

side, the desert on the other, and an impassable mountain range in front. Then follows the story of Pharaoh's pursuit, the people's terror and bitter complaints, Moses' appeal to God and God's answer. Chs. 13 : 17 to 14 : 18.

Ch. 13 : 19, 20 tells how the angel of the Lord, who had been going in front of the Israelites, removed to their rear while "the pillar of the cloud" also interposed between the fugitives and their pursuers.

I. Israel's Rescue, 21-25.

Vs. 21, 22. *Moses* ; at God's command, vs. 15, 16. *Stretched out his hand* ; holding the rod, which was the symbol of God's power (see chs. 4 : 2 ; 7 : 17). *The Lord*. Moses, with his rod, was the instrument ; the power was God's. *Caused the sea to go back* ; laying the bed bare. *By a strong east wind*. Probably a northeast wind is meant. This, with an ebb tide, would make a clear passage. The miracle lay in all this happening at the bidding of Moses in God's name. *Waters . . . a wall*. The picture is of a broad causeway, guarded by water on either side, along which the great host advanced under the brilliant light of the fiery pillar.

Vs. 23-25. *Egyptians pursued* ; eager for revenge and hoping to get back their slaves. *Chariots* ; two wheeled vehicles, open behind, drawn by a pair of horses and carrying two men, one to drive and one to fight. *Morning watch* ; 2 to 6 a.m. ; the Hebrews divided the night, from 6 p.m. to 6 a.m., into three equal periods or watches. *The Lord looked forth* (Rev. Ver.) ; perhaps "with fiery flashes, startling the Egyptians and throwing them into a panic." *Took off . . . wheels*. Perhaps the meaning is "clogged" in the soft sand and ooze of the sea bed. *Let us flee* ; literally, "Let me flee." The whole host, as one man, was moved with an overmastering impulse of terror. *The Lord fighteth for them* ; and no earthly power could prevail against him.

II. Egypt's Ruin, 26-31.

Vs. 26-28. *The Lord said*. He was the great general of Israel's host. *Stretch out thine hand* ; into which God would put his own resistless power. *Sea returned to his strength* ; Rev. Ver. Margin, "its wonted flow," covering the bed as before. *Egyptians fled against it* ; raced for life with the ad-

vancing waters, but these were swifter than they. *Remained not . . . one*. All perished in a few dreadful moments. It is not said that Merenptah, the Pharaoh of the Exodus, perished in the Red Sea. His body has been found close to the burial place of his father, Rameses II. Egyptian monuments represent Merenptah as not much of a warrior, but one who would prefer to send his generals to war rather than go himself.

Vs. 29-31. *The Lord saved Israel*. Behind the great deliverance was God's power and love. *Saw that great work* ; so full of terror and ruin for the Egyptians, so full of blessing and hope for Israel. *Fear*ed ; with reverent awe. *Believed the Lord, and . . . Moses* ; trusted in the Lord, and were convinced that he had sent Moses.

III. Israel's Rejoicing, ch. 15 : 1, 2.

Ch. 15 : 1, 2. *Then* ; after the wonderful deliverance from the Red Sea. *Sang Moses and the children of Israel*. They sang antiphonally (compare v. 21). *This song* ; contained in vs. 1-18, one of the most magnificent lyrics in all literature. *The Lord* ; "Jehovah the potent and inexhaustible man of war (v. 3), who has overwhelmed his enemies in the sea." *Hath triumphed gloriously* ; literally, "hath risen up majestically or proudly." *The horse and his rider* ; the chariots and horses which were the mainstay of Pharaoh's proud army. *Thrown into the sea* ; in utter and irremediable destruction. *My strength* ; the source of my strength. *Song* ; the theme of my song. *Is become my salvation* ; literally, "is become to me a salvation," that is, a source of deliverance. The first half of v. 2 is found with very slight changes, also in Ps. 118 : 14, and Isa. 12 : 2. *My God* ; in whom I can confidently put my trust. *My father's God* ; the God of my ancestors, who has promised to protect and care for their descendants. (See Ex. 3 : 6, and compare Matt. 22 : 32 ; Mark 12 : 26 ; Luke 20 : 37.)

Light from the East

"THE LORD IS A MAN OF WAR" (15 : 3)—The Hebrews knew that God intervened, on occasion, in the affairs of men. Of course all that happened, happened by his appointment, but some of his acts were particularly arrest-