

## The Crossing of the Red Sea – Part 1

### Exodus 14:1-12

Pastor Arlyn

Message Transcript

[00:00:00] We're in Exodus 14 tonight. I don't know if we'll get through this whole chapter, we've got a shot.

[00:00:05] I'd say it's a bad shot if I'm being honest, but this is the chapter I think many of us have been waiting for. Exodus 14, the crossing of the Red Sea. Man, the Passover is done. The Lord has opened up the door.

[00:00:23] The Hebrews have exited. They have exodused their stay there in Egypt. They are enroute. They've got one major impasse to pass in order to be free.

[00:00:40] And that's what we come to in this chapter. So let's take a look. We're going to begin reading at verse 1. We'll pick up the background that we'll need, we'll pick up all of the additional information that we've left behind as we go. Verse 1. Now, the Lord spoke to Moses saying and we're done with verse 1. Again, just like last week, that quickly moving through verses as the pastor works on his speed in his Bible teaching. So the Lord spoke to Moses saying, verse 2, speak to the children of Israel, that they turn and camp before Pi Hahiroth, or literally the mouth of the cave, that's what that word means, between Migdal, which means tower and the sea. This would be the Red Sea, of course, opposite Baal Zephon, or as we would say in standardized English, Baal Zephon. And that means Baal of the North, it was one of the outposts of idol worship to the God Baal, one of the furthest outposts from from what we know and understand from history. And then the Lord says you shall camp before it by the sea.

[00:02:03] Now, you might want to underline as we get started here, the word turn. We need that word in order to get the proper setup for what is about to take place. This entire march has been heading generally in an easterly direction. We know from Chapter 13 this did not go exactly straight east because straight east was Philistine country. If you just kind of hugged that Mediterranean Sea and made that turn up into Canaan, modern day Israel, that was the quick route. But that was Philistine country. And the Philistines were always looking to make war. And so the Lord drops them down south and they move south first and they begin to move east.

[00:02:54] Now, by the time we get to Chapter 14, they are heading directly east and the Lord is going to bring them up to the face, the the water's edge of the Red Sea.

[00:03:09] And as we just read, the Lord sticks them between two mountain ranges, Pi Hahiroth and Migdal, and he sticks them between these two mountain ranges, runs them up about toward the sea. I would imagine the Lord brought them close enough that they could see the sea. And now what the Lord has done, you just read it, he has the encampment of Hebrews turn. He has them do an about face knowing what's ahead of them, the Red Sea, knowing what's to the right and to the left, Migdal and Pi Hahiroth, and now the Lord has them turn and face back west. What was West? Egypt.

[00:03:54] And that's how the Lord has them in camp.

[00:03:58] That's where the Lord wants them and ten out of ten army generals agree, bad move. Tactically speaking, this is the worst military blunder in the history of the world. And yet the funny thing is the Lord is still going to win. This is the worst thing you could do to an army, especially one that doesn't fight yet, is stick them back in a corner where they can't go east, they can't go north, they can't go south.

[00:04:32] And the enemy is approaching. The worst thing you can do is stick your army in that position and expect any good to come out of it.

[00:04:41] But as we know, Anchored, our God is so powerful and so unstoppable that he often will spot the enemy points and from the beginning set himself at a severe disadvantage and still win that thing like a piece of cake. That's the God that we serve and that's what the Lord is doing here. He's setting up impossible odds and that's going to be his setup for a landslide victory.

[00:05:10] Remarkable, remarkable. Now, Pi Hahiroth was a mountain range and it was known for its many caves. Caves at this time in this culture and all of the areas surrounding this region, all the way up until the time of Jesus and then past the time of Jesus, caves were always for the purpose of what? Graves, tombs.

[00:05:40] Now, this wasn't such a big thing in Egypt. They have their own methods of burial, but as far as every other culture was concerned, graves were perfect for one thing. They were perfect for burial spots. They were perfect for grave sites for the deceased loved ones. So do you realize how this must have looked to the Hebrews?

[00:06:04] Stuck between a rock and a hard place, literally, Migdal and Pi Hahiroth on each side, the Red Sea at their backs and off to one side of them would be essentially an empty cemetery just waiting for their dead bodies.

[00:06:22] You know, like here's here's the mood, as I read this and understand this, you're expecting to cue the dramatic music. The Lord is setting up something theatrical, something incredible here. And he has this look as bad as it possibly can look to his people. And in light of that, let me share with you something I'm sure you didn't know about God.

[00:06:48] I'm sure this is absolutely fresh revelation from the throne room of heaven tonight, but if the Lord is going to reveal his power in you and build your faith in him, he is not going to leave a single rock unturned in setting that up for you. And he is going to position you in a position of absolute hopelessness and helplessness. I know you've never noticed that before about God, but God loves this stuff. He loves to set us in situations where we are boxed in, where we are stuck for good, where everywhere we look right, left, front, back, north, south, east and west, there's nowhere for us to go. There's no one for us to turn to accept the Lord.

[00:07:42] He loves to get us in those spots so that in those spots we can come to realize that he is always everything we need. You know, the famous quote, which I think is more of an axiom at this point in life, that you never realize God is all you need until God is all you have. That is so true. Let me add to that a couple of statements of my own. When things are at their worst, that is when God is at his best, even though you're probably feeling at your worst. Paul, put it like this in our weakness, God is made strong. God is strongest in

our weakness. That looks to be the most vulnerable position for us. It is certainly the most uncomfortable. But God says, if I can get my kids in that situation, I can show them what I can really do. I can show them my power. I can build their faith for the future.

[00:08:41] So, wow, what a scene that the Lord has set up.

[00:08:46] Sea to the back, a rock on one spot, a hard place on the other, absolutely stuck staring back west because God knows what's coming from the West. And God wants his people to see what is coming from the West. He wants them to be in an absolute, humanly speaking, hopeless and helpless situation so that they can see how thorough and powerful his deliverance can be.

[00:09:17] Verse 3, for Pharaoh will say, of the children of Israel, they are bewildered by the land.

[00:09:25] That means their lost. Moses read that GPS thing, you know, the cloud by day and pillar of fire by night. Somehow he got that thing wrong. They must be lost, as it seems to the Egyptian, bewildered by the land, lost the wilderness has closed them in, that is they're stuck, they're lost and they're stuck. See the Lord doesn't just want his kids to see themselves as hopeless and helpless in this situation. He wants that to be the perception of the Egyptian, too. He wants the Egyptian to look at the Hebrews situation, lick their chops and say, oh, man, we got 'em.

[00:10:05] They're hopeless. I mean, this is ducks in a pond, this is fish in a barrel. They've got nowhere to go. They got lost, they got stuck. And now we're going to wipe them out. We're going to bring them back. But what looks like a trap to the nation of Israel and for the nation of Israel, is actually a trap that God is setting for Pharaoh and the Egyptian military. And when they get it in place, God is going to spring that trap and then it is game over forever and ever.

[00:10:43] This is God's endgame. I know we came out of Exodus 13 thinking the Passover, that was it, that was the end game. No, that was the end plague to bring us to the end game. Pharaohs not done. I have no idea what he was thinking.

[00:10:59] I don't know what he would do if he got his way and showed up and he he managed to corral all of those Hebrews and take them back into slavery. I don't know what he was thinking, as if the Lord wouldn't just bring the 11th plague and the 12th plague and the 13th plague until Pharaoh finally decided, I'm totally done. But no, this is the end game. This is where the Lord is going to bring it all to a close. Verse 4, then I will harden Pharaoh's heart so that he will pursue them. Then I will gain honor over Pharaoh and over all his army that the Egyptians may know that I am the Lord.

[00:11:43] And they did so. And right about now the Hebrews must be thinking, Are you kidding me?

[00:11:49] Again, with this? Hardening of Pharaoh's heart, another battle so that you can get get glory and honor over Pharaoh and the Egyptian army. Lord, I thought we were done with this. I thought the Passover, the death of the first born in Egypt had settled the whole thing.

[00:12:09] Are you are you meaning to tell me that we've got one more conflict with the Egyptian nation? You know what? This is all a very necessary part of really knowing God in fresh new just revelational and revolutionary ways and seeing his power in ways that you've never seen his power.

[00:12:40] He wants that for everyone. He wants that for the Egyptian. Part of the reason he's doing this is when God wipes out the Egyptian army, there's women and kids back home, maybe a few men, they've got to start over and they've got some thinking to do, and God says, I want to get honor among those people. I'm doing this to reach those people, the Egyptian, the pagan, the worldly person that's not a believer. But he wants the same thing for the believer. He wants us to know him in deeper ways, no matter how far you've come with the Lord. And he wants you to get glimpses of his power and what he can do in your life, glimpses of his power that you've never seen before.

[00:13:24] But he cannot do that unless he puts you in difficult trying and uncomfortable situations.

[00:13:36] It is a requirement. It's mandatory. It is necessary for you to get those kind of lessons from God to go through those sort of things. The truth is that we love comfort and ease, and if the Lord gives us options, if the Lord says Anchored, do you want to know me in all new deep revelational or revolutionary fresh new ways? Anchored, do you want to see how my power can work on your behalf in all new ways, see things you never thought I could do before? Do you want that sort of thing? Anchored, if you do, then I want you to walk into this difficult situation that I put before you, I want you to go through this test.

[00:14:24] I want you to get stuck between a rock and a hard place. I want to pin you in. I want to box you in.

[00:14:30] I want to make things look as bad as I can so that I can show you nothing is too difficult for me. The question is never can God overcome this situation. The question is never can God overcome this enemy? The question is always.

[00:14:45] Who in their right mind would oppose God, who in their right mind would stand in my way with God between us? Do you want that sort of thing? And you know what we're going to say if the Lord gives us that choice? Here's the good, here's what you can have, here's the revelation, here's the the the vision of the power. But here's what you're going to have to do. You know what we're going to say. Most of us, we're going to say, well, no thanks Lord. You know what, 2020 was a bad year, the timing's just bad. I need a little bit of a reprieve, you know, I need some time to recover, recuperate. I'll tell you what, in the future, though, Lord, let's set this up in the future. We'll do this. Don't don't call me, though.

[00:15:28] I'll call you when I'm ready.

[00:15:31] And the Lord's never getting that call because given our choice, even though what God offers through the hard times and through those periods of being boxed in into difficulties with no way out, what we're going to end up choosing is the lush plains over the desert sand trap. We're going to choose the summertime over the wintertime, we're going to choose the daytime over the nighttime. See we want to, spiritually speaking, kick our heels up and recline in our chairs, in the sun, you know, are you learning anything about the Lord?

[00:16:10] No. Any new fresh revelations about how God can work on your behalf?

[00:16:16] No, but I tell I sure am comfy and I sure am recovering from 2020 real nice. So the Lord has to force us into those times. We hate it. We hate that stuff. We resist that stuff. That's flesh. That's nature.

[00:16:35] And I'm sure the Lord in a sense feels bad about just sort of throwing us to what seems to us to be the wolves. But he does it. It's necessary. He forces us. He he pushes us on these issues because he knows what's going to result from it is exactly the thing that we're craving. And we may never choose to step into those difficult situations without his nudge, without his holding our feet to the fire.

[00:17:01] But when he does that, though we're not happy at first, at the end, don't we say, oh, Lord, I wouldn't take that back for anything in the world.

[00:17:11] I wouldn't exchange what happened there in my past, that tough time for anything, because what I learned about you was so valuable, more valuable than gold and jewels, riches.

[00:17:24] So, you know, we lose our jobs so that God can show us who he is in relation to our career and our finances. We experienced that divorce so that God can show us where he lines up in our list of the loves of our lives.

[00:17:47] We go through everything that we go through, often times as nudges from the Lord so that we can get these experiences and learn him in depths in ways that we haven't in the past.

[00:18:04] Ponder through this for a minute, the Lord has given the Hebrew nation a stiff but manageable set of circumstances here.

[00:18:14] The reason I say stiff but manageable is, well, it's pretty obvious this is not a good situation. It's a tough situation.

[00:18:22] But this should not have been an impossible situation to trust God through. Not at all. Where are they? They're stuck. They're staring down at a fast approaching enemy. But before they ever got in this situation, just consider where they've been. This isn't their first rodeo with the Lord. The Lord never sticks you in a box or pins you down by the Red Sea as your first Christian test. If he did that, none of us would be able to endure and persevere to the end. You don't start with the toughest test. Just look at the life of Abraham.

[00:19:07] Yeah, he was called on by God to be willing, in his heart to sacrifice his own son. That is really tough to do for some fathers.

[00:19:19] It's easier for other fathers, I'm not I'm not saying me, I'm just saying that's a tough thing to do. But that wasn't Abraham's first test, that wasn't Abraham's first rodeo. What if God called Abraham to do that, like on day one? Abraham, you want to know me? Yeah, I do. Lord, I do. I'm intrigued. A new God I didn't know about. I serve the God of the Er of the Chaldees, this is wonderful. I want to know more about you. OK, go sacrifice your son. Ain't going to happen. He doesn't start with that. Abraham had a lifetime of experience with God.

[00:20:01] He had a lifetime where God was able to prove to him countless times in perfect repetition that whatever God asked Abraham to do, that was going to be the best thing for Abraham to do.

[00:20:16] And when things seemed impossible for Abraham, he trusted in the fact that God was telling him to do it. He did it, and his faith in God was always rewarded.

[00:20:30] So those are your future tests. Where are we with the Hebrew group right now? Well, for starters, they've just seen God's faithfulness through 10 plagues.

[00:20:43] God is batting 10 for 10 on behalf of them, God hasn't lost a battle yet.

[00:20:52] So they have some experience, they've been given the promise, the Lord said, you will worship on Mount Horeb, that's Mount Sinai, you're going to make it all the way across the desert.

[00:21:10] You're going to make it to the spot where I'm going to give you the law. You're going to worship me there. They have that promise.

[00:21:17] They have a history with God and more so God has just told the nation the plan.

[00:21:25] Now he's telling Moses here as we're reading it, but Moses is going to pass this plan on to the Hebrew nation, so they have the plan of God, they have God saying, look, don't freak out. Here's what I'm going to do. This is the end game. This is the grand finale. Don't lose faith. Hang in there. I'm going to wipe the Egyptians out.

[00:21:46] You're going to be forever free. So they have that, the knowledge of the plan. They have a history and experience with God that has demonstrated his faithfulness. They have a promise that they're going to be on the other end of the thing, they're going to make it. But they also have what is in their vision, they have the sights, they can hear the licking of the waves behind them. They know there's no way through that way.

[00:22:21] Mountains on the left and right. And in just a moment, they're going to be watching the Egyptian army close the only route of escape that they have left. So this is a wonderful, wonderful opportunity for them. It is a wonderful opportunity for them to display what is going to win out in the battles that's taking place in their hearts. Is their faith going to eclipse their sight or is their sight going to eclipse their faith?

[00:23:00] Is faith going to cancel out fear or is fear going to cancel out faith?

[00:23:05] Because usually those things are mutually exclusive. One wipes out the other. If you have fear and it's bad enough, it can completely wipe out your faith. But if your faith is big enough, it can completely wipe out your fear. So this is a great test. What is going to win out in their hearts?

[00:23:23] If you fast forward to the Book of Joshua when they're finally ready to go into the Promised Land 40 years approximately from this moment that we're studying tonight. Twelve spies went in and took a look at the land, 10 spies determined that the Giants made their God look small, but two spies went in and determined that their God made their giants look small.

[00:23:53] And they said, let's do it. Let's take it immediately. We got this. God is with us. We got this. God is so big in my opinion and estimation, that it makes these giants look small.

[00:24:09] But if you're not careful, you get it the other way around. You look at the circumstances and the circumstances are so big and that's what you concentrate on, that those big circumstances, those big negatives make your God look small and they fill you with anxiety, stress, worry, fear.

[00:24:33] Verse 5.

[00:24:35] Yeah, we're definitely not getting through this chapter tonight. Verse 5, now, it was told the king of Egypt that the people had fled.

[00:24:45] So Pharaoh has just now got word in the story that after that final plague of the death of the first born there in Egypt, that the Hebrews split.

[00:24:58] They you know, there goes the neighborhood. They left, they're gone. He just gets that word. Reading on, and the heart of Pharaoh and his servants was turned against the people, the Hebrew people, and they said, why have we done this, that we have let Israel go from serving us? What were we thinking? Why did we release our slaves? That was our workforce. Who's going to build our pyramids now? Our pyramid scheme isn't going to work anymore.

[00:25:29] That was they were they were the pipeline and they were the jobs and the pipelines gone now. Speaking in code, pipelines. We got to get those workers back. We got to get that pipeline back. That's our economy.

[00:25:43] We need that. So there's pressure on Pharaoh. His approval rating begins to plummet. The Egyptians begin to chant, not our pharaoh, not our pharaoh. This is things are getting bad. And and if you're a president, what do you do when your approval ratings drop?

[00:26:03] You go to war. Politically speaking, that is a very effective way to get your approval ratings back up. And so that's exactly what the pharaoh decides to do. Verse 6, So he made ready his chariot and took his people with him. That means those people riding in his chariot with him. Verse 7, also, he took 600 choice chariots and all the chariots of Egypt with captains over every one of them. So the chariot was a was an Egyptian invention. They invented this whole thing, this whole idea of chariots and chariot warfare.

[00:26:46] And when they invented these things for for warfare use, this was like cutting edge military technology for the day. They were the most sophisticated military weapons that you could find back then. They were the M1 Abrams tank of the day. You know, they were extremely advantageous in warfare. And the nations around Egypt thought that Egypt could not be defeated because of this force of chariots they had. Here's what made chariots so good at the time as military weapons.

[00:27:26] Each chariot had three people in them. At least this is what we know from the earliest studies we have available on chariots. This comes out of the Hittite culture who pick this up from the from the Egyptians a little bit later on in history. And here's what we know, there were three people in each chariot. There was number one captain over that chariot. He was the guy that gave all the orders. You know, just like Penndot,

you need someone standing around pointing the finger and telling the other guys what to do. So that was your captain. He was in charge of what that chariot did. Secondly, you had a driver of that chariot. And then third, you have the fighter who had either sword or spear or both, whatever. He was the guy that as as the captain directed the chariot and as the driver steered the chariot, he was the guy that took and speared and and slashed with the sword at the enemies as they were passing. That made them extremely, extremely effective.

[00:28:30] They were two horsepower chariots, meaning that they were pulled by two horses. And so, yeah, very effective piece of military equipment at this time.

[00:28:46] The six hundred choice chariots that are mentioned there, that just simply means the best chariots available at that time. Those were the last chariots to roll off the assembly line. Those were the new additions, the new models. But there weren't only six hundred chariots. There were six hundred choice chariots, the best of the best. But then the verse tells us that all of the chariots of Egypt were used. We have no idea how many that was. But if a force of three million Hebrews are sitting here shaking in their boots as they watch this force, I'm guessing it was at least close to a match for them, which was numbering at about, what, two point five million to three million at this time.

[00:29:35] Keep in mind, once again, these chariots are barreling toward unarmed people.

[00:29:46] The Hebrews are not fighters. They have just come out of a position of subservience and really in their hearts, they haven't left that position of subservience yet. They don't feel like a free people yet. You're going to see they constantly say, oh, we should probably just go back. They're going to say it in this chapter. We probably just need to get back. I think things are bad. We shouldn't be doing this. We shouldn't be free. Let's just go back and be slaves again.

[00:30:12] So the situation is is very dire as we come to verse 8 and let's read verse 8. And the Lord harden the heart of Pharaoh King of Egypt and he pursued the children of Israel. And and actually, this should say, because the children of Israel went out with boldness. Now, I like the King James version on this one because the King James version just gives this to you. Literally. The new King James version tried to give you a dynamic equivalence type of translation. They tried to translate for meaning.

[00:30:49] But I like the literal translation here because in the original manuscript, it's Ha banim Yitsrael yahtsaw rum yahdim, which means the children of Israel left with a high hand.

[00:31:04] They left with a high hand. What does that mean? Well, for starters, we're talking high fives. We're talking fist pumps, but any time you read that expression in the Bible about doing something with a high hand, leaving with a high hand, or as you're going to read in Leviticus sinning with a high hand, that also includes with it defiance and boasting. So it's not just, yes, the Lord is so good.

[00:31:38] All right. We're out of here. It's more like this. Yes, we won. We got this. Look what the Lord did. And that was part of what fueled Pharaoh and incited Pharaoh to turn after and pursue the Hebrew nation, the manner that they left.

[00:31:57] He's doing this, at least in part because they left with a high hand. They left just sort of rubbing it in. Ha! You thought you could beat God. God won, we're out of here. We're free. So I guess if there's a lesson to



learn there, it would be this. Whether you win or lose, do it with grace. If you lose, do it with grace. If you win, seems like it would be easier to do it with grace, but it's not. If you win, do it with grace. That is particularly pertinent to the situation that we find ourselves in post 2020 election.

[00:32:46] Enough said, I'll leave you with that. Whether we win or whether we lose. Let's do it with Grace. If your candidates in there, be graceful and pray for the rest of us. If your candidate is not in there, be graceful. Verse 9, so the Egyptians pursued them. All the horses and chariots of Pharaoh, his horseman and his army, and overtook them camping by the sea beside Pi Hahiroth before Baal Zephon. Verse 10, and when Pharaoh drew near the children of Israel lifted up their eyes and behold, the Egyptians march after them. So they were very afraid, and the children of Israel cried out to the Lord. So those fist pumps and high fives didn't last very long, did they?

[00:33:45] They lasted about as long as it took to see those billowing plumes of dust on the horizon.

[00:33:54] All they knew what those dust clouds were. They knew it wasn't a sandstorm.

[00:34:01] They knew where it was coming from. They knew what it was about that that was dust from horses and chariots, no doubt about it. The Egyptians were after them. So their rejoicing, their boasting, their rubbing it in, has suddenly turned to absolute fear. That last little door of escape was quickly closing on them.

[00:34:30] They're at the point of no return right now. You can't go through the sea, right? I mean, that wouldn't make sense. That's not a good option, is it? You can't go through the sea. You can't go to the right, you can't go to the left, which would be north and south for them, and you don't want to start heading west to get out of the mountain range that you're hemmed into.

[00:34:55] You don't want to do that because all you're doing is making Pharaoh's work much easier for him.

[00:35:03] So what do you do?

[00:35:05] This was Pharaoh's charge, you've heard of Pickett's charge in the Battle of Gettysburg? This is Pharaoh's charge. It would be in just an awe inspiring and awe striking moment that would just zap the breath right out of you. The Hebrews, rightfully so, are in panic mode. And I love what they did, I love how they start off here, I don't so much love the fact that their first emotional response was fear. I wish we could read something else here. They feared. They were afraid, but I love what they did first.

[00:35:47] The first thing they did was they lifted up their eyes to see the circumstance. That's right where the Lord wants them. He wants them to see that. He wants them to experience that. But they don't stop there. As they lift up their eyes to earth level to see the difficulties, to see the obstacles, they continue looking up. They lift their eyes all the way to the Lord and they go to the Lord in prayer. They cry out to the Lord if your situation is bad and you're doubting a little bit, pray to the Lord. If your situation is dire and you are absolutely losing your cool, cry out to the Lord. There's that amplification of the emotions and the heart behind the petitioning, they're in panic mode, so this prayer is a cry.

[00:36:46] They've looked at the problem. Now they're looking to the protector. I love it, but verse 11, here's where they go wrong, after seeing the problem and looking to their protector, they now lash out at their

pastor. Never a good thing. I hope everyone is listening close to this. May this be a model for us and a lesson to us. Verse 11. 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? This was sarcasm. They're being sarcastic with their pastor, Pastor Moses. Oh, there were plenty of graves in Egypt.

[00:37:39] They knew that Egypt, of all places, of all cultures, was obsessed with death, mummification and burial plots. That was their thing. You know, if you were in a neighboring community and you wanted a good sarcophagus, you drop next door to Egypt. That was the spot. That was their thing.

[00:37:59] So, yes, of course, there were plenty of graves for them in Egypt. The real statement that they have wrapped up in their sarcasm here is this. Moses, pastor, why did you get our hopes up and bring us out here into the middle of nowhere to die? We could have done that much in Egypt and we would have got better burials. We would have had better gravesites. We could have had some honor in our death. So this situation is worse. They've completely lost their cool here.

[00:38:35] They're frightened and they take it out on the pastor at the first sign of opposition. They already regret leaving Egypt. Isn't this incredible? They believe the cause is hopeless already. Oh, we hit a snag. I knew it. I knew it's not going to work out. C.H. Macintosh used to say ten thousand mercies are forgotten in the presence of a single trifling moment.

[00:39:08] How true that is. Isn't that just like people?

[00:39:13] To follow the Lord, to have undeniable proofs of his existence and power, to have that history with God, that experience with God, and then yet somehow still manage, even though those memories of God's greatness and goodness are fresh in the memory banks, yet still managed to find a way to hit a single tough time and forget everything you knew about God and forget everything that God has done for you and everything that God has taught you about himself and proven to you about himself. What? The cable bill is twenty dollars more this this month? Oh, I give up and just doesn't pay to be a Christian. This just don't work out. I don't even know why I pay my tithes. That's the kind of stuff that we Christians all too easily do.

[00:40:11] Well, they aren't done berating their pastor yet. They're just getting started. There's more in verse 12. I told you this was coming. I told you that the congregation was going to do this to their poor old pastor. He gets a lot of brow beatings as we read through these stories. It's no wonder that by the time we get to Numbers, Chapter 11, verses 13 through 15, Moses says to the Lord, Lord, I am so tired of hearing them snivel and complain, give me something to eat.

[00:40:38] Where's the food? Where's the beef? Where's the meat?

[00:40:42] Lord, Moses, what are you going to do about it? Moses says, I'm so tired of hearing them complain I can't bear this anymore.

[00:40:51] And Moses says, Lord, if you don't do something about this, then please just kill me now. That is literally what he says.

[00:40:58] I think I understand it.

[00:41:01] That's a tough church to pastor there, I would never pastor that church. He's got three million congregants and they're not easy congregants. So verse 12.

[00:41:12] Is this not the word that we told you in Egypt, Moses? We told you so. We tried to tell you. We said let us alone. That we may serve the Egyptians for it. We would have been better for us to serve the Egyptians than that we should die in the wilderness. So you should have just left us alone and let it be. We should have just accepted our lot in life and tried to deal with it as best as possible.

[00:41:43] Just accept the way of the world there in Egypt. But no, you had to try to free us. You had to try to get our hopes up and look at the trouble that this has brought to us, Moses. Here's what I hear in verse 12. Our freedom isn't worth our present distress.

[00:42:10] Our freedom isn't worth the risks associated with our freedom.

[00:42:18] That's what I believe they're saying here.

[00:42:22] Who was it that said, give me liberty or give me death?

[00:42:27] That's a good statement. Give me liberty or do me in. Moses is praying, get rid of these people or give me death. But that patriotic American belted out, give me liberty or give me death. I'm avoiding the name because I can't remember who was. Patrick Henry, thank you. I was going to say Paul Revere. Give me liberty or give me death. What a different perspective the Hebrews have here. They're saying, give me existence, quality of life doesn't matter.

[00:43:10] Just give me existence.

[00:43:15] Doesn't matter if we're bound or free, just we don't want to die. Let's take the path of least resistance here, the easiest thing.

[00:43:31] Why would someone want to be like that? Why would someone want to live like that?

[00:43:36] Miserable, but hey, at least we're alive. Kind of.

[00:43:45] I think I agree with Paul Revere or Patrick Swayze. What was his name? I agree with that statement. Give me liberty.

[00:43:57] Give me freedom. Let me live a free life or give me death. If I don't have a free life, if I don't have a good life, maybe it's not worth living. I don't just want existence.

[00:44:09] Is that good enough for you, existences? Are you happy with that existence, getting by, status quo? Is that good enough for you or do you want freedom, spiritual freedom in your heart?

[00:44:23] Do you want to be freed from your sins? Do you want to live an abundant life in Christ? Are those the kind of things that you want? Because if those that are the kind of things that you want, then you have to

make that determination that it's worth going for no matter what it costs you. Yes, we could lose our lives out there in the desert in pursuit of our freedom. But that's a price I'm willing to pay. That's a risk I'm willing to take. Yes, you could lose loves in your life. Yes, you could. You could lose patterns and habits and routines about your life if you pursue the freedom of Christ and the abundant life that it gives. But if you ask me, that is an investment that I'm willing to make. I'm willing to invest everything into that just to have the chance to get it.

[00:45:12] Oh, and I thank the Lord that I found it. My life may not be perfect, but I found that. I found freedom from my sins and abundant life.

[00:45:25] Verse 13. And Moses said to the people, do not be afraid.

[00:45:31] 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. Verse 14. The Lord will fight for you and you shall hold. You shall maintain your peace.

[00:45:54] Don't lose your cool.

[00:45:57] And I'm going to expound this verse next week as we pick up here in verses 13 and 14 and carry on with this actual event.

[00:46:08] We did not get to see the parting of the waters tonight, but I am going to get you home before nine p.m. so just thank God for that much.