

EXODUS 14

Written and compiled by Gary Kukis

Exodus 14:1–25

God Rescues Israel from the Final Attack of Pharaoh's Army

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **"For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God."** (John 3:16–18). **"I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!"** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: The Egyptian army pursue Israel, knowing that they are trapped by the sea. God pushes the sea back and provides a dry place for Israel to walk across. The Egyptian army pursues Israel across the sea, but are then drowned when God allows the water to return to its normal place.

The Bible Summary of Exodus 14 (in 140 characters or less): *Pharaoh's army caught the Israelites by the sea. The LORD parted the waters and the Israelites crossed. The Egyptian army was drowned.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 14, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

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Doctrines Covered or Alluded To

Slavery

Additional doctrines and links are found in [Definition of Terms](#) below.

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

Numbers 33

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

A Fortiori Reasoning

If God has already done the greater of two things; then it stands to reason that He can and will do the lesser thing.

Adam's Original Sin

All people have Adam's original sin imputed to them from birth. This is also known as *original sin* (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. As a result, all children are born condemned by God.

Age of the Hypostatic Union

The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the **Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Angel of God, the

The Angel of the Lord [= the Angel of God = the Angel of Jehovah] is one of the preincarnate forms of Jesus Christ. The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judg.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13. See the **Doctrine of the Angel of Jehovah** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Ark of the Covenant

The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the **Ark of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Canaan	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
Chiasmos, chiasmus; chiasmi	This is a format where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmos</i> (or, <i>chiasmus</i> ; plural is <i>chiasmi</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. (Chiasmos example) (Thomas B. Clarke) (Brad McCoy) (Biblical Chiasm Exchange)
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dispensation	A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Guidance	God's ability to guide us through this life. His guidance comes from know the Word of God, being filled with the Spirit, and making decisions from a position of strength. When we tend to our responsibilities in life (our families, our work, the laws of divine establishment), the road forward is often as perspicuous as God telling us where to go and what to do. See the Will of God (HTML) (PDF); also Divine Guidance (Bible Doctrine Resources) (R. B. Thieme, Jr.) (verse-by-verse).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
Emotional Revolt	The emotional revolt of the soul is the condition of the soul when the soul's self-consciousness makes decisions because it has yielded itself to a strong emotional state.
Faith-rest	Faith-rest is placing your trust in God, in His Word, in His promises or in Bible doctrine, and you step back and allow God to keep His Word, or fulfill His promises, or vindicate the doctrine which is in your soul. See the Doctrine of Faith-Rest (HTML) (PDF) (WPD). Doctrine of the Faith-rest Drill (Cherreguine Bible Doctrine Ministries); (Divine Viewpoint.com); (Robert McLaughlin).

Definition of Terms	
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).
High Priest	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Human Viewpoint	Man's thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Immanence and Transcendence of God; immanent and transcendent	<i>Immanence</i> is where God is fully present in the physical world and thus accessible to His creatures in various ways. (<i>Immanence</i> is not to be confused with <i>imminence</i> , which refers to the timing of the Lord's return to earth.) <i>Immanence</i> means that God is present in all of His creation, yet He is distinct from it (that is, He also <i>transcends</i> it). <i>Transcendence</i> means that God transcends, goes outside of, exists above, or is wholly independent from the universe and all physical laws. God made the universe, but He is not confined by the universe nor is He subject to its physical laws. Immanence and Transcendence .
Judaism	Judaism is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the OT and Judaism today, although most do not deny a future messiah, do not have a theology which is centered on this messiah.
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).
Metonym, Metonymy	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .

Definition of Terms	
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Omnipresence of God, The; omnipresent	God is present everywhere. His presence is not limited in any way by time or space. See omnipresence at Got Questions . Also see Rev. Thomas Tyree, Jr. 's work on this topic.
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>
Phase 2	Phase 1 is salvation; phase 2 is the believer's life in time, and phase 3 is eternity (all believers spend eternity with God).
Positional Truth	Things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but his righteousness is imputed to us as a part of positional truth.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)

Definition of Terms	
Semite, Semitic	A Semite is one descended from Shem, one of the 3 sons of Noah. This branch of Noah's line contains Assyrians, Moabites, Israelites (= Hebrews = Jews), Ammonites, Ishmaelites, Edomites, Midianites, Ashurites, and Arabs. <i>Semitic</i> is simply the adjective for Semite. The term <i>antisemitic</i> is almost universally applied to Jews only.
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Soul	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Strategy and Tactics	A strategy is a plan, a method, an approach, or series of moves/steps/actions to arrive at a specific outcome, long-term goal, or desired result. Strategy defines where you are and where you want to go. Those moves, individual steps or series of actions would be tactics. Strategy defines how you want to achieve a long-term objective; tactics are intended to move you to a short-term objective. The fact that <i>strategy</i> is in the singular and <i>tactics</i> is in the plural will help you to remember which is which.

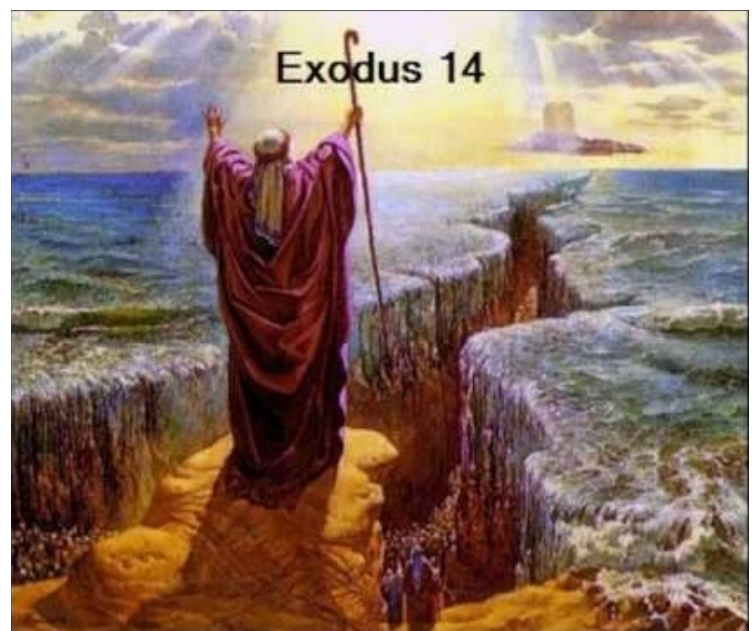
² You will have to do a search on this page.

Definition of Terms	
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Tongues (the gift of, the sign of)	<p>Tongues is a spiritual gift given by God the Holy Spirit during the pre-canon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The Gift of Tongues (HTML) (PDF) (WPD), Grace Notes Speaking In Tongues (HTML) (PDF), Merritt, Grace Fellowship Church (spiritual gifts).</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>
<p>Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Exodus 14

Introduction: Exodus 14 is the portion of the Cecil B. DeMille film that we all recall (those of us who have seen *The Ten Commandments*). Pharaoh will *harden* his heart and pursue the Israelites and the Israelites will walk through the midst of the sea on dry land. The sea will be pushed back on both sides, held in place there by God. The sons of Israel all cross over the river bed, getting easily to the other side. However, as Pharaoh and his army pursue them, across this land, the water is brought back down over them and it drowns them.

Exodus 14 — Moses Parting the Red Sea (a graphic); from All Audio Bible on [YouTube](#); accessed January 5, 2022.



Throughout history, men have tried to naturalize and *soften* portions of the Bible to make them more palatable to the unbeliever. Unbelievers might believe in mental telepathy, people from other planets (either living here or visiting on occasion), astrology, methods of attaining good luck (or avoiding bad luck); they that they can be instrumental in *saving* the planet by driving the correct car, or many even think that the *universe* speaking to them or guiding them in some way; but damned if they are going to believe that the God of the Universe can do miraculous things. If you remove the miraculous from the Bible, you remove God from the Bible. This does not mean that we personally should see miracles every day in order to believe in God (or even every few years). Miracles are actually very rare events occurring only during specific periods of time in the Bible.

The Bible could be titled, *The History of God and Man*. Because of this, God will make contact with man in a variety of ways; and God will perform a variety of miracles, as appropriate to the era and the occasion.

Generally speaking, when a **dispensation** is changed or when one period of a dispensation is being changed, then God will often insert a number of miracles into human history (usually to establish a new set of authorities). In fact, some of these miracles might be seen as being quite spectacular. This is done in order to draw attention to the change in His divine program. Most often, these miracles are entrusted to one or to many men, who will use these miracles as their letters of reference from God to verify that they are actually from God. Once they have established themselves as men from God and once the new era has been established, their ability to perform such miracles is often removed because that sort of thing is no longer necessary.

The ability to seemingly perform a miracle is sometimes likened to having a credit card, which you can pull out and use at any time. This ability might be seen as having signed papers from God, testifying to your authority in a specific realm. The whole idea is the miraculous ties the message of the miracle worker to the message of God. Once that authority is clearly established, such sign gifts can disappear (such as Paul's ability to heal, 1Tim. 5:23 2Tim. 4:20).

Now, had these miracles not occurred at the beginning of the **Church Age**, for example, then there would have been numerous writings from that time period contradicting the teachings of the Christians. Such writings would have been popularly received as Christians were most often in the minority and anything to discredit Christianity would have welcomed by many. Both the Roman government and the religious hierarchy of **Judaism** colluded to work against Jesus and then against His disciples. However, the writings which sprung up during the time of miracles of the first century AD do not disputed the miracles but dispute the teachings themselves.

In the Lord's public ministry, we have very little disputation when it comes to what He did. Instead His authority and character were continually questioned by His enemies. It was impossible to deny what He did right before their faces.

Exodus 14 will be the culminating event of the struggle between Egypt and Israel. This will be one of the most amazing events in all of human history, and it is the reason why Egypt will never again come after the Israelite people (at least not for the next few generations), despite them living only a relatively short distance away. The people of Israel will be able to establish themselves as a new nation—one of the nearest nations to Egypt—and Egypt will not make any attempt to control or harm this nascent nation. This is because God had destroyed the nation of Egypt for many generations; and in this chapter, God will destroy Egypt's entire army.

There is one more thing which sets Exodus 14 apart from the previous 3 or 4 chapters. Exodus 14 focuses upon one topic; it focuses upon one thing (Israel crossing over the Sea of Reeds and then this same water is used as a fatal weapon against the Egyptian army).

In previous chapters, there would be some narrative, then some description of this or that ceremony, followed by a sparse narrative followed by the details of a celebrated feast.

Let me be quick to point out that, the chapter divisions did not exist in the original manuscripts. They were added. However, Exodus 14 is one of the longest sections of cohesive narrative that we have had in awhile.

Exodus 14 Trust God (a graphic); from **Living Water**; accessed January 5, 2022.

By this graphic, I certainly do not mean that you wait for and expect a miracle from God's hand whenever you are in a jam. This is a chapter about an amazing miracle (an amazing miracle that really happened). However, this event is not indicative of how God works in this dispensation.



The "X" organizational structure below is called a **chiasm**. A chiasm is where the first thing in a narrative matches with the last thing; and the second thing matches to the second to the last thing, etc.

Exodus 14:1–14 as a Chiasm (Dr. Peter Pett)

The Pursuit By The Egyptians Will Result in Deliverance By Yahweh (Exodus 14:1–14).

There is a further example of a chiasmus within a chiasmus in this passage which again brings out how Yahweh fulfils His promises:

- a Pharaoh will say the people of Israel are entangled in the land and the wilderness has shut them in (Exodus 14:3).
- b Yahweh will get Himself honour on Pharaoh and all his hosts and the Egyptians will know that He is Yahweh (Exodus 14:4).
- c The Egyptians say, 'Why have we let Israel go from slaving for us?' (Exodus 14:5).
- d Pharaoh makes ready his chariot forces and takes them forward (Exodus 14:6–7).
- e Pharaoh pursues the children of Israel (Exodus 14:8).
- e The Egyptians pursue the children of Israel and get them in their sights (Exodus 14:9).
- d The children of Israel lift up their eyes and see the forces of Pharaoh (Exodus 14:10).
- c Israel cry out with a desire to slave for the Egyptians (Exodus 14:11–12).
- b The salvation of Yahweh will be revealed. The Egyptians will be seen no more (Exodus 14:13).
- a Yahweh will fight for the people of Israel and they will hold their peace (Exodus 14:14).

Note how in 'a' Pharaoh will say they are entangled in the land and the wilderness has shut them in, a devastating situation, in the parallel Yahweh fights for them and they will confidently hold their peace. In 'b' Yahweh will get Himself honour on Pharaoh and all his hosts and the Egyptians will know that He is Yahweh, while in the parallel the salvation of Yahweh will be revealed, and the Egyptians will be seen no more (truly they now 'know that He is Yahweh'). In 'c' the Egyptians say, 'Why have we let Israel go from slaving for us?', while in the parallel it is the Israelites who in craven fear cry out with a desire to slave for the Egyptians. In 'd' Pharaoh makes ready his chariot forces and takes them forward, while in the parallel the children of Israel lift up their eyes and see their forces. In 'e' Pharaoh pursues the children of Israel, while in the parallel the Egyptians pursue the children of Israel and get them in their sights.

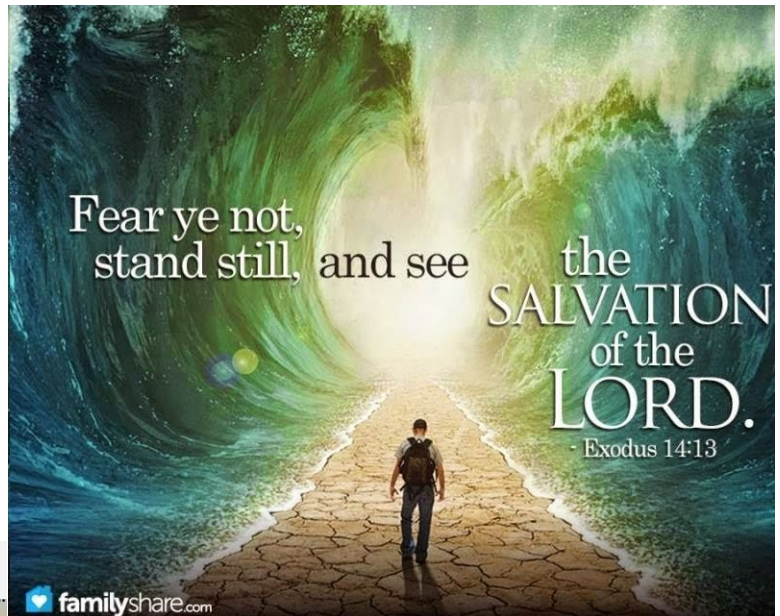
From Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus 14:1–14. His work can also be found online. There was some editing done for clarification.

Exodus 14 “Stand Still...” (a graphic); from [Seeking the Kingdom](#); accessed January 5, 2022.

Based upon what we read in this chapter and the circumstances of this chapter, we have to be careful when it comes to applying this information to our own lives.

God speaks directly to Moses and gives him the game plan in the first four verses.

God will guide Moses and the people of Israel along. He is also going to inform Moses about what is happening right now with Pharaoh.



Titles and/or Brief Descriptions of Exodus 14 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 14 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 14

1. God has Israel stop and double-back near the beginning of this chapter—what is that all about?
- 2.

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Exodus 14

Exodus 14 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Exodus 14

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 14

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Duration; size

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Exodus 14

Legend
Birth or death
God speaks with Abraham
Historical incidents (most of which are related to Abraham)
Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.
The entire Abrahamic Timeline (HTML) (PDF) (WPD).
The entire Patriarchal Timeline (HTML) (PDF) (WPD).
Much of the commentary on the far right came from others' works (like Brent MacDonald).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father.
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmoses reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amunhotep reign

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 14:

A Synopsis of Exodus 14

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines of Exodus 14 (Various Commentators)

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A Synopsis of Exodus 14 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 14.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus –)

Scripture	Text/Commentary
Exodus	
Exodus	
Exodus	
Exodus	
Exodus	

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 14

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 14): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I no longer feature the New Century Bible, as it is the Expanded Bible without the expansions.

About midway through, I decided the Alpha & Omega Bible was weird enough to put it in the weird section of translations. I also began to place the Tree of Life Bible with the Jewish Bibles.

Two categories of translations have been added: weird or unusual translations and also translations with many footnotes.

I have also begun to allow some of the translations to float between two categories (for instance, the ECB is written in a very Hebrew-centric way; but it is also a weird translation—so it may be placed in either of those categories.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The dictionary of terms is now designed to hyperlink in both directions. So, when the word *dispensation* first occurs, and it is a bolded purple hyperlink, that link will take you to the chapter dictionary and define the term. Also, the hyperlink in that dictionary will take you right back to the text where you just were.

Chapter Outline

Charts, Graphics and Short Doctrines

The Egyptian Army Pursues the Israelites

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses, to say, "Speak unto sons of Israel, and they will turn back and they will camp to faces of Pihahiroth, between Migdol and between the sea, to faces of Baal-zipon, in front of him encamp upon the sea.

Exodus
14:1–2

Kukis mostly literal translation:

Y^ehowah spoke to Moses, saying, "Speak to the sons of Israel, and they will turn back and they will camp before Pihahiroth, between Migdol and the sea, before Baal-zipon; in front of it, encamp near the sea.

Kukis not-so-literal paraphrase:

Jehovah spoke to Moses, saying, "Speak to the sons of Israel so that they will turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal. You will encamp in front of it near to the sea.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, "Speak unto sons of Israel, and they will turn back and they will camp to faces of Pihahiroth, between Migdol and between the sea, to faces of Baal-zipphon, in front of him encamp upon the sea.
Dead Sea Scrolls Targum (Onkelos)	. And the Lord spake to Mosheh, saying, Speak with the sons of Israel that they return and encamp before Pum Hiratha, between Migdol and the sea, before Beel Zephon: you shall encamp before it by the sea. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake to Mosheh, saying, Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha [They were two lofty rocks, with a defile between them, called the (pi) mouth of the rocks.-- R.S. Izhaki, in loco.], as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped nigh unto it, on the border of the sea.
Revised Douay-Rheims	And the Lord spoke to Moses, saying: Speak to the children of Israel: Let them turn and encamp over against Pihahiroth which is between Magdal and the sea over against Beelsephon: you shall encamp before it upon the sea.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea.
Peshitta (Syriac)	THEN the LORD spoke to Moses, saying, Speak to the children of Israel that they turn back and encamp by the inlet of Kheritha, between Migdol and the sea, in front of Baal-zephon; opposite it shall you encamp by the sea.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak to the children of Israel, and let them turn and encamp before the village, between Magdol and the sea, opposite Beel-sephon: before them shalt thou encamp by the sea.

Significant differences:

Limited Vocabulary Translations:⁴

Bible in Basic English	And the Lord said to Moses, Give orders to the children of Israel to go back and put up their tents before Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon, opposite to which you are to put up your tents by the sea.
Easy English	Then the LORD spoke to Moses. He said: 'Tell the Israelites that they must stop. Tell them that they must stay near Pihahiroth. This is a place between Migdol and the sea. They must stay by the sea, across from Baal-zephon.

⁴ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Easy-to-Read Version–2006	Then the LORD said to Moses, “Tell the people to go back to Pi Hahiroth. Tell them to spend the night between Migdol and the Red Sea, near Baal Zephon.
<i>The Message</i>	The Story and Song of Salvation GOD spoke to Moses: “Tell the Israelites to turn around and make camp at Pi Hahiroth, between Migdol and the sea. Camp on the shore of the sea opposite Baal Zephon.
Names of God Bible	Pharaoh Pursues Israel Then Yahweh said to Moses, “Tell the Israelites to go back and set up their camp facing Pi Hahiroth, between Migdol and the sea. Set up your camp facing north—by the sea.
NIRV	Then the LORD spoke to Moses. He said, “Tell the people of Israel to turn back. Have them camp near Pi Hahiroth between Migdol and the Red Sea. They must camp by the sea, right across from Baal Zephon.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	At Etham the LORD said to Moses: Tell the people of Israel to turn back and camp across from Pi-Hahiroth near Baal-Zephon, between Migdol and the Red Sea.
The Living Bible	Jehovah now instructed Moses, “Tell the people to turn toward Piha-hiroth between Migdol and the sea, opposite Baal-zephon, and to camp there along the shore.
New Berkeley Version	.
New Living Translation	Then the LORD gave these instructions to Moses: “Order the Israelites to turn back and camp by Pi-hahiroth between Migdol and the sea. Camp there along the shore, across from Baal-zephon.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord said to Moses: ‘Tell the children of IsraEl to turn around and set up camp in front of the village of the Magdol (the Watchtower)... between it and the sea, across from BeEl-SepPhon. Camp there in front of them, next to the sea.
Beck’s American Translation	.
Common English Bible	Israel crossing the sea Then the Lord said to Moses: Tell the Israelites to turn back and set up camp in front of Pi-hahiroth, between Migdol and the sea in front of Baal-zephon.
International Standard V	Crossing the Reed Sea The LORD told Moses, “Tell the Israelis that they are to turn back and camp in front of Pi-hahiroth, between Migdol and the sea. You are to camp in front of Baal-zephon, opposite it by the sea.
New Advent (Knox) Bible	Then the word of the Lord came to Moses, bidding him give the Israelites fresh orders. They were to turn back and encamp round Phihahiroth, between Magdal and the sea, opposite Beelsephon, pitching their tents close to the western shore of the sea. ^[1] ^[1] ‘Close to the western shore of the sea’; literally, ‘close to the sea facing it’, that is, Beelsephon. It is clear from the context that this place must have been to the east of the Red Sea, and Israel encamped on the shore just opposite, cut off from their line of flight.
Translation for Translators	Yahweh told Moses what he planned to do Then Yahweh said to Moses/me, “Tell the Israeli people to turn around and go back and set up their tents in front of Pi-Hahiroth town. That town is between Migdol and the sea, across from Baal-Zephon town. Set up your tents there, close to the sea.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	The LORD said to Moses, "Speak to the Sons of Israel, and have them return and encamp in front of Pi-hahiroth between Migdol and the sea, in front of Baal-zephon. You will encamp on the seashore opposite it."
Ferrar-Fenton Bible	Then the EVER-LIVING spoke to Moses, saying; ' Command the children of Israel, that they must tum and encamp before Pi·Hakhiroth ¹ between Migdol and the sea, in front of Bal-zephon.
God's Truth (Tyndale)	¹ "The mouth of the shallows or hollows" when translated. F. F. Then the Lord spoke unto Moses saying: bid the children of Israel that they turn and pitch their tents before the entering of Hiroth between Migdol and the sea toward Baal Zephon: even before that shall you pitch upon the sea.
Lexham English Bible	Yahweh Rescues Israel at the Red Sea And Yahweh spoke to Moses, saying, "Speak to the {Israelites} so that they turn and encamp before Pi-hahiroth, between Migdol {and the sea}; before Baal Zephon, [which is] opposite it, you will camp by the sea.
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Tell the Israelite people to turn around and go back and set up their tents in front of Pi Hahiroth. That town is between Migdol and the sea, near Baal Zephon. Set up your tents there close to the sea.
Urim-Thummim Version	Then YHWH spoke to Moses declaring, Tell the children of Israel to turn back and encamp near Pihahiroth, between Migdol and the sea. They are to pitch their camps by the sea, directly opposite Baalzephon.
Wikipedia Bible Project	And Yahweh spoke to Moses, saying: Speak to the sons of Israel, and they will settle and camp before Pi-Hachiroth (mouth-of-freedom), between Migdol and the sea. Facing Ba'al-Tsfon (Lord-North). Encamp prepared by the sea.

Catholic Bibles (those having the imprimatur):

New American Bible (2011) ⁵	Then the LORD spoke to Moses: Speak to the Israelites: Let them turn about and camp before Pi-hahiroth, between Migdol and the sea. [Nm 33:7–8.] Camp in front of Baal-zephon,* just opposite, by the sea. *[14:2] Pi-hahiroth...Migdol...Baal-zephon: these places have not been definitively identified. Even the relative position of Pi-hahiroth and Baal-zephon is not clear; perhaps the former was on the west shore of the sea, where the Israelites were, and the latter on the opposite shore.
New English Bible—1970	Crossing the Red Sea. The LORD spoke to Moses and said, 'Speak to the Israelites: they are to turn back and encamp before Pi-hahiroth Or where the desert tracks begin, between Migdol and the sea to the east of Baal-zephon; your camp shall be opposite, by the sea.
New Jerusalem Bible	Yahweh spoke to Moses and said, 'Tell the Israelites to turn back and pitch camp in front of Pi-Hahiroth, between Migdol and the sea, facing Baal-Zephon. You must pitch your camp opposite this place, beside the sea, and then Pharaoh will think, "The Israelites are wandering to and fro in the countryside; the desert has closed in on them." V. 3 is included for context.
Revised English Bible—1989	The LORD spoke to Moses. "Tell the Israelites", he said, "they are to turn back and encamp before Pi-hahiroth, between Migdol and the sea to the east of Baal-zephon; your camp shall be opposite, by the sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Tell the people of Isra'el to turn around and set up camp in front of Pi-Hachiroth, between Migdol and the sea, in front of Ba'al-Tz'fon; camp opposite it, by the sea.
exeGeses companion Bible	<u>PAROH PURSUES THE SONS OF YISRA EL</u>

⁵ Also called the revised edition.

	<p>And Yah Veh words to Mosheh, saying, Word to the sons of Yisra El, to turn and encamp at the face of Pi Ha Hiroth between Migdol and the sea at the face of Baal Sephon: encamp opposite from it by the sea.</p>
<i>The Scriptures</i> 1998	<p>And יהוה spoke to Mosheh, saying, “Speak to the children of Yisra’ēl, that they turn and camp before Pi Haḥiroth, between Miḡdol and the sea, opposite Ba’al Tsephon – camp before it by the sea.</p>
Tree of Life Version	<p>Sea of Reeds Showdown <i>ADONAI</i> spoke to Moses saying, “Speak to Bnei-Yisrael, so that they turn back and encamp before Pi-hahiroth, between Migdol and the sea. You are to camp by the sea, opposite Baal-zephon.</p>

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	<p>Jehovah was to declare to Moses, to the intent: Be speaking to the sons of Isra-el, that they were to turn back, and were to camp turned towards Pihahiroth, between Migdol and the sea, turned before Baal-zephon. Opposite of the sea were yous to camp.</p>
Orthodox Jewish Bible	<p>Then Hashem spoke unto Moshe, saying, Speak unto the Bnei Yisroel, that they turn back and encamp before Pi-Hachiroth, between Migdol and the yam, in front of Baal Zephon; opposite it shall ye encamp by the yam.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Pharaoh in Pursuit Now the Lord spoke to Moses, saying, “Tell the sons of Israel to turn back and camp in front of Pi-hahiroth, between Migdol and the sea. You shall camp in front of Baal-zephon, opposite it, by the sea.</p>
The Expanded Bible	<p>Then the Lord said to Moses, “Tell the ·Israelites [^Lsons/T children of Israel] to turn back to Pi Hahiroth and to camp between Migdol and the ·Red [or Reed; 10:19] Sea. Camp ·across from [opposite] Baal Zephon [^C in the eastern Nile Delta; the exact locations of these sites are unknown], ·on the shore of [^Lby] the sea.</p>
Kretzmann's Commentary	<p>Verses 1-9 Pharaoh Pursues Israel And the Lord spake unto Moses, saying, Speak unto the children of Israel that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon; before it ye shall encamp by the sea. Instead of proceeding on their journey into the desert, the children of Israel were to turn back, toward the west, and pitch their tents over against Hahiroth and Baalzephon, on the west side of an arm of the Red Sea.</p>
The Voice	<p>Often clouds and fire signify the presence of God in Scripture; that is especially true here in the Book of Exodus. Eternal One (to Moses): Speak to the Israelites and tell them to go back and set up camp in front of Pi-hahiroth, between Migdol and the sea, opposite Baal-zephon. Camp there next to the sea.</p>

Bible Translations with Many Footnotes:

The Complete Tanach⁶

The Lord spoke to Moses, saying, Speak to the children of Israel, and let them turn back and encamp in front of Pi hahiroth, between Migdol and the sea; in front of Baal Zephon, you shall encamp opposite it, by the sea.

and let them turn back: to their rear. They approached nearer to Egypt during the entire third day in order to mislead Pharaoh, so that he would say, "They are astray on the road," as it is said: "And Pharaoh will say about the children of Israel..." (Exod. 14:3).

and encamp in front of Pi-hahiroth: That is Pithom [one of the cities built by the Israelites, Exod 1:11], but now it was called Pi-hahiroth, since there they [the Israelites] became free men (פִּי־חִירוֹת). They [the Hiroth] are two high upright rocks, and [because there is] the valley between them [this] is called the mouth (פִּי) of the rocks. — [from Mechilta]

in front of Ba'al Zephon: [Only] this was left from all the Egyptian deities in order to mislead them [the Egyptians], so they would say that their deity is powerful. Concerning this [tactic] Job explained: "He misleads nations and destroys them" (Job 12:23). — [from Mechilta]

Kaplan Translation

Egypt Pursues

God spoke to Moses, saying,

'Speak to the Israelites and tell them to turn back and camp before Freedom Valley, between Tower and the sea, facing Lord-of-the-North. Camp opposite it, near the sea. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Freedom Valley

(Rashi). Pi HaChiroth in Hebrew. See Exodus 14:9; Numbers 33:7,9. Literally, 'The mouth of freedom,' possibly 'Freedom Bay.' The Hebrew Pi can also denote the mouth of a river (cf. Isaiah 19:7). Talmudic sources identify Pi HaChiroth with Pithom (Mekhilta), which is said to be on the site of Tanis (Targum Yonathan; see Exodus 1:11). This would indicate that the crossing was along the Mediterranean, possibly at Lake Manzaleh or Lake Sirbonis (see Exodus 13:18). Pi HaChiruth would then be a delta tributary of the Nile. Indeed there is a town Per Chet Cher mentioned in ancient texts as being near Tanis. Per Cheru was also the name of a canal and a generic name for the temples of Horus. Another town in the delta was Per Ari.

Some say that Pi HaChiruth was the mouth of Suez (Abarbanel). Other sources indicate that it was a narrow valley where the Israelites were completely boxed in (Mekhilta; Sekhel Tov), or a narrow beach between cliffs and the sea (Josephus 2:15:3).

Tower

Migdal in Hebrew. See Jeremiah 44:1, 46:14, Ezekiel 29:10, 30:6.

Lord-of-the-North

Baal Tzafon in Hebrew. According to Talmudic sources, this was a huge idol (Mekhilta; Rashi; Ibn Ezra). Some say that this was to the south of Egypt, along the Red Sea (Josephus 2:15:1; MeAm Lo'ez/The Torah Anthology 5:166). Egyptian sources from the Hellenistic period speak of the Megdal pef Bla Tzapnu (Cairo Papyrus 31169), which is identified as Jebu al Chasan, some 8 miles north of Suez. (This would indicate that the crossing was near the Bitter Lakes, where the Gulf of Suez was thought to have extended in ancient times). It may have been called Lord-of-the-North because it was at the northern end of the Suez Gulf. Those who favor a northern crossing, identify Tzafon with Dafne or Tachpanchas (Jeremiah 2:16, 43:7, Ezekiel 30:18), near Pelusium and Lake Serbonis. Others identify it as the sanctuary of Zeus Casius, a small hill on the western extremity of Lake Serbonis, known as Machmudiyya. Still others say that it is Rus Kasrun near the Serbonic Lake, the site of the Hellenistic-Roman city of Casius.

The Victory at the Red Sea

¹The Lord spoke to Moses: "Tell the Israelites that they must turn and camp² before Pi-hahiroth, between Migdol and the sea; you are to camp by the sea before Baal

NET Bible®

⁶ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

[Zephon opposite it.](#)³ After trying many different approaches, I found it best to list NET Bible footnotes directly below, as they do online. Occasionally, some footnotes will be quoted elsewhere in this document.

^{1sn} The account recorded in this chapter is one of the best known events in all of Scripture. In the argument of the book it marks the division between the bondage in Egypt and the establishment of the people as a nation. Here is the deliverance from Egypt. The chapter divides simply in two, vv. 1-14 giving the instructions, and vv. 15-31 reporting the victory. See among others, G. Coats, "History and Theology in the Sea Tradition," ST 29 (1975): 53-62; A. J. Ehlen, "Deliverance at the Sea: Diversity and Unity in a Biblical Theme," CTM 44 (1973): 168-91; J. B. Scott, "God's Saving Acts," The Presbyterian Journal 38 (1979): 12-14; W. Wifall, "The Sea of Reeds as Sheol," ZAW 92 (1980): 325-32.

^{2tn} The two imperfects follow the imperative and therefore express purpose. The point in the verses is that Yahweh was giving the orders for the direction of the march and the encampment by the sea.

^{3sn} The places have been tentatively identified. W. C. Kaiser summarizes the suggestions that Pi-Hahiroth as an Egyptian word may mean "temple of the [Syrian god] Hrt" or "The Hir waters of the canal" or "The Dwelling of Hator" ("Exodus," EBC 2:387; see the literature on these names, including C. DeWit, The Date and Route of the Exodus, 17).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} spoke to "Mosheh ^{Plucked out} saying, speak to the sons of "Yisra'el ^{He turns El aside} and they will turn back and they will camp <in front of> "Pi-Yahhiyrot ^{Mouth of the cisterns} , between "Migdol ^{Tower} and the sea, <in front of> "Ba'al-Tsephon ^{Master of the north} , in front of him you will camp, upon the sea,...
Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal-zephon: across from it you (pl) shall encamp by the sea.
English Standard Version	Crossing the Red Sea Then the Lord said to Moses, "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea.
NASB	Pharaoh in Pursuit Now the Lord spoke to Moses, saying, "Tell the sons of Israel to turn back and camp before Pi-hahiroth, between Migdol and the sea; you shall camp in front of Baal-zephon, opposite it, by the sea.
New European Version	The Egyptians Pursue the Israelites Yahweh spoke to Moses, saying, Speak to the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea.
New King James Version	The Red Sea Crossing Now the Lord spoke to Moses, saying: "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.
Young's Updated LT	And Jehovah speaks unto Moses, saying, "Speak unto the sons of Israel, and they turn back and encamp before Pi-Hahiroth, between Migdol and the sea, before Baal-Zephon; over-against it you [all] do encamp by the sea.
The gist of this passage:	God tells Moses to have the people turn around a camp so that it does not appear that they know where they are going.

Exodus 14:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Y^ehowah spoke to Moses,...

Many chapters of Exodus begin with God speaking to Moses or the other way around.

Throughout most of the Pentateuch, we do not know how God chooses to manifest Himself to Moses or how and when this communication takes place. Obviously, God speaks to Moses on God's timing; but there is at least some indication that Moses could initiate a meeting with God.

There appears to have been a tent—not *the Tabernacle* (which will not be built until Exodus 40)—used for religious purposes. This tent is probably where Moses would go to communicate with God. I would postulate that this tent had been originally set up in Goshen (where the Hebrew people lived in Egypt) and that it continued to move with nation Israel (we have no explanation as to its origin). In a future chapter in Exodus, the existence of such a tent will become more apparent, as it will be moved *outside the camp* (and this is not Moses' own tent, as the people will watch Moses walk to to this tent).

Many commentators get this tent mixed up with the Tabernacle, which will cause several commentators to give really convoluted explanations for the timing of the building of the Tabernacle. However, the explanation is simple: (1) right now, in the narrative, there is some sort of tent which Moses goes to in order to talk with God; (2) there is the actual Tabernacle built in the final chapter of Exodus. These are two different tents (*Tabernacle* means *tent*). Many centuries later, David will also have an unofficial Y^ehowah tent set up in Jerusalem (while the actual Tabernacle will be located in a different territory). At that time, there will be two priesthoods as well.

This is not a doctrine which has been carefully presented in the Old Testament. But this helps to explain a few odd passages here and there. Along the same lines, during the time of David, the *Ark of the Covenant* is in Jerusalem; and there is a second *High Priest* in Jerusalem. This would make perfect sense if there is a tent there for Y^ehowah worship. If such a tent does not exist, where does the High Priest go? Where is the Ark placed?

Don't misunderstand my point—I am not saying that this is the same tent. I am simply saying that there have been times in Israel's history when there are more than just one tent dedicated to the service of Y^ehowah.

Moses needs some sort of place where he can communicate with God. Most of the time, where and how this communication takes place is simply not explained. However, these communications appear to be less random, if we understand Moses goes to a tent where he meets with Y^ehowah (a tent which precedes the actual Tabernacle⁷).

Exodus 14:1a Y^ehowah spoke to Moses,... (Kukis mostly literal translation)

Exodus 14:1b–2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...saying, "Speak to the sons of Israel,...

This meeting appears to have been initiated by God, and God is going to tell Moses to direct the movements of Israel.

What would seem logical to me is, Moses would daily go into this tent, and pray and consider what has happened in his life to this point. Now and again, while Moses is in the tent, God would speak to him—most likely audibly. I am simply approaching this logically, as there is not any extensive text on this. I could, at best, back this up with

⁷ At this point in the narrative, Moses and the people of Israel have no idea about the Tabernacle.

some passages in Exodus which tells us about this tent (however, the passages where this tent is spoken of are rare).

Exodus 14:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנַי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
Pîy Hachirôwth (פִּי חִירוֹת) [pronounced pee-hah-khee-ROWTH]	<i>mouth of the gorges (openings); place where sedge grows; transliterated Pi-hahiroth, Pi-ha-Chiroth</i>	proper singular noun/location	Strong's #6367 BDB #809

Translation: ...and they will turn back and they will camp before Pihahiroth,...

There are 3 *places* named in v. 2 (actually 4), and we do not know exactly where any of them are. Pi Hahiroth means *mouth of the gorges (openings)* and is only found in 3 places in the Bible: Exodus 14:2, 9 Num. 33:7, all of which refer to this particular incident. This place would be on the western shore of the Sea of Reeds (or wherever Moses and company happen to be at this moment).

The origin of this word appears to be both Egyptian and **Semitic** (which is what we might expect, given that Israel lived in Egypt for 400 years). Fausset suggests that this might be understood to mean *house of wells* and possibly one of the last fresh water watering places that Israel will enjoy.

Pharaoh will later say in this chapter, "They are hemmed in by the desert-wilderness;" which suggests that, they have sources of water here, but where else can they go to find water in this desert region? Therefore, Pharaoh

senses that they are trapped (they may be trapped by mountains as well). Pharaoh also knows the geography of this region—that is a part of his job description—and he knows that Israel is in a very precarious position here.

We do not know the reason that God appears to be guiding Israel in one way, and then He tells them to turn back. There must be logistical reasons for doing something like this.

Exodus 14:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (בֵּינִי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Mig ^e dôwl (מִגְדֹּל) [pronounced mihg-DOHL]	<i>tower; transliterated Migdol</i>	masculine singular proper noun; location	Strong's #4024 BDB #154
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינִי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west,</i> <i>westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance;</i> <i>presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the /presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
Ba'al (בַּעַל) [pronounced BAH- <i>gah</i> l]	<i>owner, lord, husband;</i> transliterated <i>Baal</i> when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127
Tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN]	<i>north, northern, northward; north</i> <i>wind</i>	feminine singular noun	Strong's #6828 BDB #860
Together, these make up the location <i>Baal Zephon</i> . Strong's #1189 BDB #128.			

Translation: ...between Migdol and the sea, before Baal-zipho;...

The directions and locations in the Pentateuch are extremely specific.

Migdol means *tower*, which suggests either mountains or fortifications. This place is only named here and in Num. 33:7 (Num. 33 is a summary of the movements of the Israelites). There is another Migdol associated with Egypt mentioned elsewhere in Scripture (Jer. 44:1–46:14), but it is apparently a different place.

This could be a place where Pharaoh could gather his army, unseen by the people of Israel, until his actual attack. That is, Pharaoh's troops could be on the other side of a mountain unseen by the people of Israel.

At one time, this region could be identified:

ISBE: *In about 385 AD, Silvia, traveling from Clysma (Suez), was shown the sites above mentioned on her way to Heroopolis, but none of these names now survive.*⁸

Geological formations change over centuries—albeit slowly and slightly—so finding this exact place today is highly unlikely (many have tried). Interestingly enough, there are dozens of people who believe that they have figured out where exactly this was and they have put their findings on the internet—lucky for us!

There are several important points to be made regarding this location. Where the water was during this period of time was probably remarkably different than where it is today. The very miracle discussed in this chapter likely changed the location of this river (gulf, or sea). I believe that Israel and Egypt were far more fertile in the time of Moses than they are today. I believe there was more rainfall and that the water table was much higher than it is now. Even today, we are aware of deserts increasing and forested areas decreasing.

The only thing that probably has not changed is the location of the mountain ranges.

One more factor is this: for this water mass to be called the *sea of reeds*, it would have to be fresh water or brackish water. It could not be salt water. We would not find a lot of reeds in a salt water mass.

However, that does not mean that we can only look at places which are today fresh water. 3600 years ago, the locations of fresh, brackish and salt water no doubt changed a great deal. The more rainfall on this land, the further south fresh water would exist.



The Red Sea Crossing (a map); from [Herald of Hope](#); accessed January 11, 2022.

I have seen suggestions of a northern crossing. However, we have already been told that the Hebrew people did not go the way of [Canaan](#) (going north would be heading towards Canaan).

Looking at that map, the mountains were certainly there even back then. Walking in between the water and the mountains right there would certainly caused Pharaoh's ears to perk up. "They went there?" Because water is harder to place, 3600 years later, the problem would be—is there enough room for all Israel to go into that area? Had Pharaoh known that the Israelites were in that area, that would have been enough to get him hopped up for revenge. Given the circumstances, that would have been a no-fail destruction of the Israelites, from [human viewpoint](#).

⁸ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Migdol.

Baal Zephon means *lord of the north wind*; and this place is only named here, v. 9 and Num. 33:7. It is opposite Migdol and possibly north of Migdol.

Exodus 14:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nôkach (נֹכַח) [pronounced NOH-kahkh]	<i>front, in front of, towards the front of, before, in the sight of, opposite to; on behalf of</i>	substantive (preposition/adverb); with the 3 rd person masculine singular suffix	Strong's #5227 BDB #647
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	2 nd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...in front of it, encamp near the sea.

This is likely another body of water in this general region rather than the Red Sea. Again, to have the plants described by the name, the water would have been fresh water or brackish water.

God wanted Israel to camp there. He knew this would be reported back to Pharaoh (who apparently has eyes on Israel at this time). Israel will appear to have placed themselves in a very vulnerable position, open to an attack from the north (my assumption being that this map is a reasonable representation of the landscape 3500 years ago). Pharaoh and/or his spies knew the region, knew exactly where Israel was, and that they were camped with a large body of water around them. In that era, that body of water might have been impassible.

God is going to place the sons of Israel such that their backs will be to the sea.

The Hebrews are near cities where they could be observed by various Egyptians. These Egyptians will see them changing course, doubling back, and encamped right at the sea, as though they are confused and cannot proceed further.

Exodus 14:1b–2 ...saying, “Speak to the sons of Israel, and they will turn back and they will camp before Pihahiroth, between Migdol and the sea, before Baal-zipon; in front of it, encamp near the sea. (Kukis mostly literal translation)

This is quite interesting to me. God is going to use **strategy** and **tactics** when dealing with Pharaoh.

We have begun the 14th chapter of Exodus. The first two verses read:

Exodus 14:1–2 Y^ehowah spoke to Moses, saying, “Speak to the sons of Israel, and they will turn back and they will camp before Pihahiroth, between Migdol and the sea, before Baal-zipon; in front of it, encamp near the sea. (Kukis mostly literal translation)

God was very specific in the way that he was guiding the people of Israel. The places named here were likely already established and named by the Egyptians. The Egyptians would have had various posts established near

their borders. They would have had a way of communicating over distance so that, in very short order, the Pharaoh would know what was taking place on their border.

Moses, due to his training, knows exactly where he is; and God knows where everyone is. Furthermore, it appears that Pharaoh has men watching Moses and they know the significance of Moses and the people of Israel being right where they are.

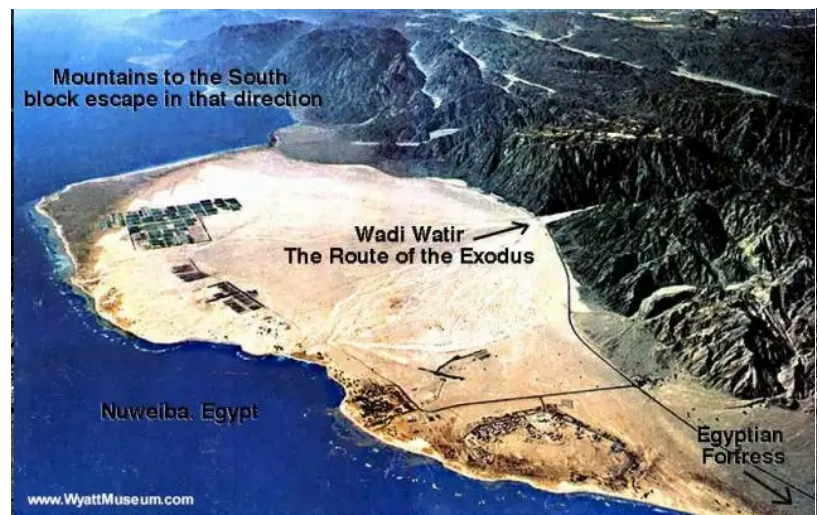
Israel is not just moving straight ahead, at this point, but they appear to be backtracking, and Pharaoh notices (he certainly has eyes on them this entire time). By Israel's movement, Pharaoh will sense confusion, indecision—perhaps aimlessness—all of which goes against the notion of an All -Powerful God leading them.

Israel has water nearby. This massive movement of 2 million people with livestock requires water—but where can they go from here? If they are between the mountains and the water, as the map below suggests, then Israel is trapped.

“The Desert-wilderness has shut them in” (a graphic); from [God's Hot Spot](#); accessed January 5, 2022. What we have here is one interpretation (not drawn to a true north bearing), where Pharaoh, a man well-acquainted with the geography, realizes that the sons of Israel have essentially trapped themselves. If his army acts quickly, they have nowhere to go.

So that there is no misunderstanding, this map is an interpretation of what is taking place. It is very reasonable and it could be reasonably accurate. However, the map is very much based upon theory and logic.

Exodus 14:1–2 **Jehovah spoke to Moses, saying, “Speak to the sons of Israel so that they will turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal. You will encamp in front of it near to the sea.** (Kukis paraphrase)



What Pharaoh does not appreciate is, God is luring him and his army into a trap. Pharaoh has no clue about this. Because the Israelites are not moving rationally (in Pharaoh's opinion), Pharaoh is ready to believe that their God is no longer with them or that their God is not omnipotent.

Illustration: If you have ever spoken with an atheist, their argument *against* the existence of God often is this: *if God was truly God, and good, then X, Y, and Z would not be happening* (where X, Y and Z refer to horrendous events which take place in human history).

Application: What Pharaoh should have done is simply pull back his spies and let Israel go wherever. Pharaoh really needed to let Israel go in his own mind. Throughout life, we will have incidents, slights, bad interactions with others, and we simply need to let such things go. We need to leave them in the past and move forward in our own lives. How many times has someone committed an injustice against you? Many times. You just have to let it go. You do not need to rehearse a story to tell all of your friends; you do not need to plot revenge, you do not need to plan on what you will say to that person next time you meet. You let it go; if you think about it, you **rebound** that, and then move forward in your own life. If you are a normal person, then you have enough in your life to keep you from dwelling in the past.

As we have studied in the previous chapter, God is guiding Israel—with a pillar of cloud in the day and a pillar of fire at night. So, no matter what it looks like to Pharaoh’s spies, God knows exactly what He is doing.

Application: I believe in the Church Age, our guidance is just as specific. Now, God is not going to tap you on the shoulder and tell you to make a left turn up ahead; God is not going to travel with you and audibly tell you what to do and which way to go; but with Bible doctrine in your **soul**, you are able to enjoy guidance from God with the near specificity that we read right here. This guidance is the result of the interaction of Bible doctrine in your soul as mixed together with your day-to-day life. However, **divine guidance** is never the result of emotional and/or magical inklings.

And has said Pharaoh, ‘Regarding the sons of Israel—the ones perplexed—they in the land; has shut upon them the desert-wilderness.’	Exodus 14:3	Pharaoh has said, ‘Regarding the sons of Israel: they are perplexed [or, <i>entangled</i>] in the land; the desert-wilderness has closed in around them.’
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Pharaoh just said, ‘The sons of Israel are perplexed by the heat of the desert; and entangled in the land. The desert wilderness has closed in around them.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has said Pharaoh, ‘Regarding the sons of Israel—the ones perplexed—they in the land; has shut upon them the desert-wilderness.’
Dead Sea Scrolls	.
Targum (Onkelos)	And Pharoh will say of the children of Israel, They are bewildered in the land, the desert hath got hold of them [Sam. Vers., “hath covered them.”].
Targum (Pseudo-Jonathan)	And Pharoh will say concerning the people of the sons of Israel, They are losing themselves in the wilderness: the idol of Peor hath shut them in before the desert.]
Revised Douay-Rheims	And Pharaο will say of the children of Israel: They are straitened in the land, the desert has shut them in.
Aramaic ESV of Peshitta	Pharaoh will say of the B'nai Yisrael, 'They are entangled in the land. The wilderness has shut them in.'
Peshitta (Syriac)	For Pharaoh will say of the children of Israel, They are strangers in the land, the wilderness has shut them in.
Updated Brenton (Greek)	And Pharaο will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh will say of the children of Israel, They are wandering without direction, they are shut in by the waste land.
Easy English	Then Pharaoh will think: “The Israelites are confused. They are walking round and round the country. The desert has shut them in.”
Easy-to-Read Version–2006	Pharaoh will think that the Israelites are lost in the desert and that the people will have no place to go.
God’s Word™	Pharaoh will think, ‘The Israelites are just wandering around. The desert is blocking their escape.’

The Message	"Pharaoh will think, 'The Israelites are lost; they're confused. The wilderness has closed in on them.'
NIRV	Pharaoh will think, 'The Israelites are wandering around the land. They don't know which way to go. The desert is all around them.'

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The king will think they were afraid to cross the desert and that they are wandering around, trying to find another way to leave the country.
The Living Bible	For Pharaoh will think, 'Those Israelites are trapped now, between the desert and the sea!'
New Berkeley Version	.
New Life Version	For Pharaoh will say of the people of Israel, 'They have lost their way. The desert has shut them in.'

Partially literal and partially paraphrased translations:

American English Bible	For Pharaoh will say to his people, <i>The children of IsraEl are just wandering around in the land, and now they're boxed in!</i>
Beck's American Translation	.
Common English Bible	You should set up camp in front of it by the sea. Pharaoh will think to himself, The Israelites are lost and confused in the land. The desert has trapped them.
International Standard V	Pharaoh will say about the Israelis, 'They're wandering aimlessly in the land, and the desert has closed in on them.'
New Advent (Knox) Bible	Pharao (the Lord told them) will think that the Israelites have no room to move, caught there in the desert; and I will harden his heart, so that he will give pursuit. Then I will win victory over Pharao and all his armies, and Egypt will learn to know me, the Lord, for what I am. V. 4 is included for context.
Translation for Translators	When the king <i>knows you have done that</i> , he will think, 'The Israeli people are confused. They are wandering around, and the desert blocks their path.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"Pharaoh [That is, Neferhotep] will say of the Sons of Israel, 'They don't know where they're going in the land, and the wilderness has closed in on them.'"
Ferrar-Fenton Bible	You shall encamp directly opposite the sea! Upon which Pharaoh will exclaim, ' The children of Israel have confused themselves as to the country! The desert shuts them in!' A portion of v. 2 is included for context.
HCSB	Pharaoh will say of the Israelites: They are wandering around the land in confusion; the wilderness has boxed them in.
NIV, ©2011	Pharaoh will think, 'The Israelites are wandering around the land in confusion, hemmed in by the desert.'
Unlocked Literal Bible	When the king knows you have done that, he will think, 'The Israelite people are confused. They are wandering around, and the desert blocks their path.'
Urim-Thummim Version	For Pharaoh will say of the children of Israel that they are distracted in the land and the desert has shut them in.
Wikipedia Bible Project	And Pharaoh says of the sons of Israel: "they are confused in the land. The steppe has enclosed them."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Pharaoh will think that the people of Israel have lost their way, and the wilderness has closed in on them.
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The Heritage Bible	And Pharaoh will say of the children of Israel, They are entangled in the land; the desert has shut them in.
Revised English Bible—1989	Pharaoh will then think that the Israelites are finding themselves in difficult country, and are hemmed in by the wilderness.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Pharaoh will say that the people of Isra'el are wandering aimlessly in the countryside, the desert has closed in on them.
exeGeses companion Bible	For Paroh said of the sons of Yisra El, They entangle in the land; the wilderness shuts them in.
Kaplan Translation	Pharaoh will then say that the Israelites are lost in the area and trapped in the desert.
Tree of Life Version	Pharaoh will say concerning <i>Bnei-Yisrael</i> , 'They are wandering aimlessly in the land—the wilderness has shut them in!'

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	Pharaoh is to have said of the sons of Isra-el:, They are being disoriented on those solid grounds, the wilderness is to have shut them in!.
Orthodox Jewish Bible	For Pharaoh will think of the Bnei Yisroel, They are entangled in the land [wandering in confusion], the midbar hath shut them in [from making their exodus].
Rotherham's Emphasized B.	Then will Pharaoh say, of the sons of Israel, Entangled, they are in the land,—the desert hath closed in upon them.
Third Millennium Bible	For Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.'.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For Pharaoh will say of the Israelites, 'They are wandering aimlessly in the land; the wilderness has shut them in.'
The Expanded Bible	·The king [^L Pharaoh] will think, 'The ·Israelites [^L sons/ ^T children of Israel] are ·lost [wandering around], ·trapped [closed/shut in] by the ·desert [wilderness].'
Kretzmann's Commentary	For Pharaoh will say of the children of Israel, They are entangled in the land, their turning back from Etham might seem like an act of bewilderment, of uncertainty, causing them to march back and forth without definite object; the wilderness hath shut them in; there was no road toward Canaan on the west side of the Gulf of Suez, and so the children of Israel would be held fast in the desert.
The Voice	Eternal One (<i>to Moses</i>): Pharaoh will talk about the Israelites, saying, "They are wandering around in circles. The desert has closed them in <i>on all sides</i> ."

Bible Translations with Many Footnotes:

The Complete Tanach	And Pharaoh will say about the children of Israel, They are trapped in the land. The desert has closed in upon them.
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And Pharaoh will say: when he hears that they [the Israelites] are turning back.

about the children of Israel: Heb. לְאֶרְשׁ יִשְׂרָאֵל, concerning the children of Israel. And so [the "lammed" is understood similarly in the phrase] "The Lord will fight for you (סָכַל) (verse 14), on your behalf; [and similarly,] "say about me (לִי)" (Gen. 20:13), [which signifies] concerning me.

They are trapped: Heb. מִסִּכְבֵּן, locked in and sunk, and in French serrer, [meaning] press, tighten, or squeeze, like “in the deep (אֶבְיָה) valley” (Ps. 84:7); [and like] “the depths of (יִבְמָה) the rivers” (Job 28:11); [and likewise] “the locks of (יִבְנָה) the sea” (Job 38:16). [In his commentary on this verse, Rashi follows Menachem (Machbereth Menachem, p. 45). Rashi on Psalms and Job 28:11, however, interprets those verses as expressions of weeping, from the root חָבַב. See Judaica Press commentary digest on Job 28:11.]

They are trapped: They are locked in the desert, for they do not know how to get out of it and where to go.

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Pharaoh will think⁴ regarding the Israelites, ‘They are wandering around confused⁵ in the land – the desert has closed in on them.’⁶

^{4tn} Heb “and Pharaoh will say.”

^{5sn} The word translated “wandering around confused” indicates that Pharaoh thought the Israelites would be so perplexed and confused that they would not know which way to turn in order to escape – and they would never dream of crossing the sea (S. R. Driver, Exodus, 115).

^{6tn} The expression has also been translated “the desert has shut [the way] for them,” and more freely “[the Israelites are] hemmed in by the desert.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "Paroh" ^{Great house} will say to the sons of "Yisra'el" ^{He turns El aside} , they are being entangled in the land, the wilderness shut in upon them,...
C. Thompson LXX	Then the Lord spoke to Moses saying, Speak to the children of Israel and let them turn and encamp on the ground between Magdolus and the sea, from the sheep cot on the one side to Beelsepphon on the other. In front of these thou shalt encamp by the sea; whereupon Pharaoh will say to his people, The Israelites have lost their way in the land for the wilderness hath shut them in. Vv. 1–2 are included for context.
Modern English Version	For Pharaoh will say of the children of Israel, “They are confused in the land. The wilderness has shut them in.”
New American Standard B.	For Pharaoh will say of the sons of Israel, ‘They are wandering aimlessly in the land; the wilderness has shut them in.’
New King James Version	For Pharaoh will say of the children of Israel, ‘They are bewildered by the land; the wilderness has closed them in.’
Young’s Updated LT	And Pharaoh has said of the sons of Israel, They are entangled in the land, the wilderness has shut upon them.

The gist of this passage: Pharaoh suggests that the people of Israel are hemmed in by the desert and cannot get away from Egypt.

Exodus 14:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
’amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal perfect	Strong’s #559 BDB #55

Exodus 14:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people</i> ; sometimes rendered <i>men</i> ; <i>young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God</i> ; transliterated <i>Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
bûwk ^e (בֹּכָה) [pronounced <i>book</i>]	<i>perplexed, confused</i>	Niphal passive participle	Strong's #943 BDB #100
Owens, Webster, WEB: <i>entangled</i> . MKJV: <i>tangled</i> ; AOB, CEV: <i>wandering</i> .			
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Pharaoh has said, 'Regarding the sons of Israel: they are perplexed [or, *entangled*] in the land;...

What appears to be the case is, Pharaoh is having the sons of Israel followed, and he is getting regular updates on them. We might say that Pharaoh has eyes on them.

Remember, right now, God is speaking to Moses (these are God's actual words to Moses that we are reading). God is telling Moses what is happening in Egypt. At this point, God has chosen to keep Moses informed of the actions and thinking of Pharaoh (it is only fair, as Pharaoh is doing that with Moses).

This suggests that the direction that the people of Israel go in seems confusing to Pharaoh; as if Israel is lost and/or confused. So, obviously Pharaoh is monitoring their progress, and considering his options. His primary thought should be, *now how do I restore my own country*. But that is not where his thinking is.

Essentially, the sons of Israel have gone to a place where they will be closed in on all sides, and there will be the sea behind them. They have nowhere to go, and Pharaoh is taking note of this, suggesting to him that Israel is very confused at this point.

The KJV and many others use the word *entangled*. The word here is the Niphal passive participle of būwk^e (בִּוּק) [pronounced *book*], and it means, *perplexed, confused, bewildered*. Other translations render it like this: Owens, Webster, WEB: *entangled*. MKJV: *tangled*; AOB, CEV: *wandering*. Strong's #943 BDB #100. However, this is a word which, in Pharaoh's mind, describes Israel's thinking.

Because God is guiding Israel, they cannot be confused or entangled or mixed up in any way. But, their movement as described by Pharaoh's spies makes them appear confused. However, this is God simply baiting the trap.

Application: It is so often a bad idea to make a judgment call based upon things that you cannot actually see (Pharaoh cannot see the thoughts of the people of Israel).

Given what happens in this chapter, Israel will appear to be hemmed in by natural barriers (chiefly by a river or sea and perhaps those mountains). On their own, they would have no idea how to proceed further.

There are two ways to interpret this and the next phrase.

Exodus 14:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṣāgar (סָגַר) [pronounced <i>saw-GAHR</i>]	<i>to shut up, to close up</i>	3 rd person masculine singular, Qal perfect	Strong's #5462 BDB #688
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
mid ^e bār (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...the desert-wilderness has closed in around them.'

Pharaoh was trained all of his life for his job. He knows geography. He knows where Canaan is, and the Israelites are not going in that direction. Also, they just (inexplicably, by Pharaoh's estimation) doubled back (or made a strange turn). Pharaoh is starting to look at all that happened in a new light—maybe the sons of Israel are not being led by a competent God.

Pharaoh is now assuming that these Hebrews do not know what they are doing; Moses is not really leading them correctly, and the desert-wilderness appears to be closing in all around them.

Pharaoh has just seen ten miraculous plagues which could have come from no one else but God; and now he thinks that God cannot lead these people out of the desert? He doesn't even factor God into the equation. The Word of God has been snatched from his heart (Matt. 13:4, 19) and he is a more degenerate believer than he was in the first place (Matt. 12:43–45 2Tim. 3:13 2Peter 2:20).

So Pharaoh plots revenge.

God continues speaking to Moses, telling him what Pharaoh is doing and saying.

Exodus 14:3 Pharaoh has said, 'Regarding the sons of Israel: they are perplexed [or, *entangled*] in the land; the desert-wilderness has closed in around them.' (Kukis mostly literal translation)

There are two, slightly different ways of understanding this. The first is, the Hebrew people are confused, and are simply staying near water. If they go off in any direction, then they could find themselves right in the middle of a wilderness with nothing to drink. In this way, the desert has closed in around them or it has boxed them in. If this is the proper way to understand this, then they are perplexed, entangled and/or wandering, trying to figure out where they can go to get away from Egypt. This is how Pharaoh reads this situation.

A second slightly different view is, the Hebrew people are simply following the guidance of their God. So Pharaoh's view of what is happening, and what is actually happening, are two very different things. Pharaoh's is being faked into thinking that the people are confused, wandering and vulnerable; or that their God may not be as powerful as previously thought.

Even though many caravans can find their way in and out of Egypt; even though the original Jewish settlers found their way easily through the desert to Egypt, Pharaoh will believe that the Hebrews have become confused and disoriented by the desert, as they move further from Egypt. Some people do have no sense of direction and this appears to be what Pharaoh has assumed about the Hebrews and their leader Moses. He has apparently discounted God from this movement (Pharaoh does not mention their God in his observations). When spiritual information is given to the unbeliever, the unbeliever only has a short amount of time during which to act until the Word of God is lost to him. We do not have a memory of everything which we have heard and seen in our lives. Things are eventually lost to our memory; and this includes divine information.

This is what happened with Pharaoh. He reached a point where he is miserable and defeated and he understands for a few brief hours that the God of the Hebrews is the true God of the Universe; but, once the pressure is removed—Israel leaves and the judgments stop—he returns to his heathen state.

In fact, when Pharaoh returns to his natural heathen condition, his latter state is worse than the first. This is because he has accumulated more **negative volition** towards God (called **scar tissue** by R.B. Thieme, Jr.). He is a dog who has returned to his vomit. He has returned to his hatred of the Hebrew people and of their God. As a result, Pharaoh has a great desire for revenge.

Let me explain that final reference more clearly. Throughout the ten judgments, Pharaoh has been motivated by his implacability and hatred for Israel and Israel's God. This is not where Pharaoh's thinking ought to be, and the end result of this thinking was the near destruction of Egypt. But now, Israel is completely gone from Egypt, and God is no longer bringing judgment down upon Egypt. Nevertheless, Pharaoh returns to his hatred and implacability, just as a dog returns to his own vomit (see Proverbs 26:11 2Peter 2:22).

R. B. Thieme, Jr.'s definition of scar tissue of the soul: *The concept of "hardening of the heart." Negative volition toward God or Bible doctrine puts scar tissue on the soul; i.e., the heart becomes "hardened" toward God and doctrine. Promiscuity, drug addiction, alcoholism, or any other frantic search for happiness puts scar tissue on the soul; i.e. no capacity for soul activity with other people or with God.*⁹

⁹ From http://www.withchrist.org/thieme_by_joe_wall.pdf accessed December 4, 2012.

We find allusions to scar tissue throughout the Bible. Ephesians 4:17-19 (corrected translation¹⁰) **Therefore, I explain this and make an emphatic demand by means of the Lord, that you no longer walk as Gentiles walk, in the vacuum of their mind [blackout of the soul], having become darkened in their understanding [scar tissue of the soul], having been alienated from the life of God, because of the ignorance that is in them, because of the scar tissue of their right lobe [or, the heart]. And they, having become callous [= hardened, covered with scar tissue], have given themselves over to sensuality, for the practice of every kind of impurity with greediness.**

Links to the Doctrine of Scar Tissue of the Soul

Scar Tissue of the Soul (Bible News)

<http://www.biblenews1.com/scartis/scartiss.htm>

<http://www.biblenews1.com/scartis/scartis1.htm>

The Doctrine of Blackout and Scar Tissue of the Soul (Robert R. McLaughlin)

<https://gbible.org/doctrines-post/doctrine-blackout-scar-tissue-soul/>

The Doctrine of Scar Tissue (Ron Snider—Makarios)

<http://makarios-online.org/notes/pdf/scar%20tissue%208-10.pdf>

To the doctrines added above, let it be noted, both from this passage and from life itself, that people cause one another to build up scar tissue against God.

R. B. Thieme, Jr. came up with this designation; unfortunately, the **booklet** from R. B. Thieme, Jr. ministries is now out of print (which book does need to be updated anyway).

Chapter Outline

Charts, Maps and Short Doctrines

Exodus 14:3 Pharaoh just said, 'The sons of Israel are perplexed by the heat of the desert; and entangled in the land. The desert wilderness has closed in around them.' (Kukis paraphrase)

And I have strengthened a heart of Pharaoh and he has pursued after them. And let Me be glorified in Pharaoh and in all his host. And has known Egyptians that I [am] Y^ehowah." And so they did thus.

Exodus
14:4

I will strengthen the heart of Pharaoh so that he will pursue after the sons of Israel [lit., *them*]. Furthermore, let Me be glorified by Pharaoh and by his entire army. Then the Egyptians will know that I [am] Y^ehowah." So this is what happened [lit., *and so they did thus*].

I will increase the strength of Pharaoh's heart so that he will get a second wind and use his armies to pursue the sons of Israel. What will happen is, I will be glorified by Pharaoh and by his entire army, with the result that, the Egyptians will know that I am Jehovah." This is what took place.

Here is how others have translated this verse:

Ancient texts:

¹⁰ From <http://www.gbible.org/index.php?proc=d4d&sf=rea&did=3> accessed December 11, 2012. This is very similar to (if not exactly the same as) R. B. Thieme, Jr.'s translation of this verse. See http://syndein.com/1992_ephesians_04.html or http://syndein.com/Ephesians_4a.html

Masoretic Text (Hebrew)	And I have strengthened a heart of Pharaoh and he has pursued after them. And let Me be glorified in Pharaoh and in all his host. And has known Egyptians that I [am] Y ^e howah." And so they did thus.
Dead Sea Scrolls Targum (Onkelos)and I will harden Pharaoh's heart, and he will pursue them; and I will be glorified in Pharaoh and in all his host; and the Mizraee shall know that I am the Lord. And they did so.
Targum (Pseudo-Jonathan)	And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee shall know that I am the Lord. And they did so.
Revised Douay-Rheims	And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharaoh, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.
Aramaic ESV of Peshitta	I will harden Pharaoh's heart, and he will follow after them; and I will get honour over Pharaoh, and over all his armies; and the Egyptians shall know that I am Mar-Yah." They did so.
Peshitta (Syriac)	And the LORD said to Moses, I will harden Pharaoh's heart, and he will pursue them; and I will triumph over Pharaoh, and over all his army; and the Egyptians shall know that I am the LORD. And they did so.
Updated Brenton (Greek)	And I will harden the heart of Pharaoh, and he shall pursue after them; and I will be glorified in Pharaoh, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I will make Pharaoh's heart hard, and he will come after them and I will be honoured over Pharaoh and all his army, so that the Egyptians may see that I am the Lord. And they did so.
Easy English	And I will cause Pharaoh to think cruel thoughts. He will go after the Israelites. Then I will show how great I am, by Pharaoh and his whole army. Because of this, the Egyptians will know that I am the LORD.' So the Israelites obeyed God.
Easy-to-Read Version–2001	I will make Pharaoh brave, and he will chase you. But I will defeat Pharaoh and his army. This will bring honor to me. Then the people of Egypt will know that I am the Lord." The people of Israel obeyed God--they did what he told them.
Easy-to-Read Version–2006	I will make Pharaoh brave, and he will chase you. But I will defeat Pharaoh and his army. This will bring honor to me. Then the people of Egypt will know that I am the LORD." So the Israelites did what he told them.
Good News Bible (TEV)	I will make him stubborn, and he will pursue you, and my victory over the king and his army will bring me honor. Then the Egyptians will know that I am the Lord." The Israelites did as they were told.
<i>The Message</i>	Then I'll make Pharaoh's heart stubborn again and he'll chase after them. And I'll use Pharaoh and his army to put my Glory on display. Then the Egyptians will realize that I am GOD." And that's what happened.
Names of God Bible	I will make Pharaoh so stubborn that he will pursue them. Then, because of what I do to Pharaoh and his entire army, I will receive honor, and the Egyptians will know that I am Yahweh ." So that is what the Israelites did.
NIRV	I will make Pharaoh stubborn. He will chase them. But I will gain glory for myself because of what will happen to Pharaoh and his whole army. And the Egyptians will know that I am the LORD." So the Israelites camped by the Red Sea.

New Simplified Bible »I will make him stubborn. He will pursue you. My victory over the king and his army will bring me honor. Then the Egyptians will know that I am Jehovah!« The Israelites did as they were told.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. I will make the king stubborn again, and he will try to catch you. Then I will destroy him and his army. People everywhere will praise me for my victory, and the Egyptians will know that I really am the LORD. The Israelites obeyed the LORD and camped where he told them.

The Living Bible And once again I will harden Pharaoh's heart and he will chase after you. I have planned this to gain great honor and glory over Pharaoh and all his armies, and the Egyptians shall know that I am the Lord." So they camped where they were told.

New Berkeley Version .

New Life Version I will make Pharaoh's heart hard. And he will try to catch them. So I will be honored through Pharaoh and his whole army. Then the Egyptians will know that I am the Lord." And they did so.

New Living Translation I have planned this in order to display my glory through Pharaoh and his whole army. After this the Egyptians will know that I am the Lord!" So the Israelites camped there as they were told.

Unlocked Dynamic Bible But I will make the king stubborn again, and he will take his army and come after you. Then my people will praise me for winning a victory over the king and his army, and the Egyptians will know that I am Yahweh." So Moses told the Israelites that, and they did what he told them to do.

Partially literal and partially paraphrased translations:

American English Bible Then I will harden Pharaoh's heart, and he will chase after you. So, Pharaoh and his whole army will bring glory to Me, and all the Egyptians will know that I am Jehovah.' And that's what happened.

Beck's American Translation .

Common English Bible I'll make Pharaoh stubborn, and he'll chase them. I'll gain honor at the expense of Pharaoh and all his army, and the Egyptians will know that I am the Lord. And they did exactly that.

New Advent (Knox) Bible Pharaoh (the Lord told them) will think that the Israelites have no room to move, caught there in the desert; and I will harden his heart, so that he will give pursuit. Then I will win victory over Pharaoh and all his armies, and Egypt will learn to know me, the Lord, for what I am. V. 3 is included for context.

Translation for Translators But I will make the king stubborn *again*, and he will *take his army and* pursue you. Then my people will praise/thank me for winning a victory over the king and his army. And the Egyptians will know that I, Yahweh, *have the power to do what I say that I will do.*" So Moses/I *told my people that*, and they did what he/I told them to do.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible And I will embolden the heart of Pharaoh and he will pursue you, and then I will be honoured by Pharaoh and by all his forces, and the Mitzerites shall know that I am the EVER-LIVING They accordingly did it.

God's Truth (Tyndale) And I will harden his heart, that he shall follow after them, that I may get me honor upon Pharaoh and upon all his host, that the Egyptians may know that I am the Lord. And they did even so.

Wikipedia Bible Project And I hardened Pharaoh's heart, and he chased after them, and it will be hard on Pharaoh and on all his soldiers, and the Egyptians will know that I am Yahweh and they did so.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then I will make Pharaoh's heart stubborn so that he will pursue you. And I will draw glory for myself at the cost of Pharaoh and his army, and the Egyptians shall know that I am Yahweh!" And the Israelites did as they had been instructed.

The Heritage Bible And I will seize Pharaoh's heart, and he shall run after them; and I will be heavily glorified upon Pharaoh and upon all his resources; and the Egyptians shall know by seeing that I am Jehovah; and they did so.

New American Bible (2002) Thus will I make Pharaoh so obstinate that he will pursue them. Then I will receive glory through Pharaoh and all his army, and the Egyptians will know that I am the LORD." This the Israelites did.

New English Bible—1970 I will make Pharaoh obstinate, and he will pursue them, so that I may win glory for myself at the expense of Pharaoh and all his army; and the Egyptians shall know that I am the LORD.' The Israelites did as they were bidden.

New Jerusalem Bible I shall then make Pharaoh stubborn and he will set out in pursuit of them; and I shall win glory for myself at the expense of Pharaoh and his whole army, and then the Egyptians will know that I am Yahweh.' And the Israelites did this.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible I will make Pharaoh so hardhearted that he will pursue them; thus I will win glory for myself at the expense of Pharaoh and all his army, and the Egyptians will realize at last that I am Adonai." The people did as ordered.

Kaplan Translation I will harden Pharaoh's heart and he will come after them. I will triumph over Pharaoh and his entire army, and Egypt will know that I am God.'
[The Israelites] did as [they had been instructed].
triumph
Literally, 'I will be glorified.'

The Scriptures 1998 "And I shall harden the heart of Pharaoh, and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army, and the Mitsrites shall know that I am יהוה." And they did so.

Tree of Life Version I will harden Pharaoh's heart, so he will follow after them. Then I will be glorified over Pharaoh along with all his army, and the Egyptians will know that I am ADONAI." So they did so.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible I am to have held strong the sensibility of Pharaoh's heart, even is he to have pursued yous, and I was to be given honor through Pharaoh and his armies. The Egypt are to have learned that I am Jehovah. Even were they to be effecting it.

Concordant Literal Version Thus I will make the heart of Pharaoh steadfast, so he will pursue after them. Then I will be glorified in Pharaoh and in all his army; and the Egyptians will know that I am Yahweh. Hence they did so.

exeGesés companion Bible And I callous the heart of Paroh
to pursue after them;
that I become honored through Paroh
and through all his valiant;
that the Misrayim knows I - Yah Veh.
- and thus they work.

Orthodox Jewish Bible	And I will harden lev Pharaoh, that he shall pursue after them; and I will be glorified over Pharaoh, and upon all his army; so that the Egyptians may have da'as that I am Hashem. And they did accordingly.
Rotherham's Emphasized B.	So will I let the heart of Pharaoh wax bold, and he will pursue them, that I may get me honour over Pharaoh, and over all his forces, and the Egyptians shall know, that I, am Yahweh. And they did so.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I will harden (make stubborn, defiant) Pharaoh's heart, so that he will pursue them; and I will be glorified <i>and</i> honored through Pharaoh and all his army, and the Egyptians shall know [without any doubt] <i>and</i> acknowledge that I am the Lord." And they did so.
The Expanded Bible	I will ·make the king stubborn [^L harden the heart of Pharaoh] again so he will ·chase after [pursue] them, but I will ·defeat the king and his army, bringing honor to me [^L gain glory over Pharaoh and over his army], and the Egyptians will know that I am the Lord." ·The Israelites [^L They] did just as they were told.
Kretzmann's Commentary	And I will harden Pharaoh's heart that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host, that the Egyptians may know that I am the Lord. This was the final hardening which the Lord wanted to inflict upon Pharaoh, and it would result in bringing honor and glory to the Lord as the one true, just, and mighty God. And they, the children of Israel, did so; they encamped at a place where they were apparently shut in as in a prison, a fact which caused Pharaoh to plan their capture and return to their former slavery in Egypt.
The Voice	Eternal One (to Moses): Then I will harden Pharaoh's stubborn heart even more, and he will pursue the Israelites. Honor will come to Me through the actions of Pharaoh and his army, and the Egyptians will know that I am the Eternal One. And so they did exactly as the Eternal instructed.

Bible Translations with Many Footnotes:

The Complete Tanach	And I will harden Pharaoh's heart, and he will pursue them, and I will be glorified through Pharaoh and through his entire force, and the Egyptians will know that I am the Lord And they did so.
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and I will be glorified through Pharaoh: When the Holy One blessed be He wreaks vengeance upon the wicked, His name becomes magnified and glorified. So it [Scripture] says: "And I will judge against him, etc." and afterwards [the prophet says], "And I will magnify and sanctify Myself and I will be known, etc." (Ezek 38:22, 23) And [Scripture similarly] says: "There he broke the arrows of the bow," [which refers to Sennacherib's defeat,] and afterwards [i.e., the result of that], "God is known in Judah" (Ps. 76:2,4) And [Scripture similarly] says: "The Lord is known for the judgement that He performed" (Ps. 9:17). — [from Mechilta]

through Pharaoh and through his entire force: He [Pharaoh] initiated the sinful behavior, and [thus] the retribution started with him. — [from Mechilta]

And they did so: [This is stated] to tell their praise, that they obeyed Moses and did not say, "How will we draw near to our enemies [by returning in the direction of Egypt]? We have to escape." Instead they said, "All we have are the words of [Moses] the son of Amram." [i.e., we have no other plan to follow, only the words of the son of Amram.]-[from Mechilta]

International Standard V	I've made Pharaoh's heart stubborn ^a so he will pursue them. But I'll receive honor by means of ^b Pharaoh and his army, so that the Egyptians will know that I am the LORD." So this is what the Israelis ^c did.
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^a 14:4 Lit. *strong*

NET Bible®

b 14:4 Or over

c 14:4 Lit. *they*

I will harden⁷ Pharaoh's heart, and he will chase after them. I will gain honor⁸ because of Pharaoh and because of all his army, and the Egyptians will know⁹ that I am the Lord." So this is what they did.¹⁰

^{7tn} In this place the verb נָצַח (hazaq) is used; it indicates that God would make Pharaoh's will strong or firm.

^{8tn} The form is וְנִכְבַּדְתִּי (vk'ikkavkda), the Niphal cohortative; coming after the perfect tenses with vav (ו) consecutives expressing the future, this cohortative indicates the purpose of the hardening and chasing. Yahweh intended to gain glory by this final and great victory over the strength of Pharaoh. There is irony in this expression since a different form of the word was used frequently to describe Pharaoh's hard heart. So judgment will not only destroy the wicked – it will reveal the glory and majesty of the sovereignty of God.

^{9tn} This is the perfect tense with the vav (ו) consecutive. But it announces the fulfillment of a long standing purpose – that they might know.

^{10tn} Heb "and they did so."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	..and I will seize the heart of " Paroh ^{Great house} ", and he will pursue after them, and I will be heavy in " Paroh ^{Great house} ", and in all his forces, and " Mits'rayim ^{Two straits} " will know that I am " YHWH ^{He Is} ", and they will do so,....
Charles Thompson OT	And I will make Pharaoh's heart stout, so that he will pursue them, and I shall be glorified by Pharaoh and by all his army. And all the Egyptians shall know that I am the Lord. Accordingly the Israelites did so.
Green's Literal Translation	And I will harden Pharaoh's heart, and he will pursue you. And I will be honored through Pharaoh, and through all his armies. And the Egyptians shall know that I am Jehovah. And they did so.
Modern English Version	So I will harden Pharaoh's heart, so that he shall pursue them. And I will be honored because of Pharaoh and because of all his army, so that the Egyptians may know that I am the LORD. And they did so.
New American Standard B.	Thus I will harden [Lit <i>make strong</i>] Pharaoh's heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the LORD." And they did so.
New King James Version	Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD." And they did so.
Webster's Bible Translation	I will harden Pharaoh's heart, and he will follow after them; and I will get honor over Pharaoh, and over all his armies; and the Egyptians shall know that I am Yahweh." They did so.
Young's Updated LT	And I have strengthened the heart of Pharaoh, and he has pursued after them, and I am honoured on Pharaoh, and on all his force, and the Egyptians have known that I am Jehovah;" and they do so.

The gist of this passage: God promises to strengthen Pharaoh's heart so that he gathers his army and pursues the Hebrew people. By this, God would be glorified. These things all came to pass.

Exodus 14:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 14:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	1 st person singular, Piel perfect	Strong's #2388 BDB #304
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^o ’ôh (פַּרְעֹה) [pronounced <i>pahr^o-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: I will strengthen the heart of Pharaoh...

God is speaking; God will *strengthen* Pharaoh's resolve.

If you replace the word *harden* with the actual Hebrew word, you may have fewer problems with this portion of v. 4. It is the Piel perfect of *châzaq* (חָזַק) [pronounced *khaw-ZAHK*], a very common word which means *to strengthen*. Its Piel meanings are given as: *to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate*. Given all that has happened, the Pharaoh may have become a despondent, beaten down man, with few inner resources. Many of us know atheists and those who are against God. There are those, to nearly their dying breath, will curse God. For some—let's say that they have been beaten down with cancer and chemotherapy—come to a point where they can no longer curse God. They are still negative, but they are no longer expressing this negative volition with great zeal and enthusiasm.

Let me suggest, this is where Pharaoh was in his thinking. He was a beaten man and his firstborn son had just died. God gives him the strength to express his negative volition, because he no longer has this inner strength. He is still filled with negative volition. Now he has the inner strength to express it.

As we have discussed earlier, giving Pharaoh strength of the resolve does not mean that God reaches into his soul and changes his volition. Pharaoh got knocked for a loop when he lost his firstborn son. He had refused to let the Hebrew people go until this happened. Let me suggest that his feelings and thinking about the Hebrew people did not change at all; but, what changed was, he did not have the inner strength to exercise his volition. He was just beaten down, but his thinking about God and the Hebrews had not changed. God gives him the strength to exercise his volition; God is not changing Pharaoh's free will.

Exodus 14:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 14:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rādaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine singular, Qal perfect	Strong's #7291 BDB #922
'achārêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: ...so that he will pursue after the sons of Israel [lit., them].

The result of Pharaoh's heart being strengthened is, he has chosen in his soul to pursue the Hebrew people, with the intention of destroying them. All that has happened previously is set aside in his mind, in favor of revenge against Israel. His emotions and his negative volition towards God outweigh the experiences which he has just had interacting with the God of Israel.

God explains to Moses what is about to happen because, in some situations, if we know what is coming, we are prepared for it. God is saying, "When I give Pharaoh strength, then he will pursue after the people of Israel.

We have no idea how Pharaoh had acted. Did he come out into his palace and just sit? Did he not come out into public at all. But, God will give him strength and he will use his strength in order to gather an army with which to chase after Israel.

Pharaoh's thinking and negative volition is illustrative for us of much of Egypt. That is, he is not the only person like this. Despite the devastation wrought by God against Egypt, Pharaoh will be able to raise up an army to go after the sons of Israel. All he needed was enough strength of resolve to do this, and God gave him that strength. There were enough Egyptians, filled with anger and negative volition towards Israel, to form a very large army.

Now bear in mind, Israel has done nothing against any of the Egyptians. The God of Israel has certainly come down hard on them (as the Egyptians came down hard on Israel in slavery), but Israel as a people have done nothing to engender any sort of revenge from the Egyptian people.

Illustration: Have you had people act against you, but then they blamed *you* for *their* actions? I have had friends and relatives cut me off, but, they blamed me for what they did. I write this in early 2022, where there are differences in opinions about the COVID vaccines and their efficacy. One segment of our population will not take the shots; and another segment of our population wants them punished for that (remove them from their jobs, do not allow their children to attend school, etc.). The second group wants to see these restrictions placed upon the first group, but they *blame* the first group for being under these restrictions.

A review of Exodus 14:1–4b, including a literary analysis:

This is what we have studied so far. I used the Literal Standard Version (2020) below for the first few verses:

Exodus 14:1–2 And YHWH speaks to Moses, saying, "Speak to the sons of Israel, and they turn back and encamp before Pi-Hahiroth, between Migdol and the sea, before Ba'al-Zephon; you encamp in front of it by the sea,...

The sons of Israel have left Egypt and they have been on the move for the past few days. God speaks directly to Moses and tells him what is going on back in Egypt.

The overall literary structure of this chapter is quite interesting. The quotation from God will continue from v. 2 through v. 4e, at which point most (all?) translations end the quotation, but continue with the narrative.

There are actually two narratives which will merge. Vv. 4f–9 are the events which take place in Egypt, where Pharaoh's heart is strengthened, so he regathers his army and goes to where Israel is.

In v. 10, the narrative is seen from the eyes of the people of Israel. The narrative of Egypt and the narrative of Israel merge at this point.

What I have written probably sounds confusing, but the narrative itself is not. In fact, from a literary point of view, the narrative of Exodus 14 is extraordinary. If you simply read this straight through, there is nothing which would stand out to you. But the path of this narrative, when examined, is ground-breaking when it comes to historical literature. And it is easy to miss this when reading this chapter, because of the seamless nature of the story.

In vv. 1–4e, we are with Moses in the pre-Tabernacle tent of meeting. God is speaking to him. From vv. 4f–9, we are watching the Egyptians, as if we are a fly in the room (and, later, an observer from above). And then, suddenly (but it won't seem sudden), we will be with the Israelites and now they see the Egyptian army off in the distance, and the Israelites know that they are trapped. Two different narratives come together.

My guess is, you do not appreciate even in the slightest what I have just written, so let's approach this in a different way. We have all seen a movie where it begins as a narration, perhaps a grandfather reading a story to his grandson while the kid is sick. In the movie, we see the grandfather reading this story to his grandson, and we hear the words of the grandfather. And then, at some point in his reading, we find ourselves in the middle of the actual story that he is reading (this is the beginning of *The Princess Bride*). We are no longer in the bedroom listening to the voice of the grandfather reading the story, but we are suddenly inside that story, watching it, as if from the boy's very fertile imagination.

Anyway, in terms of ancient literature, this is ground-breaking in the way that it seamlessly moves from one event (God speaking to Moses) to another event, where we are with Pharaoh and his cabinet, and he is about to gather up an army and go after Israel. The writing itself is literary genius, and perhaps the first time anything like this has been done in the history of literature.¹¹

Exodus 14:3 ...and Pharaoh has said of the sons of Israel, They are entangled in the land, the wilderness has shut on them;... (LSV)

Pharaoh knows exactly where Israel is—he understands geography and he has probably been where they are, and he can see this in his mind's eye. And he knows that they are trapped.

Exodus 14:4a-b ...and I have strengthened the heart of Pharaoh, and he has pursued after them,... (LSV)

It should be clear that Pharaoh of Egypt has no respect or fear of Israel's God, not even now.

Both Pharaoh and the military of Egypt knew that the Hebrew people were not skilled in war, and that this attack had the intention of killing as many Hebrews as possible. Or all of them.

¹¹ You may recall that I made quite a big deal out of the introduction of the 3rd person omniscient point of view found at the end of the book of Genesis. This is also a very big deal, from the historic standpoint of literature.

Exodus 14:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy, being made heavy; being made abundant; to be abundant or rich</i>	1 st person singular, Niphal imperfect with the cohortative hê	Strong's #3513 BDB #457
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
par ^e ôh (פָּרֹחַ) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Furthermore, let Me be glorified by Pharaoh...

God continues speaking to Moses. He says that Pharaoh's negative volition and his actions will glorify God. How do I explain that? Pharaoh hates God; he hates Moses, and he would like nothing more than to destroy the Hebrew people. This proposed destruction of Israel would make Pharaoh appear to be a great man to his people, many of whom must want revenge for all that has happened to them. However, what Pharaoh will end up doing is, he will make God look great; he will glorify the God of the Hebrew people. Pharaoh's power—his entire army—will be puny before God.

This is a point of confusion for many unbelievers. They think that God has the most massive of egos and He has this great need for people to recognize Him and praise Him. That is very human viewpoint thinking. This would be the view of a skeptic, superimposing his own thinking upon God. God does not think as we do.

Think about this: *how is man saved?* Today, by believing in Jesus Christ. When a person believes in Jesus, then God the Father is able to forgive man his sins and place him into Christ (= **positional truth**). In the Old Testament, salvation was received when one exercised faith in the Revealed God (Jesus is the Revealed God of the Old Testament). In that era, God is Revealed in many ways—one of those ways is by Him being glorified. It is not as if God has this ego which requires recognition; He simply wants many people brought into His kingdom. No doubt some or even many people believed in God, based upon this glorification over Pharaoh and over Egypt's gods. And all those people who exercised faith in Him will enter into His eternal kingdom.

The glorification of God results in more people being saved; not fewer. God is glorified, but there is a reason for God to be glorified—to reach a maximum number of unbelievers so that He might be revealed to them.

Exodus 14:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
chayil (חַיִּל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2428 BDB #298

Translation: ...and by his entire army.

This is the Egyptian army, what remains of it; and God would be glorified by them. They would all drown; and this glorifies God. It means that the God of the Jews is greater than the military of Egypt and, logically, He is also mightier than their gods.

The Hebrew people themselves were enslaved. They had beaten into their mentality their position in life as slaves. So, they were not fighters. They were not warriors. If the battle was between Israel alone and the army of Egypt, the army of Egypt would annihilate the people of Israel. There is no question. And because Pharaoh had rejected Israel's God, he saw no downside to attacking and destroying the people of Israel.

Now, speaking of these soldiers in Egypt, bear in mind, they had to be willing to follow Pharaoh. At this point, many of them possibly even opted out of this raid. They simply did not show up for work, having been so devastated (this is speculative, mind you). But many did respond to the call of Pharaoh, hoping to gain some kind of revenge over the God of the Hebrews. Their intention was not going to be to bring back their slaves; their desire was to slaughter the Hebrew people, whom they believed to be helpless and wandering. The narrative concentrates on the actions of Pharaoh and reveals his thinking; but bear in mind that Pharaoh is representative of much of Egypt. He could not gather an army without his people supporting him and his thinking.

Exodus 14:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 14:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal perfect	Strong's #3045 BDB #393
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
Maybe calling this a masculine singular is not really correct. The end for this proper noun is the dual ending.			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then the Egyptians will know that I [am] Y^ehowah.”

The Hebrews left Pharaoh in his palace a beaten and destroyed man. Many in his position would have committed suicide by now and have ended it all. Such is all that is left to him as he refused to believe in and yield to the God of the Hebrews, Jesus Christ. However, God is giving him enough strength to continue on in his blind hatred of the Hebrews and of their God. God's purpose is to evangelize even more Egyptians; and to make His power known throughout that part of the world. People of that era would hear about these events and they would exercise faith in the God of the Hebrews.

Logically, Egypt would have had small outposts along its border, along with a system to communicate information from these outposts back to Pharaoh. All of this time, these outposts would have been reporting to Pharaoh the movement of the Israelites. Pharaoh may have even sent others to specifically watch the movements of the Hebrew people.

There are Egyptians who will remain, who will not join Pharaoh's army; and they will observe their fellow Egyptians being unable to stand against the God of Israel. The idea is, *why resist?* Egypt has seen God's power—why continue trying to fight Him?

There are also Egyptians who are in Pharaoh's army and they are pursuing the Israelites. However, in the pursuit, when they begin to get stuck in the river bed, some of them appear to recognize that Y^ehowah is sovereign, even over them (we will see this in v. 25). It is reasonable to suppose that, even though the entire Egyptian army will be destroyed in this pursuit, that some of them, moments before their deaths, believed in Israel's God. Furthermore, it is reasonable to suppose that men in other countries will hear about this and some of them will also believe in the **Revealed God**. When men believe in the Revealed God, He is glorified and they are saved.

And then we read this:

Exodus 14:4f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Translation: So this is what happened [lit., and so they did thus].

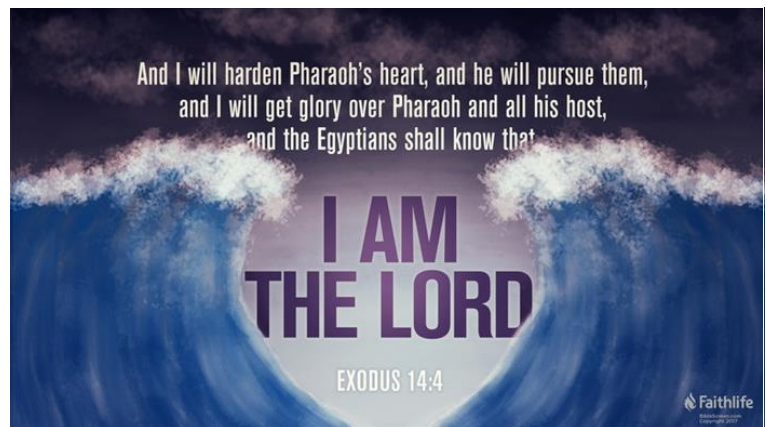
All that is describe here; this all happened, just as God said it would.

These are 3 words in the Hebrew text, literally translating to, *And so / they were doing / thus*. Who is *they* and *what* were they doing? *They* refers back to the Israeli peoples, and God told Moses to tell them, “*Speak to the sons of Israel, and [tell them that] they [should] turn back and encamp before Pi-Hahiroth, between Migdol and the sea, before Ba’al-Zephon; you encamp in front of it by the sea,...*” This is the NKJV, but I have inserted the bracketed material.

God's directions to Moses are very specific. Because Moses is a genius in geography as well as in many other areas, Moses recalled in his writing exactly where God wanted them to be. This was a matter of being in God's directive and geographical will. Moses, knowing geography, understood that God was not taking them a direct route to wherever (Moses knows that he is not guiding the people towards Canaan, but he probably does not know where God intends to take them). The sons of Israel also suffered from hardness of the heart. Taking all things into consideration, God is leading the Israelites correctly, even though, at this point, it is unclear as to the eventual destination. Considering the heart of Pharaoh and the heart of the Israelites, this is the most direct route that they could take.

Exodus 14:4 (ESV) (a graphic); from **Biblia**; accessed January 5, 2022.

Exodus 14:4 *Then I will harden [or, strengthen] Pharaoh's heart, so that he [and his army] will pursue them [the Hebrew people]; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord.” And they [the Hebrew people] did so [they did what God commanded Moses to command them to do back in v. 2].* (NKJV, with bracketed material from me)



Originally, Pharaoh ordered the Hebrew people to leave Egypt. However, now he is going to change his mind and pursue them. He has free will and he could have simply let the Hebrew people leave. However, Pharaoh, knowing the tactics of war, can see that he essentially

has the people of Israel trapped, if he exploits the situation. If he wants to have revenge, now is the time to act (obviously, this is from Pharaoh's point of view).

At this stage in the narrative, God has directed Moses to guide the people to a particular place, with the intent that Pharaoh would find out where they are and gather an army to quickly move against them.

Exodus 14:4 I will strengthen the heart of Pharaoh so that he will pursue after the sons of Israel [lit., *them*]. Furthermore, let Me be glorified by Pharaoh and by his entire army. Then the Egyptians will know that I [am] Y^ehowah." So this is what happened [lit., *and so they did thus*]. (Kukis mostly literal translation)

Exodus 14:4 I will increase the strength of Pharaoh's heart so that he will get a second wind and use his armies to pursue the sons of Israel. What will happen is, I will be glorified by Pharaoh and by his entire army, with the result that, the Egyptians will know that I am Jehovah." This is what took place. (Kukis paraphrase)

In v. 5, the intelligence report comes to Pharaoh:

And was told to a king of Egypt that had fled the people. And so changes a mind of Pharaoh and his servants concerning the people. And so they said, "What [is] this we have done that we have sent out Israel from serving us?"

Exodus
14:5

[One] told the king of Egypt that the people had fled. Consequently, Pharaoh changed his mind as did [lit., *and*] his servants. They remarked, "What [is] this [that] we have done that we sent Israel away from serving us?"

Someone told the king of Egypt about the movements of the people of Israel. As a result, Pharaoh changed his mind, as did his cabinet and army commanders. They remarked to one another, "What have we done? We sent our slaves out away from us."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And was told to a king of Egypt that had fled the people. And so changes a mind of Pharaoh and his servants concerning the people. And so they said, "What [is] this we have done that we have sent out Israel from serving us?"
Dead Sea Scrolls	.
Targum (Onkelos)	And it was seen by the king of Mizraim that the people had gone. And the heart of Pharaoh and of his servants was turned to the people; and they said, What is this that we have done, that we have sent Israel away from serving us?
Targum (Pseudo-Jonathan)	And the officers [Oktaraia: "Oftarions, praefecti militares."] who went with Israel announced that the people had fled. [[JERUSALEM. And it was declared to the king.] And the heart of Pharaoh and his servants was turned unto evil against the people; and they said, What is this that we have done? for we have released Israel from serving us.
Revised Douay-Rheims	And it was told the king of the Egyptians that the people was fled: and the heart of Pharaoh and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?
Aramaic ESV of Peshitta	It was told the king of Egypt that the people had fled; and the heart of Pharaoh and of his servants was changed towards the people, and they said, "What is this we have done, that we have let Yisrael go from serving us?"

Peshitta (Syriac)	And it was told the king of Egypt that the people had gone away; and the heart of Pharaoh and of his servants changed against the people, and they said, What have we done that we have let Israel go from serving us?
Updated Brenton (Greek)	And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharaoh was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And word came to Pharaoh of the flight of the people: and the feeling of Pharaoh and of his servants about the people was changed, and they said, Why have we let Israel go, so that they will do no more work for us?
Easy English	Someone told the king of Egypt that the Israelites had run away. Then Pharaoh and his servants changed their minds about the Israelites. They said: 'We have done a silly thing. We have let the Israelites go. We have lost our slaves!'
Easy-to-Read Version–2006	Pharaoh Chases the Israelites Pharaoh received a report that the Israelites had escaped. When he heard this, he and his officials changed their minds about what they had done. Pharaoh said, "Why did we let the Israelites leave? Why did we let them run away? Now we have lost our slaves!"
God's Word™	When Pharaoh (the king of Egypt) was told that the people had fled, he and his officials changed their minds about them. They said, "What have we done? We've lost our slaves because we've let Israel go."
Good News Bible (TEV)	When the king of Egypt was told that the people had escaped, he and his officials changed their minds and said, "What have we done? We have let the Israelites escape, and we have lost them as our slaves!"
The Message	When the king of Egypt was told that the people were gone, he and his servants changed their minds. They said, "What have we done, letting Israel, our slave labor, go free?"
NIRV	The king of Egypt was told that the people had escaped. Then Pharaoh and his officials changed their minds about them. They said, "What have we done? We've let the people of Israel go! We've lost our slaves and all the work they used to do for us!"
New Simplified Bible	The king of Egypt was told that the people had escaped. He and his officials changed their minds and said: »What have we done? We have let the Israelites escape, and we have lost them as our slaves!«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	When the king of Egypt heard that the Israelites had finally left, he and his officials changed their minds and said, "Look what we have done! We let them get away, and they will no longer be our slaves."
The Living Bible	When word reached the king of Egypt that the Israelites were not planning to return to Egypt after three days, but to keep on going, Pharaoh and his staff became bold again. "What is this we have done, letting all these slaves get away?" they asked.
New Berkeley Version	.
New Life Version	When the king of Egypt was told that the people had left, Pharaoh and his servants changed their minds about the people. They said, "What is this we have done? We have let Israel go from working for us."
New Living Translation	The Egyptians Pursue Israel

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The king of Egypt was told that the people had fled; then Pharaoh and his ministers changed their minds with regard to the people. "What have we done," they said, "in allowing Israel to go and be free of our service?"
The Heritage Bible	And it was made to stand out boldly to the king of Egypt that the people fled, and the heart of Pharaoh and of his servants was changed toward the people; and they said, Why have we done this, that we have sent Israel out from serving us?
New American Bible (2002)	When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants changed their minds about them. "What have we done!" they exclaimed. "Why, we have released Israel from our service!"
New American Bible (2011)	When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants had a change of heart about the people. "What in the world have we done!" they said. "We have released Israel from our service!" Wis 19:3; 1 Mc 4:9.
New English Bible—1970	When the king of Egypt was told that the Israelites had slipped away, he and his courtiers changed their minds completely, and said, 'What have we done? We have let our Israelite slaves go free!'
New Jerusalem Bible	When Pharaoh king of Egypt was told that the people had fled, he and his officials changed their attitude towards the people. 'What have we done,' they said, 'allowing Israel to leave our service?'
New RSV	When the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials were changed toward the people, and they said, "What have we done, letting Israel leave our service?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart toward the people. They said, "What have we done, letting Isra'el stop being our slaves?"
Kaplan Translation	Meanwhile, the king of Egypt received the news that the people were escaping. Pharaoh and his officials changed their minds regarding the people, and said, 'What have we done? How could we have released Israel from doing our work?'
<i>The Scriptures</i> 1998	And it was reported to the sovereign of Mitsrayim that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, "Why have we done this, that we have let Yisra'el go from serving us?"

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	It was reported to the king of Egypt, that the people are to have fled. The sensibility of the heart of Pharaoh and his servants, was to turn over against the people. Even were they to say: Are we to have done this, that Isra-el is to have been let loose from serving us? -
Concordant Literal Version	When it was told to the king of Egypt that the people had run away, the heart of Pharaoh and his servants was turned as to the people, and they said: What is this we have done that we dismissed the sons of Israel from our service?.
exeGesés companion Bible	And they tell the sovereign of Misrayim that the people flee: and the heart of Paroh and of his servants turns against the people and they say, Why work we this, - to send Yisra El away from serving us?.
Orthodox Jewish Bible	And it was told the melech Mitsrayim that HaAm had fled; and the lev Pharaoh and of his avadim was turned against HaAm, and they said, Why have we done this, that we have let Yisroel go from slaving for us?

Expanded/Embellished Bibles:

The Expanded Bible	<p>The King Chases the Israelites</p> <p>When the king of Egypt was told that the Israelites [people] had left [or fled], he and his officers changed their minds about them. They said, “What have we done? We have lost [sent away] the Israelites who served us!”</p>
Kretzmann’s Commentary	<p>And it was told the king of Egypt that the people fled, the report of all the events that transpired was brought to him; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? What foolishness possessed us that we let these excellent workmen go? The apparent aimlessness of the journeying may have caused Pharaoh to believe that the Lord had withdrawn His hand from the people, and that he would have no difficulty in recapturing them.</p>
The Voice	<p>When Egypt’s king received the news that the Israelites had run away, the attitude of Pharaoh and his servants changed. They began talking among themselves.</p> <p>Pharaoh’s Servants: What have we done? We have released the Israelites from serving us and lost our labor force!</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>It was reported to Pharaoh that the people had fled; and Pharaoh and his servants had a change of heart toward the people, and they said, What is this that we have done, that we have released Israel from serving us?</p>
	<p>It was reported to Pharaoh: He [Pharaoh] sent officers with them, and as soon as the three days they [the Israelites] had set to go [into the desert] and return had elapsed, and they [the officers] saw that they were not returning to Egypt, they came and informed Pharaoh on the fourth day. On the fifth and the sixth [days after the Israelites’ departure], they pursued them. On the night preceding the seventh, they went down into the sea. In the morning [of the seventh day], they [the Israelites] recited the Song [of the Sea (Exod. 15:1-18)]. Therefore, we read [in the Torah] the Song on the seventh day, that is the seventh day of Passover.</p> <p>had a change: He [Pharaoh] had a change of heart from how he had felt [previously], for he had said to them [the Israelites], “Get up and get out from among my people” (Exod. 12:31). His servants [also] had a change of heart, for previously they had said to him, “How long will this one be a stumbling block to us?” (Exod. 10:7). Now they had a change of heart to pursue them [the Israelites] on account of the money that they had lent them. — [based on Mechilta]</p> <p>from serving us: Heb. וַיִּדְבְּעֵם; from serving us</p>
International Standard V	<p>When the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials changed toward the people, and they said, “What have we done in releasing Israel from serving us?”</p> <p>^{d 14:5} Lit. <i>heart</i></p> <p>^{e 14:5} Or <i>servants</i></p>
NET Bible®	<p>When it was reported¹¹ to the king of Egypt that the people had fled,¹² the heart of Pharaoh and his servants was turned against the people, and the king and his servants said,¹³ “What in the world have we done?”¹⁴ For we have released the people of Israel¹⁵ from serving us!”</p> <p>^{11tn} Heb “and it was told.” The present translation uses “reported,” since this involves information given to a superior.</p> <p>^{12tn} The verb must be given a past perfect translation because the fleeing occurred before the telling.</p> <p>^{13tn} Heb “and they said.” The referent (the king and his servants) is supplied for clarity.</p>

^{14th} The question literally is “What is this we have done?” The demonstrative pronoun is used as an enclitic particle for emphasis (R. J. Williams, Hebrew Syntax, 24, §118).

^{15th} Heb “released Israel.” By metonymy the name of the nation is used collectively for the people who constitute it (the Israelites).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and (it) was [told] to the king of " Mits'rayim ^{Two straits} that the people fled away, and the mind of " Paroh ^{Great house} ", and his servants, were overturned to the people, and they said, what is this we did, given that we sent " Yisra'el ^{He turns El aside} from serving us?
Charles Thompson OT	Now when the king of the Egyptians was told that the people had fled, his heart and the heart of his servants were turned against the people. And they said, What is this we have done in sending the Israelites away from serving us?
New American Standard B.	When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart [Lit <i>the heart of Pharaoh...was changed</i>] toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?”
Webster’s Bible Translation	And it was told to the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?
World English Bible	The king of Egypt was told that the people had fled; and the heart of Pharaoh and of his servants was changed towards the people, and they said, “What is this we have done, that we have let Israel go from serving us?”
Young’s Updated LT	And it is declared to the king of Egypt that the people has fled, and the heart of Pharaoh and of his servants is turned against the people, and they say, “What is this we have done? That we have sent Israel away from our service.”

The gist of this passage: When Pharaoh became aware that the Hebrew people had escaped, his mind and the mind of his servants changed, and they began to second guess their first inclination to simply let the people go.

Exodus 14:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince; royal, royalty</i>	masculine singular construct	Strong’s #4428 BDB #572

Exodus 14:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bârach (חָרַב) [pronounced baw-RAHKKH]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	3 rd person masculine singular, Qal perfect	Strong's #1272 BDB #137
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: [One] told the king of Egypt that the people had fled.

Interestingly enough, we not only have a mandate from Pharaoh, saying, “Get out, you people of Israel;” but the citizens of Egypt gave gold and silver to the sons of Israel and they told them to leave as well (Exodus 12:30–33). The people of Israel moved out and quickly—so quickly that they did not even allow their bread to rise. However, the speed of movement of 2 million Jews is easily outmatched by the spies watching them and their communication system back to Pharaoh. The army of Pharaoh is using horses and chariots as their means of advance. They will move much more quickly than Israel ever could.

Even though all we have in this report is, the people had fled, one must assume, based upon God's aforementioned strategy, the report must have also included the fact that they people of Israel appear to be aimlessly wandering. They appear to observers unable to leave the borders of Egypt because of the desert-wilderness. Their exact location would be given, and it is clear to the scouts (spies) and to Pharaoh that the Hebrew people are trapped. Or, more likely, given their current route, the Hebrew people are moving toward a place where they will be trapped.

There are a couple of verbs that I would like to examine here. The 3rd person, masculine singular, Qal perfect of bârach (חָרַב) [pronounced baw-RAHKKH] and it means *bolt, flee suddenly, drive away*. Strong's #1272 BDB #137. *People* is in the masculine singular, therefore it is the subject of this verb.

Pharaoh has been given additional strength by God in order to oppose Him. Every atheist alive is given the daily provisions and strength by God to actively oppose Him. All those who are negative towards God, including the insidious religious types, are given enough strength each day to oppose the living God. Pharaoh was a beaten man and God continued to strengthen his ability to actively oppose Him. Therefore, he was strong enough to change his mind about letting the Hebrews go. A weaker man—a man who had been beaten down—might have chosen to just ignore what was happening. “Do not concern yourselves with the Hebrew people—let them do whatever they want; let them go wherever they want.” is *not* what Pharaoh said. Pharaoh is no longer a weak man; God has given him the strength to act. But the direction of Pharaoh's volition is on Pharaoh.

Exodus 14:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâphak ^e (פָּהַק) [pronounced haw-FAHK ^e]	<i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2015 BDB #245
lêbab (בְּבֵל) [pronounced lay-BAHB ^y]	<i>mind, inner man, inner being, heart</i>	masculine singular construct	Strong's #3824 BDB #523
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ ^e bādîym (עֲבָדִים) [pronounced é ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
’el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Consequently, Pharaoh changed his mind as did [lit., and] his servants.

The verb here is the Niphal imperfect of hâphak^e (פָּהַק) [pronounced haw-FAHK^e], which means, *to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]*. Strong's #2015 BDB #245. Some would translate this, *was changed*. Although the Niphal is the passive stem, it can also stress the individual effect on each member of the group; it also is a verb stem which expresses progression or development. Pharaoh and his men have just allowed the Hebrews to leave and all of them have suffered the loss of their firstborn. In being together as they are, they begin to talk things over, to express their anger toward Y^ehowah and their hatred toward the Hebrew people. In this venting of their anger, they talk each other into changing their minds about the Hebrews and just allowing them to exit Egypt unscathed. They have lost their major economic commodity—their slaves. Therefore, Pharaoh and those who serve him are progressively changing their minds about they have allowed. In other words, they are dogs returning to their vomit.

The decision of Pharaoh and the Egyptians to send Israel out originally was the right one. His previous decisions to keep Israel in the land of Egypt were wrong decisions. After making the right decision, Pharaoh decides to revisit his wrong decisions. He is a dog returning to its vomit.

Messengers have come into Pharaoh, to tell him the position of the Hebrew people; and Pharaoh understands completely their vulnerable position (or, in the alternative, he has military advisors there who inform him of the situation the Hebrew people are in).

Sometimes *servants* can refer to Pharaoh's immediate underlings; but I think this might be applied to all of his citizens. Pharaoh and the citizens told Israel to leave; but now, they are changing their minds. It seemed expedient to dismiss all of the Israeli people from Egypt. But now, they are rethinking their position, given the current location and movement of the Hebrew people.

For a month or two, God's judgments against Egypt rained down upon them. It made sense to simply get these people out of Egypt. However, the people of Egypt have become emboldened and they are filled with anger and hatred and revenge motivation (a mental attitude sin cluster). Their desire will be to kill all of the Hebrew people. No matter what they say, they are not going out to recapture their slaves and bring them back. They are going out on a genocide mission.



Spies show pharaoh that the people of Israel are trapped (a graphic); from [Free Bible Images](#); accessed January 26, 2022.

Exodus 14:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person plural, Qal imperfect	Strong's #559 BDB #55
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zô'th (זה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
These two particles combine to mean, <i>what [is] this?</i>			
'âsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person plural, Qal perfect	Strong's #6213 BDB #793

Exodus 14:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	1 st person plural, Piel perfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct with the 1 st person plural suffix	Strong's #5647 BDB #712

Translation: They remarked, “What [is] this [that] we have done that we sent Israel away from serving us?”

At this point, we have the 1st person plural, Piel perfect of shâlach (שָׁלַח) [pronounced *shaw-LAKH*] and this means *to send out, to send for, to send away*. Strong's #7971 BDB #1018. Context determines the *direction*, if you will, of the sending. This is in the Piel, the intensive stem, meaning that they were forced out, they were sent away, they were dismissed. They did not simply let the Hebrew people go; they demanded that they leave Egypt.

The final verb in this verse is the Qal infinitive construct, 1st person plural suffix of 'âbad (עָבַד) [pronounced *gaw^b-VAHD*], which means, *to serve*. We have seen this verb in Exodus 12:31 13:5 and it means *to serve, to work*. Strong's #5647 BDB #712. The Hebrew people have gone from serving Pharaoh and the Egyptians to serving the Lord.

Exodus 14:5c ...and they said, “Why have we done this, that we have let Israel go from serving us?” (NKJV)

With his added strength, Pharaoh stands up, smites himself in the head, and says what have I done? His servants follow suit.

This is exactly what they thought: “What have we done? Why did we send Israel away from us?” So, here they are, after 10 severe plagues, and they are rethinking their position. They let Israel go; in fact, the people of Egypt actually told Israel to get out. And now, they are rethinking that decision.

For whatever reason, despite what God did to Egypt, Pharaoh and his people are feeling empowered, given where the Hebrew people are right now. In the view of the scouts, Israel is moving into a very vulnerable position.

Psychology is an interesting thing. It appears to me that Pharaoh and his military advisors and the messengers are meeting and discussing this situation; and it appears to me that they are working themselves up (remember, this is one use of the Niphal stem).

Exodus 14:5 [One] told the king of Egypt that the people had fled. Consequently, Pharaoh changed his mind as did [lit., and] his servants. They remarked, "What [is] this [that] we have done that we sent Israel away from serving us?" (Kukis mostly literal translation)

Now, on the one hand, they certainly have a point that they have allowed their slaves to escape and to leave Egypt. However, it will be clear by Pharaoh's plan and by the execution of this plan that the army of Egypt was not going there to recover their slaves; they were going there to wipe this people out. The intention of this army is to destroy every man, woman and child.

Some of those close to Pharaoh spoke to him, and the question is, "How could we do this? How could we let all of our slaves go?" Bear in mind, whoever said this, had faced all of the exact same plagues that the rest of Egypt had. This entire month or more have been much more difficult for Pharaoh, because every time that he made a decision, he was making a decision for all of the people of Egypt. Let me suggest that the man who said this was a close aide to the Pharaoh; and he was a man who wanted revenge. His personal feelings were shared by the other people there.

Bear in mind, any one of these men could have said, "Do you not remember the destruction rained down upon us by their God? Should we not just let them go? They are in the hands of their God now." But, that was not the reaction of anyone there, insofar as we know.

Exodus 14:5 Now it was told the king of Egypt [by messengers] that the people had fled, and the heart of Pharaoh and his servants [Pharaoh's military advisors] was turned against [or, *changed towards*] the people; and they said, "Why have we done this, that we have let Israel go from serving us?" (NKJV, bracketed portions added by me)

There is one more thing which needs to be considered: it sounds like their reasoning is all about losing Israel as a workforce and that they need to rethink that they allowed Israel to go. But they are not going to go after Israel in order to bring them back. They will go after Israel with the intention of slaughtering them. My point being, their reasoning is entirely erroneous. People in **emotional revolt** of the soul are unable to reason, and arguing with such a person is completely futile. The way that they justify their actions makes little or no sense.

Exodus 14:5 Someone told the king of Egypt about the movements of the people of Israel. As a result, Pharaoh changed his mind, as did his cabinet and army commanders. They remarked to one another, "What have we done? We sent our slaves out away from us." (Kukis paraphrase)

This will be Pharaoh's final recorded act of negative volition against the people and God of Israel.

And so he yokes his chariot and his people he has taken with him. And so he takes six hundreds chariots chosen and every chariot [rider] of Egypt and 3 captains over them all.

Exodus
14:6–7

So Pharaoh [lit., *he*] prepares his chariot and he takes his people with him. He takes 600 chosen chariots, every rider of Egypt, and 3 captains over them all.

Pharaoh then prepared his own chariot and he also takes his people with him. He selects 600 chariots to be out front, with every available rider in Egypt, and 3 commanders to be over them all.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he yokes his chariot and his people he has taken with him. And so he takes six hundreds chariots chosen and every chariot [rider] of Egypt and 3 captains over them all.
Dead Sea Scrolls Targum (Onkelos)	. And he set his chariot in order, and took his people with him. He took also six hundred select chariots, and all the chariots of the Mizraee, and appointed strong men over them.
Targum (Pseudo-Jonathan)	And he himself prepared his chariot, and his people led he with him by soft words. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the Lord, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot.
Revised Douay-Rheims	So he made ready his chariot, and took all his people with him. And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.
Aramaic ESV of Peshitta Peshitta (Syriac)	. And he made ready his chariots and took his people with him: And he took six hundred chosen chariots and all chariots of the Egyptians and warriors over every one of them.
Updated Brenton (Greek)	So Pharaο yoked his chariots, and led off all his people with himself: having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So he had his war-carriage made ready and took his people with him: And he took six hundred carriages, all the carriages of Egypt, and captains over all of them.
Easy English	So Pharaoh prepared his chariot and he took his army with him. He took 600 of his best chariots with him. He also took all the other chariots of Egypt, with officers to drive them.
Easy-to-Read Version–2006	So Pharaoh prepared his chariot and took his men with him. He took 600 of his best men and all of his chariots. There was an officer in each chariot. [<i>There was ... chariot</i> Or " <i>There were three soldiers in each chariot.</i>] The Israelites were leaving with their arms raised in victory.
Good News Bible (TEV)	The king got his war chariot and his army ready. He set out with all his chariots, including the six hundred finest, commanded by their officers.
<i>The Message</i>	So he had his chariots harnessed up and got his army together. He took six hundred of his best chariots, with the rest of the Egyptian chariots and their drivers coming along.
NIRV	So he had his chariot made ready. He took his army with him. He took 600 of the best chariots in Egypt. He also took along all the other chariots. Officers were in charge of all of them.
New Simplified Bible	The king got his war chariot and army ready. He commanded his officers in charge of his six hundred best chariots and all his other chariots to start after the Israelites.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The king got his war chariot and army ready. He commanded his officers in charge of his six hundred best chariots and all his other chariots to start after the Israelites.
The Living Bible	So Pharaoh led the chase in his chariot, followed by the pick of Egypt's chariot corps—600 chariots in all—and other chariots driven by Egyptian officers.
New Berkeley Version	.

New Life Version	So he made his war-wagon ready and took his people with him. He took 600 of the best war-wagons, and all the other war-wagons of Egypt in the care of leaders.
Unlocked Dynamic Bible	So the king got his chariot and his army ready. Then he selected six hundred of the best chariots, and in each chariot he placed a driver, a soldier, and a commander, and they left.

Partially literal and partially paraphrased translations:

American English Bible	So Pharaoh prepared his chariots and took his [whole army] with him... six hundred of their best chariots, the entire Egyptian cavalry, and all his generals.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	So Pharaoh harnessed his chariot, and took all his troops with him; not only his best chariots, six hundred in number, but all that were to be found in Egypt, and all the captains of his army.
Translation for Translators	So the king got his chariot and his army ready. Then he selected six hundred of the best chariots, and in each chariot he placed a driver, a soldier, and a commander, and they left. Other chariots, with a driver and a soldier in each of them, also went along.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The king had his chariot hitched up, and took his people with him. He took six hundred elite charioteers, and all the charioteers of Egypt, and squad leaders over every one of them. Literally, "third-fighters," implying that the chariot corps moved in squadrons of threes.
Ferrar-Fenton Bible	Consequently he had his own chariot harnessed, and took his forces with him, and took six hundred officers' chariots, and all the chariots of the Mitzeraim with three men upon each of them.
God's Truth (Tyndale)	and he made ready his chariots and took his people with him and took six hundred chosen chariots and all the chariots of Egypt and captains upon all his people.
HCSB	So he got his chariot ready and took his troops [Lit <i>people</i>] with him; he took 600 of the best chariots and all the rest of the chariots of Egypt, with officers in each one.
NIV, ©2011	So he had his chariot made ready and took his army with him. He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them.
Urim-Thummim Version	And he made ready his chariot and took his compatriots with him. He took 600 chosen chariots, and all the chariotry of Egypt, and officers over everyone of them.
Wikipedia Bible Project	And he took out his chariot, and took his people with him. And he took six hundred top chariots, and all the chariots of Egypt, and captains over the whole.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh prepared his chariot and took his army with him. There were six hundred of his best chariots; indeed he took all the Egyptian chariots, each one with his warriors.
The Heritage Bible	And he hitched up his chariot, and took his people with him; And he took six hundred chosen chariots, and all the chariots of Egypt, and third level rulers ⁷ over every one of them. <small>⁷ 14:7 third level rulers, shaliyish, triple or third. Third level rulers were the top rulers immediately under Pharaoh, with second level and first level under them in that order.</small>
New American Bible (2002)	So Pharaoh made his chariots ready and mustered his soldiers - six hundred first-class chariots and all the other chariots of Egypt, with warriors on them all.

New English Bible—1970	So Pharaoh put horses to his chariot, and took his troops with him. He took six hundred picked chariots and all the other chariots of Egypt, with a commander in each.
New Jerusalem Bible	So Pharaoh had his chariot harnessed and set out with his troops, taking six hundred of the best chariots and all the other chariots in Egypt, with officers in each.
Revised English Bible—1989	Pharaoh had his chariot yoked, and took his troops with him, six hundred picked chariots and all the other chariots of Egypt, with a commander in each.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he prepared his chariots and took his people with him — he took 600 first-quality chariots, as well as all the other chariots in Egypt, along with their commanders.
exeGeses companion Bible	And he binds his chariot and takes his people with him: and he takes six hundred chosen chariots and all the chariots of Misrayim and tertiaries over everyone of them:...
<i>The Scriptures</i> 1998	So he made his chariot ready and took his people with him. And he took six hundred choice chariots, and all the chariots of Mitsrayim with officers over all of them.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	He was to harness his chariots and take his people. He was to take six hundred select chariots, of the chariots of Egypt, carrying shields.
Orthodox Jewish Bible	And he made ready his merkavah, and took his army with him; And he took six hundred select chariots, and all the chariots of Mitzrayim, and commanders over every one of them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Pharaoh harnessed horses to his war-chariots [for battle] and took his army [Lit <i>people</i>] with him; and he took six hundred chosen war-chariots, and all the other war-chariots of Egypt with fighting charioteers [Or perhaps <i>three-man teams</i>] over all of them.
The Expanded Bible	So the king [^L he] prepared [harnessed] his war chariot and took his army with him. He took six hundred of his best chariots, together with all the other chariots of Egypt, each with an officer in it.
Kretzmann's Commentary	And he made ready his chariot, he had his servants hitch the horses to his own chariot, and took his people, his army, with him, all the soldiers that were available upon short notice. And he took six hundred chosen chariots, the pick of his supply, the flower of his army, and all the chariots of Egypt, whatever other wagons were available, and captains over everyone of them, all the necessary officers.
The Voice	Pharaoh prepared his chariot and called out his army. He took a select group of the 600 best chariots in the land plus all the other chariots in Egypt with drivers commanding all of them.

Bible Translations with Many Footnotes:

The Complete Tanach	So he [Pharaoh] harnessed his chariot, and took his people with him.
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So he [Pharaoh] harnessed his chariot: He [did so] personally. — [from Mechilta]

and took his people with him: He attracted them with [his] words, "We suffered, they took our money, and [then] we let them go! Come with me, and I will not behave with you as do other kings. With other kings, it is customary that their servants precede them in battle, but I will precede you," as [indeed] it is said: "Pharaoh drew near" (Exod. 14:10). [This means that Pharaoh] himself drew near and hastened before his armies. "It is customary for other kings to take plunder at the beginning, as much as he [the king] chooses. [But] I will share equally with you," as it is said: "I will share the booty" (Exod. 15:9).

He took six hundred select chariots and all the chariots of Egypt, with officers over them all.

select: Heb. רִוּחָב, chosen. [This is] a singular expression, [meaning that] every single chariot in this number was [a] chosen [chariot].

and all the chariots of Egypt: And with them, all the rest of the chariots. Now where did all these animals come from? If you say [that they belonged] to the Egyptians, it says already: "and all the livestock of the Egyptians died" (Exod. 9:6). And if [you say that they belonged] to the Israelites, does it not say: "also our cattle will go with us" (Exod. 10:26). Whose were they [from if that was the case]? They [belonged] to those who feared the word of the Lord [i.e., to those who drove their servants and their livestock into the houses as in Exod. 9:20]. From here Rabbi Simeon would say, "[Even] the best of the Egyptians --[you must] kill; [even] the best of the serpents--[you must] crush its head."-[from Mechilta]

with officers over them all: Heb. מַשְׁלֵטִין, officers over the legions, as the Targum [Onkelos] renders.

Kaplan Translation

[Pharaoh] harnessed his chariot, and summoned his people to go with him. He took 600 chariots with chosen crews, as well as the entire chariot corps of Egypt, with supporting infantry for them all.

harnessed

(Mekhilta; Rashi). Or, 'had [someone] harness' (Ibn Ezra).

as well as

(Rashi).

infantry

(Mekhilta; see Exodus 14:9). Others, 'third-ranked officers (Targum; Ibn Ezra); 'a third horse' (besides the regular two; Targum Yonathan). Josephus writes that besides the 600 war chariots, there were 50,000 horsemen, and 200,000 foot soldiers (Antiquities 2:15:3).

NET Bible®

Then he prepared¹⁶ his chariots and took his army¹⁷ with him. He took six hundred select¹⁸ chariots, and all the rest of the chariots of Egypt,¹⁹ and officers²⁰ on all of them.

¹⁶tn Heb "bound."

¹⁷tn Heb "his people."

¹⁸tn The passive participle of the verb "to choose" means that these were "choice" or superb chariots.

¹⁹tn Heb "every chariot of Egypt." After the mention of the best chariots, the meaning of this description is "all the other chariots."

²⁰tn The word מַשְׁלֵטִין (shalishim) means "officers" or some special kind of military personnel. At one time it was taken to mean a "three man chariot," but the pictures of Egyptian chariots only show two in a chariot. It may mean officers near the king, "men of the third rank" (B. Jacob, Exodus, 394). So the chariots and the crew represented the elite. See the old view by A. E. Cowley that linked it to a Hittite word ("A Hittite Word in Hebrew," JTS 21 [1920]: 326), and the more recent work by P. C. Craigie connecting it to Egyptian "commander" ("An Egyptian Expression in the Song of the Sea: Exodus XV.4," VT 20 [1970]: 85).

New American Bible (2011)

So Pharaoh harnessed his chariots and took his army with him. He took six hundred select chariots and all the chariots of Egypt, with officers* on all of them.

* [14:7] **Officers**: cf. 1 Kgs 9:22; Ez 23:15. The Hebrew word *shalish*, rendered in 1 Kgs 9:22 as “adjutant,” has yet to have its meaning convincingly established. Given the very possible etymological connection with the number “three,” others suggest the translation “three-man crew” or, less likely, the “third man in the chariot” although Egyptian chariots carried two-man crews. The author of the text may have been describing the chariots of his experience without direct historical knowledge of Egyptian ways.

International Standard V

So Pharaoh^f had his chariot prepared and took his troops^g with him.

He took 600 of the best chariots, and all the other^h chariots of Egypt with officers in charge of each one.

^f 14:6 Lit. *he*

^g 14:6 Or *people*

^h 14:7 The Heb. lacks *other*

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he tied up his vehicle, and he took his people with him, and he took six hundred chosen vehicles, and all the vehicles of "Mits'rayim ^{Two straits} ", and the lieutenants (over) all of them , ...
Concordant Literal Version	So he hitched up his chariots and took his people with him. And he took six hundred chosen chariots and all the riders of Egypt and third fighters in all of them.
Modern English Version	So he made ready his chariot and took his people with him. And he took six hundred select chariots, and all the chariots of Egypt, and officers over every one of them.
New American Standard B.	So he made his chariot ready and took his people with him; and he took six hundred select chariots, and all the <i>other</i> chariots of Egypt with officers over all of them.
Young's Updated LT	And he harnesses his chariot, and his people he has taken with him, and he takes six hundred chosen chariots, even all the chariots of Egypt, and captains over them all.

The gist of this passage: Pharaoh oversees the preparation to attack the Israelis. He organizes a chariot attack force that he will be a part of.

6-7

Exodus 14:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âçar (אָחַר) [pronounced <i>aw-SAWHR</i>]	<i>to bind, to tie [up, together, to]; to imprison, to confine, to make captive; to restrain</i>	3 rd person masculine singular, Qal imperfect	Strong's #631 BDB #63
BDB gives these Qal meanings: <i>to tie, bind; to tie, harness; to bind (with cords); to gird (rare and late); to begin the battle, make the attack; of obligation of oath (figurative)</i> . Strong's says that the basic meaning is <i>to yoke, hitch</i> ; adding, by analogy <i>to fasten</i> (in any sense), <i>to join battle</i> ; - <i>to bind, fast, gird, harness, hold, keep, make ready, order, prepare, prison (-er), put in bonds, set in array, tie</i> .			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 14:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rekeb (רֶכֶב) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone</i> [riding on a lower millstone]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7393 BDB #939

Apparently, the Jew saw this chariot as one unit comprised of 3 parts: the chariot, the rider and the horse. This word could refer to any of the 3 or to the unit as a whole.

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels*; their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Gen. 50:9 Ex. 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.

Although, historically and scientifically, the chariot is a very big deal in the ancient world; it is mentioned only once in Genesis; and only 10 times in Exodus (in this and the next chapter).

Translation: So Pharaoh [lit., *he*] prepares his chariot...

I am assuming here that the subject of the verb is Pharaoh. He is the closest masculine singular noun in context.

The verb used here can mean a variety of things, but its basic meaning is *to yoke, to hitch*; and from that comes the meaning, *to prepare*. Context determines the proper application.

As is so often the case, when a person in authority is involved, Pharaoh may not personally prepare his chariot, but he would order it to be prepared.

Pharaoh is not simply sending his army out against Israel; he is going with them possibly in the lead.

Pharaoh knows that the Hebrews have doubled back once and that they were moving slowly and not in any sort of a straight course. He would rather slaughter these Hebrews than allow them to go. Therefore, he gets all of his people, those who still support him, to prepare themselves for war. The verb which is often translated *made ready, prepare* is the Qal imperfect of 'âçar (אָפַר) [pronounced aw-SAWHR] and it means *bind, tie, imprison*. He was attaching his chariot to his horses; or binding the chariot to the horses. However, this verb also applies to his people. They were brought along under coercion—they were bound and imprisoned, so to speak. These Egyptians may not have had his strength, having endured the same torments and plagues that he did, but they were coerced into joining him. This does not mean that Pharaoh of himself was strong enough to coerce all of these men. They coerced one another using faulty arguments.

Exodus 14:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 14:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
ʿim (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and he takes his people with him. Pharaoh also gathers up his people.

Pharaoh is acting on intelligence that the Hebrew people do not seem to be going in the right direction and that they doubled-back at one point. Therefore, Pharaoh believes them to be wandering aimlessly. At this point, they appear to be in a place where they cannot go east (outside of Egypt), being trapped right there by the water. Therefore, he concludes that they are vulnerable.

Pharaoh assembles an army and leads them against the Hebrew people.

Exodus 14:6 So Pharaoh [lit., *he*] prepares his chariot and he takes his people with him. (Kukis mostly literal translation)

Had God not given him the strength, Pharaoh would have laid exhausted upon his bed, having trouble even getting up. However, because he has strength, he expresses his negative volition by hopping into his chariot with much of his elite army in tow.

Reviewing Exodus 14:1–6:

I will use the Berean Study Bible below:

Exodus 14:1–3 Then the LORD said to Moses, “Tell the Israelites to turn back and encamp before Pi-hahiroth, between Migdol and the sea. You are to encamp by the sea, directly opposite Baal-zephon. For Pharaoh will say of the Israelites, ‘They are wandering the land in confusion; the wilderness has boxed them in.’

God tells the Israelites to double-back. Pharaoh, who has eyes on them, and who knows the geography there, will think that the Hebrew people are confused and not sure where to go next.

Exodus 14:4 And I will harden [lit., *strengthen*] Pharaoh’s heart so that he will pursue them. But I will gain honor by means of Pharaoh and all his army, and the Egyptians will know that I am the LORD.” So this is what the Israelites did.

As is found in many translations, the word *harden* is used, when it should have been *strengthen*.

As a result of what he sees, Pharaoh will pursue the Israelites, believing that they are confused and that he will be able to destroy them all.

God's plan is for the Egyptian army to come upon Israel, and He will destroy them, so that all Egyptians will know that He is sovereign over the earth.

Exodus 14:5 *When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, "What have we done? We have released Israel from serving us."*

It was not simply Pharaoh who took this position; he received complete support from his staff.

Notice that there is a great lack of logic in what they say. "What have we done? We have let our slaves, the Hebrew people, simply leave?" This is illogical because this army is not going there to round up the Hebrew people and bring them back. They are going to wipe them out. So, despite the justification that someone on Pharaoh's staff uttered, their true motivation is revenge.

Unbelievers, after they build up scar tissue on their souls, can so often act irrationally. They will be the dog that returns to its vomit. For hundreds of years, the Egyptians had the Israelites under their thumb, acting as their slaves. Their God released them from this servitude, causing Egypt a great deal of harm in the process (since they would not let the Hebrew people go). But now, they think they are going to go back and confront the Hebrew people, and nothing is going to happen? This is like the dog who throws up the contents of his stomach, but then goes back to sift through his vomit, in case there is some tasty morsel in there.

Exodus 14:6 *So Pharaoh prepared his chariot and took his army with him.* (BSB; after this review, we return to the NKJV)

Pharaoh was so excited by this chance at revenge that he wanted to play a part in it.

Exodus 14:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
shêsh (שֵׁשׁ) [pronounced shaysh]	six	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
rekeb (רָכַב) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun	Strong's #7393 BDB #939

Exodus 14:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>chosen, selected; examined and approved</i>	Qal passive participle	Strong's #977 BDB #103

Translation: He takes 600 chosen chariots,...

The word which modifies *chariots* is the Qal passive participle of bâchar (בָּחַר) [pronounced baw-KHAHR]. It means, *to choose, to try (test), to select*. It is a verb, but in the participle, it acts as a verbal adjective. My impression here is that when he is about to mobilize his army, he puts together the very best chariots, having officers and high ranking warriors to man them, and then he finds that he has enough men who have come, many out of personal revenge, thinking that they can attack the Hebrews. However, they do not appreciate that their fight is really with God, and all their chariots for war will not be able to stand up against Him.

The more elite army is going to be those in chariots. These are their Navy SEALs or their Army Rangers. They have the very best and most modern equipment of the day. They believe that they can move quickly against their enemies, the Israelites, and destroy them. Furthermore, this ought to be easy because, as is well-known, these Israelites do not have weapons with which they may use to defend themselves. A well-trained and tightly-organized army should be able to destroy them completely. Given their overwhelming military advantage, they might not even have any casualties on the Egyptian side (which is probably what they are thinking).

Pharaoh selects his war chariots—their primary function—to be taken with them.

Exodus 14:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
rekeb (רֶכֶב) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular construct	Strong's #7393 BDB #939
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...every rider of Egypt,...

The Hebrew word for *chariot* and *chariot rider* are the same; so we allow context to guide us when translating these words.

Pharaoh is going to lead an army of elite chariots—they will be in the forefront—followed by the rest of Egypt's chariot force. However, this portion of v. 7 may also be translated: ...every rider of Egypt,... The word translated

chariot is the masculine singular construct of *rekeb* (רֶכֶב) [pronounced *REH-khe^b*], which means, *riders, cavalry; chariot; horses*. It can refer to any part of the chariot assembly, including the rider/driver himself. Strong's #7393 BDB #939. Let me suggest that a significant portion of Pharaoh's attacking army would be these 600 chariots, having both riders and chariot drivers. There will be an additional force, also moving by means of chariots (I would assume that these are the older chariots).

From *Manners and Customs of the Bible*, we have the following description: *The Egyptian chariot was a framework of wood, nearly semicircular in front, having straight sides and open behind. The front was of wood and the sides were strengthened and ornamented with leather and metal bindings. The floor was of rope net-work, to give a springy footing. The fittings of the inside and the harness were of raw hide or tanned leather. On the sides quivers and bow-cases were fastened, crossing each other. The wheels were low, have six spoke, and were kept on the axle by a leather thong or lynch-pin. There was no sea in the chariot. The number of horses to each chariot was two. The chariot of the king did not differ materially from ordinary war-chariots. He, however, usually rode alone into battle, having the reins fastened around his waist, leaving both hands free to manage his weapons of war. Jehu seems to have imitated the custom of Egyptian monarchs in driving his own chariot. See 2Kings 9:20.*¹²

Exodus 14:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlîyshîym (שְׁלִישִׁים) [pronounced <i>shaw-leesh-EEM</i>] or shâlîshîy (שְׁלִישִׁי) [pronounced <i>shaw-leesh-EE</i>]	<i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i>	masculine plural noun	Strong's #7991 DB #1026
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article; with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481

Translation: ...and 3 captains over them all.

Pharaoh also selects a small group of officers to organize his chariot forces.

In the Hebrew, the Shîyn/lâmed combination means *three*. A chariot normally would carry two men: the charioteer and the warrior. However, there was so much negative volition in Egypt that Pharaoh could not only gather up all of their warring chariots but he was able to man each of them with three men. The third man might have carried a shield or may have acted as a guide, lookout and possibly even as an officer. The word I have properly translated as *third men* is often rendered *officer*. The reference could be a layer of officers over them to guide them in this fight.

¹² *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; pp. 65–66.

Some understand this to refer to 3 captains (over the entire Egyptian army, and under Pharaoh's instructions). Perhaps this refers to men with authority in each chariot. Certainly, a well-organized army is going to have a chain of authorities.

One translation suggests that there are 3 men in each chariot, each with specific duties. This would be 1800 men in the chariots. However, this is not all of the attack force.

Exodus 14:7 **He takes 600 chosen chariots, every rider of Egypt, and 3 captains over them all.** (Kukis mostly literal translation)

Although one might understand there to be only 600 choice chariots and then all the manpower needed; my assumption is that, the Egyptian army has an elite chariot force, and a much larger, older chariot army.

Obviously, there were a significant number of horses who were kept under shelter during most of these plagues; and most of them survived.

An attack of a people on foot by a chariot army would be devastating. Chariots would have speed and mobility. They would find it easy to strike and slaughter their opposition at will. Human viewpoint told the Egyptian army that the Hebrew people would not stand a chance.

Exodus 14:6–7 **So Pharaoh [lit., he] prepares his chariot and he takes his people with him. He takes 600 chosen chariots, every rider of Egypt, and 3 captains over them all.** (Kukis mostly literal translation)



Chariot Attack on Israel (a graphic); from [Free Bible Images](#); accessed January 26, 2022.

Exodus 14:6–7 **Pharaoh then prepared his own chariot and he also takes his people with him. He selects 600 chariots to be out front, with every available rider in Egypt, and 3 commanders to be over them all.** (Kukis paraphrase)

And so strengthens Y^ehowah a heart of Pharaoh, king of Egypt. And so he pursues after sons of Israel and sons of Israel are going out in a hand rising up. And so pursues Egypt after them; and so they overtake them encamped beside the sea—every horse of a chariot of Pharaoh, and his horsemen, and his army—upon Pi-hahiroth to faces of Baal Zephon.

Exodus
14:8–9

So Y^ehowah strengthened the heart of Pharaoh, king of Egypt, so [that] he pursued after the sons of Israel. [And at this time,] the sons of Israel are going out [of Egypt] in great defiance [lit., with a hand held high]. So Egypt pursued them—every chariot horse belonging to Pharaoh, his horsemen, and his army—and they overtook them [while they were] encamped beside Pi-hahiroth, which faces Baal Zephon.

So Jehovah gave Pharaoh the strength to pursue the sons of Israel. All the while, the sons of Israel were going out from Egypt with great confidence. But now, Egypt began to pursue them. Pharaoh's chariots, horsemen and army overtook Israel while they were camped by Pi-hahiroth, which faces Baal Zephon.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so strengthens Y ^e howah a heart of Pharaoh, king of Egypt. And so he pursues after sons of Israel and sons of Israel are going out in a hand rising up. And so pursues Egypt after them; and so they overtake them encamped beside the sea—every horse of a chariot of Pharaoh, and his horsemen, and his army—upon Pi-hahiroth to faces of Baal Zephon.
Dead Sea Scrolls Targum (Onkelos)	. And the Lord hardened the heart of Pharaoh king of Mizraim, and he pursued after the children of Israel. But the children of Israel went forth with uncovered head. And the Mizraee followed after them, and overtook them while encamping by the sea; all the chariot horses of Pharaoh, and his horsemen, and his army, by Pum Hiratha which is before Beel Zephon.
Targum (Pseudo-Jonathan)	And the Lord hardened the design of the heart of Pharaoh king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph bad cast upon its bank. But all the chariot horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon. And Pharaoh saw the idol Zephon (still) preserved, and offered oblations before it.
Revised Douay-Rheims	And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel: but they were gone forth in a mighty hand. And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharaoh's horse and chariots, and the whole army were in Pihahiroth before Beelsephon.
Aramaic ESV of Peshitta	Mar-Yah hardened the heart of Pharaoh king of Egypt, and he pursued after the B'nai Yisrael; for the B'nai Yisrael went out with a high hand. The Egyptians pursued after them: all the horses and chariots of Pharaoh, his horsemen, and his army; and overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon.
Peshitta (Syriac)	And the LORD hardened the heart of Pharaoh, king of Egypt and he pursued the children of Israel; but the children of Israel had gone out victoriously. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them encamping by the inlet of Kheritha, before Baal-zephon.
Updated Brenton (Greek)	And the Lord hardened the heart of Pharaoh king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand. And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharaoh, and the horsemen, and his host were before the village, over against Beel-sephon.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord made the heart of Pharaoh hard, and he went after the children of Israel: for the children of Israel had gone out without fear. But the Egyptians went after them, all the horses and carriages of Pharaoh, and his horsemen, and his army, and overtook them in their tents by the sea, by Pihahiroth, before Baal-zephon.
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Easy English	And the LORD made Pharaoh, king of Egypt think more cruel thoughts. So Pharaoh followed after the brave Israelites, when they marched out. The Egyptians went after the Israelites. They went with all Pharaoh's horses, chariots and soldiers. They came near to the Israelites, who were by the sea. It was near Pihahiroth, across from Baal-zephon.
Easy-to-Read Version–2006	The Israelites were leaving with their arms raised in victory. But the LORD caused Pharaoh, the king of Egypt, to become brave. And Pharaoh chased the Israelites. The Egyptian army had many horse soldiers and chariots. They chased the Israelites and caught up with them while they were camped near the Red Sea at Pi Hahiroth, east of Baal Zephon.
<i>The Message</i>	GOD made Pharaoh king of Egypt stubborn, determined to chase the Israelites as they walked out on him without even looking back. The Egyptians gave chase and caught up with them where they had made camp by the sea—all Pharaoh's horse-drawn chariots and their riders, all his foot soldiers there at Pi Hahiroth opposite Baal Zephon.
Names of God Bible	Yahweh made Pharaoh (the king of Egypt) so stubborn that he pursued the Israelites, who were boldly leaving Egypt. The Egyptians pursued the Israelites. Pharaoh's army, including all his horse-drawn chariots and cavalry, caught up with them as they were setting up their camp by the sea at Pi Hahiroth facing north.
NIRV	The LORD made Pharaoh, the king of Egypt, stubborn. So he chased the Israelites as they were marching out boldly. The Egyptians went after the Israelites. All Pharaoh's horses and chariots and horsemen and troops chased them. They caught up with the Israelites as they camped by the sea. The Israelites were near Pi Hahiroth, across from Baal Zephon.
New Simplified Bible	Jehovah made the king so stubborn that he went after them. The Israelites proudly went on their way. The king's horses and chariots and soldiers caught up with them while they were camping by the Red Sea near Pi-Hahiroth and Baal-Zephon.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD made the king so stubborn that he went after them, even though the Israelites proudly went on their way. But the king's horses and chariots and soldiers caught up with them while they were camping by the Red Sea near Pi-Hahiroth and Baal-Zephon.
The Living Bible	He pursued the people of Israel, for they had taken much of the wealth of Egypt with them. Pharaoh's entire cavalry—horses, chariots, and charioteers—was used in the chase; and the Egyptian army overtook the people of Israel as they were camped beside the shore near Piha-hiroth, across from Baal-zephon.
New Berkeley Version	.
New Life Version	The Lord made the heart of Pharaoh, king of Egypt hard. And Pharaoh went to catch the people of Israel, who were leaving without fear. The Egyptians followed them with all the horses and war-wagons of Pharaoh, his horsemen and his army. And they came to them at their tents by the sea, beside Pi-hahiroth, in front of Baal-zephon.
Unlocked Dynamic Bible	Yahweh made the king of Egypt stubborn, so he and his army went to pursue the Israelites. The Israelites marched out with confidence. The Egyptian army, with all the king's horses and chariots and horsemen, went after the Israelites. They caught up with them as they were camped near the sea close to Pi Hahiroth, in front of Baal Zephon.

Partially literal and partially paraphrased translations:

American English Bible	And it was because Jehovah had hardened the hearts of Pharaoh (the king of Egypt) and his servants that he chased after the children of IsraEl. For the children
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of IsraEl allowed them the upper hand, and when the Egyptians caught up with them, they found them camped next to the sea.

Well, there was all of Pharaoh's cavalry, chariots, horsemen, and entire army at a village near BeEl-SepPhon.

Beck's American Translation
Common English Bible

The LORD made Pharaoh, Egypt's king, stubborn, and he chased the Israelites, who were leaving confidently. The Egyptians, including all of Pharaoh's horse-drawn chariots, his cavalry, and his army, chased them and caught up with them as they were camped by the sea, by Pi-hahiroth in front of Baal-zephon.

International Standard V
New Advent (Knox) Bible

.
Thus the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the Israelites in the hour of their triumphant escape. All Pharaoh's horses and chariots, and the whole of his army, followed close on the track of the fugitives, and came upon them where they lay encamped by the sea, at Pihahiroth, opposite Beelsephon.

Translation for Translators

Because Yahweh made the king of Egypt so stubborn that he and his army went to pursue the Israelis, who were leaving triumphantly, the Egyptian army, with all the king's horses and chariots and horsemen, pursued the Israelis. They caught up with them as they were camped near the sea, close to Pi-Hahiroth, in front of Baal-Zephon town.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

The LORD made Pharaoh the king of Egypt obstinate, and he pursued after the Sons of Israel. The Sons of Israel were going out with hands held high, but the Egyptians were pursuing after them, and overtook them as they encamped on the sea, all the horses and chariots of Pharaoh, and his horsemen, on Pi-hahiroth in front of Baal-zephron.

Ferrar-Fenton Bible

Thus the EVER-LIVING emboldened the heart of Pharaoh king of the Mit- zeraim, and he pursued after the children of Israel. But the children of Israel went out with a high hand. The Mitzerites, however, pursued after them, and came up with them encamped by the sea ;—all the horse chariots of Pharaoh and his forces, at Pi-Hakhiroth, before Bahzephon.

Urim-Thummim Version

Then YHWH hardened the heart of Pharaoh king of Egypt and he pursued after the children of Israel, but the children of Israel went out with exalted hands. Then the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen with his army and overtook them encamped by the sea, near Pihahiroth, and opposite Baalzephon.

Wikipedia Bible Project

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Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Yahweh had hardened the mind of Pharaoh, king of Egypt, who set out in pursuit of the Israelites as they marched forth triumphantly. 9.The Egyptians - all the chariots and horses of Pharaoh, his horsemen and his army - gave chase and caught up with them when they had encamped by the sea near Pihahiroth, facing Baalzephon.

The Heritage Bible

And Jehovah seized the heart of Pharaoh, king of Egypt, and he ran after the children of Israel; and the children of Israel went out with a high hand. And the Egyptians ran after them, all the horse drawn chariots of Pharaoh, and his horsemen, and his resources, and reached them encamping by the sea, beside Pihahiroth, before the face of Baalzephon.

New American Bible (2002)

So obstinate had the LORD made Pharaoh that he pursued the Israelites even while they were marching away in triumph. The Egyptians, then, pursued them;

New Jerusalem Bible	Pharaoh's whole army, his horses, chariots and charioteers, caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon. Yahweh made Pharaoh king of Egypt stubborn, and he gave chase to the Israelites. The Israelites marched confidently away, but the Egyptians, all Pharaoh's horses, his chariots, his horsemen and his army, gave chase and caught up with them where they lay encamped beside the sea near Pi-Hahiroth, facing Baal-Zephon.
Revised English Bible–1989	Then, made obstinate by the LORD, Pharaoh king of Egypt pursued the Israelites as they marched defiantly away. The Egyptians, all Pharaoh's chariots and horses, cavalry and infantry, went in pursuit, and overtook them encamped beside the sea by Pi-hahiroth to the east of Baal-zephon.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> made Pharaoh hardhearted, and he pursued the people of Isra'el, as they left boldly. (ii) The Egyptians went after them, all the horses and chariots of Pharaoh, with his cavalry and army, and overtook them as they were encamped by the sea, by Pi-Hachiroth, in front of Ba'al-Tz'fon.
Kaplan Translation	God hardened the heart of Pharaoh, king of Egypt, and he went after the Israelites. Meanwhile, the Israelites were leaving in triumph [Literally, 'with a high hand' (cf. Targum)]. Setting out after [the Israelites], the Egyptians overtook them while they were camping by the sea, at Freedom Valley, opposite Lord-of-the-North. All of Pharaoh's chariot horses, cavalry and infantry were there.
<i>The Scriptures</i> 1998	And הוה hardened the heart of Pharaoh sovereign of Mitsrayim, and he pursued the children of Yisra'el, but the children of Yisra'el went out defiantly. And the Mitsrites pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Ha'hiroth, before Ba'al Tsephon.
Tree of Life Version	<i>ADONAI</i> hardened the heart of Pharaoh king of Egypt, so he pursued <i>Bnei-Yisrael</i> , for <i>Bnei-Yisrael</i> went out with a high hand. But the Egyptians pursued them with all the horses and chariots of Pharaoh, as well as his charioteers and his army, and overtook them as they were encamped by the sea, beside Pi-hahiroth opposite Baal-zephon.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	Jehovah was to hold strong, the sensibility of the heart of Pharaoh, king of Egypt, even was he to pursue after the sons of Isra-el. The sons of Isra-el are leading out with a being lifted up hand. The Egyptians were to pursue after them, with their horses, chariots, and army. They were to overtake them, they camping by the sea, by Pihahiroth, turned towards Baal-zephon.
exeGesés companion Bible	...and Yah Veh callouses the heart of Paroh sovereign of Misrayim and he pursues after the sons of Yisra El: and the sons of Yisra El go out with lifted hand: and the Misrayim pursue after them - all the horses and chariots of Paroh and his cavalry and his valiant; and overtake them encamping by the sea beside Pi Ha Hiroth at the face of Baal Sephon.
Orthodox Jewish Bible	And Hashem hardened the lev Pharaoh Melech Mitzrayim, so that he pursued after the Bnei Yisroel; and the Bnei Yisroel went out with a high hand [deliberately with assurance].

But the Mitzrayim pursued after them, all the susim and chariots of Pharaoh, and his parash, and his army, and overtook them encamping by the yam, by Pi-Hachiroth, in front of Baal Zephon.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the Israelites, as they were leaving confidently <i>and</i> defiantly. The Egyptians chased them with all the horses and war-chariots of Pharaoh, his horsemen and his army, and they overtook them as they camped by the sea, beside Pi-hahiroth, in front of Baal-zephon.
The Expanded Bible	The LORD ·made the king of Egypt stubborn [^L hardened the heart of Pharaoh, king of Egypt], so he ·chased [pursued] the ·Israelites [^L sons/ ^T children of Israel], who were leaving ·victoriously [boldly; L with uplifted hand]. The Egyptians—with all the king's horses, chariot drivers, and army—·chased the Israelites [^L pursued them]. They caught up with them while they were camped by the ·Red Sea [^L Sea; 10:19], near Pi Hahiroth and Baal Zephon [14:1].
Kretzmann's Commentary	And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel, he was blinded in his foolishness by the apparent helplessness of his former slaves. And the children of Israel went out with an high hand. It was not a case of secret flight with them, but of a bold departure in the sight of all the Egyptians. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. The detailed enumeration of Pharaoh's host serves to emphasize the greatness of his destruction. It is thus that obdurate sinners deliberately close their eyes against the manifest works of God and force God, as it were, to execute justice and judgment upon them.
The Voice	The Eternal hardened the <i>stubborn</i> heart of Pharaoh, king of Egypt; and he chased after the Israelites just as they were marching out of the land with victorious hands held high. The Egyptians pursued the Israelites. All of Pharaoh's horses and chariots, his chariot-drivers and army caught up with the Israelites as they were camping by the sea not far from Pi-hahiroth, opposite Baal-zephon.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And the Lord hardened the heart of Pharaoh, the king of Egypt, and he chased after the children of Israel, and the children of Israel were marching out triumphantly.</p> <p>And the Lord hardened the heart of Pharaoh: Because he vacillated about whether to pursue [the Israelites] or not. [So] He hardened his heart to pursue [them]. — [from Mechilta]</p> <p>and the children of Israel were marching out triumphantly: Heb. הָמָר דָּיָב, lit., with a high hand. With lofty and openly displayed might.</p> <p>The Egyptians chased after them and overtook them encamped by the sea every horse of Pharaoh's chariots, his horsemen, and his force beside Pi hahiroth, in front of Ba'al Zephon.</p>
NET Bible®	<p>But the Lord hardened the heart of Pharaoh king of Egypt, and he chased after the Israelites. Now the Israelites were going out defiantly.²¹ The Egyptians chased after them, and all the horses and chariots of Pharaoh and his horsemen and his army overtook them camping by the sea, beside Pi-hahiroth, before Baal-Zephon.</p> <p>²¹ Heb “with a high hand”; the expression means “defiantly,” “boldly,” or “with confidence.” The phrase is usually used for arrogant sin and pride, the defiant fist, as it were. The image</p>

of the high hand can also mean the hand raised to deliver a blow (Job 38:15). So the narrative here builds tension between these two resolute forces.

New American Bible (2011) The LORD hardened the heart of Pharaoh, king of Egypt, so that he pursued the Israelites while they were going out in triumph. The Egyptians pursued them—all Pharaoh's horses, his chariots, his horsemen,* and his army—and caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon.

* [14:9] Horsemen: the usage here may be anachronistic, since horsemen, or cavalry, play a part in warfare only at the end of the second millennium B.C.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH" ^{He is} seized the heart of "Paroh" ^{Great house}, the king of "Mits'rayim" ^{Two straits}, and he pursued after the sons of "Yisra'el" ^{He turns El aside}, and the sons of "Yisra'el" ^{He turns El aside} were going out (with) the hand raising, and "Mits'rayim" ^{Two straits} pursued after them, and all the horses of the vehicles of "Paroh" ^{Great house}, and his horsemen, and his forces overtook them camping upon the sea, upon "Pi-Hahhiyrot" ^{Mouth of the cisterns}, <in front of> "Ba'al-Tsephon" ^{Master of the north},...

Charles Thompson OT Therefore Pharaoh equipt his chariots and took all his people with him. And having selected six hundred chosen chariots and all the cavalry of the Egyptians and officers of the highest rank over all for the Lord had emboldened the heart of Pharaoh king of Egypt and of his attendants: he pursued the Israelites. Though the Israelites had gone out with a high hand, yet the Egyptians pursued them with all the cavalry and the chariots of Pharaoh. And his horsemen and his army found them encamped by the sea with the sheep cot on one flank and Beelsepphon on the other. Vv. 6–7 are included for context.

Modern English Version The LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. However, the children of Israel went out with confidence. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them camping by the sea, beside Pi Hahiroth, before Baal Zephon.

New American Standard B. The LORD hardened [Lit *made strong*] the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out [d]boldly. Then the Egyptians chased after them with all the horses and chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, beside Pi-hahiroth, in front of Baal-zephon.

Young's Updated LT And Jehovah strengthens the heart of Pharaoh king of Egypt, and he pursues after the sons of Israel, and the sons of Israel are going out with a high hand, and the Egyptians pursue after them, and all the chariot horses of Pharaoh, and his horsemen, and his force, overtake them, encamping by the sea, by Pi-Hahiroth, before Baal-Zephon.

The gist of this passage: Pharaoh has new-found strength to attack the Israelites. He leads his forces and overtakes them while they are encamped by the sea.

8-9

Exodus 14:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 14:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	3 rd person masculine singular, Piel imperfect	Strong's #2388 BDB #304
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince; royal, royalty</i>	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: So Y^ehowah strengthened the heart of Pharaoh, king of Egypt,...

Again, there is no need to think that God changed Pharaoh's thinking. Pharaoh is not sitting in his palace, somewhat depressed, but with a few kind thoughts towards Israel; and then God comes along and gets Pharaoh all riled up about the Israelites again. God gave pharaoh the strength to exercise his volition. The hatred and anger was already there; God gave Pharaoh the strength to act upon his emotions.

An experience which hard workers have had: we have had work to do—a job that needed to be finished—and we are just about out of strength—we don't think we can go on. Sometimes, something can give us just a little bit of strength—perhaps we sit down for 20 minutes or even take a 5 minute power nap or grab a cup of hot coffee (I have heard that there are these things called energy drinks)—and then we have the strength to complete the task. We needed something in order to finish what we started; and once we have this something (and I am not talking about dangerous stimulates here), we can finish it. This is what God has done for Pharaoh. God has given Pharaoh strength to do that which is already in his heart.

This is the last time that we will see our Lord *strengthen* the heart of Pharaoh. This is the word châzaq (חָזַק) [pronounced *khaw-ZAHK*] and it is used several hundred times in the Bible and usually translated *strengthen, fortify, repaired*, and *only* in this portion of Exodus do we find it translated *harden* over and over again. Strong's #2388 BDB #304. What caused the translators to translate this word differently in the book of Exodus, we do not know. In any case, Pharaoh was not acting because he simply lacked the strength. Now, he has this strength, and so he acts.

Pharaoh knows what he has faced over the past two months and he has witnessed the power of Y^ehowah. He can fall to the ground and worship Y^ehowah out of fear and respect. However, Pharaoh seems to lose track of what he has gone through in the previous few months. How does this happen? His soul is so covered with scar tissue that cannot think straight with regards to the Hebrew people. His anger and **mental attitude sins** make it impossible for him to take an objective account of what he might be doing.

Have you ever known people to act irrationally? As an outsider, you observe their actions and you think, *what is wrong with them? Can't they see what they are doing?* And, point in fact, they cannot. Mental attitude sins cover the soul with scar tissue so that they are unable to be rational about some things.

Pharaoh ought to realize that in advancing toward the Hebrew people, he will be facing their God. Given the 10th judgment, could he not himself determine, "The next judgment will be the end of me." But scar tissue makes him unable to consider this very logical outcome.

What Pharaoh and those who are with him understand is, they despise the Hebrew people and it will be sweet revenge for them to destroy the Hebrew people. All that has changed his this: Pharaoh did not have the strength to do this a few hours ago; but now he has the strength, which was given to him by God. He is supplying his own negative volition.

Exodus 14:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine singular, Qal imperfect	Strong's #7291 BDB #922
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...so [that] he pursued after the sons of Israel.

It is already in Pharaoh's heart to get Israel. He wants to harm them; he wants to hurt them. He did not have the strength earlier to act on his volition; but God has given him this strength. So Pharaoh chases after the sons of Israel. Now, quite obviously, he does not do this on his own.

Exodus 14:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
yâtsâ' (אֲצִי) [pronounced <i>yaw-TZAWH</i>]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388
rûwm (רֹמַם) [pronounced <i>room</i>]	<i>rising up, arising, raising up, growing; being exalted, becoming high, becoming powerful; being high and lofty; being remote, being in the far distance</i>	feminine singular, Qal active participle	Strong's #7311 BDB #926

Translation: [And at this time,] the sons of Israel are going out [of Egypt] in great defiance [lit., with a hand held high].

All the while that Pharaoh is in his palace—being strengthened by God—the sons of Israel were on the move, away from Egypt, with great feelings of power and confidence.

Many translations are similar, that the sons of Israel go out with boldness; but this literally reads, *with a hand lifted up* or *with a hand being held high*. The Hebrews are moving forward with an uplifted hand. This is a way of saying that they were going forward *boldly, defiantly*. To understand that, recall the black power symbol of raising the clenched fist or the thing that some supporters of sports teams as they raise their hand with the outstretch index finger in the air, indicating that they are number one; or the driver that you just cut off in traffic and he raises his hand and middle finger with reference to you. This illustrates that the uplifted hand even up to today represents boldness and defiance.

Why is this mentioned? I believe that this is the picture which Pharaoh sees in his own mind over and over again. The people of Israel walking out of Egypt, with a hand held high in victory. Pharaoh sees this; he thinks about this; and his desire increases to destroy this people.

Exodus 14:8 (NIV) (a graphic); from [Slide Player](#); accessed January 5, 2022.

Exodus 14:8 So Y^ehowah strengthened the heart of Pharaoh, king of Egypt, so [that] he pursued after the sons of Israel. [And at this time,] the sons of Israel are going out [of Egypt] in great defiance [lit., with a hand held high]. (Kukis mostly literal translation)

The children of Israel are going out with boldness; and Pharaoh is going to lead his army, intent on destroying them all.

Pharaoh cannot let this go, despite the fact that every plague to come upon him and his country, he was warned about; and that he made decisions which resulted in the plague coming down upon them.

Pharaoh has been given renewed strength by God. His spies tell him that Israel appears to be lost and confused in the desert-wilderness. These things give Pharaoh the power to gather up an army of men who have the same revenge motivation. God did not plant Pharaoh's mental attitude sins¹³ into his head; God simply gave him the strength to act on what was in his heart.



Exodus 14:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine plural, Qal imperfect	Strong's #7291 BDB #922
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
'achărêy (אַחֲרָיָם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: So Egypt pursued them...

Pharaoh has intelligence reports in hand. He knows exactly where the Hebrew people are. He believes them to be wandering aimlessly, and he knows that they have walked into a difficult situation, where they have water to their backs—a large enough body of water that they cannot cross over it. This strikes Pharaoh as very poor

¹³ Try ordering Mental Attitude Dynamics (<http://www.rbthieme.org/publicationsalphabeticallistingsdual.html>).

planning on the part of Moses, their leader. He may have completely discounted their God in his own mind at this point.

Now, with his strength restored, Pharaoh will gather up his people and his army and go after the sons of Israel.

The final half of this verse may be difficult to place in some kind of order, given where everything is found.

Exodus 14:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsag (גָּשַׁג) [pronounced naw-SAHG]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5381 BDB #673
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
chânah (חָנָה) [pronounced khaw-NAW]	<i>bivouacking, camping, encamped in [or, against], setting up camp; laying siege to; inclining, declining, bending down</i>	masculine plural, Qal active participle	Strong's #2583 BDB #333
'al (עַל) [pronounced ăhl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
çûwç (סוּס) [pronounced soos]	<i>horse, chariot horse; swallow, swift</i>	masculine singular construct	Strong's #5483 BDB #692
rekeb (רָכַב) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular construct	Strong's #7393 BDB #939
par ^e ôh (פָּרֹחַ) [pronounced pah ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 14:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârâsh (פָּרָשׁ) [pronounced paw-RASH]	horse, steed; horseman	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6571 BDB #832
Owens has a masculine plural suffix, but it appears to be a masculine singular suffix.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
chayil (חַיִל) [pronounced CHAH-yil]	army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2428 BDB #298
ʿal (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
Pîy Hachirôwth (יַם תְּרוֹת) [pronounced pee-hah- khee-ROWTH]	mouth of the gorges; place where sedge grows; transliterated Pi-hahiroth, Pi-ha- Chiroth	proper singular noun/location	Strong's #6367 BDB #809
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of; which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
Ba'al (עַב) [pronounced BAH-gahl]	owner, lord, husband; transliterated Baal when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127
Tsâphôwn (צָפוֹן) [pronounced tsaw- FOHN]	north, northern, northward; north wind	feminine singular noun	Strong's #6828 BDB #860

Together, these make up the location *Baal Zephon*. Strong's #1189 BDB #128.

Translation:...—every chariot horse belonging to Pharaoh, his horsemen, and his army—and they overtook them [while they were] encamped beside Pi-hahiroth, which faces Baal Zephon.

Pharaoh does not hop on a horse to pursue the Israelites by himself—he gathers up his chariots, his horses, his chariot horsemen, and his army; and they all go together to beat down Israel for their defiance.

You will remember that, at the beginning of chapter, God had Israel change direction and double back. God did that, knowing that the sons of Israel were being watched, and this gave the impression to the casual observer that

Israel was confused and uncertain as to how to proceed. Essentially, God was luring Egypt into a trap. The movements of the Israeli people was the bait. If the Egyptians were willing to let things go, then there is no trap. But they were not willing at this point. They wanted revenge. They were filled with mental attitude sins; and they were thinking irrationally. It is important to note that this was a significant portion of Egypt. It was not simply Pharaoh who wanted to act.

Theologically, this is important, because Israel is being led by a cloud-pillar by day and a pillar of fire by night—so how does God get it wrong? Did God get it wrong and decide, “Hmmm, better double-back here and let Me think about this some more.” It is this change of direction, initiated by God, that actually got Pharaoh thinking that he now has a chance to challenge and destroy Israel.

Pharaoh has two options at this point—simply let the Israelites go and expect that they will simply all die out in the desert; or, go after them and kill them one-by-one.

The Hebrews were roughly two million people, they had no chariots, and they were doubling back; so it was easy for Pharaoh to prepare and to catch up to them. This is what God had intended to occur. The Hebrews were at the edge of the sea, unable to cross over, camped out, not expecting the Egyptians.

Pi-hahiroth means *mouth of the canals*; which suggests that freshwater canals were run to this area for farming and personal use, and this had resulted in reeds growing up beside and in the canals. Its proximity to the sea and the unusual fact that there were papyrus growing near the sea caused this portion of the sea to be called the *Sea of Reeds* (or, it is just as possible that here the Hebrews had crossed over from a freshwater tributary to the Red Sea—I don't know that they are that far from where they started¹⁴). With what will occur, there is no doubt that the tidal wave produced by God spilled far out of the shores and ruined the canal system, if not the city.

J. B. Scott makes the argument that by comparing Exodus 14:2, 3, & 9 to Num. 33:7 that the Hebrews were perhaps even encamped on a large peninsula. It may have looked as though they had found a place to cross over, but they were unable to. They possibly had two large bodies of water on both sides of them and had march to a place where it appeared as though they might cross, but there was a raging river between the two salt lakes (this might have been above Lake Ballah or between Lake Ballah and Lake Timsah). And it is equally likely that the topology of the land in the area was totally changed by this tidal wave which is to come.

Or, in the alternative, they were going south and came to a place where the mountains moved into the sea, allowing them no passage. Their only option was to double back and try a different route (perhaps by going around the mountains).

To Pharaoh and his Egyptian scouts, the Hebrew people appear to be trapped, if the Egyptian army can get there in time.

Exodus 14:9 *So Egypt pursued them—every chariot horse belonging to Pharaoh, his horsemen, and his army—and they overtook them [while they were] encamped beside Pi-hahiroth, which faces Baal Zephon.* (Kukis mostly literal translation)

It is fascinating that where the Israelites were camping is laid out here so carefully, with two locations that we do not know today. The Israelites had lived in this area for the past 400 years, so some of them may have known all of these various nearby cities and towns. It is almost certain that Moses, given his education in the royal palace, knew these places and had a map in his head of where they were and where they had traveled. In fact, a travelogue will be written by Moses in **Numbers 33** (folder).

Here is what we do know: when the Egyptian army (the cavalry, the chariots and the infantry) moved toward the Israelites, it was clear that the Israelite people were in a trap and there was nowhere to go from this trap. Or, at least, this is how it seemed to Pharaoh.

¹⁴ Since it has only been a few days and the Egyptians are still spying on them, that would suggest that they are not that far out of Egypt.

Note that the negative volition is not simply exclusive to Pharaoh. He has an entire army behind him (or with him). How many of these men could have protested and said, “Haven’t we been beaten down enough as it is? Their God has killed our firstborn and pretty much all of our cattle and crops. Might not be smart to rile Him any more.” But Pharaoh’s army is filled with men with negative volition toward the people of Israel; and therefore, against their God. No doubt, their intention is to destroy the Hebrew people.

There was a clear choice that needed to be made. The people of Egypt needed to choose the people and God of Israel if they were to be saved. Insofar as we know, there was only a mixed multitude of those who did so (some of whom probably were Egyptian).

Exodus 14:8–9 So Y^ehowah strengthened the heart of Pharaoh, king of Egypt, so [that] he pursued after the sons of Israel. [And at this time,] the sons of Israel are going out [of Egypt] in great defiance [lit., *with a hand held high*]. So Egypt pursued them—every chariot horse belonging to Pharaoh, his horsemen, and his army—and they overtook them [while they were] encamped beside Pi-hahiroth, which faces Baal Zephon. (Kukis mostly literal translation)

Exodus 14:8–9 So Jehovah gave Pharaoh the strength to pursue the sons of Israel. All the while, the sons of Israel were going out from Egypt with great confidence. But now, Egypt began to pursue them. Pharaoh’s chariots, horsemen and army overtook Israel while they were camped by Pi-hahiroth, which faces Baal Zephon. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The Fears and Sarcasm of the Israelites

Many translators place the final phrase of v. 10 with v. 11.

And Pharaoh drew near and so will lift up sons of Israel their eyes and behold Egypt is marching after them. And so they fear greatly and so they cry out sons of Israel unto Y ^e howah.	Exodus 14:10	When Pharaoh came near, the sons of Israel looked up [lit., <i>lifted up their eyes</i>], and behold Egypt marching after them. They are in [a state of] great fear and the sons of Israel cry out to Y ^e howah.
The sons of Israel looked up and they saw Pharaoh and his arming approaching. The people of Israel are filled with fear and they cry out to Jehovah.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Pharaoh drew near and so will lift up sons of Israel their eyes and behold Egypt is marching after them. And so they fear greatly and so they cry out sons of Israel unto Y ^e howah.
Dead Sea Scrolls	.
Targum (Onkelos)	And Pharoh drew nigh, and the sons of Israel lifted up their eyes, and, behold, the Mizraee were coming after them: and they were greatly afraid, and the children of Israel cried before the Lord.
Targum (Pseudo-Jonathan)	And the children of Israel lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the Lord.

Revised Douay-Rheims	And when Pharaoh drew near, the children of Israel, lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord.
Aramaic ESV of Peshitta	When Pharaoh drew near, the B'nai Yisrael lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid. The B'nai Yisrael cried out to Mar-Yah.
Peshitta (Syriac)	And when Pharaoh drew near, the children of Israel lifted up their eyes and saw the Egyptians marching after them; and they were terribly afraid; and the children of Israel prayed before the LORD.
Updated Brenton (Greek)	And Pharaoh approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord;...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Pharaoh came near, the children of Israel, lifting up their eyes, saw the Egyptians coming after them, and were full of fear; and their cry went up to God.
Easy English	Pharaoh was coming nearer. The Israelites looked up. They saw that the Egyptians had marched after them. Then the Israelites were afraid and they shouted aloud to the LORD.
Easy-to-Read Version–2006	.
Good News Bible (TEV)	When the Israelites saw the king and his army marching against them, they were terrified and cried out to the LORD for help.
<i>The Message</i>	As Pharaoh approached, the Israelites looked up and saw them—Egyptians! Coming at them! They were totally afraid. They cried out in terror to GOD.
Names of God Bible	As Pharaoh approached, the Israelites looked up and saw that the Egyptians were coming after them. Terrified, the Israelites cried out to Yahweh .
NIRV	As Pharaoh approached, the Israelites looked back. There were the Egyptians marching after them! The Israelites were terrified. They cried out to the LORD.
New Simplified Bible	The Israelites saw the king coming with his army. They were frightened and begged Jehovah for help.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	When the Israelites saw the king coming with his army, they were frightened and begged the LORD for help.
The Living Bible	As the Egyptian army approached, the people of Israel saw them far in the distance, speeding after them, and they were terribly frightened and cried out to the Lord to help them.
New Berkeley Version	.
New Life Version	When Pharaoh came near, the people of Israel looked and saw the Egyptians coming after them. And they were filled with fear and cried out to the Lord.
New Living Translation	As Pharaoh approached, the people of Israel looked up and panicked when they saw the Egyptians overtaking them. A portion of v. 10 will be placed with the next passage.
Unlocked Dynamic Bible	When the king's army got near, the Israelite people were surprised to see that the Egyptians were marching toward them. They were terrified, so they cried out to Yahweh to help them.

Partially literal and partially paraphrased translations:

American English Bible	And as Pharaoh approached, the children of Israel could see the Egyptians coming up behind them, which terrified them, and they started calling out to Jehovah.
Beck's American Translation	.
Common English Bible	.
International Standard V	As Pharaoh approached, the Israelites looked up, and there were the Egyptians bearing down on them! Extremely frightened, the Israelites cried out to the LORD.
New Advent (Knox) Bible	What fear fell upon the Israelites, how they cried out to the Lord, when they looked round at Pharaoh's approach, and saw the Egyptians close behind them!
Translation for Translators	When the king's army got near, the Israeli people were surprised to see that the Egyptians were marching toward them. They were terrified; so they cried out to Yahweh <i>to help them</i> .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Pharaoh drew near, the Sons of Israel looked up, and with a shock saw the Egyptians marching after them. They were exceedingly fearful, and the Sons of Israel cried out to the LORD.
Ferrar-Fenton Bible	As Pharaoh approached, the children of Israel raised their eyes, and saw the Mitzrites marching after them; and they were terrified; so the children of Israel cried out to the EVER-LIVING;...
HCSB	As Pharaoh approached, the Israelites looked up and saw the Egyptians coming after them. Then the Israelites were terrified and cried out to the LORD for help.
Wikipedia Bible Project	And Pharaoh came close, and the sons of Israel lifted their eyes and here is Egypt driving after them, and they feared much, and the sons of Israel shouted to Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Israelites saw the Egyptians marching after them: Pharaoh was drawing near. They were terrified and cried out to Yahweh.
The Heritage Bible	And when Pharaoh drew near, the children of Israel lifted up their eyes, and behold, the Egyptians pulled up after them; and they were extremely afraid; and the children of Israel cried out to Jehovah.
New American Bible (2002)	Pharaoh was already near when the Israelites looked up and saw that the Egyptians were on the march in pursuit of them. In great fright they cried out to the LORD.
New American Bible (2011)	Crossing the Red Sea. Now Pharaoh was near when the Israelites looked up and saw that the Egyptians had set out after them. Greatly frightened, the Israelites cried out to the LORD.
New Jerusalem Bible	As Pharaoh approached, the Israelites looked up -- and there were the Egyptians in pursuit of them! The Israelites were terrified and cried out to Yahweh for help.
New RSV	As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord.
Revised English Bible—1989	Pharaoh was almost upon them when the Israelites looked up and saw the Egyptians close behind, and in terror they clamoured to the LORD for help.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Pharaoh approached, the people of Israel looked up and saw the Egyptians right there, coming after them. In great fear the people of Israel cried out to ADONAI...
Kaplan Translation	As Pharaoh came close, the Israelites looked up. They saw the Egyptians marching at their rear, and the people became very frightened. The Israelites cried out to God.
The Scriptures 1998	And when Pharaoh drew near, the children of Yisra'el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra'el cried out to יהוה.

Tree of Life Version When Pharaoh drew near, *Bnei-Yisrael* lifted up their eyes, and behold, the Egyptians were marching after them! So they were terrified, and *Bnei-Yisrael* cried out to *ADONAI*.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible Pharaoh is to have approached the sons of Isra-el, and they were to lift up their eyes, even as the Egyptians were to pull up after them, and they were to greatly fear. The sons of Isra-el were crying out to Jehovah.

Concordant Literal Version So Pharaoh, he drew near. Then the sons of Israel lifted their eyes, and behold, the Egyptians were journeying after them. Now they became exceedingly fearful, and the sons of Israel cried to Yahweh.

exeGeses companion Bible And when Paroh approaches, the sons of Yisra El lift their eyes, and behold, the Misrayim pull stakes after them; and they awe mightily. And the sons of Yisra El cry out to Yah Veh,...

Orthodox Jewish Bible And when Pharaoh drew near, the Bnei Yisroel lifted up their eyes, and, hinei, the Egyptians marched after them; and they were very terrified; and the Bnei Yisroel cried out unto Hashem.

Rotherham's Emphasized B. Now when, Pharaoh, had drawn near, the sons of Israel lifted up their eyes, and lo! the Egyptians, moving along after them and they feared greatly, and the sons of Israel made outcry unto Yahweh.

Third Millennium Bible And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the LORD.

Expanded/Embellished Bibles:

The Expanded Bible When the Israelites [^Lsons/T children of Israel] saw the king and his army [^LEgypt] coming after them, they were very frightened and cried to the Lord for help.

Kretzmann's Commentary **Verses 10-18**
The Great Fear of the Israelites
And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid. And the children of Israel cried out unto the Lord. As the attention of the Israelites was drawn to the pursuing host, they realized the desperate situation in which they found themselves: on the east of them, the sea; on the south, the mountains; on the northwest, the army of Pharaoh. Moreover, they lacked both the weapons and the courage for a successful stand against the armies of the tyrant. It was not a confident prayer which they sent up in this emergency, but a cry of terror.

The Voice Pharaoh approached the *Israelites' camp*, and the Israelites saw the Egyptian army closing in on them. The Israelites *were trapped and* feared for their lives, so they cried out to the Eternal.

Bible Translations with Many Footnotes:

The Complete Tanach Pharaoh drew near, and the children of Israel lifted up their eyes, and behold! the Egyptians were advancing after them. They were very frightened, and the children of Israel cried out to the Lord.

Pharaoh drew near: Heb. בִּיקַח הָעָרֹפָּה, lit., and Pharaoh brought near. It [the verse] should have said: בָּרַק. What is the meaning of בִּיקַח ? He [Pharaoh] drew himself near and strove to go before them [his army], as he had stipulated with them. —

the Egyptians were advancing after them: Heb. יִצְעֵק [in the singular]. With one accord, like one man. Alternatively, [in the singular it means that] and behold, Egypt was advancing after them, [denoting that] they [the Israelites] saw the heavenly prince of Egypt advancing from heaven to aid the Egyptians. [From] Tanchuma.

cried out: They seized the art of their ancestors [i.e., they prayed]. Concerning Abraham, it [Scripture] says: “to the place where he had stood before the Lord” (Gen. 19:27). 2 Concerning Isaac, [it is stated] “to pray in the field” (Gen. 24:63). Concerning Jacob, “And he entreated the Omnipresent” (Gen. 28:11). (See Judaica Press comm. digest on that verse.)-[from Mechilta; Tanchuma Beshallach 9]

NET Bible®

When²² Pharaoh got closer,²³ the Israelites looked up,²⁴ and there were the Egyptians marching after them,²⁵ and they were terrified.²⁶ The Israelites cried out to the Lord,...²⁷

^{22tn} The disjunctive vav introduces a circumstantial clause here.

^{23tn} Heb “drew near.”

^{24tn} Heb “lifted up their eyes,” an expression that indicates an intentional and careful looking – they looked up and fixed their sights on the distance.

^{25tn} The construction uses הִנֵּה (hinneh) with the participle, traditionally rendered “and behold, the Egyptians were marching after them.” The deictic particle calls attention in a dramatic way to what was being seen. It captures the surprise and the sudden realization of the people.

^{26tn} The verb “feared” is intensified by the adverb מְאֹד (mʾod): “they feared greatly” or “were terrified.” In one look their defiant boldness seems to have evaporated.

^{27sn} Their cry to the Lord was proper and necessary. But their words to Moses were a rebuke and disloyal, showing a lack of faith and understanding. Their arrogance failed them in the crisis because it was built on the arm of flesh. Moses would have to get used to this murmuring, but here he takes it in stride and gives them the proper instructions. They had cried to the Lord, and now the Lord would deliver.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Paroh ^{Great house} [had] come near, and the sons of " Yisra'el ^{He turns El aside} lifted up their eyes and (saw) " Mits'rayim ^{Two straits} journeying after them, and they feared (greatly), and the sons of " Yisra'el ^{He turns El aside} cried out to " YHWH ^{He Is} ,"...
C. Thompson (updated) OT	And as Pharaoh approached; the children of Israel raising their eyes saw the Egyptians encamping in their rear and were greatly terrified. And the Israelites cried to the Lord,...
English Standard Version	When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD.
Green's Literal Translation	And Pharaoh came near, and the sons of Israel raised their eyes, and, behold! The Egyptians were pulling up after them! And they were greatly afraid. And the sons of Israel cried to Jehovah.
Modern English Version	When Pharaoh drew near, the children of Israel lifted up their eyes, and indeed, the Egyptians were marching after them, and they were extremely terrified, so the children of Israel cried out to the LORD.
New American Standard B. A Voice in the Wilderness	. And when Pharaoh drew near, the children of Israel lifted up their eyes, and behold, the Egyptians were pulling up after them. And they were greatly afraid, and the children of Israel cried out unto Jehovah.
Young's Updated LT	And Pharaoh has drawn near, and the sons of Israel lift up their eyes, and lo, the Egyptians are journeying after them, and they fear exceedingly, and the sons of Israel cry unto Jehovah.

The gist of this passage: The people suddenly see that Pharaoh and his army are coming in close. They become afraid and begin to cry out to Y^ehowah.

Exodus 14:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897

Translation: When Pharaoh came near,...

Pharaoh has gathered up an army and chariots, so that they are able to move swiftly to where Israel is. We may presume that Pharaoh had eyes on Israel all of this time. The Egyptians from that area observed the movements of the children of Israel and reported them to Pharaoh. I make this assumption as, Pharaoh knows exactly what is happening with the people of Israel. A report of their movements was given to Pharaoh in vv. 3–5.¹⁵ His chariots will be able to quickly find the sons of Israel.

Exodus 14:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated <i>Israel</i></i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

¹⁵ God said that Pharaoh would say, “They are wandering in the land; the wilderness has shut them in.” Pharaoh cannot know this without getting some kind of information from someone.

Exodus 14:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿâyânôwth (תְּנוּיִת) [pronounced <i>guh-yaw-NOHTH</i>]	<i>fountains, springs; surfaces; eyes</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...the sons of Israel looked up [lit., *lifted up their eyes*],...

I would suggest at this point that the people of Israel were not expecting this. It would be reasonable that there were lookouts for this people, and, at some point, the lookouts are looking over the landscape, and they see and Egyptian army marching towards them.

The word here can mean *marching*, but it can also mean, *pulling up [stakes], pulling out, breaking camp and moving out, setting out, making a journey*. So, the Egyptian army was coming their way. Are they all in chariots and on horseback? Are there some infantry? We do not know; but it would be my guess that this is a very mobile army, moving quickly on horseback and by chariot.

The movement of the chariots and, possibly, the cries of angry Egyptians, were heard by Israel, so that they looked up to see what the noise was.

Up to this time, the people were just moving along, as led by Moses. What they saw was completely unexpected.

Exodus 14:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
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Exodus 14:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṣa' (נָסַח) [pronounced naw-SAHG]	<i>pulling up [stakes], pulling out, breaking camp and moving out, setting out, making a journey, marching, departing; bending a bow</i>	Qal active participle	Strong's #5265 BDB #652
'achârêy (אַחֲרָיָם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: ...and behold Egypt marching after them.

Suddenly, they begin to see what is happening. Far off in the distance is the Egyptian army coming for them.

Exodus 14:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
m ^o ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: They are in [a state of] great fear...

This would be a time for applying **faith-rest**. The sons of Israel have observed God's hand in moving them out of Egypt. Logically, if God has done this on their behalf, then God will continue to work in their lives. We have a similar principle expressed in Philippians 1:6 **And I am sure of this, that He who began a good work in you will bring it to completion at the day of Jesus Christ.** (ESV; capitalized) Beginning a good work in us is salvation. After salvation, there is **spiritual growth**, which is an option for every believer (however, we still maintain our free will after salvation and some believers never grow). Now, regardless of our failures or successes, God continues this good work into death and beyond, when we will spend eternity with Him.

But, instead of considering what God had done for them in the past, the sons of Israel enter into a state of fear, which short-circuits their spiritual lives. Once you have sinned, you are out of **fellowship** and useless to God. Your recovery is rebound—naming your sins to God. The believer has to wrest control of the soul away from the **sin nature**.

When something is in control of your soul—be it fear, alcohol, or drugs—you are unable to live the Christian life. The control of your soul has been given over to something else.

Exodus 14:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâ'aq (צָעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person masculine plural, Qal imperfect	Strong's #6817 BDB #858
bânîym (בָּנִימ) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and the sons of Israel cry out to Y^ehowah.

This first reaction from the Hebrew people was better than nothing. At least they realized, for a split second, that God had brought them to this place, and they cried *God help*, as people are wont to do when they are in a jam. Most people who cry to God for help have caused their own misery and their own problems. However, God did bring them to this place.

Pharaoh, having come upon them, was likely mustering his forces, arranging them to decide just how they would attack and slaughter the Hebrews. He was taking time to decide whether they should kill the men and let the children and women return with them into slavery; whether they should make an example of some of the men and save many; whether they should kill them all. Pharaoh knew the area and he knew the Hebrews were trapped. He did not have to do anything immediately and he knew that his army was absolutely intimidating. This gave Pharaoh a feeling of power; a rush of strength and invigoration. Even though I am reading some internal emotions and motivation into Pharaoh, I believe that my assessment of Pharaoh is reasonably accurate.

Exodus 14:10 When Pharaoh came near, the sons of Israel looked up [lit., *lifted up their eyes*], and behold Egypt marching after them. They are in [a state of] great fear and the sons of Israel cry out to Y^ehowah. (Kukis mostly literal translation)

The people did cry out in Exodus 2:23, but it does not say that *they cried out to the LORD*. Nevertheless, we read Num. 20:14–16 Moses sent messengers from Kadesh to the king of Edom: "Thus says your brother Israel: You know all the hardship that we have met: how our fathers went down to Egypt, and we lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers. And when we cried to the LORD, he heard our voice and sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory. This

passage indicates that some did cry out to the LORD back in Exodus 2. Moses says essentially the same thing in Deut. 26:6–8 *And the Egyptians treated us harshly and humiliated us and laid on us hard labor. Then we¹⁶ cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders.*

I think the logical explanation is one of two: (1) When Israel is first said to cry out; when slavery had become so difficult, we could infer that they are crying out to God. Or (2) some of them cried out to God and some simply cried out, into the universe, if you will. However, all of them will be believers and looking to God (or to Moses) when they leave Egypt. For them to leave their homes and travel out of Egypt, this required faith. No doubt that, after the great plagues from God, all Israel exercised faith in God (which would explain why they did not suffer all of the judgments that God brought upon Egypt).

Moses himself on several occasions, will call out to the Lord (Exodus 15:25 17:4 Num. 12:13). We would expect this.

Exodus 14:10 *The sons of Israel looked up and they saw Pharaoh and his arming approaching. The people of Israel are filled with fear and they cry out to Jehovah.* (Kukis paraphrase)

Exodus 14:9–10 *The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon. When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD.* (ESV)

Interestingly enough, the people of Israel will then say something which is quite clever.

And so they say unto Moses, “[Was there] from a state of being without there [were] no graves in Egypt? You have taken us to die in the desert-wilderness. What [is] this you have done to us, to bring us out from Egypt? Is it not this the word which we said unto you in Egypt, to say, ‘Leave off from us and let us serve Egypt,’ for good for us to serve Egypt from our dying in the desert-wilderness.”

Exodus
14:11–12

They then said to Moses, “[Were] there no graves in Egypt, [so] you have taken us to die in the desert-wilderness? What [have] you done to us, to bring us out of Egypt? Did we not say this word to you in Egypt, [when we] said, ‘Leave us [be] and let us serve Egypt.’ For it is better for us to serve Egypt than for us to die in the desert-wilderness.”

They then said to Moses, “Were there not enough graves in Egypt, so you brought us out to die in the desert-wilderness instead? Why did you do this to us, to bring us out here away from Egypt? We told you previously in Egypt, ‘Just leave us alone and let us serve Egypt.’ It would have been better for us to remain in Egypt serving them, than to die out here in the desert-wilderness.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they say unto Moses, “[Was there] from a state of being without there [were] no graves in Egypt? You have taken us to die in the desert-wilderness. What [is] this you have done to us, to bring us out from Egypt? Is it not this the word which

¹⁶ This would be the editorial we.

	we said unto you in Egypt, to say, 'Leave off from us and let us serve Egypt,' for good for us to serve Egypt from our dying in the desert-wilderness."
Dead Sea Scrolls Targum (Onkelos)	.
	But to Mosheh they said, Was it because there were no graves in Mizraim that thou hast taken us to die in the wilderness? What is this that thou hast done to bring us out of Mizraim? Was not this the word which we spake with thee in Mizraim, saying, Let us alone, and we will serve the Mizraee? for better would it have been for us to serve the Mizraee, than to die in the wilderness.
Targum (Pseudo-Jonathan)	But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, hast thou led us forth to die in the wilderness? What hast thou done to us, in bringing us out of Mizraim? Was as not this the word that we spake to thee in Mizraim, Let the Lord manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert. [JERUSALEM. 9. But the sons of Israel had gone out free.... Before the caravansaries of Hiratha, before the idol Zephon.]
Revised Douay-Rheims	And they said to Moses: Perhaps there were no graves in Egypt, therefore you have brought us to die in the wilderness: why would you do this, to lead us out of Egypt? Is not this the word that we spoke to you in Egypt, saying: Depart from us that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.
Aramaic ESV of Peshitta	They said to Mosha, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you treated us this way, to bring us forth out of Egypt? Is this not the word that we spoke to you in Egypt, saying, 'Leave us alone, that we may serve the Egyptians?' For it were better for us to serve the Egyptians, than that we should die in the wilderness."
Peshitta (Syriac)	And they said to Moses, Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt thus with us, and brought us out of Egypt? Is not this the word that we told you in Egypt, saying, Let us alone that we may serve the Egyptians? For it would have been better for us to serve the Egyptians than to die in this wilderness.
Updated Brenton (Greek)	...and said to Moses, Because there were no graves in the land of Egypt, hast thou brought us forth to slay us in the wilderness? What is this that thou hast done to us, having brought us out of Egypt? Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said to Moses, Was there no resting-place for the dead in Egypt, that you have taken us away to come to our death in the waste land? why have you taken us out of Egypt? Did we not say to you in Egypt, Let us be as we are, working for the Egyptians? for it is better to be the servants of the Egyptians than to come to our death in the waste land.
Easy English	They said to Moses: 'There are many places in Egypt to bury dead people! You did not have to bring us here! Have you brought us here to die in the desert? Why did you bring us out of Egypt? We said to you in Egypt: "Leave us alone. Let us work for the Egyptians." It would have been better for us to do that. Then, anyway, we would not die in the desert!'
Easy-to-Read Version—2006	They said to Moses, "Why did you bring us out of Egypt? Did you bring us out here in the desert to die? We could have died peacefully in Egypt; there were plenty of graves in Egypt. We told you this would happen! In Egypt we said, 'Please don't

<i>God's Word™</i>	bother us. Let us stay and serve the Egyptians.' It would have been better for us to stay and be slaves than to come out here and die in the desert."
Good News Bible (TEV)	They said to Moses, "Did you bring us out into the desert to die because there were no graves in Egypt? Look what you've done by bringing us out of Egypt! Didn't we tell you in Egypt, 'Leave us alone! Let us go on serving the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"
<i>The Message</i>	They said to Moses, "Weren't there any graves in Egypt? Did you have to bring us out here in the desert to die? Look what you have done by bringing us out of Egypt! Didn't we tell you before we left that this would happen? We told you to leave us alone and let us go on being slaves of the Egyptians. It would be better to be slaves there than to die here in the desert."
NIRV	They told Moses, "Weren't the cemeteries large enough in Egypt so that you had to take us out here in the wilderness to die? What have you done to us, taking us out of Egypt? Back in Egypt didn't we tell you this would happen? Didn't we tell you, 'Leave us alone here in Egypt—we're better off as slaves in Egypt than as corpses in the wilderness.'" They said to Moses, "Why did you bring us to the desert to die? Weren't there any graves in Egypt? What have you done to us by bringing us out of Egypt? We told you in Egypt, 'Leave us alone. Let us serve the Egyptians.' It would have been better for us to serve the Egyptians than to die here in the desert!"

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	They also complained to Moses, "Wasn't there enough room in Egypt to bury us? Is that why you brought us out here to die in the desert? Why did you bring us out of Egypt anyway? While we were there, didn't we tell you to leave us alone? We had rather be slaves in Egypt than die in this desert!"
The Living Bible	And they turned against Moses, whining, "Have you brought us out here to die in the desert because there were not enough graves for us in Egypt? Why did you make us leave Egypt? Isn't this what we told you, while we were slaves, to leave us alone? We said it would be better to be slaves to the Egyptians than dead in the wilderness."
New Berkeley Version New Living Translation	. They cried out to the Lord, and they said to Moses, "Why did you bring us out here to die in the wilderness? Weren't there enough graves for us in Egypt? What have you done to us? Why did you make us leave Egypt? Didn't we tell you this would happen while we were still in Egypt? We said, 'Leave us alone! Let us be slaves to the Egyptians. It's better to be a slave in Egypt than a corpse in the wilderness!'" a portion of v. 10 is included for context.
Unlocked Dynamic Bible	Then they said to Moses, "Certainly you did not think that there was not enough room in Egypt for us to be buried. So why did you bring us here to die in this wilderness? Look what you have done to us by bringing us out of Egypt! That is what we told you when we were in Egypt. We said, 'Leave us alone, and let us work for the Egyptians.' It would have been better for us to be slaves for the Egyptians than to die here in the desert!"

Partially literal and partially paraphrased translations:

American English Bible	And at that, they asked Moses: 'Aren't there enough graves in the land of Egypt so that you had to bring us out here to be killed in the desert? What have you done to us by taking us out of Egypt? 12 Wasn't it enough that we told you back in Egypt to leave us alone so that we could keep on serving the Egyptians? For it would have been better for us to serve the Egyptians than to have us die here in this desert!'
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Beck's American Translation .

Common English Bible

They said to Moses, "Weren't there enough graves in Egypt that you took us away to die in the desert? What have you done to us by bringing us out of Egypt like this? Didn't we tell you the same thing in Egypt? 'Leave us alone! Let us work for the Egyptians!' It would have been better for us to work for the Egyptians than to die in the desert."

New Advent (Knox) Bible

Were there no graves for us in Egypt, they asked Moses, that thou hast brought us here, to die in the desert? Was it not ill done, to bring us away from Egypt at all? And did we not tell thee as much while we were still there? Leave us, we said, to our Egyptian bondage; better slavery here, than death in the desert.

Translation for Translators

Then they said to Moses/me, "Is it because there were no places in Egypt *where we could* be buried that you have brought us here to die in this desert [RHQ]? Look what you have done to us by bringing us out of Egypt [RHQ]! That is what we told you when we were in Egypt! We said, 'Leave us alone, and let us work for the Egyptians [RHQ]!' It would have been better for us to be slaves for the Egyptians than to die here in the desert!"

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

...and they said to Moses; "Because there were no graves among the Mitzereim, have you brought us out from Mitzer into the desert to die? Wes not this what we said to you in Mitzer; 'Let us alone and we will serve the Mitzerites'? For it is better for us to serve the Mitzerites, than that we should die in the desert!"

God's Truth (Tyndale)

Then said they unto Moses: were there no graves for us in Egypt, but you must bring us away for to die in the wilderness? wherefore have you served us thus, for to carry us out of Egypt? Did we not tell you this in Egypt saying, let us be in rest and serve the Egyptians? For it had been better for us to have served the Egyptians, than for to die in the wilderness.

NIV, ©2011

They were terrified and cried out to the Lord. They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!" A portion of v. 10 is included for context.

Unlocked Literal Bible

They said to Moses, "Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness? Why have you treated us like this, bringing us out of Egypt? Is this not what we told you in Egypt? We said to you, 'Leave us alone, so we can work for the Egyptians.' It would have been better for us to work for them than to die in the wilderness."

Wikipedia Bible Project

And they said to Moses:

So Egypt was without graves that you took us into the steppe to die? What is this you have done to us, taking us out of Egypt? In fact, this is the thing that we told you in Egypt, saying "leave us be, and we will work for Egypt: because it is better for us to work for Egypt than to die in the steppe."

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And they said to Moses, Have you taken us to die in the desert because there were no graves in Egypt? Why have you done this with us, bringing us forth out of Egypt? Is not this the word that we spoke to you in Egypt, saying, Cease from us, and we will serve the Egyptians? Because it would have been better for us to serve the Egyptians, than that we should die in the desert.

New American Bible (2002)

And they complained to Moses, "Were there no burial places in Egypt that you had to bring us out here to die in the desert? Why did you do this to us? Why did you bring us out of Egypt? Did we not tell you this in Egypt, when we said, 'Leave us

	alone. Let us serve the Egyptians'? Far better for us to be the slaves of the Egyptians than to die in the desert."
New Jerusalem Bible	As Pharaoh approached, the Israelites looked up -- and there were the Egyptians in pursuit of them! The Israelites were terrified and cried out to Yahweh for help. To Moses they said, 'Was it for lack of graves in Egypt, that you had to lead us out to die in the desert? What was the point of bringing us out of Egypt?
New RSV	They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, "Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."
Revised English Bible—1989	They said to Moses, "Were there no graves in Egypt, that you have brought us here to perish in the wilderness? See what you have done to us by bringing us out of Egypt! Is this not just what we meant when we said in Egypt, 'Leave us alone; let us be slaves to the Egyptians'? Better for us to serve as slaves to the Egyptians than to perish in the wilderness."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In great fear the people of Isra'el cried out to Adonai and said to Moshe, "Was it because there weren't enough graves in Egypt that you brought us out to die in the desert? Why have you done this to us, bringing us out of Egypt? Didn't we tell you in Egypt to let us alone, we'll just go on being slaves for the Egyptians? It would be better for us to be the Egyptians' slaves than to die in the desert!" A portion of v. 10 is included for context.
exeGesés companion Bible Hebraic Roots Bible	. And they said to Moses, Were there no graves in Egypt, that you have taken us away to die in the wilderness? What is this you have done to us, to bring us out from Egypt? Is this not the word which we spoke to you in Egypt, saying, Go away from us, and let us serve the Egyptians. For it is good for us to serve the Egyptians, than to die in the wilderness.
Kaplan Translation	The Israelites cried out to God. They said to Moses, 'Weren't there enough graves in Egypt? Why did you have to bring us out here to die in the desert? How could you do such a thing to us, bringing us out of Egypt? Didn't we tell you in Egypt to leave us alone and let us work for the Egyptians? It would have been better to be slaves in Egypt than to die [here] in the desert!"

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	Even were they to say to Moses: There are graves by the Egyptians - is you to have taken us away to die in the wilderness? - This then you is to have done, in that you is to lead us out of Egypt! The concern we have declared in Egypt, to the intent: Desist, we were to serve the Egyptians. For, it is more beneficial to serve the Egyptians, than to die in the wilderness.
Concordant Literal Version	They said to Moses: Is it for lack of tombs in Egypt that you have taken us to die in the wilderness? What is this you have done to us bringing us forth from Egypt? Is not this the word which we spoke to you in Egypt, saying: Leave off from us and let us serve the Egyptians, for it better for us to serve the Egyptians than for us to die in the wilderness.
exeGesés companion Bible	...and say to Mosheh, Because there are no tombs in Misrayim, take you us away to die in the wilderness? Why work you thus with us

- to carry us forth from Misrayim?
Is not this the word we worded you in Misrayim,
saying, Cease - and we serve the Misrayim?
For better for us to serve the Misrayim
than die in the wilderness.

Orthodox Jewish Bible

And when Pharaoh drew near, the Bnei Yisroel lifted up their eyes, and, hinei, the Egyptians marched after them; and they were very terrified; and the Bnei Yisroel cried out unto Hashem.

And they said unto Moshe, Because there were no kevarim in Mitzrayim, hast thou taken us away to die in the midbar? What hast thou done to us, in bringing us forth out of Mitzrayim?

Rotherham's Emphasized B.

Then said they unto Moses, Was it because there were no graves in Egypt, that thou didst fetch us to die in the desert? What is this thou hast done to us, bringing us forth out of Egypt? Is not this the word which we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians,—for it is better for us, to serve the Egyptians, than to die in the desert?

Expanded/Embellished Bibles:

The Amplified Bible

Then they said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What is this that you have done to us by bringing us out of Egypt? Did we not say to you in Egypt, 'Leave us alone; let us serve the Egyptians?' For it would have been better for us to serve the Egyptians [as slaves] than to die in the wilderness."

The Expanded Bible

They said to Moses, "What have you done to us? Why did you bring us out of Egypt to die in the ·desert [wilderness]? ·There were [^L Were there not...?] plenty of graves for us in Egypt. ·We told [^L Did we not tell...?] you in Egypt, 'Let us alone; we will stay and serve the Egyptians.' Now we will die in the desert."

Kretzmann's Commentary

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? This was a mixture of bitter irony and unreasoning terror; for Egypt was rich in great sepulchers and monuments. They also forgot that they had received the revelations of Moses with grateful hearts and had willingly followed his directions.

Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? That had happened in only one case, Ex. 5:21, whereas the Israelites had otherwise been eager to accept the advice of Moses. For it had been better for us to serve the Egyptians than that we should die in the wilderness. These were unjust reproaches and foreshadowed the subsequent behavior of the children of Israel in the wilderness.

Syndein/Thieme

And they said unto Moses, Because there were no graves in Egypt, have you taken us away to die in the desert? {sarcasm - 'did you have to march us out here only to die?} Why have you dealt thus with us, to carry us forth out of Egypt?

Is not this the word that we did tell you in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the desert. {the 'better red than dead' poor attitude}

The Voice

Israelites (to Moses): Were there not enough graves in Egypt? Is that why you brought us out here to die in the desert? Why have you done this to us? Why have you made us leave Egypt? Didn't we tell you in Egypt, "Stop pestering us so that we can *get on with our lives* and serve the Egyptians"? It would have been better for us to live as slaves to the Egyptians than to die out here in the desert.

Bible Translations with Many Footnotes:

The Complete Tanach

They said to Moses, Is it because there are no graves in Egypt that you have taken us to die in the desert? What is this that you have done to us to take us out of Egypt?

Is it because there are no graves: Heb. מִיִּרְבֶּק נֵא יִלְבְּמָה. Is it because of the want? Namely that there are no graves in Egypt in which to be buried, that you have taken us out of there? Si por falyanze de non fosses in Old French [i.e., Is it for lack, that there are no graves?].

Isn't this the thing [about] which we spoke to you in Egypt, saying, Leave us alone, and we will serve the Egyptians, because we would rather serve the Egyptians than die in the desert.

Isn't this the thing [about] which we spoke to you in Egypt: When had they said [this]? "And they said to them, "May the Lord look upon you and judge" (Exod. 5:21). [from Mechilta]

than die: Heb. וְנִתְּמָה; than we should die. If it [וְנִתְּמָה] were vowelized with a "melupum" (i.e., a "cholam," [וְנִתְּוָמָה] as it is known that the grammarians called a "cholam" a "melupum." See Rashi below on Exod. 19:24), it would be explained as: "than our death." Now that it is vowelized with a "shuruk" [וְנִתְּמָה], it is explained as "than we should die." Likewise [in the verse], "If only we had died (וְנִתְּוָמָה)" (Exod. 16:3), [means] that we would die. [Similarly,] "If only I had died (יָמוּתָהּ) instead of you" (II Sam. 19:1), referring to Absalom [means, I should have died]; [And יָמוּתָהּ is similar to (יָמוּק) in the verse:] "for the day that I will rise up (יָמוּק)" (Zeph. 3:8); [and also similar to (יָבוֹשׁ) in the verse] "until I return (יָבוֹשׁ) in peace" (II Chron. 18:26), [which mean respectively] that I rise up, that I return.

International Standard V

They also^k told Moses, "Was it because there were no graves in Egypt that you took us out to die in the desert? What have you done to us, by bringing us out of Egypt? Is this not what we told you in Egypt, when we said, 'Leave us alone!' and 'Let us serve the Egyptians!?' Indeed, it would have been better for us to serve the Egyptians than to die in the desert!"

^{k 14:11} The Heb. lacks *also*

^{l 14:12} Lit. *cease from us*

NET Bible®

The Israelites cried out to the Lord,²⁷ and they said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the desert?²⁸ What in the world²⁹ have you done to us by bringing³⁰ us out of Egypt? Isn't this what we told you³¹ in Egypt, 'Leave us alone so that we can serve the Egyptians,'³² because it is better for us to serve³³ the Egyptians than to die in the desert!"³⁴ A portion of v. 10 is included for context..

^{27sn} Their cry to the Lord was proper and necessary. But their words to Moses were a rebuke and disloyal, showing a lack of faith and understanding. Their arrogance failed them in the crisis because it was built on the arm of flesh. Moses would have to get used to this murmuring, but here he takes it in stride and gives them the proper instructions. They had cried to the Lord, and now the Lord would deliver.

^{28sn} B. Jacob (Exodus, 396-97) notes how the speech is overly dramatic and came from a people given to using such exaggerations (Num 16:14), even using a double negative. The challenge to Moses brings a double irony. To die in the desert would be without proper burial, but in Egypt there were graves – it was a land of tombs and graves! Gesenius notes that two negatives in the sentence do not nullify each other but make the sentence all the more emphatic: "Is it because there were no graves...?" (GKC 483 §152.y).

^{29tn} The demonstrative pronoun has the enclitic use again, giving a special emphasis to the question (R. J. Williams, Hebrew Syntax, 24, §118).

^{30tn} The Hebrew term וְנָאִי־צֹרֵךְ (lkhotsi'anu) is the Hiphil infinitive construct with a suffix, "to bring us out." It is used epexegetically here, explaining the previous question.

^{31tn} Heb "Is not this the word that we spoke to you."

^{32sn} U. Cassuto (Exodus, 164) explains this statement by the people as follows: "The question appears surprising at first, for we have not read previously that such words were spoken to Moses. Nor is the purport of the protest of the Israelite foremen (v 21 [5:21]) identical with that of the words uttered now. However, from a psychological standpoint the matter can be

easily explained. In the hour of peril the children of Israel remember that remonstrance, and now it seems to them that it was of a sharper character and flowed from their foresight, and that the present situation justifies it, for death awaits them at this moment in the desert." This declaration that "we told you so," born of fright, need not have been strictly accurate or logical.

^{33tn} Heb "better for us to serve."

^{34tn} Since Hebrew does not use quotation marks to indicate the boundaries of quotations, there is uncertainty about whether the Israelites' statement in Egypt includes the end of v. 12 or consists solely of "leave us alone so that we can serve the Egyptians." In either case, the command to Moses to leave them alone rested on the assumption, spoken or unspoken, that serving Egypt would be less risky than what Moses was proposing. Now with the Egyptian army on the horizon, the Israelites are sure that their worst predictions are about to take place.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they said to " Mosheh ^{Plucked outⁿ} , is it from a <lack of> graves in " Mits'rayim ^{Two straitsⁿ} that you took us to die in the wilderness? what is this you did to us, to make us go out from " Mits'rayim ^{Two straitsⁿ} ? is not this the word which we spoke to you in " Mits'rayim ^{Two straitsⁿ} saying, terminate from us and we will serve " Mits'rayim ^{Two straitsⁿ} ?" given that it is functional (for) us to serve " Mits'rayim ^{Two straitsⁿ} (rather than) us dying in the wilderness,...
English Standard Version	They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."
New American Standard B. New King James Version	. Then they said to Moses, "Because <i>there were</i> 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? <i>Is</i> this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For <i>it would have been</i> better for us to serve the Egyptians than that we should die in the wilderness."
Young's Updated LT	And they say unto Moses, "Because there are no graves in Egypt, have you taken us away to die in a wilderness? What is this you have done to us—to bring us out from Egypt? Is not this the word which we spoke unto you in Egypt, saying, Cease from us, and we serve the Egyptians; for better for us to serve the Egyptians than to die in a wilderness?"

The gist of this passage: The people complain to Moses, sarcastically asking if there were no graves in Egypt, so that he had to bring them here to die. They say that they would have been better off at home.

Exodus 14:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253

Exodus 14:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person plural, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
hă (הֲ) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
b ^e lîy (יֵלֵב) [pronounced b ^e LEE]	<i>a wearing out; destruction; a defect, a failure; a state of being without</i>	substantive	Strong's #1097 BDB #115
The min preposition and the negative b ^e lîy (יֵלֵב) [pronounced b ^e LEE], and together they mean <i>from want of, for lack of, on account of there being no, from the deficiency of no, so that there is no</i> .			
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
qeber (קֶבֶר) [pronounced KEH ^b -VEHR]	<i>grave, sepulcher, tomb; burial place</i>	masculine plural noun	Strong's #6913 BDB #868
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect with the 1 st person plural suffix	Strong's #3947 BDB #542

Exodus 14:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct	Strong's #4191 BDB #559
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e - BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: They then said to Moses, “[Were] there no graves in Egypt, [so] you have taken us to die in the desert-wilderness?”

The panicked people, upon seeing the army of Pharaoh off in the distance, complain. “Have you brought us out into the desert-wilderness to die? Were there not enough graves in Egypt?”

This is a very odd thing to say, because it appears to take into consideration that God killed off the firstborn of the Egyptians. Because of the final plague, thousands would be buried in Egypt. Instead of coming up with this immensely clever thing to say, these complainers should have paused to consider the awesome power of their God. The problem was, they never put together the miracles which they saw with the words that Moses spoke, which should have led them to strong conclusions about the power and grace of their God. In fact, virtually every complaint lodged by the Exodus generation against Moses reveals a fundamental lack of faith in their God.

A short examination of Hebrews 4:1–3:

Our spiritual growth depends upon our faith-perception of God, His essence and His plan. If we do not take the things about God which are true and believe those things, then we cannot advance spiritually. This is the fundamental problem of the Hebrew people that we are studying.

The writer of Hebrews tells us this, which is how he encourages the Jewish people of his era to believe in Jesus Christ. **Therefore, while the promise of entering His rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as He has said,**

**“As I swore in My wrath,
‘They shall not enter My rest,’”**

although His works were finished from the foundation of the world. (Heb. 4:1–3 Psalm 95:11; ESV; capitalized)

The people of God were supposed to enter into God’s rest, which is the faith-rest life. Their failure was not taking this spiritual information and mixing it with faith. You can go to the greatest church in the world, with the greatest

pastor, but if you do not mix his teaching from the Scriptures with faith, then you cannot enter into God's rest. In fact, every individual of the Exodus generation will die the sin unto death out in the desert because they refuse to believe in the doctrines and plan of their God. They refused to mix the promises of God with faith, and therefore, God swore in His wrath that they would not enter into His rest.

Understand now, these are believers. God did not haul 2 million unbelieving Hebrews out of Egypt—that would be illogical. Their fundamental problem is simply stated: *they did not mix the promises of God with faith* (Hebrews 4:2). This is the post-salvation walk of the believer. No one automatically lives the **spiritual life** after salvation. Some do and some don't. Someone can believe in the Revealed God (in our dispensation, that would be Jesus), but then never advance spiritually after that. Others might advance with some minimal spiritual growth. Others, like Moses, can advance to **spiritual maturity**. What is the key? Learning Bible doctrine and then believing it.

What is that final thought from God, expressed by the writer of Hebrews? God's works, God's provision for the Hebrew people, were designed in eternity past. Their safety and security was taken care of in eternity past. They had a potential future; all they had to do was hear the teachings of Moses and then trust God.

Application: God's plan for your life was mapped out in eternity past. There is no difficulty in your life that God did not foresee and make provision for. And, just in case you are having trouble applying this, this is what you need to do: believe that; you need to believe that God has perfectly mapped out your life from eternity past.

God's manifestations to the people then and His manifestations to you and I today are different. The Exodus generation saw some incredible things. However, we today are not trapped in slavery, and God is not leading us out of slavery with great signs and wonders. However, what is happening to the Hebrew people historically is what happens to us spiritually when we exercise faith in Christ. They provide a parallel for us. We are in bondage to our sin nature, and God delivers us from that slavery—positionally, experientially and eternally. In fact, these 3 words correspond exactly to the 3 phases of our lives in Christ—phase 1 salvation (which establishes our position in Christ forever); **phase 2** the Christian life (our lives experientially on earth in our human bodies); and phase 3 (eternal life with God). Every believer experiences all 3 stages of the Christian life. Some have a great life in phase 2 and others do not.

Now, just in case you are having trouble believing in this God, we have a parallel situation in United States history with regards to the slavery of the African people. Tens of thousands of Africans were brought to the United States as slaves; and do you know what happened in the southern slave states? Many of their masters taught these people the gospel of Jesus Christ; and taught them about faith in Jesus Christ. Furthermore, these slaves believed; and, we know by their spiritual music of the slave era that they believed strongly in Jesus Christ. Then what happened? God delivered them out of slavery, and God allowed them and their descendants to live in the greatest country on earth, the United States. See the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Furthermore, if you are a white Christian American, you should realize that much of God's great blessing to the United States has been, in part, based upon the faith and practices of the early Black church in America (which, unfortunately, has left the truth and become far too politicized over the past 5 decades or so¹⁷).

Back to our passage:

Exodus 14:11a **Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness?"** (NKJV)

¹⁷ This is an excellent example of the evil of human good. That Blacks should have the same rights and privileges as whites in society is a reasonable expectation in the United States. However, since they did not have these, great movements toward equality took place in the middle of the 20th century. This is human good. But this movement turned many Black churches into political machines, which is evil.

At first, the people were thinking about God and they cried out to Him; but then they see Moses, and they decide to complain to him. The problem is with the focus of the Exodus generation. Rather than focusing their minds upon God, they are thinking about Egypt—and they seem to remember some weird, romanticized version of Egypt. 5 times we have the word *Egypt* (*Egyptians*) in vv. 11–12. That is a weird obsession for slaves to have who have just been freed from their slavery.

Have you ever, particularly when arguing with a spouse, thought about saying some that was quite clever, and you said it, even though it did not help the situation out a single bit and you knew it would not help out the situation (mostly anyone who is married can testify to doing that). But, it was so clever as to allow you to get your digs in.

This is actually a more clever thing to say than might appear on the surface. Recall that, when Israel was asked to leave Egypt, this was right after all of the firstborn of the Egyptians had died. Therefore, for the next few days, there would be mourning for the loss of these who died, and then they would be buried. If so many people died, then are there any graves remaining that might be used? Do you see what they are saying? These people might be in emotional revolt, but they are still very clever.

Exodus 14:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zô'th (זה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
These two particles combine to mean, <i>what [is] this?</i>			
‘âsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct with the 1 st person plural suffix	Strong's #3318 BDB #422
min (מ) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 14:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: What [have] you done to us, to bring us out of Egypt?

They ask Moses straight out, *why did you bring us out of Egypt? What was your purpose?*

Several people are talking at once in this panic and they make these sarcastic remarks to Moses. These are the people who have witnessed these most incredible 10 plagues placed upon the Egyptians and they should realize that God has a plan for their lives and that God is leading Moses. However, in the past few days, they have done some backtracking and some wandering and some of them have begun to question whether Moses has any idea as to what he is doing. The first remark may have been thought up while pondering the significance of carrying with them Joseph's bones—who refused to be buried in Egypt.

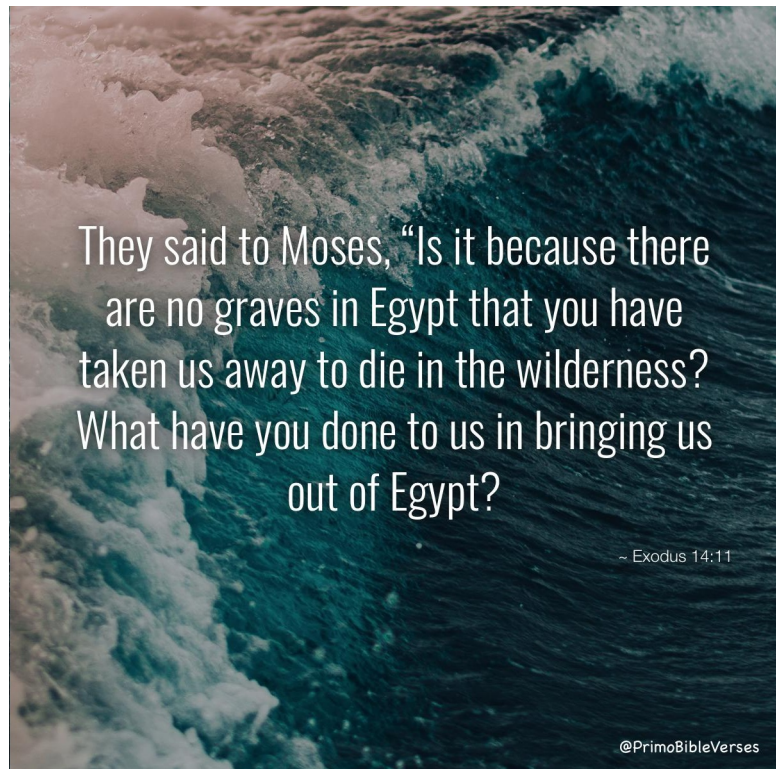
Exodus 14:11 They then said to Moses, “[Were] there no graves in Egypt, [so] you have taken us to die in the desert-wilderness? What [have] you done to us, to bring us out of Egypt? (Kukis mostly literal translation)

What they are saying is, Moses has taken them this far to let them die in the desert-wilderness. Despite the fact that this thinking lacks any sort of logic (people who are emotional rarely resort to actual logic), they still make these allegations. And because Moses is in the lead, they therefore blame him. Bear in mind that it is actually God who is leading them, so blaming Moses is illogical. But there is no logical in emotional revolt of the soul.

First they cry out to the Lord, but they also take time to get their digs in against Moses. These are insults which they engage in here.

Application: Why do we study this? And if you know how it turns out, why do you study it? This is because we apply the lesson here that, God had all of this planned out in eternity past. Rather than crying, complaining or thinking up clever complaints, the people of Israel should have their eyes open so that they can appreciate seeing what God planned out for them in eternity past. Life for us is the same way (and I fully appreciate that it is easier to say this than it is to exercise faith in God's plan when we ought to).

Exodus 14:11 (ESV) (a graphic); from [Bible Verses](#); accessed January 5, 2022.



Exodus 14:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:11 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person plural, Piel perfect	Strong's #1696 BDB #180
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Did we not say this word to you in Egypt,...

Another way of putting this would be, “Don’t you remember when we said this to you?” The people are thinking about their circumstances (being, apparently trapped where they are), about Moses (who led them there) and the Egyptians (also, their idyllic life in Egypt).

What will follow is what they said to Moses.

Exodus 14:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
châdal (חָדַל) [pronounced khaw-DAHL]	<i>cease and desist, leave off, cease, leave, forsake</i>	2 nd person masculine singular, Qal imperative	Strong's #2308 BDB #292
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 1 st person plural suffix	Strong's #4480 BDB #577

Translation: ...[when we] said, ‘Leave us [be]...

The elders of Israel did say this to Moses. Remember back on what we studied. Moses and Aaron showed up—seemingly out of nowhere—and they spoke to the elders and then they spoke to Pharaoh. They said, “God has said that you need to let His people go and worship Him in the desert-wilderness.” Do you recall how Pharaoh responded to that demand? Pharaoh not only refused, but he also gave them additional work to do. Previously, Pharaoh had farmers supply the straw (the chaff of the wheat and other grains), but after this request, he made the Israelite slaves find their own straw. The people were greatly burdened by this requirement, and they told Moses that it would have been better not to have interfered in the first place. Now they are reminding Moses of their original position. “Remember, we told you, just leave us alone!”

You may recall that we studied that particular meeting with Pharaoh twice—once from the human viewpoint, as is expressed here, and once from **divine viewpoint**. The divine viewpoint is, Pharaoh’s response was minor and temporary. What God did afterward made Pharaoh’s proclamation quite irrelevant.

So you see, these people have the ability to remember. What they are saying is quite true, but this is a very selective memory. Between that point of view, given to Moses and Aaron, and now, they Israelites have seen 10 judgments against Egypt, followed by God leading them supernaturally by pillars of fire and cloud. How can they focus in on what they said two months ago, and not think about all that happened between then and now?

Furthermore, prior to all of this—right before Moses came onto the scene—the sons of Israel had cried out in pain and frustration over their slavery. Did they not think that God would hear them?

We learn from those early chapters how God works. God could have killed every Egyptian on day one, pointed the Israelites in the right direction, and turn the land behind them into some great gaping hole, so that they had to keep on moving. But God does not work like that. God works through specific men and God requires people to make decisions.

It is also clear from these past 5 or so chapters in Exodus that the same stimulus can result in a variety of reactions. The Israelites and the Egyptians viewed the exact same plagues. The Israelites—at least in the beginning—trusted God and followed God's servant (Moses). The Egyptians resisted these judgements up until the end.

The people of Israel see that they are boxed in, so they are worried that the Egyptian army will slaughter them all. They continue their complaint to Moses:

Exodus 14:12a-b *Is this not the word that we told you in Egypt, saying, 'Let us alone...' (NKJV)*

At first, Moses had the support of the elders; and therefore, of the people. However, when he went into speak to Pharaoh the first time, the Pharaoh shut him down and imposed heavier work restrictions on the people. As soon as Israel faced these difficulties, they complained to Aaron and Moses and told them that they made everything worse.

Exodus 14:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	1 st person plural, Qal imperfect; with the cohortative hê	Strong's #5647 BDB #712
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: *...and let us serve Egypt.'*

The people said this after the first meeting with Pharaoh, when Moses and Aaron demanded that he let the people go. Pharaoh did not appreciate this demand so he put a lot of additional work on the people for even entertaining such a wild notion as going out into the desert-wilderness to serve their God.

Exodus 14:12a-c *Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'?* (NKJV)

This is the selective memory of the Israelites. Originally before Moses even came on the scene, the people were crying out due to being so overworked by Pharaoh.

God responded to their cries. But now, they remember things in a different way. They remember that Moses just showed up and started messing with everything. They contend that he should have just let them alone; that he should not have messed with their lives as he did. Simple logic, at this point, seems to elude these sons of Israel. Remember Exodus 2:23 *During those many days the king of Egypt died, and the people of Israel groaned*

because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. They are where they are now because God heard them crying out over their lives in Egypt.

They seem to be saying this to Moses: *Listen, we were fine in Egypt; we had lives and we enjoyed them. Why did you inflict all of this on us?*

There are two problems with this complaint: (1) The people cried out over their servitude prior to Moses coming on the scene; so their slavery, even before Moses came onto the scene, was quite harsh. (2) Their complaint completely leaves God out of the equation. Moses is not there simply because he felt like interfering with their lives. If it were up to Moses, he'd still be back tending his own livestock in Midian and taking care of his family. His life has been upended easily as much as theirs has. In fact, he had a much easier life before. He was free, he lived out in the country, he was married with two sons, and he spent a great deal of time communing with nature.

The people of Israel cried out for deliverance, and God sent them a deliverer. That is the big picture. Their response should have been, "If you are God's deliverer, then show us what to do next."

But, they do not say that. They just continue with their complaint.

Exodus 14:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭōwb (טוֹב) [pronounced <i>tohbv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
ʿâbad (עָבַד) [pronounced <i>gawb-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Ṭōwb (טוֹב) [pronounced <i>tohbv</i>] combined with min (מִן) [pronounced <i>min</i>] often means <i>better than</i> .			

Exodus 14:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct with the 1 st person plural suffix	Strong's #4191 BDB #559
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e- BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: For it is better for us to serve Egypt than for us to die in the desert-wilderness.”

The sons of Israel are completely at odds with the plan of God. They had no understanding of what was going on; and no faith in the faithfulness of God. Therefore, they could make such a preposterous claim.

Their slavery had gotten so bad that they called out for deliverance (Exodus 2:23) and the situation continued to degenerate (Exodus 5:6–9). However, even with how difficult their slavery was, they had absolutely no appreciation whatsoever for freedom and they were not willing to make any of the sacrifices which were necessary in order to provide freedom for themselves and for the generations that followed them. It seems like every sacrifice that God required of them caused the Hebrews to complain and occasionally to foment revolution against the very God Who bought them. This is certainly not a good start.

Furthermore, we will see that this generation of Hebrews, although they were saved, were really quite unappreciative of what God was doing. They have seen miracle after miracle and yet they continue to question God and the man that God put in charge.

People claim today that they would believe if God would only fill their lives with verifiable miracles. However, miracles mean nothing. We have many instances of intense miraculous activity where the percentage of those saved is no different than it is today. Furthermore, miracles do not cause any kind of spiritual growth. This comes from the study of God's Word. A person exposed to no miracles and no overt signs of God's provision can grow to be a much greater believer than one who has witnessed a thousand miracles. This is one reason why we do not see miracles in generation after generation (the chief reason is, God uses miracles to indicate big program changes).

Consider your own life. If you were saved 5 years ago or more and have been learning Bible doctrine, then certainly you can see that you life is on a much different trajectory than it was before you were saved. Does this mean that you have perfect faith in God? Does this mean that, no matter what life has thrown you, you have responded with divine guidance? As imperfect creatures, we fail, we stumble, we sin against God. And yet God is merciful and so many of us are enjoying great blessings in this life, despite our numerous imperfections.

Exodus 14:12 Did we not say this word to you in Egypt, [when we] said, ‘Leave us [be] and let us serve Egypt.’ For it is better for us to serve Egypt than for us to die in the desert-wilderness.” (Kukis mostly literal translation)

Do you see how illogical this is? The Israelites were crying out in pain and suffering as slaves to Egypt, which is documented in the book of Exodus. But now they are saying, “You should have just allowed us to remain in Egypt, serving the Egyptians.”

In these few minutes, the people also decide that serving the Egyptians would have been far preferable to dying where they are in the desert. Do you see how warped their thinking has become? They were crying out to be delivered previously from slavery; and, just because they are in a tight spot right now, that does not mean that they are going to die in the desert. In fact, the only reason these people will die in the desert is, they did not mix the promises of God with faith.

Their situation is this: there is water behind them; they have no direction that they can go in; and they see the Egyptians off in the distance riding towards them. They fully understand that, when the Egyptians catch up to them, they will kill them all. These are the same Egyptians that they are speaking so wistfully about. The same Egyptians who have enslaved them for hundreds of years, the same Egyptians who are about to slaughter them in the desert—these Hebrew people are speaking nostalgically about.

Exodus 14:11–12 They then said to Moses, “[Were] there no graves in Egypt, [so] you have taken us to die in the desert-wilderness? What [have] you done to us, to bring us out of Egypt? Did we not say this word to you in Egypt, [when we] said, ‘Leave us [be] and let us serve Egypt.’ For it is better for us to serve Egypt than for us to die in the desert-wilderness.” (Kukis mostly literal translation)

Exodus 14:11–12 They then said to Moses, “Were there not enough graves in Egypt, so you brought us out to die in the desert-wilderness instead? Why did you do this to us, to bring us out here away from Egypt? We told you previously in Egypt, ‘Just leave us alone and let us serve Egypt.’ It would have been better for us to remain in Egypt serving them, than to die out here in the desert-wilderness.” (Kukis paraphrase)

The illogic of their words is glaringly apparent. They are acting as if they had reasonable lives in Egypt; and how things were fine in Egypt until Moses came along. But it is not Moses who is about to kill them; it is the Egyptians on chariots who are racing to kill them. Their frustration and fright leads them to take such an untenable position as to virtually defend the Egyptians (who are about to kill them) and blame Moses for all that has happened.

Under normal circumstances, it might be reasonable for this people to lack trust in God. But they have seen 10 great plagues brought into Egypt by their God, the God Whom Moses represents. They might be in a jam right at this point, but they serve a Mighty God.

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Answers the People

And so says Moses unto the people, “You [all] will not fear. Stand still and watch deliverance of Y^ehowah, which He will do for you [all] the day. For whom you [all] have seen—Egyptians—the day, you [all] will not add to see them again upon forever. Yehowah will fight for you [all] and you [all] will be silent.”

Exodus
14:13–14

Moses said to the people, “You [all] will not fear. Stand still and see the deliverance of Y^ehowah, which [deliverance] He will accomplish for you [all] today. For whom you see—the Egyptians—you will never see them again forever. Y^ehowah will fight for you [all] while you [all] will be silent.”

Moses said to the people, “You need to stop being afraid. Stand still and see the deliverance of Jehovah, which deliverance He will accomplish for you today. These Egyptians who you see off in the distance, you will never see them again, ever. Therefore, shut up, stand, and watch, while Jehovah fights on your behalf.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto the people, "You [all] will not fear. Stand still and watch deliverance of Y ^e howah, which He will do for you [all] the day. For whom you [all] have seen—Egyptians—the day, you [all] will not add to see them again upon forever. Yehowah will fight for you [all] and you [all] will be silent."
Dead Sea Scrolls Targum (Onkelos)	. And Mosheh said to the people, Fear not, stand still (or, be ready) and see the Lord's deliverance which He will work for you this day; for as you have seen the Mizraee this day, you will see them no more for ever: the Lord will fight for you the fight, and you shall be quiet.
Targum (Pseudo-Jonathan)	Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spake Mosheh, Fear not, stand still, and see the salvation of the Lord, which will be wrought for you to day.
Revised Douay-Rheims	And Moses said to the people: Fear not: stand and see the great wonders of the Lord, which he will do this day: for the Egyptians, whom you see now, you shall see no more for ever. The Lord will fight for you, and you shall hold your peace.
Aramaic ESV of Peshitta	Mosha said to the people, "Do not be afraid. Stand still, and see the salvation of Mar-Yah, which he will work for you today: for the Egyptians whom you have seen today, you shall never see them again. Mar-Yah will fight for you, and you shall be still."
Peshitta (Syriac)	And Moses said to the people. Fear not, wait, and see the salvation of the LORD, which he will perform for you today; for the Egyptians whom you have seen today, you shall see them again no more for ever. The LORD will fight for you, and you shall hold your peace.
Updated Brenton (Greek)	And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. Then Moses spoke to the people. He said: 'Do not be afraid. Stand quietly. See how the LORD will save you today. The Egyptians that you see today you will never see again. The LORD will fight for you. You will only have to be quiet.'
Easy-to-Read Version—2006	But Moses answered, "Don't be afraid! Don't run away! Stand where you are and watch the Lord save you today. You will never see these Egyptians again. You will not have to do anything but stay calm. The Lord will do the fighting for you."
<i>The Message</i>	Moses spoke to the people: "Don't be afraid. Stand firm and watch God do his work of salvation for you today. Take a good look at the Egyptians today for you're never going to see them again. God will fight the battle for you. And you? You keep your mouths shut!"
Names of God Bible	The LORD Divides the Red Sea

NIRV

Moses answered the people, “Don’t be afraid! Stand still, and see what **Yahweh** will do to save you today. You will never see these Egyptians again. **Yahweh** is fighting for you! So be still!”

Moses answered the people. He said, “Don’t be afraid. Stand firm. You will see how the LORD will save you today. Do you see those Egyptians? You will never see them again. The LORD will fight for you. Just be still.”

Thought-for-thought translations; dynamic translations; paraphrases:

Exodus 14:14 (New Living Translation) (a graphic); from **Faith, Hope, & Growth**; accessed January 5, 2022.

Contemporary English V.

But Moses answered, "Don't be afraid! Be brave, and you will see the LORD save you today. These Egyptians will never bother you again. The LORD will fight for you, and you won't have to do a thing."

The Living Bible

But Moses told the people, “Don’t be afraid. Just stand where you are and watch, and you will see the wonderful way the Lord will rescue you today. The Egyptians you are looking at—you will never see them again. The Lord will fight for you, and you won’t need to lift a finger [or “you will be speechless with amazement.”]!”

New Berkeley Version

New Life Version

But Moses said to the people, “Do not be afraid! Be strong, and see how the Lord will save you today. For the Egyptians you have seen today, you will never see again. The Lord will fight for you. All you have to do is keep still.”

New Living Translation

But Moses told the people, “Don’t be afraid. Just stand still and watch the LORD rescue you today. The Egyptians you see today will never be seen again. The LORD himself will fight for you. Just stay calm.”

Unlocked Dynamic Bible

Moses said to the people, “Do not be afraid! Stand strong and see how Yahweh will rescue you. He will save you today, and the result will be that the Egyptians that you are looking at today, you will never see them again. Yahweh will fight for you! Just stay calm. There is nothing else that you will have to do.”

Partially literal and partially paraphrased translations:

American English Bible

But Moses said to the people:
‘Don’t be afraid; Stand here and watch the salvation that comes from Jehovah through the things that He will do for us on this day. Do you see all those Egyptians today? You won’t see them again in this age, because Jehovah is going to fight for you and bring peace to you!’

Beck’s American Translation

Common English Bible

But Moses said to the people, “Don’t be afraid. Stand your ground, and watch the Lord rescue you today. The Egyptians you see today you will never ever see again. The Lord will fight for you. You just keep still.”

International Standard V

New Advent (Knox) Bible

But Moses said to the people, Have no fear; wait patiently; the Lord means to do a miracle to-day under your eyes. The Egyptians you see now, you are seeing for the



Translation for Translators	<p>last time; they will disappear from your sight for ever. It is the Lord that will do battle for you; your part is silence.</p> <p>Moses/I replied to the people, "Do not be afraid! Be brave, and see how Yahweh will rescue you! He will save you today, and the result will be that the Egyptians that you are looking at today—you will never see them again! Yahweh will fight for you! Just keep quiet. There is nothing else that you will have to do."</p>
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Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND MOSES SAID TO THE PEOPLE, "BE OF GOOD COURAGE: STAND AND SEE THE SALVATION WHICH IS FROM JESUS, WHICH HE WILL WORK FOR US THIS DAY; FOR AS YOU HAVE SEEN THE EGYPTIANS TODAY, YOU SHALL SEE THEM AGAIN NO MORE FOR EVER. JESUS SHALL FIGHT FOR YOU, AND YOU SHALL HOLD YOUR PEACE."
Christian Standard Bible	But Moses said to the people, "Don't be afraid. Stand firm and see the LORD's salvation that he will accomplish for you today; for the Egyptians you see today, you will never see again. The LORD will fight for you, and you must be quiet."
Ferrar-Fenton Bible	Moses, however, replied to the Fear not! Stand still! and you shall see the victory of the EVER-LIVING, which He will effect for you to-day! For although you see the Mitzerites to-day, you shall not see them again for ever and ever! The LORD will fight with them, and you shall keep silent ! '
God's Truth (Tyndale)	And Moses said unto the people: fear you not but stand still and behold how the Lord shall save you this day: For as you see the Egyptians this day, shall you see them no more for ever till the worlds end. The Lord shall fight for you and you shall hold your peace.
Jubilee Bible 2000	And Moses said unto the people, Fear ye not, stand still and see the saving health of the LORD, which he will bestow on you today; for the Egyptians whom ye have seen today, ye shall never see them again for ever. The LORD shall fight for you, and ye shall be still.
NIV, ©2011	Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you; you need only to be still."
Urim-Thummim Version	Then Moses said to the people, do not fear, stand still and see the salvation of YHWH that He will show to you today, for the Egyptians whom you have seen today, you will not see them again for the ages of time. YHWH will make war for you and you will remain silent.
Wikipedia Bible Project	<p>And Moses said to the people:</p> <p>Do not fear--- gather and see Yahweh's salvation, that he will do for you today. Because as you have seen Egypt today, you will not see them again, for all time. Yahweh will fight for you, and you will fall silent."</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said to the people, "Have no fear! Stay where you are and see the work Yahweh will do to save you today. The Egyptians whom you see today, you will never see again! Yahweh will fight for you and all you have to do is to keep still."
The Heritage Bible	And Moses said to the people, Do not fear; place yourselves, and see the salvation of Jehovah which he will do to you today, because the Egyptians whom you have seen today you shall not see them again forever. Jehovah shall devour for you, and you shall be silent.
New American Bible (2002)	But Moses answered the people, "Fear not! Stand your ground, and you will see the victory the LORD will win for you today. These Egyptians whom you see today you will never see again. The LORD himself will fight for you; you have only to keep still."

New English Bible—1970	'Have no fear,' Moses answered; 'stand firm and see the deliverance that the LORD will bring you this day; for as sure as you see the Egyptians now, you will never see them again. The LORD will fight for you; so hold your peace.'
New Jerusalem Bible	Moses said to the people, 'Do not be afraid! Stand firm, and you will see what Yahweh will do to rescue you today: the Egyptians you see today you will never see again. Yahweh will do the fighting for you; all you need to do is to keep calm.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe answered the people, "Stop being so fearful! Remain steady, and you will see how Adonai is going to save you. He will do it today — today you have seen the Egyptians, but you will never see them again! Adonai will do battle for you. Just calm yourselves down!"
The Complete Tanach exeGesés companion Bible	.
Hebraic Roots Bible	And Moses said to the people, Do not be afraid. Take your stand and see the salvation (Yahshua) of YAHWEH, which He will prepare for you today. For as you see the Egyptians today, you shall not continue to see them again forever. YAHWEH will fight for you, and you be silent.
Israeli Authorized Version	And Moshe said unto the people, Fear ye not, stand still, and see the salvation of YY , which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. YY shall fight for you, and ye shall hold your peace.
Kaplan Translation	'Don't be afraid,' replied Moses to the people. 'Stand firm and you will see what God will do to rescue you today. You might be seeing the Egyptians today, but you will never see them again. God will fight for you, but you must remain silent.'
<i>The Scriptures</i> 1998	And Mosheh said to the people, "Do not be afraid. Stand still, and see the deliverance of הוה, which He does for you today. For the Mitsrites whom you see today, you are never, never to see again. "הוה does fight for you, and you keep still."

Weird English, 𐤇𐤍𐤅𐤃 English, Anachronistic English Translations:

Awful Scroll Bible	Moses was to say to the people: Were yous to fear? - Be standing and perceiving the salvation of Jehovah, that he was to prepare this day. The Egyptians yous are to have seen today - are yous to have seen any more, even to continuity? - Jehovah was to fight, and yous were to remain silent.
exeGesés companion Bible	And Mosheh says to the people, Awe not! Stand still and see the salvation of Yah Veh which he works to you today: for the Misrayim whom you see today, you see them never again any more eternally: Yah Veh fights for you - and you hush.
Orthodox Jewish Bible	And Moshe said unto HaAm, Fear ye not, stand still, and see the Yeshuat Hashem, which He will bring to you today; for the Egyptians whom ye have seen today, ye shall see them again no more ad olam. Hashem shall fight for you, and ye shall keep still.
Rotherham's Emphasized B.	And Moses said unto the people—Do not fear, stand still and see the salvation of Yahweh, which be will work for you to-day,—for as for the Egyptians whom ye have seen to-day, ye shall not again see them any more to times age-abiding. Yahweh, will fight for you,—and, ye, shall forbear.

Expanded/Embellished Bibles:

*The Amplified Bible***The Sea Is Divided**

Then Moses said to the people, "Do not be afraid! Take your stand [be firm and confident and undismayed] and see the salvation of the Lord which He will accomplish for you today; for those Egyptians whom you have seen today, you will never see again. The Lord will fight for you while you [only need to] keep silent and remain calm."

The Expanded Bible

But Moses answered, "Don't be afraid! Stand still and you will see the Lord save you today. You will never see these Egyptians again after today. You only need to remain calm [or still]; the Lord will fight for you [15:3]."

Kretzmann's Commentary

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord which He will show to you today; for the Egyptians whom ye have seen today ye shall see them again no more forever. This heroic confidence of Moses stands out all the more splendidly by contrast with the cringing fear of the people, as the Lord had not revealed to him the form which His deliverance would take. **The Lord shall fight for you, and ye shall hold your peace**, Moses knew that the deliverance which the Lord would bring about would be of a nature to make the Israelites hush all their laments; they would, in fact, stand by in idle astonishment while the Lord glorified Himself before them.

NET Bible®

The Voice

Moses (to the people): Don't be afraid! Stand your ground and witness how the Eternal will rescue you today. Take a good look at the Egyptians, for after today you will never see them again. The Eternal will fight on your behalf while you watch in silence.

Bible Translations with Many Footnotes:*The Complete Tanach*

Moses said to the people, Don't be afraid! Stand firm and see the Lord's salvation that He will wreak for you today, for the way you have seen the Egyptians is [only] today, [but] you shall no longer continue to see them for eternity.

for the way you have seen the Egyptians, etc.: The way you have seen them—that is only today. It is [only] today that you have seen them, but you shall no longer continue [to see them].

The Lord will fight for you, but you shall remain silent.

The Lord will fight for you: Heb. פָּקַד, for you, and similarly [the "I ammed" in the verse], "because the Lord is fighting for them (פָּקַד)" (verse 25), and similarly [in the verse] "Will you contend for God (לִפְדֹּת)?" (Job 13:8). And similarly, "and Who spoke about me (לִי)" (Gen. 24:7), and similarly, "Will you contend for the Baal (לִפְדֹּת)?" (Jud. 6:31).

NET Bible®

Moses said to the people, "Do not fear!³⁵ Stand firm³⁶ and see³⁷ the salvation³⁸ of the Lord that he will provide³⁹ for you today; for the Egyptians that you see today you will never, ever see again.⁴⁰ The Lord⁴¹ will fight for you, and you can be still."⁴²

^{35tn} The use of אַל ('al) with the jussive has the force of "stop fearing." It is a more immediate negative command than אַל (lo') with the imperfect (as in the Decalogue).

^{36tn} The force of this verb in the Hitpa'el is "to station oneself" or "stand firm" without fleeing.

^{37tn} The form is an imperative with a vav (ו). It could also be rendered "stand firm and you will see" meaning the result, or "stand firm that you may see" meaning the purpose.

^{38tn} Or "victory" (NAB) or "deliverance" (NIV, NRSV).

^{39tn} Heb "do," i.e., perform or accomplish.

^{40tn} The construction uses a verbal hendiadys consisting of a Hiphil imperfect ("you will not add") and a Qal infinitive construct with a suffix ("to see them") – "you will no longer see them." Then the clause adds "again, for ever."

^{41tn} U. Cassuto (Exodus, 164) notes that the antithetical parallelism between seeing salvation and seeing the Egyptians, as well as the threefold repetition of the word "see" cannot be accidental; so too the alliteration of the last three words beginning with ayin (ע).

^{42tn} The word order places emphasis on "the Lord" (Heb "Yahweh").

^{42tn} The imperfect tense needs to be interpreted in contrast to all that Yahweh will be doing. It may be given a potential imperfect nuance (as here), or it may be obligatory to follow the command to stand firm: "you must be still."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked outⁿ} said to the people, do not fear, station yourself and see the relief of " YHWH ^{He isⁿ} ", which he will do (for) you <today>, <even though> you saw " Mits'rayim ^{Two straitsⁿ} <today>, you will not [again] see them, (even) (unto) a distant time, " YHWH ^{He isⁿ} will [wage war] (for) you, and you must keep silent,...
Context Group Version	And Moses said to the people, Don't be (pl) afraid, stand still, and see the rescue of YHWH, which he will work for you (pl) today: for the Egyptians whom you (pl) have seen today, you (pl) shall see them again no more forever. YHWH will fight for you (pl), and you (pl) shall hold your (pl) peace.
Modern English Version	But Moses said to the people, "Fear not! Stand firm! And see the salvation of the Lord, which He will show you today. For the Egyptians whom you have seen today, you shall never see again. The Lord shall fight for you, while you hold your peace."
New American Standard B.	The Sea Is Divided But Moses said to the people, "Do not fear! Stand by [Or <i>Take your stand</i>] and see the salvation of the Lord which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. The Lord will fight for you while you keep silent."
New European Version	Moses said to the people, Don't be afraid. Stand still, and see the salvation of Yahweh, which He will work for you today: for the Egyptians whom you have seen today, you shall never see them again. Yahweh will fight for you, and you shall be still.
Young's Updated LT	And Moses says unto the people, "Fear not, station yourselves, and see the salvation of Jehovah, which He does for you to-day; for, as you [all] have seen the Egyptians to-day, you [all] add no more to see them—to the age; Jehovah does fight for you, and you [all] keep silent."

The gist of this passage: Moses speaks to the people, telling them just to stand and watch, and see for themselves the deliverance provided them by God. God would fight; they simply needed to be silent.

13-14

Exodus 14:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 14:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Moses said to the people,...

Even though there was clearly some panic and fear seizing the Israelites who came to Moses, they were able to listen to him. They were willing to hear what Moses had to say. They were hard-hearted and hard-headed, but they often gave Moses a chance to speak.

Exodus 14:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect	Strong's #3372 BDB #431

Translation: ...“You [all] will not fear.

Moses tells them first, “You need to stop being afraid.” They cannot think while they are afraid; they cannot act while they are afraid. When your emotions control your soul, you cannot function spiritually. It is fine to have emotions—we all do. But your emotions are not designed to make decisions for you (which is the fundamental problem with liberalism).

To start out, Moses just needs these people to be quiet and to listen to him.

Recognize that Moses is speaking extemporaneously at this point. He has no specific guidance from God. First thing he knows is, he needs to tell the people to shut up and not be afraid. Fear never helps a situation. It only short-circuits the brain.

Exodus 14:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsab (בָּצִי) [pronounced yaw-TSAHB ^v]	<i>station yourselves, stand still, take your stand, stand up, stand here; take a stand</i>	2 nd person masculine plural, Hithpael imperative	Strong's #3320 BDB #426
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 nd person masculine plural, Qal imperative	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
y ^e shûw'âh (יְשׁוּעָה) [pronounced y ^e shoo-GAW]	<i>deliverance, salvation</i>	feminine singular construct	Strong's #3444 BDB #447
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Stand still and see the deliverance of Y^ehowah...](#)

Moses orders the people to *not fear* and then he uses Hithpael imperative of yâtsab (בָּצִי) [pronounced yaw-TSAHB^v]; which was the verb used of Moses and Aaron when they would *station* themselves before the Pharaoh when he was to go out for his morning bath. The Hithpael is the reflexive of the Piel so it is the intensive reflexive. This verb means, *station yourselves, stand still, take your stand, stand up, stand here; take a stand*. Strong's #3320 BDB #426.

The Hebrews were running about expressing their fears, working each other up. They are continually expressing their disappointment with Moses and being out in the desert (actually, they were on the edge of the desert-wilderness). Moses tells them to stop being afraid and to stand still (and I would take the implication of *shut up* as well).

Moses says, "Obviously, you are afraid. Here is something that you should be able to do: stand still, don't move; freeze right there." When people are afraid, they often lose the ability to do anything; so Moses accommodates them here.

"All you need to do," Moses tells them, "is to stand still watch God deliver you." The sons of Israel did not have much going for them, but this is something that they could easily do.

I want you to notice what happened here. It does not appear that Moses said, "Hey, step back; let me commune with God, and I will get back to you on this." Instead, Moses makes a determination about what God will do, right then and there without having to check in with God. Moses knows Who God is; Moses knows about the special bond between God and the Hebrew people. Moses has seen God act on behalf of this people 10 times; so there is no reason for him to think, "God may not do anything this time around. I am a bit worried." I suspect that Moses is more irritated with the complainers at this point.

What Moses expects here is quite reasonable. If God is going to take Israel out of Egypt; and here they are, their backs to the sea, with no weapons, and here comes the Egyptian army—and these people are too petrified with fear to do anything—that leaves them with a single set of options: *stand still, shut up and watch*. Moses tells them, *stop being afraid! Take a stand, stand firm, get a grip, get stabilized*.

Now Moses is revealing some spiritual growth here—a great deal of it in fact. He has not panicked. He is not running to God crying for help. He knows that God made provision for this time in eternity past. Moses does not even know how God will deliver them; he just knows that God will. God has promises to fulfill to the children of Israel and God fulfills all of his promises.

The Hebrew people, on the other hand, are out of control, running around, crying to God, complaining to Moses; thinking of new and clever things to say to express their fear. Moses tells them to stop squirreling around like a bunch of babies and to stand fast; to take a stand; to hold their ground. Moses knows that there are not a lot of alternatives here.

If Pharaoh has the gumption to put together a huge army to pursue the Hebrews and the Egyptians are in chariots while many of the Hebrews are on foot, it is pretty obvious that the Egyptians are not just going to walk away and that they are not going to simply change their minds about attacking them. Right now, both the Egyptians and the Israelites are at a point of no return and the only way God can fulfill His promises to the Hebrews is for Him to annihilate the Egyptian army before their eyes. There is no clear alternative to this end result.

Exodus 14:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...which [deliverance] He will accomplish for you [all] today.

Given all that has happened so far, Moses believes the promises which God has made to him. Therefore, Moses can logically expect God to step in at this time and do what needs to be done.

Let me guarantee you that Moses may have some ideas about what God might do, but he does not really know. There is no indication that God revealed to Moses some great plan at this point (although God has done that on previous occasions). It is simply logical that God would have to act on behalf of His people right here and now. Moses has faith in God; he trusts God and he understands God—at least in relation to the Hebrew people.

This is a **fortiori** logic: if God has done the most difficult thing already (He brought the people out of Egypt, despite every barrier in their way), then God can do the less difficult thing (which is, to rescue them right now as Egypt's army draws near to them).

As believers, this is an important point of logic for everyday life. God has already done the greatest thing on our behalf; He has provided us with our salvation. Therefore, it stands to reason that God can do the lesser thing, which is to get us out of this or that jam that we are in right now.

At birth and for many years of our lives, we stood in natural opposition to God. We were born with a sin nature; **Adam's original sin** had been imputed to us; and we all sin personally. Of all the enemies in life, there is not a greater enemy to have than God. We are inherently—by nature, by birth and by imputation—in rebellion against God.

Nevertheless, God, in His grace, overcame the barriers between Himself and us. There is no circumstance in our lives more difficult to deal with than the enmity between us and God. It is built into the equation of our lives from birth. Therefore, if God is able to deal with that, then His plan can take care of all difficulties that we face.

Exodus 14:13 (NLT) (a graphic); from **I Live for Jesus**; accessed January 5, 2022.



The people of Israel are trapped between the army of Egypt and a large body of water and possibly other natural barriers (like mountains). They believe that this marks their end as a people. They all expect to die.

Exodus 14:13a-d **And Moses said to the people, “Do not be afraid. Stand still, and see the salvation [or, deliverance] of the Lord, which He will accomplish for you today.**

The Israelites are upset. They have seen the Egyptians with their chariots and they know that, at any time, these Egyptians will come after them. And the Hebrew people have no place to run to, no place to hide. In their own minds, they will be the victims of a great slaughter.

Nevertheless, Moses makes this promise to them:

Exodus 14:13e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
’āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 14:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine plural, Qal perfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: For whom you see—the Egyptians—...

The Egyptian army is off in the distance. Moses said, “You see these people?”

I believe that Moses is telling the people, concentrate on the Egyptian soldiers—look at them. Look at them and think about God, your Deliverer.

Exodus 14:13f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414
With the negative, this verb means <i>to stop, to discontinue [doing something], to no longer [do something], to never again [do something]</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #7200 BDB #906

Exodus 14:13f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwd (עוּד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿōwlām (עוֹלָם) [pronounced <i>gō-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

How various translators translated this:

Translation: ...you will never see them again forever.

Moses sees exactly the same thing that his fellow Israelites see. However, Moses tells the people: “You will never see these Egyptian soldiers ever again. This is it; this is the end. You see them now; but you will never see them after today.” There are several adverbs and nouns in this phrase which indicate that the Hebrew people would never, no matter what, ever see the Egyptians again.

The Exegesis Companion Bible comes close to a literal translation: ...you see them never again any more eternally...

Why does Moses know this? Remember, he is just speaking off the top of his head. God has not communicated anything to him yet. God has not pulled Moses aside and said, “You need to calm these people down, and then I will tell you what to do next.” There are no words from God. This indicates to us that Moses is beginning to understand God and beginning to think like God.

As a result, Moses does not have to run to God for every single crisis (although, quite obviously, this is the greatest crisis for these people to date).

Exodus 14:13 (KJV) (a graphic); from [Amazon](#); accessed January 5, 2022.

Exodus 14:13 **Moses said to the people, “You [all] will not fear. Stand still and see the deliverance of Y^ehowah, which [deliverance] He will accomplish for you [all] today. For whom you see—the Egyptians—you will never see them again forever.** (Kukis mostly literal translation)



Moses uses the verb *râ'âh* (רָאָה) [pronounced *raw-AWH*] three times in this single verse. The Qal imperative can be translated *observe*, *watch* or *see* ("**Fear not, stand firm, and see the salvation of the LORD...**"). In v. 13d, we have *râ'âh* in the Qal perfect—the Egyptians are encamped right in front of them and they have nowhere to go. They have *seen* the Egyptians and they know they are not going away. This views the action in a completed state. The Egyptians right in front of them is an established fact; it is a given. Finally, this verb is accompanied by the *lâmed* preposition (*to, for, in regard to*) and the verb is in the Qal infinitive construct; it acts as a verbal noun. This time, *râ'âh* is preceded by the negative and the 2nd masculine singular, Hiphil imperfect of the verb *yâçaph* (יָצַח) [pronounced *yaw-SAHPH*], which means *to add, to augment*, and often it is translated *to continue to*. This might be rendered *with regards to them, you not continue to be seeing them again forever*. *Continue to* and the negative means they will *never* see the Egyptians again. "**Do not be afraid. Stand still and see the deliverance of the Lord which He will do for you today. These Egyptians which you see right now, you will never see them again, ever.**"

Moses reveals great confidence in God at this point, as well as a clear understanding of God's character and intent. He knows that God did not haul all Israel out into the desert to die. Therefore, the only logical event which can occur next is God delivering His people from Pharaoh and his army—somehow in some way.

Moses likely has no idea what God has in mind at this point; but he had seen a series of miracles and signs, which lead to the people of Israel leaving Egypt—and so he continues to trust God. He does not know *what* God is going to do; he is certain that God will solve this problem.

Bear in mind that Moses' life is on the line as well.

Moses is almost at the point where he can sit back and think to himself, "This is fascinating! I wonder how God is going to get us out of this jam?"

Application: This describes, in many ways, our lives today. God gives us a little doctrine; and we apply it. God gives us a little more doctrine and then we apply that. At some point, we will be in a jam, we will be under great pressure, or it will appear that the world is about to fall in on us—and what is the solution? Faith in God, faith in His Word; and faith in the doctrine which is resident in your soul (assuming that there is any).

Application: God has not told you how He is going to deliver you in advance. We have all been in difficult circumstances, and, in many cases, we have seen God deliver us out of those circumstances. This does not mean that God's deliverances are going to be as spectacular as what we are studying here; but, if God can deliver the Hebrew people as described here, a *fortiori* logic then tells us that He is able to deliver us as well. (The a *fortiori* logic is, if God can do something as great as deliver the Israelites here, then He is able to do the lesser thing of delivering us from whatever personal jam we are in.)

Application: Just so there is no misperception here—the sons of Israel are in a time period when the **canon of Scripture** is not complete; and they have seen a great many signs and wonders. That is not our life. You are not going to be tripping over some great miracle every few steps. In fact, most believers today experience nothing even remotely resembling a miracle. That is fine; that is normal. God is not going to curse you with frogs; and God is not going to push aside the waters of a sea, so that you can walk across the bottom of where that sea used to be. That co-worker that you cannot stand—God is not going to strike them dead with lightning on some golf course.

What God has been doing thus far in Exodus is quite an amazing set of miracles and signs. That is because, the formation of Israel as a nation is one of the most important events in human history. Therefore, God is going to mark this event in such a way to make it incredibly memorable.

God is not going to take you and make a nation of you and your seed. 400 years later, God is not going to extract all of your ancestors in one nation and place them in another land. This happens one time in human history; it is an extraordinary event. Even just to read about. Therefore, these miracles are specific for a unique event in human history. An amazing God-caused event is called for at this time.

Application: When it comes to our own lives today, we need to lower our expectations considerably.

Application: It is a serious mistake for the believer in the Church Age to be a miracle chaser, to speak in **tongues**, to think that your church will hold healings at the front of the building, and that many people will believe as a result. These things really did happen in the past; and the God of 2000 years ago is the same God today. But, that does not mean that He has the exact same program today as He did 2000 years ago.

The fundament differences are two: (1) we have God the Holy Spirit with us from the moment of salvation; and (2) we have the complete canon of Scripture. These two things have never happened before. The canon was closed out around A.D. 95; and the miracles and the signs of the early Church Age began to die out only a few decades after that first **Pentecost** of the Church Age (there are actual examples of these gifts disappearing in the epistles).

Moses reassures the people:

Exodus 14:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâcham (לָחַם) [pronounced <i>law-KHAHM</i>]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3898 BDB #535
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: Y^ehowah will fight for you [all]...

A fortiori logic—God has already done the greatest thing, to get the people out of Egypt. Now, the lesser thing is, these Egyptians are on their tails, in chariots. Now, who is greater? God or the Egyptian army? Moses knows the answer to that, even if his people do not. Getting Israel out of Egypt in the first place is the great thing; keeping them safe afterwards is the lesser thing.

Moses does not have to be keyed in by God as to what He is going to do next. He knows that God must—based upon His promises and works—deliver Israel. “Right now,” Moses said, “We are going to stand and watch what God does.” Specifically, Moses, at this time, could not tell the Israelites exactly what God was going to do. However, Moses knows that the people will be able to see God fight for them.

Application: If Moses, the greatest man of his generation, a man close enough to God to hear God's voice, does not know exactly what is coming next, why do we think we should?

Exodus 14:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
'attem (אַתֶּם) [pronounced <i>ah-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>]	<i>to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #2790 BDB #361

Translation: ...while you [all] will be silent.”

Chârash (שָׁרַח) [pronounced *chaw-RASH*] has two disjoint meanings. It means *engrave, plough, fabricate* and it means *to be silent, speechless*. It is likely two different words which are spelled the same but mean entirely different things (this is how BDB presents these words).

“Here is all you have to do,” Moses tells them, “Shut up, stand still and watch.”

These Hebrews are out of control with panic. They keep running up to Moses and they keep yelling out clever lines and slogans; and behind them, a hundred other voices are chiming in, *yeah, tell it, right on*.

What does Moses tell the people to calm down and hold their peace? Why not just let them do whatever, and let God surprise them with the magnificent solution? Fear and being controlled by emotions are sins—obviously, God does not need 2 million people filled with mental attitude sins at this moment. And, secondly, Moses expects there to be instructions from God as to what to do. There has to be some calm, some control in order for Moses to relay this information to the people.

Exodus 14:14 (NIV) (a graphic); from [Etsy](#); accessed January 5, 2022.

Exodus 14:14 Y^ehowah will fight for you [all] while you [all] will be silent.” (Kukis mostly literal translation)

Moses knows that his people have no real weaponry; no ability to fight against a well-armed and well-trained army. Therefore, God would have to fight for them. God has no other choice. Moses does not know exactly how God is going to do this; he simply knows that is the only option.



In the book of Genesis, we find that there is a special bond between God and the Hebrew people. Moses has seen with his own eyes that God has brought this people out of Egypt, utilizing great power. Therefore, God is not going to allow them to be suddenly wiped out.

What do these people need to learn? They need to watch what God does. They need to look at what happens with their own eyes—and each one of them will experience what God will do for them—and they need to think about that. They need to take this information about God into their souls and believe it.

Then, something interesting takes place. After saying all of this—and what Moses said is dead-on accurate—he apparently goes to God and cries out to God (we assume this, based upon what God says to Moses).

Exodus 14:14 (ESV) (a graphic); from **World Challenge**; accessed January 5, 2022.

Exodus 14:13–14 Moses said to the people, “You [all] will not fear. Stand still and see the deliverance of Y^ehowah, which [deliverance] He will accomplish for you [all] today. For whom you see—the Egyptians—you will never see them again forever. Y^ehowah will fight for you [all] while you [all] will be silent.” (Kukis mostly literal translation)

Exodus 14:13–14 Moses said to the people, “You need to stop being afraid. Stand still and see the deliverance of Jehovah, which deliverance He will accomplish for you today. These Egyptians who you see off in the distance, you will never see them again, ever. Therefore, shut up, stand, and watch, while Jehovah fights on your behalf.” (Kukis paraphrase)



A brief summary of Exodus 14:10–14:

Exodus 14:10 When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD.

The sons of Israel have walked out of Egypt; but suddenly, the army of Egypt is right there, nearby. They panic and call out to God.

Exodus 14:11–12 They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."

Israel actually suggests that things would have been better had they been left in Egypt as slaves.

Exodus 14:13–14 And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which He will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent." (ESV; capitalized)

Moses, who has not yet talked with God, knows that God will deliver Israel.

God's Words to Moses

In between v. 14 and v. 15, Moses communed with God, and he is apparently quite upset. When God asks, “*Why do you cry to me?*” the verb is in the 2nd person masculine singular. So God is speaking specifically to Moses.

What appears to be the case is, Moses understood that God would do something at this point to rescue the people of Israel—but he did not know what exactly. It is my thought that Moses expected God to simply kill all of the Egyptian soldiers right there in front of the eyes of the people. But God did not. I believe that there is one primary reason why God did not—God worked through Moses. His representative was Moses; God’s intermediary was Moses. Therefore, God would not simply strike down the soldiers right there as they charged.

God will speak to Moses. He’ll say, “Here’s what you’re going to do (vv. 15–16), and here is what I am going to do (vv. 17–18).”

And so says Y^ehowah unto Moses, “Why do you cry unto Me? Speak unto sons of Israel and they will move out. And you, lift up your rod and stretch forth your hand over the sea and divide him; and will go sons of Israel in a midst of the sea in dry ground.	Exodus 14:15–16	Y^ehowah then said to Moses, “Why do you cry out to Me [in distress]? Speak to the sons of Israel so that they move out. And you, lift up your rod and stretch forth your hand over the sea and divide it. Then the sons of Israel will go through the midst of the sea on dry ground.
Jehovah then said to Moses, “Why are you crying out to Me in distress? Calm down! Command the sons of Israel to move out. And you will lift your rod and stretch out your hand over the sea, and divide it. Then the sons of Israel can walk through the midst of the sea on dry ground.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Why do you cry unto Me? Speak unto sons of Israel and they will move out. And you, lift up your rod and stretch forth your hand over the sea and divide him; and will go sons of Israel in a midst of the sea in dry ground.
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord said to Mosheh, I have heard thy prayer. Speak to the children of Israel that they go onward: and thou, take thy rod and stretch forth thy hand over the sea, and divide it, and the children of Israel shall go in the midst of the sea on dry ground.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Why standest thou praying before Me? Behold, the prayers of My people have come before thy own: speak to the sons of Israel, that they go forward; and thou, lift up thy rod, and stretch forth thy hand with it over the sea, and divide it: and the sons of Israel shall go through the midst of ,the sea upon the ground.
Revised Douay-Rheims	And the Lord said to Moses: Why cry you to me? Speak to the children of Israel to go forward. But lift you up your rod, and stretch forth your hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Why do you cry to me? Speak to the B'nai Yisrael, so that they move on! Lift up your rod, and stretch out your hand over the sea, and divide it: and the B'nai Yisrael shall go into the midst of the sea on dry ground.

Peshitta (Syriac)	And the LORD said to Moses. Why do you pray before me? Tell the children of Israel to go forward; And as for you, lift up your staff and stretch out your hand over the sea and divide it; and the children of Israel shall go on dry ground through the sea.
Updated Brenton (Greek)	...and the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Why are you crying out to me? give the children of Israel the order to go forward. And let your rod be lifted up and your hand stretched out over the sea, and it will be parted in two; and the children of Israel will go through on dry land.
Easy English	Then the LORD said to Moses: 'Do not shout aloud to me. Command the Israelites to march on. Lift up your stick. Lift up your hand over the sea. Then the water will become two separate parts. Then the Israelites can cross the sea on dry ground.
Easy-to-Read Version–2006	Then the LORD said to Moses, "Why are you still crying to me? Tell the Israelites to start moving. Raise the walking stick in your hand over the Red Sea, and the sea will split. Then the people can go across on dry land.
Good News Bible (TEV)	The LORD said to Moses, "Why are you crying out for help? Tell the people to move forward. Lift up your walking stick and hold it out over the sea. The water will divide, and the Israelites will be able to walk through the sea on dry ground.
<i>The Message</i>	GOD said to Moses: "Why cry out to me? Speak to the Israelites. Order them to get moving. Hold your staff high and stretch your hand out over the sea: Split the sea! The Israelites will walk through the sea on dry ground.
Names of God Bible	Then Yahweh said to Moses, "Why are you crying out to me? Tell the Israelites to start moving. Raise your staff, stretch out your hand over the sea, and divide the water. Then the Israelites will go through the sea on dry ground.
NIRV	Then the LORD spoke to Moses. He said, "Why are you crying out to me? Tell the people of Israel to move on. Hold out your walking stick. Reach out your hand over the Red Sea to divide the water. Then the people can go through the sea on dry ground.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The LORD said to Moses, "Why do you keep calling out to me for help? Tell the Israelites to move forward. Then hold your walking stick over the sea. The water will open up and make a road where they can walk through on dry ground.
The Living Bible	Then the Lord said to Moses, "Quit praying and get the people moving! Forward, march! Use your rod—hold it out over the water, and the sea will open up a path before you, and all the people of Israel shall walk through on dry ground!
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "Why do you cry to me? Tell the people of Israel to keep going. Lift up your special stick and put out your hand over the sea, and divide it. Then the people of Israel will go through the sea on dry land. I will make the Egyptians' hearts hard, so they will go after them.
New Living Translation	Escape through the Red Sea Then the Lord said to Moses, "Why are you crying out to me? Tell the people to get moving! Pick up your staff and raise your hand over the sea. Divide the water so the Israelites can walk through the middle of the sea on dry ground.

Unlocked Dynamic Bible Then Yahweh said to Moses, "You must not call out to me for help any longer in this situation. Instead, tell the people to go forward. Lift up your staff and stretch it out as though you were stretching it over the sea. The water will move away so that the Israelite people can go in the middle of the sea, walking on dry ground between the walls of water on each side.

Partially literal and partially paraphrased translations:

American English Bible Then the Lord asked Moses:
'Why are they shouting to Me? Speak to the children of IsraEl and tell them to continue on! Just lift your walking stick and raise your hands over the sea, and it will split open... then you can [lead] the children of IsraEl across on dry land through the midst of the sea!

Beck's American Translation .

Common English Bible Then the LORD said to Moses, "Why do you cry out to me? Tell the Israelites to get moving. As for you, lift your shepherd's rod, stretch out your hand over the sea, and split it in two so that the Israelites can go into the sea on dry ground.

International Standard V Then the LORD told Moses, "Why are you crying out to me? Tell the Israelis to move out! You are to raise your staff, stretch out your hand over the sea, and divide it, so the Israelis may go into the middle of the sea on dry land.

New Advent (Knox) Bible And the Lord's word came to Moses, No need to cry to me for aid; bid the Israelites march on. And do thou, meanwhile, lift up thy staff, and stretch out thy hand over the sea, parting it this way and that, so that the Israelites can walk through the midst of the sea dry-shod.

Translation for Translators **Yahweh caused the Egyptian army to drown in the sea**
Yahweh said to Moses/me, "Tell the people to stop crying out for me to help them, and tell them to go forward. Lift up your stick and stretch it out toward the sea. The water will divide, so that all you Israeli people can go in the middle of the sea, walking on dry ground.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible AND JESUS SAID TO MOSES, "WHY CRY YOU TO ME? SPEAK TO THE CHILDREN OF ISRAEL, AND LET THEM PROCEED. AS FOR YOU, LIFT UP YOUR ROD, AND STRETCH FORTH YOUR HAND OVER THE SEA, AND DIVIDE IT, AND LET THE CHILDREN OF ISRAEL ENTER INTO THE MIDST OF THE SEA ON THE DRY LAND.

Christian Standard Bible **Escape through the Red Sea**
The LORD said to Moses, "Why are you crying out to me? Tell the Israelites to break camp. As for you, lift up your staff, stretch out your hand over the sea, and divide it so that the Israelites can go through the sea on dry ground.

Conservapedia Translation The LORD was saying to Moses, "Why are you crying to Me? Tell the Sons of Israel to go forward! Raise your rod high and reach out over the sea, and split it. The Sons of Israel will enter into the middle of the sea on dry ground."

Ferrar-Fenton Bible The EVER-LIVING then said- to Moses, "Why do you cry to Me? Command the children of Israel to march. And you, raise your staff and extend your hand over the sea, when it will divide itself, and the children of Israel can go through it as upon dry land.

God's Truth (Tyndale) The Lord said unto Moses: wherefore cries you unto me? speak unto the children of Israel that they go forward. But lift you up your rod and stretch out your hand over the sea and divide it asunder, that the children of Israel may go on dry ground through the midst thereof.

Unlocked Literal Bible Then Yahweh said to Moses, "Why are you, Moses, continuing to call out to me? Tell the Israelites to go forward. Lift up your staff, reach out with your hand over

the sea and divide it in two, so that the people of Israel may go through the sea on dry ground.

Wikipedia Bible Project And Yahweh said to Moses:
Why are you shouting to me? Speak to the sons of Israel, and they will drive off. And you, lift your staff, and tilt your hand on the sea, and sink the sea, and the sons of Israel will come in the sea, on dry land.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. You will raise your staff and stretch your hand over the sea and divide it to let the Israelites go dryfoot through the sea.

The Heritage Bible And Jehovah said to Moses, Why do you cry to me? Speak to the children of Israel that they pull up; And raise your rod, and stretch out your hand over the sea, and cleave it open; and the children of Israel shall go on dry ground through the midst of the sea.

New Jerusalem Bible Yahweh then said to Moses, 'Why cry out to me? Tell the Israelites to march on. Your part is to raise your staff and stretch out your hand over the sea and divide it, so that the Israelites can walk through the sea on dry ground, while I, for my part, shall make the Egyptians so stubborn that they will follow them, and I shall win glory for myself at the expense of Pharaoh and all his army, chariots and horsemen. V. 17 is included for context.

Revised English Bible–1989 The LORD said to Moses, "What is the meaning of this clamour? Tell the Israelites to strike camp, and you are to raise high your staff and hold your hand out over the sea to divide it asunder, so that the Israelites can pass through the sea on dry ground.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(A: iii)** Adonai asked Moshe, "Why are you crying to me? Tell the people of Isra'el to go forward! Lift your staff, reach out with your hand over the sea, and divide it in two. The people of Isra'el will advance into the sea on dry ground.

The Complete Tanach exeGeses companion Bible .
Kaplan Translation .
Crossing the Sea
God said to Moses, 'Why are you crying out to Me? Speak to the Israelites, and let them start moving. Raise your staff and extend your hand over the sea. You will split the sea, and the Israelites will be able to cross over on dry land.

The Scriptures 1998 And יהוה said to Mosheh, "Why do you cry to Me? Speak to the children of Yisra'el, and let them go forward.
"And you, lift up your rod, and stretch out your hand over the sea and divide it, and let the children of Yisra'el go on dry ground through the midst of the sea.

Tree of Life Version Then ADONAI said to Moses, "Why are you crying to Me? Tell *Bnei-Yisrael* to go forward. Lift up your staff, stretch out your hand over the sea, and divide it. Then *Bnei-Yisrael* will go into the midst of the sea on dry ground.

Weird English, 𐤀𐤃𐤅𐤃 English, Anachronistic English Translations:

Awful Scroll Bible Jehovah was to say to Moses: Were yous to cry out? - Be speaking to the sons of Israel, even were they to pull up. Be lifting up your staff, and be stretching out your hand over the sea, even be dividing it, that the sons of Israel were to enter on dry ground, into the midst of the sea.

Concordant Literal Version Yahweh said to Moses: Why are you crying to Me? Speak to the sons of Israel that they should journey. And you, raise high your rod and stretch out your hand over

exeGesés companion Bible	the sea and split it, that the sons of Israel may enter into the midst of the sea on dry ground. And Yah Veh says to Mosheh, Why cry to me? Word to the sons of Yisra El to pull stakes: and you - lift your rod and spread your hand over the sea and split it: and the sons of Yisra El go midst the sea on dry.
Orthodox Jewish Bible	And Hashem said unto Moshe, Why criest thou unto Me? Speak unto the Bnei Yisroel, so that they move on; But lift thou up thy staff, and stretch out thine yad over the yam, and divide it; and the Bnei Yisroel shall go on yabashah (dry land [see Genesis 1:9]) through the midst of the yam.
Rotherham's Emphasized B.	And Yahweh said unto Moses, What outcry wouldst thou make unto me? Speak unto the sons of Israel, that they go forward; and, thou, lift high thy staff and stretch forth thy hand over the sea and cleave it asunder,—that the sons of Israel may enter into the midst of the sea on dry ground;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The LORD said to Moses, "Why do you cry to Me? Tell the sons of Israel to move forward [toward the sea]. As for you, lift up your staff and stretch out your hand over the sea and divide it, so that the sons of Israel may go through the middle of the sea on dry land.
The Expanded Bible	Then the Lord said to Moses, "Why are you crying out to me? Command the Israelites to ·start moving [get going; depart]. Raise your ·walking stick [staff] and ·hold it [^L extend/stretch your hand] over the sea so that the sea will split and the ·people [^L sons/ ^T children of Israel] can ·cross it [^L go in the midst of the sea] on dry land.
Kretzmann's Commentary	And the Lord said unto Moses, Wherefore criest thou unto Me? Although Moses was outwardly silent, his heart was praying to the Lord with anxious cries. Speak unto the children of Israel that they go forward; they were to march straight ahead. But lift thou up thy rod, the same shepherd's staff that had figured so largely in Egypt, and stretch out thine hand over the sea, and divide it. He was not merely to cause an unusually low ebb-tide, together with a strong wind to hold the water back, but he was to separate, to cut apart, the waters of the sea, the purpose of the wind afterward being merely to assist in drying off the bottom of the sea. And the children of Israel shall go on dry ground through the midst of the sea.
NET Bible® The Voice	. Eternal One (to Moses): Why do you call for Me? Instruct the Israelites to <i>break camp and</i> keep moving. Raise your staff and reach out over the sea to divide it. The Israelites will be able to walk straight through the sea on dry ground.

Bible Translations with Many Footnotes:

The Complete Tanach	The Lord said to Moses, Why do you cry out to Me? Speak to the children of Israel and let them travel.
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Why do you cry out to Me: [This verse] teaches us that Moses was standing and praying. The Holy One, blessed be He, said to him, "This is no time to pray at length, when Israel is in distress." Another explanation [of God's question (Why do you cry out to me?) implies]: "The matter depends on Me and not on you," as it is said further [in Scripture]: "Concerning My children and the work of My hands do you command Me?" (Isa. 45:11). — [from Mechilta, Exod. Rabbah 21:8]

Speak to the children of Israel and let them travel: They have nothing to do but to travel, for the sea will not stand in their way. The merit of their forefathers and their own [merit], and the faith they had in Me when they came out [of Egypt] are sufficient to split the sea for them. — [from Mechilta, Exod. Rabbah 21:8]

NET Bible®

And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land.

The Lord said to Moses, “Why do you cry out to me? Tell the Israelites to move on.”⁴³ And as for you,⁴⁴ lift up your staff and extend your hand toward the sea and divide it, so that⁴⁵ the Israelites may go through the middle of the sea on dry ground.

^{43tn} The text literally says, “speak to the Israelites that they may journey.” The intent of the line, using the imperative with the subordinate jussive or imperfect expressing purpose is that the speaking is the command to move.

^{44tn} The conjunction plus pronoun (“and you”) is emphatic – “and as for you” – before the imperative “lift up.” In contrast, v. 17 begins with “and as for me, I...”

^{45tn} The imperfect (or jussive) with the vav (ו) is sequential, coming after the series of imperatives instructing Moses to divide the sea; the form then gives the purpose (or result) of the activity – “that they may go.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and “YHWH ^{He is} said to “Mosheh ^{Plucked out}”, what will you cry out to me? speak to the sons of “Yisra’el ^{He turns El aside}” and they will journey, and you, raise your branch and extend your hand upon the sea and cleave him, and the sons of “Yisra’el ^{He turns El aside}” will come in the midst of the sea (on) the dry ground,...

Context Group Version And YHWH said to Moses, Why do you cry to me? Speak to the sons of Israel, that they go forward. And you lift up your staff, and stretch out your hand over the sea, and divide it: and the sons of Israel shall go into the midst of the sea on dry [ground].

New American Standard B. Then the LORD said to Moses, “Why are you crying out to Me? Tell the sons of Israel to go forward. As for you, lift up your staff and stretch out your hand over the sea and divide it, and the sons of Israel shall go through the [Lit *enter the*] midst of the sea on dry land.

New European Version **The Exodus through the Red Sea**
Yahweh said to Moses, Why do you cry to me? Speak to the children of Israel, that they go forward. Lift up your rod, and stretch out your hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

New King James Version And the LORD said to Moses, “Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea.

Young’s Updated LT And Jehovah says unto Moses, “What? You cry unto Me—speak unto the sons of Israel, and they journey; and you, lift up your rod, and stretch out your hand towards the sea, and cleave it, and the sons of Israel go into the midst of the sea on dry land.

The gist of this passage: God answers Moses’ prayer audibly, and tells him what he must do—raise up his staff over the sea, and it would part, so that the people could leave walking on dry land.

Exodus 14:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: *Y^ehowah then said to Moses,...*

Interestingly enough, the sons of Israel come and speak (complain) to Moses and express their fears, but we do not hear what Moses says to God.

I don't know if Moses said anything audibly to God, or when Moses spoke to God from his thinking. If Moses went off by himself and spoke to God or if Moses spoke to God in his thoughts, I don't know. Perhaps Moses even told God what he wanted God to do. Whatever Moses said or thought is not recorded. But, based upon what God says to Moses, it appears that he somehow communicated to God.

Exodus 14:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
tsâ'aq (צאק) [pronounced tsaw-GAHK]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	2 nd person masculine singular, Qal imperfect	Strong's #6817 BDB #858
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 1 st person singular suffix; pausal form	Strong's #413 BDB #39

Translation: *...“Why do you cry out to Me [in distress]?”*

You is the 2nd person masculine singular; so God is speaking to Moses in particular, “Why are you crying out to Me in distress?” So, even though Moses appears to have it all together in the previous two verses, it is clear, by

God's words, that Moses is experiencing some personal anxiety over this situation. Obviously, he has no clue as to what will happen next.

In the alternative, Moses represents the people to God, and the people of Israel are crying to God through Moses. However, I think that is a convoluted way of reading this.

What seems to be clear is, Moses has prayed to God—in fact, he might be somewhat emotional and possibly even in a bit of a personal panic, given the verb that God uses.

The verb is in the imperfect tense, and here, it is an Ingressive imperfect. Moses has told the people what to do, but then, he gave his own words 2 minutes thought, and he is beginning to panic. Apparently, Moses, talking to God, says, "Listen, LORD, this is what I have told Your people; but now I am beginning to panic. What should we do?" God replied, **"Why are you beginning to cry out to Me (in panic)?"**

Moses thought he had this figured out. The sons of Israel were to shut up, stand at attention and watch. But this is not exactly what God wanted them to do. God has specific instructions for His people. Ideally speaking, they are ready to hear these instructions.

Exodus 14:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâṣa' (נָסָה) [pronounced naw-SAHṬ]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #5265 BDB #652

Translation: **Speak to the sons of Israel so that they move out.**

God then tells Moses, “Command the sons of Israel to move out.” This is certainly problematic because behind them are the Egyptian troops and right in front of them is the sea (we do not know which one). My impression is that they are at a section where the waters are partially surrounding them. They have no weapons to speak of, at this point. So, where exactly are they going to move out to? Straight ahead is water.

Exodus 14:15 *Y^ehowah then said to Moses, “Why do you cry out to Me [in distress]? Speak to the sons of Israel so that they move out.* (Kukis mostly literal translation)

Although it is not written, Moses turned to God. What Y^ehowah said is interesting. It is almost insulting. Moses has, without talking to God, told the Hebrews to stop talking and to watch God's deliverance. This is good. Moses does not have to consult God for this. It is a logical conclusion based upon God's promises. God wants Moses to take this a step further. The Hebrews have no weapons, so they cannot turn around and march against the Egyptians; they are trapped where they are, so the only thing they can do is to march forward, away from the Egyptian. This means that they would be marching right into the sea. This is somewhat tongue in cheek. *What do you think you are going to do? You are marching away from Egypt; get up and start marching!* Furthermore, it is obvious in which direction the children of Israel are to go—the pillar of the cloud is in that direction (compare Exodus 14:19). At this point, Moses has no idea whatsoever as to what God plans to do.

Remember how the people were being guided by manifestations of God: *And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.* (Exodus 13:21–22; ESV) Therefore, God had a direction for them to move in. Apparently, they had stopped.

God then gives Moses some specific instructions.

Exodus 14:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'attāh (אתָּא) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
rûwm (מור) [pronounced <i>room</i>]	<i>raise, lift up [something], make high; elevate, exalt; erect, build a house; take away; offer sacrifices</i>	2 nd person masculine singular, Hiphil imperative	Strong's #7311 BDB #926
'êth (תָּא) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4294 BDB #641

Translation: *And you, lift up your rod...*

God is nothing if not theatric. I say this, regarding this matter, as there are two million Israelites here (as well as the Egyptian army). For them to see and all appreciate what God does, it has to be big. Throughout the

Scriptures, the signs, miracles and wonders which God does are always audience appropriate. Therefore, since we have an audience of 2 million, what God does will have to be quite spectacular. It has to be something that all 2 million can see with their own eyes.

Let me suggest an alternate miracle: God suddenly kills all of the Egyptians. Boom. All dead. It is simple, it easy, it is clean. So, why doesn't God do that? Four reasons: (1) It is less spectacular; (2) this would not be actually seen by all 2 million Israelites. (3) The Egyptians would be given no chance for a last minute act of repentance (a change of mind). (4) Where exactly would the Israelites go from this point? They would pretty much have to backtrack quite a number of miles, and at what point would they cross the waters? My point is, if some sat down and thought about this, and what God could do, some approaches would be rejected—pretty much for these four reasons.

Exodus 14:16a **But lift up your rod,...** (NKJV)

It is going to be clear that God will exercise His power through Moses. Moses will take that staff in his hand and lift it up. No doubt, the people are aware of Moses' staff and that it was used prior to this for many of the plagues. They may not have seen him do this, but nearly all of the Hebrews know what he did. So now, Moses is to lift up his staff—suggesting that God is about to act.

As before, Moses is not causing anything to happen. God is making these things happen. Moses is essentially signaling to the people where to look.

Exodus 14:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>stretch out, spread out, reach out; pitch [a tent]; bow, extend, incline, turn; veer off</i>	2 nd person masculine singular, Qal imperative	Strong's #5186 BDB #639
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...and stretch forth your hand over the sea...

Moses is to stretch out his hand over the sea. I picture this as his hand with the staff in it. But, he could be lifting up the staff with one hand, and stretching out his other hand towards the sea.

In any case, this is done so that many of the Hebrew people can see what Moses is doing; and he is directing their attention to the sea. They have been marching towards the sea, God tells them to pick up and keep marching; and now Moses raises up the staff¹⁸ over the sea.

Exodus 14:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqa' (עָקַב) [pronounced <i>baw-KAHG</i>]	<i>cleave, break open, divide; break through</i>	2 nd person masculine singular, Qal imperative with the 3 rd person masculine singular suffix	Strong's #1234 BDB #131

Translation: ...and divide it.

Quite obviously, there is nothing in Moses's staff or in his own personal power that will divide the sea. Only God is able to do that. Moses is going to point out where the people should all look. God will divide the sea, so that the waters will pile up on this side and that side, as if they are stalks of grain.

I thought that this might be the same word for *divide* as we found in Gen. 1 where God separated the land from the sea, but this is a different word. We have here the 2nd masculine singular, Qal imperative, 3rd masculine singular suffix of bâqa' (עָקַב) [pronounced *baw-KAHG*] and it means *break open, break through, rip open, divide*. Strong's #1234 BDB #131. God is going to break through, or break open or divide the sea before Israel.

Exodus 14:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

¹⁸ Again, this is my assumption that Moses is holding his staff when he does this.

Exodus 14:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâvek ^e (תַּבֵּק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּבֵּיךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yabbâshâh (הַיַּבֶּשֶׁת) [pronounced yahb- ^b vaw-SHAW]	<i>dry ground, dry land; but not to the point of complete absence of moisture</i>	feminine singular substantive	Strong's #3004 BDB #387

Translation: Then the sons of Israel will go through the midst of the sea on dry ground.

The sons of Israel will go through the midst of the sea walking on dry ground. They are to go forward, towards the sea, and the sea will be divided, allowing them to walk along the sea's bed.

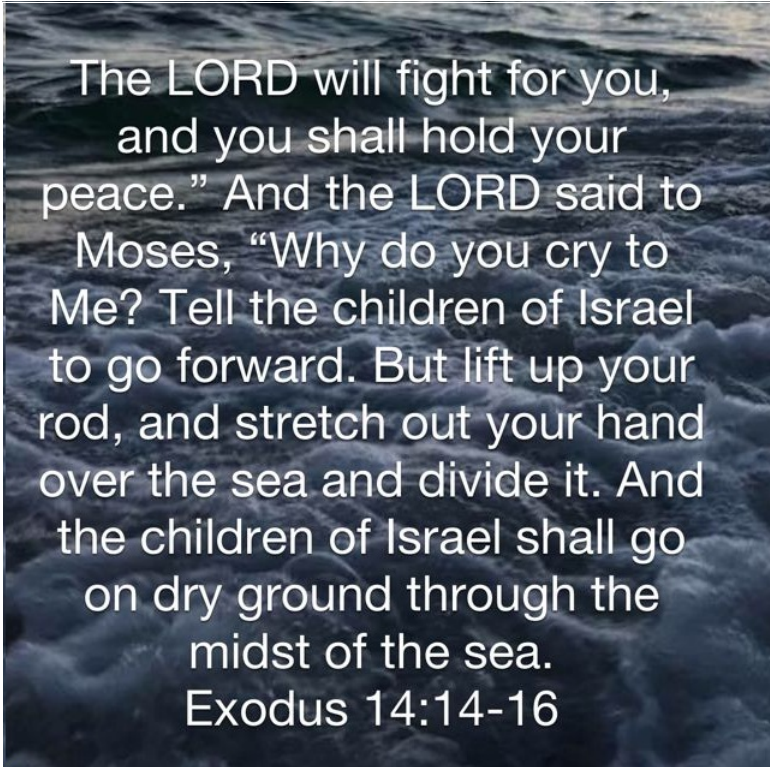
Dry ground is a word which means exactly that. God has given Moses the direction to send his people in. What God is telling Moses to do is totally unprecedented. However, Moses has seen enough miracles so he knows enough doctrine to trust God now.

Moses strikes a very familiar figure and the Israelites will know who he is from afar off. They will know his staff and they will watch him raise up his staff and his hand; and they will see the sea part. We do not know if the Egyptians can see any of this. At this point, I doubt it.

Exodus 14:16 *And you, lift up your rod and stretch forth your hand over the sea and divide it. Then the sons of Israel will go through the midst of the sea on dry ground.* (Kukis mostly literal translation)

God tells Moses what to do. Notice, again, that this is very theatrical. Everyone's eyes will be on Moses all the sons of Jacob will see it. So, God does not just simply divide the waters—again, He makes it known that He is working through Moses.

Like all of God's miracles, this miracle is very crowd-specific. What I mean is, every person there will experience this miracle. They may not be able to see Moses holding up his staff, but



The LORD will fight for you,
and you shall hold your
peace.” And the LORD said to
Moses, “Why do you cry to
Me? Tell the children of Israel
to go forward. But lift up your
rod, and stretch out your hand
over the sea and divide it. And
the children of Israel shall go
on dry ground through the
midst of the sea.
Exodus 14:14-16

every single man, woman and child is going to walk across the ground where a water way had been, moments previous (or however long this process took, whether it be a few minutes or a few hours).

Exodus 14:14–16 (KJV) (a graphic); from [Pinterest](#); accessed January 5, 2022.

Exodus 14:15–16 Y^ehowah then said to Moses, “Why do you cry out to Me [in distress]? Speak to the sons of Israel so that they move out. And you, lift up your rod and stretch forth your hand over the sea and divide it. Then the sons of Israel will go through the midst of the sea on dry ground. (Kukis mostly literal translation)

Exodus 14:15–16 Jehovah then said to Moses, “Why are you crying out to Me in distress? Calm down! Command the sons of Israel to move out. And you will lift your rod and stretch out your hand over the sea, and divide it. Then the sons of Israel can walk through the midst of the sea on dry ground. (Kukis paraphrase)

And I, behold Me, am strengthening a heart of Egypt and they will go in after them and I will be glorified in Pharaoh, in all his army and in his chariot and in his horsemen. And have known Egypt that I [am] Y^ehowah; in My glory in Pharaoh, in his chariot and in his horsemen.”

Exodus
14:17–18

Observe Me! I am strengthening the hearts of the Egyptians so that they will go after the sons of Israel [lit., *them*]. But I will be glorified by Pharaoh and by his entire army, by his chariots and by his horsemen. And the Egyptians will know that I [am] Y^ehowah and [that there is] glory to Me by Pharaoh, by his chariots and by his horsemen.”

Now, watch what I do. I have strengthened the hearts of the Egyptians so that they will follow the sons of Israel into the sea. By these actions, I will be glorified by Pharaoh, by his entire army, by his chariots and by his horsemen. The Egyptians will know that I am God and that there is no other God besides Me.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And I, behold Me, am strengthening a heart of Egypt and they will go in after them and I will be glorified in Pharaoh, in all his army and in his chariot and in his horsemen. And have known Egypt that I [am] Y ^e howah; in My glory in Pharaoh, in his chariot and in his horsemen.”
Dead Sea Scrolls	.
Targum (Onkelos)	And I, behold, I will harden the hearts of the Mizraee, and they will go in after them; and I will be glorified by Pharaoh and by all his army, by his chariots and his horsemen; [Sam. Vers., “footmen.”] and the Mizraee shall know that I am the Lord, when I have been glorified by Pharaoh and his chariots and his horsemen. [Sam. Vers., “footmen.”]
Targum (Pseudo-Jonathan)	For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharaoh and upon all his hosts, upon his chariots and his horsemen; that the Mizraee may know that I am the Lord, when I am glorified upon Pharaoh, upon his chariots and horsemen.
Revised Douay-Rheims	And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharaoh, and in all his host, and in his chariots, and in his horsemen. And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharaoh, and in his chariots and in his horsemen.
Aramaic ESV of Peshitta	I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get myself honour over Pharaoh, and over all his armies, over his chariots,

Peshitta (Syriac)	and over his horsemen. The Egyptians shall know that I am Mar-Yah, when I have gotten myself honour over Pharaoh, over his chariots, and over his horsemen." And, behold, I will harden the hearts of the Egyptians, so that they shall follow them; and I will triumph over Pharaoh and over all his army, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have been triumphant over Pharaoh, over all his army, his chariots, and his horsemen.
Updated Brenton (Greek)	And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. I will make the Egyptians angry and they will follow the Israelites into the sea. And I will show my powerful authority by Pharaoh and by his army and by all his chariots. Then the Egyptians will know that I am the LORD.'
Easy-to-Read Version—2006	I have made the Egyptians brave, so they will chase you. But I will show you that I am more powerful than Pharaoh and all of his horses and chariots. Then Egypt will know that I am the LORD. They will honor me when I defeat Pharaoh and his horse soldiers and chariots."
Good News Bible (TEV)	I will make the Egyptians so stubborn that they will go in after them, and I will gain honor by my victory over the king, his army, his chariots, and his drivers. When I defeat them, the Egyptians will know that I am the LORD."
<i>The Message</i>	"Meanwhile I'll make sure the Egyptians keep up their stubborn chase—I'll use Pharaoh and his entire army, his chariots and horsemen, to put my Glory on display so that the Egyptians will realize that I am GOD."
Names of God Bible	I am making the Egyptians so stubborn that they will follow the Israelites. I will receive honor because of what I will do to Pharaoh, his entire army, his chariots, and cavalry. The Egyptians will know that I am Yahweh when I am honored for what I did to Pharaoh, his chariots, and his cavalry."
NIRV	I will make the Egyptians stubborn. They will go in after the Israelites. I will gain glory for myself because of what will happen to Pharaoh, his army, chariots and horsemen. The Egyptians will know that I am the LORD. I will gain glory because of what will happen to Pharaoh, his chariots and his horsemen."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	I will make the Egyptians so stubborn that they will go after you. Then I will be praised because of what happens to the king and his chariots and cavalry. The Egyptians will know for sure that I am the LORD."
The Living Bible	I will harden the hearts of the Egyptians, and they will go in after you and you will see the honor I will get in defeating Pharaoh and all his armies, chariots, and horsemen. And all Egypt shall know that I am Jehovah."
New Berkeley Version New Life Version	. I will make the Egyptians' hearts hard, so they will go after them. And I will be honored through Pharaoh and his whole army, his war-wagons and his horsemen. The Egyptians will know that I am the Lord when I am honored through Pharaoh, his war-wagons and his horsemen."
New Living Translation	And I will harden the hearts of the Egyptians, and they will charge in after the Israelites. My great glory will be displayed through Pharaoh and his troops, his

Unlocked Dynamic Bible	<p>chariots, and his charioteers. When my glory is displayed through them, all Egypt will see my glory and know that I am the LORD!"</p> <p>I will make the Egyptians stubborn so that they will try to follow the Israelites. Then because of what I will do to the king, his army, his chariots, and his horsemen, my people will praise me. When I have won a glorious victory over the king, his chariots, and his horsemen, the other Egyptians will know that I am Yahweh, the God who can do anything."</p>
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Partially literal and partially paraphrased translations:

American English Bible	'Then after that, {Look!} I will harden the hearts of Pharaoh and all the Egyptians, and they will chase after you... and that's when Pharaoh, his army, his chariots, and all his horses will glorify Me. Yes, everyone in Egypt will know that I am Jehovah when I'm glorified by Pharaoh, his chariots, and his horses.'
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Then I will harden Pharaoh's heart, so that he will give pursuit, and I will win victory over Pharaoh and all his army, over his chariots and horsemen. Vain the chariot, vain the horseman; I will teach the Egyptians to know me, the Lord, for what I am.
Translation for Translators	I will make the Egyptians stubborn, so that they will try to follow you. And then as a result of <i>what I will do to the king</i> and his army and his chariots and his horsemen, <i>my people</i> will praise/thank me. And when I have won a glorious <i>victory</i> over the king and his chariots and his horsemen, the <i>other</i> Egyptians will know that I, Yahweh, <i>have the power to do what I say that I will do.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND LO! I WILL HARDEN THE HEART OF PHARAOH AND OF ALL THE EGYPTIANS, AND THEY SHALL GO IN AFTER THEM; AND I WILL BE GLORIFIED UPON PHARAOH, AND ON ALL HIS HOST, AND ON HIS CHARIOTS AND HIS HORSES. AND ALL THE EGYPTIANS SHALL KNOW THAT I AM JESUS, WHEN I AM GLORIFIED UPON PHARAOH AND UPON HIS CHARIOTS AND HIS HORSES."
Conservapedia Translation	"And I--look at Me--I will make the Egyptians obstinate, and they will follow them. Thus I will gain glory at the expense of Pharaoh, and at the expense of all his army, and his chariots, and his horsemen. Those Egyptians will realize that I am the LORD, when I have gained My glory at the expense of Pharaoh, his chariots, and his horsemen."
Ferrar-Fenton Bible	But I, Myself, will embolden the hearts of the Mitzerites, and they shall follow after them. Then I shall be honoured by Pharaoh and by all his forces, by his charioteers and horsemen, and the Mitzerites shall learn that I am the EVER-LIVING by My conquering over Pharaoh and his horsemen.
Lexham English Bible	And as for me, look, I [am] about to harden the heart of [the] Egyptians [so that] they come after them, and I will display my glory through Pharaoh and through all of his army, through his chariots and through his charioteers. And [the] Egyptians will know that I [am] Yahweh when I display my glory through Pharaoh, through his chariots, and through his charioteers."
Urim-Thummim Version	Then I will harden the hearts of the Egyptians and they will follow them, and I will obtain for Myself honor from Pharaoh and his forces, from his chariots and his horsemen. Then the Egyptians will know that I am YHWH, when I have obtained myself honor from Pharaoh, his chariots and his horsemen.
Wikipedia Bible Project	And I, here I will harden the heart of Egypt, and they will come after you; and it will be hard on Pharaoh and on all his soldiers, on his chariots and on his horsemen.

And the Egyptians will know that I am Yahweh, when I make it hard on Pharaoh and on his chariots and on his horsemen

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I will so harden the minds of the Egyptians that they will follow you. 18. And I will have glory at the expense of Pharaoh, his army, his chariots and horsemen. The Egyptians will know that I am Yahweh when I gain glory for myself at the cost of Pharaoh and his army!"
The Heritage Bible	And I, behold I, will seize the hearts of the Egyptians, and they shall go after them; and I will be heavily glorified upon Pharaoh, and upon all his resources, upon his chariots, and upon his horsemen. And the Egyptians shall know by seeing that I am Jehovah, when I am heavily glorified upon Pharaoh, upon his chariots, and upon his horsemen.
New American Bible (2002)	But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers."
Revised English Bible—1989	For my part I shall make the Egyptians obstinate and they will come after you; thus I shall win glory for myself at the expense of Pharaoh and his army, chariots and cavalry all together. The Egyptians will know that I am the LORD when I win glory for myself at the expense of their Pharaoh, his chariots and horsemen."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As for me, I will make the Egyptians hardhearted; and they will march in after them; thus I will win glory for myself at the expense of Pharaoh and all his army, chariots and cavalry. Then the Egyptians will realize that I am ADONAI, when I have won myself glory at the expense of Pharaoh, his chariots and his cavalry."
The Complete Tanach exeGeses companion Bible Kaplan Translation	. . 'I will harden the hearts of the Egyptians, and they will follow you. Thus I will triumph over Pharaoh and his entire army, his chariot corps and his cavalry. When I have this triumph over Pharaoh, his chariot corps and cavalry, Egypt will know that I am God.'
The Scriptures 1998	"And I, see I am hardening the hearts of the Mitsrites, and they shall follow them. And I am to be esteemed through Pharaoh and over all his army, his chariots, and his horsemen. "And the Mitsrites shall know that I am יהוה, when I am esteemed through Pharaoh, his chariots, and his horsemen."

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	I am holding strong, the <i>sensibility of the</i> heart of the Egyptians, even was he to come in after them. I was to be honored through Pharaoh, his armies, chariots, and horsemen. The Egyptians are to have learned, I am Jehovah, in that to be honored through Pharaoh, his chariots and horsemen.
Concordant Literal Version	And I, behold Me making the heart of the Egyptians steadfast that they may enter after them; for I shall be glorified over Pharaoh and over all his army, over his chariots and over his horsemen. Then the Egyptians will know that I am Yahweh when I am glorified over Pharaoh, over his chariots and over his horsemen.
exeGeses companion Bible	And I, behold, I callous the hearts of the Misrayim and they follow them:

and I become honored through Paroh
and through all his valiant
- through his chariots and through his cavalry:
and the Misrayim know I - Yah Veh,
when I become honored through Paroh
- through his chariots and through his cavalry.

Orthodox Jewish Bible

And I, hineni, I will harden the lev Mitzrayim, and they shall go after them; and I will get Me glory over Pharaoh, and over all his army, over his chariots, and upon his parash (horsemen).
And the Egyptians shall know that I am Hashem, when I have gotten Me glory over Pharaoh, over his chariots, and over his parash.

Expanded/Embellished Bibles:

The Amplified Bible

As for Me, hear this: I will harden the hearts of the Egyptians, and they will go in [the sea] after them; and I will be glorified and honored through Pharaoh and all his army, and his war-chariots and his horsemen. And the Egyptians shall know [without any doubt] *and* acknowledge that I am the Lord, when I am glorified *and* honored through Pharaoh, through his war-chariots and his charioteers.”.

The Expanded Bible

I will ·make the Egyptians stubborn [^Lharden the hearts of the Egyptians] so they will ·chase the Israelites [^Lgo after them], but I will be ·honored [glorified] when I defeat ·the king [^LPharaoh] and all of his chariot drivers and chariots. When I defeat ·the king [^LPharaoh], his chariot drivers, and chariots, the Egyptians will know that I am the Lord.”

Kretzmann's Commentary

And I, behold, I will harden the hearts of the Egyptians, and they shall follow them, in blind obstinacy, And I will get Me honor upon Pharaoh and upon all his host, upon his chariots, and upon his horsemen. God's judgment upon Pharaoh was to redound to the everlasting honor of His name. And the Egyptians shall know that I am the Lord when I have gotten Me honor upon Pharaoh, upon his chariots, and upon his horsemen. Thus the Lord strengthens those that believe in Him in the hour of danger and tribulation by giving them the assurance that He Himself will battle for them and deliver them from all their enemies.

NET Bible®

The Voice

.
Eternal One (*to Moses*): I am going to harden the stubborn hearts of the Egyptians, and in their arrogance they will continue to chase the Israelites. My honor will be on display when I defeat Pharaoh, his army, his chariots, and his chariot-drivers. The Egyptians will know that I am the Eternal when I display my glory through Pharaoh, his chariots, and his chariot-drivers.

Bible Translations with Many Footnotes:

The Complete Tanach
International Standard V

.
Even now I'm hardening the heart of the Egyptians so they'll go after the Israelis.^m Then I'll receive honor by means ofⁿ Pharaoh and all his army, his chariots, and his horsemen. Then the Egyptians will know that I am the LORD when I receive honor by means of^o Pharaoh, his chariots, and his horsemen.”

^{m 14:17} Lit. *them*

^{n 14:17} Or *over*

^{o 14:18} Or *over*

NET Bible®

And as for me, I am going to harden⁴⁶ the hearts of the Egyptians so that⁴⁷ they will come after them, that I may be honored⁴⁸ because⁴⁹ of Pharaoh and his army and his chariots and his horsemen. And the Egyptians will know⁵⁰ that I am the Lord when I have gained my honor⁵¹ because of Pharaoh, his chariots, and his horsemen.”

^{46tn} יִנְּה (hinni) before the participle gives it the force of a future instans participle, meaning “I am about to harden” or “I am going to harden” their heart.

^{47tn} The form again is the imperfect tense with vav (ו) to express the purpose or the result of the hardening. The repetition of the verb translated “come” is interesting: Moses is to divide the sea in order that the people may cross, but God will harden the Egyptians’ hearts in order that they may follow.

^{48tn} For the comments on this verb see the discussion in v. 4. God would get glory by defeating Egypt.

^{49tn} Or “I will get glory over.”

^{50tn} The construction is unusual in that it says, “And Egypt will know.” The verb is plural, and so “Egypt” must mean “the Egyptians.” The verb is the perfect tense with the vav consecutive, showing that this recognition or acknowledgment by Egypt will be the result or purpose of the defeat of them by God.

^{51tn} The form is יִבְּקֶה (bkhikkavdi), the Niphal infinitive construct with a preposition and a suffix. For the suffix on a Niphal, see GKC 162-63 §61.c. The word forms a temporal clause in the line.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and I, look at me, seizing the heart of " Mits'rayim ^{Two straits} ", and they will come after them, and I will be heavy (with) " Paroh ^{Great house} ", and (with) all his forces, (with) his vehicles, and (with) his horsemen, and " Mits'rayim ^{Two straits} " will know that I am " YHWH ^{He Is} " (with) my being heavy (with) " Paroh ^{Great house} ", (with) his vehicles, and (with) his horsemen,...
Context Group Version	And I, look, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get myself honor on Pharaoh, and on all his army, on his chariots, and on his horsemen. And the Egyptians shall know that I am YHWH, when I have acquired myself honor on Pharaoh, on his chariots, and on his horsemen.
English Standard Version	And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."
Modern English Version	As for Me, surely, I will harden the hearts of the Egyptians, so that they shall follow them, and I will be honored through Pharaoh, through all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the LORD when I am honored through Pharaoh, his chariots, and his horsemen."
New American Standard B. New King James Version	. And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen."
Young’s Updated LT	And I—lo, I am strengthening the heare of the Egyptians, and they go in after them, and I am honoured on Pharaoh, and on all his force, on his chariots, and on his horsemen; and the Egyptians have known that I am Jehovah, in My being honoured on Pharaoh, on his chariots, and on his horsemen."

The gist of this passage: While Moses is telling the people what to do, God will give the hearts of the Egyptians strength to exercise their negative volition and to follow after them. God will be glorified by Pharaoh, his chariots and his horsemen.

Exodus 14:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person as the subject of the next verb.			
When this is God, then He is telling the hearer to watch Him and to pay attention to Him—even though the viewer may not actually see God, but some great manifestation of Him.			
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>binding someone with a girdle; making strong, strengthening; fortifyomg [a city]; healing; hardening, making obstinate</i>	Piel participle	Strong's #2388 BDB #304
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^b</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Observe Me! I am strengthening the hearts of the Egyptians...

Again, we have the word châzaq (חָזַק) [pronounced *khaw-ZAHK*], which means, *to strengthen*. *Egyptians* here refers to the army of Pharaoh. This army has nothing but a desire to inflict harm upon the Israelites; this army is out for revenge. They are not going to bring these people back as slaves; they plan to kill every one of them. God will give the Egyptian army the strength in their souls so that they may act upon their desires. God does not put those desires in their souls; God gives them the strength to act.

Both Moses and the sons of Israel will need to be focused upon God and what He is doing. First of all, He has given the Egyptians the strength to exercise their volition against Israel. Remember, the firstborn in every household has died; and every household is in mourning. Their grief over the loss of their firstborn brings many families to a weakened state. Therefore, it requires great strength for them to suddenly reassume their positions as soldiers and to come after the sons of Israel. Their natural state at this time would be one of mourning. However, their hatred for the Hebrew people is stronger than their mourning. God did not place the hatred in their souls; God simply gave them the strength to act upon mental attitude sins in their souls.

Illustration: We have a modern view of this in the Palestinians today, who have souls filled with hatred for the Jews (not every Palestinian, of course). This anger foments and causes them to do things which result in great harm to themselves. As has been said, “They need to come to a point where they love their children more than they hate Israel.” As long as their hatred is stronger, there will be no peace for them.

God is speaking to Moses, telling him what he needed to do; and telling him what the Egyptians were going to do.

Exodus 14:15 **The LORD said to Moses, "Why do you cry to Me? Tell the people of Israel to go forward.** (NKJV)

For the Hebrew people to go forward, they would be marching into the sea.

Exodus 14:16 **Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.** (ESV; capitalized) (NKJV)

If the people are to march forward, the sea must be removed.

Exodus 14:17a **And I indeed will harden** [lit., *strengthen*] **the hearts of the Egyptians,...** (NKJV)

God does not turn the Egyptians against the people of Israel. God is giving them the strength to exercise their negative volition towards Israel and towards God. Pharaoh gave the clarion call to his soldiers to come out against Israel (now, far out of their sight). God gives them the strength to respond. Instead of sitting at home in mourning for their firstborn and the destruction that they had all faced, the Egyptians had the strength to get up with the intention of avenging themselves.

Exodus 14:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: ...so that they will go after the sons of Israel [lit., *them*].

They is the Egyptian army; and they follow *them*, the Israelites, into the sea (or, where the sea used to be). This has not taken place yet. God is describing what would happen in the near future.

Israel appears to be going down into the midst of the sea to walk along the sea bottom. The waters will be stacked up on both sides of them. The Egyptians will see them do this. Therefore, the Egyptians will follow right after them.

All of these soldiers know that the God of the Hebrews is a God of great miracles. No doubt, they realize that Israel is walking where there used to be water. However, no Egyptian in pursuit of Israel appears to stop and call out, “Listen, this could be a trap!”

Instead, what they see before them is 2 million unarmed people, moving forward, retreating from the Egyptians, leading their livestock and carrying all of their possessions. They are seen as sitting ducks by the Egyptian army.

The Egyptian soldiers no doubt understand that their purpose here is to slaughter the people of Israel en masse. This is not a battle they are about to engage in, but a slaughter. The Egyptians are filled with hatred and blood-lust at this point. God has given them the strength to act according to what is in their souls. They have no intention of capturing their slaves and bringing them back.

Exodus 14:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy, being made heavy; being made abundant; to be abundant or rich</i>	1 st person singular, Niphal imperfect with the cohortative hê	Strong's #3513 BDB #457
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
Owens calls this the voluntative hê, which I don't believe is any different from the cohortative hê.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
par ^e ôh (פָּרֹחַ) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Much of v. 4 has been repeated in this verse.

Translation: But I will be glorified by Pharaoh...

In this verse is the 1st person singular, Niphal imperfect of kâbêd (כָּבֵד) [pronounced kaw^b-VADE] and it can mean *to be heavy, to be weighty and burdensome*; but it can also mean *to honor, to glorify*. Strong's #3513 BDB #457. There appears to be quite a distance between these two sets of definitions. Context determines the meaning. The BDB in this case lists it as one word but with both sets of meanings. The Niphal is the passive of the Qal; however, the function of the Niphal can be more complex than simply being a passive verb. The Niphal can also describe action which is in progress or development. This is likely an aspect of the usage here. God will receive glorification and this glorification is an ongoing thing. As groups of people hear more and more about Egypt and what occurred in Egypt, the more God is glorified over Pharaoh and his chariots and his armies and his horsemen. A simple translation would be, "[I will receive honor...](#)"

God is speaking here, and that He would be glorified by Pharaoh. This means that God will be acknowledged and observed to be Who He is—the God of the universe.

God does not do this because He has some massive ego which requires massaging; God does this so that the sons of Israel will know that they can trust in Him and in His power. Furthermore, other peoples of other nations

are able to, based upon reports of what is taking place, recognize God, as He has revealed Himself in Israel, is the Entity in Whom they should all believe.

Exodus 14:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (לֹכ) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
chayil (חַיִל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2428 BDB #298
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
rekeb (רֶכֶב) [pronounced <i>REH-khe^b</i>]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7393 BDB #939
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
pârâsh (פָּרָשׁ) [pronounced <i>paw-RASH</i>]	<i>horse, steed; horseman</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6571 BDB #832

Translation: ...and by his entire army, by his chariots and by his horsemen.

In vv. 17 & 18, *chariot* is actually in the singular. It is speaking of his mobilized force (singular) as opposed to the individual chariots, as in Exodus 14:25–26.

All that the army of Pharaoh, his chariots and horsemen—they will all glorify and honor God. It is not what they want to do; but it is what they will do. These things are meant to be the glory of Egypt of the glory of Pharaoh, but God will, by the events of this chapter, be glorified by these things instead. Their negative volition, their actions against Israel, and their final defeat—all of these things glorify God. In fact, God will use these things and even Pharaoh to glorify Himself.

Illustration: In the 1940's, Adolf Hitler had one of the greatest, most disciplined armies in the world; and he was allied with Japan, whose army was vicious and unrelenting. But there were two problems: Hitler was also intent upon destroying the Jewish (Hebrew) people and Japan worshiped false gods. God would not tolerate either of those things for long.

Illustration (continued): God was certainly not going to allow Hitler to destroy the Jewish people. So God was glorified both by the defeat of the German army (and the rescue of the Jewish people from the concentration camps which had been established). God also allowed for a defeat of Japan so complete, that they placed themselves under complete subjection to their American enemies. These defeats glorified God. Many Jews were rescued and many in Japan turned toward the God of the West. General MacArthur, when he ruled over Japan, called for Americans to send Bibles and missionaries to Japan. Even to this day, about 20% of Japan is considered Christian; and they remain one of our greatest allies.

Illustration: For about 20 years, the United States army was in Afghanistan. Although many of the soldiers wanted to share their faith in Jesus with the people there, our government worked against that (this was true in both Iraq and Afghanistan). As a result, the countries of the United States and Afghanistan are not closely allied (and never will be). We may have a variety of reasons for taking our armed forces into another country; but if Jesus is not a part of it, then we are wasting time, lives and treasure. There are legitimate reasons to go to war; but if God is not glorified, then warfare will accomplish very little.

Application: We are in a precarious position as a nation today (I write this in 2022), and our future looks quite bleak. This has happened many times in the history of the United States. When we turn toward God—which people did a large numbers before, during and after World War II—God delivered us. The relationship between the United States and God is key to our future. *If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.* (2Chronicles 7:13–14; NASB)

Exodus 14:17 *Observe Me! I am strengthening the hearts of the Egyptians so that they will go after the sons of Israel [lit., them]. But I will be glorified by Pharaoh and by his entire army, by his chariots and by his horsemen.* (Kukis mostly literal translation)

God continues speaking to Moses, telling him all that will happen next.

By hardening the hearts of the Egyptians, God is not changing their volition. The Egyptians are not hanging around talking about how much they like the Hebrew people and God steps in to change that. God strengthens the resolve of the Egyptians, who are angry with the Hebrew people. They hold them responsible for all that has happened. Their intent and desire is to destroy the Hebrew people. God does not put that into their hearts; God gives them the strength and resolve to do what they want to do.¹⁹

Exodus 14:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

¹⁹ I realize that I have repeated this point about 50 times, but I do so because what is actually taking place here is so universally misunderstood.

Exodus 14:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal perfect	Strong's #3045 BDB #393
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
Maybe calling this a masculine singular is not really correct. The end for this proper noun is the dual ending.			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

We continue to repeat v. 4.

Translation: And the Egyptians will know that I [am] Y^ehowah...

Let me suggest, that, as the Egyptians follow the sons of Israel onto the dry ground of the bottom of the sea, that some of them will actually believe in the Revealed God, the Y^ehowah of the Hebrews. I don't doubt that there will be Egyptians in heaven from this time period and from this very incident.

Exodus 14:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy, being made heavy; being made abundant; to be abundant or rich</i>	Niphal infinitive construct with the 1 st person singular suffix	Strong's #3513 BDB #457

Exodus 14:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
par ^e ôh (הַעֲרֹף) [pronounced pah ^r -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
rekeb (בָּכָר) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7393 BDB #939
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
pârâsh (שָׂרָף) [pronounced paw-RASH]	<i>horse, steed; horseman</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6571 BDB #832

Much of v. 4 has been repeated in this verse. The verb form has changed slightly.

Translation: ...and [that there is] glory to Me by Pharaoh, by his chariots and by his horsemen.”

And the actions of Pharaoh, his chariots and horsemen will glorify God. God has said what would happen; they will do this in front of the eyes of the Hebrew people; and for many centuries to follow, God's power was respected for what He did here.

There are still Egyptians who are alive at this time who are watching from the city gates; those who chose not to accompany Pharaoh in this endeavor. There are still Egyptians scattered throughout Egypt watching and listening for news. So are families whose husbands have gone to war against the Hebrews—that makes it sound too noble—they have gone out to slaughter the Hebrew people. Others are men who refused to participate, but had not yet believed in the Revealed God (Jesus Christ). This means that there is still some evangelization to take place. This final episode will cause evangelization throughout the entire world, which I believe will include some Egyptians.

Exodus 14:18 And the Egyptians will know that I [am] Y^ehowah and [that there is] glory to Me by Pharaoh, by his chariots and by his horsemen.” (Kukis mostly literal translation)

I would assume, at this point, there are other Egyptians, not a part of the army, watching all that is transpiring, watching to see the sons of Jacob crushed. This is their desire as well.

All of this that we have studied between vv. 15–18 is God speaking to Moses, telling him what would take place. The emphasis is upon what Moses is to do and how God would be glorified by the Egyptian army (which army God will destroy).

We now leave the point where God is speaking to Moses to the series of events which correlate to that. The narrative which follows picks up at that exact point.

As an aside, this is a literary technique which is used in many books and movies. Someone narrates what is taking place (usually in the past) and, without any fanfare, the narration by someone turns into the actual event itself, playing out. The Bible does this on many occasions. I suspect that the Bible is the first book to ever do something like this.

Exodus 14:17–18 **Observe Me!** I am strengthening the hearts of the Egyptians so that they will go after the sons of Israel [lit., *them*]. But I will be glorified by Pharaoh and by his entire army, by his chariots and by his horsemen. And the Egyptians will know that I [am] Y^ehowah and [that there is] glory to Me by Pharaoh, by his chariots and by his horsemen.” (Kukis mostly literal translation)

Exodus 14:17–18 **Now, watch what I do.** I have strengthened the hearts of the Egyptians so that they will follow the sons of Israel into the sea. By these actions, I will be glorified by Pharaoh, by his entire army, by his chariots and by his horsemen. The Egyptians will know that I am God and that there is no other God besides Me.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Protects Israel that Night

And so moves out an Angel of the Elohim, the One going to faces of an encampment of Israel. And so He goes from following them. And so moves out a Pillar of the cloud from their faces and so He stands from following them. And so He goes between an encampment of Egypt and between an encampment of Israel. And so is the cloud and the darkness. And so He brings light the night. And did not come near this unto that all the night.

Exodus
14:19–20

The Angel of Elohim moved out—He is going before the encampment of Israel. He goes behind them. Also the Pillar of the Cloud moved out from before them and He took a stand behind them. He goes in between the encampment of Egypt and the encampment of Israel. So there is the cloud and the darkness [there between the camps]. But He gave light to the darkness [for Israel]. And the one [encampment] did not come near to the other [encampment] all night.

The Angel of Elohim went forward, going before the encampment of Israel. He had been following after them. Also, the Pillar of the cloud moved out from before them, and He stood behind them. He was in between the encampment of Egypt and the encampment of Israel, so the cloud and darkness were there between the encampments. He gave light to the encampment of Israel; but the one camp did not come near to the other camp all night long.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so moves out an Angel of the Elohim, the One going to faces of an encampment of Israel. And so He goes from following them. And so moves out a Pillar of the cloud from their faces and so He stands from following them. And so

He goes between an encampment of Egypt and between an encampment of Israel. And so is the cloud and the darkness. And so He brings light the night. And did not come near this unto that all the night.

Dead Sea Scrolls
Targum (Onkelos)

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And the angel of the Lord who went before the camp of Israel passed by and came behind them; and the column of the cloud passed from before them and abode behind them. And it entered between the camp of the Mizraee and the camp of Israel; and was a cloud and darkness to the Mizraee, but unto Israel a light all the night: and that came not near to this all the night.

Targum (Pseudo-Jonathan)

And the Angel of the Lord who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night.

Revised Douay-Rheims

And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the forepart, Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

Aramaic ESV of Peshitta

The angel of God, who went before the camp of Yisrael, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. It came between the camp of Egypt and the camp of Yisrael; and there was the cloud and the darkness, yet gave it light by night: and the one did not come near the other the entire night.

Peshitta (Syriac)

And the angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of the cloud moved from before them and stood behind them: And it came between the army of the Egyptians and the camp of Israel; and it was cloudy and dark all the night, but it gave light all the night to the children of Israel, so that they could not draw near one to another all the night.

Updated Brenton (Greek)

And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them. And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
Easy English

.
The angel of God went in front of the army of the Israelites. Now he moved and he went behind them. The special cloud moved also and it stood behind the army. It stood between the Egyptian army and the Israelite army. During the whole night, the Egyptians were in the dark, because of the cloud. But the Israelites were in the light, because there was fire in the cloud. So the Egyptians stayed away from the Israelites during the whole night.

Easy-to-Read Version—2006

The Lord Defeats the Egyptian Army

Then the angel of God moved to the back of the people. (The angel was usually in front of the people, leading them.) So the tall cloud moved from in front of the people and went to the back of the people. In this way the cloud stood between the Egyptians and the Israelites. There was light for the Israelites. But there was

	darkness for the Egyptians. So the Egyptians did not come any closer to the Israelites that night.
Good News Bible (TEV)	The angel of God, who had been in front of the army of Israel, moved and went to the rear. The pillar of cloud also moved until it was between the Egyptians and the Israelites. The cloud made it dark for the Egyptians, but gave light to the people of Israel,[b] and so the armies could not come near each other all night.
<i>The Message</i>	The angel of God that had been leading the camp of Israel now shifted and got behind them. And the Pillar of Cloud that had been in front also shifted to the rear. The Cloud was now between the camp of Egypt and the camp of Israel. The Cloud enshrouded one camp in darkness and flooded the other with light. The two camps didn't come near each other all night.
Names of God Bible	The Messenger of <i>Elohim</i> , who had been in front of the Israelites, moved behind them. So the column of smoke moved from in front of the Israelites and stood behind them between the Egyptian camp and the Israelite camp. The column of smoke was there when darkness came, and it lit up the night. Neither side came near the other all night long.
NIRV	The angel of God had been traveling in front of Israel's army. Now he moved back and went behind them. The pillar of cloud also moved away from in front of them. Now it stood behind them. It came between the armies of Egypt and Israel. All through the night the cloud brought darkness to one side and light to the other. Neither army went near the other all night long.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	All this time God's angel had gone ahead of Israel's army, but now he moved behind them. A large cloud had also gone ahead of them, but now it moved between the Egyptians and the Israelites. The cloud gave light to the Israelites, but made it dark for the Egyptians, and during the night they could not come any closer.
The Living Bible	Then the Angel of God, who was leading the people of Israel, moved the cloud around behind them, and it stood between the people of Israel and the Egyptians. And that night, as it changed to a pillar of fire, it gave darkness to the Egyptians but light to the people of Israel! So the Egyptians couldn't find the Israelis!
New Berkeley Version	.
New Life Version	Then the Angel of God, who had been going in front of the army of Israel, moved and went behind them. The cloud moved from the front of them and stood behind them. It came between the army of Egypt and the army of Israel. There was the cloud and the darkness, yet it gave light at night. And the one army did not come near the other all night.
New Living Translation	Then the angel of God, who had been leading the people of Israel, moved to the rear of the camp. The pillar of cloud also moved from the front and stood behind them. The cloud settled between the Egyptian and Israelite camps. As darkness fell, the cloud turned to fire, lighting up the night. But the Egyptians and Israelites did not approach each other all night.
Unlocked Dynamic Bible	Then the angel of God, who had been in front of the Israelite people, moved and went behind them. The tall, bright cloud that had been in front of them also moved behind them until it was between the Egyptian army and the Israelite people. The cloud caused the Egyptian army to be in the darkness, but it gave light for the Israelites. As a result, neither group could come near the other group during the whole night.

Partially literal and partially paraphrased translations:

American English Bible	And immediately thereafter, the messenger of God who had been traveling in front of the camp of the children of IsraEl went around to its rear... for the column of
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clouds moved to the rear and stayed behind them, 20 between the camp of the Egyptians and the camp of Israel. And as it was standing there between them, it started to get dark... in fact, the night became so black that the [Egyptian army] couldn't come any closer all-night long.

Beck's American Translation .

Common English Bible

God's messenger, who had been in front of Israel's camp, moved and went behind them. The column of cloud moved from the front and took its place behind them. It stood between Egypt's camp and Israel's camp. The cloud remained there, and when darkness fell it lit up the night. They didn't come near each other all night.

New Advent (Knox) Bible

And with that, God's angel, that went on before the host of Israel, moved to their rear; the pillar of cloud, too, left its place in the van and came behind them. It stood there between the Egyptian camp and the camp of Israel, a cloud that shed light in the darkness, yet was itself deep mist, so that neither army could approach the other all that night.

Translation for Translators

Then the angel of God, who had been in front of the Israeli people, moved and went behind them. The tall bright cloud that had been in front of them also moved behind them, until it was between the Egyptian army and the Israeli people. The cloud caused the Egyptian army to be in the dark but it gave light for the Israelis. As a result, neither group could come near the other group during the whole night.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

AND THE MANIFESTATION OF THEOS (*Alpha & Omega*) THAT WENT BEFORE THE EMCAMPMENT OF THE CHILDREN OF ISRAEL REMOVED AND WENT BEHIND, AND THE PILLAR OF THE CLOUD ALSO REMOVED FROM BEFORE THEM AND STOOD BEHIND THEM. AND IT WENT BETWEEN THE EMCAMPMENT OF THE EGYPTIANS AND THE EMCAMPMENT OF ISRAEL, AND STOOD; AND THERE WAS DARKNESS AND BLACKNESS; AND THE NIGHT PASSED, AND THEY CAME NOT NEAR TO ONE ANOTHER DURING THE WHOLE NIGHT.

Christian Standard Bible

Then the angel of God, who was going in front of the Israelite forces, moved and went behind them. The pillar of cloud moved from in front of them and stood behind them. It came between the Egyptian and Israelite forces. There was cloud and darkness, it lit up the night, and neither group came near the other all night long.

Conservapedia Translation

The Messenger of God, who was journeying in front of the camp of Israel, moved away and went behind them, and the column of cloud went up from in front of them and took station behind them. It came between the camp of Egypt and the camp of Israel, and it became a cloud of darkness to them, but gave light by night to them, so that neither army could approach the other all night long.

Ferrar-Fenton Bible

Then the Messenger of GOD who went before the camp of Israel marched, and went behind them, and Mitzerites, and the camp of Israel, and became a cloud and darkness even of the light of the night; so that the one approached not to the other all the night.

God's Truth (Tyndale)

And the angel of God which went before the host of Israel, removed and went behind them. And the clouded pillar that was before them removed and stood behind them and went between the host of the Egyptians and the host of Israel. It was a dark cloud, and gave light by night: so that all the night long the one could not come at the other.

Jubilee Bible 2000

And the angel of God, who went before the camp of Israel, removed and went behind them; and likewise the pillar of cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it lit up the night *unto Israel*; and all that night the one *side* never came near the other.

Lexham English Bible	And the angel of God who was going before the camp of Israel set out and went behind them. And the column of cloud set out ahead of them, and it stood [still] behind them, [so that] it came between the camp of Egypt and the camp of Israel. And {it was a dark cloud}, but it gave light [to] the night, [so that] {neither approached the other} all night.
NIV, ©2011	Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.
Unlocked Literal Bible	The angel of God, who went before the Israelites, moved and went behind them. The pillar of cloud moved from before them and went to stand behind them. The cloud came between the camp of Egypt and the camp of Israel. It was a dark cloud to the Egyptians, but it lit the night for the Israelites, so one side did not come near the other all night.
Urim-Thummim Version	Then the Angel of Elohim that went in front of the camp of Israel removed and went to the rear of them, and the Pillar of Cloud-mass went from the front and positioned itself to the rear of them. And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud-mass of darkness to the Egyptians, but it gave light by night to the Israelites, so that the one camp did not approach the other all that night.
Wikipedia Bible Project	And an angel of God drove forth, walking before Israel's camp, and he walked behind them, and he carried the cloud column away from them, and stood behind them. And he came between the camp of Egypt and the camp of Israel, and it was the cloud, and at the dark it lit up the night, and they did not get closer one to the other, all night.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Angel of God who had gone ahead of the Israelites now placed himself behind them. The pillar of cloud changed its position from the front to the rear, between the camps of the Israelites and the Egyptians. For one army the cloud provided light, for the other darkness so that throughout the night the armies drew no closer to each other.
The Heritage Bible	And the Messenger of God, who walked before the face of the camp of Israel, pulled up and walked behind them; and the column of the cloud pulled up from before their face, and stood behind them; And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness <i>to the Egyptians</i> ; and it was light by night <i>to Israel</i> , and this one did not come near that one all the night.
New Jerusalem Bible	Then the angel of God, who preceded the army of Israel, changed station and followed behind them. The pillar of cloud moved from their front and took position behind them. It came between the army of the Egyptians and the army of Israel. The cloud was dark, and the night passed without the one drawing any closer to the other the whole night long.
Revised English Bible—1989	The angel of God, who had travelled in front of the Israelites, now moved away to the rear. The pillar of cloud moved from the front and took up its position behind them, thus coming between the Egyptians and the Israelites. The cloud brought on darkness and early nightfall, so that contact was lost throughout the night..

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Next, the angel of God, who was going ahead of the camp of Isra'el, moved away and went behind them; and the column of cloud moved away from in front of them
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The Complete Tanach exeGeses companion Bible Hebraic Roots Bible	and stood behind them. It stationed itself between the camp of Egypt and the camp of Isra'el — there was cloud and darkness here, but light by night there; so that the one did not come near the other all night long.
Kaplan Translation	. . And the Messenger of Elohim withdrew, the One going before the camp of Israel. And He went behind them. And the pillar of cloud withdrew from before them, and it stood behind them. And it came between the camp of Egypt and the camp of Israel. And it was cloudy and dark. And it lit up the night; and this one did not come near to that one all night. God's angel had been traveling in front of the Israelite camp, but now it moved and went behind them. The pillar of cloud thus moved from in front of them and stood at their rear. It came between the Egyptian and the Israelite camps. There was cloud and darkness that night, blocking out all visibility.
The Scriptures 1998	blocking out all visibility (Sekhel Tov; Saadia; Ibn Janach; Rosh, Hadar Zekenim; Septuagint; Pesachim 2a; cf. Ibn Ezra). Or, '[and the pillar of fire] illuminated the night' (Rashbam; Ibn Ezra). And the Messenger of Elohim, who went before the camp of Yisra'el, moved and went behind them. And the column of cloud went from before them and stood behind them, and came between the camp of the Mitsrites and the camp of Yisra'el. And it was the cloud and the darkness, and it gave light by night, and the one did not come near the other all the night.
Tree of Life Version	Then the angel of God, who went before the camp of Israel, moved and went behind them. Also the pillar of cloud moved from in front and stood behind them, and so came between the camp of Egypt and the camp of Israel—there was the cloud and the darkness over here, yet it gave light by night over there—neither one came near the other all night long.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	The angelic messenger of he of mighty ones, who is going turned before the camp of Israel, was to pull up and go behind them. The pillar of cloud was to pull up, turned before them, and was to stand behind them. It was to go between the camp of Egypt and the camp of Israel. It is a cloud mass of obscurity, and it was to light up the night - is to have approached this one to that one, that night?
Concordant Literal Version	Hence the messenger of the One, Elohim, who was going before the camp of Israel, journeyed and went behind them. Also the column of cloud journeyed from before them and stood behind them. Thus he came between the camp of Egypt and the camp of Israel. Over there came the cloud and darkness, yet here he lightened up the night. So this one did not come near to that one all the night.
exeGeses companion Bible	And the angel of Elohim who goes from the face of the camp of Yisra El pulls stakes and goes behind them; and the pillar of the cloud pulls stakes from their face and stands behind them: and comes between the camp of the Misrayim and between the camp of Yisra El; and it becomes a cloud and darkness to them, but it illuminates by night to these: so that the one approaches not the other all the night.
Orthodox Jewish Bible	And the Malach HaElohim, which goes in front of the Machaneh Yisroel, moved and went behind them; and the pillar of cloud moved from before their face, and stood behind them;

And it came between the machaneh Mitzrayim and the Machaneh Yisroel; there was the anan bringing choshech to the Egyptians, but bringing light by night to Yisroel; so that none came near the other, kol halailah.

Rotherham's Emphasized B. And the messenger of God who was going on before the camp of Israel removed, and came on behind them,—and the pillar of cloud removed from before them, and stood behind them; so it came in between the camp of the Egyptians and the camp of Israel, so it became a cloud and darkness, and yet lighted up the night,—so that the one came not near unto the other, all the night.

Expanded/Embellished Bibles:

The Amplified Bible

The angel of God, who had been going in front of the camp of Israel, moved and went behind them. The pillar of the cloud moved from in front and stood behind them. So it came between the camp of Egypt and the camp of Israel. It was a cloud along with darkness [even by day to the Egyptians], but it gave light by night [to the Israelites]; so one [army] did not come near the other all night.

The Hebrew word for "angel" means "messenger" (an angel of God is a special messenger from God who speaks for and is closely identified with Him) and context determines whether the messenger is an angel or a human. The same is true for Greek, and the word "angel" is an English form (transliteration) of the Gr aggelos. The Angel of the Lord can be a special case, however. Many Bible scholars believe that this Angel may be a theophany, that is, a physical manifestation of God, in which case the word Angel is capitalized. The Angel of the Lord may, based on context, be the pre-incarnate Christ, the Son of God.

The Expanded Bible

Now the angel of God that usually traveled in front of Israel's army [¹ them] moved behind them. Also, the pillar of cloud [13:21] moved from in front of the people and stood behind them. So the cloud came between the camp of the Egyptians and camp of the Israelites. This made it dark for the Egyptians but gave light to the Israelites. So the cloud kept the two armies [¹ them] apart all night.

Kretzmann's Commentary

Verses 19-31

The Israelites Delivered, the Egyptians Destroyed

And the Angel of God, Jehovah, the Son of God, Ex. 13:21, which went before the camp of Israel, who led their armies, removed and went behind them. And the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them (the Egyptians), but it gave light by night to these, the children of Israel; in its protecting capacity the cloud revealed a double character, an effectual barrier of impenetrable darkness to the enemies, a cheering and comforting light to the believers, so that the one came not near the other all the night.

NET Bible®

Syndein/Thieme

And the angel of 'Elohim/Godhead, Who went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness to them {the Egyptians}, but it gave light by night to these {the Jews} so that the one {the Egyptians} came not near the other {the Jews} all the night.

The Voice

God's messenger, who had been out front leading the people of Israel, moved to protect the rear of the company; the cloud pillar moved *with him* from the front to the back of them. The cloud pillar took its position between Egypt's and Israel's camps. The cloud cast darkness *by day* yet it lit up the sky by night. As a result, the Egyptians never got close to the Israelites the entire night.

Bible Translations with Many Footnotes:

The Complete Tanach

Then the angel of God, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them.

and went behind them: to separate between the Egyptians' camp and the Israelites' camp and to catch the arrows and the catapult stones of the Egyptians. Everywhere it says: "the angel of the Lord (הַ), but here [it says]: "the angel of God (מַלְאֲכֵי ה'). Everywhere [in Scripture] מַלְאֲכֵי ה' denotes [God's attribute of] judgment. This teaches that at that moment, the Israelites were being judged whether to be saved or to perish with the Egyptians.

and the pillar of cloud moved away: When it became dark, and the pillar of cloud delivered the camp to the pillar of fire, the cloud did not go away as it would customarily go away completely in the evening, but it moved away and went behind them [the Israelites] to make it dark for the Egyptians.

And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long.

And he came between the camp of Egypt: This can be compared to a person walking along the road with his son walking in front of him. [When] bandits came to capture him [the son], he [the father] took him from in front of him and placed him behind him. A wolf came behind him; so he put him [his son] in front of him. [When] bandits came in front of him and wolves behind him, he put him [his son] on his arms and fought them off. Similarly [the prophet depicts the angel protecting Israel when they drew near to the Red Sea], "But I sent to train Ephraim, he took them on his arms" (Hos. 11:3). — [from Mechilta]

and there were the cloud and the darkness: for the Egyptians.

and it illuminated: [i.e.,] the pillar of fire [illuminated] the night for the Israelites, and it went before them as it usually went all night long, and the thick darkness [from the cloud] was toward the Egyptians.

and one did not draw near the other: [i.e., one] camp to [the other] camp. — [from Mechilta, Jonathan]

Kaplan Translation
NET Bible®

The angel of God, who was going before the camp of Israel, moved and went behind them, and the pillar⁵² of cloud moved from before them and stood behind them. It came between the Egyptian camp and the Israelite camp; it was a dark cloud⁵³ and it lit up the night so that one camp did not come near the other⁵⁴ the whole night.⁵⁵

^{52sn} B. Jacob (Exodus, 400-401) makes a good case that there may have been only one pillar, one cloud; it would have been a dark cloud behind it, but in front of it, shining the way, a pillar of fire. He compares the manifestation on Sinai, when the mountain was on fire but veiled by a dark cloud (Deut 4:11; 5:22). See also Exod 13:21; Num 14:14; Deut 1:33; Neh 9:12, 19; Josh 24:7; Pss 78:14; 105:39.

^{53tn} The two nouns "cloud" and "darkness" form a nominal hendiadys: "and it was the cloud and the darkness" means "and it was the dark cloud." Perhaps this is what the Egyptians saw, preventing them from observing Moses and the Israelites.

^{54tn} Heb "this to this"; for the use of the pronouns in this reciprocal sense of "the one to the other," see GKC 448 §139.e, n. 3.

^{55tc} The LXX reads very differently at the end of this verse: "and there was darkness and blackness and the night passed." B. S. Childs (Exodus [OTL], 218) summarizes three proposals: (1) One takes the MT as it stands and explains it along the lines of the Targum and Jewish exegesis, that there was one cloud that was dark to one group and light to the other. (2) Another tries to reconstruct a verb from the noun "darkness" or make some use of the Greek verb. (3) A third seeks a different meaning for the verb "lit," "gave light" by comparative philology, but no consensus has been reached. Given that there is no easy

solution apart from reconstructing the text, and given that the MT can be interpreted as it is, the present translation follows the MT.

New American Bible (2011)	<p>The angel of God,* who had been leading Israel's army, now moved and went around behind them. And the column of cloud, moving from in front of them, took up its place behind them, so that it came between the Egyptian army and that of Israel. And when it became dark, the cloud illumined the night; and so the rival camps did not come any closer together all night long.*</p> <p>* [14:19] Angel of God: Hebrew mal'ak ha'elohim (Septuagint ho angelos tou theou) here refers not to an independent spiritual being but to God's power at work in the world; corresponding to the column of cloud/fire, the expression more clearly preserves a sense of distance between God and God's creatures. The two halves of the verse are parallel and may come from different narrative sources.</p> <p>* [14:20] The reading of the Hebrew text here is uncertain. The image is of a darkly glowing storm cloud, ominously bright, keeping the two camps apart.</p>
International Standard V	<p>Then the angel of God, who was going in front of the camp of Israel, moved behind them. The pillar of cloud also^p moved from in front of them and stood behind them, coming between the camp of the Egyptians and the camp of Israel. The cloud remained there even^q in the darkness,^r illuminating the night, so that the one side did not come near the other all night.</p> <p>^p 14:19 The Heb. lacks also</p> <p>^q 14:20 The Heb. lacks even</p> <p>^r 14:20 Lit. and the darkness</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	<p>...and the messenger of the "Elohiym ^{Powers}", the one walking <in front of> the campsite of "Yisra'el ^{He turns El aside}", journeyed, and he walked <behind> them, and the pillar of the cloud journeyed from their face, and he stood <behind> them, and he came between the campsite of "Mits'rayim ^{Two straits}" and the campsite of "Yisra'el ^{He turns El aside}", and the cloud existed, and the darkness, and he made the night light, and this one did not come near (that) one all the night,...</p>
Charles Thompson OT	<p>Now the Angel of the Lord who marched before the camp of the Israelites had removed and went behind them, and the pillar of cloud had removed from the front and taken its station in the rear. And when it came between the camp of the Egyptians and the camp of Israel and had taken its station; there came on a thick darkness and night intervened so that they did not intermix one with the other during that whole night.</p>
New American Standard B.	<p>The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness [Lit <i>and the darkness</i>], yet it gave light at night. Thus the one did not come near the other all night.</p>
New King James Version	<p>And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness <i>to the one</i>, and it gave light by night <i>to the other</i>, so that the one did not come near the other all that night..</p>
Third Millennium Bible	<p>And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night.</p>
Webster's Bible Translation	<p>And the angel of God, who went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood</p>

Young's Updated LT

behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

And the messenger of God, who is going before the camp of Israel, journeys and goes at their rear; and the pillar of the cloud journeys from their front, and stands at their rear, and comes in between the camp of the Egyptians and the camp of Israel, and the cloud and the darkness are, and he enlightens the night, and the one has not drawn near unto the other all the night.

The gist of this passage:

The angel of God, which went before Israel, guiding them, then went around behind them and stood between the two camps of the Egyptians and Israelites, keeping them separate throughout the night.

19-20

Exodus 14:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâṣa' (נָסָה) [pronounced <i>naw-SAHG</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine singular, Qal imperfect	Strong's #5265 BDB #652
mal'âkē (מַלְאָכִי) [pronounced <i>mahl'-AWKē</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: *The Angel of Elohim moved out...*

In this passage, there are two entities—the **Angel of God** and the Pillar of the Cloud. Both represent two Members of the Godhead. The Angel of God is the 2nd Member of the Trinity and the Pillar of the Cloud is God the Father. Or, we might understand each one as being a manifestation of the Revealed God.

Whether two Members of the Godhead, or two manifestations of the Revealed God, the Angel moves from where He is.

Now, in all reality, God is everywhere—He is **omnipresent**. He is **immanent and transcendent**. However, He also chooses to manifest Himself in particular ways in a particular place for particular purposes.

Because of what is going to happen, I believe that each manifestation represents a different Member of the Godhead—the Angel of God is the Revealed Member of the Trinity; and the Pillar of the Cloud is God the Father guiding and protecting the people (or vice versa; I do not see any overwhelming evidence as to Who is Who).

Exodus 14:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>the one walking, the one who is going, the one is departing, the one who is advancing [traveling]</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפני) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...—He is going before the encampment of Israel.

The Angel of God was in front of Israel, guiding them. At this point, Israel has stopped and they are camped in a place where they have water in front of them and Pharaoh's army behind them. The Angel of God leaves His place of going before the people of God.

Exodus 14:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
mê'achar (מֵאַחֵר) [pronounced may-ah-KHAHR]	<i>from, from after, from (being) after, from behind, from following after</i>	compounded prepositions; with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577 and Strong's #310 BDB #29

Exodus 14:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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This is especially used when one leaves what one has been following.

Translation: He goes behind them.

The Angel of God was in front of the encampment of Israel, but now He goes behind them. Again, all of this refers to the manifestation of God—Who is able to manifest Himself in a diverse number of ways and forms.

Exodus 14:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâça' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine singular, Qal imperfect	Strong's #5265 BDB #652
'ammûwd (עֲמֹוד) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765
'ânân (עָנַן) [pronounced ġaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, min pânîym and a suffix mean *from before their face, out from before their face, from them, from one's presence, behind them; before them*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of them, by them*.

Translation: Also the Pillar of the Cloud moved out from before them...

Israel followed the Pillar of the Cloud, Who led them in the daytime. Night is coming upon them and usually, the Pillar of the Cloud gives way to the Pillar of Fire. However, now, the Pillar of the Cloud moves from where He usually is.

Jesus Christ is the visible member of the Trinity and He was guiding them as the pillar of cloud and as the pillar of fire (that would make the Angel of God, God).

Moses, once he organizes the Israelites, will lift up his hand and stretch it out over the sea and they will march toward the sea. The pillar of the cloud was in that direction, indicating that was the direction for them to move in. Pharaoh and his army are standing behind Israel making a plan of attack. They are not in any sort of a hurry because the Hebrews are trapped between them and the sea. This allows Pharaoh's men all the time they need to think about this. God now places the pillar of the cloud between Pharaoh and Moses and between their respective peoples.

Exodus 14:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿamad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
All Qal meanings given by BDB: 1a1) <i>to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of</i> ; 1a2) <i>to stand still, stop (moving or doing), cease</i> ; 1a3) <i>to tarry, delay, remain, continue, abide, endure, persist, be steadfast</i> ; 1a4) <i>to make a stand, hold one's ground</i> ; 1a5) <i>to stand upright, remain standing, stand up, rise, be erect, be upright</i> ; 1a6) <i>to arise, appear, come on the scene, stand forth, appear, rise up or against</i> ; 1a7) <i>to stand with, take one's stand, be appointed, grow flat, grow insipid</i> .			
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, min pânîym and a suffix mean *from before their face, out from before their face, from them, from one's presence, behind them; before them*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of them, by them*.

Translation: ...and He took a stand behind them.

The Pillar of the Cloud was leading the sons of Israel at night. However, that night, It moves in right behind the encampment of Israel, stationing itself behind Israel and between the two camps. By this, God gave cover to the Israelites as they pulled up stakes and walked to where the sea used to be.

At this time, the camp of Israel and the army of Pharaoh are not too far from one another. In front of Israel is a large body of water called the Sea of Reeds. Somewhere, not too far behind is the army of Pharaoh.

Exodus 14:19 The Angel of Elohim moved out—He is going before the encampment of Israel. He goes behind them. Also the Pillar of the Cloud moved out from before them and He took a stand behind them. (Kukis mostly literal translation)

Usually, wherever the pillar of cloud was seen, that was the direction that the Hebrew people were to go in. That will not be the case here.

The Angel of God is Jesus Christ in the Old Testament. He is the manifest Person of the Godhead; He is the Person who interacts with the Hebrew people.

The pillar of cloud both guides and protects the Hebrew people.

In v. 19, the Pillar of Cloud was first leading them, but then it moved behind them, to stand between the people and the Egyptian army. To the Egyptian army, this probably appears to be a heavy fog suddenly descending upon them.

Portions of v. 20 are very difficult to translate. Therefore, I will include a few very literal translations below:

Literal Translations of Exodus 14:20

Brenner's Mechanical	...and he came between the campsite of " Mits'rayim ^{Two straits} and the campsite of " Yisra'el ^{He turns El aside} ", and the cloud existed, and the darkness, and he made the night light, and this one did not come near (that) one all the night,...
Charles Thomson OT	And when it came between the camp of the Egyptians and the camp of Israel and had taken its station; there came on a thick darkness and night intervened so that they did not intermix one with the other during that whole night.
Christian Standard Bible	It came between the Egyptian and Israelite forces. There was cloud and darkness, it lit up the night, and neither group came near the other all night long.
Webster's Bible Trans.	And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness <i>to them</i> , but it gave light by night <i>to these</i> : so that the one came not near the other all the night.

Both Brenner and the Christian Standard Bible provide a translation closest to the original text. Webster, by using italics, shows what is added to many translations. Charles Thomson translates his text from the Greek LXX. Recall that my base translation for this study is the New King James Version.

Exodus 14:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107

Exodus 14:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host	masculine singular construct	Strong's #4264 BDB #334
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
bēyn (בֵּין) [pronounced bane]	in the midst of, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107
machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host	masculine singular construct	Strong's #4264 BDB #334
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: He goes in between the encampment of Egypt and the encampment of Israel.

Came is the 3rd person masculine singular, Qal imperfect of bōw' (בָּוּ) [pronounced boh], which is a very common Hebrew verb. It means, *to come in, to come, to go in, to go, to enter, to advance; to attain*. Strong's #935 BDB #97.

In the English, it is proper to have the word *between* just once. In the Hebrew, this is a preposition which is generally found twice, but meaning, *in between X and Y*.

The word translated *camp* is machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH], which means, *camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host*. Strong's #4264 BDB #334. Even though Israel did not see itself as an army, God certainly did.

So, there is the encampment of Egypt and the encampment of Israel, but the Pillar of the Cloud and the Angel of God are standing between them. In front of the camp of Israel is the Sea of Reeds.

Exodus 14:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
ʿânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun with the definite article	Strong's #2822 BDB #365

Translation: So there is the cloud and the darkness [there between the camps].

This portion of v. 20 is difficult to translate. We begin with the 3rd person masculine singular, Qal imperfect of hâyâh (הָיָה) [pronounced *haw-YAW*] and in this construction could mean *then it came to pass*. In the alternative, it could be the verb for a more specific subject, which would take us back to v. 19; most of the action in v. 19 is being caused by Jesus Christ, the revealed member of the trinity or the subject could be the pillar of cloud.

The action continues with the 3rd masculine singular, Hiphil imperfect of the verb ʾwrô (אָרַר) [pronounced *ohr*] and it means (in the causative stem) *to illuminate, to cause to illuminate, to light*. This would likely make Jesus Christ, the subject (although one could allow for the pillar of the cloud to be the subject as long as it was understood that Jesus Christ is the pillar of cloud).

Exodus 14:20b Thus it was a cloud and darkness to the one,... (NKJV)

The NKJV translation above is fine, but the words *to the one* are not there. This does not mean that it is wrong to insert these words. Brenner's mechanic translation above gives a fairly good reading of the original Hebrew; and Webster suggests which additional words help us to understand what is meant by the Hebrew.

Exodus 14:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ôwr (אֹר) [pronounced ohr]	<i>to bring light, to cause to be light, to make light; to make shine; to illuminate, to enlighten; to refresh [gladden]; to kindle</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #215 BDB #21
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lay ^e lâh (לַיֵּל) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: But He gave light to the darkness [for Israel].

Again, the NKJV translation above is fine, but the words *to the other* are also not there.

Exodus 14:20b-c Thus it was a cloud and darkness to the one, and it gave light by night to the other,... (NKJV)

V. 20b and 20c are very difficult to translate. Literally, it reads: So there is the cloud and the darkness and so light to the darkness.

If you read these two partial verses without the added words of the NKJV, and that is pretty much what you are left with. Those additional words are necessary in order to sort this out.

V. 20b appears to correlate with the *camp of the Egyptians* (named first) and v. 20c seems to correlate with the *camp of Israel* (named second).

If you want to see each and every Hebrew word and the morphology, see Exodus 14 ([HTML](#)) ([PDF](#)) ([WPD](#)). I may have made it more confusing by what I revealed.

Exodus 14:20b-c Thus it was a cloud and darkness to the one, and it gave light by night to the other,... (NKJV)

I will go with the NKJV translation (directly above) and use that for the basis of my explanation. Most people would prefer not to give so much thought to this. However, when doing my own set of translations for this passage, I had to give a great deal of thought to each and every word in this section.²⁰

Because the Angel of God and the Pillar of the Cloud are between the two camps, one camp cannot see the other. The camp of the Egyptian army cannot see anything. They cannot see which way to go nor can they see the Israelites. However, this does not panic or confuse either group. It is night, this probably seems like a fog, and they are in the right position to keep Israel trapped. From the Egyptian side, nothing seems unusual or amiss. For some of the Egyptians, they are possibly fantasizing about the wholesale slaughter they want to do the next day.

²⁰ Before writing and sending out these short lessons, I have fully translated every word from the original Hebrew into 3 separate translations.

When the Hebrew phrase is taken by itself, it is unclear whether the light was provided just for Israel (as it appears to be here) or if this was true for both camps. When we take these two phrases together, God appears to be keeping the Egyptian camp in darkness and He is giving light to the Israelites. In addition to all this, the one camp was unable to see the other because of the Pillar of the Cloud.

Both camps being unable to see one another benefitted Israel in two ways: (1) the Egyptians could not see them, see what they were doing and attack; and (2) the Israelites could not see the Egyptians, and so were less anxious about their situation.

Why are these specific events taking place and why does God do this and why is this recorded by God the Holy Spirit? God is giving time for the people of Egypt and time for the sons of Israel to consider themselves and their relationship to the Revealed God. The Egyptian army had moved fast, but now it is night—yet with some light—and although they had seen the people of God, they cannot see them now. They can hear the waters of the Sea of Reeds. During this time, the Egyptians have time to consider what they are doing. They have time to think about what has happened up to the point in time.

Every single Egyptian has seen with his own eyes the 10 great judgments Israel's God brought upon them. They experienced each of these judgments personally. Ideally, some actually pondered this and what they were doing. Others in the Egyptian army, thinking about those things, only wanted revenge against Israel and her God.

In any case, there is a period of time for the people of Egypt to think.

I have observed this phenomenon on many occasions, where God gives a person some time—let's just call it time off, but there is time for that person to ponder, to think about their lives and to think—ideally speaking—about their relationship to God. The Egyptians have an antagonistic relationship with Israel's God. Nevertheless, they know that the God of Israel is far superior to their own pantheon of gods. They have all seen this with their own eyes. Here, at this moment, God gives them time to ponder their place in life and in time.

Illustration: I write this in 2022 and for the past 2 years, because of covid, many people had the chance to consider their lives, their futures and their relationship with God (if any). Unbelievers had a chance to consider God; believers had a chance to consider their spiritual growth or lack thereof. This gave time for believers to contact unbelieving friends and tell them about Christ (by phone, texting or email). This gave time for many unbelievers to consider their relationship with God. And this gave time for believers to learn more about God.

If God has given you time, what should you do? Use it to learn the Word of God. Today, there are so many ways to access the teaching of the Word of God. There are many doctrinal churches where the pastor's primary focus is the teaching of the Word of God. Although it is a rare pastor who teaches an hour or even two a day, as R. B. Thieme, Jr. did. Nevertheless, there is the ability to access the entire ministry of a pastor electronically (including the teaching of R. B. Thieme, Jr. and R. B. Thieme III; and many other excellent Bible teachers). In grace oriented churches, the availability of these materials comes without any cost.

I have found that, even if I have already heard this or that series taught by R. B. Thieme, Jr.; when I have gone back to listen to it again, it is as if I had never heard it before. And the present-day applications are quite amazing.

Like many, Bob used the events of the day to sometimes illustrate points that he made; and I have made various applications and allusions to this or that historical event or current series of events, in order to draw some parallels between the words of Scripture and our lives today. We interpret Scripture according to the time and place of Scripture when it was written (known as the study of Isagogics); but we can nearly always draw parallels to our lives today, in one way or another (something that R. B. Thieme, Jr. was brilliant at doing).

Back to the narrative:

Exodus 14:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַק) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal perfect	Strong #7126 BDB #897
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
'el (לְ) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
kôl (כָּל) [pronounced <i>koh</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
lay ^e lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article; pausal form	Strong's #3915 BDB #538

Translation: And the one [encampment] did not come near to the other [encampment] all night.

Although this passage could be somewhat confusing, the whole idea was, throughout the night, the Egyptian army was unable to find or see the Hebrew encampment. There might only be a kilometer or two between the two camps, but the Egyptians do not know where the Israelites are. There might as well be 100 miles between them.

God the Son is standing now as the rear guard for the children of Israel, who have never fought before. We have a huge group of Israelites that must be organized to cross over the sea. This requires time and organization. God gives them time as the cloud stands between Pharaoh and Moses. At night, the cloud illuminates the sky, but the army of Pharaoh is unable to see the army of Israel. The one not coming near the other one refers to the camps of Israel and Egypt.

To Israel, the cloud was one of light. To Egypt, the cloud was one of darkness. This sets up two different ways that the same God is manifested to man. To the Israelites, light; to the Egyptians darkness. For those who believe in Jesus Christ, God is our salvation, our deliverance, our light. For those who do not believe, God is darkness, a judgment cloud hanging over them.

During this period of time, each man in each camp reflects on all the events which have brought him to this place. Each man will make a decision as to what to do the next morning.

For each Israelite, the right decision is to move ahead, forward, as God will lead them. For each Egyptian, the right decision would be to simply let them go and then believe in their God.

Exodus 14:20 He goes in between the encampment of Egypt and the encampment of Israel. So there is the cloud and the darkness [there between the camps]. But He gave light to the darkness [for Israel]. And the one [encampment] did not come near to the other [encampment] all night. (Kukis mostly literal translation)

God manifested Himself in such a way as to guide the Hebrew people in the direction that they should go. He also gave cover to them, protecting them from the Egyptians. The Egyptian camp was apparently enshrouded in darkness, but the Israeli camp had some light.

When the dawn broke the next morning, God’s great miracle occurred.

Exodus 14:19–20 The Angel of Elohim moved out—He is going before the encampment of Israel. He goes behind them. Also the Pillar of the Cloud moved out from before them and He took a stand behind them. He goes in between the encampment of Egypt and the encampment of Israel. So there is the cloud and the darkness [there between the camps]. But He gave light to the darkness [for Israel]. And the one [encampment] did not come near to the other [encampment] all night. (Kukis mostly literal translation)

Illustration: God is justice, but that is seen in two different ways. To the believer, Jesus attained our justice for us. He paid for our sins on the cross. We deserve death, but we have been given life, because of God’s justice. However, to the unbeliever, God’s justice will eventually catch up to them, and God will separate them from Himself for all eternity.

Exodus 14:19–20 The Angel of Elohim went forward, going before the encampment of Israel. He had been following after them. Also, the Pillar of the cloud moved out from before them, and He stood behind them. He was in between the encampment of Egypt and the encampment of Israel, so the cloud and darkness were there between the encampments. He gave light to the encampment of Israel; but the one camp did not come near to the other camp all night long. (Kukis paraphrase)

Egypt was filled with anger and hatred, and they wanted to the destroy the people of Israel. However, they could not see them that night. However, they could spend the entire night getting ready, preparing themselves for the killing of millions of Israelites. The Hebrew people had nowhere to go, and the Egyptian soldiers knew this. They had them boxed in. At dawn, they could attack and destroy them at will.

Chapter Outline	Charts, Graphics and Short Doctrines
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God Opens Up the Sea for Israel to Walk Across; the Egyptians Pursue Them

And so stretches out Moses his hand over the sea and so cause to go Y ^e howah the sea in a wind of east strong all the night. And so makes the sea to dry land and so is divided the waters.	Exodus 14:21	Moses stretched his hand over the sea and Y ^e howah caused the sea to go [back] with a strong east wind throughout the night. And He made the sea into dry land; and the waters were divided.
Moses stretched out his hand over the sea and Jehovah caused the sea to be pushed back by a strong east wind blowing against the waters throughout the night. Where it was once sea, God made that into dry land; dividing up the waters.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so stretches out Moses his hand over the sea and so cause to go Y ^e howah the sea in a wind of east strong all the night. And so makes the sea to dry land and so is divided the waters.
Dead Sea Scrolls Targum (Onkelos)	. And Mosheh stretched forth his hand over the sea; and the Lord drave the sea by a mighty east wind all the night, and caused the sea to be dry, and the waters were departed;...
Targum (Pseudo-Jonathan)	And Mosheh stretched out his hand over the sea, with the great and glorious rod which was created at the beginning, and on which were engraven and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Jakob: and straightway the Lord brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob.
Revised Douay-Rheims	And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.
Aramaic ESV of Peshitta	Mosha stretched out his hand over the sea, and Mar-Yah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.
Peshitta (Syriac)	And Moses lifted up his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided.
Updated Brenton (Greek)	And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. Then Moses lifted up his hand over the sea. During that whole night, the LORD made the sea go back. He did this with a strong wind that made the water into two separate parts. The ground below the sea became like dry land.
Easy-to-Read Version–2006	Moses raised his hand over the Red Sea, and the Lord caused a strong wind to blow from the east. The wind blew all night long. The sea split, and the wind made the ground dry.
<i>The Message</i>	Then Moses stretched out his hand over the sea and God, with a terrific east wind all night long, made the sea go back. He made the sea dry ground. The seawaters split.
NIRV	Then Moses reached out his hand over the Red Sea. All that night the Lord pushed the sea back with a strong east wind. He turned the sea into dry land. The waters were divided.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses stretched his arm over the sea, and the LORD sent a strong east wind that blew all night until there was dry land where the water had been. The sea opened up,...
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The Living Bible	Meanwhile, Moses stretched his rod over the sea, and the Lord opened up a path through the sea, with walls of water on each side; and a strong east wind blew all that night, drying the sea bottom.
New Berkeley Version	.
New Life Version	Then Moses put out his hand over the sea. And the Lord moved the sea all night by a strong east wind. So the waters were divided.
New Living Translation	Then Moses raised his hand over the sea, and the LORD opened up a path through the water with a strong east wind. The wind blew all that night, turning the seabed into dry land.
Unlocked Dynamic Bible	That evening, Moses stretched out his hand as though he were stretching it over the sea. Then Yahweh sent a strong wind from the east. It blew all night and pushed the water apart, and it caused the land between the water to dry up.

Partially literal and partially paraphrased translations:

American English Bible	Then when Moses lifted his arms over the sea, the Lord pushed the water back with a strong south wind [that blew] all night long. This dried the seabed and it kept the water divided.
Beck's American Translation	.
Common English Bible	Then Moses stretched out his hand over the sea. The Lord pushed the sea back by a strong east wind all night, turning the sea into dry land. The waters were split into two.
International Standard V	Then Moses stretched out his hand over the sea, and the LORD caused the water to retreat by a strong east wind all night, turning the sea into dry land. A portion of v. 21 is placed with v. 22 for context.
New Advent (Knox) Bible	Meanwhile, Moses stretched out his hand over the sea, and the Lord cleared it away from their path. All night a fierce sirocco blew, and the Lord turned the sea into dry land, the waters parting this way and that. 'A sirocco'; in the Hebrew text, 'an east wind'.
Translation for Translators	<i>That evening</i> , Moses/I stretched out his/my hand toward the sea. Then Yahweh sent a strong wind from the east. It blew all night and pushed the water apart, and it caused the ground between the water to dry up.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND MOSES STRETCHED FORTH HIS HAND OVER THE SEA, AND JESUS PULLED BACK THE SEA WITH A STRONG SOUTH WIND ALL THE NIGHT, AND MADE THE SEA DRY, AND THE WATER WAS DIVIDED.
Conservapedia Translation	Moses reached out over the sea, and the LORD caused the sea to go back by a strong east wind all that night, and placed a drained area in the sea, and the waters were split.
Ferrar-Fenton Bible	When Moses stretched his hand over the sea, the EVER-LIVING caused a strong east wind to blow and rolled back the waters all that night, and made the sea like dryland, and made a plain in the waters.
God's Truth (Tyndale)	When now Moses stretched forth his hand over the sea, the Lord carried away the sea with a strong east wind that blew all night, and made the sea dry land and the water divided itself.
Lexham English Bible	And Moses stretched out his hand over the sea, and Yahweh moved the sea with a strong east wind all night, and he made the sea [become] dry ground, and the waters were divided.
Wikipedia Bible Project	And Moses tilted his hand on the sea, and Yahweh drove the sea with a strong western wind all night, and he lay the sea to waste, and the waters dried.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses stretched his hand over the sea and Yahweh made a strong east wind blow all night and dry up the sea. The waters divided and the sons of Israel went on dry ground through the middle of the sea, with the waters forming a wall to their right and to their left. V. 22 is included for context.
The Heritage Bible	And Moses stretched out his hand over the sea, and Jehovah caused the sea to walk by a forceful east wind all that night, and put the sea a desert, and the waters were cleaved open.
New American Bible (2011)	Then Moses stretched out his hand over the sea; and the LORD drove back the sea with a strong east wind all night long and turned the sea into dry ground. The waters were split, so that the Israelites entered into the midst of the sea on dry land, with the water as a wall to their right and to their left. V. 22 is included for context. [14:21–22] Ex 15:19; Ps 66:6; 78:13; 136:13–14; Wis 10:18; 19:7–8; Is 63:12–13; Heb 11:29.
New Jerusalem Bible	Then Moses stretched out his hand over the sea, and Yahweh drove the sea back with a strong easterly wind all night and made the sea into dry land. A portion of v. 21 is placed with the next verse for context.
Revised English Bible—1989	Then Moses held out his hand over the sea, and the LORD drove the sea away with a strong east wind all night long, and turned the seabed into dry land. The waters were divided asunder, and the Israelites went through the sea on the dry ground, while the waters formed a wall to right and left of them. V. 22 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe reached his hand out over the sea, and Adonai caused the sea to go back before a strong east wind all night. He made the sea become dry land, and its water was divided in two.
The Complete Tanach exeGeses companion Bible Kaplan Translation	. . Moses extended his hand over the sea. During the entire night, God drove back the sea with a powerful east wind, transforming the sea bed into dry land. The waters were divided.
<i>The Scriptures</i> 1998	And Mosheh stretched out his hand over the sea. And הוה caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.
Tree of Life Version	Then Moses stretched out his hand over the sea. Adonai drove the sea back with a strong east wind throughout the night and turned the sea into dry land. So the waters were divided.

Weird English, 𐤇𐤍𐤅𐤃 English, Anachronistic English Translations:

Awful Scroll Bible	Moses was stretching out his hand over the sea, even by Jehovah, the sea was to move hat night, by a mighty east wind, and he set the sea as dry land, as the waters were to divide.
Concordant Literal Version	Then Moses stretched out his hand over the sea, and, by a strong east wind all the night, Yahweh caused the sea to go. Thus He made in the sea a drained area when the waters were split apart.
exeGeses companion Bible	And Mosheh spreads his hand over the sea; and Yah Veh turns back the sea by a strong east wind all that night and parches the sea and splits the waters.
Orthodox Jewish Bible	Then Moshe stretched out his yad over the yam; and Hashem caused the yam to go back by a strong east wind all that night, so that the yam was made dry land, and the mayim were divided.

Rotherham's Emphasized B. *And Moses stretched forth his hand over the sea, and Yahweh carried away the sea by a mighty east wind all the night, and turned the sea into dry land,—and the waters were cloven asunder.*

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Moses stretched out his hand over the sea; and the LORD swept the sea back by a strong east wind all that night and turned the seabed into dry land, and the waters were divided.
The Expanded Bible	Then Moses ·held [extended; stretched] his hand over the sea. All that night the Lord drove back the sea with a strong east wind, making the sea become dry ground.
Kretzmann's Commentary	And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. As the waters of the sea, by the miraculous power of God, were separated from each other, the strong east wind from the desert caused the moisture at the bottom to evaporate, thus making the ground dry under foot and enabling the children of Israel to march forward without difficulty.
NET Bible®	.
The Voice	Moses then <i>took his staff and reached out over the sea</i> . The Eternal parted the sea with a strong east wind, which blew all night and turned the floor of the sea into dry ground between the divided waters.

Bible Translations with Many Footnotes:

The Complete Tanach	<p><i>And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split.</i></p> <p>with the strong east wind: [I.e.,] with the east wind, which is the strongest of the winds. That is the wind with which the Holy One, blessed be He, visits retribution upon the wicked, as it is said [in the following verses]: "With an east wind I will scatter them" (Jer. 18:17); "an east wind shall come, a wind of the Lord" (Hos. 13:15); "the east wind broke you in the heart of the seas" (Ezek. 27:26); "He spoke with His harsh wind on the day of the east wind" (Isa. 27:8). — [from Mechilta]</p> <p>and the waters split: All the water in the world. — [from Mechilta Exod. Rabbah 21:6]</p>
Kaplan Translation	.
NET Bible®	<p>Moses stretched out his hand toward the sea, and the Lord drove the sea apart⁵⁶ by a strong east wind all that night, and he made the sea into dry land, and the water was divided.</p> <p>^{56tn} Or "drove the sea back" (NIV, NCV, NRSV, TEV). The verb is simply the Hiphil of הָלַךְ (halakh, "to walk, go"). The context requires that it be interpreted along the lines of "go back, go apart."</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked out} extended his hand upon the sea, and " YHWH ^{He is} made the sea walk (with) a strong east wind all the night, and he placed the sea (for) a wasteland, and the waters were cleaved,...
Charles Thompson OT	And Moses stretched forth his hand over the sea, and the Lord restrained the sea that whole night with a strong south easterly wind and made the sea dry ground; and the water was cleft asunder.

Context Group Version	And Moses stretched out his hand over the sea; and YHWH caused the sea to go [back] by a strong east wind all the night, and made the sea dry land, and the waters were divided.
Green's Literal Translation	And Moses stretched out his hand over the sea, and Jehovah caused the sea to go back by a strong east wind all night. And He made the sea dry land, and the waters divided.
New American Standard B.	Then Moses stretched out his hand over the sea; and the LORD swept [Lit <i>caused to go</i>] the sea back by a strong east wind all night and turned the sea into dry land, so the waters were divided.
Young's Updated LT	And Moses stretches out his hand towards the sea, and Jehovah causes the sea to go on by a strong east wind all the night, and makes the sea become dry ground, and the waters are cleaved.

The gist of this passage: Moses, on God's orders, stretched out his hand and staff over the sea, and God pushed the sea back on both sides, using a strong wind from the east, and turning the sea floor into dry ground.

Exodus 14:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâtâh (נָתַח) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i>	3 rd person masculine singular, Qal imperfect	Strong's #5186 BDB #639
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

These same words are found back in v. 16, although the verb is in a different form.

Translation: Moses stretched his hand over the sea...

You cannot read the Bible without acknowledging just how theatrical God is. The great movie maker, Cecil B. DeMille, did a spectacular version of the Exodus, which was very theatric—but he was very much presenting the material as found in the Bible. God wanted the Israelites and the Egyptians to understand, by the things that

Moses did, that God was active and powerful; and that He worked through His man, Moses. So, God does not merely divide the seas, but He has Moses lift up his hand over the seas in order for that process to begin.

Exodus 14:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to lead [away], to cause to go [away], to bring, to cause to depart, to cause to come, to cause to walk</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1980 (and #3212) BDB #229
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (את) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâm (ים) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
rûwach (רוח) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
qâdîym (קדִיִּם) or qâdîm (קִדְּם) [pronounced kaw-DEEM]	<i>east, east wind</i>	masculine singular noun	Strong's #6921 BDB #870
'az (עַז) [pronounced gahz]	<i>strong, mighty, fierce</i>	feminine singular adjective; acts as a noun on its own	Strong's #5794 BDB #738
kôl (לֹכ) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: ...and Y^ehowah caused the sea to go [back] with a strong east wind throughout the night.

The word for *wind* is the same word as *spirit*. I believe that we have a manifestation for all 3 Members of the Trinity right here—the Wind, the Pillar of Cloud and the Angel of God. The Holy Spirit, God the Father and Jesus the Christ (perhaps in that same order).

Exodus 14:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate</i> .			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
chârâbâh (חֲרָבָה) [pronounced khaw-raw-BAW]	<i>dry land, dry ground</i>	feminine singular noun	Strong's #2724 BDB #351

Translation: *And He made the sea into dry land;...*

Sometimes, the lâmed preposition is used to indicate a transformation from one thing into another (it is the word *into* in v. 21c). What used to be the bottom of a sea is now dry land.

God is certainly able to, instantly, change a flowing sea to dry land, where there is no trace of the sea. Then the sea can be instantly brought back. However, this is not what God does. Many times, the things which God does are spectacular, but often with a nod towards a series of natural events.

Exodus 14:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâqa' (עָקַב) [pronounced baw-KAHG]	<i>to be cleft, be rent open, be split open; to be broken into</i>	3 rd person masculine plural, Niphal imperfect	Strong's #1234 BDB #131

Exodus 14:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...and the waters were divided.

The waters are heaped up on both sides of the dry land across which, Israel will travel.

This verse gives some geographical clues as to where the Israelites were. The waters running into the Red Sea basically run South, South East. However, Moses and company are parked in front of a section which is moving due south. God brings a wind from the east to do two things: (1) to cut a path through the sea, and to hold back the waters from the north and from the south; and (2) very importantly to dry up the ground so that the Israelites can cross at this juncture. Had only the surface water been moved out of their way, crossing a wet and sloshy sea floor still would have been almost an impossible chore. The sea floor had to be dried enough so that the people could walk across it with all their animals and possessions.

Exodus 14:21 **Moses stretched his hand over the sea and Y^ehowah caused the sea to go [back] with a strong east wind throughout the night. And He made the sea into dry land; and the waters were divided.** (Kukis mostly literal translation)

The picture painted by v. 21 is that Moses has organized the Israelites, God the Son is standing between the two peoples as a pillar of cloud, keeping them invisible to one another (partially to calm the Israelites). At some time during the night, in the light provided by the pillar, Moses stretches his rod over the sea and God brings in an east wind, separating the water to the north and south. This does not occur in a few minutes—this wind blows for several hours; for perhaps as much as 8 hours. The water moves back almost immediately, but the ground must be dried for travel.

Moses Leads the People Between the Waters (a graphic); from **God's Hot Spot**; accessed January 5, 2022.

Obviously, given that 2 million people are going across that sea, it would have been much wider than shown in this picture (and pretty much every artistic interpretation).



Exodus 14:21 **Moses stretched out his hand over the sea and Jehovah caused the sea to be pushed back by a strong east wind blowing against the waters throughout the night. Where it was once sea, God made that into dry land; dividing up the waters.** (Kukis paraphrase)

In this particular passage which we are studying (Exodus 14:21–23), we are placed into the midst of the action. This is the event that we have been building up to.

We should bear in mind that God does not act in the same fashion in every generation. The miracle which we are studying here is quite amazing. Yet, if you watch any nature program narrated by David Attenborough, it is clear that natural *miracles* occur billions of times every day in nature. God has designed a world teeming with extraordinary life; and that life is beautiful, incredibly complex and interdependent. Such life is both mysterious and fascinating. If you ever feel as if God has somehow given you less than previous generations, then your eyes are not open.

What we are studying is an amazing feat of power. But it is only right to bear in mind that, all of these people who observe these amazing acts of God—they will become failures to the nth degree. We do not grow spiritually from witnessing miracles.

I personally love watching nature programs to see the kinds of amazing things which God has designed for this world. But do you realize that many of the people who work on these programs do not believe in God? Their very job is watching, studying, filming, and/or film-editing these amazing creations designed and made by God—nature's miracles; and yet, they do not see it. They think that it all happened and they believe that evolution (natural selection, survival of the fittest, gradual changes²¹) explain everything.

Exodus 14:21 **Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.** (NKJV)

God often uses natural forces to do His will. He used the wind from the east during all of that night pushing the waters back, so that the land behind the sons of Jacob is dry.

Crossing the Red Sea (By Nicolas Poussin) (a graphic); from [Wikipedia](#); accessed January 5, 2022. One problem of many here is, it appears that maybe there are only one hundred or so Israelites gathered here.



And so go sons of Israel in a midst of the sea in the dry ground; and the waters [are] to them a wall from their right hand and from their left hand.

Exodus
14:22

The sons of Israel advance into the midst of the sea on dry ground. The waters [are] a wall to them on their right hand and on their left hand.

The sons of Israel advanced into the midst of the sea, but walking on dry ground. The waters were a wall to them on their left and on their right.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so go sons of Israel in a midst of the sea in the dry ground; and the waters [are] to them a wall from their right hand and from their left hand.

Dead Sea Scrolls

.

²¹ Also called micro-evolution.

Targum (Onkelos)	...and the children of Israel went into the midst of the sea upon dry ground; and the waters were to them a wall [Sam. Vers., "a mution."] on their right hand and on their left..
Targum (Pseudo-Jonathan)	And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left.
Revised Douay-Rheims	And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left.
Aramaic ESV of Peshitta	The B'nai Yisrael went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand, and on their left.
Peshitta (Syriac)	And the children of Israel went into the midst of the sea on the dry ground; and the waters were like a wall to them on their right hand and on their left.
Updated Brenton (Greek)	And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Then the Israelites walked on the dry ground in the middle of the sea. The water was like a wall on their right side and on their left side.
Easy-to-Read Version–2006	.
Good News Bible (TEV)	The water was divided, and the Israelites went through the sea on dry ground, with walls of water on both sides. A portion of v. 21 is included for context.
<i>The Message</i>	.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	.
The Living Bible	So the people of Israel walked through the sea on dry ground!
New Berkeley Version	.
New Living Translation	So the people of Israel walked through the middle of the sea on dry ground, with walls of water on each side!

Partially literal and partially paraphrased translations:

American English Bible	So the children of IsraEl walked down through the midst of the sea on dry land, as the walls of water stood to their right and to their left.
Beck's American Translation	.
Common English Bible	.
International Standard V	As the waters were divided, the Israelis went into the middle of the sea on dry land, and the waters formed a wall for them on their right and on their left. A portion of v. 21 is included for context.
New Advent (Knox) Bible	So the Israelites went through the midst of the sea dry-shod, with its waters towering up like a wall to right and left.
Translation for Translators	Then we Israeli people went on the dry land in the middle of the sea. The water was like a wall on each side of us, on the right side and on the left side.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THE CHILDREN OF ISRAEL WENT INTO THE MIDST OF THE SEA ON THE DRY LAND, AND THE WATER OF IT WAS A WALL ON THE RIGHT HAND AND A WALL ON THE LEFT.
Ferrar-Fenton Bible	Then the children of Israel passed through the sea on the dried—up part, and the waters were to them a protection! on their right hand and upon their left.
God's Truth (Tyndale)	And the children of Israel went in through the midst of the sea upon the dry ground. And the water was a wall unto them, both on their right hand and on their left hand.
NIV, ©2011	The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. A portion of v. 21 is included for context.
Wikipedia Bible Project	And the sons of Israel came inside the sea, on the dry-land. And the water was to them a fortress wall, on their right and on their left.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left. V. 21 is included for context.
New English Bible—1970	Then Moses stretched out his hand over the sea, and the LORD drove the sea away all night with a strong east wind and turned the sea-bed into dry land. The waters were torn apart, and the Israelites went through the sea on the dry ground, while the waters made a wall for them to right and to left. V. 21 is included for context.
New Jerusalem Bible	The waters were divided and the Israelites went on dry ground right through the sea, with walls of water to right and left of them. A portion of v. 21 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the people of Isra'el went into the sea on the dry ground, with the water walled up for them on their right and on their left.
The Complete Tanach	Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left.
exeGesés companion Bible	.
Hebraic Roots Bible	And the sons of Israel came into the middle of the sea on dry ground, the waters being a wall to them from their right and from their left.
Kaplan Translation	.
Tree of Life Version	Then <i>Bnei-Yisrael</i> went into the midst of the sea on the dry ground, while the waters were like walls to them on their right and on their left. cf. 1 Cor. 10:1.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	The sons of Israel were to come into the midst of the sea, as onto dry ground, and the water is to be walls, to their right and left.
Concordant Literal Version	Then the sons of Israel entered into the midst of the sea on dry ground, and the waters were to them a wall on their right and on their left.
exeGesés companion Bible	And the sons of Yisra El go midst the sea on the dry: and the waters are a wall to them on their right and on their left.
Orthodox Jewish Bible	And the Bnei Yisroel then went into the middle of the yam upon the yabashah (dry land); and the mayim were a chomah (wall) unto them on their right, and on their left.

Expanded/Embellished Bibles:

The Expanded Bible	The water was split, and the Israelites [^L the sons/ ^T children of Israel] went through the sea on dry land, with a wall of water on their right and on their left. A portion of v. 21 is included for context.
Kretzmann's Commentary	And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. It is distinctly stated that the water stood on either side, not only on the south; neither did the waters merely recede in an unusually low ebb, for they stood like walls. Thus the angel of the Lord encamps round about them that fear Him and delivers them.
NET Bible® The Voice	. The Israelites <i>broke camp and traveled on dry ground through the parted waters, and the sea stood like a solid wall on their right and on their left.</i>

Bible Translations with Many Footnotes:

The Complete Tanach Kaplan Translation	. The Israelites entered the sea bed on dry land. The water was on their right and left like [two] walls. <i>like two walls</i> Here we clearly see that it was not merely a low tide. The place of the crossing was apparently known in Talmudical times, since there is a special blessing said when one sees it (Berakhoth 54a; cf. Nesiath Rabbi Ovadiah MeBertenoro 3).
NET Bible®	So the Israelites went through the middle of the sea on dry ground, the water forming a wall ⁵⁷ for them on their right and on their left. ^{57tn} The clause literally reads, "and the waters [were] for them a wall." The word order in Hebrew is disjunctive, with the vav (ו) on the noun introducing a circumstantial clause. ^{sn} S. R. Driver (Exodus, 119), still trying to explain things with natural explanations, suggests that a northeast wind is to be thought of (an east wind would be directly in their face he says), such as a shallow ford might cooperate with an ebb tide in keeping a passage clear. He then quotes Dillmann about the "wall" of water: "A very summary poetical and hyperbolic (xv. 8) description of the occurrence, which at most can be pictured as the drying up of a shallow ford, on both sides of which the basin of the sea was much deeper, and remained filled with water." There is no way to "water down" the text to fit natural explanations; the report clearly shows a miraculous work of God making a path through the sea – a path that had to be as wide as half a mile in order for the many people and their animals to cross between about 2:00 a.m. and 6:00 a.m. (W. C. Kaiser, Jr., "Exodus," EBC 2:389). The text does not say that they actually only started across in the morning watch, however.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the sons of "Yisra'el ^{He turns El aside} came in the midst of the sea in the dry ground, and the waters were a rampart (for) them, (at) their right hand and (at) their left hand,...
Context Group Version	And the sons of Israel went into the midst of the sea on the dry [ground]: and the waters were a wall to them on their right hand, and on their left.
New American Standard B.	The sons of Israel went through the [Lit <i>entered the</i>] midst of the sea on the dry land, and the waters were <i>like</i> a wall to them on their right hand and on their left.
World English Bible	The children of Israel went into the middle of the sea on the dry ground, and the waters were a wall to them on their right hand, and on their left.
Young's Literal Translation	And the sons of Israel go into the midst of the sea, on dry land, and the waters are to them a wall, on their right and on their left.

The gist of this passage: The people of Israel traveled across where the water had been, on dry land, walls of water on both sides of them.

Exodus 14:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (וְתֵכָה) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וְתֵכָה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yabbâshâh (יַבְבַּשָּׁה) [pronounced yahb- ^b vaw-SHAW]	<i>dry ground, dry land; but not to the point of complete absence of moisture</i>	feminine singular substantive	Strong's #3004 BDB #387

This is exactly v. 16f.

Translation: The sons of Israel advance into the midst of the sea on dry ground.

The people of Israel advanced, heading in their original direction, but now crossing over a sea which is now dry ground.

The people of Israel appear to began crossing over in the evening. Remember, there are 2 million people, which includes women and children and animals, going across this sea. They will get to the other side while it is still dark and cloudy for the Egyptians.

Recall that, on one side of the Pillar of Cloud is darkness; on the other side is light. The Egyptian army cannot move in this darkness, but they are confident that there is nowhere for the Israelites to go. They do not see what the Israelites see.

Exodus 14:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
chôwmâh (חֹמָה) [pronounced <i>khoh-MAW</i>]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
This is the first occurrence of this word in the Bible. This is not a rare word; it is found 133 times in the Old Testament.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3225 BDB #411
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
s ^e môl or s ^e môwl (שְׂמֹאל) (שְׂמֹאל) [pronounced <i>s^eMOHL</i>]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8040 BDB #969

Translation: The waters [are] a wall to them on their right hand and on their left hand.

There is a wall of water on one side and the other; and the people of Israel are passing between them. The water is stacked up on each side as if it were grain.

It would be difficult to naturalize any of this. All these events are clearly miraculous and only a person with a very hardened heart could read this and not recognize that these are miracles provided by God. Now you could read

this and think that it is all a myth or just a story; however, the author's clear intent is to present what was miraculous to relay to the reader the incredible power of our God.

However one valid problem to deal with is the number of Hebrews crossing the Sea of Reeds at this time. There are two million, and there is no way that two million Hebrews can cross over a small area such as the width of a street or two streets (as per every graphical illustration ever done) in a reasonable amount of time. If you have witnessed or seen pictures of the Boston Marathon, you get a better picture of what is occurring. Add to this personal belongings, many animals and multiply by ten, and you can see that two million people plus livestock will not travel a narrow stretch in the space of a few hours. However, there is nothing in the Bible which suggests that this is a narrow stretch of road that they are traveling upon, nor is there this dramatic wall of water with a narrow passageway as shown in Cecil B. Demille's *Ten Commandments*. We have the wall of waters but with a very wide pathway as shown in Cecil B. Demille's *Ten Commandments*. We have the wall of waters but with a very wide pathway as shown in Cecil B. Demille's *Ten Commandments*. Recall that they were camped along the bank of the waters, not in some long line behind one another, and when they crossed, it would have been in the same width as their camp, which would have been several miles wide. Under those circumstances, which is clearly the case here, two million Hebrews plus livestock can travel across an distance of a mile or so in a few hours. Just as an army would move against an enemy, just as a large group would camp along side a river or a body of water, so would the encampment and subsequent movements of these people be. Furthermore, God knows how many men He has and how wide the opening needed to be to get these people across in a reasonable amount of time. God has determined what He will do on behalf of Israel back in eternity past. He is not coming up with solutions for Israel's difficulties on the fly.

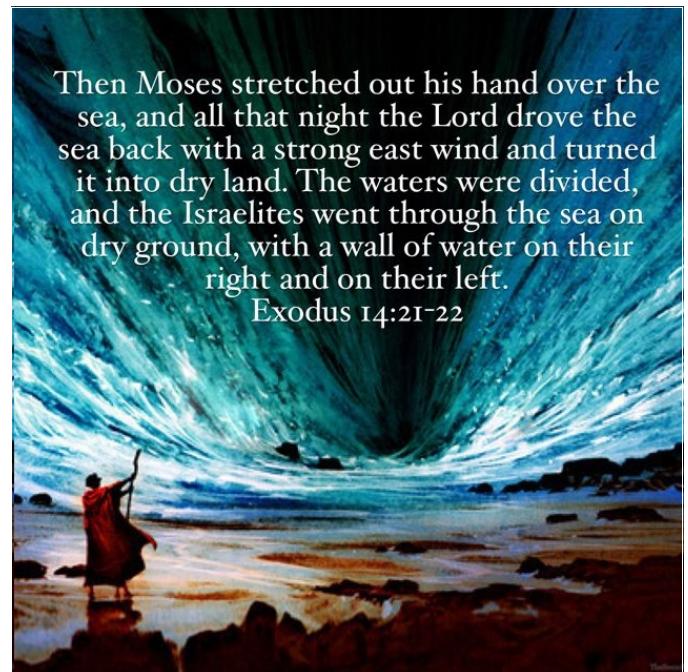
Exodus 14:22 **The sons of Israel advance into the midst of the sea on dry ground. The waters [are] a wall to them on their right hand and on their left hand.** (Kukis mostly literal translation)

What is quite amazing is, the waters were like walls to the sons of Jacob, on both sides. How much of the sea had been opened up is unknown to us, but it was wide enough to get the people across in a few hours; and the section was far enough across to contain Pharaoh's army (as we will see).

Exodus 14:21–22 (NIV) (a graphic); from [Pinterest](#); accessed January 5, 2022.

Israel Crosses Dry Shod (a graphic); from [Byron's Babbles](#); accessed January 5, 2022.

Exodus 14:22 **The sons of Israel advanced into the midst of the sea, but walking on dry ground. The waters were a wall to them on their left and on their right.** (Kukis paraphrase)



And so pursues Egypt and so go in after them every horse of Pharaoh, his chariot and his horsemen, unto a midst of the sea.

Exodus
14:23

The Egyptians then pursued [Israel] and all the horses of Pharaoh went in after them; along with his chariots and his horsemen, into the midst of the sea.

The Egyptians then took up in pursuit of Israel, and all Pharaoh's horses went in after them, along with his chariots and horsemen, into the midst of the sea.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so pursues Egypt and so go in after them every horse of Pharaoh, his chariot and his horsemen, unto a midst of the sea.
Dead Sea Scrolls	.
Targum (Onkelos)	And the Mizraee followed and entered in after them, all the horses of Pharaoh, and his chariots and horsemen, into the midst of the sea.
Targum (Pseudo-Jonathan)	And the Mizraee followed and went in after them, all the horses of Pharaoh, and his chariots and horsemen, into the midst of the sea.
Revised Douay-Rheims	And the Egyptians pursuing went in after them, and all Pharaoh's horses, his chariots and horsemen through the midst of the sea,...
Aramaic ESV of Peshitta	The Egyptians pursued, and went in after them into the midst of the sea: all of Pharaoh's horses, his chariots, and his horsemen.
Peshitta (Syriac)	And the Egyptians pursued and went into the sea after them, all of Pharaoh's horses, his chariots, and his horsemen.
Updated Brenton (Greek)	And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the Egyptians went after them into the middle of the sea, all Pharaoh's horses and his war-carriages and his horsemen.
Easy English	The Egyptians went after them and followed them into the middle of the sea. All Pharaoh's horses and his chariots did this. And so did the men who drove the chariots.
Easy-to-Read Version–2006	Then all of Pharaoh's chariots and horse soldiers followed them into the sea.
Good News Bible (TEV)	The Egyptians pursued them and went after them into the sea with all their horses, chariots, and drivers.
<i>The Message</i>	The Egyptians came after them in full pursuit, every horse and chariot and driver of Pharaoh racing into the middle of the sea.
NIRV	The Egyptians chased them. All Pharaoh's horses and chariots and horsemen followed them into the sea.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	The Egyptian chariots and cavalry went after them.
The Living Bible	Then the Egyptians followed them between the walls of water along the bottom of the sea—all of Pharaoh's horses, chariots, and horsemen.
New Berkeley Version	.
New Life Version	Then the Egyptians followed them. All Pharaoh's horses and war-wagons and horsemen went in the sea after them.

New Living Translation Then the Egyptians—all of Pharaoh's horses, chariots, and charioteers—chased them into the middle of the sea..

Partially literal and partially paraphrased translations:

American English Bible But then the Egyptians went in and chased after them... all of Pharaoh's horses, chariots, and horsemen also went [down into] the midst of the sea.

Beck's American Translation .

Common English Bible .

International Standard V .

New Advent (Knox) Bible And the Egyptians, still in pursuit, pressed on after them, all Pharaoh's mounted troops, his chariots and horsemen, driving on through the midst of the sea.

Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible The Mitzrites also pursued and went after them; all the horse chariots of Pharaoh, and his horsemen, into the midst of the sea.

HCSB The Egyptians set out in pursuit—all Pharaoh's horses, his chariots, and his horsemen—and went into the sea after them.

Lexham English Bible And [the] Egyptians gave chase and entered after them--all the horses of Pharaoh, his chariots, and his charioteers--into the middle of the sea.

Urim-Thummim Version But the Egyptians pursued, and went in after them to the middle of the seabed, even all Pharaoh's horses, his chariots and his horsemen.

Wikipedia Bible Project And Egypt chased and came after them, all the Pharaoh's horses, his chariots and horsemen, into the sea.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Egyptians followed them and all Pharaoh's horses, his chariots and horsemen moved forward in the middle of the sea.

New American Bible (2002) The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea.

New American Bible (2011) *Rout of the Egyptians.*
The Egyptians followed in pursuit after them—all Pharaoh's horses and chariots and horsemen—into the midst of the sea.

New English Bible—1970 The Egyptians went in pursuit of them far into the sea, all Pharaoh's horse, his chariots, and his cavalry.

New Jerusalem Bible The Egyptians gave chase, and all Pharaoh's horses, chariots and horsemen went into the sea after them.

Revised English Bible—1989 The Egyptians, all Pharaoh's horse, his chariots and cavalry, followed in pursuit into the sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The Egyptians continued their pursuit, going after them into the sea — all Pharaoh's horses, chariots and cavalry.

The Complete Tanach .

exeGeses companion Bible .

Kaplan Translation The Egyptians gave chase and came after [the Israelites]. All of Pharaoh's horses, chariot corps and cavalry went into the middle of the sea.

Tree of Life Version But the Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots and his horsemen.

Weird English, Old English, Anachronistic English Translations:

Alphar & Omega Bible	.
Awful Scroll Bible	The Egyptians were to pursue and come in after them, into the midst of the sea, Pharaoh, his chariot horses, and warhorses.
exeGesés companion Bible	And the Misrayim pursue and go in after them midst the sea - all the horses of Paroh, his chariots and his cavalry.
Orthodox Jewish Bible	And the Egyptians pursued, and went in after them into the middle of the yam, even kol sus Pharaoh, his chariots, and his parash.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the Egyptians pursued them into the middle of the sea, even all Pharaoh's horses, his war-chariots and his charioteers.
The Expanded Bible	Then all the king's [Pharaoh's] horses, chariots, and chariot drivers followed [pursued] them into the sea.
Kretzmann's Commentary	And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen, their obstinacy making them blind toward all the dangers about them.
NET Bible®	.
The Voice	The Egyptians <i>were undaunted</i> . They continued their pursuit; all of Pharaoh's horses, chariots, and chariot-drivers followed the Israelites into the middle of the sea.

Bible Translations with Many Footnotes:

The Complete Tanach	The Egyptians pursued and came after them all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.
<p>all Pharaoh's horses: Heb. הָעֲרֹפָּה סוֹס לֶכָּ, lit., in the singular. Now was there only one horse? This informs us that they [the horses] are all considered by the Omnipresent as one horse. — [from Mechilta Shirah 2]</p>	
Kaplan Translation	.
NET Bible®	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mits'rayim ^{Two straits} pursued, and all the horses of " Paroh ^{Great house} ", his chariots and his vehicle, came after them to the midst of the sea,...
<i>Emphasized Bible</i>	And the Egyptians pursued, and entered after them—all the horses of Pharaoh his chariots and his horsemen,—into the midst of the sea.
Green's Literal Translation	And the Egyptians pursued, and all the horses of Pharaoh came after them, his chariots and his horsemen, into the middle of the sea.
New American Standard B.	Then the Egyptians took up the pursuit, and all Pharaoh's horses, his chariots and his horsemen went in after them into the midst of the sea.
New King James Version	And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.
<i>Young's Literal Translation</i>	And the Egyptians pursue, and go in after them (all the horses of Pharaoh, his chariots, and his horsemen) unto the midst of the sea.
Young's Updated LT	.

The gist of this passage: The Egyptian army pursued the sons of Israel, going right in the midst of the waters.

Exodus 14:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine plural, Qal imperfect	Strong's #7291 BDB #922
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: The Egyptians then pursued [Israel]...

It is the next morning; it is light. Whatever visual barriers that were between the sons of Israel and the army of Pharaoh were removed. The wall of cloud no longer obscured their vision.

The sea was a dry bed, just walked across by the sons of Israel. The Egyptians, seething with anger, took off after them, pursuing them. There had to be some space between the two groups—I would assume that all Israel was on the other side of this sea of reeds with perhaps some still crossing it; and that Pharaoh's army could see them.

Exodus 14:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
çûwç (סוּס) [pronounced soos]	<i>horse, chariot horse; swallow, swift</i>	masculine singular construct	Strong's #5483 BDB #692
par ^e ôh (פָּרֹה) [pronounced pahr ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and all the horses of Pharaoh went in after them;...

There was a massive open area where the Israelites crossed over, and the army of Pharaoh went right into what had just been the dry bed of the sea. The people of Israel were in their sights (which is how the Egyptians knew which way to go).

Exodus 14:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rekeb (רֶכֶב) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone</i> [riding on a lower millstone]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7393 BDB #939
ו ^e (or ו ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pârâsh (פָּרָשׁ) [pronounced paw-RASH]	<i>horse, steed; horseman</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6571 BDB #832
'el (לֵא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tâvek ^e (תִּבְעַ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
There may be a combined meaning here.			
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...along with his chariots and his horsemen, into the midst of the sea.

Pharaoh's chariots and horsemen went right along with the horses of Pharaoh, following Israel by crossing over the dry bed where the sea once stood.

God allowed the Hebrews to have enough of a head start by blocking their movement from Pharaoh by the pillar of the cloud. Now, this cloud has been removed, Pharaoh's men have seen what was done, and they follow in right behind the Hebrews. This timing has to be perfect. The Hebrews must escape entirely from out of the sea and all of Pharaoh's men and chariots must be in the midst of the sea.

Exodus 14:23 **The Egyptians then pursued [Israel] and all the horses of Pharaoh went in after them; along with his chariots and his horsemen, into the midst of the sea.** (Kukis mostly literal translation)

So the Israelites move along the drying land, and Pharaoh's army pursue them there.

Given the number of Hebrews and the number of soldiers, this had to be a very large body of water for both sets of people to occupy at the same time, with considerable space between them. This suggests that there was a southern route taken by the Hebrew people before they came to this point, where they would cross over. I would assume that Pharaoh's army could see the people of Israel exiting the sea on the other side.

Wherever this was, the Hebrews did not simply arrive here by chance; the Angel of God was guiding them to this point. All of this had to be occur in such a way that, all Israel has exited the dry sea bed; and all of Pharaoh's army is in the midst of that dry sea bed.

Exodus 14:23 The Egyptians then took up in pursuit of Israel, and all Pharaoh's horses went in after them, along with his chariots and horsemen, into the midst of the sea. (Kukis paraphrase)

The next morning, Pharaoh and his army can see where the Israelites are and how they got there—by crossing through the sea, with the waters piled up on both sides. Their hatred has overwhelmed their circumspection, and the entire army of Pharaoh pursued them, crossing over the sea of reeds in the same place.

We are not given any approximate dimensions. I would suspect that the crossing might have been a mile or two; and that the waters might be separated by 3 or 4 miles—maybe more. Bear in mind, we must get 2 million people across this sea in half a night or so. Now, one person crossing over a mile or two, just walking, can do this in 30 minutes easily—just walking. But the organization of 2 million is quite a different thing.

Let's just say that each person travels in a 4x4' square and let's say that the distance across the sea of reeds is 1 mile, which is 5280 feet. That is more than 1300 people in a column line, walking across. Let's say that it is 4 miles from a wall of water to a wall of water. That would make 5280 rows of people crossing at any given time. That would give us over 6 million people who could stand in the sea of reeds walking across, where we have all of those people standing on the sea bed at the same time, the final group entering, and the first group ready to cross over, out of the sea bed. Given these dimensions—which I literally just made up on the spot—we could get everyone across pretty easily. My guess is, the sea of reeds may not be a mile across; and the distance between the walls of water may be less than 4 miles—but all of this is very doable, given an organized march (and there is every indication that, despite these all being civilians, that they were quite organized²²).

Now, the actual army of Pharaoh is going to be considerably smaller—perhaps a 10th that size, but they have horses and chariots and weaponry. Furthermore, they are all trained to kill and to make each blow with whatever weapon count. So, 10 to 1 odds (or whatever) is reasonable to the Egyptian army.

We have seen in modern history, mobs of tens of thousands dispersed by a well-organized police force of a few thousand (at most) armed with tear gas and rubber bullets.

So, these numbers would not dissuade the Egyptian army's intent to advance. Furthermore, approximately two-thirds of them would be women and children.

Exodus 14:23 The Egyptians then took up in pursuit of Israel, and all Pharaoh's horses went in after them, along with his chariots and horsemen, into the midst of the sea. (Kukis paraphrase)

And so he is in a watch of the morning and so looks down Y^ehowah unto an encampment of Egypt in a pillar of fire and cloud. And so He confuses an encampment of Egypt. And so he turns aside a wheel of his chariots and so he drives him in difficulty. And so says Egypt, "Let us flee from faces of Israel for Y^ehowah has fought for them in Egypt."

Exodus
14:24–25

And it was, during the morning watch, that Y^ehowah looked down upon the army [lit., *encampment*] of Egypt through a pillar of fire and cloud. He then confused the army [lit., *encampment*] of Egypt. He also turned aside the wheels of the chariots so that they drove their chariots [lit., *him*] with difficulty. So [the people of] Egypt said, "Let us flee from before Israel for Y^ehowah is fighting for them in Egypt."

During the morning watch, Jehovah looked down upon Egypt's army through the pillar of fire and the pillar of cloud. He then confused the people of Egypt. God also caused the wheels of the chariots to turn aside so that they drove their chariots with great difficulty. So several Egyptians said, "We should flee this place because Jehovah is still fighting for His people."

²² Recall that Moses, when they began to get out of control, reigned them back in.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a watch of the morning and so looks down Y ^e howah unto an encampment of Egypt in a pillar of fire and cloud. And so He confuses an encampment of Egypt. And so he turns aside a wheel of his chariots and so he drives him in difficulty. And so says Egypt, "Let us flee from faces of Israel for Yehowah has fought for them in Egypt."
Dead Sea Scrolls Targum (Onkelos)	. And it was in the morning watch that the Lord looked upon the host of the Mizraee from the column of fire and cloud, and perturbed the host of the Mizraee. And he removed the wheels of the chariots, so that they drave them by strength; [Or, "with difficulty."] and the Mizraee said, Let us flee from before Israel; for this is the power of the Lord which hath done battle for them against Mizraim.
Targum (Pseudo-Jonathan)	And it was that in the morning watch, at the time that the powers on high come to offer praise, the Lord looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee and He brake (or, made rough) the wheels of Pharoh's carriages, so that they drave them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the Lord who fought for them in Mizraim.
Revised Douay-Rheims	And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host. And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fights for them against us.
Aramaic ESV of Peshitta	It happened in the morning watch, that Mar-Yah looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, "Let's flee from the face of Yisrael, for Mar-Yah fights for them against the Egyptians!"
Peshitta (Syriac)	And it came to pass that in the morning watch the LORD appeared to the Egyptians army in a pillar of fire and of cloud, and threw the Egyptian army into confusion, Thus clogging their chariot wheels that they drew heavily, so that the Egyptians said, Let us flee from before the house of Israel; for the LORD fights for them against Egypt.
Updated Brenton (Greek)	And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians, and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the morning watch, the Lord, looking out on the armies of the Egyptians from the pillar of fire and cloud, sent trouble on the army of the Egyptians; And made the wheels of their war-carriages stiff, so that they had hard work driving them: so the Egyptians said, Let us go in flight from before the face of Israel, for the Lord is fighting for them against the Egyptians.
Easy English	In the early morning, the LORD looked down, from the cloud with fire in it. He looked at the Egyptian army and he confused them. Their chariots could not move easily in the sand. It became very difficult for the Egyptians to drive their chariots.

	So the Egyptians said: 'Let us run away from the Israelites. It is the LORD who fights for them, against Egypt.'
Easy-to-Read Version—2001	Early that morning, the LORD looked down from the tall cloud and column of fire at the Egyptian army. Then the Lord attacked and defeated them all. The wheels of the chariots became stuck. It was very hard to control the chariots. The Egyptians shouted, "Let's get out of here! The LORD is fighting against us. The Lord is fighting for the people of Israel."
Easy-to-Read Version—2006	Early that morning the LORD looked down from the tall cloud and column of fire at the Egyptian army. Then he made them panic. The wheels of the chariots became stuck. It was very hard to control the chariots. The Egyptians shouted, "Let's get out of here! The LORD is fighting against us. He is fighting for the Israelites."
<i>The Message</i>	It was now the morning watch. GOD looked down from the Pillar of Fire and Cloud on the Egyptian army and threw them into a panic. He clogged the wheels of their chariots; they were stuck in the mud. The Egyptians said, "Run from Israel! GOD is fighting on their side and against Egypt!"
NIRV	Near the end of the night the LORD looked down from the pillar of fire and cloud. He saw the Egyptian army and threw it into a panic. He jammed the wheels of their chariots. That made the chariots hard to drive. The Egyptians said, "Let's get away from the Israelites! The LORD is fighting for Israel against Egypt."
New Simplified Bible	Just before dawn, Jehovah looked down from the column of fire and smoke and threw the Egyptian camp into a panic. He made the wheels of their chariots come off. They could hardly move. Then the Egyptians shouted: »Let us get out of here! Jehovah is fighting for Israel! He is against us!«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But before daylight the LORD looked down at the Egyptian army from the fiery cloud and made them panic. Their chariot wheels got stuck, and it was hard for them to move. So the Egyptians said to one another, "Let's leave these people alone! The LORD is on their side and is fighting against us."
The Living Bible	But in the early morning Jehovah looked down from the cloud of fire upon the array of the Egyptians, and began to harass them. Their chariot wheels began coming off, so that their chariots scraped along the dry ground. "Let's get out of here," the Egyptians yelled. "Jehovah is fighting for them and against us."
New Berkeley Version	.
New Life Version	In the morning hours, the Lord looked down on the Egyptian army through the fire and cloud. And He made the Egyptian army afraid. He made the wheels of their war-wagons come off, so it was hard for the wagons to be moved. So the Egyptians said, "Let us run away from Israel. For the Lord is fighting for them against the Egyptians."
New Living Translation	But just before dawn the LORD looked down on the Egyptian army from the pillar of fire and cloud, and he threw their forces into total confusion. He twisted ^[b] their chariot wheels, making their chariots difficult to drive. "Let's get out of here—away from these Israelites!" the Egyptians shouted. "The LORD is fighting for them against Egypt!" ^[b] As in Greek version, Samaritan Pentateuch, and Syriac version; Hebrew reads He removed.
Unlocked Dynamic Bible	Just before dawn, Yahweh looked down from the fiery cloud, and then he caused the Egyptian army to panic. He caused the wheels of the chariots to get stuck in the ground so that they could hardly move. So the Egyptians said, "Yahweh is fighting for the Israelites against us; let us get out of here!"

Partially literal and partially paraphrased translations:

American English Bible	Well, it was during the morning watch that Jehovah looked at the Egyptians through the columns of fire and clouds, and [He created] trouble in their camp, for the wheels on their chariots sank to their axels, making them very hard to pull. And the Egyptians started saying: 'Let's run from the face of IsraEl, because Jehovah is fighting for them and against the Egyptians!'
Beck's American Translation Common English Bible	As morning approached, the Lord looked down on the Egyptian camp from the column of lightning and cloud and threw the Egyptian camp into a panic. The Lord jammed their chariot wheels so that they wouldn't turn easily. The Egyptians said, "Let's get away from the Israelites, because the Lord is fighting for them against Egypt!"
New Advent (Knox) Bible	It was already the first watch of the morning, when suddenly, through the pillar of fire and mist, the Lord looked down upon the Egyptians, and brought their army to its doom. He turned the wheels of their chariots aside, so that they drove through deep places, and the Egyptians began to say, Back, back! There is no facing Israel; the Lord is fighting on their side against us.
Translation for Translators	Just before dawn, Yahweh looked down from the fiery cloud, and then he caused the Egyptian army to panic. He caused the wheels of the chariots to get stuck <i>in the mud</i> , so that they could hardly move. So the Egyptians said, "Yahweh is fighting for the Israelis and against us; let's get out of here!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And in the morning's first watch the LORD gazed at the camp of the Egyptians through the column of fire and cloud, and discomfited the camp of the Egyptians, and clogged their chariot wheels, and made them drive them with great difficulty. The Egyptians said, "We should flee from before Israel; the LORD is fighting for them against Egypt!"
Ferrar-Fenton Bible	But when the morning-watch arrived the EVER-LIVING looked down from the Pillar of Fire and Cloud on to the army of Mitzeraim and broke off the wheels from their chariots, and confused the ranks of the drivers, so that the Let us fly from the presence of Israel, for the EVER-LIVING fights for them against the Mitzerites.
God's Truth (Tyndale)	And in the morning watch, the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and troubled their host and smote off their chariot wheels and cast them down to the ground. Then said the Egyptians: Let us flee from Israel, for the Lord fights for them against us.
HCSB	Then during the morning watch, the LORD looked down on the Egyptian forces from the pillar of fire and cloud, and threw them into confusion. He caused their chariot wheels to swerve ^{[e][f]} and made them drive ^[g] with difficulty. "Let's get away from Israel," the Egyptians said, "because Yahweh is fighting for them against Egypt!" ^f Exodus 14:25 Sam, LXX, Syr read He bound their chariot wheels ^e Exodus 14:25 Or fall off ^g Exodus 14:25 Or and they drove them
Jubilee Bible 2000	And it came to pass that in the morning watch the LORD looked at the camp of the Egyptians in the pillar of fire and of cloud and troubled the camp of the Egyptians and took off their chariot wheels and overturned them grievously, so that the Egyptians said, Let us flee from the face of Israel; for the LORD fights for them against the Egyptians.
Lexham English Bible	And during the morning watch, Yahweh looked down to the Egyptian camp [from] in the column of fire and cloud, and he threw the Egyptian camp into a panic. And he removed the wheels of their chariots [so that] they drove them with difficulty, and [the] Egyptians said, "We must flee away from Israel because Yahweh [is] fighting for them against Egypt." [This strikes me as somewhat illogical; when wheels fall

	off, they are not then driven with difficulty; they stop right then and there. An exception to this might be having 4 wheels and one falls off.]
NIV, ©2011	During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. He jammed [See Samaritan Pentateuch, Septuagint and Syriac; Masoretic Text <i>removed</i>] the wheels of their chariots so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The LORD is fighting for them against Egypt."
Unlocked Literal Bible	But in the early morning hours, Yahweh looked down on the Egyptian army through the pillar of fire and cloud. He caused panic among the Egyptians. Their chariot wheels were clogged, and the horsemen drove with difficulty. So the Egyptians said, "Let us flee from Israel, for Yahweh is fighting for them against us."
Urim-Thummim Version	Then in the morning watch YHWH looked at the armed host of the Egyptians through the Pillar of Supernatural Fire and from the cloud-mass, and broke the armed host of the Egyptians by taking off their chariot wheels as they drove them with difficulty, so that the Egyptians exclaimed, let us escape from the presence of Israel (Elohim that prevails) for YHWH battles for them against the Egyptians.
Wikipedia Bible Project	And it was at the early morning, and Yahweh scoped on the Egyptian camp, in the column of fire and cloud, and awed the Egyptian camp. And he took off their chariot wheels, and they drove heavily, and Egypt said, I will flee away from Israel, because Yahweh is fighting for them against Egypt.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, that in the dawn watch Jehovah leaned out to peer toward the camp of the Egyptians through the column of fire and of the cloud, and put the camp of the Egyptians in commotion, And took off their chariot wheels, and they drove them with great difficulty; and the Egyptians said, Let us flee from the face of Israel, because Jehovah devours for them against the Egyptians.
New American Bible (2002)	In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians
New American Bible (2011)	But during the watch just before dawn, the LORD looked down from a column of fiery cloud upon the Egyptian army and threw it into a panic; and he so clogged their chariot wheels that they could drive only with difficulty. With that the Egyptians said, "Let us flee from Israel, because the LORD is fighting for them against Egypt."
New English Bible—1970	In the morning watch the LORD looked down on the Egyptian army through the pillar of fire and cloud, and he threw them into a panic. He clogged their chariot wheels and made them lumber along heavily, so that the Egyptians said, 'It is the LORD fighting for Israel against Egypt; let us flee.'
Revised English Bible—1989	In the morning watch the LORD looked down on the Egyptian army through the pillar of fire and cloud, and he threw them into a panic. He clogged their chariot wheels and made them drag along heavily, so that the Egyptians said, "It is the LORD fighting for Israel against Egypt; let us flee."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Just before dawn, <i>ADONAI</i> looked out on the Egyptian army through the column of fire and cloud and threw them into a panic. He caused the wheels of their chariots to break off, so that they could move only with difficulty. The Egyptians said, " <i>ADONAI</i> is fighting for Isra'el against the Egyptians! Let's get away from them!"
The Complete Tanach exeGesés companion Bible	.

Hebraic Roots Bible	And it happened in the morning watch: YAHWEH looked on the camp of the Egyptians in the pillar of fire and cloud. And He confused the camp of the Egyptians. And He took off the wheels of their chariots, and made them drive with difficulty. And the Egyptians said, I will flee from the face of Israel, for YAHWEH is fighting for them against the Egyptians.
Israeli Authorized Version	And it came to pass, that in the morning watch YY looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Yisrael; for YY fighteth for them against the Egyptians.
Kaplan Translation <i>The Scriptures</i> 1998	. And it came to be, in the morning watch, that הוה looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army of the Mitsrites into confusion. And He took off their chariot wheels, so that they drove them with difficulty. And the Mitsrites said, "Let us flee from the face of Yisra'ël, for הוה fights for them against the Mitsrites."
Tree of Life Version	Now it came about during the morning watch that ADONAI looked at the army of the Egyptians through the pillar of fire and cloud and caused the army of the Egyptians to panic. He took off their chariot wheels and caused them to drive heavily, so that the Egyptians said, "Get away from the presence of Israel! For ADONAI fights for them against the Egyptians!"

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND IT CAME TO PASS IN THE MORNING WATCH THAT JESUS LOOKED FORTH ON THE EMCAMPMENT OF THE EGYPTIANS THROUGH THE PILLAR OF FIRE AND CLOUD, AND TROUBLED THE EMCAMPMENT OF THE EGYPTIANS, AND BOUND THE AXIS OF THEIR CHARIOTS, AND CAUSED THEM TO GO WITH DIFFICULTY; AND THE EGYPTIANS SAID, "LET US FLEE FROM THE FACE OF ISRAEL, FOR JESUS FIGHTS FOR THEM AGAINST THE EGYPTIANS!"
Awful Scroll Bible	In the morning watch, Jehovah was to look down, on the camp of the Egyptians, from the pillar of fire and cloud mass, even was he to hurtle the camp of the Egyptians. He was turning aside the chariot's wheels, and they were driving with difficulty. The Egyptians were to say: We were to flee from being turned before Israel, for Jehovah is fighting against the Egyptians.
Concordant Literal Version	It came to be, in the morning vigil, when Yahweh gazed on the camp of the Egyptians in the column of fire and cloud, that He discomfited the camp of the Egypt. Then He clogged the wheels of his chariots and made them drive heavily. Then the Egyptians said: Let me flee from the face of Israel, for Yahweh, He fights for them against Egypt.
exeGesés companion Bible	And so be it, in the morning watch, Yah Veh looks to the camp of the Misrayim through the pillar of fire and of the cloud and agitates the camp of the Misrayim; and clogs* their chariot wheels so that they drive them with heaviness: so that the Misrayim say, Let us flee from the face of Yisra El; for Yah Veh fights for them against the Misrayim. *clogs: see Lamsa
Orthodox Jewish Bible	So it came to pass, that when came the watch of the boker, Hashem looked down on the machaneh Mitzrayim through the amud eish (pillar of fire) and of the anan, and caused confusion over the machaneh Mitzrayim,

And turned awry their chariot wheels, that they drove them with difficulty; so that the Egyptians said, Let us flee from the presence of Yisroel; because Hashem fighteth for them against the Egyptians.

Expanded/Embellished Bibles:

The Amplified Bible

So it happened at the early morning watch [before dawn], that the Lord looked down on the army of the Egyptians through the pillar of fire and cloud and put them in a state of confusion. He made their chariot wheels hard to turn, and the chariots difficult to drive; so the Egyptians said, "Let us flee from Israel, for the Lord is fighting for them against the Egyptians."

The Expanded Bible

·When morning came [^LAt the morning watch], the Lord looked down from the pillar of cloud and fire at the Egyptian army and made them panic. He clogged their chariot wheels,^[a] making it hard to ·drive the chariots [^L turn]. The Egyptians shouted, "Let's ·get away [flee] from the Israelites! The Lord is fighting for them and against Egypt [15:3]."

Kretzmann's Commentary

^[a] **clogged their chariot wheels** This phrase appears in some Greek copies. The Hebrew text has "misdirected their chariot wheels"

And it came to pass that in the morning watch, between three o'clock in the morning and sunrise, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, by some unusual manifestation the Lord struck terror to the hearts of the Egyptians, and troubled the host of the Egyptians, and took off their chariot wheels, that they slipped from their axles, that they drave them heavily, with difficulty; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. Now at last, when it was too late, they realized the true state of affairs.

NET Bible®

The Voice

Before daybreak the Eternal peered down upon the Egyptian army through the fire pillar and the cloud pillar and threw them all into confusion. He caused the wheels of their chariots to break down so that it was nearly impossible for the drivers to control them. *The Egyptians knew something was wrong.*

Egyptians: Let's go and get away from these Israelites. *Their God*, the Eternal One, is fighting for them against us.

Bible Translations with Many Footnotes:

The Complete Tanach

It came about in the morning watch that the Lord looked down over the Egyptian camp through a pillar of fire and cloud, and He threw the Egyptian camp into confusion.

It came about in the morning watch: Heb. תִּרְמָשָׁאָב. The three parts of the night are called, תוֹרוֹם שָׂא, watches (Ber. 3b), and the one [watch] before morning is called רִקְבֵּה תִרְמָשָׁא, the morning watch. I say that because the night is divided into the watches of the songs of the ministering angels, one group after another into three parts, it is called תִּרְמָשָׁא, watch. This is what Onkelos [means when he] renders תִּרְטַם.

looked down: Heb. רָקַשְׁיוּ, looked, that is to say that He turned toward them to destroy them, and the Targum [Onkelos] renders: יִתְרָסְאוּ. This too is an expression of looking, like "to the field of seers" (Num. 23:14), [which Onkelos renders:] אֲתוֹס לִקְחָל

through a pillar of fire and cloud: The pillar of cloud descends and makes it [the earth] like mud, and the pillar of fire boils it [the earth], and the hoofs of their horses slip. — [from Mechilta]

and He threw the Egyptian camp into confusion: Heb. סְהָיו, an expression of confusion, estordison in Old French. He confused them; He took away their intelligence. We learned in the chapters of Rabbi Eliezer the son of Rabbi Yose the Galilean [not found in our edition] [that] wherever it says הִמּוּחָם [confusion], it means a tumultuous noise. And the “father” of them all, [the best example of the use of הִמּוּחָם, is [in the verse:] “and the Lord thundered with a loud noise, etc., on the Philistines and threw them into confusion (סְהָיו)” (I Sam. 7:10).

And He removed the wheels of their chariots, and He led them with heaviness, and the Egyptians said, Let me run away from the Israelites because the Lord is fighting for them against the Egyptians.

And He removed the wheels of their chariots: With the fire the wheels were burned, and the chariots dragged, and those sitting in them were moved to and fro, and their limbs were wrenched apart. — [from an unknown source, similar to Mechilta]

and He led them with heaviness: In a manner that was heavy and difficult for them. [This punishment was] in the measure that they [the Egyptians had] measured [to the Israelites], namely “and he made his heart heavy, he and his servants” (Exod. 9:34). Here too, “He led them with heaviness.” -[from an unknown source, similar to Mechilta]

is fighting for them against the Egyptians: Heb. סִיחָמָם, [is like] against the Egyptians. Alternatively: סִיחָמָם [means] in the land of Egypt, for just as these [Egyptians] were being smitten in the sea, so were those remaining in Egypt being smitten. — [from Mechilta]

International Standard V

In the morning watch, the LORD looked down on the Egyptian camp through the pillar of fire and cloud, and he threw the Egyptian camp into confusion. He made the wheels of their chariots wobble^s so that they drove them with difficulty. The Egyptians said, “Let’s flee from Israel because the LORD is fighting for them and against us.”^t

^{s 14:25} Or *fall off*

^{t 14:25 Lit.} *for them against the Egyptians*

Kaplan Translation

Toward the end of the night God struck at the Egyptian army with the pillar of fire and cloud. He panicked the Egyptian army. The chariot wheels became bogged down, and they could move only with great difficulty. The Egyptians cried out, ‘Let us flee from Israel! God is fighting for them against Egypt!’

toward the end of the night

Literally, ‘the morning watch.’ This is the last third of the night, around 2 a.m. (Rashi; cf. Berakhoth 3a). Others say that it was around the first dawn or sunrise (Mekhilta; HaGra ad loc.).

struck

(Radak, Sherashim; Genesis 41:6). Or ‘gazed at’ (Rashi). This is the thunder, lightning and rain that struck the Egyptians (Psalms 77:18,19; Targum Yonathan; Mekhilta; Yerushalmi, Sotah 8:3; Rashbam; Josephus 2:16:3).

army

Or, ‘camp.’

bogged down

(Septuagint; from root asar; cf. Ecclesiastes 4:14). Or, ‘they tried to turn the chariots’ wheels’ (Rashbam; Ibn Ezra; Chizzkuni); or ‘[God] made the chariot wheels fall off’ (Targum; Rashi).

NET Bible®

In the morning watch⁵⁸ the Lord looked down⁵⁹ on the Egyptian army⁶⁰ through the pillar of fire and cloud, and he threw the Egyptian army⁶¹ into a panic.⁶² He jammed⁶³ the wheels of their chariots so that they had difficulty driving,⁶⁴ and the Egyptians said, “Let’s flee⁶⁵ from Israel, for the Lord fights⁶⁶ for them against Egypt!”

^{58tn} The night was divided into three watches of about four hours each, making the morning watch about 2:00-6:00 a.m. The text has this as “the watch of the morning,” the genitive qualifying which of the night watches was meant.

^{59tn} This particular verb, שָׁקַף (shaqaf) is a bold anthropomorphism: Yahweh looked down. But its usage is always with some demonstration of mercy or wrath. S. R. Driver (Exodus, 120) suggests that the look might be with fiery flashes to startle the Egyptians, throwing them into a panic. Ps 77:17-19 pictures torrents of rain with lightning and thunder.

^{60tn} Heb “camp.” The same Hebrew word is used in Exod 14:20. Unlike the English word “camp,” it can be used of a body of people at rest (encamped) or on the move.

^{61tn} Heb “camp.”

^{62tn} The verb פָּמַח (hamam) means “throw into confusion.” It is used in the Bible for the panic and disarray of an army before a superior force (Josh 10:10; Judg 4:15).

^{63tn} The word in the text is וַיַּסַּר (vayyasar), which would be translated “and he turned aside” with the sense perhaps of removing the wheels. The reading in the LXX, Smr, and Syriac suggests a root רָסָא (‘asar, “to bind”). The sense here might be “clogged – presumably by their sinking in the wet sand” (S. R. Driver, Exodus, 120).

^{64tn} The clause is וַיַּנְהִיגֵם בְּקִשְׁוֹתָם (vaynahagehu bikhvedut). The verb means “to drive a chariot”; here in the Piel it means “cause to drive.” The suffix is collective, and so the verbal form can be translated “and caused them to drive.” The idea of the next word is “heaviness” or “hardship”; it recalls the previous uses of related words to describe Pharaoh’s heart. Here it indicates that the driving of the crippled chariots was with difficulty.

^{65tn} The cohortative has the hortatory use here, “Let’s flee.” Although the form is singular, the sense of it is plural and so hortatory can be used. The form is singular to agree with the singular subject, “Egypt,” which obviously means the Egyptian army. The word for “flee” is used when someone runs from fear of immanent danger and is a different word than the one used in 14:5.

^{66tn} The form is the Niphal participle; it is used as the predicate here, that is, the verbal use: “the Lord is fighting.” This corresponds to the announcement in v. 14.

New American Standard B.

At the morning watch, the Lord looked down on the ^[n]army of the Egyptians ^[o]through the pillar of fire and cloud and brought the ^[p]army of the Egyptians into confusion. He ^[q]caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians said, “Let ^[r]us flee from Israel, for the Lord is fighting for them against the Egyptians.”

[n] Exodus 14:24 Lit *camp*

[o] Exodus 14:24 Or *in*

[p] Exodus 14:24 Lit *camp*

[q] Exodus 14:25 Or *removed*

[r] Exodus 14:25 Lit *me*

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and (it) (came to pass) in the night watch of the morning, and “YHWH ^{He Is}” looked down to the campsite of “Mits’rayim ^{Two straits}”, in the pillar of fire and the cloud, and he confused the campsite of “Mits’rayim ^{Two straits}”, and he made the wheels of his chariots turn aside, and he drove him (with) heaviness, and “Mits’rayim ^{Two straits}” said, I will flee from the face of “Yisra’el ^{He turns El aside}”, given that “YHWH ^{He Is}” will [wage war] (for) them (among) “Mits’rayim ^{Two straits}”,...

Charles Thompson OT

And in the morning watch, the Lord cast a look on the army of the Egyptians with the pillar of fire and cloud, and threw the Egyptian army into confusion, and entangled their chariot wheels and caused them to drag on heavily; whereupon the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.

Context Group Version

In the morning watch, YHWH looked out on the army of the Egyptians through the pillar of fire and of cloud, and disabled the army of the Egyptians. And he locked their chariot wheels, and they were hard to drive; so the Egyptians said, Let us flee from the face of Israel; for YHWH fights for them against the Egyptians.

Modern English Version	And in the morning watch the LORD looked down on the army of the Egyptians through the pillar of fire and of the cloud and threw the camp of the Egyptians into confusion. He removed their chariot wheels, so that they drove them with difficulty, and the Egyptians said, "Let us flee from the face of Israel, for the LORD is fighting for them against Egypt."
New European Version	It happened in the morning watch, that Yahweh looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let's flee from the face of Israel, for Yahweh fights for them against the Egyptians!
Young's Updated LT	And it comes to pass, in the morning watch, that Jehovah looks unto the camp of the Egyptians through the pillar of fire and of the cloud, and troubles the camp of the Egyptians, and turns aside the wheels of their chariots, and they lead them with difficulty, and the Egyptians say, "Let us flee from the face of Israel, for Jehovah is fighting for them against the Egyptians."
The gist of this passage:	During the morning watch (it is still night), God looks upon the army of Egypt through the pillar and He causes them problems—such as, He makes their chariots get stuck. Some in the army realize that God is fighting for Israel and they cry out to retreat.

24-25

Exodus 14:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ash ^e mûwrâh (הַרְמוֹשָׁא) [pronounced ash-moo-RAW]	<i>watch, part of the night, period of time; a division of time</i>	feminine singular construct	Strong's #821 BDB #1038
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: And it was, during the morning watch,...

Prior to the Babylonian captivity, the Hebrews divided the night into three watches. This is apparently where they got the idea or where it originated from. The first watch was from sunset to 10 pm; the second from 10 to 2 am; and the third, called also the *watch of the morning* (we would of course say, *third watch*) occurred between 2 am

and sunrise (see also 1Sam. 11:11). This was the time of the third watch. The first was called *the beginning of the watches* (Lam. 2:9) and the second was *the middle watch* (Judges 7:19).

Obviously, the reason for these watches is to monitor the situation when it is dark and people are sleeping.

What appears to be the case is, God gave light to Israel but kept the two camps from seeing one another that night. Then God the Holy Spirit blew back the waters, making a long stretch of sea open and dry. Then the people of Israel began to walk across the sea, as guided by God.

Quite obviously the Israelites heard Moses and observed him raising up his hand over the waters.

At this point, obviously the people are moving and not sleeping. The phrase *morning watch* simply tells us at what time this was taking place. Since we have *morning watch* rather than *morning*, we may reasonably assume that it is still dark (but light is being given by God to the Israelites).

Exodus 14:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqaph (שָׁקַף) [pronounced <i>shaw-KAHF</i>]	<i>to look out [forth, down] [from a window], to look down upon</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #8259 BDB #1054
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'ammûwd (אֲמוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine singular construct	Strong's #5982 BDB #765

Exodus 14:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânân (עָנָן) [pronounced ġaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun	Strong's #6051 BDB #777

Translation: ...that Y^ehowah looked down upon the encampment of Egypt through a pillar of fire and cloud.

Generally speaking there was a pillar of fire or a pillar of cloud—here, we either have two pillars or one pillar with both characteristics to it (recall that is was light on Israel's side and very foggy on Egypt's side).

God does not have to look specifically here or there to see something, as He is **omniscient**. However, this language of accommodation is used so that we understand that God is concentrating upon Egypt's encampment. It would appear to the people below that, God has noticed them and has decided to do something about them.

It is difficult to tell if it was the pillar of fire and cloud in part confused the Egyptian army. It took awhile for the army of Pharaoh to cross the sea and all still be in the sea; therefore, God caused them to become disoriented. The pillar of cloud and fire confused them and blinded them, until the entire army found itself in the midst of the sea.

Exodus 14:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châmam (חָמַם) [pronounced chaw-MAHM]	<i>to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit, to destroy utterly, to make extinct (taking all of the meanings given by BDB and Gesenius)</i>	3 rd person masculine singular, Qal imperfect	Strong's #2000 BDB #243
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334

Exodus 14:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: He then confused the army [lit., *encampment*] of Egypt.

The army of Egypt is not camped anywhere; they are on the move; so I call them an *army* rather than an *encampment*.

The verb here is the Qal imperfect of *châmam* (חָמַם) [pronounced *chaw-MAHM*], which means, *to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit*. Strong's #2000 BDB #243.

God, in some way, caused the army of Egypt to become confused or discomfited. I believe that the reference to the morning watch suggests that they do not have any light yet; and they might be moving according to the sounds of the Hebrew people. Maybe God has provided some light for them. Whatever God has provided for them, it is mixed with confusion. It is possible that, based upon what they see, the Egyptians are confused; and yet they move ahead. V. 25a will give us one way in which God troubled the Egyptian army.

God had to first get all of the Israelites across the sea first. After they were completely across, then God would allow the army of Egypt to proceed across that same part of the sea.

Earlier, we talked about the size of the opening in the sea of reeds. It has to be large enough to accommodate the entire Egyptian army (that which remains of it).

Exodus 14:24 And it was, during the morning watch, that Y^ehowah looked down upon the army [lit., *encampment*] of Egypt through a pillar of fire and cloud. He then confused the army [lit., *encampment*] of Egypt. (Kukis mostly literal translation)

The Angel of God troubled the army of the Egyptians in a variety of ways, all of which were designed to slow its progress. Some of this is explained in v. 25.

Exodus 14:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çûwr (סוּר) [pronounced soor]	<i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i>	3 rd person masculine singular, Qal imperfect	Strong's #5493 (and #5494) BDB #693

The Samaritan Pentateuch reads *clogged, jammed*, The Septuagint and Syriac; Masoretic Text read, *removed, turned aside*.

Exodus 14:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾôphân/ʾôwphân (אָפִן/אֹפִן) [pronounced <i>oh-FAWN</i>]	<i>wheel</i>	masculine singular construct	Strong's #212 BDB #66
mer ^e kâbâh (מֶרְכָבָה) [pronounced <i>mer^e-kaw^b-VAW</i>]	<i>chariot, war chariot</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #4818 BDB #939

This is a slightly different word than has been used up to this time; the masculine noun has been found previously in this chapter. I don't know if there is a difference or not. The other 7 or so references to chariots in this chapter use the word *rekeb* (רֶכֶב) [pronounced *REH-khe^b*]; Strong's #7393 BDB #939.

Translation: He also turned aside the wheels of the chariots...

The verb used here is the 3rd person masculine singular, Qal imperfect of *çûwr* (סוּר) [pronounced *soor*], which is a fairly common verb, and it means, *to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate*. Strong's #5493 (and #5494) BDB #693. The 3rd person masculine singular subject would refer back to God. This is literally applied to *[the] wheel of his chariot* (everything is in the singular). This is a **metonym** of number, where the singular is put in for the plural. It speaks of God making the movement of a chariot problematic; and this was apparently done to all or many of Pharaoh's chariots (if those in the front are stopped, then the ones behind cannot advance).

Although many, many translations have that the wheels have fallen off, I don't believe that is the case here. I believe that they get turned aside, or caught up in the river bed. Whereas, the people of Israel were able to cross with all of their possession, the concentrated weight of a chariot (its weight and the weight of 3 men, all bearing down against the sea floor) would cause the chariot to get stuck, for the wheels to get turned, for chariots to slow or even come to a stop.

When I was younger, I was trying to drive to school taking a shortcut across a dirt road. Well, it had rained the night before and, there was enough mud on this dirt road to get my vehicle stuck. I figured I would somehow solve the problem by taking my mother's station wagon to there to somehow unstuck it. Of course, the station wagon got stuck in the mud as well. My point here is, chariot drivers are looking ahead a half mile and they see some other chariots in front of them start to slow down or get stuck; but they just keep going—I guess figuring to go around them. They are not thinking the situation through (which is how I managed to get two vehicles stuck in the same place).

To insert an opinion here, the hatred and anger felt by the Egyptians was so strong that, they could hardly wait to attack and butcher the people of Israel. This completely clouded their judgment (which is what mental attitude sins do to both believers and unbelievers).

Exodus 14:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâhag (נָהַג) [pronounced naw-HAHG]	<i>to drive away, to cause to drive away; to lead on [off], to guide</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #5090 BDB #624
I would think that <i>him (it)</i> refers back to the chariots, even though it is a feminine plural noun in this verse.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
k ^e bêduth (קִבְדֻּת) [pronounced keb-ay-DOOTH]	<i>heaviness, difficultness, with difficulty</i>	feminine singular noun	Strong's #3517 BDB #459

Translation: ...so that they drove their chariots [lit., *him*] with difficulty.

For some reason, we go to all masculine singular nouns here, but each man tried to move his chariot forward, but they were not moving as they should.

This word which I have translated *with difficulty* is found only here in the entire Bible, and it is translated variously as *caused the chariot wheels to swerve*, *to make their chariot wheels glide out*, or *He clogged their chariot wheels so that they drove with difficulty*. This is one of the words that we may never be able to settle upon a precise meaning; however, it is clear that God did something to the chariot wheels which slowed the Egyptians down so that they did not catch up to the Israelites and so that their entire army was in the midst of the sea.

The fact that there is a verb included here: *to drive*; this suggests that the chariots moved somewhat, but no longer at a normal pace.

We do not know exactly how this took place. Did God allow for the re-saturation of the seabed? Did He simply cause mechanical problems to slow the chariots, so that they moved as slowly as the marching army of Pharaoh?

Many of the Egyptians began to rethink their choices at this point.

Exodus 14:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 14:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
nûwץ (נוּץ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #5127 BDB #630
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of; from behind</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: So [the people of] Egypt said, "Let us flee from before Israel..."

The people begin to think and consider against whom they are trying to fight, and they start saying, "We should just make a run for it. We should not be going after Israel after what has happened."

God had given them the night to think about things. Now that they were finding themselves in the midst of the sea bed, but unable to advance, they begin to consider their situation more carefully.

The verse literally reads, *and Egypt said, "I must flee."* Often a nation is personified and all the pertaining verbs are in the singular.

This was a voice of reason, and there could have been many Egyptians saying this (again, a metonym putting in the singular for the plural). It is even possible that many Egyptians, believing themselves to be faced with imminent death, reconsidered their relationship to the God of Israel. I suspect that many of them believed right then and there, prior to their deaths. For some people, having death right there is the only thing which brings them to God.

Exodus 14:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâcham (לחם) [pronounced <i>law-KHAHM</i>]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person masculine singular, Niphal perfect	Strong's #3898 BDB #535
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...for Y^ehowah is fighting for them in Egypt.”

The people of Egypt rightfully come to the conclusion that God is fighting for the people of Israel (or, however many said this). He has continued to do so. This is why they find themselves stuck in the sea bed, with waters stacked up on both sides of them.

This statement sounds to be like a statement of faith; an acknowledgment of the Person and power of God; and I believe this to be sufficient for salvation. These Egyptians may have had but 30 minutes to live, but I believe that, when faced with certain death, many of them believed.

You may be thinking, “These are slave owners; their whole society was based upon owning over 2 million people to do their bidding. How can they be saved?” Everyone is saved the same way, despite their actions in life. We are all saved by believing in God’s revelation of Himself, which I refer to as the Revealed God. To the Egyptians, this is the God of the judgments, the God of Israel Who is protecting them. In the Church Age and the **Age of the Hypostatic Union**, the revelation of God is Jesus; so from the Lord’s public ministry forward, people have been saved by believing in Jesus.

Regarding the morality of owning slaves, let’s go on a tangent here: every society approves of things which are wicked and evil. People who are born into those societies simply go along with what society in general approves. Some forms of slavery are clearly wrong (the Bible even outlaws some forms of slavery to Israel²³); but people who grow up in a society where half the people are slaves just accept this. It is what is. I write this in 2022. People growing up today often accept abortion is legitimate healthcare, homosexuality as a legitimate lifestyle, and gender fluidity as being okay. There are people today who believe that elementary school children ought to be taught

²³ It is called *man-stealing* in the Bible, which is the sort of slavery practiced in the United States.

about homosexuality and gender fluidity. According to the **laws of divine establishment**, all of these things are wrong and evil; but when these things permeate society, much of society is going to simply accept them.

Application: As believers in Jesus Christ, it is not our job to change society. As a believer, it is not your goal to end things which are clearly wrong, such as giving hormone blockers to children. It is okay to fight such a thing, to vote for politicians who have your values; but this should not be the center of your Christian life. Your hopes and dreams cannot be wrapped up in which candidate is elected and which one is defeated. As R. B. Thieme, Jr. put it, “Two things are here in this world when you are born and they will be here after you die: evil and Bible doctrine. Both of these things can potentially change you; but you cannot change them.”²⁴ For the believer who is positive toward the Word of God, there will be somewhere where that person can learn it (in most cases, at a local church where a pastor-teacher is teaching the Word).

Application: As a believer, you are to advance spiritually; and, when you recognize your **spiritual gift**, then you live your life using that gift. The focus of your life is not to cure every social evil you come across (this does not mean that you cannot advocate for and against certain issues; it simply means this is not to be the focus of your life). Along the same lines, let’s say that you grew to spiritual maturity and you used your spiritual gift liberally. But let’s also say that, there were causes that you believed in and advocated. Let’s also say that, at the end of your life, *none* of your causes caught any traction. Does this make you a success or failure in life? Any believer who reaches spiritual maturity and functions using his spiritual gift, that is a great success. Whether there were things you advocated for as social causes—it makes no difference whether you were successful here or not.

Application: The believer has to be careful about *tilting against windmills*. Even if there of societal issues which are good and doctrinal that you advocate for—it truly does not matter if any of these things come to pass or not. That is not why we are here.

Illustration: Let’s say that you have the opportunity to be involved in a great lawsuit which will really take down some evil people. If this consumes your life, you are wasting your life, no matter how evil those people are. The #1 priority for the believer is Bible doctrine. Whatever in your life keeps you from that is problematic.

Exodus 14:25 He also turned aside the wheels of the chariots so that they drove their chariots [lit., *him*] with difficulty. So [the people of] Egypt said, “Let us flee from before Israel for Y^ehowah is fighting for them in Egypt.” (Kukis mostly literal translation)

Exodus 14:24–25 And it was, during the morning watch, that Y^ehowah looked down upon the army [lit., *encampment*] of Egypt through a pillar of fire and cloud. He then confused the army [lit., *encampment*] of Egypt. He also turned aside the wheels of the chariots so that they drove their chariots [lit., *him*] with difficulty. So [the people of] Egypt said, “Let us flee from before Israel for Y^ehowah is fighting for them in Egypt.” (Kukis mostly literal translation)

Exodus 14:24–25 During the morning watch, Jehovah looked down upon Egypt’s army through the pillar of fire and the pillar of cloud. He then confused the people of Egypt. God also caused the wheels of the chariots to turn aside so that they drove their chariots with great difficulty. So several Egyptians said, “We should flee this place because Jehovah is still fighting for His people.” (Kukis paraphrase)

A brief review of Exodus 14:22–25:

Exodus 14:22 And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. (ESV)

²⁴ Not an exact quote, but an approximate quote from memory. Bob said this many times during his study of the book of Philemon. His specific reference was slavery as the accepted evil of that age.

That night, the Egyptian army and the Israelite people were encamped quite close to one another and between them was the pillar of cloud and the pillar of fire. The pillar of fire provided light for the Israel side; and the pillar of cloud submerged the Egyptian army in a great fog.

The Egyptians were probably pointed in the direction of the Israelites and the Israelites were pointed in the direction of the body of water. They had this body of water before them, the Egyptian army behind them, and many Israelites probably felt a bit unnerved by this situation.

Then the Israelites noticed something taking place in the water. It appeared to be blown aside. It appeared to be stacked up to the left and right. The seabed which was made dry was perhaps 2–4 miles wide, and possibly a mile long (from shore to shore). (I am simply suggesting these numbers, believing them to be large enough for all Israel to cross over in the morning watch, and large enough to entrap the entire Egyptian army.)

The Israelites began to cross over. This process probably took several hours—perhaps as much as six hours for them all to cross over.

Exodus 14:23 *The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.* (ESV)

The restraint of darkness and fog appears to have been lifted. The Egyptians can see the Israelites either in the midst of the dry seabed or nearly to the other side of the sea. The Egyptians go after them.

Exodus 14:24 *Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled [or, confused] the army of the Egyptians.* (NKJV)

What appears to be the case is, the army of Egypt has advanced on Israel, but they are now all in the midst of the waters, and their chariot wheels are no longer moving as they ought. They seem to be stuck right there, with a wall of water on both sides of them.

Exodus 14:25 *And He took off [or, turned aside, caused to deviate] their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians."* (NKJV)

God caused them to have problems with their chariots, which would have slowed their army down considerably.

Logically, the chariots at the very front have stalled out, and this stops the movement forward of everything behind them.

Some of the Egyptians recognized that God was fighting for the sons of Israel. That is that point at which some of them should have decided, "Hey, I am on the wrong side of this."

Some of the Egyptian army was in locked down negative volition. They hated the Hebrew people and they wanted to harm them. No matter what God did to them, they moved forward.

However, there are clearly some of them who recognize that God is on the side of the Hebrews, and they appear to have backed off.

The ESV puts these two verses together.

Exodus 14:24–25 And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians." (ESV)

This is taking place in the third watch (or at the end of the third watch). Whether they are seeing by daylight or by the pillar of cloud/fire, we are not certain. But the Egyptians were able to see the Israelites, so they took off in hot pursuit.

However, once in the open range of the seabed, the Egyptians find themselves being bogged down. Their chariots were moving, but with great difficulty. Or, they were simply stopped right in the midst of the sea.

Suddenly there is a voice (or voices) of reason among the Egyptians. They recognize that the God of Israel is fighting for Israel. They see retreat as their only good option.

Chapter Outline	Charts, Graphics and Short Doctrines
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God Drowns the Egyptian Army in the Sea

And so says Y ^e howah unto Moses, “Stretch out your hand over the sea and comes back the waters upon Egypt, upon his chariots and upon his horsemen.”	Exodus 14:26	Y ^e howah then said to Moses, “Stretch out your hand over the sea, and the waters will come back upon Egypt, upon his chariots and upon his horsemen.”
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Jehovah then said to Moses, “Stretch out your hand over the sea, and the waters will come back upon Egypt and upon her chariots and horsemen.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Stretch out your hand over the sea and comes back the waters upon Egypt, upon his chariots and upon his horsemen.”
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord said to Mosheh, Stretch forth thy hand over the sea, and the waters shall return upon the Mizraee, upon their chariots and their horsemen.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Stretch forth thy band over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.
Revised Douay-Rheims	And the Lord said to Moses: Stretch forth they hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen."
Peshitta (Syriac)	And the LORD said to Moses, Stretch out your hand over the sea that the waters may come back upon the Egyptians, upon their chariots and upon their horsemen.
Updated Brenton (Greek)	And the Lord said to Moses, Stretch forth tine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians coming both upon the chariots and the riders.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Let your hand be stretched out over the sea, and the waters will come back again on the Egyptians, and on their war-carriages and on their horsemen.
Easy English	Then the LORD spoke to Moses. He said: 'Lift up your hand over the sea. Then the waters will return. They will cover the Egyptians, their chariots and the men who drive them.'
Easy-to-Read Version—2006	Then the LORD told Moses, "Raise your hand over the sea to make the water fall and cover the Egyptian chariots and horse soldiers."
<i>The Message</i>	.
NIRV	.
New Simplified Bible	Jehovah then said to Moses: »Hold out your hand over the sea, and the water will flow back over the Egyptians and their chariots and drivers.«

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	.
The Living Bible	When all the Israelites were on the other side, [<i>When all the Israelites were on the other side, implied.</i>] the Lord said to Moses, "Stretch out your hand again over the sea, so that the waters will come back over the Egyptians and their chariots and horsemen."
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "Put out your hand over the sea. And the waters will flow over the Egyptians, and over their war-wagons and their horsemen."
New Living Translation	When all the Israelites had reached the other side, the Lord said to Moses, "Raise your hand over the sea again. Then the waters will rush back and cover the Egyptians and their chariots and charioteers."
Unlocked Dynamic Bible	Then Yahweh said to Moses, "Stretch out your arm as though you were stretching it over the sea. Then the water will come back on the Egyptians, on their chariots, and their horsemen."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'Now, stretch your arms out over the sea and let the water fall back into its place... let it cover the Egyptian chariots and their riders.'
Beck's American Translation	.
Common English Bible	.
International Standard V	<i>The Egyptians Drown in the Sea</i> Then the LORD told Moses, "Stretch out your hand over the sea and the water will come back over the Egyptians, over their chariots, and over their horsemen."
New Advent (Knox) Bible	Then the Lord said to Moses, Stretch out thy hand over the sea, so that its waters shall recoil on the Egyptians, on all their chariots and their horsemen.
Translation for Translators	Then Yahweh said to Moses/me, "Stretch out your arm toward the sea again. Then the water will come back on the Egyptians and on their chariots and their horsemen."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Now the LORD said to Moses, "Reach out over the sea, and the waters will return on the Egyptians, on their chariots and horsemen."
Ferrar-Fenton Bible	Then the EVER-LIVING said to Stretch out your hand over the sea, and the waters shall return upon the Mitzerites, over their chariots and over their horsemen.

God's Truth (Tyndale)	Then said the Lord unto Moses: stretch out your hand over the sea, that the water may come again upon the Egyptians upon their chariots and horsemen.
Urim-Thummim Version	Then YHWH spoke to Moses, Stretch out your hand over the Red Sea, that the waters may turn back upon the Egyptians, upon their chariots and upon their horsemen.
Wikipedia Bible Project	And Yahweh said to Moses: bend your arm on the sea, and the waters will return on Egypt, on his chariots and on his horsemen.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers."
Revised English Bible—1989	Then the LORD said to Moses, "Hold your hand out over the sea, so that the water may flow back on the Egyptians, their chariots and horsemen."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(A: iv, S: iii) Adonai said to Moshe, "Reach your hand out over the sea, and the water will return and cover the Egyptians with their chariots and cavalry."
The Complete Tanach exeGeses companion Bible	. And Yah Veh says to Mosheh, Spread your hand over the sea, and return the waters on the Misrayim on their chariots and on their cavalry.
Kaplan Translation	<i>The Egyptians' Downfall</i> God said to Moses, 'Extend your hand over the sea. The waters will come back over the Egyptians, covering their chariot corps and cavalry.'
<i>The Scriptures</i> 1998	Then הוה said to Mosheh, "Stretch out your hand over the sea, and let the waters come back upon the Mitsrites, on their chariots, and on their horsemen."

Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, "STRETCH FORTH YOUR HAND OVER THE SEA, AND LET THE WATER BE TURNED BACK TO ITS PLACE, AND LET IT COVER THE EGYPTIANS COMING BOTH UPON THE CHARIOTS AND THE RIDERS."
Awful Scroll Bible	Jehovah was to say to Moses: Be stretching out your hand over the sea, the water was to turn back on the Egyptians, on their chariots, and warhorses.
exeGeses companion Bible Orthodox Jewish Bible	. And Hashem said unto Moshe, Stretch out thine yad over the yam, that the mayim may come again upon the Egyptians, upon their chariots, and upon their parash.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may come back over the Egyptians, on their war-chariots and their charioteers."
The Expanded Bible	Then the LORD told Moses, "·Hold [Extend; Stretch] your hand over the sea so that the water will come back over the Egyptians, their chariots, and chariot drivers."
Kretzmann's Commentary	And the Lord said unto Moses, Stretch out thine hand over the sea that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen, upon the entire host which by this time was in the bed of the sea.
NET Bible®	.

The Voice

After all the Israelites had reached the other side of the sea, the Eternal spoke to Moses.

Eternal One (to Moses): *Now take your staff and reach out over the sea. The waters which I parted will crash upon the Egyptians and cover their chariots and chariot-drivers.*

Bible Translations with Many Footnotes:

The Complete Tanach

Thereupon, the Lord said to Moses, Stretch out your hand over the sea, and let the water return upon the Egyptians, upon their chariots, and upon their horsemen.

and let the water return: [I.e., the water] that is standing upright like a wall [will] return to its place and cover up the Egyptians.

Kaplan Translation
NET Bible®

The Lord said to Moses, "Extend your hand toward the sea, so that the waters may flow⁶⁷ back on the Egyptians, on their chariots, and on their horsemen!"

^{67tn} The verb, "and they will return," is here subordinated to the imperative preceding it, showing the purpose of that act.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and "YHWH ^{He Is} said to "Mosheh ^{Plucked out}, extend your hand upon the sea and the waters will turn back upon "Mits'rayim ^{Two straits}, upon his vehicles, and upon his horsemen,...

Green's Literal Translation

And Jehovah said to Moses, Stretch out your hand over the sea, and let the waters return on the Egyptians, on their chariots, and on their horsemen.

New American Standard B.
New King James Version

Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."

World English Bible

Yahweh said to Moses, "Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen."

Young's Updated LT

And Jehovah says unto Moses, "Stretch out your hand toward the sea, and the waters turn back on the Egyptians, on their chariots, and on their horsemen."

The gist of this passage:

God tells Moses to stretch out his hand over the sea, and the waters would then come back, and they would drown the Egyptians and their horses.

Exodus 14:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 14:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Y^ehowah then said to Moses,...

Again, God speaks to Moses. At the beginning of this chapter, God told Moses what was going to happen. These are God's final instructions to Moses.

Exodus 14:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtâh (נָתַח) [pronounced naw-TAWH]	<i>stretch out, spread out, reach out; pitch [a tent]; bow, extend, incline, turn; veer off</i>	2 nd person masculine singular, Qal imperative	Strong's #5186 BDB #639
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

This is all from v. 16.

Translation: ...“Stretch out your hand over the sea,...

Again, God uses Moses in a very theatric way. He could not speak loud enough for everyone to hear what is going on; but they could see Moses and they knew that when he used his hands or his staff, that God was working through him. This has been done 10 times before; and even if these Egyptian soldiers did not see this previously, I have no doubt that they *heard* about what Moses did. He would raise up his staff in some way, and then God would strike Egypt. And now, Moses was raising up his staff in front of them!

Exodus 14:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal imperfect apocopated	Strong's #7725 BDB #996
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
‘al (לְעַ) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
‘al (לְעַ) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
rekeb (רֶכֶב) [pronounced <i>REH-khe^bv</i>]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7393 BDB #939
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (לְעַ) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pârâsh (פָּרָשׁ) [pronounced <i>paw-RASH</i>]	<i>horse, steed; horseman</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6571 BDB #832

Translation: ...and the waters will come back upon Egypt, upon his chariots and upon his horsemen."

This verse is the one which tells us that Pharaoh and his army are right smack dab in the middle of the sea; and their wheels appear to have gotten screwed up at this point. Then the waters returned and coming down upon Pharaoh and his army and on their equipment. Massive waves on both sides of them suddenly raced towards them.

God wanted Moses to be very demonstrative. This is because he had an audience of 2,000,000, so they had to see him doing something to effect the miracles which occurred. These were not magician acts and God was not grooming Moses to be some kind of an act. What Moses did had to be seen by millions to reinforce the little faith that they had. They had to see that all the miracles that were done were done specifically through the hand of Moses. God was working through him and all of Israel needed to see that.

What has apparently happened is, all of Israel has crossed over and they are now on the other side of this body of water. All of the Egyptian troops, including Pharaoh, have been lured onto the sea floor. And Moses has lifted up his staff.

Exodus 14:26 Y^ehowah then said to Moses, “Stretch out your hand over the sea, and the waters will come back upon Egypt, upon his chariots and upon his horsemen.” (Kukis mostly literal translation)

God appears to be speaking to Moses in real time—while he is there guiding his people across the sea, in full view of the oncoming Egyptian army. Then God tells Moses what to do.

Again, what God does through Moses is very theatrical. He stretches out his hand over the seas.

Exodus 14:26 Jehovah then said to Moses, “Stretch out your hand over the sea, and the waters will come back upon Egypt and upon her chariots and horsemen.” (Kukis paraphrase)

I found portions of v. 27 very difficult to translate.

And so stretches forth Moses his hand over the sea and so returns the sea to turn toward morning to his constant [place]. And Egypt flees to meet him. And so shakes off Y^ehowah Egypt in a midst of the sea. And so returns the waters and so they cover the chariot and the horsemen. To all an army of Pharaoh, the ones coming after them in the sea, did not remain in them as far as one.

Exodus
14:27–28

Moses stretched forth his hand over the sea and the sea returned to its normal flow when morning appeared [lit., *turned*]. At the same time [lit., *and*], Egypt flees to meet the sea [lit., *him*]. By this [lit., *and so*], Y^ehowah shook off Egypt in the midst of the sea. The waters returned and covered the chariots and the horsemen. Regarding Pharaoh’s army—the ones coming after them in the sea—not a [single] one remained [alive].

Moses stretched forth his hand over the sea and the sea returned to it normal flow when the morning came. At the same time, Egypt fled, but was trapped by the sea. By this series of events, Jehovah defeated Egypt in the midst of the sea. The waters returned to their normal place, covering over the chariots and horsemen. There was not a single person remaining of Pharaoh’s army, of those who chased after Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so stretches forth Moses his hand over the sea and so returns the sea to turn toward morning to his constant [place]. And Egypt flees to meet him. And so shakes off Y^ehowah Egypt in a midst of the sea. And so returns the waters and so they cover the chariot and the horsemen. To all an army of Pharaoh, the ones coming after them in the sea, did not remain in them as far as one.

Dead Sea Scrolls
Targum (Onkelos)

.
And Mosheh stretched out his hand over the sea, and the sea returned, at the time of the morning, unto its strength; and the Mizraee fled before it; and the Lord drowned the Mizraee in the midst of the sea. And the waters returned and covered the chariots and horsemen and all the host of Pharaoh who had gone after them into the sea, and there remained of them not one.

Targum (Pseudo-Jonathan)

And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength; and the Mizraee fled from before its waves. And

the Lord strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst of it, that they might receive the punishment which had been sent to them. And the waves of the sea returned, and covered the chariots, and the horsemen.. and all the host of Pharaoh who had gone in after them, into the sea, not one among them was left. [JERUSALEM. 24. And it was in the time of the morning that the Word of the Lord looked upon the host of the Mizraee, and hurled upon them bitumen (naphtha), and fire, and stones of hail, and conturbed the host of the Mizraee. And he unloosed the wheels of their carriages, so that they went, dragging them after them: the mules, going after their way before the wheels, were turned, so as that the wheels went before the mules, and they were cast into the sea. The Mizraee answered and said on to another, Let us flee from before the people of the sons of Israel; for this is the Word of the Lord who worketh victory for them in their battles; so that they set the back against Mizraim. 26. Stretch forth. 27. And Mosheh stretched forth his hand over the sea, and the sea returned at the time of the morning to its place.]

Revised Douay-Rheims

And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain.

Aramaic ESV of Peshitta

So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.

Peshitta (Syriac)

And Moses lifted up his hand over the sea, and the sea returned to its place when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not a single one of them.

Updated Brenton (Greek)

And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. and the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And when Moses' hand was stretched out over the sea, at dawn the sea came flowing back, meeting the Egyptians in their flight, and the Lord sent destruction on the Egyptians in the middle of the sea. And the waters came back, covering the war-carriages and the horsemen and all the army of Pharaoh which went after them into the middle of the sea; not one of them was to be seen.

Easy English

So Moses lifted up his hand over the sea. And at dawn, the sea returned to its own place. The Egyptians ran away from the water, as fast as they could. But the LORD killed them. The Egyptians drowned in the middle of the sea. The water returned. It covered the chariots and the men that drove them. The water covered Pharaoh's whole army that had followed the Israelites into the sea. Not one of those men remained alive.

Easy-to-Read Version—2006

So just before daylight, Moses raised his hand over the sea. And the water rushed back to its proper level. The Egyptians were running as fast as they could from the

	water, but the LORD swept them away with the sea. The water returned to its normal level and covered the chariots and horse soldiers. Pharaoh's army had been chasing the Israelites, but that army was destroyed. None of them survived!
Good News Bible (TEV)	So Moses held out his hand over the sea, and at daybreak the water returned to its normal level. The Egyptians tried to escape from the water, but the LORD threw them into the sea. The water returned and covered the chariots, the drivers, and all the Egyptian army that had followed the Israelites into the sea; not one of them was left.
<i>The Message</i>	Moses stretched his hand out over the sea: As the day broke and the Egyptians were running, the sea returned to its place as before. GOD dumped the Egyptians in the middle of the sea. The waters returned, drowning the chariots and riders of Pharaoh's army that had chased after Israel into the sea. Not one of them survived.
Names of God Bible	Moses stretched his hand over the sea, and at daybreak the water returned to its usual place. The Egyptians tried to escape, but Yahweh swept them into the sea. The water flowed back and covered Pharaoh's entire army, as well as the chariots and the cavalry that had followed Israel into the sea. Not one of them survived.
NIRV	So Moses reached out his hand over the sea. At sunrise the sea went back to its place. The Egyptians tried to run away from the sea. But the LORD swept them into it. The water flowed back and covered the chariots and horsemen. It covered the entire army of Pharaoh that had followed the people of Israel into the sea. Not one of the Egyptians was left.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses stretched out his arm, and at daybreak the water rushed toward the Egyptians. They tried to run away, but the LORD drowned them in the sea. The water came and covered the chariots, the cavalry, and the whole Egyptian army that had followed the Israelites into the sea. Not one of them was left alive.
The Living Bible	Moses did, and the sea returned to normal beneath the morning light. The Egyptians tried to flee, but the Lord drowned them in the sea. The water covered the path and the chariots and horsemen. And of all the army of Pharaoh that chased after Israel through the sea, not one remained alive.
New Berkeley Version	.
New Life Version	And when the morning came, the Egyptians ran into the wall of water as the sea returned to the way it was before. The Lord destroyed the Egyptians in the sea. The waters returned and covered the war-wagons and the horsemen and Pharaoh's whole army that had gone in the sea after them. Not even one of them was left.
New Living Translation	So as the sun began to rise, Moses raised his hand over the sea, and the water rushed back into its usual place. The Egyptians tried to escape, but the Lord swept them into the sea. Then the waters returned and covered all the chariots and charioteers—the entire army of Pharaoh. Of all the Egyptians who had chased the Israelites into the sea, not a single one survived.
Unlocked Dynamic Bible	So Moses stretched out his arm, and, as the sun was rising, the water returned to its normal level. The Egyptians tried to escape, but Yahweh hurled them back into the sea. The water returned and covered the chariots, the horsemen, and the whole Egyptian army that had tried to follow the Israelites into the sea. Every one of the Egyptians died.

Partially literal and partially paraphrased translations:

American English Bible	So Moses stretched his arms out over the sea, and the water returned to its place around daybreak. The Egyptians tried to run from the water, but Jehovah just kept shaking them back into the midst of the sea. It returned and covered the chariots
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and their riders, along with the whole army of Pharaoh that followed them into the sea, leaving no survivors.

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible

And when Moses stretched out his hand towards the sea, at early dawn, it went back to its bed, so that its waters met the Egyptians in their flight, and the Lord drowned them amid the waves. Back came the water, overwhelming all the chariots and horsemen of Pharaoh's army that had entered the sea in their pursuit; not a man escaped.

Translation for Translators

So Moses/I stretched out his/my arm, and as the sun was rising, the water returned to its normal level. The Egyptians tried to escape, but Yahweh hurled them back into the sea. The water returned and covered the chariots and the horsemen and the whole Egyptian army that had tried to follow us Israelis into the sea. Every one of the Egyptians drowned.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Moses reached out over the sea, and the sea returned to its place when the dawn came, and the Egyptians fled away from it, and the LORD shook off the Egyptians in the middle of the sea. The waters came rushing back, and covered the chariots and horsemen and the entire army of Pharaoh that had entered after them into the sea. Not one of them remained alive.

Ferrar-Fenton Bible

So Moses extended his hand over the waters, and the waters returned at the beginning of the morning to their regular How, and the Mitzerites fled from their approach. Thus the Evan-Ltvino overwhelmed the Mitzerites in the midst of the sea, and the waters returned and struck the chariots and the horsemen, and all the forces of Pharaoh that went after them into the sea;—not one of them remained.

God's Truth (Tyndale)

Then stretched forth Moses his hand over the sea, and it came again to his course early in the morning, and the Egyptians fled against it. Thus the Lord overthrew the Egyptians in the midst of the sea, and the water returned and covered the chariots and the horsemen: so that of all the host of Pharaoh that came into the sea after them, there remained not one.

Lexham English Bible

And Moses stretched out his hand over the sea, and the sea returned {at daybreak} to its normal level, and [the] Egyptians [were] fleeing {because of it}, and Yahweh swept [the] Egyptians into the middle of the sea. And the waters returned and covered the chariots and the charioteers--all the army of Pharaoh coming after them into the sea. Not {even} one survived among them..

Unlocked Literal Bible

So Moses reached out with his hand over the sea, and it returned to its normal course when the morning appeared. The Egyptians fled into the sea, and Yahweh drove the Egyptians into the middle of it. The waters came back and covered Pharaoh's chariots, horsemen, and his entire army that had followed the chariots into the sea. No one survived.

Urim-Thummim Version

So Moses stretched out his hand over the Red Sea and the sea turned back to its ever- flowing position at the coming of sunrise, and the Egyptians tried to escape the rushing waters but YHWH overthrew the Egyptians in the middle of the sea. And the waters turned back and spread over the chariots, and the horsemen and all the armed host of Pharaoh that came into the Red Sea after them, but there remained not so much as one of them.

Wikipedia Bible Project

And Moses tilted his hand on the sea, and the sea returned at daybreak to its full strength. And the Egyptians fleeing towards it. And Yahweh shook Egypt clean inside the sea. And the waters returned, and they covered the chariots and the horsemen, all Pharaoh's army coming after them, in sea. There remained of them not one.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses stretched out his hand over the sea. At daybreak the sea returned to its place. As the Egyptians tried to flee, Yahweh swept them into the sea. The waters flowed back and engulfed the chariots and horsemen of the whole army of Pharaoh that had followed Israel into the sea. Not one of them escaped.
The Heritage Bible	And Moses stretched out his hand over the sea, and the sea returned to its permanent condition when the dawn faced about; and the Egyptians fled meeting it, and Jehovah tumbled the Egyptians in the midst of the sea. And the waters returned and covered the chariots and the horsemen, all the resources of Pharaoh that came into the sea after them; there remained not so much as one of them.
New American Bible (2002)	So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped.
New American Bible (2011)	So Moses stretched out his hand over the sea, and at daybreak the sea returned to its normal flow. The Egyptians were fleeing head on toward it when the LORD cast the Egyptians into the midst of the sea. As the water flowed back, it covered the chariots and the horsemen. Of all Pharaoh's army which had followed the Israelites into the sea, not even one escaped. [14:28–29] Dt 11:4; Ps 106:11.
New English Bible—1970	So Moses stretched out his hand over the sea, and at daybreak the water returned to its accustomed place; but the Egyptians were in flight as it advanced, and the LORD swept them out into the sea. The water flowed back and covered all Pharaoh's army, the chariots and the cavalry, which had pressed the pursuit into the sea. Not one man was left alive.
New RSV	So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained.
Revised English Bible—1989	Moses held his hand out over the sea, and at daybreak the water returned to its usual place and the Egyptians fled before its advance, but the LORD swept them into the sea. As the water came back it covered all Pharaoh's army, the chariots and cavalry, which had pressed the pursuit into the sea. Not one survived.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe reached his hand out over the sea, and by dawn the sea had returned to its former depth. The Egyptians tried to flee, but ADONAI swept them into the sea. The water came back and covered all the chariots and cavalry of Pharaoh's army who had followed them into the sea — not even one of them was left.
The Complete Tanach exeGeses companion Bible Israeli Authorized Version	. . And Moshe stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and YY overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.
Kaplan Translation <i>The Scriptures</i> 1998	. And Mosheh stretched out his hand over the sea, and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus הוה overthrew the Mitsrites in the midst of the sea, and the waters returned and covered the chariots,

and the horsemen, and all the army of Pharaoh that came into the sea after them, and not even one was left of them.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES STRETCHED FORTH HIS HAND OVER THE SEA, AND THE WATER RETURNED TO ITS PLACE TOWARD DAYBREAK; AND THE EGYPTIANS FLED FROM THE WATER, AND JESUS SHOOK OFF THE EGYPTIANS IN THE MIDST OF THE SEA. AND THE WATER RETURNED AND COVERED THE CHARIOTS AND THE RIDERS, AND ALL THE FORCES OF PHARAOH, WHO ENTERED AFTER THEM INTO THE SEA: AND THERE WAS NOT EVEN ONE LEFT OF THEM.
Awful Scroll Bible	Moses was stretching out his hand over the sea, and the sea was to turn back to its continuous flow. It is to turn towards morning, and the Egyptians were to flee, from to encounter it, even was Jehovah to shake off the Egyptians, in the midst of the sea. The water was turning back, and was to cover the chariots and warhorses, even the army of Pharaoh, entering into the sea, after them - is there to have remained even one? -
exeGesés companion Bible	And Mosheh spreads his hand over the sea and the sea returns perennial at the face of the morning; and the Misrayim flee from confronting it; and Yah Veh shakes off the Misrayim midst the sea: and the waters return and cover the chariots and the cavalry and all the valiant of Paroh who come into the sea after them; not even one of them survives.
Orthodox Jewish Bible	And Moshe stretched forth his yad over the yam, and the yam rushed back to its place as dawn of the boker appeared; and the Egyptians tried to flee away from meeting it; but Hashem swept the Egyptians into the middle of the yam. And the mayim rushed back, and covered the chariots, and the parashim, and all the army of Pharaoh that came into the yam after them; there remained as survivors not so much as one of them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Moses stretched out his hand over the sea, and the sea returned to its normal flow at sunrise; and the Egyptians retreated right into it [being met by the returning water]; so the LORD overthrew the Egyptians and tossed them into the midst of the sea. The waters returned and covered the chariots and the charioteers, and all the army of Pharaoh that had gone into the sea after them; not even one of them survived.
The Expanded Bible	So Moses ·raised [extended; stretched] his hand over the sea, and at dawn the sea returned to its ·place [or normal depth]. The Egyptians tried to ·run [flee] from it, but the Lord ·swept them away [tossed; overthrew them] into the sea. The water returned, covering the chariots, chariot drivers, and all ·the king's [^L Pharaoh's] army that had followed the Israelites into the sea. Not one of them ·survived [remained].
Kretzmann's Commentary	And Moses stretched forth his hand over the sea, and the sea returned to his strength, to its usual full level everywhere, when the morning appeared, before the face of the morning, as dawn gave way to light; and the Egyptians fled against it. They had turned back to flee to the west side of the sea and were met by the waters as they were flowing together from both sides. And the Lord overthrew the Egyptians in the midst of the sea, He literally shook them out in utter disorder and

confusion, driving them right into the face of their destruction. And the waters returned and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Cf Psalm 136:15.

NET Bible®
The Voice

So Moses raised his hand and reached out over the sea, *and the walls of water collapsed*. As dawn gave way to morning, the sea returned to normal and the Eternal swept the retreating Egyptian army into the sea. The waters rushed and covered all the chariots and their drivers, swallowing up all of Pharaoh's army that had pursued Israel into the sea. Not one Egyptian survived.

Bible Translations with Many Footnotes:

The Complete Tanach

So Moses stretched out his hand over the sea, and toward morning the sea returned to its strength, as the Egyptians were fleeing toward it, and the Lord stirred the Egyptians into the sea.

toward morning: Heb. רָקִיבְתוֹנָפֶל, at the time the morning approaches [lit., turns (הָנוּפֶ) to come].

to its strength: Heb. וּנְתִיאוֹל. To its original strength. — [from Mechilta]

were fleeing toward it: Because they were confused and crazed and running toward the water.

and the Lord stirred: Heb. רָעַנּוּ. As a person stirs (רָעַנָּם) a pot [of food] and turns what is on the top to the bottom and what is on the bottom to the top, so were they [the Egyptians] bobbing up and down and being smashed in the sea, and the Holy One, blessed be He, kept them alive to bear their tortures. — [from Mechilta]

stirred: Heb. רָעַנּוּ. [Onkelos renders it] קִינְשׁוּ, which means stirring in the Aramaic language, and there are many [examples of this word] in aggadic midrashim.

And the waters returned and covered the chariots and the horsemen, the entire force of Pharaoh coming after them into the sea; not even one of them survived.

and covered the chariots...the entire force of Pharaoh: Heb. הָעֶרְפָּ לֵיָּח לָקֵל. So is the custom of Scriptural verses to write a superfluous "lammed," such as in "all (לָקֵל) its utensils you shall make copper" (Exod. 27:3); and similarly, "all (לָקֵל) the utensils of the Tabernacle for all its services" (Exod. 27:19); [and in the phrase] "their stakes and their ropes, along with all (לָקֵל) their utensils" (Num. 4:32), and it [the "lammed"] is [used] merely to enhance the language.

International Standard V

Moses stretched out his hand over the sea, and the water returned to its normal depth at daybreak. The Egyptians tried to retreat in front of the advancing water,^u but the LORD destroyed^v the Egyptians in the middle of the sea. The water returned, covering the chariots and the horsemen of Pharaoh's entire army that had pursued the Israelites into the sea. Not a single one of them remained.

^u 14:27 Lit. *of it*

^v 14:27 Lit. *shook off*

Kaplan Translation

Just before morning, Moses extended his hand over the sea, and the sea returned to its normal condition. The Egyptians were *fleeing* [the water], but God swamped the Egyptians in the middle of the sea. The waters came back and covered the cavalry and chariots. Of all Pharaoh's army that had followed [the Israelites] into the sea, not a single one remained.

fleeing

(Septuagint). Or, literally, 'fleeing toward [the water in confusion]' (Shemoth Rabbah; Rashi).

NET Bible®

So Moses extended his hand toward the sea, and the sea returned to its normal state⁶⁸ when the sun began to rise.⁶⁹ Now the Egyptians were fleeing⁷⁰ before it, but the Lord overthrew⁷¹ the Egyptians in the middle of the sea. The water returned and covered the chariots and the horsemen and all the army of Pharaoh that was coming after the Israelites into the sea⁷² – not so much as one of them survived!⁷³

^{68tn} The Hebrew term וּנְתַיֵּן (Ik'etano) means “to its place,” or better, “to its perennial state.” The point is that the sea here had a normal level, and now when the Egyptians were in the sea on the dry ground the water would return to that level.

^{69tn} Heb “at the turning of the morning”; NASB, NIV, TEV, CEV “at daybreak.”

^{70tn} The clause begins with the disjunctive vav (ו) on the noun, signaling either a circumstantial clause or a new beginning. It could be rendered, “Although the Egyptians...Yahweh...” or “as the Egyptians....”

^{71tn} The verb means “shake out” or “shaking off.” It has the significance of “throw downward.” See Neh 5:13 or Job 38:13.

^{72tn} Heb “that was coming after them into the sea.” The referent of “them” (the Israelites) has been specified in the translation for clarity.

^{73tn} Heb “not was left among them as much as one.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out} extended his hand upon the sea and the sea turned back to his consistency (by) the turning of the morning, and "**Mits'rayim** ^{Two straits} was fleeing to meet him, and "**YHWH** ^{He Is} shook off "**Mits'rayim** ^{Two straits} in the midst of the sea, and the waters turned back and they covered over the vehicles, and the horsemen, and all the forces of "**Paroh** ^{Great house}, the ones coming after them in the sea, not a <single one> was remaining (with) them,...

Charles Thompson OT So Moses stretched forth his hand over the sea, and about day break the water was brought back to its place. And when the Egyptians were fleeing below the water the Lord shook them off in the midst of the sea; and the water being brought back to its place overwhelmed the chariots and the horsemen and all the host of Pharaoh who had marched after the Israelites into the sea, so that not one of them was left.

English Standard Version So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw [Hebrew *shook off*] the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.

Modern English Version So Moses stretched forth his hand over the sea, and the sea returned to its normal place when the morning appeared, while the Egyptians fled against it, so the LORD overthrew the Egyptians in the midst of the sea. The waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them. There remained not so much as one of them.

New American Standard B. So Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing ^[s]right into it; then the LORD ^[t]overthrew the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen, ^[u]even Pharaoh's entire army that had gone into the sea after them; not even one of them remained.

^[s] Exodus 14:27 Lit *to meet it*

^[t] Exodus 14:27 Lit *shook off*

^[u] Exodus 14:28 Lit *in respect to*

New European Version Moses stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it. Yahweh overthrew the Egyptians in the midst of the sea. The waters returned, and covered the chariots and the horsemen, even all Pharaoh's army that went in after them into the sea. There remained not so much as one of them.

Young's Updated LT

And Moses stretches out his hand towards the sea, and the sea turns back, at the turning of the morning, to its perennial flow, and the Egyptians are fleeing at its coming, and Jehovah shakes off the Egyptians in the midst of the sea. And the waters turn back, and cover the chariots and the horsemen, even all the force of Pharaoh, who are coming in after them into the sea—there has not been left of them even one.

The gist of this passage:

Moses stretched out his hand towards the sea, and the sea began to return to its place. The Egyptians could see it coming and they begin to flee, but God sees to it that they cannot escape, and they are all drown.

Exodus 14:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i>	3 rd person masculine singular, Qal imperfect	Strong's #5186 BDB #639
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced <i>gahL</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

These words are found back in vv. 17 & 21.

Translation: Moses stretched forth his hand over the sea...

The primary purpose of Moses stretching his hand over the sea is, to show all observers exactly what is taking place. There are four sets of observers: angels (elect and fallen), the Hebrew people and the Egyptian soldiers. Watching Moses and then seeing what happens after is how they connect God's plan to the events which they observe. Moses is clearly associated with God and the plagues and God's power; therefore, when he does something—like stretching his hand out over the waters—everyone looks to see what is going to happen (looking in the direction of Moses' hand). By this—by observing Moses—there are no random events which just seem to happen. Nothing is random; and Israel is always benefitted by what God does. These are directed events; and they are great events, suggesting that they are done by Israel's God on behalf of Israel.

What appears to be the case is, Moses raises up his hand with the staff in it, early in the morning when it is just becoming light.

Exodus 14:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânâh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i>	Qal infinitive construct	Strong's #6437 BDB #815
This is quite difficult; and many translators simply translated this, <i>to appear</i> .			
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êthân (אֶתָּן) [pronounced â-thawn]	<i>perennial, ever-flowing, permanent, constant; well-established</i>	masculine singular adjective with the 3 rd person masculine singular suffix	Strong's #386 (#388?) BDB #450
Most translated this, <i>to its normal flow, perennial flow, normal course, usual flow</i> ; when associated with water.			

Translation: ...and the sea returned to its normal flow when morning appeared [lit., turned].

After Moses stretches his hand out over the seas, the seas return to their normal flow—but, at this time, the army of Egypt is in the midst of sea with chariots which will not easily move.

The Egyptians have been lured into the water with the promise of being able to do mayhem to the Hebrew people. And now, they will meet their Maker. Massive waves from each side converge where the Egyptian army stands.

Exodus 14:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
nûwç (נוּ) [pronounced <i>noose</i>]	<i>fleeing [from], escaping, departing, retreating, hastening quickly [away]</i>	masculine plural, Qal active participle	Strong's #5127 BDB #630
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #7122 & #7125 BDB #896

This is also spelled qîr^eâh (קִירְאָה) [pronounced *keer-AW*].

Translation: *At the same time* [lit., *and*], *Egypt flees to meet the sea* [lit., *him*].

Normally, an army would flee to get away from their enemy (or whatever thing is troubling them), but here, Egypt's army is attempting to flee, but where can they go? The sea is coming down all around them, and their chariots are not moving.

Exodus 14:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâ'ar (נָעַר) [pronounced <i>naw-GAHR</i>]	<i>to shake out, to shake off</i>	3 rd person masculine singular, Piel imperfect	Strong's #5287 BDB #654
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Exodus 14:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּבַּעַ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêt preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּבַּעַ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: *By this [lit., and so], Y^ehowah shook off Egypt in the midst of the sea.*

Egypt is treated here as some sort of pest which Y^ehowah simply shakes off. *Shook* is the Piel imperfect of nâ'ar (נָאָר) [pronounced naw-ĠAHR] and it means *to tumble about, to shake up, to shake off*. The Piel is the intensive stem and this was a most intensive shaking.

The Egyptians had realized that the Hebrews were escaping through the Red Sea during the evening. When they got their bearings, they charged into the Sea after them. They had some light to work by; the light of the pillar of fire. Then, while it was still night, God caused them to become disoriented until the entire army found itself in the midst of the sea. Just as morning broke, so that the Hebrews could see, Moses raised his arm over the seas. This was like a tidal wave; and nothing like it has ever happened before. The water rushed in from the north and the south and met in the middle where the Egyptians stood. The water from both sides had tremendous power and throwing them together had an incredibly destructive force.

The Egyptians were killed almost instantly, every single one of them.

God Drowns the Egyptian Army (a graphic); from [Redeeming God](#); accessed January 5, 2022.

Exodus 14:27 *Moses stretched forth his hand over the sea and the sea returned to its normal flow when morning appeared [lit., turned]. At the same time [lit., and], Egypt flees to meet the sea [lit., him]. By this [lit., and so], Y^ehowah shook off Egypt in the midst of the sea.* (Kukis ostly literal translation)m

Many who have seen Cecil B. Demille's *Ten Commandments* have a natural appreciation for what took place here. Many of these scenes are etched in our minds. For that reason, we do not fully appreciate



just how magnificent God's choreography of this great event was. It was meant to be theatrical; it was meant to

be *big*. It was designed for the sons of Jacob on one side of the water to see what God had done; and it was designed for Pharaoh and the Egyptian army, who are in the midst of the sea floor, to see and recognize clearly the power of Israel's God (we do not know if Pharaoh or anyone remains on the opposite side). And finally, this was designed for the angels of heaven (the elect angels) and for the fallen angels to view such a major event. It was clear that this was a major event. Nothing like this had ever happened before; nothing in human history was quite this spectacular, since the restoration of the heavens and the earth.

When Satan fell, he took a third of the angels with him. Satan and these fallen angels have been judged, but the sentence has not yet been carried out. They are seeing and learning about God's perfect character by seeing human history play out. Both fallen and elect angels are all around viewing God's actions and our own place in this grand drama we call human history.

The amazing spectacle of Exodus 14 was unparalleled since the deluge of the entire earth. Now, think back on how all of this started: God came to Abraham and told him, "I am going to give you the land of Canaan, so you need to go there." This started small. There are few people as unremarkable as Abraham, Isaac, and Jacob, insofar as the world is concerned. They were reasonably wealthy and successful, but they owned little land. These men did not control empires; let alone, a city. Abraham led no army and he conquered no land. That we know anything at all about Abraham is remarkable, because he stands out head and shoulders over all kings and military leaders of his era. This was such a small beginning. But, as we read in Zech. 4:10a: [For who despises the day of small things?](#)

As an aside, many of the people in Scripture are *little people*, in the sense that, if they were around today, with the same social status, we would give them little or no notice. Even Jesus our Savior is the most unusual *religious figure* (if you will) in human history. His public ministry was extremely brief (3–4 years); he wrote nothing down; and the land to which He ministered was extremely small. That we should know anything about Him at all is quite unusual.

Angels have viewed the history of mankind over a very long period of time (in fact, they observed the prehistory of man, while the earth was encased in ice). God, just as He had pointed out Job to Satan, asking, "Have you observed My servant Job?" So God spoke to the angels and said, "See this man, Abraham? I want you to watch him." Contemporary with Abraham is this great warrior-king Chedorlaomer. There is this great kingdom being established in Egypt. There are great wars between various sets of alliances. There is even this wise king, Hammurabi, struggling with concerns of law and morality. Man in general is discovering how to domesticate animals and to coordinate the growing of crops. There are also these great cities being developed along the fertile crescent and everywhere, it seems like these great city-states are being formed. Men in this era are beginning to work with metals and are harnessing their power.

Nevertheless, God points to this fairly ordinary man, Abraham, and says, "Watch this man; watch this shepherd. He will hear My voice and He will listen to Me." There is human greatness on every side of Abraham, but God says, "Watch this man. I am going to tell him to leave Ur of the Chaldees, where he was brought up, and to go to Canaan. He will listen to Me."

Abraham would not have registered on anyone's scale of important people. No one would have looked at him and said, "This man will change human history;" but God knew that he would, because God was with him. And we have followed Abraham's line, through Isaac and Jacob; through Joseph and Judah and Levi. In the book of Exodus, we have finally come to the man Moses—and even he seemed so small potatoes, once he left the palace in Egypt and became a nomad in Midian, marrying into the family of a priest, becoming the family shepherd. Speaking from human viewpoint, he gave up what could have been the most important station in life, and just walked away.

If there was a contemporary historian writing in the era of Abraham, and he wrote an article, the 25 most influential people in and around the golden crescent, he would not have included Abraham's name. In fact, had it been the 1000 most influential people, Abraham's name would not be on that list. From human viewpoint, Abraham was

no one special. But, in hindsight, looking back from this era, the most important man of that era was Abraham. No one else comes close.

If someone writing for people magazine had been writing in the era of Moses, when he was 35, he would have been on the *25 people to watch* list. However, at age 45, he would have been on the *whatever happened to* ____ list.

This great human drama keeps building, beginning so subtly at first, but becoming somewhat interesting when the people of Jacob go from being respected and popular and desired in Egypt; to becoming reviled and made into slaves (no doubt, at the urging of Satanic forces).

Illustration: Today, we see how Satan is how able to exert his evil influence in the United States, much as he did in Egypt. One of the most bizarre insertions of evil has occurred in the private company Disney and in the public schools in the United States. There are things taking place in the United States that, a couple of decades ago, would have seemed like science fiction. We have witnessed a large reduction in people who believe in God in the United States and a reduction of those who believe in Jesus in the United States. Suddenly we find, the most reliable G-rated company in the world—Disney—now seems to be promoting homosexuality and gender confusion (it has been doing this for awhile). One of the arguments taking place right now in the public schools is, *should children 8 and younger be exposed to homosexuality and gender change*. It was not too long ago when such teaching would not have been thought proper for high school, let alone lower grades. But all it takes is enough change in percentages—such as faith in Jesus being on the decline—and things which were unimaginable 10 years ago suddenly become the newest thing. Although Disney began as the vision of one man as a divine establishment organization dedicated to children and the preservation of childhood, it lacked the one essential thing—a clear, unequivocal relationship to God and to His Son. Without that, Disney was left wide open to corrupting voices. This is the power of Satanic influence.

Illustration: The United States army, in WWII, was closely allied to God. When MacArthur went into Japan to rule over it, he called for missionaries and Bibles. Even though there was a natural opposition to this at the highest levels of government, he received both. Our relationship as a nation to Japan is based upon this foundation. More recently, we have spent 20 years in Iraq and in Afghanistan. Our presidents, beginning with George W. Bush, have taken a hands-off approach when it comes to religion. Many soldiers wanted to share their faith in Jesus with the people on the ground, and this got shut down from the very highest levels. When God is a part of our world influence, we have alliances which last 70 years (or more), as in the case of Japan. When God is not a part of our plans, as in Afghanistan, we cannot even peacefully withdraw our own troops.

Application: God must be a part of our lives and our decisions; otherwise, we are wasting our time here on earth.

Application: I am writing this in 2022, and people are often asking *how the heck did we get to here? When did ____ become normal? How does ____ make sense?* We are a society moving at the speed of satire. What is satire on Monday is the firm belief of a very vocal people by Friday. The distance between satire and reality now appears to be 0.0001 mm. The [Babylon Bee](#), a tremendously funny satire site, often has articles which seem more predictive than satirical. How does this happen? A large segment of society hears the truth (divine establishment, the gospel message, or Bible doctrine) and they reject it. When people reject the truth, they believe the lie.



Back to the action:

Exodus 14:27 **And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea.** (NKJV)

Now, there is this great event, a spectacular event, something only God would be able to do (no angel could do this; Satan could not do this).

God Drowns the Egyptian Army (a second graphic); from **Redeeming God**; accessed January 5, 2022.

Exodus 14:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: **The waters returned...**

God held back the waters so that the sons of Israel could pass through the sea. But now, the sons of Israel have come out on the other side and the army of Pharaoh was right smack dab in the middle of the sea—some of their chariots being stopped or slowed—and suddenly, the waters closed in on them.

Exodus 14:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine plural, Piel imperfect	Strong's #3680 BDB #491
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 14:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rekeb (רֶכֶב) [pronounced REH-khe ^b v]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular suffix with the definite article	Strong's #7393 BDB #939
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pârâsh (פָּרָשׁ) [pronounced paw-RASH]	<i>horse, steed; horseman</i>	masculine plural noun with the definite article	Strong's #6571 BDB #832

Translation: ...and covered the chariots and the horsemen.

The waters drowned all of the people and horses in Pharaoh's army. They covered over the chariots and the horsemen.

Exodus 14:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayil (חַיִּל) [pronounced CHAH-yil]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular construct	Strong's #2428 BDB #298
par ^e ôh (פָּרֹחַ) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
bôw' (אוֹב) [pronounced boh]	<i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine plural, Qal active participle with the definite article	Strong's #935 BDB #97
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Exodus 14:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: Regarding Pharaoh's army—the ones coming after them in the sea—...

I believe that the text is very specific here—they are not just speaking of Pharaoh's army, but of those who came after Israel in pursuit—these are the ones being spoken of.

There is an implication here—and it could be argued from both sides—that perhaps there were others in Pharaoh's army who did not pursue the sons of Israel. Recall that there was the night to think about what happened and then some expressed some misgivings about challenging the God of Israel. We do not know whether or not there were some who held back—who did not chase after Israel. That is only speculation.

The army of Pharaoh had to understand what they were there to do—they had come to slaughter the Hebrew people out of revenge. This was not an attack on an invading army; this was not a movement to bring their slaves back; this was to be a bloody slaughter. All of the men who agreed to do that were now in the midst of the waters.

Exodus 14:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'ar (שָׂאָר) [pronounced shaw-AHR]	<i>to remain, to be left over</i>	3 rd person masculine singular, Niphal perfect	Strong's #7604 BDB #983
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...not a [single] one remained [alive].

This would have included Pharaoh. Recall that he also rode out with his army (v. 6)

Of those who followed after Israel, and therefore found themselves in the midst of the sea—not a single one of them survived.

It is possible that some of the men did not follow Pharaoh into the sea; we have no evidence that any of them did that. However, all those who followed after Israel were obliterated. This must have been the most incredible thing that the exodus generation had ever witnessed; however, even witnessing this miracle will not carry them too far into the desert-wilderness. In fact, there will come a time when Israel turns so much against God, and God will talk to Moses about killing off every last son of Jacob.

What we are studying is also mentioned in the New Testament take on Moses. This incident is first of all used as an illustration for baptism in 1Cor. 10:1–2 **For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea.** Note that the Israelites, the *fathers* of the Corinthians, were baptized **into** Moses. Now, the Corinthians are principally Greeks—they are not Semitic—and the Israelites passed through the Sea of Reeds dry. It was the Egyptians who were immersed. *Fathers* refers to spiritual fathers; the sons of Israel had believed in Jesus Christ (as the Revealed God), prior to the Corinthians, and preserved God's Word, making them the spiritual fathers to the believers in Corinth.

Baptism has this connotation: we are put into Christ when we believe in Him and we thereby share His righteousness and His perfection positionally (this is known as *positional truth*; we have an eternal position in Christ). Here, in our narrative, the Hebrews were identified with Moses—they were placed into Moses—and shared his relationship with God and his protection by God positionally. God protected Moses and He protected the Israelites because they had been baptized into Moses (or, *placed into Moses*; or, *identified with Moses*).

Exodus 14:28 **The waters returned and covered the chariots and the horsemen. Regarding Pharaoh's army—the ones coming after them in the sea—not a [single] one remained [alive].** (Kukis mostly literal translation)

Apparently, whatever portion of Pharaoh's army—possibly all of it—was in the midst of the sea of Reeds, they were drowned. All of those who had completely committed to pursuing Moses and the people—those who were there to slaughter as many sons of Jacob as they could—they were covered over by the sea. Moses and the people had walked across *dry shod*; but once Pharaoh's army was there, God allowed the waters to come back. Pharaoh's army was fully immersed by the sea.

The waters came in too fast and they were too powerful for the Egyptian army to do anything. They were trapped and the water moved too rapidly and strongly for them to escape. Pharaoh's entire army was destroyed.

Exodus 14:27–28 **Moses stretched forth his hand over the sea and the sea returned to its normal flow when morning appeared [lit., *turned*]. At the same time [lit., *and*], Egypt flees to meet the sea [lit., *him*]. By this [lit., *and* so], Y^{ehovah} shook off Egypt in the midst of the sea. The waters returned and covered the chariots and the horsemen. Regarding Pharaoh's army—the ones coming after them in the sea—not a [single] one remained [alive].** (Kukis mostly literal translation)

Exodus 14:27–28 **Moses stretched forth his hand over the sea and the sea returned to its normal flow when the morning came. At the same time, Egypt fled, but was trapped by the sea. By this series of events, Jehovah defeated Egypt in the midst of the sea. The waters returned to their normal place, covering over the chariots and horsemen. There was not a single person remaining of Pharaoh's army, of those who chased after Israel.** (Kukis paraphrase)

And sons of Israel walked in the dry ground in a midst of the sea; and the waters [were] to them a wall from their right hand and from their left hand.

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But the sons of Israel had walked [through] on dry ground in the midst of the sea. [There were] to them waters [acting as] a wall on their right and on their left.

But the sons of Israel walked through the midst of the sea on dry ground. The waters were a wall to them on their left and on their right.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And sons of Israel walked in the dry ground in a midst of the sea; and the waters [were] to them a wall from their right hand and from their left hand.
Dead Sea Scrolls	.
Targum (Onkelos)	But the children of Israel walked on dry land in the midst of the sea; and the waters were a wall to them on their right hand and on their left.
Targum (Pseudo-Jonathan)	But the sons of Israel walked on the ground in the midst of the sea, and the waters to them were as walls on their right band and on their left.
Revised Douay-Rheims	But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left.
Aramaic ESV of Peshitta	But the B'nai Yisrael walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand, and on their left.
Peshitta (Syriac)	But the children of Israel walked through the sea as if they were walking on the dry land; and the waters were like a wall to them on their right hand and on their left.
Updated Brenton (Greek)	But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	.
Easy-to-Read Version–2006	But the Israelites crossed the sea on dry land. The water was like a wall on their right and on their left.
Good News Bible (TEV)	But the Israelites walked through the sea on dry ground, with walls of water on both sides.
<i>The Message</i>	But the Israelites walked right through the middle of the sea on dry ground, the waters forming a wall to the right and to the left.
NIRV	But the Israelites went through the sea on dry ground. There was a wall of water on their right side and on their left.
New Simplified Bible	On the other hand, the Israelites walked through the sea on dry ground, with walls of water on both sides.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But the sea had made a wall of water on each side of the Israelites; so they walked through on dry land.
The Living Bible	The people of Israel had walked through on dry land, and the waters had been walled up on either side of them.
New Berkeley Version	.

New Life Version	But the people of Israel walked on dry land through the sea. The waters were like a wall to them on their right and on their left.
New Living Translation	But the people of Israel had walked through the middle of the sea on dry ground, as the water stood up like a wall on both sides.
Unlocked Dynamic Bible	But the Israelite people had already crossed through the sea by walking on dry ground, with the water being like two walls, one on the right side and one on the left side.

Partially literal and partially paraphrased translations:

American English Bible	Yet the children of IsraEl had been able to cross through the midst of the sea on dry land with the water standing like walls on their right and on their left.
Beck's American Translation	.
Common English Bible	.
International Standard V	But the Israelis walked through the middle of the sea on dry land, and the water stood like a wall for them on their right and on their left.
New Advent (Knox) Bible	But the sons of Israel made their way through the midst of the sea where it had parted, its waters towering like a wall to right and left.
Translation for Translators	But we Israeli people had already crossed through the sea by walking on dry ground, with the water being like two walls, one on the right side and one on the left side.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But the Israelites had walked through the sea on dry ground, with the waters like a wall to them on their right and their left.
Ferrar-Fenton Bible	But the children of Israel went along upon the dry land in the midst of the sea, and the water was a protection to them on the right and on the left..
God's Truth (Tyndale)	But the children of Israel went upon dry land in the midst of the sea, and the water was a wall unto them: both on the right hand of them and also on the left.
Urim-Thummim Version	The children of Israel however had walked on dry land in the middle of the Red Sea, and the waters were a wall to them on their right hand and on their left.
Wikipedia Bible Project	And the sons of Israel walked on the dry land, inside the sea, and the waters for them a fortress, on their left and on their right.

Catholic Bibles (those having the imprimatur):

New English Bible–1970	Meanwhile the Israelites had passed along the dry ground through the sea, with the water making a wall for them to right and to left.
New Jerusalem Bible	The Israelites, however, had marched through the sea on dry ground, with walls of water to right and left of them.
Revised English Bible–1989	Meanwhile the Israelites had passed along the dry ground through the sea, with the water forming a wall for them to right and to left.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the people of Isra'el walked on dry ground in the sea, with the water walled up for them on their right and on their left.
The Complete Tanach	But the children of Israel went on dry land in the midst of the sea, and the water was to them like a wall from their right and from their left..
exeGesés companion Bible	.
Kaplan Translation	.
Tree of Life Version	But <i>Bnei-Yisrael</i> had walked on dry land in the midst of the sea, and the waters were like walls to them on their right hand and on their left.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	The sons of Israel are to have walked on dry ground, in the midst of the sea, the water being walls, to their right and left.
Concordant Literal Version	But the sons of Israel, had gone their way on dry ground in the saidst of the sea,—and the waters had been to them a wall, on their right hand and on their left.
exeGesés companion Bible	And the sons of Yisra El walk on dry midst the sea; and the waters are a wall to them on their right and on their left:...
Orthodox Jewish Bible	But the Bnei Yisroel walked upon yabashah through the yam; and the mayim were a chomah unto them on their right, and on their left.

Expanded/Embellished Bibles:

The Expanded Bible	But the Israelites [^L sons/ ^T children of Israel] crossed the sea on dry land, with a wall of water on their right and on their left.
Kretzmann's Commentary	But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left. This statement is repeated in order to emphasize the greatness of the miracle which the Lord performed, and to set forth the climax of the punishment which had begun with the slaughtering of the first-born in Egypt.
NET Bible®	But the Israelites walked on dry ground in the middle of the sea, the water forming a wall for them on their right and on their left.
The Voice	But the Israelites had walked <i>safely</i> through the parted waters on dry ground, and the sea stood like a <i>solid</i> wall on their right and on their left.

Bible Translations with Many Footnotes:

The Complete Tanach Kaplan Translation	. Meanwhile, the Israelites were walking in the midst of the sea on dry land. The water was on their right and on their left like [two] walls. Meanwhile (Ibn Ezra). Or, 'But the Israelites' (Rashbam).
NET Bible®	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the sons of "Yisra'el" ^{He turns El aside} [had] walked (on) the dry ground in the midst of the sea, and the waters were a rampart (for) them, (at) their right hand and (at) their left hand,...
New American Standard B.	But the sons of Israel walked on dry land through the midst of the sea, and the waters <i>were like</i> a wall to them on their right hand and on their left.
Webster's Bible Translation	But the children of Israel walked upon dry <i>land</i> in the midst of the sea; and the waters <i>were</i> a wall to them on their right hand, and on their left.
Young's Literal Translation	And the sons of Israel have gone on dry land in the midst of the sea, and the waters are to them a wall, on their right and on their left.

The gist of this passage: The Israelites had already walked through the water, as if on dry ground. The water was stacked up like walls on both sides of them.

Exodus 14:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
yabbâshâh (יַבְבַּשָּׁה) [pronounced <i>yahb-^bvaw-SHAW</i>]	<i>dry ground, dry land; but not to the point of complete absence of moisture</i>	feminine singular substantive	Strong's #3004 BDB #387
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֶךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: But the sons of Israel had walked [through] on dry ground in the midst of the sea.

On the one hand, the army of Pharaoh was drowned by the sea; on the other hand, the sons of Israel simply walked through the midst of the sea on dry ground. This is the difference between being set apart to God and acting in opposition to God. Their feet occupied the exact same place, but God caused the Egyptian army to be slowed down before He brought the waters down upon them.

Exodus 14:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
chôwmâh (חֹמָה) [pronounced <i>khoh-MAW</i>]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3225 BDB #411
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
s ^e mô' or s ^e mô'wl (שְׂמֹאל) (שְׂמֹאלוֹ) [pronounced <i>s^eMOHL</i>]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8040 BDB #969

This is v. 22b.

Translation: [There were] to them waters [acting as] a wall on their right and on their left.

There was a wall of water both to the left and to the right of the Israelites. Those same walls of water came crashing in on Pharaoh's army.

2,000,000 people witnessed this. When Moses recorded this information, certainly some of it was distributed throughout Israel and had these people not actually witnessed this, the idea of the Holy Scriptures would have been laughable to them because they would know what the truth was and what fabrication was. All of them experienced this, the young and the old; they all saw the wall of water on both sides of them as they walked over the dry land. They did not dispute the record of Moses, as they all experienced it.

This generation of Israelites will see more signs than any other generation until the time of Jesus. However, what will become clear is, all of them believed in the Revealed God, but almost none of them advanced in the spiritual

life. God gives every man the opportunity to believe in Him; and then offers every believer the opportunity to grow spiritually. Of the adult Israelites at this time, only a handful will grow spiritually, despite the great signs which they all saw.

Exodus 14:29 But the sons of Israel had walked [through] on dry ground in the midst of the sea. [There were] to them waters [acting as] a wall on their right and on their left. (Kukis mostly literal translation)

The Egyptian army has been drowned en masse in the waters, but the sons of Israel walked right through the waters' midst, only hours before.

Exodus 14:29 But the sons of Israel walked through the midst of the sea on dry ground. The waters were a wall to them on their left and on their right. (Kukis paraphrase)

Although these waters destroyed the Egyptian army, when the sons of Israel walked across, the water was like a wall on both sides of them. So those near to one side or the other could see the water piled up, like so much grain.

And so saves Y^ehowah in the day the that Israel from a hand of Egypt. And so sees Israel Egypt dead upon a lip of the sea.

Exodus
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So Y^ehowah saved Israel in that day from the hand of Egypt. Israel saw [all the] Egyptians dead along the shore of the sea.

So Jehovah saved Israel in that day from the hand of Egypt. Israel could see all of the dead Egyptian soldiers washing up on the shores.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so saves Y ^e howah in the day the that Israel from a hand of Egypt. And so sees Israel Egypt dead upon a lip of the sea.
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord delivered Israel that day from the Mizraee, and Israel saw the Mizraee dead upon the shore of the sea.
Targum (Pseudo-Jonathan)	That day the Lord redeemed and saved Israel from the hand of the Mizraee; and Israel saw the Mizraee, dead and not dead, cast upon the shore of the sea.
Revised Douay-Rheims Aramaic ESV of Peshitta	And the Lord delivered Israel on that day out of the hands of the Egyptians. Thus Mar-Yah saved Yisrael that day out of the hand of the Egyptians; and Yisrael saw the Egyptians dead on the seashore.
Peshitta (Syriac)	Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians lying dead upon the seashore.
Updated Brenton (Greek)	So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So that day the Lord gave Israel salvation from the hands of the Egyptians; and Israel saw the Egyptians dead on the sea's edge.
Easy English	On that day, the LORD saved the Israelites from the Egyptians. The Israelites saw the dead bodies of the Egyptians, which lay on the shore.

Easy-to-Read Version–2006	So that day the LORD saved the Israelites from the Egyptians. Later, the Israelites saw the dead bodies of the Egyptians on the shore of the Red Sea.
<i>The Message</i>	GOD delivered Israel that day from the oppression of the Egyptians. The remainder of this verse is placed with the final verse for context.
NIRV	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	On that day, when the Israelites saw the bodies of the Egyptians washed up on the shore, they knew that the LORD had saved them.
The Living Bible	Thus Jehovah saved Israel that day from the Egyptians; and the people of Israel saw the Egyptians dead, washed up on the seashore.
New Berkeley Version	.
New Life Version	So the Lord saved Israel that day from the Egyptians. And Israel saw the Egyptians dead beside the sea.
New Living Translation	That is how the Lord rescued Israel from the hand of the Egyptians that day. And the Israelites saw the bodies of the Egyptians washed up on the seashore.
Unlocked Dynamic Bible	That is the way Yahweh saved the Israelite people from the Egyptian army on that day. The Israelite people saw the Egyptians lying dead. Their bodies washed up on the shore.

Partially literal and partially paraphrased translations:

American English Bible	So Jehovah saved IsraEl from the hands of the Egyptians that day, and IsraEl could see the Egyptians lying dead on the shore.
Beck's American Translation	.
Common English Bible	.
International Standard V	So the Lord rescued Israel that day from the assault of the Egyptians; and when they saw the dead Egyptians washed up on the shore, and the great defeat the Lord had inflicted upon them, the people learned to fear the Lord, putting their trust in him and in his servant Moses. V. 31 is included for context.
New Advent (Knox) Bible	.
Translation for Translators	That is the way Yahweh saved the Israeli people from the Egyptian army on that day. The Israeli people saw the Egyptians lying dead, <i>with their bodies washed up on the shore.</i>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	This is how the LORD saved Israel from the hand of Egypt. The Israelites saw the Egyptians lying dead on the seashore.
Ferrar-Fenton Bible	Thus the EVER-LIVING saved Israel at that time from the hand of the Mitzerites, and Israel saw the Mitzerites dead on the shore of the sea; and Israel also saw the great power by which the EVER-LIVING dealt with the Mitzerites, therefore the People feared the EVER-LIVING, and trusted in the LORD, and Moses His servant. V. 31 is included for context.
God's Truth (Tyndale)	Thus the Lord delivered Israel the self same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea side.
NIV, ©2011	That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore.
Wikipedia Bible Project	And Yahweh saved Israel on that day from the hand of Egypt, and Israel saw Egypt, dead on the sea's edge.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On that day Yahweh delivered Israel from the power of the Egyptians and Israel saw the Egyptians lying dead on the seashore.
New American Bible (2002)	Thus the LORD saved Israel on that day from the power of the Egyptians. The remainder of this verse is placed with the final verse for context.
New Jerusalem Bible	That day, Yahweh rescued Israel from the clutches of the Egyptians, and Israel saw the Egyptians lying dead on the sea-shore.
Revised English Bible—1989	That day the LORD saved Israel from the power of Egypt. The remainder of this verse is placed with the final verse for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On that day, <i>ADONAI</i> saved Isra'el from the Egyptians; Isra'el saw the Egyptians dead on the shore.
The Complete Tanach	.
exeGeses companion Bible	.
Kaplan Translation	Thus, on that day, God rescued the Israelites from Egypt. The Israelites saw the Egyptians dead on the seashore.
<i>The Scriptures</i> 1998	Thus יהוה saved Yisra'el that day out of the hand of the Mitsrites, and Yisra'el saw the Mitsrites dead on the seashore.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	SO JESUS DELIVERED ISRAEL IN THAT DAY FROM THE HAND OF THE EGYPTIANS, AND ISRAEL SAW THE EGYPTIANS DEAD BY THE SHORE OF THE SEA.
Awful Scroll Bible	Jehovah was to save Israel that day, from the hand of the Egyptians. Israel was to perceive the Egyptians being dead on the sea's lip.
exeGeses companion Bible	...and that day, Yah Veh saves Israel from the hand of the Misrayim; and Yisra El sees the Misrayim die on the sea edge:...
Orthodox Jewish Bible	Thus Hashem saved Yisroel yom hahu out of the hand of Mitzrayim; and Yisroel saw the Egyptians dead upon the seashore.
Rotherham's Emphasized B.	Thus did Yahweh, on that day, save Israel, out of the hand of the Egyptians,—and Israel saw the Egyptians, dead on the shore of the sea.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians [lying] dead on the seashore [Lit <i>the lip of the sea</i>].
The Expanded Bible	So that day the LORD saved the Israelites from the Egyptians, and the Israelites saw the Egyptians lying dead on the seashore.
Kretzmann's Commentary	Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. Thus the Lord delivered His people, not only from the slavery of Egypt, but also from their entire host, which intended to recapture them.
NET Bible®	.
The Voice	That day the Eternal rescued Israel from the <i>powerful</i> grip of the Egyptians, and Israel watched the corpses of the Egyptians <i>wash up</i> on the shore.

Bible Translations with Many Footnotes:

The Complete Tanach	On that day the Lord saved Israel from the hand[s] of the Egyptians, and Israel saw the Egyptians dying on the seashore.
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and Israel saw the Egyptians dying on the seashore: For the sea spewed them out on its shore, so that the Israelites would not say, "Just as we are coming up on this side [of the sea], so are they coming up on another side, far from us, and they will pursue us."-[from Mechilta and Pes. 118b]

Kaplan Translation
NET Bible®

.
So the Lord saved⁷⁴ Israel on that day from the power⁷⁵ of the Egyptians, and Israel saw the Egyptians dead⁷⁶ on the shore of the sea.

^{74tn} The Hebrew term עָשׂוּ (vayyosha') is the key summation of the chapter, and this part of the book: "So Yahweh saved Israel." This is the culmination of all the powerful works of God through these chapters.

^{75tn} Heb "the hand," with "hand" being a metonymy for power.

^{76tn} The participle "dead" is singular, agreeing in form with "Egypt."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} rescued "Yisra'el ^{He turns El aside} from the hand of "Mits'rayim ^{Two straits} in (that) day, and "Yisra'el ^{He turns El aside} saw "Mits'rayim ^{Two straits} dying upon the lip of the sea,...
Green's Literal Translation	And Jehovah saved Israel in that day from the hand of Egypt. And Israel saw the Egyptians dead on the lip of the sea.
Modern English Version	Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.
New American Standard B. Young's Updated LT	. And Jehovah saves Israel in that day out of the hand of the Egyptians, and Israel sees the Egyptians dead on the sea-shore.

The gist of this passage: God delivered Israel that day from harm. They were able to see with their own eyes the bodies of the Egyptian soldiers washed up along the shore.

Exodus 14:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâsha' (עָשָׂא) [pronounced yaw-SHAHḠ]	to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to	3 rd person masculine singular, Hiphil imperfect	Strong's #3467 BDB #446
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Yehowah	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced hoo]	that, this	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

Exodus 14:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The bēyth preposition, yōwm and hūw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> . Literally, this reads <i>in the day the that</i> .			
ʾēth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
Mitsʿrayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: So Y^ehowah saved Israel in that day from the hand of Egypt.

Recall that it was not but 12 or so hours ago that the Israelites were complaining that Moses had brought them out to this place to be killed by Egypt's army. "Were there not enough graves in Egypt?" they had demanded to know.

At the beginning of v. 30, we have the Hiphil imperfect of the verb *yêsha'* (יָשַׁע) [pronounced *YAY-shahg*] and it means *deliver, save, rescue*. Y^ehowah, as we have found is the Tetragrammaton YHWH (יהוה), stopped being pronounced at some point, so we have lost the proper pronunciation of that Name. I believe that my educated guess of Y^ehowah is more accurate than the word *Yahweh*.

The proper name *Joshua* is the combination of these two words, an abbreviation of YHWH plus *yêsha'*; so *Joshua* means *YHWH saves*. The Greek equivalent of *Joshua* is *Jesus*. "...And you will call His name Jesus, for it is He who will save His people from their sins." (Matt. 1:21b).

Exodus 14:30a So the Lord saved Israel that day out of the hand of the Egyptians,... (NKJV)

This helps explain Moses being very theatrical. The sons of Israel saw all of this go down with their own eyes. They associated Moses with their God; and it was clear that the events which unfolded were legitimately from the hand of God.

Generally speaking, whenever Moses raised up his arms or his staff, the end result was going to be a miracle from God. Since this took place before the entire population of Israel, these would be big miracles—miracles designed to be witnessed by two million people.

Exodus 14:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שַׁפְּחָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: Israel saw [all the] Egyptians dead along the shore of the sea.

All along the shore, the bodies of the dead Egyptian soldiers washed up. The men who threatened Israel could threaten them no more.

Things without life are thrown about by the waves of the sea. These Egyptians, at one time, had volition and they could choose for or against Israel; for or against Israel's God. However, they chose so many times against the God of Israel that now, at this point, they had no more choices to make. Their bodies are just cast along the sea shore by the waves.

There were tens of thousands of dead bodies floating in this unsettled sea and they would have begun to wash up on shore like so much sea weed. This is the only way that the Hebrews would have been freed of Pharaoh's control.

These soldiers had sought to kill the people of Israel. They would have slaughtered them, men, women and children. Israel was able to see how God delivered them.



Israel Observes the Destroyed Egyptian Army (a graphic); from [God's Hot Spot](#); accessed January 5, 2022.

Exodus 14:30 So Y^ehowah saved Israel in that day from the hand of Egypt. Israel saw [all the] Egyptians dead along the shore of the sea. (Kukis mostly literal translation)

The Israelites were preserved. The Egyptian army had pursued them to kill them, and it is the Egyptian army which was killed.

A king had amazing authority; but, the king had to stand by his own authority. It was very unusual for a king to say one thing one day, and then contradict himself the next day. That really was not kingly. However, this is what Pharaoh had done. He gave Moses and the Israelites the permission to leave and to worship their God. But, rather than to allow them to peacefully leave, he then sent his soldiers to kill them. In light of all that had happened, his soldiers should have refused, but they did not.

Israel Observes the Destroyed Egyptian Army (a second graphic); from [God's Hot Spot](#); accessed January 5, 2022.



Exodus 14:30 So Jehovah saved Israel in that day from the hand of Egypt. Israel could see all of the dead Egyptian soldiers washing up on the shores. (Kukis paraphrase)

And so sees Israel the hand the great which did Y^ehowah in Egypt and so fear the people of Y^ehowah. And so they believe in Y^ehowah and in Moses His servant.

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14:31

Israel saw the great hand of Y^ehowah [and the great work] which He did in Egypt, and the people feared Y^ehowah. Therefore, they believed in Y^ehowah and in Moses His servant.

Israel observed the great work that Jehovah did in Egypt and they feared Him. Consequently, they believed in Jehovah and in His servant Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Israel the hand the great which did Y ^e howah in Egypt and so fear the people of Y ^e howah. And so they believe in Y ^e howah and in Moses His servant.
Dead Sea Scrolls	.
Targum (Onkelos)	And Israel saw the Power of the Great Hand which the Lord had made (to appear) in Mizraim; and the people feared before the Lord, and believed in the Word of the Lord, and in the prophetic (work) of Mosheh His servant.
Targum (Pseudo-Jonathan)	And Israel saw the power of the mighty hand by which the Lord had wrought the miracles in Mizraim; and the people feared before the Lord, and believed in the Name of the Word of the Lord, and in the prophecies of Mosheh His servant.
Revised Douay-Rheims	And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.
Aramaic ESV of Peshitta	Yisrael saw the great work which Mar-Yah did to the Egyptians, and the people feared Mar-Yah; and they believed in Mar-Yah, and in his servant Mosha.
Peshitta (Syriac)	And Israel saw that great work which the LORD did against the Egyptians; and the people feared the LORD, and believed the LORD and his servant Moses.
Updated Brenton (Greek)	And Israel saw the mighty hand, the things which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Israel saw the great work which the Lord had done against the Egyptians, and the fear of the Lord came on the people and they had faith in the Lord and in his servant Moses.
Easy English	Then the Israelites saw what a great thing the LORD had done against the Egyptians. So the Israelites were afraid of the LORD. But they believed that he loved them. They also loved and obeyed Moses, the LORD's servant.
Easy-to-Read Version—2006	The Israelites saw the great power of the LORD when he defeated the Egyptians. So the people feared and respected the LORD, and they began to trust the LORD and his servant Moses.
<i>The Message</i>	And Israel looked at the Egyptian dead, washed up on the shore of the sea, and realized the tremendous power that GOD brought against the Egyptians. The people were in reverent awe before GOD and trusted in GOD and his servant Moses. A portion of v. 30 is included for context.
Names of God Bible	When the Israelites saw the great power Yahweh had used against the Egyptians, they feared Yahweh and believed in Yahweh and in his servant Moses.
NIRV	The Israelites saw the amazing power the Lord showed against the Egyptians. So the Israelites had great respect for the Lord and put their trust in him. They also put their trust in his servant Moses.
New Simplified Bible	The Israelites saw the great power with which Jehovah had defeated the Egyptians. So they stood in awe of Jehovah. They had faith in Jehovah and in his servant Moses.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Because of the mighty power he had used against the Egyptians, the Israelites worshiped him and trusted him and his servant Moses.
The Living Bible	When the people of Israel saw the mighty miracle the Lord had done for them against the Egyptians, they were afraid and revered the Lord, and believed in him and in his servant Moses.
New Berkeley Version	.
New Living Translation	When the people of Israel saw the mighty power that the LORD had unleashed against the Egyptians, they were filled with awe before him. They put their faith in the LORD and in his servant Moses.
Unlocked Dynamic Bible	The Israelites saw what Yahweh did to the Egyptians by his great power, and they were in awe of Yahweh. They trusted in Yahweh, and they also trusted in Moses.

Partially literal and partially paraphrased translations:

American English Bible	And after IsraEl had witnessed Jehovah's mighty hand in the things that He did to the Egyptians, they started fearing Jehovah... trusting in God and in His servant Moses.
Beck's American Translation	.
Common English Bible	Israel saw the amazing power of the Lord against the Egyptians. The people were in awe of the Lord, and they believed in the Lord and in his servant Moses.
International Standard V	When Israel saw the great force [Lit. <i>hand</i>] by which the LORD had acted against the Egyptians, the people feared the LORD, and they believed the LORD and Moses his servant.
New Advent (Knox) Bible	.
Translation for Translators	The Israelis saw what Yahweh did to the Egyptians by his great power [MTY], and they were in awe of Yahweh. They trusted in Yahweh and they also trusted Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Israel saw the great hand of the LORD upon the Egyptians. Now the people feared the LORD, and believed in the LORD, and His servant, Moses.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And when Israel saw that mighty hand which the Lord had showed upon the Egyptians, they feared the Lord: and believed both the Lord and also his servant Moses.
Jubilee Bible 2000	And Israel saw that great work which the LORD did against the Egyptians; and the people feared the LORD and believed the LORD and his slave Moses.
NIV, ©2011	And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.
Urim-Thummim Version	Israel saw the great power that YHWH accomplished over the Egyptians and the people feared YHWH, and believed YHWH and His servant Moses.
Wikipedia Bible Project	And Israel saw the great hand which Yahweh did over Egypt, and the people feared Yahweh, and they believed in Yahweh and in Moses, his servant.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They understood what wonders Yahweh had done for them against Egypt, and the people feared Yahweh. They believed in Yahweh and in Moses, his servant.
The Heritage Bible	And Israel saw that great hand which Jehovah did upon the Egyptians, and the people feared Jehovah, and believed Jehovah and his servant Moses.

New American Bible (2002)	When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses. A portion of v. 30 is included for context.
New Jerusalem Bible	When Israel saw the mighty deed that Yahweh had performed against the Egyptians, the people revered Yahweh and put their faith in Yahweh and in Moses, his servant.
Revised English Bible—1989	When the Israelites saw the Egyptians lying dead on the seashore, and saw the great power which the LORD had put forth against Egypt, the people were in awe of the LORD and put their faith in him and in Moses his servant. A portion of v. 30 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On that day, Adonai saved Isra'el from the Egyptians; Isra'el saw the Egyptians dead on the shore. When Isra'el saw the mighty deed that <i>ADONAI</i> had performed against the Egyptians, the people feared <u>ADONAI</u> , and they believed in <i>ADONAI</i> and in his servant Moshe.
The Complete Tanach exeGesés companion Bible	.
Hebraic Roots Bible	And Israel saw the great hand with which YAHWEH worked against Egypt. And the people feared YAHWEH, and they believed in YAHWEH and in His servant Moses.
Kaplan Translation	The Israelites saw the great power [Literally, 'hand.'] that God had unleashed against Egypt, and the people were in awe of God. They believed in God and in his servant Moses.
<i>The Scriptures</i> 1998	And Yisra'el saw the great work which הוה had done in Mitsrayim, and the people feared הוה, and believed הוה and His servant Mosheh.
Tree of Life Version	So Adonai saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. When Israel saw the great work that <i>ADONAI</i> did over the Egyptians, the people feared <i>ADONAI</i> , and they believed in <i>ADONAI</i> and in His servant Moses.

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	AND ISRAEL SAW THE MIGHTY HAND, THE THINGS WHICH JESUS DID TO THE EGYPTIANS; AND THE PEOPLE FEARED JESUS, AND THEY BELIEVED THEOS (<i>Alpha & Omega</i>) AND MOSES HIS SERVANT.
Awful Scroll Bible	Israel was to perceive the great hand of Jehovah, even that he is to have prepared against Egypt. The people revered Jehovah, and were to believe in Jehovah, and his servant Moses.
Concordant Literal Version	Thus Yahweh saved Israel on that day from the hand of Egypt. Then Israel saw the Egyptians dead on the shore of the sea; and Israel discerned the great hand with which Yahweh had done this to Egypt. So the people feared Yahweh and believed in Yahweh and in Moses His servant. V. 30 is included for context.
exeGesés companion Bible	...and Yisra El sees the great hand Yah Veh worked on the Misrayim: and the people awe Yah Veh and trust Yah Veh and his servant Mosheh.
Orthodox Jewish Bible	And Yisroel saw the yad hagedolah which Hashem did upon the Egyptians; and HaAm feared Hashem, and put their trust in Hashem, and in His eved Moshe.
Rotherham's Emphasized B.	And when Israel saw the mighty hand wherewith Yahweh had wrought against the Egyptians, then did the people revere Yahweh,—and they put their trust in Yahweh, and in Moses, his servant.

Expanded/Embellished Bibles:

The Amplified Bible

When Israel saw the great power which the Lord had used against the Egyptians, they feared the Lord [with reverence and awe-filled respect], and they believed in the Lord, and in His servant Moses.

The Expanded Bible

When the Israelites saw the great power the Lord had used [what God did with his strong hand] against the Egyptians, the people feared the Lord, and they trusted [had confidence in] the Lord and his servant Moses.

Kretzmann's Commentary

And Israel saw that great work which the Lord did upon the Egyptians, they had concrete evidence before them of the manner in which God carried out His judgment upon the Egyptians; and the people feared the Lord, and believed the Lord and His servant Moses. The weak faith of the Israelites was strengthened in a miraculous manner, Heb. 11:29, and they now, in consequence of the miracle, again placed full trust and confidence in the words of Moses, as the representative of God, the final praise and glory thus being the Lord's. Whereas death, destruction, judgment, condemnation is the lot of hardened sinners, of the enemies of the Church, the believers will be kept safe unto life everlasting.

NET Bible®

The Voice

When Israel witnessed the incredible power that the Eternal used to defeat the Egyptians, the people were struck with fear of Him, and they trusted in Him and also in Moses, His servant.

Bible Translations with Many Footnotes:

The Complete Tanach

And Israel saw the great hand, which the Lord had used upon the Egyptians, and the people feared the Lord, and they believed in the Lord and in Moses, His servant.

the great hand: The great mighty deed that the hand of the Holy One, blessed be He, had performed. Many meanings fit the term יָד, and they are all expressions derived from an actual hand, and he who interprets it must adjust the wording according to the context.

Kaplan Translation

NET Bible®

When Israel saw⁷⁷ the great power⁷⁸ that the Lord had exercised⁷⁹ over the Egyptians, they⁸⁰ feared the Lord, and they believed in⁸¹ the Lord and in his servant Moses.⁸²

^{77tn} The preterite with the vav (ו) consecutive introduces a clause that is subordinate to the main points that the verse is making.

^{78tn} Heb “the great hand,” with “hand” being a metonymy for work or power. The word play using “hand” contrasts the Lord’s hand/power at work on behalf of the Israelites with the hand/power of Egypt that would have killed them.

^{79tn} Heb “did, made.”

^{80tn} Heb “and the people feared.”

^{81tn} The verb is the Hiphil preterite of אָמַן (‘aman).

^{sn} S. R. Driver says that the belief intended here is not simply a crediting of a testimony concerning a person or a thing, but a laying firm hold morally on a person or a thing (Exodus, 122). Others take the Hiphil sense to be declarative, and that would indicate a considering of the object of faith trustworthy or dependable, and therefore to be acted on. In this passage it does not mean that here they came to faith, but that they became convinced that he would save them in the future.

^{82sn} Here the title of “servant” is given to Moses. This is the highest title a mortal can have in the OT – the “servant of Yahweh.” It signifies more than a believer; it describes the individual as acting on behalf of God. For example, when Moses stretched out his hand, God used it as his own (Isa 63:12). Moses was God’s personal representative. The chapter records both a message of salvation and of judgment. Like the earlier account of deliverance at the Passover, this chapter can be a lesson on deliverance from present troubles – if God could do this for Israel, there is no trouble too great for him to overcome. The passage can also be understood as a picture (at least) of the deliverance at the final judgment on the world. But the Israelites used this account for a paradigm of the power of God: namely, God is able to deliver his people from danger because he is the sovereign Lord of creation. His people must

learn to trust him, even in desperate situations; they must fear him and not the situation. God can bring any threat to an end by bringing his power to bear in judgment on the wicked.

New American Standard B. When Israel saw the great ^[v]power which the Lord had ^[w]used against the Egyptians, the people ^[x]feared the Lord, and they believed in the Lord and in His servant Moses.

^[v] Exodus 14:31 Lit hand

^[w] Exodus 14:31 Lit done

^[x] Exodus 14:31 Or revered

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Yisra'el ^{He turns El aside} " saw the great hand , which "YHWH ^{He Is} " did in "Mits'rayim ^{Two straits} ", and the people feared "YHWH ^{He Is} ", and they [supported] "YHWH ^{He Is} " and "Mosheh ^{Plucked out} ", his servant,...
Context Group Version	And Israel saw the great work which YHWH did on the Egyptians, and the people feared YHWH: and they trusted in YHWH, and in his slave Moses.
Darby Translation	And Israel saw the great power with which Jehovah had wrought against the Egyptians; and the people feared Jehovah, and believed in Jehovah, and in Moses his bondman.
English Standard Version	Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.
Green's Literal Translation	And Israel saw the great hand with which Jehovah worked against Egypt. And the people feared Jehovah, and they believed in Jehovah and in His servant Moses.
Modern English Version	When Israel saw the great power which the LORD used upon the Egyptians, the people feared the LORD, and they believed in the LORD and in His servant Moses.
A Voice in the Wilderness	And Israel saw the great hand which Jehovah had dealt against Egypt. And the people feared Jehovah, and believed Jehovah and His servant Moses.
Webster's Bible Translation	And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.
Young's Updated LT	And Israel sees the great hand with which Jehovah has wrought against the Egyptians, and the people fear Jehovah, and remain stedfast in Jehovah, and in Moses His servant.

The gist of this passage: Israel was able to observe all that God had done, and they feared Him and believed in Him; and in God's servant Moses.

Exodus 14:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Exodus 14:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand</i> ; figuratively for <i>strength, power, control; responsibility</i>	feminine singular noun with the definite article	Strong's #3027 BDB #388
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective with a definite article	Strong's #1419 BDB #152
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Israel saw the great hand of Y^ehowah [and the great work] which He did in Egypt,...

The hand often represents the power and the strength of someone. The hand represents what a person does; in this case, Israel could see the hand of God in what had been done. The people of Israel began to appreciate all that Y^ehowah had done on their behalf. They saw all of this with their own eyes; culminating here at the destruction of Pharaoh's army.

All of this happened quite quickly. But time and again, Israel saw the hand of God acting on their behalf.

Exodus 14:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
'am (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and the people feared Y^ehowah.

Wisely, the people feared Y^ehowah their God. This is usually a stage of spiritual maturity in the Old Testament. It indicates that the people thought about their God and they respected Him.

As we will find out later, their fear/respect for the Lord will only be temporary. The Hebrew people were simply unable to maintain this fear/respect for any period of time.

Exodus 14:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âman (אָמַן) [pronounced aw-MAHN]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #539 BDB #52
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 14:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: *Therefore, they believed in Y^ehowah and in Moses His servant.*

This is one of the verses which suggests to us that every Israelite believed in the Revealed God; and therefore, they were all saved. They are a very imperfect bunch of people, but they are at least a saved bunch of people.

The Hebrews will forever look back upon this day and God's deliverance (2Kings 17:7 2Chron. 6:4, 5). When the Hebrews fell into apostasy, Y^ehowah would call this day to mind and caused them to recall His so great salvation (Jeremiah 11:3 Hosea 12:13).

Throughout Exodus and the rest of the Pentateuch, we will see Moses and the people on a honeymoon. However, as soon as they faced pressures or disappointments, the people will turn on Moses like a mad dog. Then things will go well and they will behave and it will be a honeymoon again. Then pressures followed by rebellion. Moses showed a great deal of stability throughout this ordeal; the people lacked God's Word in the souls and therefore they lacked the stability to grasp what was going on around them. They would not take the information which they were learning about God, and believe it and apply it.

Exodus 14:31 *Israel saw the great hand of Y^ehowah [and the great work] which He did in Egypt, and the people feared Y^ehowah. Therefore, they believed in Y^ehowah and in Moses His servant.* (Kukis mostly literal translation)

Notice those key words: the people of Israel *feared* Y^ehowah and they *believed* in Y^ehowah. Just as we are exhorted to do as unbelievers throughout the New Testament. God put the Israelites into a hopeless situation where there was no human solution. Then Moses told them to *"Stand still and watch the salvation of Y^ehowah."* They were put into a position where no one could save them from the Egyptians. Only God could deliver them. In this observation of God's work, they believed in Y^ehowah and trusted in His power as their only solution, just as we trust in Jesus Christ as our only means of salvation. We are in a hopeless, helpless situation in our sins that no one can save us—that is, cleanse us before God—but Christ Jesus. The Hebrews could do nothing but watch their deliverance and we can do nothing but accept the salvation (= deliverance) which God has provided for us.

At this sight of the destruction of the Egyptian army, the people of Israel believed the LORD; so, any who doubted before or had the least amount of uncertainty, they now believed.

Exodus 14:31 *Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.* (NKJV)

This verse is why most commentators understand that all the Hebrew people, at this point in time, are saved.

Throughout the book of Exodus (and even Genesis), it is apparent that God is very theatrical as well as appropriate with His miracles. When Moses was by himself, it was a simple burning bush that would not burn up. God did not lift up a mountain and then send a hundred bolts of lightning to strike on all sides of Moses. That was unnecessary.

However, with the sons of Israel, God's miracles had to be seen by a large group. What God was going to do needed to be visible to everyone. It had to be more than God doing something marvelous that 20 people saw, and then they told everyone else about it. These great miracles were seen by all Israel. They all walked across the sea of Reeds; they all (or nearly all) of them could see the wall of water (we do not know how wide the Israelites were when crossing the sea, but they did have to get 2 million people across). Once they reached the other side, they would be safe and dry, and they could see the army of Pharaoh coming upon them, right where they had been in the sea, and suddenly, the walls of water burst open, and came upon the army of Pharaoh.

It says here that they believed the Lord. Let me suggest that some people became believers at this point; and others, who had already believed in the Revealed God, had their faith renewed or strengthened by what they saw. They all had a healthy fear/respect for God after seeing Him destroy their enemies. However, as we will see, miracles would provide a temporary measure of faith for the people of God; but it was not lasting.

Exodus 14:31 Israel observed the great work that Jehovah did in Egypt and they feared Him. Consequently, they believed in Jehovah and in His servant Moses. (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 14 is in the Word of God

1. The Exodus from Egypt followed by the destruction of the Egyptian army in the Sea of Reeds are inflection points in the history of Israel.
2. We are able to see what God is able to do.
3. As always, we see that God's great miracles are crowd-specific. That is, God does big things when a great many witnesses are there.
4. God's protection of Israel continues, despite their faithlessness.
5. It becomes apparent to us that viewing miracles will not result in spiritual growth.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 14

1. We see the faithfulness of God and the faithlessness of Israel.
2. Moses applies a fortiori reasoning to the situation.
3. We get tremendous insight into the thinking of Pharaoh, and how one thinks and believes the lie when they reject the truth.
4. We also see that those of Pharaoh's army go along with him, indicating that they are just as guilty as he is.
5. We see just how faithless Israel is, and how God steps up to protect them anyway.
6. We saw that Israel was able to be clever even while rejecting God and Moses.
7. We were able to study the selective memory of the Israelite people.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 14

Moses is a type of Christ.
The entire Exodus story is analogous to salvation provided for man.
Jesus is the Pillar of Fire, the Pillar of Cloud, and the Angel of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Review of Exodus 14

The translation which I used below is called *The Scriptures 2009*.

Regarding the Scriptures 2009:

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The translation used throughout this review is known as *the Scriptures 2009*. Here is a table so that you will understand some of the unique features of this translation:

Equivalent Proper Nouns in the Scriptures 2009

Scriptures 2009	More common	Explanation for the Scriptures 2009:
יהוה	YHWH, JHWH, Jehovah, Yahweh, Y ^e howah	The is the actual name of God as it is found in the Hebrew. It is a reference to Y ^e howah, the God of Israel. The Hebrew letters are written right to left.
<i>Mitsrayim</i>	Egypt	<i>Mitsrayim</i> is a transliteration from the Hebrew.
<i>Yisra'el</i>	Israel	A better transliteration from the Hebrew.

Equivalent Proper Nouns in the Scriptures 2009

Scriptures 2009	More common	Explanation for the Scriptures 2009:
Mosheh	Moses	A better transliteration from the Hebrew.

Crossing the Red Sea (I have kept the e-sword titles and subtitles)

One purpose of an outline is to simply give the reader an overview of what he is about to read.

Exodus 14 Outline (for the summary)

vv. 1–18	The Egyptian Army Pursues Israel (once again)
vv. 19–20	The Angel of God Protects the Israelite Encampment
vv. 21–22	The Israeli People Cross the Red Sea on Dry Land
vv. 23–29	The Egyptian Army Follows Israel and Is Drowned
vv. 30–31	The Deliverance of Israel by God Is Recognized

The Egyptian Army Pursues Israel (once again)

It is God who speaks to Moses and tells him exactly what is taking place in Egypt.

Exodus 14:1–2 **And הוהי [= JHWH, Jehovah] spoke to Moshe [= Moses], saying, “Speak to the children of Yisra’ël [Israel], that they turn and camp before Pi Haḥiroth, between Miḡdol and the sea, opposite Ba'al Tsephon – camp before it by the sea.**

God speaks to Moses in vv. 1–4, telling him what is going on (God is able to see the big picture, and Moses is not).

Although it is hard to understand by these first two verses, God has guided Israel into what appears to be a dead end. If Pharaoh struck them now, the Hebrew people would be in the worst possible position to defend themselves. They would have nowhere to run to, nowhere to hide. Furthermore, they are not soldiers—they have no training and they have no weapons. Even though the Egyptian army is numerically much smaller, they have the weapons, the chariots, the training and the killer instinct.

Exodus 14:3 **“For Pharaoh shall say of the children of Yisra’ël, ‘They are entangled in the land, the wilderness has closed them in.’**

It sounds as if Pharaoh is right there with a pair of binoculars watching them. What this indicates is, there are eyes on Israel even at this time. These are Egyptians at lookout stations all along the outskirts of Egypt. They are able to communicate what they see to Pharaoh.

Exodus 14:4 **“And I shall strengthen the heart of Pharaoh, and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army, and the Mitsrites [= Egyptians] shall know that I am הוהי.” And they did so.**

God is still speaking, so He is promising to strengthen Pharaoh’s heart (I chose this translation because it accurately translates the word *châzaq* (חָזַק) [pronounced *khaw-ZAHK*] (translated here, *strengthen*). Although Pharaoh had been beaten down by the judgments of God, God has given him strength enough to continue to resist Him.

With v. 5, the narrative shifts from God speaking to Moses to 3rd person omniscient.

Exodus 14:5 And it was reported to the sovereign of Mitsrayim that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, "Why have we done this, that we have let Yisra'el go from serving us?"

The people that Pharaoh and his servants turns against are the people of Israel.

Because Pharaoh now has a feeling of additional strength, he begins to question his decision to let Israel go (this decision was made by the entire country). His negative volition toward the Hebrew people and toward their God has always been there; but he has not had the inner strength to access it for awhile.

You will note inconsistent argument being made here. "We should have never let the sons of Israel leave." Yet, despite these words, the Egyptian army is not going out to regather the Hebrew people and bring them back. Egypt is going out to destroy the Hebrews. Having enough inner strength to act on the content of one's soul does not make a person more rational.

Exodus 14:6 So he made his chariot ready and took his people with him.

Pharaoh gathered together an army to go and destroy Israel. Leading the army would be a regiment of chariots. Pharaoh himself would be a part of the chariot force.

Exodus 14:7 And he took six hundred choice chariots, and all the chariots of Mitsrayim with officers over all of them.

Pharaoh puts together 600 chariots; they would make the first strike against his enemies. It appears that there will be an additional number of chariots behind them.

Exodus 14:8 And הוה strengthened the heart of Pharaoh sovereign of Mitsrayim, and he pursued the children of Yisra'el, but the children of Yisra'el went out defiantly.

God is not inserting hatred or anger into Pharaoh's heart. God is giving Pharaoh the strength to express his anger and hatred towards Israel.

Pharaoh's resistance to God is strong. He has clearly not learned his lesson, even to this time.

Exodus 14:9 And the Mitsrites pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Haĥiroth, before Ba'al Tsephon.

Pharaoh knew exactly where to go. He knew the geography and topography of where the Israelites were. The people of Israel were being watched. Pharaoh had the big picture of where the children of Israel were and how they were moving.

Recall that God has the sons of Israel double-back, so they are in an untenable position. They are trapped with Pharaoh's chariots behind them and the sea is in front of them. We do not know what other natural terrain is to be found here. I suspect that there is a mountain range, which helps to hem them in as well. Pharaoh's lookouts were probably watching the people of Israel from an extension of those mountains.

Exodus 14:10 And when Pharaoh drew near, the children of Yisra'el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra'el cried out to הוה.

There will be a period of time during which the Egyptians and the Israelites can see one another. The purpose is to allow Israel the full knowledge of the situation in which they were in.

Having recognized their situation, they first call out to God in this time of trouble.

However, they have Moses right there to blame. And they will do that next.

Exodus 14:11 And they said to Mosheh, “Did you take us away to die in the wilderness because there are no burial-sites in Mitsrayim? What is this you have done to us, to bring us up out of Mitsrayim?”

This is actually a very clever saying, and I suspect that it was repeated many times among the Israelites, because of its cleverness. Then they said it to Moses (not unlike a clever meme which might be posted and re-posted).

The firstborn of the Egyptians had all just died. There would have been a massive number of burials taking place in Egypt at this time. “There are no more graves in Egypt, so you have brought us out here to die?” It is actually a meaningless statement, albeit clever.

Exodus 14:12 “Is this not the word that we spoke to you in Mitsrayim, saying, ‘Leave us alone and let us serve the Mitsrites?’ For it would have been better for us to serve the Mitsrites than to die in the wilderness.”

The Israelites are guilty of having a very selective memory at this point. They are resorting to, “I told you so.” At the first, when Moses and Aaron went to Pharaoh, Pharaoh responded by increasing the workload on the Israelites to an impossible standard. They could not meet this standard and their leaders were beaten because they could not meet this standard. Israel then told Moses, “We wish that you never came here.”

However, this new standard of work only lasted for a few days. Given the widespread destruction of Egypt which followed (the plagues or judgments), normal life throughout all Egypt was completely interrupted. Although the Hebrew people faced an impossible workload, they were only subjected to this additional injustice for a few days to perhaps a week at the most.

I said *selective memory*, so what are the Israelites leaving out? At one point, prior to Moses and Aaron showing up, their burden of slavery was so great, that they cried out to the heavens (it is not clear if they were calling to God or not). When Moses and Aaron first arrived and God did a few miracles through them, they were accepted by the elders as having come from God. Because the leaders were initially behind Moses and Aaron; the people were also behind them.

At this point in our narrative, the people have come to Moses and they complain directly to him.

Exodus 14:13 And Mosheh said to the people, “Do not be afraid. Stand still, and see the deliverance of הוה, which He does for you today. For the Mitsrites whom you see today, you are never, never to see again.

What is most fascinating is, Moses does not hear the complaint and then run to God with it (remember, the Egyptian army is moving towards them right now). His answer is based upon his understanding of God.

So, Moses let them have their say, pretty much ignored what they said, and then told them how it was going to be.

Moses, based upon his understanding of the plan of God, tells his people to not be afraid, to not do anything, just to observe the deliverance of God.

Bear in mind that, up to this point, God has not told Moses what He is going to do. He did not say, “The Egyptians are going to come at you in their chariots, and then this is what I will do next.” Nevertheless, without being first assured by God of what is going to happen, Moses tries to relieve the anxiety of the people. So Moses gets it. He does not require God to tell him each step of the way, or to reassure him.

Exodus 14:14 “הוה does fight for you, and you keep silent.”

Moses essentially tells the people, “Shut up and watch. God will fight for you.”

Ideally speaking, the people are to see what God is going to do, and they should place this into their memories, so that, the next time they are in a jam, they understand that their God will deal with it. In fact, God has dealt with every problem that they would ever have in eternity past. God knew their every problem of the Exodus generation in eternity past and, at that time, made provision for them.

Between vv. 14 & 15, Moses apparently cries out to God. God will speak to Moses in vv. 15–18:

Exodus 14:15 *And הוה said to Mosheh, “Why do you cry to Me? Speak to the children of Yisra’ël, and let them go forward.*

God now gives specific directions to Moses of where to lead the people. Apparently, the children of Israel are poised to walk toward the Sea of Reeds. There does not appear to be anything else in front of them.

Exodus 14:16 *“And you, lift up your rod, and stretch out your hand over the sea and divide it, and let the children of Yisra’ël go on dry ground through the midst of the sea.*

The same rod which Moses would lift up and a judgment would come down upon the Egyptians; he is to lift up this rod over the waters in front of them.

Exodus 14:17 *“And I, see I am strengthening the hearts of the Mitsrites, and they shall follow them. And I am to be esteemed [or, glorified, honored] through Pharaoh and over all his army, his chariots, and his horsemen.*

God tells Moses, “I have given strength to the hearts of the Egyptians.”

They shall follow them means that these Egyptians will follow Israel, wherever Israel goes.²⁵

The Egyptians feel anger and hatred towards God and God’s people; and God will give them the strength to act upon the hatred in their souls.

By the actions and events that follow, God will be glorified.

Exodus 14:18 *“And the Mitsrites shall know that I am הוה, when I am esteemed through Pharaoh, his chariots, and his horsemen.”*

“The Egyptians will know that I am Y^ehowah,” God says to Moses.

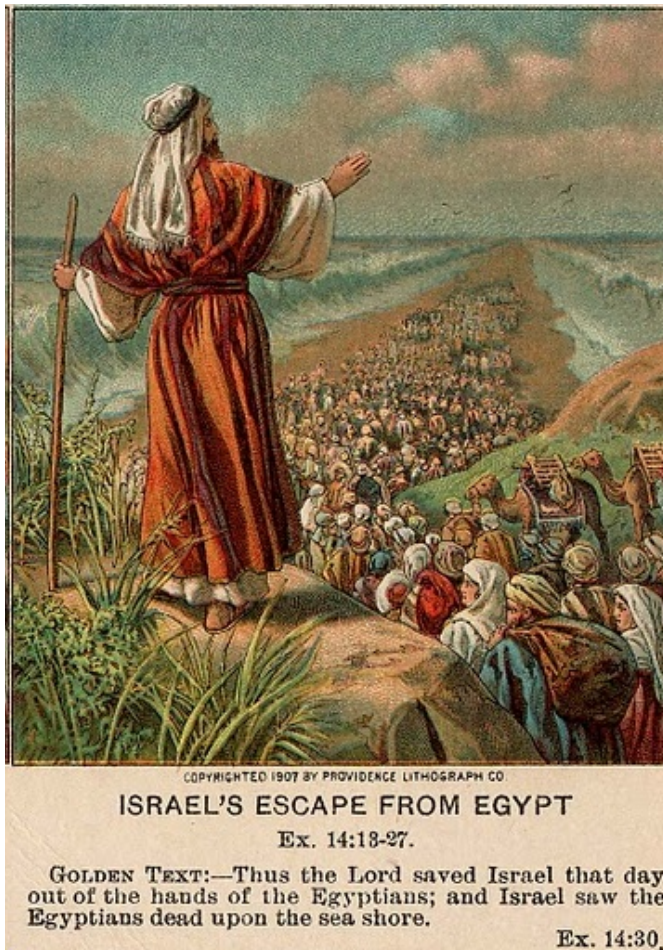
The Angel of God Protects the Israelite Encampment

Exodus 14:19–20 *And the Messenger of Elohim, who went before the camp of Yisra’ël, moved and went behind them. And the column of cloud went from before them and stood behind them, and came between the camp of the Mitsrites and the camp of Yisra’ël. And it was the cloud and the darkness, and it gave light by night, and the one did not come near the other all the night.*

The *Messenger (Angel) of Elohim* is Jesus Christ, the 2nd Member of the Trinity. He is the God Who is revealed; He is the God Who has direct contact with man.

The Angel of Elohim manifests Himself as a cloud, and He fills this particular region with an almost impenetrable cloud cover. The Egyptians are unable to break through and find the Israelites. This does not disturb the Egyptians, as they know that the Israelites are trapped between them and the waterfront. A late-night fog near a waterway does not strike them as being unusual. A comfortable rest prior to a day of slaughter would have been well-received by the Egyptian army.

²⁵ It sounds, by this translation, that the Egyptians will follow *their own hearts*; but *heart* (in the Hebrew) is actually a masculine singular noun; and *them* is a 3rd person masculine plural suffix.



On the other side, the Israelites have light during that same evening. They cannot see the Egyptians, but they can see Moses and they can see the sea of reeds before them.

So, even though the Egyptian army was relatively near to Israel, God made it impossible for them to interact. Neither encampment could see the other.

The Israeli People Cross the Red Sea on Dry Land

Exodus 14:21 And Mosheh stretched out his hand over the sea. And הוה caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.

God had told Moses what to do next. For all of the judgments by God against Egypt, Moses would employ his hand or arm and/or staff; and God would work through Moses. Essentially, Moses would point to the place where God would do His work.

Exodus 14:22 And the children of Yisra'el went into the midst of the sea on dry ground, and the waters were a wall to them on their right and on their left.

It is fascinating to me how God works. God did not make the water disappear for a period of time, but He used the wind to push it back and hold it in place. God uses

seemingly natural events to work great acts of power.

I have roughly guessed that it was 1 or 2 miles across this waterway; and that God stacked up the waters perhaps 3 or 4 miles apart. We need a region large enough that all Israel can cross over it in a few hours; and it needs to be large enough so that the entire Egyptian army can fit into that same region all at the same time.

Israel's Escape from Egypt (a graphic); from [Joshua Cottrell](#); accessed May 25, 2022.

The Egyptian Army Follows Israel and Is Drowned

Exodus 14:23 And the Mitsrites pursued and went after them into the midst of the sea, all the horses of Pharaoh, his chariots, and his horsemen.

Pharaoh and his army continue after the Israelites in hot pursuit. After a night of heavy fog, the Egyptians can apparently see them, and the Israelites have crossed over the sea in the open region caused by God. Their elite chariot brigade went first, followed by Egyptian soldiers on horses and other chariots.

Exodus 14:24 And it came to be, in the morning watch, that הוה looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army of the Mitsrites into confusion.

God caused some confusion to the Egyptian army, so they are in the midst of a sea (with the waters pushed back) and suddenly confused, troubled or discomfited.

Exodus 14:25 And He took off their chariot wheels, so that they drove them with difficulty. And the Mitsrites said, "Let us flee from the face of Yisra'el, for הוה fights for them against the Mitsrites."

When the chariots began to malfunction, the Egyptians became disconcerted. Some of them realized that they were fighting the God of Israel once again.

Under normal circumstances, the chariots would move at a great speed. Catching up to the Israelites would have been a very easy thing for Egypt to do. But they were as if in a dream, where you want to move faster, but are unable to.

Exodus 14:26 Then הוה said to Mosheh, “Stretch out your hand over the sea, and let the waters come back upon the Mitsrites, on their chariots, and on their horsemen.”

God again uses Moses to reveal what is going to be done. Moses cannot make the waters come back over the Egyptian army—all he can do is stretch out his hand over the sea. God will bring the waters down upon the Egyptians. Moses, by lifting up his arm simply indicates that God is about to act.

Exodus 14:27–28 And Mosheh stretched out his hand over the sea, and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus הוה overthrew the Mitsrites in the midst of the sea, and the waters returned and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them, and not even one was left of them.

The Egyptian army is in the midst of the sea. And, until Moses stretched out his hand, it was an open valley. But now, the waters return and drown the Egyptians. Every Egyptian in the army in the midst of this waterway is drowned.

Exodus 14:29 And the children of Yisra’el walked on dry ground in the midst of the sea, and the waters were a wall to them on their right and on their left.

The sons of Israel crossed over this waterway walking upon dry ground. On both sides of them, the waters had been stacked up.

The Deliverance of Israel by God Is Recognized

Exodus 14:30 Thus הוה saved Yisra’el that day out of the hand of the Mitsrites, and Yisra’el saw the Mitsrites dead on the seashore.

God saved Israel and He destroyed the Egyptians. The entire Egyptian army, which had hoped to destroy Israel, were drowned before the Israelites. Their dead bodies began to wash up onto the shore.

Exodus 14:31 And Yisra’el saw the great work which הוה had done in Mitsrayim, and the people feared הוה, and believed הוה and His servant Mosheh.

There was a faith of all Israelites directed toward God; and they believed God’s servant, Moses, as well. We will see that this will last only as long as they are not facing any problems.

We will learn an important lesson from this: miracles will not provide a sustaining faith. The faith exercised by a believer towards God has to come from his soul, and, therefore, from the resources in his soul. A verse of Scripture may provide you with more comfort or strength than seeing miracles as great as we have studied. God, through His Word, gives power to our souls.

The ESV (capitalized) is used below.

The Exodus and Salvation

1. The state of man:

- 1) The Israelites were in a hopeless situation in Egypt. They had been enslaved, and the Egyptians

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- were working them so hard, that they cried out into the heavens.
- 2) Man is born as a slave to sin. R. B. Thieme, Jr. called this the slave market of sin.¹ All men are born into this slave market of sin. We have no means by which we may purchase ourselves to be removed from it.
2. God works through a human mediator:
 - 1) God worked through Moses with the Exodus generation.
 - 2) God works through Jesus to save all mankind.
 - 3) The writer of Hebrews speaks of both Moses and Jesus: *Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, Who was faithful to Him Who appointed Him, just as Moses also was faithful in all God's house. For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.) Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope. (Hebrews 3:1–6)*
 3. God reveals Himself to His people:
 - 1) God revealed Himself through Moses. Exodus 34:6–7 *The LORD passed before him [Moses] and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."* What God revealed to Moses, Moses was to tell to the people.
 - 2) God reveals Himself through Jesus Christ. John 1:17–18 *For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, Who is at the Father's side, He has made Him known.*
 4. Redemption (which means payment):
 - 1) God promises to purchase the people of Israel. When speaking to Moses, God said: *"Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.' "* (Exodus 6:6–7).
 - 2) Jesus redeems us by His spiritual death on the cross. 1Peter 2:24a *He Himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.* Titus 2:14 *[Jesus] gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works.*
 5. The Passover, which was a part of the Exodus narrative, illustrates the salvation of man:
 - 1) A lamb without spot and without blemish was chosen for each home. This illustrates Jesus Christ. 1Peter 1:18–19 *...knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.*
 - 2) The lamb was to be watched for several days; just as Israel watched the Lord in His public ministry.
 - 3) The lamb was slaughtered, and its blood placed on both sides of the doorframe and at the top (so that it would drip down on the threshold). This was a type looking forward to Jesus dying for our sins, having bled from His head, hands and feet.²
 - 4) All those in the household were to eat the flesh of this lamb. Eating the flesh of the lamb is analogous to exercising faith in Jesus Christ. John 6:53–56 *So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. Whoever feeds on My flesh and drinks My blood abides in Me, and I in him."* We are certainly not saved by cannibalism; but by exercising faith in Jesus Christ (John 3:16, 36). Again, eating is analogous to exercising faith in the efficacious

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death of our Lord.

- (1) The analogy is this: every person has the ability to eat, which is actually quite the complex process when taken as a whole. We take the food into our mouths and masticate it, but what happens after this is a grace function designed by God for our bodies.
 - (2) Every person also has the ability to believe and men believe all kinds of things, both reasonable and unreasonable. However, believing in Jesus is a grace function for our souls. The faith that we exercise in Jesus has no merit, but God the Holy Spirit makes that faith efficacious (that is, effective and successful to provide for us salvation).
- 5) Wherever God saw the blood smeared on the doorframe, He passed over that house and did not kill anyone in the home. However, where there was no blood, God took the life of the firstborn in that household. 1Corinthians 5:7b **For Christ, our Passover lamb, has been sacrificed.**
6. The priesthood and the special nation status:
- 1) God chose Israel (Psalm 33:12 Isaiah 41:8 44:1). God speaking to Israel through Moses: **"Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel."** (Exodus 19:5–6)
 - 2) 1Peter 2:9 **But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.** Peter is speaking to believers and all believers in the Church Age are priests. We are also a chosen race, because we are born again. We are God's possession.
7. All of the work is done by God:
- 1) None of the work to take Israel out of Egypt was done by Israel. God did all of the work (all of the miracles and He provided all of the guidance). When God told Israel to pack up and leave, that is what Israel did.
 - 2) We offer nothing of merit for our salvation. We believe in Jesus, believing being a nonmeritorious system of perception. Regarding Jesus, every person has some form of faith—they believe that He died for their sins or they believe that He did not.
8. God takes us from slavery into great blessing.
- 1) God will guide Israel into the land of promise (Canaan). Moses, speaking to the people, said: **"And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery."** (Deuteronomy 6:10–12)
 - 2) God promises the believer in the Church Age that he will be raised again and given eternal life. 1Corinthians 15:24–26 **Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death.** Ephesians 1:3 **Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly places,...**

¹ I don't know if this terminology is original with Bob or not. In the Chafer Theological Seminary Dictionary, the term *slave market of sin* is found, but this seminary was founded after Bob used the term.

² We are not saved by the Lord's literal blood. Our sins were poured upon Jesus Christ, and He took upon Himself the penalty for every sin that has been committed and will be committed.

I found this set of points in two places on the internet.

Deut. 18:15 **Y^ehowah your Elohim shall raise up for you a Prophet like me from your midst, from among your brothers. You [all] will listen to Him.**

Karl Lohman's *Like Unto Me: Moses as a Type of Christ*

1. Both were born at a time when Israel was under foreign domination (Moses — Egyptian bondage & Jesus — Roman bondage)
2. Both had rulers that tried to kill them shortly after their births (Exodus 1:15-22; Matthew 2:16-18)
3. Both spent time in the desert wilderness before taking on their callings (Exodus 3; Matthew 4:1-11)
4. Both dealt with wicked kings (Pharaoh — Exodus 5-12; Herod — Luke 13:31-32)
5. Both dealt with folks who hardened their hearts (Exodus 8:15; Mark 6:45-52)
6. Both dealt with lepers (Numbers 12:10-15; Matthew 8:1-4)
7. Both had the world offered to them (Hebrews 11:24-27; Matthew 4:8-9)
8. Both were shepherds (Exodus 3:1; John 10:11)
9. Both fasted for 40 days (Exodus 34:28; Luke 4:2)
10. Both climbed mountains (Exodus 34; Matthew 5:1)
11. Both were meek (Numbers 12:3; Matthew 11:29; Matthew 21:5)
12. Both were envied (Psalm 106:16; Matthew 27:18)
13. Both did some writing (Exodus 34:27; John 8:6-8)
14. Both have a connection to the law - Moses, humanly speaking, wrote the law, but Jesus Christ fulfilled the law (Deuteronomy 31:9; Matthew 5:17)
15. Both kept the Passover (Exodus 12; Hebrews 11:28; Luke 22:11; Matthew 26:17-19)
16. Both had a connection to innocent blood (Deuteronomy 19:9-10; Deuteronomy 21:7-9; Matthew 27:3-4)
17. Both sang (Exodus 15:1; Matthew 26:30)
18. Both had ministries to the nation of Israel (Exodus 3:1-10; Matthew 15:21-28)
19. Both did miraculous things (no references needed)
20. Both did miraculous things to/on large bodies of water (Exodus 7:20; Exodus 14:16, 27; Matthew 8:23-27; Mark 6:45-51)
21. Both fed hungry people in a wilderness (Exodus 16; Mark 8:1-9)
22. Both provided water for thirsty people (Exodus 15:22-25; John 4:10, 14)
23. Both spoke of future tribulation (Deuteronomy 4:30-31; Matthew 24:21-22)
24. Both spoke of eternal fire (Leviticus 6:12-13; Matthew 25:40-41)
25. Both paid tribute (Numbers 31:41; Matthew 17:24-27)
26. Both sent out 12 men (Numbers 13; Luke 9:1-6)
27. Both were called God's servants — "my servant"• (Numbers 12:7; Matthew 12:14-21)
28. Both were prophets (Deuteronomy 34:10; John 6:14)
29. Both were priests (Exodus 40; Hebrews 4:14)
30. Both were kings (Deuteronomy 33:4-5; John 18:33-40)
31. Both were judges (Exodus 18:13; John 5:24-30)
32. Both were teachers (Deuteronomy 4:5; John 18:20)
33. Both told wicked men to depart (Numbers 16:26; Matthew 25:41)
34. Both met together on the Mount of Transfiguration (Matthew 17:1-9)
35. Both are connected through the brasen serpent (Numbers 21:4-9; John 3:14)
36. Both had outstretched arms with 2 men beside them, and in both cases there was a war going on (Exodus 17:8-16; Matthew 27:38). In Moses' case, it was a physical war with Amalek. In Christ's case, it was a spiritual war with the devil (Isaiah 50:8 in the context of the crucifixion).
37. Both had people weep when they died (Deuteronomy 34:8; John 20:11)
38. Both died but did not stay in their burial places (Deuteronomy 34:5-6; Jude 9; Matthew 17:1-9; Matthew 28)
39. Both were the subject of controversies concerning their dead bodies (Jude 9; Matthew 28:11-15)
40. Both had important "dignitaries"• interested in their dead bodies (Michael & the devil — Jude 9; the Pharisees, the Roman soldiers, and Pilate — Matthew 27:62-65; Mark 15:43-45)

From [Learn the Bible](#); and [Cape Road Church](#); both accessed June 28, 2017 (slightly edited).

Typology of Moses and Jesus (from Agape Bible Study)	
MOSES	JESUS
The Hebrew people were ruled by a gentile king who was antagonistic towards them and particularly towards Moses.	The Jews were ruled over by a gentile king who was antagonistic towards their Savior who was being born.
An evil king/Pharaoh tried to kill Moses as a baby: Exodus 1:22	King Herod tried to kill baby Jesus: Matthew 2:16
Moses was hidden from the evil king/Pharaoh: Exodus 2:2	An angel said to hide the child from the evil King Herod: Matthew 2:13
Moses' life was preserved in Egypt: Exodus 2:3-4	Jesus was taken into Egypt to preserve His life: Matthew 2:13-15
He was saved by women: his mother: Exodus 2:3 ; Miriam Exodus 2:4 ; Pharaoh's daughter Exodus 2:5-10	Jesus was saved and helped by His mother, Mary: Matthew 2:14
Moses is raised, apparently, without his father (although his own mother nurses him); the Pharaoh's daughter appears to be unmarried.	Jesus is born apart from the seed of the man. He is virgin-born.
Theologically speaking, it is key for Messiah to be the seed of the woman (that is, born/raised apart from a father). This prophecy goes all the way back to Genesis 3. This is far more than simply a miracle. The sin nature is passed down by the human father, and Jesus did not have a human father.	
Pharaoh's daughter adopted Moses: Exodus 2:10	Joseph adopted Jesus: Matthew 1:25
Moses became a prince of Egypt: Exodus 2:10	Jesus is the Prince of Peace: Isaiah 9:5 ; Matthew 28:18 ; Luke 2:14
Long period of silence from childhood to adulthood	Long period of silence from childhood to adulthood
Moses had a secret identity—he was a Jew being raised as a prince.	Messianic secret = Jesus the Son of God
To clarify this point, some people certainly knew about Moses being a Hebrew; and some knew that Jesus was the Messiah (however, He often gave cryptic answers when asked directly).	
He tried to save a Hebrew kinsman: Exodus 2:11-12	Jesus came to save His Hebrew kinsmen first: Mark 7:26-28
Went from being a prince to a pauper: Exodus 2:15-19	Went from being God to being man: John 1:1-3, 14 ; Mark 6:3
Saved women at a well: Exodus 2:15-19	Saved a woman at a well: John 4
Became a shepherd: Exodus 3:1	He is the Good Shepherd: John 10:11
Moses' mission was to redeem Israel from slavery to Egypt	Jesus' mission is to redeem mankind from slavery to sin
Moses was loved and supported in his ministry by his sister Miriam [in Hebrew, Miryam]	Jesus was loved and supported in his ministry by His mother Mary [in Hebrew, Miryam]
Moses was often rejected by his own people	Jesus was often rejected by His own people

Typology of Moses and Jesus (from Agape Bible Study)	
MOSES	JESUS
Moses will give God's law on the mountain of Sinai: Exodus 20:1-31:18 ; 34:1-35	Jesus will give the Law as it should be understood from the Mount of Beatitudes: Matthew 5
Moses spent 40 days fasting on the mountain: Exodus 24:18 ; 34:28	Jesus spent 40 days fasting in the desert wilderness: Matthew 4:2
Moses performs signs/ miracles	Jesus performs signs/miracles
I could add that neither Moses nor Jesus used any inherent power in order to perform these miracles; they were accomplished by a power outside of Moses and outside of Jesus (Doctrine of Kenosis).	
Moses offered his life for the salvation of his people after the sin of the Golden Calf: Exodus 32:32-33	Jesus offered His life for the salvation of the world: Isaiah 53:12 ; Romans 5:12 ; 6:10 ; 2 Corinthians 5:15-21 ; Colossians 1:19-20 ; 2:14-15 ; 1 John 1:7 ; 2:2 ; etc.
Moses is the prophet of the Old Covenant between God and man. He acted as a ruler (king) over his people; and his brother was the first High Priest in Israel.	Jesus is the prophet, priest, and King of a New and everlasting Covenant with Israel
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Chapter Outline

Charts, Graphics and Short Doctrines

There are many examples of parallels between Moses and Jesus. Moses is a type of Jesus; he is a shadow image of Jesus. There are a great many parallels between these two men which are recorded. It is worth mentioning that, although Moses wrote about himself and the things which would eventually show him to be a shadow representation of Jesus; how those parallels came to be in the life of Jesus is revealed in all of the gospels and in several epistles. This in itself is quite remarkable, because it is unlikely that any person in the 1st century had a complete (or nearly complete) collection of the inspired writings. I believe that John had access to the other 3 gospels, and that they inspired him to write down the events of the Lord's life as he remembered it; so John presents Jesus in a much different light than do the other 3 gospel writers. But who among the 4 gospel writers would have had a complete set of Old Testament books?

A. W. Pink in his book, *Gleanings in Genesis*, lists some similarities between Moses and Christ. The ESV (capitalized) is used below; substituted for the KJV (which Pink used). I made a number of changes and additions throughout (Pink had a strange fondness for using the exclamation point)!. As usual, I denote Old Testament passages in blue, New Testament in red and OT passages quoted in the NT in purple.

The number of parallels between Moses and Jesus is staggering. This is an exhaustive and exhausting list. It might be difficult to take it all in at one sitting.

God the Holy Spirit worked through Moses to record the portions of his life that needed to be recorded. That is what it makes a comparison like this possible. All of these points of intersection are preserved in the Mosaic writings of Exodus, Leviticus, Numbers and Deuteronomy.

Similarities between Moses and Christ (A. W. Pink—edited)

1. His nationality. Moses was an Israelite (Exodus 2:1, 2). So, according to the flesh, was Jesus the Christ.
2. His Birth. The birth of Moses occurred when his nation was under the dominion of a hostile power, while

Similarities between Moses and Christ (A. W. Pink—edited)

- they were groaning under the rule of a Gentile king (Exodus 1). So also the Hebrews were in bondage to the Romans when Christ was born (Matthew 2:1 cf. Luke 24: 21).
3. His destiny at birth. When Moses was born, the Pharaoh of Egypt had condemned to death all male children of the Hebrews (Exodus 1:22). Jesus was born into this world with the cross as His purpose and ultimate destination.
 4. His innocence. Moses was condemned to die as a Hebrew infant, before he could do anything good or bad (Exodus 1:22). The Lord was condemned to die on the cross, having committed no wrongdoing whatsoever. 1Peter 2:22 *He committed no sin, neither was deceit found in his mouth.* (Isaiah 53:9) 2Cor. 5:21 *For our sake He made Him to be sin Who knew no sin, so that in Him we might become the righteousness of God.* 1Peter 1:18–19 *...knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.* See also Matt. 27:24 John 8:29 Heb. 4:15 1John 3:5.
 5. His Person. *At this time Moses was born; and he was beautiful in God's sight.* (Acts 7:20a). How blessedly did he, in this, foreshadow the Beloved of the Father! His estimate of the "fairness" of that Child which lay in Bethlehem's manger, was evidenced by the sending of the angels to say unto the shepherds, *"For unto you is born this day in the city of David a Savior, Who is Christ the Lord."* (Luke 2:11).
 6. His Infancy. In infancy Moses' life was endangered, imperiled by the reigning king, for Pharaoh had given orders that, *"Every son that is born to the Hebrews you shall cast into the Nile"* (Exodus 1:22). How this reminds us of Matthew 2:16: *Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.* Both gentile rulers wanted to end the lives of Moses and Jesus when each was in his infancy. Thousands of innocent children died as a result of those royal decisions.
 7. His Adoption. Though, previously, he was the child of another, Moses yet was made the son of Pharaoh's daughter: *When the child grew older, she brought him to Pharaoh's daughter, and he became her son.* (Exodus 2:10a). Thus he had a mother, but no father! What anointed eye can fail to see prefigured here the mystery of the Virgin-birth! Christ was the Son of Another, even the Son of God. But, born into this world, He had a mother, but no human father. Yet He was, as it were, adopted by Joseph (Matthew 1:19-21).
 8. In childhood, both Moses and Jesus were raised up in Egypt. We have studied this about Moses in Exodus 2. Jesus was also raised for a portion of His early life in Egypt: *...behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the Child and His mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the Child, to destroy Him."* (Matthew 2:13b). This fulfilled God's ancient oracle, *...and out of Egypt I called My Son.* (Hosea 11:1b).
 9. Their sympathies for the people of Israel. Moses was filled with a deep compassion for his suffering kinsmen according to the flesh, and he yearned for their deliverance. Beautifully does this come out in Acts 7:23, 24, *"When he was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian."* So too Christ was filled with pity toward His enslaved people (enslaved to the old sin nature), and love brought Him here to deliver them. Matt. 23:37 *"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"*
 10. Both men had an early knowledge of their missions. Long years before he actually entered upon his great work, Moses discerned, *"[Moses] supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand."* (Acts 7:25). So as a Boy of twelve, Christ said to His perplexed mother, *"Why were you looking for Me? Did you not know that I must be in My Father's house?"* (Luke 2:49).
 11. Condescending grace. Though Moses was legally *the son of Pharaoh's daughter*, yet he regarded the Hebrew slaves as his relatives: *One day, when Moses had grown up, he went out to his people* (Exodus 2:11). So it is with Christ: *He is not ashamed to call them brothers* (Heb. 2:11b).
 12. The great renunciation of Moses and Jesus. *By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the*

Similarities between Moses and Christ (A. W. Pink—edited)

- fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. (Heb. 11:24-26). What a foreshadowing was this of Jesus: Who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, by taking the form of a servant, being born in the likeness of men. (Phil. 2:6-7)! Like Moses, Christ too voluntarily relinquished riches, glory, and a kingly palace. Matt. 4:8-10 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory. And he said to Him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Be gone, Satan! For it is written, "You shall worship the Lord your God and Him only shall you serve."
13. Being rejected by brothers. "And on the following day he [Moses] appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?' But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?' " (Acts 7:26-28). Although this is very sad; sadder still is it to read of Christ, He came to His Own, and His Own people did not receive Him. (John 1:11).
 14. This same line in the typical picture was before us when we considered Joseph. But mark this difference: In the case of Joseph, it was his brother's enmity against his person (Gen. 37:4); here with Moses, it was his brother's enmity against his mission. Joseph was personally hated; whereas Moses was officially refused - "Who made you a prince and a judge over us?" (Exodus 2:14b). So it was with Christ. Israel said, "We do not want This Man to reign over us" (Luke 19:14b). See also John 1:11 15:18, 23-24.
 15. Sojourning among the Gentiles. But Moses fled from Pharaoh and stayed in the land of Midian. (Exodus 2:15). Following Christ's rejection by the Hebrews, we read, "God first visited the Gentiles, to take from them a people for His name" (Acts 15:14a). John 10:16a "And I have other sheep that are not of this fold. I must bring them also, and they will listen to My voice."
 16. Sitting by the well. Away from his own land, we read of Moses, But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well. (Exodus 2:15b). So the only time we read of the Lord Jesus seated by the well, was when He was outside Israel's borders, in Samaria (John 4:4, 6).
 17. Both men are presented as shepherds. Now Moses was keeping the flock of his father-in-law, Jethro,... (Exodus 3:1a). This is the character which Christ sustains to His elect among the Gentiles: "I am the good shepherd. I know My Own and My Own know Me, just as the Father knows Me and I know the Father; and I lay down My life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to My voice. So there will be one flock, one shepherd." (John 10:14-16).
 18. A season of seclusion. Before he entered upon his real mission, Moses spent many years in obscurity. Who had supposed that this one, there in the west side of the wilderness, was destined to such an honorable future? So it was with the incarnate Son of God. Before He began His public ministry, He was hidden away in despised Nazareth. Who that saw Him there in the carpenter's shop, dreamed that He was ordained of God to the work of redemption!
 19. A royal commission from God. Moses was called of God to emancipate His people from the house of bondage: "And now, behold, the cry of the people of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." (Exodus 3:9-10). So Christ was sent forth into this world on a mission from God: "For the Son of Man came to seek and to save the lost." (Luke 19:10).
 20. Returning to their own land. In Exodus 4:19 we read, And the LORD said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead." The antitype of this is found in Matthew 2:19-20: Mat 2:19 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the Child and his mother and go to the land of Israel, for those who sought the Child's life are dead."
 21. Being sent forth by God. Moses was sent forth by God to Israel; "Now therefore go" (Exodus 4:12). So Christ was the Sent One of God (John 9:4 etc). In Hebrews 3:1 He is designated the Apostle, which means *the one sent forth*.
 22. The credentials of God's power. Moses' commission from God was confirmed by power to work miracles (Exodus 4:28 7:3-4, 10, 19-21). So also Christ's mission was authenticated by wondrous signs (Matthew 11:4, 5). It should be noted that Moses is the first one mentioned in the O.T. who performed miracles; so

Similarities between Moses and Christ (A. W. Pink—edited)

- is Christ in the N.T. - John the Baptist did not perform any (John 10:41).
23. The first miracles. Moses wrought many wonders, but it is most striking to observe that his first two miraculous signs were power over the serpent, and power over leprosy (Exodus 4:6-9). So after Christ began His public ministry, we read first of His power over Satan (Matthew 4:10-11), and then His power over leprosy (Matthew 8:3).
 24. For his first great sign that could be observed by many people, Moses turned the water into blood (Exodus 7:19-21); Jesus turned water into wine for his first public miracle (John 2:1-11).
 - 1) Moses brought the Law to the Jewish people, and the Law condemns us (blood speaks of judgment).
 - 2) Jesus brought grace to the people, which will result in great celebration. Hence, the water changed into wine.
 25. Acceptance by close relatives. This is recorded in Exodus 4:29-31. How different was this from his first appearing before and rejection by the Hebrews in Exodus 2! How beautifully it prefigured Israel's acceptance of their Messiah at His second appearing!
 26. The powerful rod. Moses now wielded a rod of mighty power: see Exodus 9:23; 10:13; 14:16. So also it is written of Christ, "**You shall break them with a rod of iron and dash them in pieces like a potter's vessel.**" (Psalm 2:9). The passage in Psalm 2:9 occurs at the end of the Tribulation.
 27. The announcing of solemn judgments. Again and again Moses warned Pharaoh and his people of the sore punishment of God if they continued to defy Him (Exodus 7:16-23 8:1-15). So also Christ declared, "**No, I tell you; but unless you repent, you will all likewise perish.**" (Luke 13:3).
 28. They deliver Israel. Moses perfectly fulfilled his God-given commission and led Israel out of the house of bondage: "**...this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush**" (Acts 7:35b). So Christ affirmed, "**So if the Son sets you free, you will be free indeed.**" (John 8:36).
 29. Baptism into Moses/Christ. Remarkably is this brought out in 1Corinthians 10:1-2 **For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea,...** So obedient Christians are **baptized unto Christ Jesus** (Rom. 6:3).
 - 1) Baptism references a close identification. God closely identified the people of Israel with Moses, and so delivered them at the Sea of Reeds. Recall that Moses understood that God would deliver them; the people of Israel did not believe that God would.
 - 2) Our being baptized into Christ is positional truth; that is, at salvation, we are all placed into Christ by the Holy Spirit (this is called the baptism of the Holy Spirit).
 30. Leadership of Israel's praise. **Then Moses and the people of Israel sang this song to the LORD,...** (Exodus 15:1a) And of Christ, it is written, **...in the midst of the congregation I will praise you...** (Psalm 22:22b).
 31. Their authorities are challenged. The type is recorded in Numbers 16:3; the antitype in Matthew 21:23.
 - 1) Numbers 16:3 **They assembled themselves together against Moses and against Aaron and said to them, "You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?"** This is one example of many.
 - 2) Matthew 21:23 **And when He entered the temple, the chief priests and the elders of the people came up to Him as He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"** This is also one example of many.
 32. Both men were envied. Type: Psalm 106:16; compare Mark 15:10.
 - 1) Psalm 106:16-17 **When men in the camp were jealous of Moses and Aaron, the holy one of the LORD, the earth opened and swallowed up Dathan, and covered the company of Abiram.** Those were the men who were jealous of Moses.
 - 2) Mark 15:9-10 **And he [Pilate] answered them, saying, "Do you want me to release for you the King of the Jews?" For he perceived that it was out of envy that the chief priests had delivered Him up.**
 33. Their persons opposed. Though Israel were so deeply indebted to Moses, yet again and again we find

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them "murmuring" against him: Exodus 15:24, 16:2, etc. For the N. T. parallel see Luke 15:2, John 6:41.

34. Their lives threatened. So fiercely did the ungrateful Hebrews oppose Moses that, on one occasion, they were ready to "stone" him (Exodus 17:4). How this brings to mind what we read of in John 8:59, 10:31.
35. The sorrows of both men. Moses felt keenly the base ingratitude of the people. Mark his plaintive plea as recorded in Numbers 11:11, 14. So too the Lord Jesus suffered from the reproaches of the people: He was **a Man of sorrows, and acquainted with grief**. (Isaiah 53:3) How difficult it must have been to deliver a people who, for the most part, rejected you.
36. Unwearied love and faithfulness. Though misunderstood, envied, and opposed, nothing could alienate the affections of Moses from his people. **Many waters cannot quench love, neither can floods drown it.** (Song 8:7). Beautifully is this seen in Exodus 32. After Israel repudiated Jehovah and had worshipped the golden calf, after the Lord has disowned them as His people (Exodus 32:7),
 - 1) Moses supplicates God on their behalf, saying **"Alas, this people has sinned a great sin. They have made for themselves gods of gold. But now, if you will forgive their sin—but if not, please blot me out of your book that you have written."** (Exodus 32:31b–32).
 - 2) How this reminds us of Him who **...having loved His Own who were in the world, He loved them to the end.** (John 13:1).
37. Moses had a forgiving spirit as did the Lord. **Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman. And they said, "Has the LORD indeed spoken only through Moses? Has he not spoken through us also?"** (Num. 12:1–2). But Moses answered not a word. However, when Miriam was stricken with leprosy because of her revolt against her brother, we are told, **And Moses cried to the LORD, "O God, please heal her—please."** (Num. 12:13). See how this points to Him who, **When He [Jesus] was reviled, He did not revile in return** (1Peter 2:23a).
38. His Prayerfulness. An example of this has just been before us, but many other instances are recorded. Moses was, pre-eminently, a man of prayer. At every crisis he sought unto the Lord: see Exodus 5:22, 8:12, 9:33, 14:15, 15:25, 17:4, etc. Note how often in Luke's Gospel Christ is also presented as a Man of prayer.
39. His meekness (= grace orientation). **Now the man Moses was very meek [or, grace oriented], more than all people who were on the face of the earth.** (Num. 12:3) Compare Matthew 11:28–30 (Jesus is speaking) **"Come to Me, all who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light."**
40. His Faithfulness. **Now Moses was faithful in all God's house as a servant** (Heb. 3:5a). Similarly, Christ is **the faithful and true witness** (Rev. 3:14).
41. Moses provided Israel with water. See Numbers 20:11. Compare this to John 4:14 7:37.
42. Moses had a Prophetic office. God told Moses, **"I will raise up for them a prophet like you from among their brothers."** (Deuteronomy 18:18a). Compare this to John 7:16 8:28, where Jesus speaks as He was taught by the Father (which is the essence of a prophet).
43. Both Moses and Aaron were priests and both were involved in His priestly activities. **Moses and Aaron were among his priests** (Psalm 99:6). Illustrations of this are found in Leviticus 8:15b–16: **...and Moses took the blood, and with his finger put it on the horns of the altar around it and purified the altar and poured out the blood at the base of the altar and consecrated it to make atonement for it. And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar.** By doing these things, Moses was functioning as a priest. Similarly, Christ, is our true High Priest: **...how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God...** (Heb. 9:14a) Jesus is many times called our High Priest in Hebrews 2:17 3:1 4:14, 15 5:1, 5, 10 etc.
 - 1) So that there is no misunderstanding, there is actually nothing in Jesus' blood which provides salvation for us, magical or otherwise.
 - 2) Along the same lines, there is nothing in the crucifixion itself which provided our salvation. Jesus

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- having spike driven through His wrist and feet did not provide us with salvation; nor did the physical suffering which He endured on the cross.
- 3) God, while Jesus was on the cross, poured our sins out upon the Lord, and then exacted the punishment due for those sins. This was far, far more painful than the suffering of the cross itself. 1Peter 2:24 **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (Isaiah 53:5d)
 - 4) The blood of Jesus carries the analogy of the sacrificed animals and the shedding of their blood into His day. Very specifically, the marks of blood on the door frame match the places where the Lord bled on the cross.
 - 5) But, in order for our sins to be paid for, a much more painful spiritual price was paid while Jesus was on the cross.
 - 6) Just as the sacrifice of the animals was prophetic, so the cross of Calvary was illustrative. It really happened; the suffering was absolutely real; but no one saw what actually did save us from our sins, which was the pouring out of our sins onto Jesus' humanity (Jesus could *only* pay for our sins through His humanity, as God cannot have any contact with sin).
 44. Their kingly rule. **Moses commanded us a law, as a possession for the assembly of Jacob. Thus the LORD became king in Jeshurun** (Deut. 33:4b–5a). So Christ is King in Zion, over the Hebrews: **"He will be great and will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and of His kingdom there will be no end."** (Luke 1:32–33, where the angel spoke prophetically to Mary).
 45. His Judgeship. **The next day Moses sat to judge the people, and the people stood around Moses from morning till evening.** (Exodus 18:13). **For we must all appear before the judgment seat of Christ** (2Corinthians 5:10a).
 46. His Leadership. Moses was the head and director of God's people, as God said to him, **"But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you."** (Exodus 32:34a). God exalted Jesus as our **Leader and Savior** in Acts 5:31.
 47. His Mediation. What a remarkable word was that of Moses to Israel, **"I stood between the LORD and you at that time."** (Deut. 5:5). **There is one God, and there is one Mediator between God and men, the man Christ Jesus** (1Tim. 2:5).
 48. His Election as God's Servant. In Psalm 106:23 Moses is called, **His chosen**. So God says of Jesus the Christ, **Behold My Servant, Whom I uphold, My chosen, in Whom My soul delights.** (Isa. 42:1a). Matthew tells us that Jesus is the fulfillment of this prophecy in Matt. 12:18a **"Behold, My Servant Whom I have chosen..."** Similarly, God speaks of Jesus: **And a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!"** (Luke 9:35)
 49. His Covenant-engagement. **And the LORD said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel."** (Exodus 34:27). **But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.** (Heb. 8:6). The better covenant is further described in that context.
 50. Moses sends forth the **Twelve**. **These were the names of the men whom Moses sent to spy out the land.** (Num. 13:16a). So Christ sends forth twelve apostles (Matthew 10:5).
 51. The appointing of the seventy. **So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent.** (Num. 11:24). So Christ selected seventy¹ to send forth (Luke 10:1).
 52. Moses was well-instructed and wise, according to Acts 7:22a (**"And Moses was instructed in all the wisdom of the Egyptians..."**). Of Jesus, Luke writes: **And the child grew and became strong, filled with wisdom.** (Luke 2:40a) and **And Jesus increased in wisdom and in stature and in favor with God and man.** (Luke 2:52) Compare also Colossians 2:2–3.
 53. Moses' might. **"...he [Moses] was mighty in his words and deeds."** (Acts 7:22b). Behold the antitype of this in Matthew 13:54: **"...they were astonished, and said, "Where did this man get this wisdom and these mighty works?"**
 54. Moses' intercession for the people. **Moses brought their case before the LORD.** (Num. 27:5). Moses

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- interceded for his people in Exodus 32:9–14, 30–34. Jesus is our great Intercessor. **Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them.** (Hebrews 7:25) Also see Isa. 53:12 59:16 Rom. 8:34.
55. Moses enjoyed intimate communion with God. **And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face,...** (Deut. 34:10). Similarly, on earth, Christ enjoyed a similar intimate relationship with God: **No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, that One declares Him.** (John 1:18; Green's literal translation²).
 56. It is striking to behold in Exodus 31 to 34 how Moses passed and re-passed between Jehovah in the mount and the camp of the congregation: expressive of his equal access to heaven and earth - compare this to Jesus in John 3:13 (**No one has ascended into heaven except He Who descended from heaven, the Son of Man.**).
 57. Intimate knowledge of God. Compare Psalm 103:7 (**He [God] made known his ways to Moses, his acts to the people of Israel.**) to John 5:20a ([Jesus is speaking:] **"For the Father loves the Son and shows Him all that He Himself is doing."**).
 58. Righteous anger. Compare Exodus 32:19 (**And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain.**) to Mark 3:5a (**And He [Jesus] looked around at them [the Pharisees] with anger, grieved at their hardness of heart.**).
 59. Both men spoke for God: **Moses came and told the people all the words of the LORD and all the rules.** (Exodus 24:3a). **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son, Whom He appointed the Heir of all things, through Whom also He created the world.** (Hebrews 1:1–2)
 60. Both delivered God's commandments to His people: **"You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you."** (Deuteronomy 4:2) [Jesus is speaking:] **"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."** (Matthew 28:19–20). [Jesus is speaking:] **"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another."** (John 13:34)
 61. Both provided written revelation. Moses was so ordered in Exodus 17:14 34:27 Deut. 27:3, 8. Whereas Jesus did not physically write down any words of the Bible, the words which He spoke are recorded by other men (Matthew, Mark, Luke and John); and what the disciples taught was the mind of Christ (1Cor. 2:16 Philip. 2:5). Also see Heb. 1:1–2 Revelation 1:1.
 62. Both men fasted for 40 days. Exodus 34:28 Matthew 4:2.
 63. A Transfiguration. Exodus 34:29b (**Moses did not know that the skin of his face shone because he had been talking with God.**) (See also v. 35). Moses would have shown the reflected glory of God. Jesus reveals to specific disciples His Shekinah Glory in Matthew 17:2 (**And He was transfigured before them, and His face shone like the sun, and His clothes became white as light.**).
 64. Moses would meet with God in a place outside the camp (Exodus 33:7). Jesus frequently spoke with God in prayer away from everyone (Mark 1:16, 35 Luke 5:15-16 6:12-13). See also Hebrews 13:13, which reads: **Therefore let us go to Him outside the camp and bear the reproach He endured.**
 65. Both Moses and Jesus pray for Israel's Forgiveness. See Numbers 14:17–19 and compare to Luke 23:34.
 66. Moses' Washing his Brethren with Water. **And Moses brought Aaron and his sons and washed them with water** (Leviticus 8:6). Who can fail to see in that a foreshadowing of what is recorded in John 13:5: **Then He [Jesus] poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around Him.**
 67. Both Moses and Jesus uttered Prophecies. See Deuteronomy 28 (blessings and cursings for Israel) and 33. Compare to Matthew 24 and Luke 21.
 68. His Rewarding God's servants. See Numbers 7:6 (to the Levites) 32:33, 40 (to Reuben, Gad and half tribe of Manasseh. Compare to Revelation 22:12–13 (**"Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end."**)).

Similarities between Moses and Christ (A. W. Pink—edited)

69. His perfect Obedience. This Moses did; according to all that the LORD commanded him, so he did. (Exodus 40:16)³. What a lovely foreshadowing was this of Him who could say, "I have kept My Father's commandments" (John 16:10).
70. Both would erect the Tabernacle/Temple. See Exodus 40:2, 17–21 (In the first month in the second year, on the first day of the month, the tabernacle was erected. Moses erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars. And he spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses. He took the testimony and put it into the ark, and put the poles on the ark and set the mercy seat above on the ark. And he brought the ark into the tabernacle and set up the veil of the screen, and screened the ark of the testimony, as the LORD had commanded Moses.). Compare to Zechariah 6:9, 12–13 (And the word of the LORD came to me: "And say to Him, 'Thus says the LORD of hosts, 'Behold, the Man whose name is the Branch: for He shall branch out from His place, and He shall build the temple of the LORD. It is He Who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on His throne. And there shall be a priest on His throne, and the counsel of peace shall be between them both.'"). This is the prophecy of the Temple in the Millennium.
71. Both Moses and Jesus would complete their Work. So Moses finished the work (Exodus 40:33). What a blessed prefiguration was this of Him who declared, "I glorified You on earth, having accomplished the work that you gave Me to do." (John 17:4). And, of course the Lord's declaration from the cross: "It is finished!" (John 19:30).
72. Both Moses and Jesus blessed the People. And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses blessed them. (Exodus 39:43). So too we read in Luke 24:50: Then He led them out as far as Bethany, and lifting up His hands He blessed them. These two parallels are culmination blessings. Moses' blessing came at the culmination of the building of the Temple; and Jesus of the disciples prior to His ascension.
73. There is the parallel of Moses' anointing of God's House and Jesus anointing His disciples with the Holy Spirit. Then Moses took the anointing oil [the Old Testament emblem of the Holy Spirit] and anointed the tabernacle and all that was in it, and consecrated them. (Leviticus 8:10). Compare this to the anointing of the disciples in Acts 2:1-3, 33 (When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them....[Peter is speaking:] "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this that you yourselves are seeing and hearing.").
74. Both Moses and Jesus demonstrate unabated strength at the end of their lives. Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. (Deut. 34:7). Compare this to Matthew 27:50 and note that Jesus spoke with a loud voice.
75. On several occasions, Moses stood between God and the people of Israel. They [the sons of Israel] angered Him [God] at the waters of Meribah, and it went ill with Moses on their account,... (Psalm 106:32). [Moses is speaking:] "But the LORD was angry with me because of you and would not listen to me." (Deuteronomy 3:26). What marvelous foreshadowings of the Lord's intercessions for us is found in Moses! Romans 8:34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
76. Both Moses and Jesus appointed another successor/Comforter when they left the world stage. Moses did not leave his people comfortless, but gave them a successor in Joshua in Deuteronomy 31:23 (And the LORD commissioned Joshua the son of Nun and said, "Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you."). Compare this to the words of Jesus to His disciples: "And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. I will not leave you as orphans; I will come to you." John 14:16–18.
77. Moses and Jesus give their people an Inheritance. "Your wives, your little ones, and your livestock shall remain in the land that Moses gave you beyond the Jordan, but all the men of valor among you shall pass

Similarities between Moses and Christ (A. W. Pink—edited)

- over armed before your brothers and shall help them, until the LORD gives rest to your brothers as he has to you, and they also take possession of the land that the LORD your God is giving them. Then you shall return to the land of your possession and shall possess it, the land that Moses the servant of the LORD gave you beyond the Jordan toward the sunrise.” (Joshua 1:14). In Christ, all believers will receive an eternal inheritance. **In Him we have obtained an inheritance,**... (Eph. 1:11a).
78. Moses’ death was necessary before Israel could enter Canaan. God told Moses that he would not enter the land. **“Moses My servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel.”** (Joshua 1:2; compare Deuteronomy 32:50–52). **And Jesus answered them, “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”** (John 12:23–24). Isaiah prophesied this far in advance: **He was oppressed, and He was afflicted, yet He opened not His mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so He opened not his mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living, stricken for the transgression of My people? And they made His grave with the wicked and with a rich man in His death, although He had done no violence, and there was no deceit in His mouth. Yet it was the will of the LORD to crush Him; He has put Him to grief; when His soul makes an offering for guilt, He shall see his offspring; He shall prolong His days; the will of the LORD shall prosper in His hand.** (Isaiah 53:7–10).
79. The second appearing of both Moses and Jesus. Moses is one of the two Old Testament characters who returned to this earth in New Testament times (Matthew 17:1–3). In this, Moses was a type of Christ, illustrating His second coming to the earth. This second advent is prophesied in Isaiah 9:6-7 Zechariah 12:10 14:4 Revelation 1:7.

It is extremely important to realize that Moses is not the only *type* of Christ. Throughout the Bible, there are many men who are types: Abraham, Isaac, Jacob, Moses, David, and Solomon all stand out as types.

¹ This passage is disputed and it may read 72.

² The exact reading of this passage is under question. CLV: **God no one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him.** ESV: **No one has ever seen God; the only God, who is at the Father's side, he has made him known.** Disputed reading is bolded.

³ Moses’ obedience was certainly not perfect; but with regards to the sacred things made (the Tabernacle and its furnishings), Moses did exact as God required.

From <http://thirdmill.org/answers/answer.asp/file/43255> accessed June 28, 2017 (edited and appended). Originally from A. W. Pink’s book, *Gleanings in Genesis*. Scripture updated to ESV.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is extremely long. I cut out perhaps three-fourths of it.

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PREFACE

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WHY ANOTHER TRANSLATION?

There have been many fine translations of the Scriptures which, over the years, have been such a wonderful source of blessing to so many. Yet the multitude of choices between available translations is in itself a source of confusion for many. Which translation is truly the Word of the Most High? Don't some translations appear to outrightly contradict the reading of certain other translations? Is it really necessary, one may ask, to add yet another one?

The reality is that the inspired Word of the Almighty is not represented adequately in any translation or version made by human beings (including this one!), for the best translation only represents the sincere and prayerful attempt by human beings to render the Word of the Creator into a receptor language which ultimately has its origins at the Tower of Baʿel, and words in one language do not have a one-to-one correspondence with words in any other language. The Scriptures are, after all, those words which were originally breathed out by the very Creator himself. While we definitely believe in the overriding hand of Providence in the transmission of the Scriptures (Rom. 3:2; 9:4,5), no sincere translator (or board of translators) would ever be so pompous as to assert that his or her translation is the very Word of the Almighty himself!

Approaching the task of Scripture translation from different backgrounds, environments, cultural mindsets, etc. inevitably affects the end result. Those with no access to the original language of Scripture become entirely dependent on whichever translations are in their hands. Apart from taking steps to get to grips with the original languages of the Scriptures (something that we would earnestly encourage every genuine student of the Scriptures to do), the only other recourse they have is to acquire and compare as many translations/versions of the Scriptures as possible. This way something, however small, may be grasped, of the multifaceted depth of the original. Thus there remains a real need for further translations which will help to bring forth yet further elements from the original tongue that are not adequately reflected in other translations.

This is precisely where "The Scriptures - 2009 Edition (ISR)" comes into the picture. This edition of the Scriptures, while attempting to be an accurate translation, seeks at the same time to introduce the reader to something of the Hebraic mindset and culture which are very much a part of the original. Indeed, we see this is as absolutely necessary for the serious student of Scripture. The events of Scripture did not occur in the modern western world, with its Anglo-Hellenist mindset, but within the very different world of the ancient middle-east, and the Semitic mindset of the People of Yisra'el. While we have sought to accurately translate rather than to interpret, aiming at producing a literal translation rather than a paraphrase, we have tried to provide the student of Scripture with a tool which in some way helps him or her to "experience" the Scriptures as Semitic rather than Hellenistic. In so doing we have taken much further the work of the 1993 and 1998 editions of the ISR "Scriptures" toward this end.

As in the earlier editions, our aims have included:

"A translation of the Scriptures which:

- i. restores the Name of the Almighty to its rightful place in the text (see THE RESTORATION OF THE NAME, below).
- ii. Is recognisably Messianic in that it affirms the Hebraic roots of the Messianic belief by its appearance, by the use of Hebraic forms of certain words and titles, and by its usage of the same division of the pre-Messianic books of Scripture (the Tana? Or "Old Testament") that was current at the time of our Messiah.
- iii. Restores the meaning to so many words which have become popular to use, but do not accurately reflect the meaning of the original - for example, church, glory, holy, sacrifice, soul, etc.
- iv. Seeks to be as far as possible a "literal" translation, wherever possible rendering key words uniformly (exceptions being noted in footnotes or the Explanatory Notes)."

To this may be added:

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- i. the further restoration of the Semitic form of the names of the books of Scripture.
- ii The rendering of words such as Hades (a Greek term, loaded with pagan connotations, variously rendered by different translators as “pit”, “grave”, and “hell”) by their Hebrew or Aramaic equivalent instead, such as She’ol.
- iii. The deletion of notes, footnotes and explanatory notes of a doctrinal nature, other than those ‘doctrinal agendas’ expressed in this Preface.
- iv. The addition of notes, footnotes, and/or explanatory notes which may be more useful to students of Scripture, in equipping them for their studies, rather than in doing studies for them.
- v. Highlighting by means of bold typeface those passages in the Second Writings (also known as Netzarim Writings, haBrit ha’adasha, New Testament, etc.), which quote allusions from the Tana? (also known as the Old Testament).

THE RESTORATION OF THE NAME

The restoration of the Name of the Almighty to any translation of the Scriptures should require no justification. After all it was the Almighty Himself who originally placed His name in the Scriptures at least 6,823 times! It was human beings who decided, for reasons that made sense to them, to delete His Name and to replace it with something “more appropriate” in their view. This, in spite of the Creator’s own statement to and through Mosheh (Moses) that: “This is My Name forever, and this is My remembrance to all generations.” (Shemoth / Exodus 3:15, The Scriptures - 2009 Edition (ISR)).

The reference in this passage is to the Name which, in Hebrew, consists of four letters Yod, Hey, Waw, Hey, and which is frequently referred to as ‘The Tetragrammaton’. These letters are often brought across into English characters by the use of the four letters, YHWH (or as YHVB). This has been variously pronounced as YaHWeH, YaHoWeH, YaHuWeH, YaHVeH, etc. We have chosen not to enter the pronunciation debate, but rather give the Name exactly as it appears in the unpointed Hebrew text, i.e. יהוה.

While there has been some debate over what is the most accurate and precise pronunciation, three things are clear however:

Firstly, the word Jehovah is definitely an erroneous pronunciation. This is so because it derives from a combination of the letters JHVH and Hebrew vowel points belonging to an altogether different word. Incidentally, the J was originally pronounced as a capital I (or Y), and thus the term Jehovah would have been read by early readers of the King James Version as Iehovah (or Yehovah.)

Secondly, any one of the various attempts to pronounce the Name is infinitely superior to the actual removal of the Name, and its substitution by an altogether different term! Substitution by a ‘good’ term does not alter the fact that it is a substitution, a replacement word. Further, some of the terms traditionally substituted for the Name are actually the names of pagan deities! This is true, not only in English, but also in the other languages of the world!

Thirdly, in spite of the above facts, many translations perpetuate a “tradition” of substituting “LORD” or “GOD”, all in capital letters, for our heavenly Father’s chosen Name, יהוה. Why? Many, and varied are the reasons which have been given, amongst both Christian and Jewish communities, for this serious error. Nevertheless, the fact remains that a translation purporting to be literal, yet resorting to the “device”, however well intentioned, of adding and subtracting from our heavenly Father’s own choice of Personal Name, would be doing a grave disservice to His cause. At best it would display ignorance, but at worst would show disrespect, or blatant disregard for the plain Word of the Almighty Himself!

This is a matter that the ISR has taken seriously from the very beginning. In the 1993 edition of “The Scriptures” we stated: “The Scriptures differs radically from most other translations in that it does not continue in the tradition of substituting the Name of the Father and of the Son with names ascribed to gentile (pagan) deities. All the names of deities which in the past have been ascribed to the Father, the Son, and even used when

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engaged in worship, have been avoided". Our position has NOT changed. But surely He has many Names, one may ask? Not so! Men have called Him by many names, and indeed there are many titles by which He is known in Scripture (mistakenly called 'names' by some), but there is only ONE Name by which He urges us to remember Him to all generations! That is the Name יהוה! You may be surprised to find that the expression "I AM", quoted by so many people from Shemoth /Ex. 3:14 as THE Name of the Almighty is NOT used even ONCE more in the Tanak (Old Testament) after this verse. However, the Name יהוה is not only used in Shemoth /Ex. 3:15, but throughout the Tanak, both before and after this passage, a total of 6 823 times in the Masoretic text of the Tana? Alone. A rose, by any other name may smell just as sweet, but clearly this is not the case with יהוה! One may not simply substitute His Name with that of a pagan deity, be it God, Gott, Zeus, Theos, Pan, Allah, Lord, Lordo, Lard, Hlafweard, or any other. Nor can we refer to Him by even a generic Lord, referencing Krishna, Vishnu, or any other "Lord" of choice. Doing so is to attribute to another the work, power, esteem and wisdom which belongs only to יהוה Elohim (Yeshayahu /Is. 42:8). By His Name יהוה, He is to be distinguished from all "other deities".

THE TEXT OF THE TANACH AND SECOND WRITINGS

THE TANACH (Pre-Second Writings Scripture, commonly called The Old Testament):

The Tanak in this translation is based on the Masoretic Hebrew and Aramaic text of the Scriptures, printed in the 1937 edition of Rudolph Kittel's Biblia Hebraica. This is based on the ben Asher text of Leningrad, B 19a. Generally speaking, there are few problems with the Masoretic text, because the Masoretes copied the Scriptures in great fear of making mistakes and altering the text. They used the device of the Kethi? And Qerē By means of which they indicated in the margins their preferred readings. However, they did make a few changes in the text itself which have been recorded for us, but unfortunately not all in one manuscript. In 134 places the Sopherim (Scribes) removed the Name יהוה and substituted the term Adonai. In a further 8 places the Name יהוה was substituted by the term Elohim. These have been collected by Dr. C.D. Ginsberg in his Introduction to the Massoretico-Critical Edition of the Hebrew Bible, (Ktav Publishing House Inc. New York). We have accordingly restored the text to its original readings in these 142 places, and have also restored the text in accordance with the "Eighteen emendations of the Sopherim", which are also recorded for us by Dr. C.D. Ginsberg. A list of these 160 places is provided in the Explanatory Notes for your convenience.

TRANSLITERATION

In rendering Hebrew names we tried to be as exact as possible. However, with a few names there was a problem, e.g. the name Dani'el is spelled in three different ways, but all three of these spellings result in the same pronunciation. Therefore it was decided to strive for consistency and render such names according to a single spelling, in order to retain the original pronunciation as best we could. We departed from this, however, in two cases, viz. in those names containing part of the Name יהוה, where we felt compelled to add the suffix -yah or - yahu, exactly as it appears in the Hebrew text, and in the case of certain terms such as Ėlohim, where we opted to use the form, Elohim, instead.

CONCLUSION

As in previous editions of The Scriptures, we stand in awe and fear before the Most High, knowing that account shall be given for every word rendered in this version, The Scriptures - 2009 Edition (ISR). Much is going to be required from those to whom much has been given (Luqas / Lk. 12:48). As previously stated, we do not offer our labours to the public as the "last word" on these matters, and welcome feedback and useful input from any who have insight or information relevant to the improvement of this translation.

With this new edition of The Scriptures, we continue to reach out a hand of love toward all Scripture-believers of all backgrounds, pleading that we join hands and turn back to יהוה who will then turn back to us (Zekaryah / Zec. 1:3 and Hoshēa 6:1-3). Let us do so by turning to His Torah. This will lead to belief in עשויה and his Word (Yoḥanan / Jn. 5:45-47), and for those who come into the (re-)new(-d) covenant, this will result in reconciliation to his Father.

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This came from the preface found in the e-sword version of the Scriptures. I cut about three-fourths of the text out.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 14

The Parting of the Red Sea

- God tells Moses to take the Israelites in a funky direction so Pharaoh will think they're aimlessly wandering around. God will also harden Pharaoh's heart so that he regrets letting the Israelites go.
- Pharaoh's heart is hardened. Again.
- Pharaoh decides to go after the Israelites. He rallies 600+ chariots to do the job.
- Quick note: here's a great example of the text contradicting itself a little bit. If Israel has 600,000 men, then how does Pharaoh expect to beat them with 600 chariots? The text could be trying to make Pharaoh seem stupid, or it could be the work of two different writers. You decide.
- Back in the story, the Israelites see the Egyptians advancing, and start panicking.
- When Moses cries out to God, God tells him to stretch out his hand and divide the sea.
- God's angel keeps the Egyptian army at bay while the sea opens up to create a passageway. The Israelites pass through the sea on dry land.
- Picture that. Seriously.
- The Egyptians follow the Israelites, but God closes the sea on them once the Israelites are through.
- Yep, the Egyptians all drown. Yikes.

From <https://www.shmoop.com/exodus/chapter-14-summary.html> accessed April 29, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 7, entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 14

The Passover And Its Ordinances - The Children Of Israel Leave Egypt - Their First Resting-Place The Pillar Of Cloud And Of Fire - Pursuit Of Pharaoh Passage Through The Red Sea - Destruction Of Pharaoh And His Host - The Song "On The Other Side."
Exodus 12-15:21

With these two millions of Israelites also went up a mixed multitude of varied descent, drawn in the wake of God's people by the signs and wonders so lately witnessed - just as a mixed crowd still follows after every great spiritual movement, a source of hindrance rather than of help to it, (Numbers 11:4) ever continuing strangers, and at most only fit to act as "hewers of wood and drawers of water." (Deuteronomy 29:11) But a precious legacy of faith did Israel bear, when they took with them out of Egypt the bones of Joseph, (Exodus 13:19) which all those centuries had waited for the fulfillment of God's promise. As Calvin aptly writes: "In all those times of adversity the people could never have forgotten the promised redemption. For if, in their communings, the oath which Joseph had made their fathers swear had not been remembered, Moses could in no wise have been aware of it." Such a sight had never been witnessed in the land of Egypt as when the nation, so delivered, halted for their first night-quarters at Succoth, or, "booths." The locality of this and the following station, Etham, cannot be exactly ascertained; nor is this the place to discuss such questions. Succoth may have been fixed upon as the general rendezvous of the people, while at Etham they had reached "the edge of the wilderness," which divides Egypt from Palestine. The straight road would have brought them shortly into the land of the Philistines, face to face with a warlike race, against which even Egypt could often scarcely stand. Of course they would have contested the advance of Israel. To such test God in His mercy would not expose a people so unprepared for it, as was Israel at that time. Accordingly, they were directed to "turn" southward, and march to "Pi-hahiroth, between Migdol and the sea," where they were to encamp.

Two events, as we understand it, marked Etham, the second stage of their journey. It was apparently here, at the edge of the wilderness, (Exodus 13:21) that Jehovah first "went before" His people "by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night," that is, to enable them at all times to march onward. In Exodus 13:17, 18, we read that "God (Elohim) led the people," but now Jehovah, as it were, took command (ver. 21),* and, by a sensible sign of His Presence, ensured their safety. This pillar was at the same time one "of fire and of the cloud" (14:24), "of light" and "of cloud and darkness" (ver. 20). Ordinarily, by day only the cloud was visible, but by night the fire, which the cloud had enwrapped, shone out. (Numbers 9:15, 16) In this cloud Jehovah was visibly present in the "Angel" of the covenant; (Exodus 14:19) there the glory of Jehovah appeared (16:10; 40:34; Numbers 16:42); thence He spoke to Moses and to Israel; and this was the Shechinah, or visible Presence, which afterwards rested upon the Most Holy Place. And this pledge and symbol of His visible Presence appears once more in the description of the last days, only then "upon every dwelling-place of Mount Zion." (Isaiah 4:5)

* The expression is the more noteworthy, as, both on a monument and in one of the ancient Egyptian documents, the general is compared to "a flame in the darkness," "streaming in advance of his soldiers."

Secondly, it was probably from Etham, as they turned southwards, that tidings were carried to Pharaoh, which made him hope that Israel had, by this sudden backward movement, "entangled" themselves as in a net, and would fall a ready prey to his trained army. (Exodus 14:2-4) Perhaps now also, for the first time, he realized that the people had "fled" (ver. 5) -not merely gone for a few days to offer sacrifice, as they might have done, close by Etham, but left entirely and forever. The sacred text does not necessarily imply that from Etham to Pi-hahiroth there was only one day's march. Indeed, opinions as to the exact locality of each of the stages to the Red Sea* are still divided, though the general route is sufficiently ascertained. While Israel thus pursued their journey, Pharaoh quickly gathered his army, the principal strength of which lay in its "six hundred chosen chariots." Each of these was drawn by two fiery, trained horses, and contained two warriors, one bearing the

Edersheim Summarizes Exodus 14

shield and driving, the other fully armed. A most formidable array it would have been under any circumstances; much more so to an untrained multitude, encumbered with women and children, and dispirited by centuries of slavery to those very Egyptians, the flower of whose army they now saw before them.

* In the Hebrew it is called "the sea of reeds," but in the Greek translation of the LXX, and in the New Testament, "the Red Sea." The name is differently derived either from the red coral in its waters, or from Edom, which means "red" - as it were, the sea of the red men, or Edomites.

It must have been as the rays of the setting sun were glinting upon the war chariots, that the Israelites first descried the approach of Pharaoh's army. It followed in their track, and came approaching them from the north. There was no escape in that direction. Eastward was the sea; to the west and south rose mountains. Flight was impossible; defense seemed madness. Once more the faith of Israel signally failed, and they broke into murmuring against Moses. But the Lord was faithful. What now took place was not only to be the final act of sovereign deliverance by God's arm alone, nor yet merely to serve ever afterwards as a memorial by which Israel's faith might be upheld, but also to teach, by the judgments upon Egypt, that Jehovah was a righteous and holy Judge.

There are times when even prayer seems unbelief, and only to go forward in calm assurance is duty. "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward." Yet this forward movement was to be made only after Moses had stretched the rod of God over the sea, and the Angel of the Lord gone behind the host, casting the light of the pillar upon Israel's path, while, with the darkness of the cloud, he kept Egypt apart from them. Then blew the "strong east wind all that night," as never it had swept across those waters before.* They divided, and formed on each side a wall, between which Israel passed dry-shod.

* Revelation 15:2, 3. The following extract from Palmer's *Desert of the Exodus* (vol. 1. p. 37) may be interesting: "A strong wind blowing from the east, at the moment of the setting in of the ebb-tide, might so drive back the waters that towards the sea they would be some feet higher than on the shore side. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very probably be, at the head of the gulf, any inequality in the bed of the sea, or any chain of sand-banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon left with water on either side. As the parting of the sea was caused by an east wind, the sudden veering of this wind to the opposite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case, for we find that the waters returned, not with a sudden rush, overwhelming the Egyptians at once, but gradually, and at first, as we might expect, saturating the sand, so that 'it took off their chariot-wheels that they drave them heavily.' In the hurricane and darkness of the night this would naturally cause such a panic and confusion as to seriously retard them in their passage; but, in the meantime, the waters were too surely advancing upon them, and when morning broke, Israel saw the Egyptians dead upon the sea-shore? The verse last quoted seems to show conclusively that the wind did veer round to the west, for otherwise, with the east wind still blowing, the corpses of Pharaoh and his host would have been driven away from the Israelites, and thrown upon the opposite shore." Parallel instances are referred to by Dean Stanley (*Sinai and Palestine*, P. 34), notably that of the bed of the river Rhone being blown dry by a strong northwest wind.

When the host of Egypt reached the seashore, night had probably fallen, and the Israelites were far advanced on the dry bed of the sea. Their position would be seen by the fire from the cloud which threw its light upon the advancing multitude. To follow where they had dared to go, seemed dictated by military honor, and victory within easy reach. Yet, read in the light of what was to follow, it sounds like Divine irony that "the Egyptians pursued and went in after them in the midst of the sea." And so the long night passed. The gray morning light was breaking on the other side of the waters, when a fiercer sun than that about to rise on the horizon east its glare upon the Egyptians. "Jehovah looked unto" them "through the pillar of fire and of the cloud, and troubled the host of the Egyptians." It was the fire of His Divine Presence, bursting suddenly through the pillar of the cloud, which threw them into confusion and panic. The wheels of their chariots became clogged, the sand beneath them seemed to soften under the fiery glow, and they drave heavily. With that light from the fiery cloud, the conviction flashed upon them that it was Jehovah who fought for Israel and against them. They essayed immediate flight. But already Moses had, at God's command, once more stretched his hand over the sea. In that morning watch, the wind veered round; the waters returned, and Pharaoh, with the flower of his host, sank, buried beneath the waves. Thus, in the language of Scripture,

Edersheim Summarizes Exodus 14

"Jehovah shook off * the Egyptians in the midst of the sea." (Exodus 14:27)

* So literally, as in the margin. Exodus 14:27.

Incidental confirmations of this grand event are not wanting. Throughout the Old Testament, it is constantly appealed to, and forms, so to speak, the foundation on which God rests His claim upon His people. Local tradition also has preserved its memory. Nor has anything yet been urged to shake our faith in the narrative. Although the exact spot of the passage through the Red Sea is matter of discussion, yet all are agreed that it must have taken place near Suez, and that the conditions are such as to make it quite possible for the host of Israel to have safely crossed during that night. Moreover, it is a curious fact, illustrating the history of Pharaoh's overthrow, that, according to Egyptian documents, seventeen years elapsed after the death of Thothmes II (whom we regard as the Pharaoh of this narrative) before any Egyptian expedition was undertaken into the Peninsula of Sinai, and twenty-two years before any attempt was made to recover the power over Syria which Egypt seems to have lost. And thus, also, it was that Israel could safely pursue their march through the wilderness, which had hitherto been subject to the Egyptians.

But Moses and the children of Israel sang on the other side of the sea a song of thanksgiving and triumph, which, repeated every Sabbath in the Temple,* when the drink-offering of the festive sacrifice was poured out, reminded Israel that to all time the kingdom was surrounded by the hostile powers of this world; that there must always be a contest between them; and that Jehovah would always Himself interpose to destroy His enemies and to deliver His people. Thus that great event is really not solitary, nor yet its hymn without an echo. For all times it has been a prophecy, a comfort, and a song of anticipated sure victory to the Church. And so at the last, they who stand on the "sea of glass mingled with fire," who have "gotten the victory," and have "the harps of God," "sing the song of Moses, the servant of God, and the song of the Lamb."

* Tradition informs us that the "Song of Moses" was sung in sections (one for each Sabbath) in the Temple, at the close of the Sabbath-morning service. The Song of Moses consists of three stanzas (Exodus 15:2-5, 6-10, and 11-18), of which the first two show the power of Jehovah in the destruction of His enemies, while the third gives thanks for the result, in the calling of Israel to be the kingdom of God, and their possession of the promised inheritance.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-7.html accessed .

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Addendum

The Literal Standard Version is used below (bracketed portions added by me).

The Literary Genius of Moses

See if you can read this and recognize the ground-breaking literary genius of Moses, who wrote these words over 3500 years ago.

The background for this narrative is the famous Exodus. God has brought 10 judgments against Egypt and all

The Literary Genius of Moses

the people of Egypt have demanded that Israel (the people who were their slaves) leave Egyptian territory immediately. So all 2 million Israelites have suddenly walked out of Egypt with their sons, their daughters, their livestock, and bread which did not have enough time to rise.

At this point in the narrative, the people of Israel are a few days' journey out of Egypt.

Exodus 14:1–4 And YHWH speaks to Moses, saying, “Speak to the sons of Israel, and they turn back and encamp before Pi-Hahiroth, between Migdol and the sea, before Ba'al-Zephon; you encamp in front of it by the sea, and Pharaoh has said of the sons of Israel, They are entangled in the land, the wilderness has shut on them; and I have strengthened the heart of Pharaoh, and he has pursued after them, and I am honored by Pharaoh, and by all his force, and the Egyptians have known that I [am] YHWH”; and they [the sons of Israel] do so [they will follow God's directions].

Exodus 14:5 And it is declared to the king of Egypt that the people have fled, and the heart of Pharaoh and of his servants is turned against the people, and they say, “What [is] this we have done, that we have sent Israel away from our service?”

Do you see what was done here? God is talking to Moses, telling him what is happening back in Egypt, and then, we find ourselves in Egypt continuing with the narrative which God began.

If you saw *The Princess Bride*, the grandfather brings a book to his grandson and begins to read from that book, and suddenly, we are in the midst of the story itself. This is the literary maneuver which Moses has done here. Insofar as I know, this is the first example of this in all of literature.

Exodus 14:6–9 And he harnesses his chariot, and he has taken his people with him, and he takes six hundred chosen chariots, even all the chariots of Egypt, and captains over them all; and YHWH strengthens the heart of Pharaoh king of Egypt, and he pursues after the sons of Israel, and the sons of Israel are going out with a high hand, and the Egyptians pursue after them, and all the chariot horses of Pharaoh, and his horsemen, and his force, overtake them, encamping by the sea, by Pi-Hahiroth, before Ba'al-Zephon.

What happens between vv. 5–9 and v. 10 is another literary device, found in movies all of the time.

There is a British television series called *The Unforgotten*, where, in the first episode, there are a variety of narratives taking place, and the viewer is left wondering, *what exactly is going on here?* And then, very skillfully, these various narratives are woven together and everything begins to fall into place. Where did they get the idea to weave together various narratives? They may not realize it, but it comes from the writings of Moses.

Exodus 14:10 And Pharaoh has drawn near, and the sons of Israel lift up their eyes, and behold, the Egyptians are journeying after them, and they fear exceedingly, and the sons of Israel cry to YHWH.

Do you see what Moses did? We actually have two different narratives occurring. There is the Pharaoh and his gathering of his army to go out and strike Israel. There is also the narrative of Israel, being led by God in their exit from Egypt (much of which is found back in Exodus 13). And that other narrative is picked up in v. 10, so that we have the merging of two simultaneous narratives.

There are actually two ground-breaking literary devices found here in the beginning of Exodus 14, written by Moses 3600 years ago, which are still employed today. For most people, they can read these 10 verses in Exodus 14 and understand completely what is taking place, but not recognize Moses' literary genius, developing techniques and devices perhaps for the first time in the history of literature.

To sum up, the two literary devices are these: (1) God is speaking to Moses about what is happening in Egypt and that seamlessly becomes a narrative taking place in Egypt, primarily from the point of view of Pharaoh. (2) Moses then brings two narratives together in v. 10: the narrative of Pharaoh in Egypt and the narrative of the people of Israel, in their exit from Egypt. At this point and forward, the point of view is mostly from the people of Israel.

Chapter Outline

Charts, Graphics and Short Doctrines

I read several articles on this topic. This is perhaps the best and most even-handed that I found.

Evidence for the Exodus (by Prof. Joshua Berman)

The following is adapted from the author's new book, Ani Maamin: **Biblical Criticism, Historical Truth and the Thirteen Principles of Faith** (Maggid, 2020).

Thanks in no small part to the Internet and the ubiquity of social media, popular exposure to the findings of biblical criticism has increased exponentially. And much of it focused on one issue: the historicity, or especially the non-historicity, of the biblical exodus. Here I'd like to offer an academic defense for the plausibility of the exodus event.



The case against the historicity of the exodus is straightforward, and its essence can be stated in five words: a sustained lack of evidence. Nowhere in the written record of ancient Egypt is there any explicit mention of Hebrew or Israelite slaves, let alone a figure named Moses. There is no mention of the Nile waters turning into blood, or of any series of plagues matching those in the Bible, or of the defeat of any pharaoh on the scale suggested by the Torah's narrative of the mass drowning of Egyptian forces at the sea.

No competent scholar or archaeologist will deny these facts. Case closed, then? For those who would defend the plausibility of a historical exodus, what possible response can there be?

Let's begin with the missing evidence of the Hebrews' existence in Egyptian records. It is true enough that these records do not contain clear and unambiguous reference to "Hebrews" or "Israelites." But that is hardly surprising. The Egyptians referred to all of their West-Semitic slaves simply as "Asiatics," with no distinction among groups – just as slave-holders in the New World never identified their black slaves by their specific provenance in Africa.

More generally, there is a limit to what we can expect from the written record of ancient Egypt. Ninety-nine percent of the papyri produced there during the period in question have been lost, and none whatsoever has survived from the eastern Nile delta, the region where the Torah claims the Children of Israel resided. Instead, we have to rely on monumental inscriptions, which, being mainly reports to the gods about royal achievements, are far from complete or reliable as historical records. They are more akin to modern-day résumés, and just as conspicuous for their failure to note setbacks of any kind.

We'll have reason to revisit such inscriptions later on. But now let's consider the absence of specifically archaeological evidence of the exodus. In fact, many major events reported in various ancient writings are archaeologically invisible. The migrations of Celts in Asia Minor, Slavs into Greece, Arameans across the Levant – all described in written sources – have left no archeological trace. And this, too, is hardly surprising: archaeology focuses upon habitation and building; migrants are by definition nomadic.

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There is similar silence in the archaeological record with regard to many conquests whose historicity is generally accepted, and even of many large and significant battles, including those of relatively recent vintage. The Anglo-Saxon conquest of Britain in the 5th century, the Arab conquest of Palestine in the 7th century, even the Norman invasion of England in 1066: all have left scant if any archaeological remains. Is this because conquest is usually accompanied by destruction? Not really: the biblical books of Joshua and Judges, for instance, tell of a gradual infiltration into the land of Israel, with only a small handful of cities said to have been destroyed. And what is true of antiquity holds true for many periods in military history in which conquest has in no sense entailed automatic destruction.

Actually, there is more to be said than that. Many details of the exodus story do strikingly appear to reflect the realities of late-second-millennium Egypt, the period when the exodus would most likely have taken place – and they are the sorts of details that a scribe living centuries later and inventing the story afresh would have been unlikely to know:

- There is rich evidence that West-Semitic populations lived in the eastern Nile delta – what the Torah calls Goshen – for most of the second millennium. Some were slaves, some were raised in Pharaoh's court, and some, like Moses, bore Egyptian names.
- We know today that the great pharaoh Ramesses II, who reigned from 1279 to 1213 BCE, built a huge administrative center out of mudbrick in an area where large Semitic populations had lived for centuries. It was called Pi-Ramesses. Exodus (1:11) specifies that the Hebrew slaves built the cities of Pithom and Ramesses, a possible reference to Pi-Ramesses. The site was abandoned by the pharaohs two centuries later.
- In the exodus account, pharaohs are simply called "Pharaoh," whereas in later biblical passages, Egyptian monarchs are referred to by their proper name, as in "Pharaoh Necho" (2 Kings 23:29). This, too, echoes usage in Egypt itself, where, from the middle of the second millennium until the tenth century BCE, the title "Pharaoh" was used alone.
- The names of various national entities mentioned in the Song at the Sea (Exodus 15:1-18) – Philistines, Moabites, Edomites, et al. – are all found in Egyptian sources shortly before 1200 BCE; about this, the book of Exodus is again correct for the period.
- The stories of the exodus and the Israelites' subsequent wanderings in the wilderness reflect sound acquaintance with the geography and natural conditions of the eastern Nile delta, the Sinai peninsula, the Negev, and Transjordan.
- The book of Exodus (13:17) notes that the Israelites chose not to traverse the Sinai peninsula along the northern, coastal route toward modern-day Gaza because that would have entailed military engagement. The discovery of extensive Egyptian fortifications all along that route from the period in question confirms the accuracy of this observation.
- Archaeologists have documented hundreds of new settlements in the land of Israel from the late-13th and 12th centuries BCE, congruent with the biblically attested arrival there of the liberated slaves; strikingly, these settlements feature an absence of the pig bones normally found in such places. Major destruction is found at Bethel, Yokne'am, and Hatzor – cities taken by Israel according to the book of Joshua. At Hatzor, archaeologists found mutilated cultic statues, suggesting that they were repugnant to the invaders.
- The earliest written mention of an entity called "Israel" is found in the victory inscription of the pharaoh Merneptah from 1206 BCE. In it the pharaoh lists the nations defeated by him in the course of a campaign to the southern Levant; among them, "Israel is laid waste and his seed is no more." "Israel" is written in

Evidence for the Exodus (by Prof. Joshua Berman)

such a way as to connote a group of people, not an established city or region, the implication being that it was not yet a fully settled entity with contiguous control over an entire region. This jibes with the Bible's description in Joshua and Judges of a gradual conquest of the land.

To sum up thus far: there is no explicit evidence that confirms the exodus. At best, we have a text – the Tanakh – that exhibits a good grasp of a wide range of fairly standard aspects of ancient Egyptian realities. This is definitely something, and hardly to be sneezed at; but can we say still more? I believe that we can.

One of the pillars of modern critical study of the Bible is the so-called comparative method. Scholars elucidate a biblical text by noting similarities between it and texts found among the cultures adjacent to ancient Israel. If the similarities are high in number and truly distinctive to the two sources, it becomes plausible to maintain that the biblical text may have been written under the direct influence of, or in response to, the extra-biblical text. Why the one-way direction, from extra-biblical to biblical? The answer is that Israel was largely a weak player, surrounded politically as well as culturally by much larger forces, and no Hebrew texts from the era prior to the Babylonian exile (586 BCE) have ever been found in translation into other languages. Hence, similarities between texts in Akkadian or Egyptian and the Tanakh are usually understood to reflect the influence of the former on the latter.

Comparative method can yield dazzling results, adding dimensions of understanding to passages that once seemed either unclear or self-evident and unexceptional. As an example, consider how at the Seder table we recall how God delivered Israel from Egypt “with a mighty hand and an outstretched arm.” Most would be surprised to learn that this biblical phrase is actually Egyptian in origin: Egyptian inscriptions routinely describe the Pharaoh as “the mighty hand” and his acts as those of “the outstretched arm.”

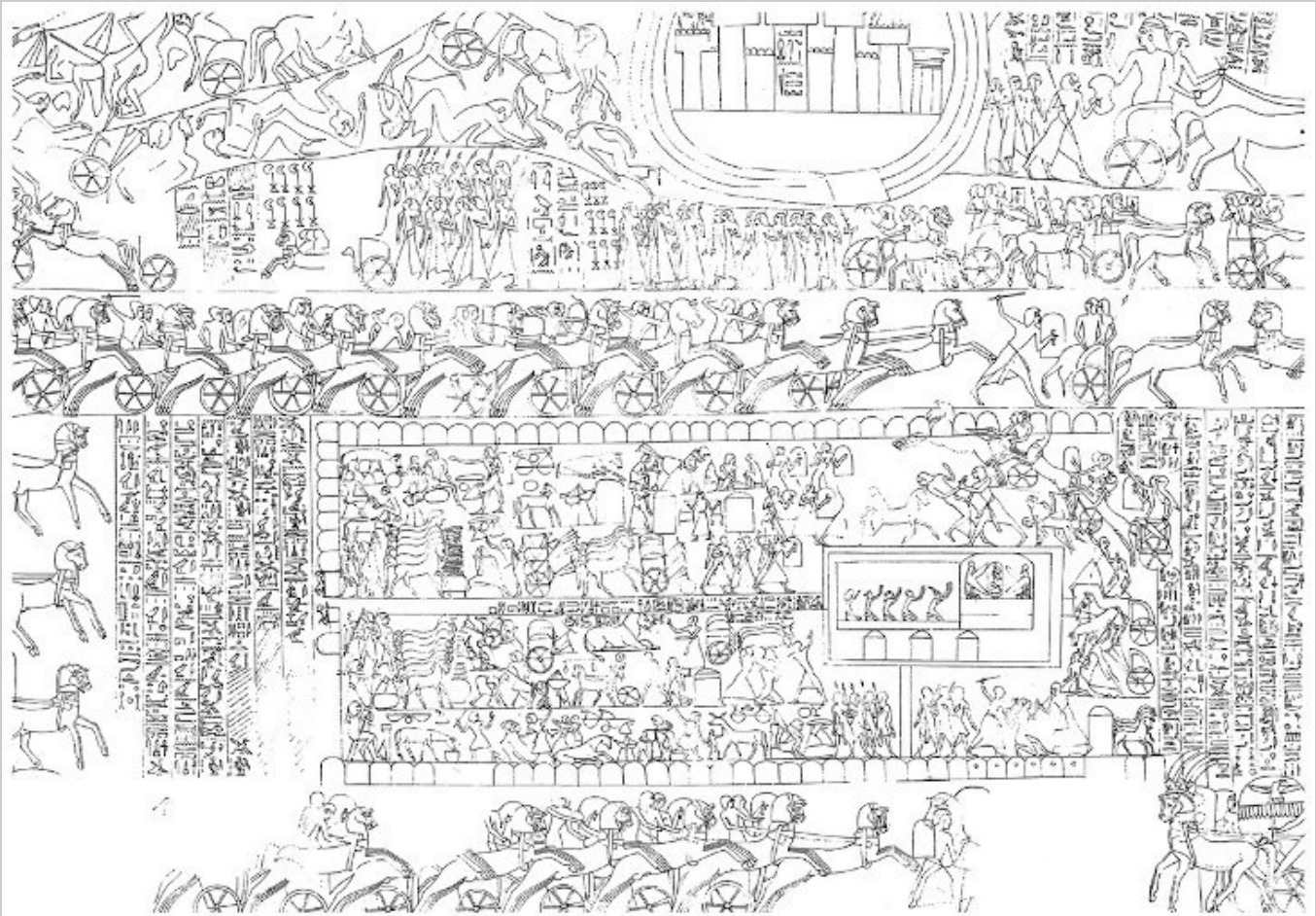
Why would the book of Exodus describe God in the same terms used by the Egyptians to exalt their pharaoh? We see here the dynamics of appropriation. During much of its history, ancient Israel was in Egypt's shadow. For weak and oppressed peoples, one form of cultural and spiritual resistance is to appropriate the symbols of the oppressor and put them to competitive ideological purposes.

In contemporary times a good example of this was seen in Israel during Operation Protective Edge, the last round of conflict with Hamas in 2014. Hamas leaders in Gaza produced a Hebrew language propaganda video aimed for the Israeli home front. Featuring a jingle “Arise! Attack!,” it displayed Hamas terrorists launching missiles at Israeli civilian targets. But the video backfired. Israelis immediately began producing spoofs of “Arise, Attack,” in soulful piano, and a capella. “Arise!, Attack!” was a must-play track at weddings. Israelis were demonstrating the dynamics of appropriation: taking the symbols and propaganda of those who threaten them, and re-employing them as tools of cultural resistance.

But in its telling of the exodus, the Torah appropriates far more than individual phrases and symbols. In fact, it adopts and adapts one of the best-known accounts of one of the greatest of all Egyptian pharaohs. The paramount achievement of Ramesses II (reigned 1279-1213 BCE) – known also as Ramesses the Great--occurred early in his reign, in his victory over Egypt's arch-rival, the Hittite empire, at the battle of Kadesh: a town located on the Orontes River on the modern-day border between Lebanon and Syria. It is believed to have been the largest chariot battle in history. Upon his return to Egypt, Ramesses inscribed accounts of this battle on monuments all across the empire. Ten copies of the work, known as the Kadesh Poem, exist to this day. These multiple copies make the battle of Kadesh the most publicized event in the ancient world. Many Egyptologists believe that the Kadesh Poem was a widely disseminated “little red book,” aimed at stirring public adoration of the valor and of Ramesses the Great.

Some 80 years ago, scholars noted an unexpected affinity between the biblical descriptions of the Tabernacle and the illustrations of Ramesses' camp at Kadesh in several bas reliefs that accompany the Kadesh Poem. In the image below of the Kadesh battle, the walled military camp occupies the large rectangular space in the relief's lower half:

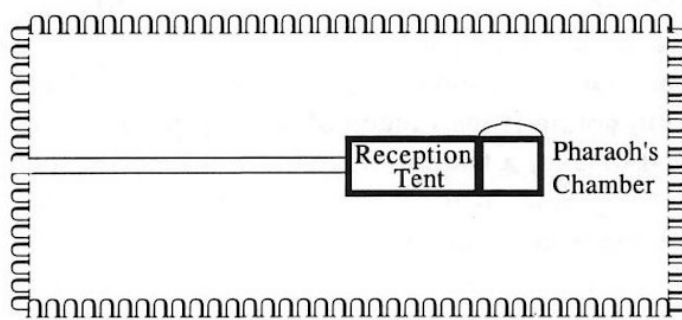
Evidence for the Exodus (by Prof. Joshua Berman)



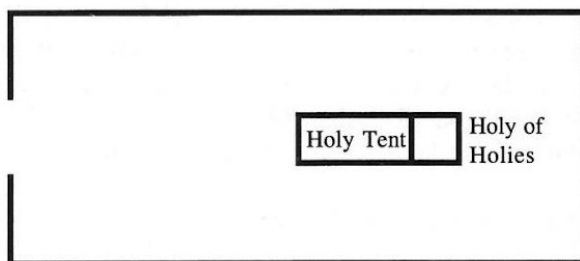
The camp is twice as long as it is wide. The entrance to it is in the middle of the eastern wall, on the left. (In Egyptian illustrations, east is left, west is right.) At the center of the camp, down a long corridor, lies the entrance to a 3:1 rectangular tent. This tent contains two sections: a 2:1 reception tent, with figures kneeling in adoration, and, leading westward (right) from it, a domed square space that is the throne tent of the pharaoh. All of these proportions are reflected in the prescriptions for the Tabernacle and its surrounding camp in Exodus 25-27, as the two diagrams below make clear:

Evidence for the Exodus (by Prof. Joshua Berman)

Battle Compound of Ramesses II



Tabernacle Compound



To complete the parallel, Egypt's four army divisions at Kadesh would have camped on the four sides of Ramesses' battle compound; the book of Numbers (ch. 2) states that the tribes of Israel camped on the four sides of the Tabernacle compound.

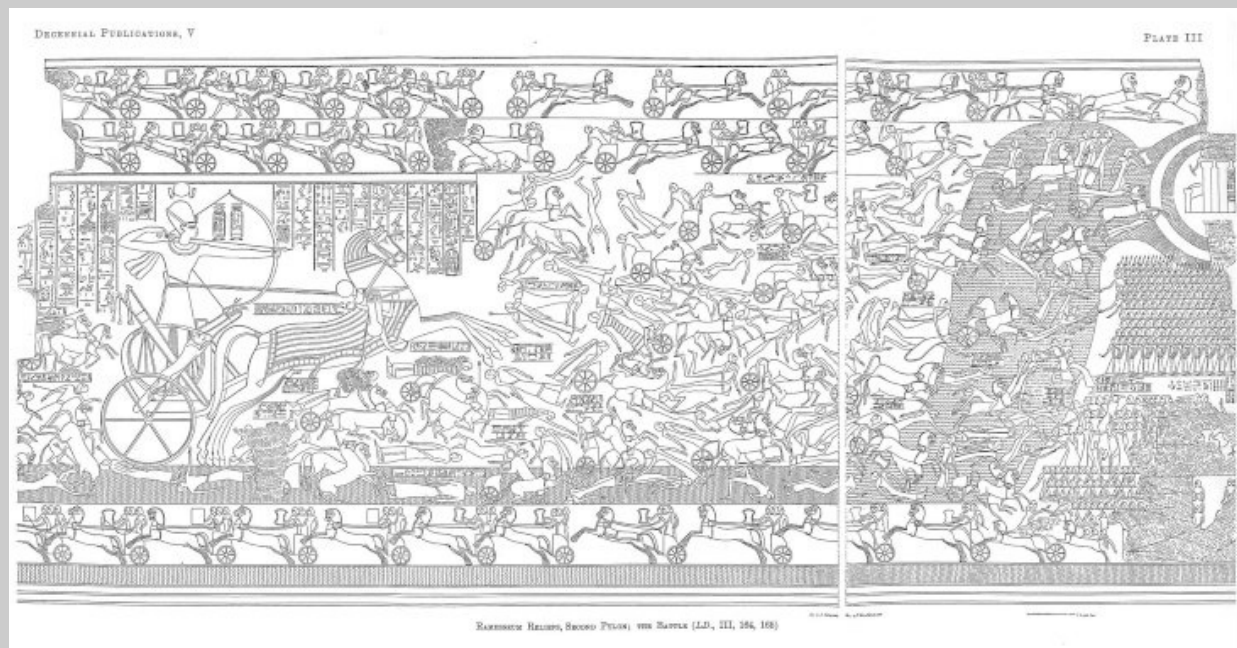
Some scholars suggest that the Bible reworked the throne tent ideologically, with God displacing Ramesses the Great as the most powerful force of the time.

With my interest piqued by the visual similarities between the Tabernacle and the Ramesses throne tent, I decided to have a closer look at the textual components of the Kadesh inscriptions, to learn what they had to say about Ramesses, the Egyptians, and the battle of Kadesh. What I realized is that the similarities extend to the entire plot line of the Kadesh poem and that of the splitting of the sea in Exodus 14-15. It is reasonable to claim that the narrative account of the splitting of the sea (Exodus 14) and the Song at the Sea (Exodus 15) reflects a deliberate act of cultural appropriation. If the Kadesh inscriptions bear witness to the greatest achievement of the greatest pharaoh of the greatest period in Egyptian history, then the book of Exodus claims that the God of Israel overmastered Ramesses the Great by several orders of magnitude, effectively trouncing him at his own game.

The two accounts follow a similar sequence of motifs and images seen nowhere else in the battle accounts of the ancient Near East. Here are the main parallel elements: Ramesses' troops break ranks at the sight of the

Evidence for the Exodus (by Prof. Joshua Berman)

Hittite chariot force, just as Israel cowers at the sight of the oncoming Egyptian chariots. Ramesses pleads for divine help, just as Moses does and is encouraged to move forward with victory assured, just as Moses is assured by God. Bas reliefs depict the Hittite corpses floating in the Orontes River:



Most strikingly, Ramesses' troops return to survey the enemy corpses. Amazed at the king's accomplishment, the troops offer a victory hymn that includes praise of his name, references to his strong arm, and tribute to him as the source of their strength and their salvation. Likewise, The Israelites survey the Egyptian corpses and offer a hymn of praise to God – the Song of the Sea in Exodus 15 – that contains many of the same motifs found in the hymn of praise by Ramesses' troops. Ramesses consumes his enemy "like chaff" (cf. Exodus 15:7). Both the Kadesh Poem and the Exodus Sea account conclude with the "king" (Ramesses and God respectively) leading his troops peacefully home, intimidating foreign lands along the way, arriving at the palace, and being granted eternal rule.

The latest copies of the Kadesh Poem in our possession are from the reign of Ramesses himself, and there are no references to it, or clear attempts to imitate it, in later Egyptian literature. There is no evidence that any historical inscriptions from ancient Egypt ever reached Israel. This suggests that it is unlikely that an Israelite scribe living centuries later would have known about the Kadesh Poem, let alone borrow from it to inspire his own people.

Evidence for the Exodus (by Prof. Joshua Berman)

Proofs exist in geometry, and sometimes in law, but rarely within the fields of biblical studies and archaeology. As is so often the case, the record at our disposal is highly incomplete, and speculation about cultural transmission must remain contingent. We do the most we can with the little we have, invoking plausibility more than proof. The parallels I have drawn here do not “prove” the historical accuracy of the Exodus account, certainly not in its entirety. But the evidence adduced here can be reasonably taken as indicating that the poem was transmitted during the period of its greatest diffusion, which is the only period when anyone in Egypt seems to have paid much attention to it: namely, during the reign of Ramesses II himself. In appropriating and “transvaluing” the well-known composition of the Kadesh Poem of Ramesses II, the Torah puts forward the claim that the God of Israel had far outdone the greatest achievement of the greatest earthly potentate.

While all this may be compelling as an argument for the historicity of an Exodus event – is it kosher? Can we actually say that God borrows pagan texts – even if only to polemicize against them – and incorporates them into his Holy Torah? Maimonides, for one, believed so. Maimonides writes that he searched high and low to learn as much as he could about the ancient Near East, and in his *Guide to the Perplexed* bemoans the fact that he didn’t know more about the subject. For Maimonides many of the mitzvot pertaining to sacrificial worship in the Temple, were, in fact, adaptations of pagan practices. Maimonides believed that the Torah took forms of worship that were familiar to the Israelites in Egypt and tweaked them in a way that bring them closer in line with monotheistic belief. The medieval exegete R. Levi b. Gershom (Rabag) states that the Torah God wrote was written utilizing the literary conventions of the times (commentary to the Torah, very end of Sefer Shemot). And Rabbi Abraham Isaac Kook, was fully comfortable with the idea that there may have been inspiring stories and just laws that pre-existed the Torah, that were then chosen by God for inclusion in his holy Torah.

When we gather on the night of Passover to celebrate the exodus and liberation from Egyptian oppression, we can speak the words of the Haggadah with honesty and integrity: “We were slaves to a pharaoh in Egypt.”

Click here to order your copy of *Ani Maamin: Biblical Criticism, Historical Truth and the Thirteen Principles of Faith* (Maggid, 2020) (go to the page listed below to do this)

Taken from <https://www.aish.com/jw/s/Evidence-for-the-Exodus.html>

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<https://mosaicmagazine.com/essay/history-ideas/2015/03/was-there-an-exodus/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus’ History of this Time Period

Antiquities of the Jews - Book II

CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.

FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

CHAPTER 16.

HOW THE SEA WAS DIVIDED ASUNDER FOR THE HEBREWS, WHEN THEY WERE PURSUED BY THE EGYPTIANS, AND SO GAVE THEM AN OPPORTUNITY OF ESCAPING FROM THEM.

1. WHEN Moses had said this, he led them to the sea, while the Egyptians looked on; for they were within sight. Now these were so distressed by the toil of their pursuit, that they thought proper to put off fighting till the next day. But when Moses was come to the sea-shore, he took his rod, and made supplication to God, and called upon him to be their helper and assistant; and said "Thou art not ignorant, O Lord, that it is beyond human

Josephus' History of this Time Period

strength and human contrivance to avoid the difficulties we are now under; but it must be thy work altogether to procure deliverance to this army, which has left Egypt at thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in thee; and if there be any method that can promise us an escape by thy providence, we look up to thee for it. And let it come quickly, and manifest thy power to us; and do thou raise up this people unto good courage and hope of deliverance, who are deeply sunk into a disconsolate state of mind. We are in a helpless place, but still it is a place that thou possessest; still the sea is thine, the mountains also that enclose us are thine; so that these mountains will open themselves if thou commandest them, and the sea also, if thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if thou shouldst determine we should have that way of salvation."

2. When Moses had thus addressed himself to God, he smote the sea with his rod, which parted asunder at the stroke, and receiving those waters into itself, left the ground dry, as a road and a place of flight for the Hebrews. Now when Moses saw this appearance of God, and that the sea went out of its own place, and left dry land, he went first of all into it, and bid the Hebrews to follow him along that divine road, and to rejoice at the danger their enemies that followed them were in; and gave thanks to God for this so surprising a deliverance which appeared from him.

3. Now, while these Hebrews made no stay, but went on earnestly, as led by God's presence with them, the Egyptians supposed first that they were distracted, and were going rashly upon manifest destruction. But when they saw that they were going a great way without any harm, and that no obstacle or difficulty fell in their journey, they made haste to pursue them, hoping that the sea would be calm for them also. They put their horse foremost, and went down themselves into the sea. Now the Hebrews, while these were putting on their armor, and therein spending their time, were beforehand with them, and escaped them, and got first over to the land on the other side without any hurt. Whence the others were encouraged, and more courageously pursued them, as hoping no harm would come to them neither: but the Egyptians were not aware that they went into a road made for the Hebrews, and not for others; that this road was made for the deliverance of those in danger, but not for those that were earnest to make use of it for the others' destruction. As soon, therefore, as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, (30) and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them. Nor was there any thing which used to be sent by God upon men, as indications of his wrath, which did not happen at this time, for a dark and dismal night oppressed them. And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians.

4. But the Hebrews were not able to contain themselves for joy at their wonderful deliverance, and destruction of their enemies; now indeed supposing themselves firmly delivered, when those that would have forced them into slavery were destroyed, and when they found they had God so evidently for their protector. And now these Hebrews having escaped the danger they were in, after this manner, and besides that, seeing their enemies punished in such a way as is never recorded of any other men whomsoever, were all the night employed in singing of hymns, and in mirth. (31) Moses also composed a song unto God, containing his praises, and a thanksgiving for his kindness, in hexameter verse. (32)

5. As for myself, I have delivered every part of this history as I found it in the sacred books; nor let any one wonder at the strangeness of the narration if a way were discovered to those men of old time, who were free from the wickedness of the modern ages, whether it happened by the will of God or whether it happened of its own accord; - while, for the sake of those that accompanied Alexander, king of Macedonia, who yet lived, comparatively but a little while ago, the Pamphylian Sea retired and afforded them a passage (33) through itself, had no other way to go; I mean, when it was the will of God to destroy the monarchy of the Persians: and this is confessed to be true by all that have written about the actions of Alexander. But as to these events, let every one determine as he pleases.

6. On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp

Josephus' History of this Time Period

of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons. So when he had ordered the Hebrews to arm themselves with them, he led them to Mount Sinai, in order to offer sacrifice to God, and to render oblations for the salvation of the multitude, as he was charged to do beforehand.

⁽³⁰⁾ Of these storms of wind, thunder, and lightning, at this drowning of Pharaoh's army, almost wanting in our copies of Exodus, but fully extant in that of David, Psalm 77:16-18, and in that of Josephus here, see Essay on the Old Test. Append. p. 15,1, 155.

⁽³¹⁾ What some have here objected against this passage of the Israelites over the Red Sea, in this one night, from the common maps, viz. that this sea being here about thirty miles broad, so great an army could not pass over it in so short a time, is a great mistake. Mons. Thevenot, an authentic eye-witness, informs us, that this sea, for about five days' journey, is no where more than about eight or nine miles over-cross, and in one place but four or five miles, according to De Lisle's map, which is made from the best travelers themselves, and not copied from others. What has been further objected against this passage of the Israelites, and drowning of the Egyptians, being miraculous also, viz. that Moses might carry the Israelites over at a low tide without any miracle, while yet the Egyptians, not knowing the tide so well as he, might be drowned upon the return of the tide, is a strange story indeed ! That Moses, who never had lived here, should know the quantity and time of the flux and reflux of the Red Sea better than the Egyptians themselves in its neighborhood! Yet does Artapanus, an ancient heathen historian, inform us, that this was what the more ignorant Memphites, who lived at a great distance, pretended, though he confesses, that the more learned Heliopolitans, who lived much nearer, owned the destruction of the Egyptians, and the deliverance of the Israelites, to have been miraculous: and De Castro, a mathematician, who surveyed this sea with great exactness, informs us, that there is no great flux or reflux in this part of the Red Sea, to give a color to this hypothesis; nay, that at the elevation of the tide there is little above half the height of a man. See Essay on the Old Test. Append. p. 239, 240. So vain and groundless are these and the like evasions and subterfuges of our modern sceptics and unbelievers, and so certainly do thorough inquiries and authentic evidence disprove and confute such evasions and subterfuges upon all occasions.

⁽³²⁾ What that hexameter verse, in which Moses's triumphant song is here said to be written, distinctly means, our present ignorance of the old Hebrew metre or measure will not let us determine. Nor does it appear to me certain that even Josephus himself had a distinct notion of it, though he speaks of several sort of that metre or measure, both here and elsewhere. Antiq. B. IV. ch. 8. sect. 44; and B. VII. ch. 12. sect. 3. As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostris. and of Pharaoh Sesostris's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed . Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 14

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When Israel appears to be trapped by the sea, the Egyptian army comes after them	
Y ^e howah spoke to Moses, saying, "Speak to the sons of Israel, and they will turn back and they will camp before Pihahiroth, between Migdol and the sea, before Baal-zipon; in front of it, encamp near the sea.	Jehovah spoke to Moses, saying, "Speak to the sons of Israel so that they will turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal. You will encamp in front of it near to the sea.
Pharaoh has said, 'Regarding the sons of Israel: they are perplexed [or, <i>entangled</i>] in the land; the desert-wilderness has closed in around them.'	Pharaoh just said, 'The sons of Israel are perplexed by the heat of the desert; and entangled in the land. The desert wilderness has closed in around them.'

A Complete Translation of Exodus 14

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I will strengthen the heart of Pharaoh so that he will pursue after the sons of Israel [lit., <i>them</i>]. Furthermore, let Me be glorified by Pharaoh and by his entire army. Then the Egyptians will know that I [am] Y ^e howah."	I will increase the strength of Pharaoh's heart so that he will get a second wind and use his armies to pursue the sons of Israel. What will happen is, I will be glorified by Pharaoh and by his entire army, with the result that, the Egyptians will know that I am Jehovah."
So this is what happened [lit., <i>and so they did thus</i>]. [One] told the king of Egypt that the people had fled. Consequently, Pharaoh changed his mind as did [lit., <i>and</i>] his servants. They remarked, "What [is] this [that] we have done that we sent Israel away from serving us?"	This is what took place. Someone told the king of Egypt about the movements of the people of Israel. As a result, Pharaoh changed his mind, as did his cabinet and army commanders. They remarked to one another, "What have we done? We sent our slaves out away from us."
So Pharaoh [lit., <i>he</i>] prepares his chariot and he takes his people with him. He takes 600 chosen chariots, every rider of Egypt, and 3 captains over them all.	Pharaoh then prepared his own chariot and he also takes his people with him. He selects 600 chariots to be out front, with every available rider in Egypt, and 3 commanders to be over them all.
So Y ^e howah strengthened the heart of Pharaoh, king of Egypt, so [that] he pursued after the sons of Israel. [And at this time,] the sons of Israel are going out [of Egypt] in great defiance [lit., <i>with a hand held high</i>]. So Egypt pursued them—every chariot horse belonging to Pharaoh, his horsemen, and his army—and they overtook them [while they were] encamped beside Pi-hahiroth, which faces Baal Zephon.	So Jehovah gave Pharaoh the strength to pursue the sons of Israel. All the while, the sons of Israel were going out from Egypt with great confidence. But now, Egypt began to pursue them. Pharaoh's chariots, horsemen and army overtook Israel while they were camped by Pi-hahiroth, which faces Baal Zephon.
Israel is in fear when they see Pharaoh and his army approaching	
When Pharaoh came near, the sons of Israel looked up [lit., <i>lifted up their eyes</i>], and behold Egypt marching after them.	The sons of Israel looked up and they saw Pharaoh and his army approaching.
They are in [a state of] great fear and the sons of Israel cry out to Y ^e howah. They then said to Moses, "[Were] there no graves in Egypt, [so] you have taken us to die in the desert-wilderness?"	The people of Israel are filled with fear and they cry out to Jehovah. They then said to Moses, "Were there not enough graves in Egypt, so you brought us out to die in the desert-wilderness instead?"
What [have] you done to us, to bring us out of Egypt? Did we not say this word to you in Egypt, [when we] said, 'Leave us [be] and let us serve Egypt.' For it is better for us to serve Egypt than for us to die in the desert-wilderness."	Why did you do this to us, to bring us out here away from Egypt? We told you previously in Egypt, 'Just leave us alone and let us serve Egypt.' It would have been better for us to remain in Egypt serving them, than to die out here in the desert-wilderness."
Moses commands the people not to fear	

A Complete Translation of Exodus 14

A Reasonably Literal Translation

Moses said to the people, "You [all] will not fear. Stand still and see the deliverance of Y^ehowah, which [deliverance] He will accomplish for you [all] today. For whom you see—the Egyptians—you will never see them again forever. Y^ehowah will fight for you [all] while you [all] will be silent."

A Reasonably Literal Paraphrase

Moses said to the people, "You need to stop being afraid. Stand still and see the deliverance of Jehovah, which deliverance He will accomplish for you today. These Egyptians who you see off in the distance, you will never see them again, ever. Therefore, shut up, stand, and watch, while Jehovah fights on your behalf."

God upbraids Moses when he comes to God in distress

Between these two passages, Moses apparently goes to God for guidance, but it is clear that he is also stressed by these circumstances.

Y^ehowah then said to Moses, "Why do you cry out to Me [in distress]? Speak to the sons of Israel so that they move out. And you, lift up your rod and stretch forth your hand over the sea and divide it. Then the sons of Israel will go through the midst of the sea on dry ground.

Jehovah then said to Moses, "Why are you crying out to Me in distress? Calm down! Command the sons of Israel to move out. And you will lift your rod and stretch out your hand over the sea, and divide it. Then the sons of Israel can walk through the midst of the sea on dry ground.

Observe Me! I am strengthening the hearts of the Egyptians so that they will go after the sons of Israel [lit., *them*]. But I will be glorified by Pharaoh and by his entire army, by his chariots and by his horsemen. And the Egyptians will know that I [am] Y^ehowah and [that there is] glory to Me by Pharaoh, by his chariots and by his horsemen."

Now, watch what I do. I have strengthened the hearts of the Egyptians so that they will follow the sons of Israel into the sea. By these actions, I will be glorified by Pharaoh, by his entire army, by his chariots and by his horsemen. The Egyptians will know that I am God and that there is no other God besides Me."

The Angel of God provides protection and covering for Israel

The Angel of Elohim moved out—He is going before the encampment of Israel. He goes behind them. Also the Pillar of the Cloud moved out from before them and He took a stand behind them.

The Angel of Elohim went forward, going before the encampment of Israel. He had been following after them. Also, the Pillar of the cloud moved out from before them, and He stood behind them.

He goes in between the encampment of Egypt and the encampment of Israel. So there is the cloud and the darkness [there between the camps]. But He gave light to the darkness [for Israel]. And the one [encampment] did not come near to the other [encampment] all night.

He was in between the encampment of Egypt and the encampment of Israel, so the cloud and darkness were there between the encampments. He gave light to the encampment of Israel; but the one camp did not come near to the other camp all night long.

God opens a dry area in the Sea of Reeds, and Israel crosses over, followed by the Egyptian army

Moses stretched his hand over the sea and Y^ehowah caused the sea to go [back] with a strong east wind throughout the night. And He made the sea into dry land; and the waters were divided. The sons of Israel advance into the midst of the sea on dry ground. The waters [are] a wall to them on their right hand and on their left hand.

Moses stretched out his hand over the sea and Jehovah caused the sea to be pushed back by a strong east wind blowing against the waters throughout the night. Where it was once sea, God made that into dry land; dividing up the waters. The sons of Israel advanced into the midst of the sea, but walking on dry ground. The waters were a wall to them on their left and on their right.

A Complete Translation of Exodus 14	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Egyptians then pursued [Israel] and all the horses of Pharaoh went in after them; along with his chariots and his horsemen, into the midst of the sea.	The Egyptians then took up in pursuit of Israel, and all Pharaoh's horses went in after them, along with his chariots and horsemen, into the midst of the sea.
And it was, during the morning watch, that Y ^e howah looked down upon the army [lit., <i>encampment</i>] of Egypt through a pillar of fire and cloud. He then confused the army [lit., <i>encampment</i>] of Egypt. He also turned aside the wheels of the chariots so that they drove their chariots [lit., <i>him</i>] with difficulty.	During the morning watch, Jehovah looked down upon Egypt's army through the pillar of fire and the pillar of cloud. He then confused the people of Egypt. God also caused the wheels of the chariots to turn aside so that they drove their chariots with great difficulty.
So [the people of] Egypt said, "Let us flee from before Israel for Y ^e howah is fighting for them in Egypt."	So several Egyptians said, "We should flee this place because Jehovah is still fighting for His people."
God destroys the army of Egypt	
Y ^e howah then said to Moses, "Stretch out your hand over the sea, and the waters will come back upon Egypt, upon his chariots and upon his horsemen."	Jehovah then said to Moses, "Stretch out your hand over the sea, and the waters will come back upon Egypt and upon her chariots and horsemen."
Moses stretched forth his hand over the sea and the sea returned to its normal flow when morning appeared [lit., <i>turned</i>]. At the same time [lit., <i>and</i>], Egypt flees to meet the sea [lit., <i>him</i>]. By this [lit., <i>and</i> so], Y ^e howah shook off Egypt in the midst of the sea. The waters returned and covered the chariots and the horsemen.	Moses stretched forth his hand over the sea and the sea returned to its normal flow when the morning came. At the same time, Egypt fled, but was trapped by the sea. By this series of events, Jehovah defeated Egypt in the midst of the sea. The waters returned to their normal place, covering over the chariots and horsemen.
Regarding Pharaoh's army—the ones coming after them in the sea—not a [single] one remained [alive].	There was not a single person remaining of Pharaoh's army, of those who chased after Israel.
Israel stands safely on the opposite shore	
But the sons of Israel had walked [through] on dry ground in the midst of the sea. [There were] to them waters [acting as] a wall on their right and on their left.	But the sons of Israel walked through the midst of the sea on dry ground. The waters were a wall to them on their left and on their right.
So Y ^e howah saved Israel in that day from the hand of Egypt. Israel saw [all the] Egyptians dead along the shore of the sea.	So Jehovah saved Israel in that day from the hand of Egypt. Israel could see all of the dead Egyptian soldiers washing up on the shores.
Israel saw the great hand of Y ^e howah [and the great work] which He did in Egypt, and the people feared Y ^e howah. Therefore, they believed in Y ^e howah and in Moses His servant.	Israel observed the great work that Jehovah did in Egypt and they feared Him. Consequently, they believed in Jehovah and in His servant Moses.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalms 66 74 77 78 106 114 136. Because this is one of the greatest events in the history of Israel, it is mentioned in many psalms.

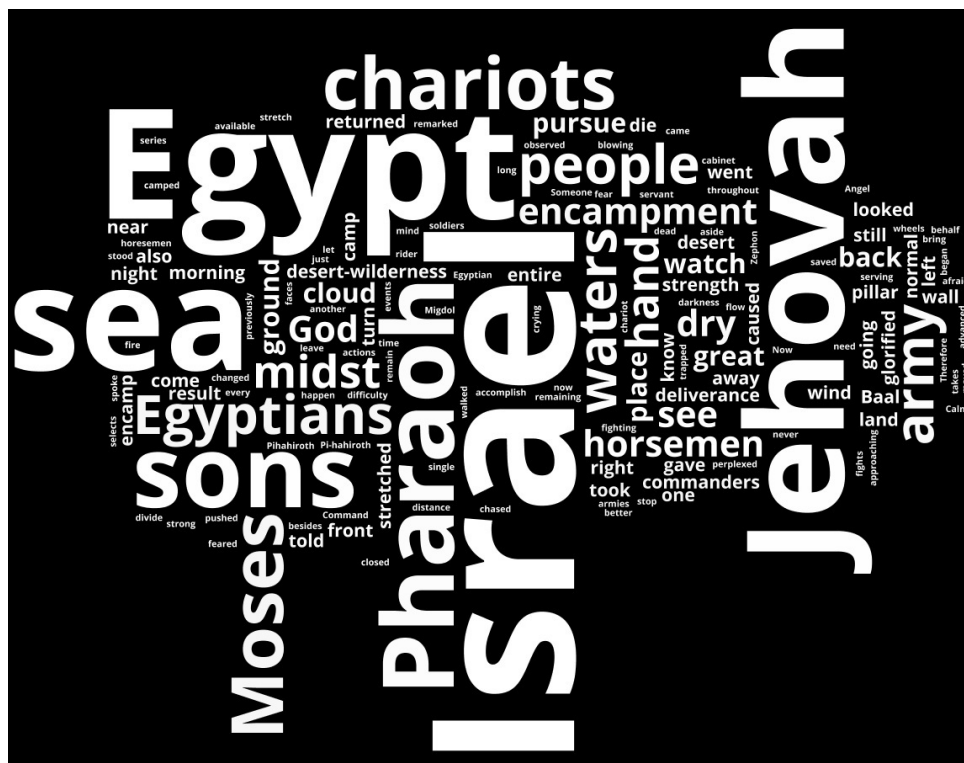
Doctrinal Teachers Who Have Taught Exodus 14

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1963 Life of Moses (#689)	#12	Exodus 14
	1969 Basics (#192)	#14	Exodus 14:6–31
	1976 Teens (#776)	#12, 36	Exodus 14:10–14a
	1985 Ephesians (#412)	#1302–1307	Exodus 14:9–14
	1979 Faith-Rest for the Crisis (#643)	#5–9	Exodus 14:10–14
	1992 Spiritual Dynamics (#376)	#360	Exodus 14:13–14
	1992 Spiritual Dynamics (#376)	#369	Exodus 14:13

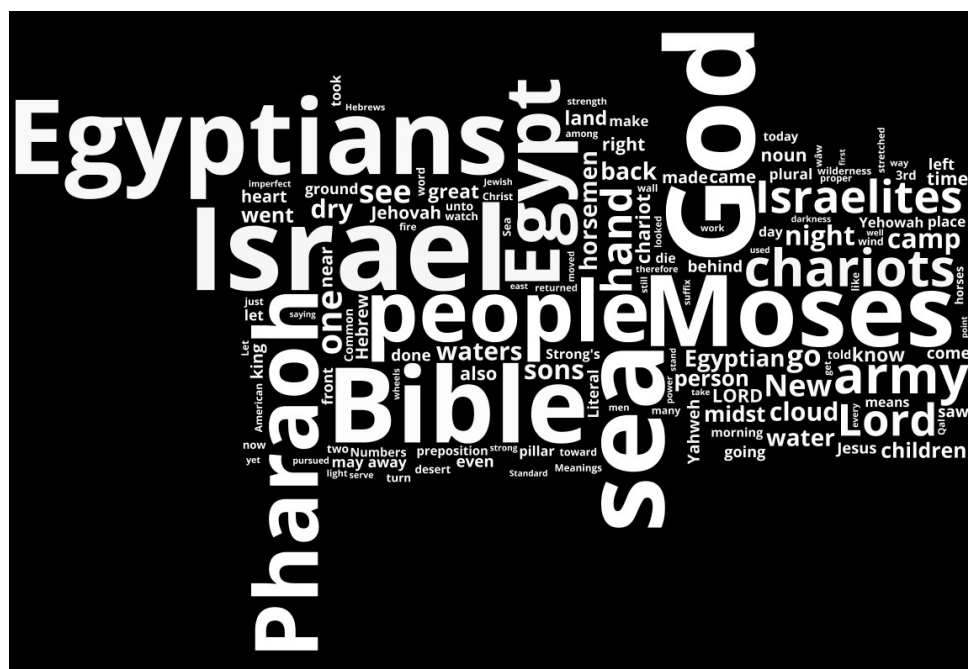
R. B. Thieme, III has not taught this on any available lesson.

Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search “Exodus”)
Jeremy Thomas	https://fbgbible.org/?s=exodus
Syndein	http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus	https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Exodus	http://www.spokanebiblechurch.com/books/exodus

Word Cloud from a Reasonably Literal Paraphrase of Exodus 14



Word Cloud from Exegesis of Exodus 14²⁶



These two graphics should be very similar; this means that the exegesis of Exodus 14 has stayed on topic and has covered the information found in this chapter of the Word of God.

²⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus