



### **EXODUS 12-16 DEPARTURE FROM EGYPT; OPENING OF RED SEA**

In the last study we covered the Passover that marks tenth plague that fell on the Egyptians and the death of their firstborn. Before continuing, it is appropriate here to show the *duality* and *parallels* between the book of Exodus and the book of Revelation, showing the divine inspiration of the Bible.

1	<b>Ex. 1 – Account of Israel’s liberation</b>	<b>Rev. 1 – Account of the Church’s liberation</b>
2	<b>Ex. 1-3 Israel during end of Egypt’s oppression</b>	<b>Rev. 1-3 Last stages of Church during the end of world’s oppression</b>
3	<b>Ex. 1-3 God hears Israel’s cry and acts</b>	<b>Rev. 6 God hears the cry of church and acts</b>
4	<b>Ex. 4 Israel’s 12 tribes are protected</b>	<b>Rev. 7 – Church as 12 spiritual tribes of Israel</b>
5	<b>Ex. 5 Moses, Aaron principal leaders doing miracles</b>	<b>Rev. 11 Two witnesses as principal leaders doing miracles</b>
6	<b>Ex. 7- Moses, Aaron Pharaoh, magicians, miracles by both parts</b>	<b>Rev. 11 Two witnesses face Beast, false prophet, miracles by both parts</b>
7	<b>Ex. 7-12 10 plagues &amp; don’t touch Israel</b>	<b>Rev. 16 -- 7 last plagues &amp; don’t touch Church</b>
8	<b>Ex. 12 Israel wins by symbol lamb’s blood</b>	<b>Rev 12 Church wins by Symbol of lamb - Christ</b>
9	<b>Ex. 13 Israel flees to a place of safety - desert</b>	<b>Rev. 12 Church flees to a wilderness place of safety</b>
10	<b>Ex. 14 Israel crosses Red Sea to safety</b>	<b>Rev. 12 Church crosses wilderness to safety</b>
11	<b>Ex. 14 Pharaoh’s army persecutes but perishes</b>	<b>Rev. 12 Beast’s army swallowed up by earth</b>
12	<b>Ex. 14 Pharaoh does not repent even then</b>	<b>Rev. 12 Beast defeated but doesn’t repent</b>
13	<b>Ex. 15 Israel’s victory hymn</b>	<b>Rev. 14 Church’s victory hymn</b>
14	<b>Ex. 16 Israel begins time of trial – 40 yrs.</b>	<b>Rev. 12-16 Church’s last time of trial – 3 1/2 yrs.</b>
15	<b>Ex. 15-16 Israel receives manna, water</b>	<b>Rev. 12 Church is nourished for 3 1/2 yrs.</b>
16	<b>Ex. 20 Israel receives 10 commandments</b>	<b>Rev. 14 Church keeps them in letter &amp; spirit</b>
17	<b>Exodus-Joshua -- God defeats Israel’s foes</b>	<b>Rev. 18-19 Christ defeats the Church’s foes</b>
18	<b>Exodus-Joshua – God Gives Promised Land</b>	<b>Rev. 20 –Christ sets K. God all faithful in church</b>

Continuing now with the Passover account, after the slaying and eating of the lamb, the Angel of the Lord [who was God the Word (11:4; 12:23)] slew all of the Egyptian’s firstborn, there was a great cry throughout the land. “Then he called for Moses and Aaron by night, and said, ‘Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said. Also take your flocks and your herds, as you have said, and be gone; and bless me also’...And the Lord had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians” (Ex. 12:31-32).

Notice the time sequence. They were to eat the Passover *that night*. The Messenger of God appeared around midnight, and no Israelite was to leave their home *until the morning* (12:22). The account says that after midnight, Pharaoh called for Moses and sent a message, most probably, Moses and Aaron just received the message in their own homes, for Moses had said he would never see Pharaoh’s face again (10:29). Of course, the Egyptians didn’t know they had to stay in their homes, so they ventured out to deliver the message. When dawn broke, it would be a very busy twelve hours, and Israelites had to be ready to leave after they had burnt the remains of the lamb as morning broke (12:10).

Then they quickly baked the morning bread, and did not wait for it to become leavened. “And they *baked* unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and *could not wait*, nor had they prepared provisions for themselves” (12:39).

Then the Egyptians went to them and gave them of all they asked, for in the back of their minds they feared the next plague would kill them all. Then the Israelites had to all gather, perhaps as many as two million people, at a central place in Rameses, and be ready to depart. This would take many hours of preparation, but by the late afternoon they were ready.

“Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt. It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations” (12:40-41).

Now if this night was the Passover ceremony, why is there a need to now mention it does not commemorate the eating of the Passover sacrifice, but the departing

from Egypt. With all the death around, would you have ventured to go out that night when the orders were not to leave until morning? I don't believe so.

During the daylight portion of the Passover, the Egyptians gave the Israelites all their gifts, and then began burying their dead, for the immense quantity of deaths made it necessary. So the Bible records, "They departed from Rameses in the first month, on the fifteenth day of the first month [notice, not on the afternoon of the 14<sup>th</sup>, but at the beginning of the 15<sup>th</sup>]: on the day *after the Passover* the children of Israel went out with boldness in the sight of all the Egyptians. For the Egyptians were burying their firstborn. Also on their gods the Lord had executed judgments" (Numbers 33:3). In the very good and literal Spanish version I use, the translation into English would say, "On the fifteenth day of the first month; *the second day* of the Passover, the children of Israel went out..."

Then comes the instructions about the Feast of Unleavened Bread, already briefly mentioned in chapter 14, but now it becomes a reality with their departure from Egypt. "And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten...Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord...It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year" (15:3-10).

Then, God gives another command, saying the Israelites should dedicate their firstborn males and animals to Him (15:11-16). This would later be changed to redeeming the males of the tribe of Levi (Num. 8:16).

So the Israelites left for the Promised Land, but they did not take the coastal route, which would have taken them only a few weeks of travel. "Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, 'Lest perhaps the people change their minds when they see war, and return to Egypt.' So God led the people around by way of the wilderness of the Red Sea...And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go *by day and night*" (13:21). Thus, they traveled day and night for God wanted them out of Egypt very quickly.

In Numbers 33 we have the route they took: "Then the children of Israel moved from Rameses and camped at Succoth. They departed from Succoth, and camped at Etham, which is on the edge of the wilderness. They moved from Etham and turned back to Pi Hahiroth,

which is east of Baal Zephon; and they camped near Migdol. They departed from before Hahiroth and passed *through the midst of the sea* into the wilderness..."

So the idea some now have that the parting of the Red Sea was the other arm of the sea, called the Gulf of Aqaba or Elat, does not support the biblical account, for they would have had to cross the entire Sinai peninsula, a feat that would have taken them *months* to do.

Now, after the Egyptians had buried their dead, all of a sudden, they began to miss their Israelite slaves. "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 you done this, that we have let Israel go from *serving us*'" (14:5). Notice, their selfish concern was being served, and having slaves wait on them hand and foot.

So Pharaoh assembled a large army and went after them. "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 not graves in Egypt, have you taken us away to die in the wilderness? Why have you dealt with us, to bring us 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'" (14:10-12). This was the first sign of a lack of faith despite all the miracles and a rebellious spirit. But Moses was not discouraged.

He said to them, "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" (14:13).

Then God instructed Moses to lift his rod before the sea, and, "Then the Angel of God [referring to God the Word, who later became Jesus Christ (see 1 Cor. 10:4)], 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. 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. And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen...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 [notice the word for morning, in Hebrew, *boqer*, is the same as in Exodus 12 about not leaving their homes until the morning], 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... So the Lord saved Israel on 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” (14:19-31). This was, in effect, an additional plague on the Egyptians.

It was such a joyous moment that “Moses and the children of Israel sang this song to the Lord” (15:1). It is the first hymn recorded in the Bible and what an occasion! Then, Miriam composed a brief hymn as well (15:20-21). She is mentioned as a prophetess, which refers to receiving special inspiration from God to predict things. This is not preaching, but prophesying, which is very different. But it does show God is not a respecter of persons, and uses women as well as men to carry out His will.

Unfortunately, after this greatest of *physical* miracles, for the greatest of all was the resurrection of Jesus Christ, the Israelites again showed their faithless spirit as soon as they faced their next trial.

“So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was called Marah. And the people complained against Moses, saying, ‘What shall we drink? So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them, and said, ‘If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you” (15:22-26).

This term, “the Lord who heals you” *Yahweh-Rapha*, is one of God’s names, and reveals He is our ultimate Healer. It is conditional, though, for just as it

says here, we have to be obeying Him if we expect anything from Him and it has to be according to His will. As 1 John 3:22 and 5:14 say, “And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight... Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.”

We all will eventually die of some sickness, if Christ doesn’t come first, but looking back on our life, notice how many times has God intervened and healed us! Yet, we can’t expect Him to do things according to our will, which of course, is to be healed every time. There are trials of patience and faith to be faced, and we must remember, physical healing is a gift from God, not an obligation. Our ultimate healing will be when we are resurrected from these weak and fleshly bodies into a glorious and eternal spiritual body. So we must have faith in that final healing. As Paul said, “For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens” (2 Cor. 5:1).

After this second rebellion of Israel, God was very merciful with them. But soon the murmurings began. “And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, ‘Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger! Then the Lord said to Moses, ‘Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them whether they will walk in My law or not. And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily” (16:1-6).

Here, God again will remind them of keeping the Sabbath day holy, something which He had established in the very beginning with Adam and Eve (Gen. 2:3). In the next study, we will thoroughly cover this subject.