



**The Tomb of The Unknown Warrior, Interred Westminster Abbey, November 11<sup>th</sup> 1920, [en.wikipedia.org/wiki/The\\_Unknown\\_Warrior](http://en.wikipedia.org/wiki/The_Unknown_Warrior)**

Portions of five Texts of scripture are inscribed on the black marble gravestone. Four are arranged around the edges of the gravestone.

John 15:13 *“Greater love hath no man than this.”*

1 Corinthians 15:22 *“In Christ shall all be made alive.”*

2 Corinthians 6:9 *“Unknown and yet well known, dying and behold we live.”*

2 Timothy 2:19 *“The Lord knoweth them that are his.”*

The fifth Text, on the face of the gravestone, is from 2 Chronicles 24:16, referring both to God’s servant Jehoiada the priest and The Unknown Warrior.

*“They buried him...among the kings, because he had done good...toward God, and toward his house.”*

The Lord Jesus Christ is a Warrior. He *“resisted unto blood, striving against sin”* Hebrews 12:4. But like the warrior in the abbey, He may be unknown to you. He doesn’t have to be. You can come to know Him *personally*.

*“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me”* Revelation 3:20.

Alan O’Reilly  
September 2009

## The Lord *“a man of war”*

### Exodus 15:1-18

1 *“Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.*

2 *“The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him.*

3 *“The LORD is a man of war: the LORD is his name.*

4 *“Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.*

5 *“The depths have covered them: they sank into the bottom as a stone.*

6 *“Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.*

7 *“And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.*

8 *“And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.*

9 *“The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.*

10 *“Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.*

11 *“Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?*

12 *“Thou stretchedst out thy right hand, the earth swallowed them.*

13 *“Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.*

14 *“The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.*

15 *“Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.*

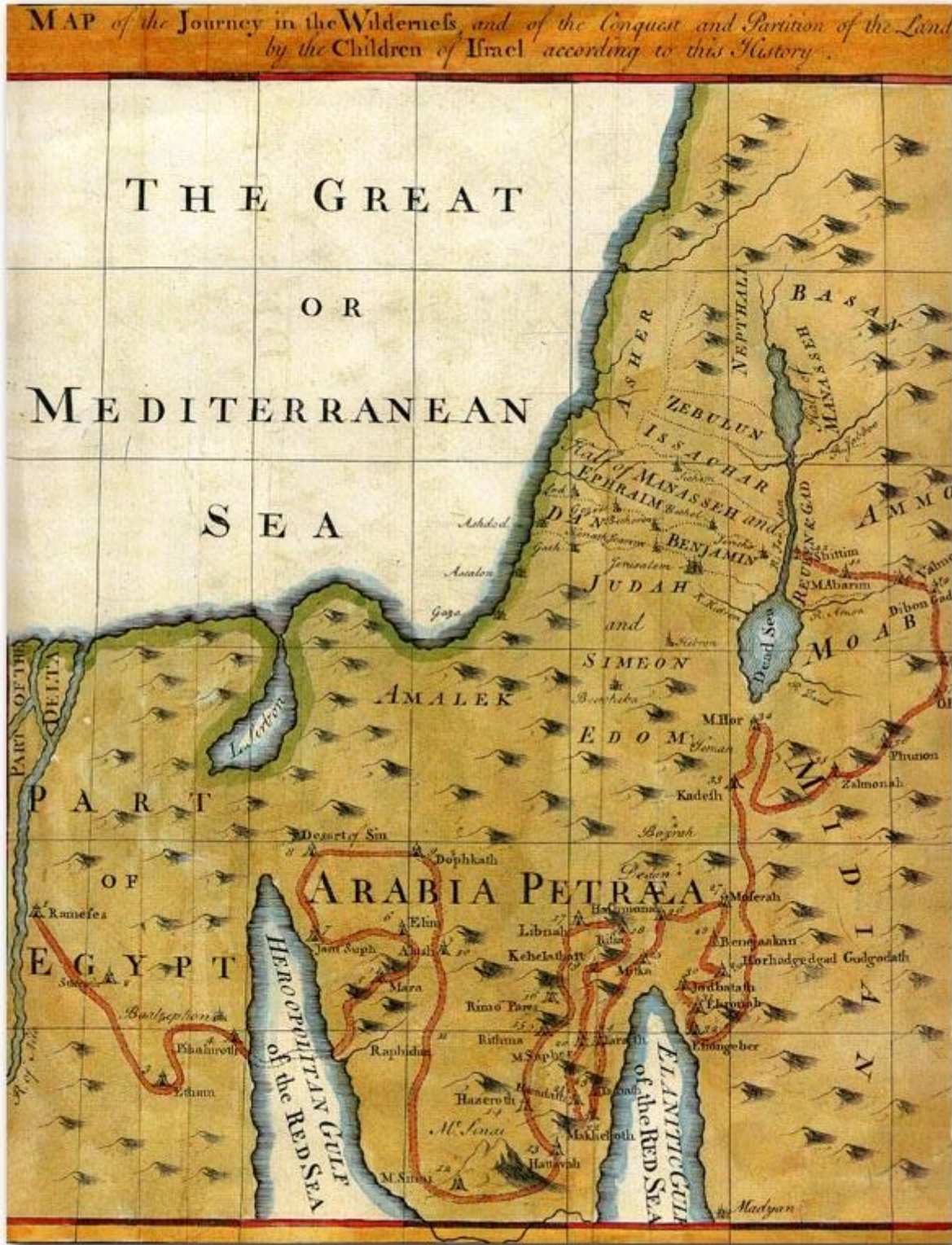
16 *“Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.*

17 *“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.*

18 *“The LORD shall reign for ever and ever.”*

# The Red Sea Crossing, According to Bible Believers and Disbelievers – AJO’R, September 2009

ISRAEL’S EXODUS FROM EGYPT AND ENTRY INTO CANAAN [ldolphin.org/kitchen/mapexodus.html](http://ldolphin.org/kitchen/mapexodus.html)



1712 Map of the Exodus

PTO



Exodus Map from LDS [Latter Day Saints] Church [MOST Bible Atlases show this or a similar route – AJO’R, September 2009] [ldolphin.org/kitchen/mapexodus.html](http://ldolphin.org/kitchen/mapexodus.html):

Israel's Exodus from Egypt and Entry into Canaan

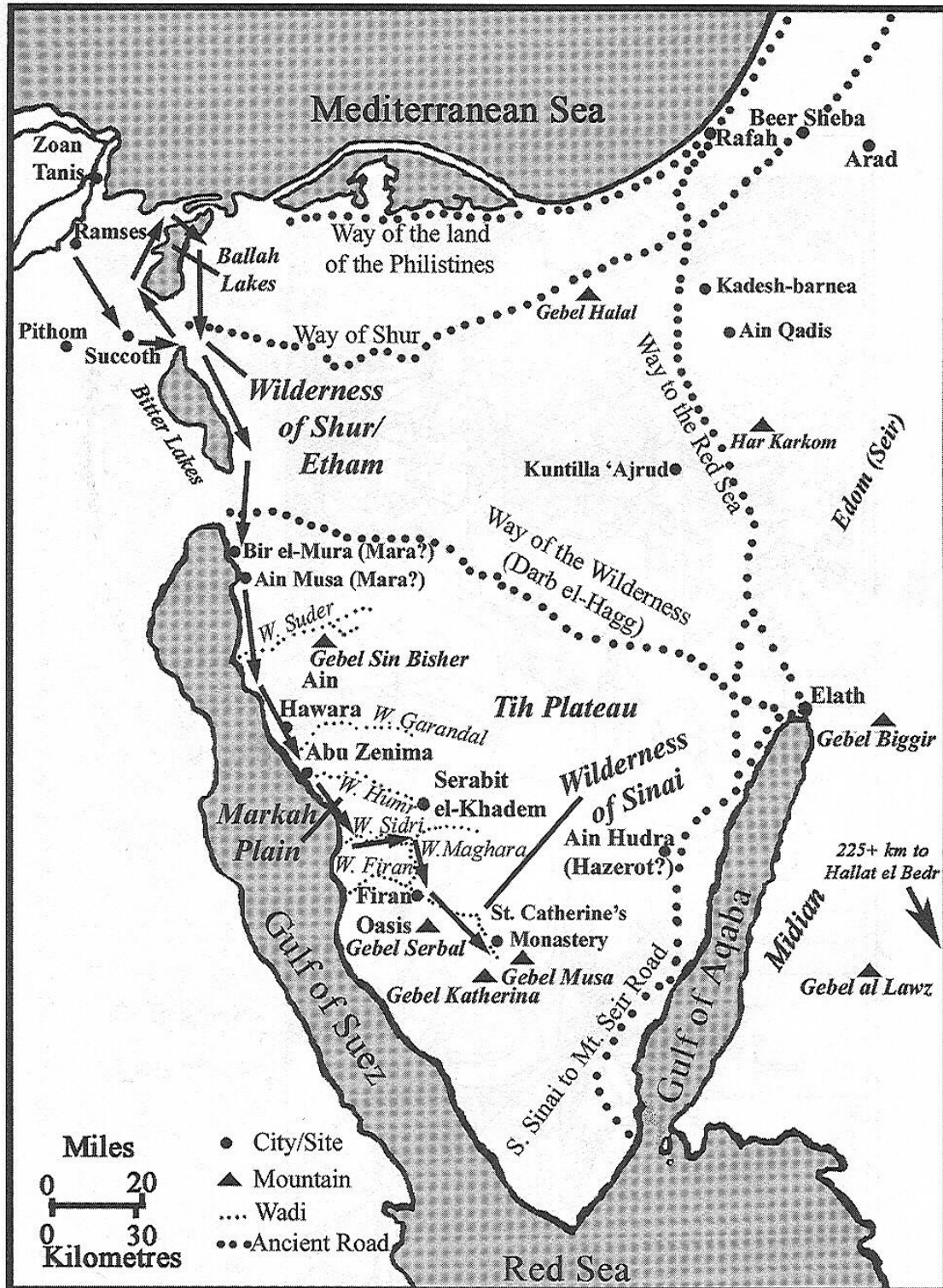


Figure 1. Map of Sinai (created by Jessica T. Hoffmeier)

Ancient Israel in Sinai, by James K. Hoffmeier, Oxford Press, 2005

**Note on Exodus 15:3 “*The LORD is a man of war: the LORD is his name*”**

The term “*the LORD*” is the Hebrew Tetragrammaton יהוה JHVH or “*JEHOVAH*” with the addition of vowels. This term occurs in thousands of places in the Hebrew Old Testament and is usually rendered “*the LORD*” as here<sup>1, 2</sup>. In 7 instances, however, the context requires that the name “*JEHOVAH*” (also “*Jehovah*”) be used; Genesis 22:14, Exodus 6:3, 17:15, Judges 6:24, Psalm 83:18, Isaiah 12:2, 26:4.

But Exodus 15:3 is a reminder that the Lord *does* have a name. His name is “*JEHOVAH.*” It should be noted further that the ‘god’ of Islam, by contrast, is anonymous<sup>3</sup>. “*Allah*” simply means “*the God.*” It can truly be said of the Muslim what the Lord Jesus Christ stated in John 4:22 “*Ye worship ye know not what.*”

2016 update:

The study material that follows has been taken from local church-based studies set out in 2009. This writer was scheduled to lead the following study on Exodus 15 *The Lord “a man of war”* after having led a study on *Job 38 – The Lord the Builder* [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) in which the 1611 Holy Bible was exalted. After preparation for the Exodus 15 study was complete, the study schedule was abruptly revised and the Exodus 15 study omitted.

No explanation has ever been forthcoming.

## Introduction

2016 insert. Note above all with respect to all considerations of the scriptures the first and foremost importance of Bible belief. The inserted maps of the Red Sea crossing pp 3-4 are important for their content but have also been included to show how Bible belief in the church has degenerated as the *“perilous times”* 2 Timothy 3:1 of *“the last days”* draw ever closer to the Lord’s Return.

## *Last Week’s Study*

Last week’s study, Psalm 31:1-8, focussed on David trusting in the Lord *“my strong rock”* verse 2. This week’s study looks in part at Pharaoh trusting *“the earth”* and those two examples of trust are a good illustration of Luke 6:48-49, also studied recently.

Luke 6:48-49 is also illustrated by *“the children of Israel”* in Exodus 15:1-18, who at least for a time trusted in a rock like David did. 1 Corinthians 10:4 refers to *“that spiritual Rock that followed them: and that Rock was Christ.”* Some, at least, got into God’s *“holy habitation”* Exodus 15:13 by trusting *“that Rock.”*

That’s another example of gaining insights into the scripture by means of *“the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual”* 1 Corinthians 2:13. Always be alert for scripture with scripture comparisons.

## *Song of Triumph*

Exodus 15:1-18 is the first recorded song in the scripture<sup>4</sup>. It praises God for His greatness and His victory over evil. Exodus 15:11 states *“Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”* This passage, therefore, in particular verse 11, as the first mention of singing in the scriptures, gives insight into the right and proper function of music. Music is intended to praise God for how great and terrible He is. Praising God, as in verse 11, entails fearing God.

As Hebrews 10:31 states *“It is a fearful thing to fall into the hands of the living God.”* Pharaoh and his multitude found out the hard way and Ezekiel 32:17-32 is a good commentary on what happened to them after the events described in Exodus 15:1-18 were fulfilled in Exodus 14:23-31.

So praising God with fearfulness at His righteous judgement is the true purpose of music. Scots patriot and author, Andrew Fletcher<sup>5</sup> once said *“I knew a very wise man who believed that if a man were permitted to make all the ballads, he need not care who should make all the laws of a nation. And we find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric and sometimes of a dramatic poet.”*

The Lord has therefore wisely inserted this historically accurate lyric about Israel’s deliverance before delivering Israel’s laws at Sinai. It’s interesting that the first time singing and praising God are mentioned together in scripture, it’s in a similar context, the defeat of the Canaanites in Judges 4. Judges 5:3 states *“Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.”*

### ***The Lord as “a man of war”***

Both songs therefore underline the Lord’s identity as ***“a man of war”*** or Warrior. It should be noted that Exodus 15:1-18 shows the Lord as ***“a man of war”*** Who ***“triumphed gloriously”*** verse 1. But the Lord is also ***“a man of war”*** Who, at Calvary, Matthew 27, Mark 15, Luke 23, John 19, had to ***“endure hardness”*** 2 Timothy 2:3. That is a separate though related aspect of the Lord’s Warrior identity and well worth a separate study.

For now, this passage in Exodus 15:1-18 on the Lord as ***“a man of war”*** Who ***“triumphed gloriously”*** could be considered under three headings.

***“The LORD is a man of war”*** verses 1-12. The Lord defeats the enemy.

***“Thou in thy mercy”*** verses 13-16. The Lord occupies the ground, namely the land of Canaan.

***“The LORD shall reign for ever”*** verses 17-18. The Lord puts down ***“all rule and all authority and power”*** 1 Corinthians 15:24.

Note that verse 18 is like the Hallelujah Chorus of Revelation 19, which states, verse 6 that ***“the Lord God omnipotent reigneth”*** and where the enemy is ***“thrown into the sea”*** which is ***“a lake of fire burning with brimstone”*** verse 20. So in that sense, Exodus 15:1-18 pictures the Second Advent.

## *Verse Applications*

In accordance with that picture, it can be shown that any verse or passage of scripture may have three applications<sup>6</sup>.

1. *Historical*. The verse or passage describes an actual historical event. As John says of the Lord's crucifixion, John 19:35 "***And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.***" As Jesus said in John 17:17 "***Thy word is truth***" not "***cunningly devised fables***" 2 Peter 1:16.
2. *Doctrinal*. The verse or passage has a specific teaching for specific individuals. As Paul says in 2 Timothy 3:16 "***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.***" "***Doctrine***" may be unpopular today but it is the prime purpose of scripture. The 10 Commandments of Exodus 20:1-17, for example, are specifically aimed at Israel.

But the doctrinal content of a passage may also be prophetic, like the amazing forecast of the reign of King Josiah about 400 years before he was born, 1 Kings 13:2, 2 Kings 23:16-18.

3. *Spiritual*. The verse or passage may have a spiritual application by means of an example or a picture. This is where you do what a verse says because the Lord has taught you something from it.

For example, 9 of the 10 Commandments are binding on a Christian, where, for example, "***Thou shalt not kill***" in Exodus 20:13 becomes "***Thou shalt do no murder***" in Matthew 19:18. See also Romans 13:9, 10. The 3<sup>rd</sup> Commandment, Exodus 20:8-11, about the Sabbath, is not binding but it's good for your health, family and ministry if you follow it.

The spiritual content can be prophetic, in type, like Exodus 15:18 with Revelation 19:6. Last week's study highlighted Psalm 31:5, which prophetically matches Luke 23:46.

Two excellent verses that underline the spiritual content of any verse or passage of scripture are as follows:

Romans 15:4 "***For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.***"

1 Corinthians 10:11 "***Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.***"

Exodus 15:1-18 is a passage that embodies all those applications in all or most of its verses. Consider verse 1.



### ***Exodus 15:1, A Three-fold Application***

Consider the expression ***“the LORD...hath triumphed gloriously: the horse and his rider hath he thrown into the sea.”***

1. *Historical Application.* This actually happened as the nation of Israel crossed the Red Sea in about 1500-1400 BC. Note that most Bible maps deny the crossing of the Red Sea, showing the path of the Exodus going around the top end of the Red Sea but some<sup>7, 8</sup> contain the correct Biblical path, noting that Israel did ***“encamp by the sea”*** Exodus 14:3.
2. *Doctrinal Application.* The Lord wreaks vengeance on His enemies. ***“Vengeance is mine; I will repay, saith the Lord”*** Romans 12:19.

Pharaoh said in Exodus 5:2 ***“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.”***

The Lord said in Exodus 14:17 ***“I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.”***

And the Lord did.

3. *Spiritual Application.* The Lord can overcome an enemy or threat in the life of the Christian.

For example, 2 Corinthians 2:14 states, ***“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”***

The passage also has a spiritually prophetic application. With reference again to Revelation 19:20, the enemy, the final antichrist, is ***“cast alive into a lake of fire burning with brimstone.”*** In Revelation 6:2, the antichrist is introduced with the words ***“behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”***

In type, Exodus 15:1 depicts the casting of the final antichrist ***“into a lake of fire burning with brimstone,”*** with the words ***“the horse and his rider hath he thrown into the sea.”*** Pharaoh is an Old Testament type of the final antichrist.

All three applications of the verse illustrate what Paul says in Romans 15:4 to the effect that ***“we through patience and comfort of the scriptures might have hope.”***

With that **Introduction**, the study questions follow.

### **Study Questions, Exodus 15:1-18**

#### **Exodus 15:3 *“The LORD is a man of war”* verses 1-12**

- 1. This passage is a song to the Lord. What is this song about?**
  
  
  
  
  
  
  
  
  
  
- 2. Exodus 15:3 says the Lord wages war. What does He fight for?**
  
  
  
  
  
  
  
  
  
  
- 3. What does He fight against?**
  
  
  
  
  
  
  
  
  
  
- 4. What happens when the Lord fights?**

#### **Exodus 15:13 *“Thou in thy mercy”* verses 13-16**

- 5. God showed judgement at the Red Sea. How did He show mercy?**

#### **Exodus 15:18 *“The LORD shall reign for ever”* verses 17-18**

- 6. The Lord is King *now*. How could His Red Sea victory help you?**

## Study Questions, Exodus 15:1-18, Sample Answers

### Exodus 15:3 “*The LORD is a man of war*” verses 1-12

#### 1. This passage is a song to the Lord. What is this song about?

- The Lord’s decisive victory, like all His victories, 2 Corinthians 2:14.
- The Lord’s habitation in Israel and in type the heart, Colossians 1:27.
- The Lord defeating the Antichrist in type, Revelation 6:2, 19:20.
- The Lord as Saviour, Who delivers from Death and Hell, Revelation 6:8.

#### 2. Exodus 15:3 says the Lord wages war. What does He fight for?

- To save His redeemed\*, Exodus 12:13, 14:14, 15:13, Colossians 1:14.
- To encourage His people to praise Him, Exodus 15:1, 2, 11, Judges 5:3.
- To show He can beat the best i.e. “*chosen captains*,” Exodus 14:7, 15:4.
- To show His greatness, His power, His glory, His wrath, Exodus 15:6, 7.

\*Defined as “*purchased*” in Exodus 15:16, via the Passover, Exodus 12:12, 23.

#### 3. What does He fight against?

- The enemy who persecutes His people, Exodus 15:6, 9.
- The enemy who wilfully defies God, Exodus 15:7, 1 Samuel 15:23.
- The Devil, who reneges on the Passover, Exodus 14:5, 15:9, Isaiah 14:13.
- The proud and pride itself, Exodus 15:7, James 4:6, 1 Peter 5:5, 6.

#### 4. What happens when the Lord fights?

- The Lord proves that He is “*glorious in power*” Exodus 15:6.
- The enemy is “*dashed in pieces*” Exodus 15:6.
- The Lord does wonders, e.g. a sea quake, Exodus 15:11, 12.
- The Lord pictures Heaven, “*a sea of glass*” Exodus 15:8, Revelation 4:6.

### Exodus 15:13 “*Thou in thy mercy*” verses 13-16

#### 5. God showed judgement at the Red Sea. How did He show mercy?

- He led His people out of Egypt “*the iron furnace*” Deuteronomy 4:20.
- He will lead them into His land “*the Sanctuary*” Exodus 15:13, 17.
- He warned the Egyptians with “*the pillar of the cloud*” Exodus 14:19-20.
- He caused Egypt’s allies to fear, for their own survival, Exodus 15:14-16.

### Exodus 15:18 “*The LORD shall reign for ever*” verses 17-18

#### 6. The Lord is King now. How could His Red Sea victory help you?

- Assurance of Salvation, Exodus 15:2, 1 John 5:11, 12.
- Assurance of Victory, Exodus 15:6, 1 Corinthians 10:13.
- Assurance of Mercy, Exodus 15:13, 1 John 1:9.
- Assurance of Provision, Exodus 15:17, John 16:24.

## Variant Readings in Exodus 15:2

The AV1611 reads:

***“The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him”***

The NIV reads:

*The LORD is my strength and my song; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him”*

The underlined readings from each version clearly differ with respect to the words **“habitation”** in the AV1611 and **“praise”** in the NIV, also found in the NKJV. It is useful to compare the respective origins of these readings.

### ***The AV1611 and the Masoretic Hebrew***

The AV1611 Old Testament is translated from the Masoretic Hebrew Text, the pure Hebrew Text preserved from possibly as far back as the 1<sup>st</sup> Century AD until the advent of printing by Jewish scribes called Masoretes, or Massorettes<sup>9</sup>, the name meaning *tradition*. The word for **“habitation”** is *navah* נַוָּה also *naveh* in Exodus 15:13, which has the same Hebrew characters<sup>10</sup>. This word is embedded in the expressions for **“habitation”** in the Hebrew Text for Exodus 15:2, 13<sup>11</sup> so the AV1611 has faithfully reproduced the underlying Hebrew term.

Green nevertheless inserts the word **“glorify”** in Exodus 15:3, like the NIV’s **“praise.”** However, the Hebrew equivalent *kabed* כָּבֵד of **“glorify,”** which appears in 8 of the 12 occurrences of **“glorify”** in the Hebrew Old Testament, clearly does not resemble *navah* נַוָּה. Neither do the two Hebrew equivalents used in the other 4 occurrences of **“glorify.”** Green’s insertion is therefore not consistent with the underlying Hebrew term.

### ***The NIV, NKJV and the LXX, Greek Septuagint***

The Preface to the NIV states p vii that *“the standard Hebrew Text, the Masoretic Text...was used throughout”* but it adds that *“the translators also consulted the more important early versions – the Septuagint etc....Readings from these versions were occasionally followed...”* The Preface to the NKJV p vi states that *“The Septuagint...[was] consulted”* for its Old Testament Text. Exodus 15:2 is a case in point for both the NIV and NKJV and the NKJV translators actually used the LXX in this verse. They did not merely ‘consult’ it.

The NIV, NKJV’s **“praise”** (and Green’s insertion of **“glorify”**) comes directly from the LXX Greek Old Testament, which has **“glorify”** in Exodus 15:2. The Trinitarian Bible Society<sup>12</sup> notes that the NIV used 333 readings from *“early versions”* and other non-Hebrew sources, of which *“Septuagint readings are followed in 189 places.”* Exodus 15:2 is one\*.

The LXX<sup>13</sup> word for **“glorify”** in Exodus 15:2 is *doxazo* δοξάσω (δοξάζω), the term used for **“glorify”** in the AV1611 New Testament. By inspection, this term is quite different from *kataluma* κατάλυμα, which the LXX uses for **“resting-place”** in Exodus 15:13, equivalent to the AV1611’s **“habitation,”** which the NIV, NKJV readings match in Exodus 15:13.

The word *kataluma* occurs 3 times in the AV1611 New Testament, as **“inn”** in Luke 2:7 and **“guest chamber”** in Mark 14:14, Luke 22:11. It could never be rendered **“glorify”** and neither could the Hebrew words *navah* or *naveh*. Nor could *doxazo* ever be translated as **“habitation.”** The LXX, followed by the NIV, NKJV, has therefore introduced a new reading into Exodus 15:2, entirely unsupported by the pure traditional Hebrew Text.

\*Note that the NIV’s **“is highly exalted”** in Exodus 15:1 in place of the AV1611’s **“hath triumphed gloriously”** is also an LXX reading, namely *“is very greatly glorified.”*

### *A Note on the LXX, Greek Septuagint*

Brenton, like most commentators, including Watts from the TBS, insists that the LXX was completed in the 3<sup>rd</sup> Century BC at Alexandria, Egypt. Yet he also states that his edition is based on the 4<sup>th</sup> Century AD manuscript Codex Vaticanus, with readings obtained from the 5<sup>th</sup> Century AD manuscript Codex Alexandrinus, where Vaticanus is non-extant.

The truth is that the LXX was compiled in Alexandria but in about the year 200 AD, not BC, by a North African philosopher named Adamantius Origen, 184-254 AD. The original LXX was the 5<sup>th</sup> (!) column of Origen's Hexapala, a 6-column parallel Old Testament with both Hebrew and Greek versions. The Hexapala no longer exists and as indicated, today's LXX is essentially the 4<sup>th</sup> and 5<sup>th</sup> Century Codices Vaticanus and Alexandrinus. Origen created the LXX because he worshipped ***"philosophy and vain deceit"*** Colossians 2:8. He believed that the Hebrew Scriptures should therefore be recast in Greek, which, although also the original language of the New Testament, was the language of the philosophers; Socrates, Plato, Aristotle etc. Origen believed further that the Hebrew Old Testament should be amended as necessary, by both alteration of Biblical passages e.g. Exodus 15:2 and by insertion of the 7 Apocryphal books, included in Codex Vaticanus and found in Catholic bibles, e.g. the Douay-Rheims and Jerusalem Bibles.

Origen may have altered ***"I will prepare him an habitation"*** to ***"I will glorify (praise) him"*** because he assumed that the former reading conflicted with 1 Kings 8:27 ***"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"*** If so, Origen was wrong because Moses does prepare a habitation for God, Exodus 25-40, at the Lord's behest, Exodus 25:9, 26:1.

The first part of Deuteronomy 4:2 states ***"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it."*** Origen did both by his alteration of Exodus 15:2, thereby violating the second part of Deuteronomy 4:2, ***"that ye may keep the commandments of the LORD your God which I command you."***

The sources listed below<sup>14, 15, 16, 17</sup> will provide more detailed information on Origen's LXX.

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## References

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- <sup>7</sup> [www.ebibleteacher.com/imagehtml/otmaps.html](http://www.ebibleteacher.com/imagehtml/otmaps.html)
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- <sup>10</sup> *Analytical Concordance to the Holy Bible* Robert Young. United Society For Christian Literature, Lutterworth Press, 8<sup>th</sup> Edition, London 1973
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- <sup>13</sup> *The Septuagint With Apocrypha: Greek And English* Sir Lancelot C. L. Brenton, Regency Reference Library, Zondervan, originally published by Samuel Bagster & Sons, London, 1851
- <sup>14</sup> *Did The Catholic Church Give Us The Bible?* David W. Daniels, Chick Publications, 2005, p 32ff, [www.chick.com/default.asp](http://www.chick.com/default.asp)
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- <sup>16</sup> *The Mythological Septuagint* Dr Peter S. Ruckman, Bible Believers Press, 1996
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