

# Ministry of Grace Church

## Exodus 14 – Speaker Notes

As we learned in chapter 12, the descendants of Abraham have been strangers and wanderers in a land not theirs for 430 years. At the end of that period of time the Israelites found themselves to be slaves to a merciless Pharaoh in Egypt and they cried out to *Yahweh* for help. So *Yahweh*, wanting to take them to the land He'd already promised them, raised up Moses to confront the tyrant. He demanded that the Israelites be allowed to go into the wilderness to celebrate with *Yahweh*. Moses referred to the children of Israel as *Yahweh's* firstborn and warned Pharaoh that if he refused to let the children of Israel go, *Yahweh* would kill all the firstborn of Egypt. As a consequence, *Yahweh* brought ten plagues upon Egypt which afflicted the people and stripped them of their wealth. In spite of the warning that Moses had given Pharaoh, he refused to let the children of Israel go, that is, until the tenth plague, in which *Yahweh* killed all the firstborn of Egypt, just as He had warned.

After the tenth plague, Pharaoh finally agreed to let the children of Israel go. They gathered from all over the Nile delta and assembled at a place called Succoth. From there they headed east to the edge of the wilderness at a place called Etham. It would have been easy for them to continue to the East or the Southeast into the Sinai Wilderness, but that's not what *Yahweh* wanted. Instead, He directed the Israelites to turn and go to the south to a place called Pi-Hahiroth, next to the Red Sea.

### **Exodus 14:1-2**

**Then the LORD said to Moses, "Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon.**

Before we continue, it might be helpful to have a brief lesson in the Hebrew language. There are two distinct “h” sounds in Hebrew. The first is the soft “h”, a silent, breathy sound that we are familiar with in English. The other is the hard “h,” a guttural sound that is made in the back of the throat which is sometimes spelled as “ch” or “kh.” The word Hahiroth has both of these sounds. The name starts off with the soft, breathy “h” and has the other, hard “h” sound after the initial vowel. That's why you will occasionally see it spelled as Hachiroth or Hakhiroth. And, now back to our regularly scheduled program. ☺

After only a couple of days into their journey, having arrived at the wilderness of Etham, *Yahweh* told Moses to “turn back and encamp near Pi Hahiroth.” The Israelites were to turn back from Etham and go a different direction. Here's how it is described in the book of Numbers:

The Israelites left Rameses and camped at Succoth. They left Succoth and camped at Etham, on the edge of the desert. They left Etham, turned back to Pi Hahiroth, to the east of Baal Zephon, and camped near Migdol. (Numbers 33:5-7)

This was approximately three days into their journey and Moses had originally told Pharaoh that they were to travel three days and have a holy convocation to Jehovah. If they were to escape the Egyptians they should have continued into the wilderness and headed southeast toward Sinai (on the east side of the Red Sea). But that was not what God intended. He wanted to demonstrate to the Israelites, and the whole world, that He is all powerful. He also wanted to demonstrate to the children of Israel His total care for them. The children of Israel were to learn that in following *Yahweh*, no matter how hopeless things appeared on the surface, He would take care of them.

As part of His instructions to turn back, *Yahweh* told Moses that the people should, “[encamp near Pi Hahiroth](#).” The exact location of Pi Hahiroth is unknown. It is possibly near the former fort of Ajrud, northwest of the current city of Suez. A plain, nearly ten miles long and about as many wide, stretches from Ajrud to the sea by the current town of Suez. To the west and to the south of this plain are mountains. It is possible that the entire plain was referred to as Hahiroth and the southeastern end of it, where it opens to the Red Sea, was called Pi Hahiroth.

The location of Pi Hahiroth was, “[between Migdol and the sea](#).” This is probably a reference to one of the mountain peaks in the mountains to the west. The place they were to stop was directly opposite “[Baal Zephon](#).”

We can see from this description that the Israelites were led into a place where they were surrounded on the south and west by mountains and on the east by the Red Sea. When Pharaoh’s army later came from the north, they were trapped with nowhere to go!

### **Exodus 14:3-4**

**Pharaoh will think, 'The Israelites are wandering around the land in confusion, hemmed in by the desert.' And I will harden [strengthen] Pharaoh's heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD." So the Israelites did this.**

We tend to take this sort of thing for granted. What am I talking about? The fact that *Yahweh* knew exactly what Pharaoh would be thinking. This is another testament to the omniscience of *Yahweh*. We all take as common knowledge that God sees everything we do. And, we recognize that He even hears our thoughts (otherwise what would be the point of silent prayer). But, we seldom consider the fact that God even knows what we will be thinking at all times in the future.

He knew that Pharaoh would think that the Israelites were, “[wandering around the land in confusion](#).” When they left Etham, they logically should have travelled southeast (the way to Sinai) or east (the way to the land of Canaan). Either of these would have taken them to the east side of the Red Sea. Instead, they headed southwest and marched down the Hahiroth valley, on the west side of the Red Sea. This would appear to an onlooker that they were confused and didn’t know where they were going. They appeared to be “[hemmed in by the desert](#).” This is no doubt a reference to the fact that they were marching into a dead-end valley with no way out except the way they came.

Then, once again, we are told that God strengthened Pharaoh’s heart. Most translations have this as “[hardened Pharaoh’s heart](#).” But, as we have pointed out previously, this is a word that means to make stronger, not harder. The distinction between hardening one’s heart and strengthening one’s heart can be seen as we consider hardening one’s heart as a defensive stance where one is increasing their resistance whereas strengthening one’s heart is an offensive stance where one is increasing their courage to pursue something.

### **Exodus 14:5-8**

**When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” So he made ready his chariot and took his army with him, and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. And the LORD hardened [strengthened] the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly.**

As soon as the children of Israel left Etham and did not return to Goshen but headed southwest into the valley of Hahiroth, it was obvious to all that their intentions were not to return to Goshen, but to flee. As a result, Pharaoh's advisors informed him that the Israelites were in the process of fleeing from the Egyptians. You may recall that from the very beginning of this story, Pharaoh was afraid that the Israelites would escape and he would lose his slave labor force:

Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” (Exodus 1:10)

In order to stop them, Pharaoh ordered his chariots to pursue the Israelites. Egypt had six hundred chariots which were *bakhar*, that is, “select, chosen, or choice.” These were the elite of the chariot force; they were the best built, with the finest horses and had the most skilled drivers. And, in addition to the six hundred elite chariots, Pharaoh called on all the remaining chariots of Egypt.

What did Moses mean when he said that the chariots had “officers over all of them.” – The Hebrew word translated “officer” is *shaliysh*, meaning a third. This most likely refers to a third person as an extra warrior in each chariot.

### **Exodus 14:9-10**

**The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon. When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD.**

Now we learn that in addition to the chariots, the Egyptians brought their cavalry (his horsemen). Our text tells us that Pharaoh also brought his “army.” That might indicate his foot soldiers, however, the Hebrew word translated “army” simply means a fighting force. It does not imply infantry, or foot soldiers.

Being encamped at the southern end of the valley, the Israelites immediately recognized that they were trapped. Out of fear, they immediately cried out to *Yahweh*. But, based on the following verses, it appears that their cry to the LORD was a cry out of fear instead a plea for help.

It is important to note that the Israelites were “... encamped at the sea, ... in front of Baal-zephon.” The word translated “in front of” could just as easily been translated as “facing.” This seems to make more sense in light of verse 15 where Yahweh says, ” Tell the people of Israel to go forward.” Since they were at the edge of the Red Sea *facing* Baal-zephon, moving forward would mean to head into the sea.

### **Exodus 14:11-12**

**They said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.”**

Now, having cried out to Jehovah without confidence that He would save them, the children of Israel turn and complain to Moses, their leader. They actually get pretty snarky with him. They say, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness?” See what I mean by “snarky?” This is obvious sarcasm given that the Egyptians put more efforts into their graves than they did their dwelling places.

But their complaining didn't stop there. They accused Moses of wrong doing: "What have you done to us" This is another evidence of their total lack of faith in *Yahweh*. Even though they were previously convinced that Moses was *Yahweh's* chosen leader, at the first sign of trouble they quickly blame Moses for mistreating them. We see here an example of what Peter talks about in 1Peter 3 where he refers to suffering for righteousness. Moses has been doing exactly what God instructed him to do, and as a result, God brought on a series of miraculous plagues which eventually resulted in the Israelites being let go. But, instead of the Israelites being grateful to Moses (that is, to *Yahweh*), they blamed the only person to whom they could complain. Here again, they sound like so many Christians today who rejoice in the fact that God has saved them, but every time there is even the slightest problem in their life, they blame God for allowing these difficulties.

This complaining attitude of the children of Israel will become even more apparent as we travel through the pages of the book of Exodus and Numbers. They were ever rejoicing in victory, claiming the greatness and power of *Yahweh*, but they were totally lacking in faith when things appeared difficult or threatening, and instead of falling before God, they turned to whomever they could and complained about their circumstances.

### **Exodus 14:13-14**

**And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent."**

We now encounter one of the strangest insights into the life of Moses. I believe it shows his complete faith in God, but it also shows how Moses takes *Yahweh* for granted. In thinking that he knows what *Yahweh* will do, he believes that He will save the people of Israel, but he forgets that he is supposed to be working with *Yahweh*.

Moses clearly demonstrates his acquired leadership skills by not reacting to the panic of his people. Instead, he immediately reassures them that God will take care of them if they will but stand still and watch. Unfortunately, as we shall soon see, that is not what God wanted them to do. He wanted them to move forward so He could get the glory. Nonetheless, Moses reassures the people that *Yahweh* will defeat the Egyptians. He says, "the Egyptians whom you see today, you shall never see again" This is another example of the strength of Moses's faith. Perhaps God had told him that He was going to destroy the Egyptians. Or, perhaps, Moses just assumed that because he had seen *Yahweh* already do even greater wonders.

### **Exodus 14:15-18**

**The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. And I will harden [strengthen] the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."**

Now we see that as soon as the Israelites complained to him, Moses turned to God. How do we know that? Look at what *Yahweh* says to Moses, "Why do you cry to me?" Upon hearing the complaints of the children of Israel, Moses cried out to *Yahweh* for help. However, he apparently asked *Yahweh* to make the problem go away. Instead, he should have said, "Lord, what do you want me to do?"

Moses had just told the children of Israel to stand still and watch how *Yahweh* was going to deliver them. Apparently, Moses thought *Yahweh* was going to just strike the Egyptians where they were. *Yahweh's* response was for Moses to tell the people not to stand still, but to move forward. Since they were facing Baal-zephon, forward would have meant "into the sea." *Yahweh* did not want the people to stand still, He wanted them to be moving forward! How was Moses to know that they were supposed to go forward? Consider this - in the previous chapter we were told:

And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people. (Exodus 13:21-22)

If *Yahweh* was leading the way for the Israelites, the pillar of cloud must have been over the Red Sea indicating the direction that they were supposed to go. Moses must have assumed that meant the children of Israel were supposed to stay where they were, but *Yahweh* wanted them to keep going. God now explains to Moses that he is to lift his staff over the sea and the sea will part for the children of Israel to pass through.

In a very real sense, we can see the parting of the sea as an eleventh plague. The first four of the previous plagues were to get the Egyptians' attention and plagues five through nine were to strip them of their pride and their worldly possessions. The tenth plague was to show the Egyptians that Jehovah was both the giver of life and the taker of life. This, now, will demonstrate to all the nations around that the Israelites are *Yahweh's* people and *Yahweh* will take care of His people. Evidence of the resulting fear on the part of the people in the land is seen in the comments of the harlot who saved the two Israelite spies in Jericho:

and said to the men, "I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, ... (Joshua 2:9, 10)

### **Exodus 14:19-20**

**Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.**

"the Angel of God" – The second person of the Godhead, the Son of God, is the visible manifestation of the Godhead. As a pillar of cloud by day and a pillar of fire by night, He has been a guide for the children of Israel to lead them in the way He wants them to go. Now that the Egyptian army has arrived, *Yahweh* moves from in front of the Israelites to behind them, separating them from the Egyptians. It brought light to the children of Israel by night but it also brought darkness to the Egyptians. This served to keep the Egyptians from attacking the Israelites during the night.

Although we are not specifically told so, it appears that the darkness on the Egyptian side of the pillar of cloud was a projected darkness, similar to the 9<sup>th</sup> plague of darkness, because they did not pursue the Israelites until the darkness was removed. If this was the same darkness as the 9<sup>th</sup> plague, they would have been completely unable to advance since they would not have been able to see anything at all.

## **Exodus 14:21-23**

**Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.**

Based on this verse and verse twenty-four, this crossing of the sea occurred at night. With the Red Sea lying nearly north and south, a wind from the east by itself would not have been able to part the waters. This parting of the water was a miraculous act of God, for not only did it part the waters but it made the sea floor dry, allowing the Israelites to walk across.

This parting of the waters was not the withdrawal of the waters as a precursor to a tsunami, nor was it simply the withdrawal of the water due to a low tide, for a couple of reasons. First, it lasted throughout the night. Secondly, the text says, “the waters being a wall to them on their right hand and on their left.” The word translated “wall” is *choma*, which is a participle indicating the action of a wall. Therefore, it literally says: “the waters were walling them on the right and on the left.”

Obviously, the Egyptians did not pursue the Israelites until the cloud separating the two camps moved away. Once the cloud and the “darkness” were withdrawn, the Egyptians could finally see that the Israelites had gone across. The next verse indicates that the Egyptians pursued the Israelites in the morning. Also bear in mind that the Israelites were on foot and had herds and flocks that had to cross. A span of several miles would have taken all night for several million people and their animals to cross. The Egyptians, however, were on chariots which travel much faster than the Israelites could possibly have traveled. Therefore, it must be that the Israelites were already across, or nearly so, when the Egyptians were permitted by *Yahweh* to pursue.

## **Exodus 14:24-25**

**And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the LORD fights for them against the Egyptians.”**

Unlike the Israelites, who may have taken all night to cross, the Egyptian chariots would be able to traverse the same distance in only a few minutes. The text now tells us that *Yahweh*, “threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily” Talk about an understatement! On the surface, it seems reasonable for the chariot wheels get “clogged” if you assume that there was a heavy rain coming down just as the Egyptians were crossing. However, it is not likely that the chariot wheels got mired in the mud. Remember, the ground had been made dry so that the Israelites could cross over with their animals and it only would have taken the Egyptians a few minutes to traverse the same distance. This is hardly enough time for the ground to get so muddy that chariot wheels would get stuck. The key to understanding this is the word translated “clogging.” This word is *soor*, which means, “to turn away, to desert, to stop, to take away, to remove, or to make depart.” I think the NIV translation is a better description of what may have happened. It says:

He made the wheels of their chariots come off so that they had difficulty driving. ...”  
(Exodus 14:25a) [NIV]

It is only slightly reasonable to imagine one or two of Pharaoh’s six hundred finest chariots having its wheels fall off. The text here implies that it happened “in general” which could imply most or even all of the chariots losing their wheels. That’s why the Egyptians said, “Let us flee from before Israel,

for the LORD fights for them against the Egyptians” The removal of the chariot wheels was so widespread that the brave Egyptian charioteers could only conclude that the God of the Israelites was fighting against them. Remember, this is the same God that brought on all the plagues, including the death of the firstborn of every Egyptian household. The Egyptians had become believers in *Yahweh*, just as the demons are, according to James,

You believe that God is one; you do well. Even the demons believe—and shudder!  
(James 2:19)

### **Exodus 14:26-29**

**Then the LORD said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.**

Verse twenty-four says that it was in the morning watch that Jehovah troubled the army of the Egyptians. This would have been between three and six in the morning. With the wheels having come off the chariots, at the break of dawn, when all could see what was happening and the Israelites were safe on the eastern shore, Moses stretched out his hand and the walls of water collapsed and the sea returned, sweeping away the chariots and the army with it.

*Yahweh* got rid of the pesky Egyptians by bringing the water back on them. This translation says, “the LORD threw the Egyptians into the midst of the sea.” This could have just as easily been translated as, “*Yahweh* shook off the Egyptians into the midst of the sea.” Can’t you just imagine *Yahweh* shaking off the Egyptians like a bunch of pesky flies?

And - when God does something, he does it completely. There was not a single Egyptian alive when God had finished shaking them off.

### **Exodus 14:30-31**

**Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.**

Having seen *Yahweh’s* miraculous deliverance of His people and the equally miraculous destruction of His enemies, the children of Israel recognized the power of *Yahweh*. Because of that power, they were fearful of what He can do. As a result, they also believed *Yahweh* and they believed that Moses had been sent by Him.

It is interesting to note that this was not said of the children of Israel after the Passover, probably because they did not see God at work first hand. But also keep in mind that their faith will soon waiver!

### **So What?**

As a result of the miracle of the parting of the sea which resulted in the saving of the children of Israel, and the destruction of the Egyptian army, the Israelites “feared the LORD, and believed in the LORD and in His servant Moses.” They feared the LORD! They were afraid of *Yahweh*! But, doesn’t

God love His children? Doesn't God want the best for His children? Wasn't He protecting His firstborn, Israel? And, today doesn't He see Christians as having the righteousness of Christ? The answer to all of these is "Yes!" Then why did the children of Israel fear God after all He did for them? Is that what *Yahweh* wanted from the Israelites? Back then, and even today, God expects all people to see Him as the holy, awesome, all powerful, all knowing, everywhere present God! Yes, that is true, but God also expects every person to fear Him. Throughout the Old Testament we see examples of this fear and we are taught what the fruit of that fear is. The Hebrew word translated "fear" here in **Exodus 14:31** is *yarē*, meaning "to fear or be frightened." Here are a couple of examples of how that word is used elsewhere in the Old Testament. Notice how God responded to Abraham when he was willing to offer his son Isaac on the altar:

He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." (**Genesis 22:12**)

And, when Moses needed help with the leadership load in the wilderness, Jethro his brother-in-law told him:

Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. (**Exodus 18:21**)

Solomon, the wisest man who ever lived, even talked about this fear:

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. (**Ecclesiastes 12:13**)

But there is another word in the Old Testament that is translated "fear." It is closely related to *yarē*, but it has a slightly different connotation. It is the word *yirah*, meaning "the fear of God as a positive quality." It still means to have fear of God, but it presents that fear as something good, a fearful reverence of God. There are numerous examples of this word in the Old Testament. Here are just a few of them.

And he charged them: "Thus you shall do in the fear of the LORD, in faithfulness, and with your whole heart: (**2 Chronicles 19:9**)

And he said to man, 'Behold, the fear of the Lord, that is wisdom ... (**Job 28:28a**)

The fear of the LORD is the beginning of knowledge; ... (**Proverbs 1:7a**)

My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God. (**Proverbs 2:1-5**)

The fear of the LORD prolongs life, ... (**Proverbs 10:27a**)

In the fear of the LORD one has strong confidence, ... (**Proverbs 14:26a**)

Better is a little with the fear of the LORD than great treasure and trouble with it. (**Proverbs 15:16**)

You will notice that a lot of these verses come from the book of Proverbs. Other verses from the Psalms and Proverbs describing the fear of the Lord include: **Psalms 19:9a; Psalms 111:10a; Proverbs 8:13a; Proverbs 9:10a; Proverbs 14:27; Proverbs 15:16; Proverbs 15:33a; Proverbs 16:6b; Proverbs 19:23; Proverbs 22:4 and Proverbs 23:17.**



One has to realize that when God repeats something over and over, it means that it is very important to Him, it's something that we need to learn.

In the New Testament there is a single Greek word translated "fear." It is *phobeō*, meaning "to be frightened, to be alarmed, to be in awe of, or to revere." Jesus used this word in speaking to His disciples regarding who should be feared:

I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him! (Luke 12:4-5)

Christ told His disciples, and us, to fear Him who has power to cast into hell, not because we fear that he will cast us into hell, but because He has the power to do so and no one can stop Him.

As we quoted above, Solomon summed up his search for meaning in life with the statement:

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. (Ecclesiastes 12:13)

On the day of the Great White Throne Judgment, those who appear there will all fear Almighty God, but it will be too late. And I'm sure that there will be many who will say, "But God, I don't want to go to there!"

Christians today tend to take God for granted, just as Moses did at the Red Sea. We assume that we know what God is going to do and we simply wait for Him to do it. Instead, we should be in constant communication with Him. We should be asking Him for help, knowing that He will do so in His own way. It is when we assume we know the mind of God that we tend to get in trouble and, when He doesn't react the way we expect Him to, we get angry with Him. Instead of our faith getting stronger in the midst of trials, it gets weaker.

Remember, Christians will NOT appear before the Great White Throne, not because we are any better than those who will, but because of His mercy toward us. Instead, we will stand before the Bema Seat where we will be rewarded for the things that we are doing for Him.

### **Now What?**

I have to ask you all, is the church at a Red Sea moment right now? Are we so sure that the Rapture is immanent that we tend to be just like the Israelites when Moses told them; "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. The LORD will fight for you, and you have only to be silent." We know the Rapture is near and we want to be ready when He comes, so we sit and wait for Him. But, that's not what *Yahweh* wanted Moses and the Israelites to do and it's not what our God wants us to do today. It's as if God is saying to us, "Tell my people to go forward!"

We have already been given our marching orders. In the Great Commission we are commanded to Preach the Gospel and Make Disciples. Is that what we are doing today? Are we preaching the Gospel to those around us? And, are we making disciples right now? If not, why not? Are we waiting for God to tell us what to do, where to go? He's already told us what to do. Let's just do it!

But first, let's pray.