

**Exodus: George Whitefield; Operation Iguana: Stand Fast & Watch**

**Marshall, Peter and David Manuel. *The Light and the Glory*. Grand Rapids: Fleming H. Revell, 1977, pp. 246-48:**

*We have seen what vast crowds Billy Graham's Crusades can draw, and the real conversions of so many thousands of Americans in the major cities in which they are held we have read the old-time reports of even greater numbers convening for Billy Sunday. Even so, we were not prepared for the impact of George Whitefield on America.*

*In New Jersey and Pennsylvania, William Tennent and his four sons were enthusiastically carrying the word of the New Birth to the Presbyterians. Theodore Frelinghuysen was proclaiming light throughout the Dutch Reformed Church. In Virginia, it was borne by the Presbyterian minister and hymn-writer Samuel Davies. In the backwoods of Pennsylvania, Connecticut, and New Jersey, the lightning was falling among the Indians, its conductor being a missionary named David Brainerd.*

*These early reformers performed yeoman's service within their denominations or geographic locales, but it was Whitefield whom God used to tie it all together. Everywhere he went, revival accompanied him. And those who had been bearing the Light before he arrived, unanimously welcomed him as an answer to prayer. In Northampton, where the revival of 1735-37 had died down, Jonathan Edwards offered him his pulpit and was moved to tears by his preaching.*

*In Philadelphia, William Tennent saw Whitefield as the prophet who would fan the embers which he had lit so long before.*

*That first night in Philadelphia, Whitefield preached from the courthouse steps, with William Tennent standing by his side. The streets were jammed, but the people stood perfectly still.*

*Whitefield met another man in Philadelphia, who was not a man of God; who, in fact, remained a confirmed agnostic, despite all Whitefield's persuasion. Nevertheless, Benjamin Franklin became his fast friend. Then in his thirties, the well-known writer and publisher was astonished by the "extraordinary influence of [Whitefield's] oratory on his hearers."*

*Franklin, the first truly scientific observer of lightning, listened to Christ's twenty-five-year-old lightning rod preaching from the courthouse steps, and was amazed at the carrying power of his voice.*

*Retracing his steps backwards down Market Street until he could at last no longer hear him, the amazed Franklin computed that in an open space, Whitefield's words could be heard by thirty thousand people!*

What Marshall does not point out in his book is that Franklin often attended Whitefield's open-air sermons and on one occasion decided to measure the distance his voice carried and still be understandable. Franklin estimated it at over a mile.

George Whitefield was no Moses. God chose Moses, among other things, because he had a larynx that gave him the power to be heard. When the Holy Spirit controlled the content of his message, he became a charismatic communicator. God picked Moses for the job because he was capable of communicating in a nonelectronic age to hundreds of thousands of people.

The imperfect tense of *jare* indicates that he moved through the ranks, constantly shouting the phrase "*Do not fear!*" Once fear is brought under control then the people can concentrate on the content of his message. But the transition for concentration is not yet complete.

Now silenced from their moaning and groaning, they continue to mill about in what was probably a nervous pacing. They were calmed but still apprehensive, that is until Moses shouted again, this time a direct imperative of command—the hithpael imperative from the verb *jatsab* - “to set oneself, to take a stand, stand firm, stand in place, stand fast.”

Exodus 14:13 - And Moses shouted to the people, “Do not fear! Do not fear! Stand fast ...”

Next comes the much awaited information about what the people are to do in order to solve the problem of Pharaoh’s advancing army.

The Jews have shut up and stopped moving about and are now ready to hear the brilliant idea that Moses seems so sure will solve the problem. The next thing he says is also in the imperative, this time in the qal stem *ra 'âh* - In the qal it means to perceive, feel, understand, learn, enjoy. In its literal sense it is the common word for seeing with the eyes.

With this is the singular accusative direct object *eth* + the noun, *yeshû 'âh* - “watch the deliverance.” The next word is the tetragrammation *Yahweh* - “Jehovah.”

**Exodus 14:14 - And Moses shouted to the people, “Do not fear! Do not fear! Stand fast and watch the deliverance of the Lord ...”**

It is interesting to note the meaning of the words here in the second command. The word for “deliverance” is *yeshû 'âh* which can also be translated “salvation.” This word is the root of a few well-known proper names in the Old Testament.

The prophet Hosea’s name is *Hoshe 'ah* and means “the one who delivers.”

One of the few of the Exodus generation who made it to the promised land was Joshua, whose name in the Hebrew is a derivative of the word we have here in our passage, *Yehoshu 'ah* which means, “Jehovah is salvation.”

In the New Testament we have the word for our Lord in the Greek *Iesous* which is the transliteration of the Hebrew *Joshua*, and therefore means, “Jehovah is salvation.”

Well, look at what Moses says in his second mandate,

**“Stand fast and watch the deliverance of Jehovah.”**

The Jews are in a hopeless situation and they are helpless to do anything about it. Egypt symbolizes the environment of a life of unbelief, or for the believer, a life of reversionism controlled by the sinful nature.

In either case, Jehovah delivers one from Egypt through faith, faith in Him for salvation from the First Husband, faith in His Word for deliverance from the slavery of volitional *ménage à trois*.

The Savior/Deliverer is on site and His name is Jehovah, the same Savior/Deliverer of the New Testament called in the Hebrew *Yeshû 'âh*, in the Greek *Iesous*, and in the English Jesus: “Jehovah is salvation.”

Deliverance from Pharaoh is in the hands of Jehovah. All the Jews have to do is:

1. quit being afraid,
2. stop milling about, and
3. watch.

**Exodus 14:13a - But Moses said to the people, “Do not fear! Do not fear! Stand fast and watch the deliverance of the Lord ...”**

What follows next is a pronoun *asher* + the qal imperative of the verb *asah* - “*To manufacture something out of something.*”

TXL: “...watch the deliverance of the Lord which He will do, manufacture, produce ...”

The idea here is that God is going to be the One who solves the problem.

The verb *asah* is a creation verb but it is one which tells us that God creates a thing out of something which already exists. What exists is God’s veracity, immutability, sovereignty, faithfulness, and integrity.

In Exodus 3:12, God promised to set the Israelites free and to lead them to Mt. Sinai where they would worship Him. Divine essence backs this promise. It is from the pertinent attributes of His essence that God manufactures this deliverance. The solution is in God’s court. Willingly or not the Jews have followed the Cloud and the Fire to the predetermined geographic fix where God wanted them to be.

Deliverance is not contingent upon whether these Jews willingly support the plan of God which they have determined is to return into slavery. Deliverance is contingent upon God keeping His Word. To keep His word, He must preserve the Jews’ lives, set them free, and destroy Pharaoh’s army.

The only military force in the area which is a threat to the defenseless Jews is Egypt’s. The Lord Himself has so arranged the circumstances that He will kill the entire army through the execution of a miracle. By eliminating this army, it will buy the Jews time to become organized as a Client Nation.

They must receive instructions on their duties before the Lord as a Client Nation. At Sinai they will receive instruction on spiritual and moral order through the Ten Commandments. They will receive a system of legal and social order through the establishment code of the Mosaic Law. They will receive a system of order for ritual and worship through the spiritual code of the Mosaic Law.

By loyally submitting to these mandates, the Israelites will develop their own national culture and their own spiritual heritage. They need time to not only organize under these systems but to gain experience in observing the Lord’s faithfulness in backing these systems.

In order to buy time for organizing, training, testing, and validating His chosen people, the Lord must eliminate all threats which are beyond their capacity to manage. Therefore, the Lord manufactures their deliverance from something which already exists. What already exists is His integrity from which He manufactures deliverance from His omnipotence.

The Jews have no military, they have no weaponry, they have no system for national defense. Therefore, Pharaoh’s army must be destroyed, a task the Lord will attend to personally. When He plans to take care of this detail is mentioned next by Moses, the demonstrative pronoun *ha* + the noun, *jom* - “*this day.*”