
Moses: The Decisions of Faith Part 2

Hebrews 11:23-29

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.”

INTRODUCTION:

CIT: What Does Faith Choose to Accept and Reject?

I. Faith Accepts God’s Plans (vs. 23)—*“By faith Moses, when he was born, was hid three months of his parents,*

because they saw he was a proper child; and they were not afraid of the king’s commandment.”

A. The Rise of the Wicked Pharaoh and His Wicked Decrees

1. Israel’s entrance into Egypt
2. The rise of a new Pharaoh (a new dynasty) that knew not Joseph

- a. They were unfriendly to the people of Israel
- b. And out of fear of the people—they put them in bondage

- i. Hoping that they would be too busy to think about raising families and becoming a great people

Exodus 1:8-11—*“Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.”*

- ii. But the more the Egyptians worked the Israelites, the more they multiplied

c. A new decree was made

vs. 15-16—“*And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.*”

- i.** He saw the threat growing upon his own kingdom
- ii.** So he ordered the midwives to murder the male children when they were born
- iii.** But because they feared God over the Pharaoh, and they chose to save the male children alive
- iv.** And God honored them for it

d. So the Pharaoh extended the decree to all the Israelites

- i.** That—out of fear of the king—they were to throw their male children that were born unto them, in the river
- ii.** And all the female children were to be saved alive

B. The Call of God Upon the Deliverer

1. God had revealed His will for this child

(vs. 23)—“*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child*”

a. They saw something about him that stood out

i. He was a proper child—he was a goodly child—he was exceeding fair

- The idea was that he stood out as a *handsome* or *fair* child
- Moses was a beautiful child
- But it was more than his beauty that caused them to defy the king’s commandment—risking their lives
- They believed that God had a special calling upon this child’s life
- They believed what God had said about this child—that he was to be the deliverer of the children of Israel

b. Even Moses’ acknowledged that call upon his life

Acts 7:23-25—“*And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.*”

- That God would use him to free them out of their bondage

ii. And most likely he learned that from his real mother, Jochebed

C. The Faith of Moses’ Parents(vs. 23)—“*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.*”

1. Their reason for hiding their child—was not only out of love for their child—but out of obedience to God

- a. God had a unique purpose for this child
- b. And they saw it as their responsibility to save this child as long as they could
- c. And even when they couldn’t hide him anymore—they hid him in the reeds along the river—and had their daughter

Miriam watch over him and take care of him

d. And it was there, where the child was found by the Pharaoh’s daughter

e. And instead of throwing him in the river—she saved him, and declared him to be her own son

f. God obviously had a plan for this child—that went beyond an early death

2. It was their faith in God’s promise that caused them not to fear the King’s Commandment

a. When we have genuine faith in God—and in His promises—we won’t be held captive by the fear of men

b. The Bible says that the fear of men acts as a snare to people

ILLUSTRATION:

Black Bart was a professional thief whose very name struck fear as he terrorized the Wells Fargo stage line. From San Francisco to New York, his name became synonymous with the danger of the frontier. Between 1875 and 1883 he robbed 29 different stagecoach crews. Amazingly, Bart did it all without firing a shot. Because a hood hid his face, no victim ever saw his face. He never took a hostage and was never trailed by a sheriff. Instead, Black Bart used fear to paralyze his victims. His sinister presence

was enough to overwhelm the toughest stagecoach guard.

I. Faith Accepts God's Plans (Even if it costs everything)

II. Faith Rejects the World's Prestige (vs. 24)—“*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter*”

A. Moses' High Position in Egypt

1. After Moses was saved by Pharaoh's daughter—he was raised in the household of Pharaoh

Acts 7:21-22—“*Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*”

- a. Moses was educated and trained to become the next Pharaoh
 - i. He would have learned to read and write hieroglyphics, hieratic, and probably some Canaanite languages
- b. He was also placed in a high position of leadership in the nation

vs. 22—“*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*”

- i. According to Josephus—Moses had demonstrated such knowledge—even as a young man—that they were compelled to make him a general over their army during the time of war—that the Egyptians would defeat the Ethiopians who had attacked them—and were winning
- ii. And Moses, because of his great wisdom—was able to defeat the enemy and drive them out of Egypt
- iii. And when he returned to Egypt—he was hailed as a hero by the people
- iv. And was feared by the leadership—that he would use his fame to kick the reigning Pharaoh off his throne—and take it for himself

B. Moses' Point of Decision—“*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter*”

1. Moses, at a certain point in his life, was brought to a decision that he had to make—

a. To either adopt the prestige and power he had been given—and in turn reject the people that God had raised him up to deliver

b. Or he could reject the name and power behind that name—and embrace the call he had been given

i. To be the Savior of his people

ii. To bring them into the land in which God had promised to his forefathers

2. Moses couldn't have both

3. So Moses, when he came to years, refused to be called the son of Pharaoh's daughter

a. He turned his back on everything

b. He abandoned it completely

c. What an amazing step of faith

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure (vs. 25)—

“choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season”

A. The Pleasures of Egypt

1. We know that for Moses, Egypt represented great pleasure

a. To be brought up in a position of great wealth and great power

b. For Moses to have chosen to stay to enjoy the pleasures of Egypt—meant that he would be sinning—against God, and against his people

i. That was not what God called him to do

ii. He was not called to enjoy the pleasures of Egypt, while his own people were suffering as slaves, under the strong hand of Egypt

iii. God had already revealed to him that he was to be Israel's deliverer

B. Sin's Passing Pleasure(vs. 25)—*“choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season”*

1. Paul points out how sin works

a. It advertises pleasure—to get people to do it

b. But it only lasts for a limited time—for a season

2. Moses saw the end of the pleasures

- a. He knew that they wouldn't last forever
- b. And in the end they would bring God's judgment and anger
- c. So he chose to reject the pleasures of Egypt—and rather embrace the affliction that comes with associating with God's people

C. Affliction of Associating with the People of God

1. There is nothing meritorious about suffering
 - a. Suffering doesn't make a person more right with God
 - b. But we can guarantee that suffering will come—when we truly choose to identify with Christ and His people
 - c. And that's what Moses was willing to embrace
2. Are you willing to embrace that suffering that comes with aligning to Christ and His people?

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure

IV. Faith Rejects the World's Plenty (vs. 26)—

“esteeming the reproach of Christ greater riches than the

treasures in Egypt: for he had respect unto the recompence of the reward.”

A. The Decision of Moses

1. The word *Esteeming*

a. *hegeomai*

- i. It involves careful thought
- ii. Not a quick decision

2. Moses didn't make a quick decision that he would later regret

- a. He took the time to weigh out all the options
- b. All the pros and cons
- c. He looked at what Egypt had to offer, compared to what God had to offer
- d. And when he finally made that decision—it was well-founded and certain

B. Weighing Out the Scales—what Moses found out—*“esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.”*

1. He realized that the worst that he could endure for Christ—would be more valuable than the best of this world has to offer

- a. It was of more value—to suffer with Christ—and gain everything in the end
- b. Than it was for him to stay in Egypt and have the riches of Egypt at his disposal—and in the end lose everything

2. That's what we are all called to do

- a. To turn our back to the world—and embrace Christ completely—even if it means that we suffer for it
- b. Because all the treasures that this world has to offer—cannot compare to the reward that awaits God's children—who endured for His sake in a wicked world
- c. It's that call that Paul has been writing this whole letter to these Jews who've sat on the wall and have refused to truly embrace Christ
 - i. Yes, you will suffer if you choose Christ
 - ii. But the greater riches are not what you find in this world—but in the world to come

2 Corinthians 4:16-18—*“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the*

things which are seen are temporal; but the things which are not seen are eternal.”

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure

IV. Faith Rejects the World's Plenty

V. Faith Rejects the World's Pressure (vs. 27)—*“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible”*

A. Turning His Back on Egypt

1. Moses whole-heartedly turned his back on Egypt

- a. He turned his back on his position
- b. He turned his back on his pleasures
- c. He turned his back on his power

2. And he would never turn his heart back to it

3. And when God called him at the burning bush—telling him it was time to go and deliver his people—he went believing God—and not fearing the wrath of king

- a. Moses was being told to confront the most powerful person in the world at that time
- b. And yet, he chose not to fear the wrath of the king
- c. Why?

B. Moses' Motivation—*“for he endured, as seeing him who is invisible”*

1. Moses' motivation was his faith in God

- a. He looked to the One whom he could not see—ONE WHO IS GREATER
- b. And he trusted Him even though initially, things did not go the way would have hoped

- i. Instead of Pharaoh immediately letting the children of Israel go—he increased their work load
- ii. And then God brought the plagues upon Egypt

- And every time they came—Pharaoh promised to let the children of Israel go
- But then would renege upon his promise

2. Moses was not bound by fear—at least not the fear of Pharaoh

- a. It was his trust in God that helped him to endure
- b. It was his belief that God was faithful—and that he would keep his promises that he gave to Abraham, Isaac, and Jacob
- c. And no mighty dictator could stand in God's way

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure

IV. Faith Rejects the World's Plenty

V. Faith Rejects the World's Pressure

NOTE: Now, we have spent most of our time talking about what faith says “NO” to.

We did see how faith says “YES” to God's plan. But mostly we saw how faith says “NO” to the world. Now we are going to look at the last two “YESSES” that faith says.

VI. Faith Accepts God's Provision (vs. 28)—*“Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.”*

A. Pharaoh's Continued Rejection of God's Command

1. When Moses came into Pharaoh—he didn't come as a beggar pleading for his people to be released
2. He came DEMANDING that Pharaoh release the children of Israel

Exodus 5:1—“*Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.*”

- a. The Demand was a call for Pharaoh to recognize the authority of the God of Israel—and OBEY IT

NOTE: Any time a person comes face-to-face with God, that same demand is placed upon them; to recognize the God of Israel as Supreme.

And so, even when a person is confronted about their need of salvation, they are being called to submit to the supremacy of the Lord Jesus Christ. They are to acknowledge that He is Lord over all.

So how did Pharaoh—the highest king in the world—respond to this demand?

Vs. 2—“*And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.*”

- b. Pharaoh wasn't going to allow the God of the Israelites to command him around

i. After all, the Pharaoh would have considered himself to be a god—or at least a son of a god

- The name *Moses*—was common among the Pharaohs
- And it referred to them as being born from one of the gods
- Just as Moses was “born out of the Nile” by the god Hapi

ii. So Pharaoh was about to be ordered around by another God

- Especially a god of slaves
- Who obviously wasn't strong enough to free His people from Pharaoh's grip
- Or was He?

3. And that's what the whole Exodus account is about

- a. God was putting on display—His power over the gods of Egypt
- b. Each plague that God poured out upon the nation of Egypt was a dramatic display of power declaring that He only is God

The Lessons on the Plagues:

1. **The River turned to Blood—**
 - a. **A Judgment upon the goddess Hapi**
 - b. **Upon the god Apis (also a god of the Nile)**
 - c. **Upon the guardian goddess of the Nile (Khnum)**
 - d. **And upon Osiris (which the Nile was said to be the bloodstream of)**
2. **The Frogs coming out of the Nile—**
 - a. **A mockery of the Egyptian Frog god Heqet (frog-headed goddess of Birth)**
 - b. **Frogs were considered sacred—and not to be killed**
3. **The Lice**
 - a. **Upon the god Set**
 - b. **He was the god of the desert**
4. **The plague of Flies**
 - a. **Judgment upon the god Re and the god Uatchit**
 - b. **Both were depicted as flies**
5. **The plague upon the livestock**
 - a. **This was a judgment upon the goddess Hathor and the god Apis**
 - b. **Both were depicted as cattle**
6. **The plague of Boils**
 - a. **Plague upon several gods of health**
 - b. **Sekhmet, Sunu, and Isis**
7. **The plague of Hail, mixed with fire**
 - a. **A Judgment upon Nut (the sky goddess)**
 - b. **Upon Osiris (crop fertility god)**
 - c. **Set (the storm god)**
8. **The plague of Locusts**

- a. **Again a judgment upon focused on Nut, Osiris, and Set**
9. **The plague of Darkness**
 - a. **This was aimed at the sun god, Re**
10. **The Judgment upon the firstborn**
 - a. **It was an attack upon Isis (the protector of children)**

Jethro Recognized God's Greatness Compared to the gods of Egypt...

Exodus 18:8-11—*“And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel’s sake, and all the travail that had come upon them by the way, and how the Lord delivered them. 9 And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. 10 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.”*

- i. **And all these gods that the Egyptians worship have no power over Him**
- ii. **Because they do not exist**
- iii. **They are gods of men’s imaginations—that are demonically inspired and empowered**

c. That He is really only the true God—that all men must humble themselves to
d. And so that is the reason why God allowed Pharaoh to harden his heart against Him (even joining in the hardening of his heart)

- i. To put on display—His mighty power
- ii. So that all would be persuaded that he was the one true God

For the Jews...

Exodus 6:2-8—“*And God spake unto Moses, and said unto him, I am the Lord: 3 and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.*”

For the Egyptians...

Exodus 7:2-5—“*Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3 And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.*”

And ultimately, for the World...

Exodus 9:13-16—“*And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.*”

4. And as I said, Pharaoh refused to bow his heart to the Lord—and let the children of Israel go

- a. And so God sent one plague after another upon him and his people—ultimately devastating the land
- b. And each time—Pharaoh refused to let the children of Israel go
- c. So God told Moses to prepare the people of Israel for the last plague
- d. And that this plague would be so devastating—that Pharaoh would surely let your people go

B. God's Provision for Moses and the People of Israel

1. The Plague of the Death of the Firstborn

a. The uniqueness of this plague

- i. Up to this point Moses has never had to prepare the people of Israel for the coming of a plague
- ii. Almost every time the plagues hit the land—they did not affect the children of Israel
- iii. God was saving the children of Israel from the judgments that were coming upon Egypt

- The 4th, 5th, 6th, 7th, and 9th we are told specifically that God spared the children of Israel from

- That while the rest of Egypt was experiencing the plagues—Israel was not
- God was doing this to set Israel apart from the Egyptians as God's unique people
- It is assumed that for the most part—all the plagues were spared from Israel's experience

- b. But this judgment (plague) would affect every single household in the land
- c. God told Moses that the people would need to prepare for the coming of this plague—so as not to experience its effects

Exodus 12:2-13—“*Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall*

eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

- i.** They were to slay a lamb (or goat) for each household (or two depending on size)
- ii.** The blood of that lamb was to be wiped upon the outside doorposts of the house (so that it could be seen from the outside)
- iii.** The lamb was to be eaten with haste

- Unleavened bread (because of the brevity of preparing the meal)
- They were to eat the meal fully clothed and ready to

travel—because that night they would be leaving

- And they were to stay inside the house until the Lord passed over their house

d. Up until this point God had separated the children of Israel from the Egyptians by their nationality

e. Now they could only be separated by blood (the blood of a lamb)

NOTE: There is indication in the Scriptures that other people outside of the Israelites participated in this Passover ceremony, and were spared the consequences of the plague. They had seen what the God of the Jews had done to Egypt—and they feared what He would do to them. So they joined with the Israelites against Egypt and the Pharaoh.

2. The deliverance

- a.** And that night, when the Lord passed through the land, all those who had blood upon their door were spared the judgment of the death of the firstborn
- b.** But all those who did not take heed to the warning faced its punishment

Exodus 12:29-32—“*And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he,*

and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.”

C. Faith Accepts God’s Way of Salvation (vs. 28)—*“Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.”*

1. Moses believed, and applied God’s means of salvation

- a.** No one could be spared, apart from God’s plan of salvation (not even the Jews)
- b.** They had to come God’s way or face God’s judgment

2. Faith chooses to obey God’s way of salvation

- a.** It doesn’t add to God’s plan
- b.** It doesn’t change God’s plan
- c.** It just obeys

3. That’s what Paul was calling these Hebrews to do

- a.** Embrace God’s plan of salvation through Christ
- b.** Your Jewish heritage WILL NOT SAVE YOU

- i.** Even though God has set you apart from the rest of the world—doesn’t mean that God’s wrath will pass over you
- ii.** You must apply the blood of Christ to your soul

VI. Faith Accepts God’s Provision

VII. Faith Accepts God’s Promise (vs. 29)—*“By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.”*

A. Deliverance From Egypt

- 1.** After the 10th plague—Egypt finally released Israel from her bondage
- 2.** God took up the leadership of Israel by directing them with a pillar of fire by night
- 3.** God led them out of Egypt into the wilderness

B. Landlocked

- 1.** The interesting thing that God chose to do—is that instead of leading the children of Israel North into the land of Canaan—He led them

down the Sinai peninsula to the very southern tip called Migdol

- a. It is at this point that the Red Sea forks out into the Gulf of Suez and the Gulf of Aqaba
- b. The reason why God chose to do this was two-fold
 - i. To avoid the Philistines, which at this point would have been a threat to the Jews
 - ii. To manifest His power (as we will see)

2. But at this point—they are landlocked—between the mountains and the Red Sea

Exodus 14:1-4—“*And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. 3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. 4 And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.*”

- a. From a human perspective—this seems foolish that God led to such a place into which they would be trapped in the land

b. But as previously said, God wants to manifest His power—in a way that the Jews will never forget

C. Egypt’s Return

1. God uses this news of Israel’s position in the land—to harden Pharaoh’s heart one last time to come against the children of Israel and slay them in the land

14: 5-9—“*And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? 6 And he made ready his chariot, and took his people with him: 7 and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. 9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon”*

2. So Pharaoh, with his armies heads out and comes against them in the land
3. The children of Israel, seeing this cry out to Moses in fear...

Vs. 11-12—“*Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore*

hast thou dealt thus with us, to carry us forth out of Egypt? 12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.”

D. God’s Promise of Final Deliverance

1. But God gives one final promise of deliverance through Moses

Exodus 14:13-14—“*And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. 14 The Lord shall fight for you, and ye shall hold your peace.*”

2. And at that point Moses lifted up his staff and held it over the sea—and the Red Sea parted right before them
 - a. It was time to cross over—on dry land
 - b. And that’s exactly what they did

NOTE: Can you imagine what that must have been like? To have the sea part right before you? Water piled up on both sides of you—a mile or two above your head?

3. It was a great act of faith for the children of Israel to walk into the Sea that had been parted

- a. They were completely trusting God’s promise of salvation and protection from the Egyptians
- b. And throughout the night—2 million Jews worked their way through the Sea—and came out on the other side safe
- c. Somewhere in the middle of that—God allowed the Egyptians to begin to come into the sea

- i. But their presumption upon God led to their downfall
- ii. And as soon as the last Jew stepped out of the sea—God closed the Sea—and all the Egyptians were destroyed

E. True Faith Believes God’s Promises—When That’s All That We Have

I. Faith Accepts God’s Plans

II. Faith Rejects the World’s Prestige

III. Faith Rejects the World’s Pleasure

IV. Faith Rejects the World’s Plenty

V. Faith Rejects the World’s Pressure

VI. Faith Accepts God’s Provision

VII. Faith Accepts God’s Promise