

Exodus: Its Global Impact; Exodus 14:14: A Promise and a Mandate

That proclamation reached far and wide as the story of the ten plagues and the deliverance at the Sea of Reeds was learned by the heathen nations of old, several mentioned in:

Exodus 15:14 - The peoples have heard, they tremble; anguish has gripped the inhabitants of Philistia.

Exodus 15:15 - Then the chiefs of Edom were dismayed; the leaders of Moab, trembling grips them; all the inhabitants of Canaan have melted away.

Exodus 15:16a - Terror and dread fall upon them.

When Moses' father-in-law, Jethro, heard of these things it resulted in his faith in Jehovah.

Exodus 18:10 - So Jethro said, "Blessed be the Lord who delivered you from the hand of the Egyptians [**Sea of Reeds**] and from the hand of Pharaoh [**the 10 plagues**], and who delivered the people from under the hand of the Egyptians [**slavery**]."

Exodus 18:11 - Now I know that the Lord is greater than all the gods; indeed, it was proven when they dealt arrogantly against the people [**the 10 counter plagues performed by the demon-possessed sorcerers and magicians of Pharaoh**].

We have noted in past studies that the story of the Exodus reached Jericho where it found one positive soul in the person of Rahab the Harlot, a Moabite.

Joshua 2:8 - Now before the Jewish spies lay down, Rahab came up to them on the roof,

Joshua 2:9 - and said to the men, "I know that the Lord has given you the land and that the terror of you has fallen on us and that all the inhabitants of the land have melted away before you.

Joshua 2:10 - For we have heard how the Lord dried up the water of the Sea of Reeds before you when you came out of Egypt ...

Joshua 2:11 - And when we heard it, our hearts melted and no courage remained in any man any longer because of you; for the Lord your God, He is God in heaven above and on earth beneath."

Paul used this account of divine power to evangelize the Jews of the first century. Romans 9:17

For the Scripture says to Pharaoh:

Exodus 9:16 - For this very purpose I raised you up, to demonstrate My power in you and that My name might be proclaimed throughout the whole earth.

An account of these events is contained in the Sh'mah, the Jewish profession of faith recited as a part of their weekly liturgy. The Sh'mah includes three passages, Deuteronomy 6:4, Deuteronomy 6:5, Deuteronomy 6:6, Deuteronomy 6:7,

Deuteronomy 6:8, Deuteronomy 6:9; Deuteronomy 11:13-Deuteronomy 11:21, and Numbers 15:37-Numbers 15:41. The final verse of the Sh'mah is:

Numbers 15:41 - I am the Lord your God who brought you out from the land of Egypt to be your God. I am the Lord your God.

Therefore, the prolonged facilitation of Pharaoh's wheel-tracks of wickedness became a means of global evangelism from that day to this. Every time Pharaoh expressed his own arrogance and power, he revealed to the world the superiority of God's divine omnipotence. Therefore, this sequence of events became a major factor in bringing the heathen nations to God consciousness.

H. A Second Promise and a Final Mandate

Exodus 14:14

This verse begins with the niphil imperfect of the verb *lacham* - "to fight."

The *niphil* is both passive and reflexive. The Jews are to do nothing. Someone else will do their fighting. The reflexive concept emphasizes who that Someone is, the Lord Jesus Christ.

TXL: "The Lord Himself will fight for you"

Two million Jews are advised that they are under the personal protection of the God of Israel, Jehovah Elohim. This circumstance had been the case since the conversion of each one of them through faith alone in Jehovah Elohim alone. Almost every one of the Israelites had forgotten this fact and so they whined and gripped and lied and sniveled and bad mouthed and paced about.

At the moment of faith in Jehovah they had each received the judicial imputation of divine righteousness. Possession of this righteousness is a guarantee to the believer that he will be the recipient of logistical grace support for his entire lifetime. As a result, this also becomes a promise. No matter what circumstances you face, the Lord Himself will fight your battles for you and He will do so every day.

In order to concentrate on what the Lord is about to do, there is one more thing that must be taken care of and it is expressed in the final command. It begins with the adversative conjunction *waw* - "but."

Moses has told them what the Lord is about to do. Now he tells them what they are about to do—the plural personal pronoun *attah* - "you." This refers to the two million Jews who have stopped being afraid and who have stopped milling about, but are still talking. In order for them to concentrate on what the Lord is about to do, they need to *charash* - This is the causative active of the *hiphil* imperfect verb, translated "keep quiet!"

It is impossible for a large group of people to accomplish a central objective unless there is collective order and common agreement upon the mission. Whenever people become emotional and lose control of logical thought, they are not capable of accomplishing their mission and cause problems for those who remain professional.

The Jews have been organized in a martial array by the Lord and have actually marched from Ramses to Little Bitter Lake in divisions. This is a beginning. They are not a military organization nor are they trained or armed as such. That will come in due time. It will come only after they have learned how to solve problems under pressure.

Under the leadership of Moses and Aaron they will have the opportunity to become organized in their thinking and skillful in problem solving. But right now, they are only organized physically. There is no order in their souls and there are no facilitated wheel-tracks of righteousness in their brains.

They must be worked into shape under a tough leader who is loyal to the mission, knows how to organize people under strict discipline, and who demands compliance with established policy. Moses is the man picked by God to do these things. The mission is to get to the Promised Land, the discipline is to keep moving under pressure, and the policy is to be revealed at Sinai as the Mosaic Law.

Boot Camp for this operation is called in Scripture by the Hebrew noun *midbar*, and is often translated “wilderness.” Geographically it is called the Sinai Peninsula. We are referring to it as the *Jornada*. It will prove to be, for almost every one of the adults in the Exodus generation, a *jornada del muerto*. This is because as subordinates they are not loyal to the mission, complain when forced to follow orders under pressure, and are not authority oriented enough to submit to policy. It’s bad enough when the subordinates don’t measure up. But when leadership is the problem then disaster is inevitable, as is illustrated by this recent article.