servant** Moses.

**Thought 1.** Even though many of the children of Israel did not maintain proper reverence for Jehovah (Yahweh), their God, we see here HOW reverence (fear) for him is produced. If we'll KEEP in memory his works: on our behalf and in the lives of others, about whom we've read, or HEARD, it'll cause us to reverence (fear) him always and reap its benefits.