

SBC – July 26, 2026
Psalm 114:1-8 (NKJV)
“Praising God for the Exodus”

Psalm 114 is explicitly related to the Exodus (Exodus 12-14). The **Exodus** is the key foundational event of the Old Testament. It is considered to be *“the greatest redemptive event in the Old Testament” (D.A. Carson)*. In the Exodus God supernaturally forever identified Himself with the Hebrew People.

Slide # 1

Exodus 4:22–23 (NKJV)

22 Then you shall say to Pharaoh, ‘Thus says the LORD: **“Israel is My son, My firstborn.”**

23 So I say to you, **let My son go** that he may serve Me. But if you refuse to let him go, indeed **I will kill your son**, your firstborn.” ’ ”

In saying that Israel was His son, God meant that this people held a special status, deep love, and special place in His plan. This was an issue of “sons” – God’s “son” (Israel) versus Pharaoh’s son. In the end, God’s “son” came out on top.

It was in conjunction with the Exodus that God revealed His sacred name YHWH that is from then on forever identified with His people Israel. It is so attached to Israel that it is commonly referred to as God’s covenant Name, referring to His forever sacred covenant relationship with Israel.

The Exodus is referenced over 120 times in the Hebrew Bible as it establishes God as a liberating redeemer who acts directly in human history.

Slide # 2

Exodus 5:1–2 (NKJV)

1 Afterward Moses and Aaron went in and told Pharaoh, “Thus says the LORD [YHWH] God [Elohim] of Israel: **‘Let My people** go, that they may hold a feast to Me in the wilderness.’ ”

2 And Pharaoh said, **“Who is the LORD,** that I should obey His voice to let Israel go? I do **not know the LORD, nor will I let Israel go.**”

Note that God as YHWH is intimately identified with Israel as His special people. To recognize God properly is to recognize His identification with Israel.

Slide # 3**Exodus 6:1–4 (NKJV)**

1 Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.”

2 And God spoke to Moses and said to him: “**I am the LORD.**

3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, **but by My name LORD I was not known to them.**

4 I have also **established My covenant** with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.

Slide # 4**Exodus 6:5–8 (NKJV)**

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 Therefore say to the children of Israel: ‘**I am the LORD; I will bring you** out from under the burdens of the Egyptians, **I will rescue you** from their bondage, and **I will redeem you** with an outstretched arm and with great judgments.

7 **I will take you** as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.

8 And **I will bring you** into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.’ ”

Note the “Five I Wills” of this passage and how God’s name YHWH is clearly established in relationship to His people Israel.

The Exodus is the outstanding event in the OT that, going forward the whole OT builds on. For example it is represented in...

- The historical books as seen for example in 1 Samuel 12:6-8 and 1 Kings 6:1 which recall the rescue of Israel from Egypt.
- The Psalms, in which it is frequently celebrated in worship songs such as Psalm 78, Psalm 105, Psalm 106, and Psalm 136.
- The Prophetic Books, where it is consistently brought up as a reminder of God's covenant and past deliverance in writings such as Micah and Jeremiah.

Psalms 113-118 are known as “Hallel Psalms” or specifically as “The Egyptians Hallel” specifically because of Psalm 114, which portrays events in connection with the Exodus from Egypt.

Psalms 113-114 were recited before the Passover meal, and then Psalms 115-118 were recited after the Passover meal. Therefore, it is thought that very possibly Jesus and His disciples recited this Scripture the night before He was crucified as they celebrated the Passover together.

Psalm 114 is a celebration of Israel’s deliverance from Egypt.

Slide # 5

Psalm 114

“Praising God for the Exodus”

vv. 1-2 Israel Delivered to be God’s Dwelling Place

vv. 3-6 God’s Awesome Deliverance of Israel

vv. 7-8 Calling the Earth to Reverence God

Psalm 114 (NKJV)

1 When Israel went out of Egypt, The house of Jacob from a people of strange language,

The central act of deliverance in the OT was the Exodus out of Egypt, the central act of deliverance in the NT was seen in the cross and resurrection of Christ. The Exodus was to be perpetually remembered in the Passover and Christ’s death and resurrection in communion.

Israel did not belong in Egypt. Although they lived there it was never really their home.

In the OT “a people of strange language” is consistently identified with oppression. Egypt is called “the house of bondage.” (Ex. 20:2)

Slide # 6

Isaiah 28:11 (NKJV)

11 For with stammering lips and another tongue He will speak to this people,

Jeremiah 5:15 (NKJV)

15 Behold, I will bring a nation against you from afar, O house of Israel,” says the LORD. “It is a mighty nation, It is an ancient nation, A nation **whose language you do not know**, Nor can you understand what they say.

This idea of foreign speakers in the land became a SIGN of judgment against Israel and thus forms the background for the SIGN-gift of tongues (languages) in the NT.

The only place in the NT where the purpose for the gift of tongues is clearly defined is found in 1 Corinthians 14:20-22.

Slide # 7

1 Corinthians 14:20–22 (NKJV)

20 Brethren, do not be children in **understanding**; however, in malice be babes, but in **understanding** be mature.

21 In the law it is written: “With men of **other tongues** and other lips I will **speak to this people**; [*Israel*] And yet, for all that, they will not hear Me,” says the Lord.

22 Therefore tongues are for **a sign**, not to those who believe but **to unbelievers**; [*in reference to unbelieving Israel*] but prophesying is not for unbelievers but for those who believe.

Tongues were a sign of judgment on Israel, that God was now moving away from working directly in and through the Jews, to doing something different that also included the Gentiles. As Church truth was developed, we see it meant that God is now doing something different in relationship to people of all languages and not just the Jews. This is the CHURCH.

Slide # 8

Acts 15:14 (NKJV)

14 Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

God delivered Israel out of a context of foreign speakers – out of Egypt. God not only delivered them FROM – but He also delivered them TO – that is, to the land of promise.

2 Judah became His sanctuary, And Israel His dominion.

And so Judah became God's sanctuary, as it was there in Judah that the temple was built, becoming the central place of worship. Jerusalem was located in Judah, which became the worship center and the capital of the kingdom. It was here that David and the kings of David reigned from.

Slide # 9

Genesis 49:10 (NKJV)

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

Verses 3-6 emphasize how God worked miraculously in bringing His people out and in – out of Egypt and into the Promised Land.

3 The sea saw it and fled; Jordan turned back.

In view throughout this Psalm are a lot of poetic depictions in which nature is personified as responding to the power and presence of God.

Passing through the sea on dry ground typifies redemption (deliverance). It typifies deliverance from the old life (cf. Ex. 14:21).

But there is another watershed bookend water event, and that came 40 years later when God dried up the Jordan River so His people might cross over into the promised land (cf. Josh. 3:1-17). This portrays deliverance into a new life.

Both portray God making a way when there was no way!

Slide # 10

The sea saw it and fled [The Exodus FROM Egypt]

40 years later...

Jordan turned back [The Entrance INTO the Promised Land]

By way of application, we are delivered from the old life of sin and delivered into a whole new life where we are to walk in newness of life (cf. Rom. 6:4-5).

4 The mountains skipped like rams, The little hills like lambs.

Most commentators believe this is a poetic depiction of Israel's experience at Mount Sinai.

Slide # 11

Exodus 19:18 (NKJV)

18 Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

The idea of skipped like rams carries also the thought of *joy*. We might say creation was *happy* God brought this deliverance to His people. ... That is why nature, as it were responded with a twofold response: fear and great joy." (Willem VanGemeren)

5 What ails you, O sea, that you fled? O Jordan, that you turned back? 6 O mountains, that you skipped like rams? O little hills, like lambs?

Here we have a series of rhetorical questions that poetically serve to emphasize the greatness of God's presence and power.

The questions form a mild taunt song, smiling at some of the greatest symbols of power and stability in nature for recoiling at a glance from the Lord. – **William MacDonald**

The sense is that if God so powerfully went before His people so that nature itself trembled before Him, should not the whole world tremble in reverence before Him? The answer is obvious as seen in the next verse.

7 Tremble, O earth, at the presence of the Lord, At the presence of the God of Jacob,

It follows that the whole world should tremble in reverence before the presence of the Lord.

Lord here is "Adonai," meaning MASTER. God is sovereign Master over all – over the whole of nature, over the whole of humanity, over the whole of the earth.

He is not just some local god, as the pagans had local gods – such as gods of the hills, gods of the valleys, or whatever.

No, the one true God is the Master-God over all, and He is uniquely “the God of Jacob.”

Psalm 114:7 is the first time in this psalm that God is referred to by any name or title (**Lord** [*Adonai*] and **God of Jacob**). Up to this point, the psalmist has asked questions: Who is it? What did it? “The author must have been having fun as he wrote, knowing the answer and knowing we know the answer too, but holding it off. What could have caused the sea to part, the river to turn back, and the hills to tremble? he asks. For twelve lines he has allowed our interest to build for dramatic effect.” (**James Montgomery Boice**)

God in the Exodus didn’t just do miracles in a vacuum. As we have noted, He did these things in connection with Israel – in demonstrating His covenant relationship with Israel. Thus He uniquely demonstrated emphatically that He is uniquely “the God of Jacob.”

The “presence of the Lord” (stated twice in this verse) is essentially synonymous with His power. His presence presented a demonstration of His power. His presence and His power go together.

God very personally showed up in relation to Israel, thus proving He was their God. He was the Higher Power that acted uniquely in favor of Jacob!

8 Who turned the rock into a pool of water, The flint into a fountain of waters.

Why should the earth tremble before the presence of the Lord?

Well, additionally consider these water miracles performed on behalf of His people in the OT. In both cases, God brought water out of rock. In Exodus 17 He brought water out of “the rock,” and He did so in Numbers 20 as well. “Flint” refers especially to HARD rock that makes a spark when hit with steel. It is exceedingly HARD rock. God brought water out of that – a true miracle!

To be without air conditioning in 100-degree weather is a crisis? What would it be like if all of a sudden you are in community with 3 million people out in the middle of the wilderness with no water?

What would you call that? A crisis? Perhaps a catastrophe? Perhaps a disaster that defies words? I don't know if we have a word strong enough.

Slide # 12



Slide # 13

Exodus 17:1 (NKJV)

1 Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but **there was no water for the people to drink.**

Exodus 17:6 (NKJV)

6 Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, **and water will come out of it, that the people may drink.**” And Moses did so in the sight of the elders of Israel.

Thus God supernaturally provided for His people Israel. When God commands, all of nature responds. He sovereignly controls all.

In Numbers 20, once again Israel was out in the wilderness with no water. Every time, they failed miserably in that they complained against Moses (and really against) God for bringing them out there. This time, in frustrated anger, Moses struck the rock in contrast to God's instruction to merely speak to the rock.

But even so, God supernaturally provided for them on that occasion as well.

Slide # 14

Numbers 20:2 (NKJV)

2 Now there was **no water for the congregation**; so they gathered together against Moses and Aaron.

Numbers 20:11 (NKJV)

11 Then Moses lifted his hand and struck the rock twice with his rod; and **water came out abundantly, and the congregation and their animals drank.**

Psalm 114 emphasizes how God in the past supernaturally delivered and provided for His people.

The ROCK is a symbolic picture of Christ, as Paul mentions in 1 Corinthians 10:4. The water that gushed out symbolically would correspond to the rivers of water represented by the Holy Spirit, who is given to those who believe in Christ, as seen in John 7:37-39.

By way of application, God has supernaturally delivered us as believers through Jesus Christ, and He sovereignly takes care of us all along the way on our pilgrim journey!

The God of the Exodus, the God of Jacob, is our God! He is to be revered for the supernatural sovereign God that He is! To appreciate His presence is to reverence Him!

Fear and trembling are always the proper response to God's presence and His awesome power.

His resurrection power is now working through us. How awesome is that? His presence and power should never become common or unappreciated!

Slide # 15**Philippians 2:12 (NKJV)**

12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling;**

God help us to do that.

“Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob.”