

18-19 Bible Study #12

12/4/18

Exodus 14

Crossing the Red Sea

Exodus 14

- **Exodus 14:1-9**

- At the end of **Exodus 12** we saw that the people of *Israel* left **Rameses** and moved to **Succoth**
- Then, at the end of **Exodus 13**, they moved from **Succoth** to **Etham** at the edge of the wilderness
- Here, they were instructed to “**turn back**” and encamp near **Pihahiroth**, between *Migdol* and *Baalzephon*
- This was to cause *Pharaoh* to believe that the people of *Israel* were confused and therefore could be recaptured

Exodus 14 (Cont)

- At this point *Pharaoh* and the *Egyptian* people realized that they had an economic problem on their hands
- Therefore, *Pharaoh* once again changed his mind and dispatched his entire army to round up the people of *Israel*
- God's purpose in causing *Pharaoh's* change of heart was to demonstrate His glory over *Pharaoh*, who was considered a god by his people

Exodus 14 (Cont)

- Thus, the death of *Pharaoh's* first-born (a demi-god) was the death of one of the last *Egyptian* Gods
- And the death of *Pharaoh's* army was the final defeat of the *Egypt's* gods*

Exodus 14 (Cont)

- **Exodus 14:10-14**

- Upon seeing the *Egyptian* army coming after them the people of *Israel* began to panic
- Here, we see the first time when the people **complained (murmured)** to *Moses* that he had brought them out in the desert to die
- They proclaimed that they would have preferred to “serve” the *Egyptians* rather than die in the wilderness
- Moses promised that the Yahweh (LORD) would fight for them*

Exodus 14 (Cont)

- **Exodus 14:15-20**

- When God commanded the people to “go forward”, they were facing the sea!
- He instructed *Moses* to raise his “rod” over the sea and part it so the people could pass over on dry land
- We also hear about the Angel moving behind them to act as protection before the *Egyptian* army could attack
- At the same time the pillar of cloud moved to protect them throughout the entire night*

Exodus 14 (Cont)

- **Exodus 14:21-31**

- Then Moses stretched out his hand and his staff and parted the waters
- The force that actually caused the waters to part was a strong east wind which blew all night
- This is creation and flood imagery from **Genesis**
- *Israel* crossed the sea during the night on dry land and the members of the *Egyptian* army followed and were drowned when *Moses*, at God's command, caused the sea to return
- Then *Israel* "feared" and believed in Yahweh and His servant Moses*

Exodus 15

The Songs of Moses and Miriam

Exodus 15

- **Exodus 15:1-20**

- This, hymn of Moses, contains many parallels to **Psalm 118**
 - The Lord is my strength and my song
 - The right hand of the Lord is glorious in power
 - The right hand of the Lord shatters his enemies
- We find references to the “wind” as “His spirit” which we saw in **Genesis** as His “*ruach*” or *pneuma* in *Greek*
 - The breath of God
 - The spirit of God “blew” to cover the sea
- Next, we see the countries living in the surrounding countryside responding to this event

Exodus 15 (Cont)

- The ***Philistines*** were right up the beach from the *Nile* in the *Gaza Strip*
 - They were descendants of the *Casluvim* (**Genesis 10:14**) who were known as the “seafaring nation”
 - They were a non-*Semitic* people who left *Crete* and arrived in *Canaan* at the beginning of the 12th century BC

As we discussed earlier the ***Edomites*** lived in the southern side of the *Dead Sea*

Moab was in the same general area

Canaan was in the nearby valley

Exodus 15 (Cont)

- This indicated that what happened to *Egypt* was soon well-known to all the people in the region
- This will become clear when we see the story of *Jethro*, the father-in-law of Moses (**Exodus 18:9-12**), and later in the story of *Rahab* the harlot of *Jericho* (**Joshua 2:1-21**)
- **Look at Revelation 15:3***

Exodus 15 (Cont)

- **Exodus 15:21**

- This next passage contains the brief **psalm of Moses' sister Mariam**, who prophesied concerning the defeat of the *Egyptians*
- “Sing to the Lord” is in the present tense while “He”, is in the past tense
- It does not seem to be much of a prophecy, as the event had already happened
- What was said here was that the Lord had done this and it was said to prevent anyone from claiming that the defeat of the *Egyptians* was due to a bad military calculation

Exodus 15 (Cont)

- Some might speculate that the *Egyptians* went into the sea at low tide and were drowned at high tide
- No, the psalms states that this defeat was at the hand of Yahweh, the God of *Israel*
- We will see this kind of language throughout “Salvation History” as believers see the hand of God in historical events, while non- believers see them as random or a coincidence*

Exodus 15 (Cont)

- **Exodus 15:22-27**

- After the people crossed the sea, they came to **Marah** in the wilderness of **Shur** where they only found “bitter” water to drink
- This led them for the second time, to “**murmur**” against *Moses* and God
- God rectified the situation by causing *Moses* to throw a tree into the water causing it to become sweet
- This was followed by God making a statute and ordinance to the people, promising that if they obeyed Him, He would not bring any of the plagues on them that He had placed on the *Egyptians*
- They next they arrive at **Elim** where there were 12 springs of water and lots of shade

Exodus 16

Manna from Heaven

Exodus 16

- **Exodus 16:1**
 - The **Wilderness of “Sin”** (in Hebrew it means “**clay**”)
 - Look at the drama here; God promised to take them to a land flowing with “milk and honey” and here they are in the wilderness of clay!
 - This leads to an introduction to the chronology of events leading to their arrival at ***Mt. Sinai***

Exodus 16 (Cont)

- **Exodus 16:2-4**

- Suddenly, the people began to “**murmur**” against *Moses* and *Aaron*
- Basically, the people were accusing them once again of trying to kill them
- The words “fleshpot” and “bread” imply that the people wanted to eat “meat” and “bread”
- Father Sebastian said that the basic **daily** diet in that culture consisted of a hunk of carbohydrates (tortilla, rice, or bread) and a small piece of meat

Exodus 16 (Cont)

- The *Hebrew* word *lechem* meant “bread” or “food”
- The *Greek* word *artos* meant “bread,” “loaf,” or “food”
- At this point, we see the introduction to a daily portion of the “**bread from heaven**”
- This will be discussed in detail in **Exodus 16:15f** *

Exodus 16 (Cont)

- **Exodus 16:5-14**

- Next, we hear about God providing “flesh” in the form of **quail**
- Father speculated on the many millions of quail required on a daily basis to feed that size congregation*

Exodus 16 (Cont)

- **Exodus 16:15**

- Father Sebastian gave a brief overview of the process for acquiring bread in the ancient world*
- Here, God simply rained “bread from heaven” upon the people of Israel as they wandered through the wilderness (for over 40 years)!
- *Shemayim* is the Hebrew word for “heaven” or “sky”
- This bread was understood as a gift from God coming out of the sky
- The same applied for the quail as a daily gift from God

Exodus 16 (Cont)

- Initially, upon seeing this bread from heaven, the people asked one another in Hebrew *man hu* – what is it?
- Later, it was called *Manhua* in *Aramaic* by adding an “a” to the end of the *Hebrew* word
- The word *manna* actually appears for the first time in the RSV (**Exodus 16:31**), even though that was not what the *Hebrew* text said

Exodus 16 (Cont)

- St Jerome translated this phrase into the Vulgate as *man hu*
- The Douai-Rheims changed it to *manhu*
- The sons of Israel simply called it *man*, meaning what?
- The Septuagint also called it *man – what?*
- As discussed above, the RSV returned to the *Aramaic* word, and modified it to *manna*
- But, the first time it was officially translated as *manna* in English was in the “bread of life” discourse in **John 6**
- Thus, we have the current translation in English of **Exodus 31** coming from the Greek in **John 6!**

Exodus 16 (Cont)

- **Exodus 16:16-21**

- Next, we see the requirements from God through Moses for gathering this bread
 - They were to collect for each person on a daily basis, an **omer** (dry **measure** equal to one tenth of an **ephah**)
 - The Bible's **ephah**, in modern terms, was about 23 liters, which was ten times larger than the **omer**
 - The people were forbidden to leave any until the next morning, and when they violated this requirement the left over manna melted in the sun and or were contaminated by worms

Exodus 16 (Cont)

- **Exodus 16:22-30**

- They were further directed to collect a double portion on the sixth day for there would be none to collect on the Sabbath in order to comply with the requirement to “rest” on the Sabbath
- Father pointed out that this was the second reference to the Sabbath in the Old Testament and the first clear “Sabbath law”
- Earlier, in **Genesis 2:1-4** we saw the first reference to the Sabbath “rest” when God rested on the seventh day (Sabbath)
- The full “Sabbath law” will be given within the 10 Commandments in **Exodus 20**

Exodus 16 (Cont)

- **Exodus 16:31-36**

- When Father Sebastian teaches this section to a live class, he brings Coriander seeds for the class to see
- He said that one cannot describe the wonderful smell of the Coriander seed
- It can be easily crushed
- Next, we hear about a command to collect an *omer* of these seeds along with some of the bread (manna) and place them before the Lord
- Israel will do this once they erect the Tent of Meeting as required in **Exodus 33**

Exodus 16 (Cont)

- Based on the New Testament Epistles, many believe that this container was kept inside the *Ark of the Covenant*
- Others believe that it was simply stored inside the *Holy of Holies* (the presence of the Lord), but not inside the *Ark* itself
- Father said that this is not of much importance, but often people will ask about the meaning of this passage