



Made



Worship!

**Day 2: God is Great, God is
Good**

1st-5th Grade

God is Great, God is Good

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

Each day, the students will learn a memory verse. Students who learn all 5 memory verses this week will receive a prize.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will teach the kids that we should worship God for who He is and for what He has done for us.

Key Verses

Exodus 14:1-15:21—Main Teaching Passage

Memory Verse - Psalm 100:2

"Serve the Lord with gladness!
Come into his presence with singing!"

Hook

Review yesterday's memory verse, Psalm 100:1.

Ask the kids if they have ever been to a sports game where the crowd began singing after their team scored. Have they ever seen a statue built to someone famous? Can they think of any holidays that celebrate a person or group of people? Ask the class why they think people sing songs, build statues, or have holidays to celebrate these people.

When someone does something great, people recognize it and honor that person in many ways. When we worship God, we are essentially doing the same thing: recognizing God for who He is and for the great things He has done.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In Exodus 14, the Israelites faced a dangerous situation as they were camping by the Red Sea. God had brought them out of slavery in Egypt, and Moses was now leading them to the Promised Land. But after they left, the Egyptians changed their minds about letting them go and sent an army to bring them back. The Egyptians came and surrounded the children of Israel. They were trapped between the army and the sea! The people were very afraid and cried out to the Lord, wishing that they had never left Egypt. But Moses told them not to fear, but watch and see the Lord deliver them from the Egyptians.

God then commanded Moses to lift up his rod over the sea. The Lord separated the sea, with two great walls of water on either side and dry ground in between. The Israelites were able to cross through the sea and make it to the other side. As the Egyptians tried to follow them, the Lord stood in between and slowed them down. He even caused the wheels to fall off of their chariots. Once Israel had safely made it across, the Lord told Moses to lift his hand over the sea, and the waters came crashing down on the Egyptians, destroying their army. God had rescued His people and delivered them from their enemy!

After the Lord had saved the Israelites, Exodus 15:1-21 tells us that the first thing they did was worship Him. Moses led the people in a song praising God for what He had done for them. They sang about how God defeated the Egyptians and brought His people to safety, and they worshipped God for how great He is. By doing this, they were thanking God for who He is and what he had done for them.

LOOK

In our hook today, we looked at some of the songs, statues, holidays, and other ways that we celebrate accomplishments. When a person does something great, it is appropriate to recognize their achievement. That's exactly what the Israelites did to God in today's story. He opened up the Red Sea, brought them through on dry land, and defeated their enemies, so they responded by worshipping Him in song.

In their song, Moses and the Israelites worship God for who He is and what He has done. They praise Him for His greatness, mentioning His glory and power, and for His goodness, thanking Him for what He had done at the Red Sea. (For more discussion on Moses' song, see the "Worship Then" section on pages 5-6.) These two categories—the greatness of who God is, and the goodness of what He has done—form the basis of all worship. Just as Moses and the Israelites worshipped God for these reasons in Exodus, we worship Him for the same reasons today.

When we worship God for who he is, we are praising Him for His greatness. The Bible teaches us many wonderful things about our God. It

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

tells us that He is holy, perfect, and without sin. It says that He is always loving, merciful, and gracious to us. It also teaches that God is all-powerful and all-knowing, and that He is everywhere at all times. God is great, glorious, and beautiful, the most incredible Being in the universe. He is also kind and caring, ready to help us when we call on Him. All these truths are reasons why we should praise the Lord.

Worshipping God for His goodness means that we remember and thank Him for all the wonderful things He has done for us. Can you think of a time when God helped or provided for you? Maybe He healed you or a family member. Or perhaps there was a time when you were lost or afraid, and He kept you safe. Think also about the many things He has given you: your home, your family, friends, clothes, toys, and more. We can thank Him for all these blessings. Most importantly of all, think about how He came to earth, died on the cross, and rose again to save you from your sins (we will talk more about that on Friday). Even if God had done nothing else but that, He would still deserve all of our worship.

As you can see, we have many reasons to praise the Lord. He is a great God, with many wonderful truths about His character. He is also a good God, who has done lots of awesome things for us. He is more worthy of our praise than anyone. If we sing songs, make statues, and celebrate holidays to recognize other human beings, how much more should we respond with worship and praise for our awesome God? So let's be people who worship our great, good God, all the time.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Psalm 100:1-2.

Have the class come up with a list of reasons why we should worship the Lord. Then worship Him for who He is and what He has done.

Pray: Praise the Lord for His love, kindness, greatness, and power. Thank Him for saving us from our sins, and for all He's done for us.

Parent Question: Why does the Lord deserve our worship?

A psalm or biblical song of worship that goes with today's study. This is the text of the passage, followed by a brief explanation of what this passage teaches us about worship. At the end is a question you can ask the class about what this song teaches us about worship.

Worship Then

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord, and spoke, saying:

"I will sing to the Lord,
For He has triumphed gloriously!

The horse and its rider
He has thrown into the sea!

2 The Lord is my strength and song,
And He has become my salvation;
He is my God, and I will praise Him;
My father's God, and I will exalt Him.

3 The Lord is a man of war;
The Lord is His name.

4 Pharaoh's chariots and his army He has cast into the sea;
His chosen captains also are drowned in the Red Sea.

5 The depths have covered them;
They sank to the bottom like a stone.

6 "Your right hand, O Lord, has become glorious in power;
Your right hand, O Lord, has dashed the enemy in pieces.

7 And in the greatness of Your excellence
You have overthrown those who rose against You;
You sent forth Your wrath;
It consumed them like stubble.

8 And with the blast of Your nostrils
The waters were gathered together;
The floods stood upright like a heap;
The depths congealed in the heart of the sea.

9 The enemy said, 'I will pursue,
I will overtake,
I will divide the spoil;
My desire shall be satisfied on them.

I will draw my sword,
My hand shall destroy them.'

10 You blew with Your wind,
The sea covered them;
They sank like lead in the mighty waters.

11 "Who is like You, O Lord, among the gods?
Who is like You, glorious in holiness,
Fearful in praises, doing wonders?

12 You stretched out Your right hand;
The earth swallowed them.

Worship Then (Continued)

13 You in Your mercy have led forth
The people whom You have redeemed;
You have guided them in Your strength
To Your holy habitation.

14 “The people will hear and be afraid;
Sorrow will take hold of the inhabitants of Philistia.

15 Then the chiefs of Edom will be dismayed;
The mighty men of Moab,
Trembling will take hold of them;
All the inhabitants of Canaan will melt away.

16 Fear and dread will fall on them;
By the greatness of Your arm
They will be as still as a stone,
Till Your people pass over, O Lord,
Till the people pass over
Whom You have purchased.

17 You will bring them in and plant them
In the mountain of Your inheritance,
In the place, O Lord, which You have made
For Your own dwelling,
The sanctuary, O Lord, which Your hands have established.

18 “The Lord shall reign forever and ever.”

This is the song that Moses and the Israelites sang after the Lord brought them through the Red Sea and defeated the Egyptian army. In this song, Israel praises God for who He is and for what He has done for them. Moses highlights the greatness of who God is by calling Him his strength and song and his salvation (vs. 2), praising His power (vs. 6), declaring that He is holy and unlike any other gods (vs. 11), thanking Him for His mercy (vs. 13), and declaring His eternal reign (vs. 18).

Primarily, this song praises God for what He’s done, or more specifically, what He just did for Israel. The whole song tells the story of how the Lord defeated the Egyptians and rescued Israel from slavery. God had done an awesome thing for Israel, and they responded by singing this song to thank Him for saving them.

Question: Why did the Israelite sing this song and worship God?

A song we sing in Children's Ministry that goes with today's study. This is the text of the song, followed by a brief explanation of what this song teaches us about worship. At the end is a question you can ask the class about why we sing this worship song.

Worship Now

The Great I AM

The Great I Am, that's who's the King
The only God who'll ever Be
And He will always be the best
King to rule for me.
There's only one God, He is it
Father, Son, Holy Spirit
The Son is Jesus Christ.

Oh! I'm gonna lift my hands up high
To the One who sits on high
Never gonna quit
Cause the Lord is stronger
And nothing's gonna bring Him down (no!)
Always gonna wear the crown (yeah!)
The people bow
Cause the Lord is stronger.

The Great I Am is FAITHFUL
The Great I Am is POWERFUL
The Great I Am is LOVE
The Great I Am is LIGHT
The Great I Am is NEAR
The Great I Am is STRONG
There's nothing He can't achieve, so He's the one God I believe in, oh...

This song is all about praising God for who He is. Notice all the characteristics of God the last part of the song mentions: that He is faithful, powerful, love, light, near, and strong. When we sing this song, we are not simply stating truths about God, but declaring that we love Him and thank Him because He is all these things. He is faithful to us, uses His power to bless us, loves us, gives us light, is near to us, and is strong for us. The song also worships God is the forever King who will never be defeated.

Question: What reasons does this song give for why we worship God?

FURTHER STUDY

Commentary on Exodus 14 by David Guzik

THE CROSSING OF THE RED SEA

A. The pursuit of Pharaoh's armies.

1. ([Exodus 14:1-4](#)) God draws Pharaoh to come out against Israel.

Now the LORD spoke to Moses, saying: "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. For Pharaoh will say of the children of Israel, 'They *are* bewildered by the land; the wilderness has closed them in.' Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I *am* the LORD." And they did so.

a. **You shall camp before it by the sea:** We could say that God set an ambush for Pharaoh. Even after the horror of the death of the firstborn, the change in Pharaoh's heart was only temporary (**he will pursue them**). He was quick to strike at Israel when he had the chance.

b. **They are bewildered by the land:** This was exactly what God wanted Pharaoh to believe. God told Moses to lead Israel in a way that looked confused. God told Moses and Israel to do something that look confused because God would **gain honor over Pharaoh** through it.

2. ([Exodus 14:5-9](#)) Pharaoh decides to force Israel back to Egypt.

Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?" So he made ready his chariot and took his people with him. Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness. So the Egyptians pursued them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.

a. **Why have we done this, that we have let Israel go from serving us:** This was a strange question for Pharaoh to ask. It wasn't difficult to think of at least ten good reasons — namely, ten powerful plagues — why Pharaoh **let Israel go**. This demonstrates how we are often quick to forget what God has done and demonstrated.

i. Perhaps Pharaoh thought that plagues were the limit of God's power; that *now* he could successfully strike against Israel.

ii. There is an analogy in this to the spiritual life. We sometimes think that Satan will let us go easily, or we think that that once we leave his kingdom he forgets about us. Yet just like Pharaoh after Israel, Satan pursues us, attempting to keep us at least on the fringes of his domain and hoping to destroy us if he can.

iii. **Made ready his chariot:** "This is not merely his personal chariot. The meaning is probably 'his chariotry', a collective." (Cole)

b. **Six hundred choice chariots, and all the chariots of Egypt:** Pharaoh had the best military resources. **Chariots** were the most sophisticated military technology available at that time. Israel had nothing except that **the children of Israel went out with boldness**.

i. The idea behind the Hebrew words **with boldness** (*ruwn yad*) includes the idea of rebellion against authority ([1 Kings 11:26-27](#)). The rebellious nature of Israel was *good* when it was against Pharaoh and all it stood for; it was *bad* when it was against the LORD, Moses, and all they stood for. The trouble with most rebels is that they rebel against the wrong things.

3. ([Exodus 14:10-12](#)) The response of the children of Israel.

And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD. Then they said to Moses, "Because *there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For *it would have been better for us to serve the Egyptians than that we should die in the wilderness.*"*

a. **They were very afraid:** It made sense for Israel to be afraid. They could see Pharaoh's armies on one side and the Red Sea on the other. They seemed to have no chance for escape.

i. God led Israel into what seemed to be a trap. There was no way of escape except the way they had come in, and the Egyptian army had that path blocked.

ii. "Humanly speaking, they might easily overcome the unarmed and encumbered Israelites, who could not be supposed to be able to make any resistance against *cavalry* and *war-chariots*." (Clarke)

iii. "There were no two ways to choose from: they could not miss the way, for they must needs march through the sea. No room for wandering remained: their road was walled up and they could not miss it." (Spurgeon)

b. **The children of Israel cried out to the LORD:** Israel did the right thing. When we find ourselves in dangerous places with no easy escape, we must cry out to God, because *God is our refuge and strength, a very present help in trouble* ([Psalm 46:1](#)).

i. "The panic of the people is hardly to be wondered at when we think of their circumstances." (Morgan)

c. **Because there were no graves in Egypt, have you taken us away to die in the wilderness:** Their fear, and their cry to the LORD made sense. Yet their words to Moses showed little faith and a loss of confidence in God. No reasonable mind could really think that Moses planned all this to lead the people of Israel to their deaths in the wilderness.

i. Moses said or did nothing that would support such an accusation, but the children of Israel still thought this way.

ii. "They mocked in the most satirical tone possible (since Egypt specialized in graves and had about three-fourths of its land are available for grave sites)." (Kaiser)

d. **Let us alone that we may serve the Egyptians:** Israel was not yet a week out of Egypt and they already distorted the past, thinking that it was better for them in Egypt than it really was.

4. ([Exodus 14:13-14](#)) Moses responds with great courage.

And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which

He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace.”

a. **Do not be afraid:** At this point, Moses had no idea how God would help them in the situation. All he knew was God certainly *would* help. In a sense, Moses knew he was in such a bad situation that God *had* to come through.

i. When we see that our only help is God, we are more likely to trust Him. Sometimes it is the little things — the things we *think* we can do in our own strength — that get us down, not the big things that we *know* only God can do.

b. **Stand still:** Moses told the people of Israel to *stop*. This is often the LORD’s direction to the believer in a time of crisis. *Despair* will cast you down, keeping you from standing. *Fear* will tell you to retreat. *Impatience* will tell you to do something now. *Presumption* will tell you to jump into the Red Sea before it is parted. Yet as God told Israel He often tells us to simply **stand still** and **hold your peace** as He reveals His plan.

c. **See the salvation of the LORD:** Moses didn’t know what God would do. Yet he knew what the result would be. He knew that God would save His people and that the enemies of the LORD would be destroyed. He could say to Israel, “**the LORD will fight for you.**”

i. “*Salvation* is used here in its literal sense of saving life, or of victory instead of defeat in war. As the Old Testament moves on, ‘salvation’ will gain a more spiritual and less material sense ([Psalm 51:12](#)), although the Hebrew was not conscious of any sharp contrast between the two.” (Cole)

d. **You shall see them no more forever:** The idea behind this implies much more than at first look. Moses perhaps spoke in terms of eternity as well as their present time.

B. God leads Israel across the Red Sea.

1. ([Exodus 14:15-18](#)) God’s instructions to Moses: stop praying and start doing.

And the LORD said to Moses, “Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your 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 indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.”

a. **Why do you cry to Me:** Before the people, Moses was full of faith; before God he cried out in desperate prayer. This was good because Moses had to show confidence before the nation to encourage *their* faith.

b. **Why do you cry to Me:** There is a time to pray, and a time to act. It can actually be *against* God’s will to stop *doing* and to *only* pray in a particular situation. This was a time for action, and Moses could pray along the way.

i. “There is a time for praying, but there is also a time for holy activity. Prayer is adapted for almost every season, yet not prayer alone, for there comes, every now and then, a time when even prayer must take a secondary place.” (Spurgeon)

ii. “There is something more to be done than to pray. We must not only crave God’s help, but be forward in the course whereby to make way for God’s help.” (Trapp)

iii. “There is a favourite sin, of which he has long been guilty; he does not give it up, but he says that he will

pray about it. God says to such a man, “Wherefore criest thou unto me?” Give up thy sin; this is not a matter for thee to pray about, but to repent of.’ The man says, “I was asking for repentance.” Ask, if thou wilt, for repentance, but exercise it as well.” (Spurgeon)

c. **Lift up your rod, and stretch out your hand:** These were simple instructions connected to a mighty miracle. In the same manner, the greatest miracle of salvation happens with simple actions on our part. As the **rod** of Moses did not actually perform the miracle, so we do not save ourselves with what we do, but we connect with God’s saving miracle.

i. “Neither Moses nor his rod could be any effective instrument in a work which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might have credit in the sight of the Israelites, and that they might see that God had chosen him to be the instrument of their deliverance.” (Clarke)

d. **Then the Egyptians shall know that I am the LORD:** God was not finished answering Pharaoh’s question from [Exodus 5:2](#), when Pharaoh asked, “*Who is the LORD, that I should obey His voice to let Israel go?*” God used the miracle of the parting of the Red Sea to speak to *Egypt* as much as He used it to speak to *Israel*.

i. This is an aspect of the spiritual life rarely reflected upon, yet [Ephesians 3:10-11](#) tell us that God uses His people to teach angelic beings. When God delivers us from a temptation or crisis, it is as much a testimony to our invisible adversaries as it is to us. God uses each victory in our life to tell our unseen enemies of His power and ability to work in and through frail humanity.

2. ([Exodus 14:19-20](#)) God neutralizes the Egyptian army with the fire.

And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.

a. **And the Angel of God... moved and went behind them:** God sent both a specially commissioned **Angel** and **the pillar of cloud** ([Exodus 13:21-22](#)) as a barrier between Israel and the pursuing Egyptian army. God protected Israel from the Egyptian attack until a way was made through the Red Sea.

i. We often have little idea how much God does to protect us from the attacks of our unseen enemies. We sometimes feel that we are overwhelmed in a present spiritual struggle, but we may not know what it would be like if the LORD pulled back His protection.

b. **It came between the camp of the Egyptians and the camp of Israel:** The Egyptians didn’t know it, but the same pillar that prevented their pursuit of Israel also protected their lives, at least for a while. If they had submitted to the LORD who blocked their way with His presence, they would have been spared their coming destruction.

c. **Thus it was a cloud and darkness to the one, and it gave light by night to the other:** The pillar was a source of darkness to the Egyptians but a source of light to Israel. This is a vivid picture of how the glory of God or work of God can be light to one person yet seem dark to another.

i. “Thus the double nature of the glory of God in salvation and judgment, which later appears so frequently in Scripture, could not have been more graphically depicted.” (Kaiser)

ii. The word of God has a dark side to sinners; as do also the gospel and even Jesus Himself.

3. ([Exodus 14:21-22](#)) The waters of the Red Sea are parted, and the children of Israel cross over safely

on dry ground.

Then 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 into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.

a. **Moses stretched out his hand over the sea:** Other passages (such as [Exodus 13:18](#) and [15:14](#)) identify this body of water as the *Red Sea*. The Hebrew phrase for *Red Sea* is *yam suph*, which clearly means “Reed Sea.” Scholars and archeologists have attempted for years to positively identify this body of water.

i. “The term aptly describes the lake region north of the Gulf of Suez comprising the Bitter Lakes and Lake Timsah. It is possible that the Israelites went along the narrow neck of land on which Baal-zephon stood and that the Biblical Sea of Reeds was modern Lake Sirbonis. We are certain that the crossing was in this area because the Israelites found themselves in the Wilderness of Shur after crossing the sea ([Exod. 15:22](#)).” (Pfeiffer)

ii. We don’t know exactly where the place was, and what the exact geography was. This is especially true because an area like this will change geography every flood or drought season. We do know there was enough water there to trap the Israelites and to later drown the Egyptians. We can surmise that this was perhaps 10 feet of water or so. We also can surmise that there was enough width in the crossing for the large group of Israelites to cross over in one night.

iii. Much recent research has proposed an alternative route for the Exodus of Israel from Egypt, one that sets Mount Sinai in the Arabian Peninsula instead of the Sinai Peninsula. This alternative route puts the crossing at the Red Sea’s Gulf of Aqaba, instead of at the Bitter Lakes, the Port of Suez, or the Gulf of Suez. At the Gulf of Aqaba, crossings have been suggested at the northern tip (at Ezion Geber), in the middle (at Nuweiba Beach), or at the southern end (at the Straits of Tiran).

b. **The LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided:** Some believe this is simply an ancient legend and did not actually happen. However, modern research has demonstrated that it was completely plausible, according to a *Los Angeles Times* article by Thomas H. Maugh titled “Research Supports Bible’s Account of Red Sea Parting” (March 14, 1992):

i. “Sophisticated computer calculations indicate that the biblical parting of the Red Sea, said to have allowed Moses and the Israelites to escape from bondage in Egypt, could have occurred precisely as the Bible describes it. Because of the peculiar geography of the northern end of the Red Sea, researchers report Sunday in the *Bulletin of the American Meteorological Society*, a moderate wind blowing constantly for about 10 hours could have caused the sea to recede about a mile and the water level to drop 10 feet, leaving dry land in the area where many biblical scholars believe the crossing occurred.”

ii. It’s important to note that this research does not prove that the crossing of the Red Sea happened at any particular place speculated on in the research; only that natural phenomenon exists, which God *may have* used to part the waters and allow Israel an exit from the Egyptian army. Even if God used natural phenomenon, it was still a great miracle.

iii. “An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a Divine revelation endeavouring to prove that the passage of the Red Sea *had nothing miraculous in it*, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy *shifts!*” (Clarke)

c. **The waters were a wall to them on their right hand and on their left:** [Psalm 77:16-20](#) gives more detail

in the description of the course of events during the Red Sea crossing. It poetically describes how it rained, thundered, and struck lightning at the crossing of the Red Sea.

4. ([Exodus 14:23-28](#)) God troubles the Egyptian army, and they are drowned.

And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians." Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

a. **He took off their chariot wheels:** God miraculously worked on the side of Israel against the Egyptians. He **troubled the army of the Egyptians** until Israel had crossed over the Red Sea. Only then did He allow the Egyptian army to continue their pursuit through the parted waters.

b. **So the LORD overthrew the Egyptians in the midst of the sea:** Though some also regard this as simply an ancient legend, modern research again shows it is completely possible.

i. Thomas H. Maugh continued in his *Los Angeles Times* article: "An abrupt change in the wind would have allowed the waters to come crashing back into the area in a few moments, a phenomenon that the Bible says inundated the Israelites' pursuers."

c. **Stretch out your hand over the sea, that the waters may come back upon the Egyptians:** God told Moses to *do* something with his hand connected with the motion of the sea. We know that it was not really the power of Moses' hand that held back the sea or allowed it to come crashing back upon the Egyptian army. It was the power of God at work.

i. God could have performed this miracle just as easily without Moses' cooperation. Yet, God often uses people to take part in His miraculous works. We can say that many miraculous works of God are yet to be done because no person has stepped forth to be the one who will stretch out their hand.

ii. In addition, this was God's vindication of Moses. Israel previously accused him of the lowest of motivations, and the most evil state of heart ([Exodus 14:10-12](#)). With this work through Moses God showed the whole nation that Moses was their chosen leader.

d. **Not so much as one of them remained:** The deliverance at the Red Sea became a turning point in Israel's history. In this era of Israel's history they had many troubles ahead but *Pharaoh and the Egyptians* never troubled them again.

5. ([Exodus 14:29-31](#)) Summary: another act of redemption on Israel's behalf.

But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

a. **Israel saw the Egyptians dead on the seashore:** This was confirmation to Israel that their deliverance from Egypt was real and complete. An oppressed people are slow to believe they are free while their tyrants still live. God wanted Israel to know that their oppressors were dead.

i. "This is a very graphic touch, an eye-witness account. The drowned Egyptian soldiers stand for an old way of life in slavery, now gone for ever. Somehow the sight of those dead bodies was the concrete sign that salvation and a new life for Israel were now assured." (Cole)

ii. This principle applies to the day-to-day struggles of life. "Though the pressure of your trial is almost unbearable, you will one day see your Egyptian dead." (Meyer)

iii. This principle also applies to our ultimate victory. "But as the morning of eternity breaks, they will awake with songs of joy to see death and the grave and all the evils that they dreaded, like Egyptians, strewn on the shores of the sea of glass." (Meyer)

iv. Clarke speculates that the Israelites plundered these dead Egyptian soldiers and thereby gained weapons they would later use in battles against the Amalekites, Amorites, and others.

b. **So the LORD saved Israel that day out of the hand of the Egyptians:** God delivered Israel in seemingly impossible circumstances. He demonstrated His faithfulness to Israel and to all His people.

i. Spurgeon told the story of an old saint who lay on her deathbed and declared that Jesus would never forsake her, because He had promised so. Someone asked her, "But suppose that He did not keep His promise, and you were to be lost?" She answered, "Then He would be the greater loser than I. It is true I would lose my soul, but God would lose all His honor and glory if He were not true." God's motive for delivering us is not only His love for us, but also a desire to guard His own glory and honor.

ii. "Brethren, if we have trusted in God, and have come out of the Egypt of the world through his grace, and have left all its sins behind us, if we were left to die in the wilderness, the Lord Jesus Christ would lose his glory as a Saviour, the divine Father would lose his name for immutable faithfulness, and the Holy Ghost would lose his honour for perseverance in completing every work which he undertakes." (Spurgeon).

c. **The people feared the LORD, and believed the LORD and His servant Moses:** This was just the result God intended. Sadly, for Israel they did not stay in this place of respect and faith toward the LORD. This was probably more a circumstance of feelings than it was of true faith because they left this place of respect for the LORD and Moses quickly.

i. We can say that the deliverance of Passover and the miracle of the Red Sea go together. If not for the victory won at the Red Sea, the redemption at Passover would have meant nothing. But they would have never made it to the Red Sea without the miracle of God's redemption at Passover. In the same way, the redemption of the cross would mean nothing without the miracle of the resurrection. The two works of deliverance must go hand in hand.

ii. "The new nation walked through a threatened death toward a new life in a consciousness of the presence and power of Jehovah from which they could not escape." (Morgan)