

EXODUS 15

Written and compiled by Gary Kukis

Exodus 15:1–27

The Song of Moses/Bitter Waters

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: Most of Exodus 15 is a song, ostensibly by Moses, celebrating the events of Exodus 14. Miriam and the woman singing are also mentioned, which implies that she may have had some input or involvement in the overall song. Once the singing has been completed, Israel goes three days further into the desert-wilderness, coming to bitter, undrinkable waters. Rather than trust God in this instance, they whine and complain. They are delivered by a certain tree (sound familiar?). This chapter ends on a high note, where they are camped in a place of 12 lakes and palm trees.

The Bible Summary of Exodus 15 (in 140 characters or less): *The LORD told the Israelites to consecrate their firstborns to him. He guided them as a pillar of cloud by day and of fire by night.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 15, 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.

Quotations:

Outline of Chapter 15:

Introduction

vv. 1–19	Moses Leads the People in Song to Celebrate the Defeat of Egypt's Army
vv. 20–21	Miriam and the Women Sing Counterpoint
vv. 22–26	The Tree of Life Makes Bitter Waters Sweet
vv. 27	Twelve Lakes and Many Palm Trees—Life is Good

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	The Song of Moses (Exodus 15:1–21) (a graphic)
Introduction	The Parting of the Sea (Exodus 15:1–21) (a graphic)
Introduction	Exodus 15 (a Bible Journaling graphic)
Introduction	Exodus 15 (a Doodle graphic)
Introduction	Titles and/or Brief Descriptions of Exodus 15 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 15 (various commentators)
Introduction	Fundamental Questions About Exodus 15

¹ From <http://www.biblesummary.info/exodus> accessed November 6, 2022.

- v. 26 [Exodus 15:26 \(NIV\)](#) (a graphic)
- v. 27 [Exodus 15:27 \(KJV/NIV\)](#) (a graphic)
- v.
- v.
- v.
- v.

- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why Exodus 15 is in the Word of God](#)
- Summary [What We Learn from Exodus 15](#)
- Summary [Jesus Christ in Exodus 15](#)
- Summary [A Brief Review of Exodus 15](#)
- Summary [Understanding the Scriptures 2009](#)
- Summary [Why Did Moses Record Exodus 15?](#)
- Summary [Summary Outline of Exodus 15](#)
- Summary [Jesus in the Old Testament](#)
- Summary [Shmoop Summary of Exodus 15](#)
- Summary [Edersheim Summarizes Exodus 15](#)

- Addendum [Josephus' History of this Time Period](#)
- Addendum [A Complete Translation of Exodus 15](#)
- Addendum [Doctrinal Teachers Who Have Taught Exodus 15](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Exodus 15](#)
- Addendum [Word Cloud from Exegesis of Exodus 15](#)

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	

Doctrines Covered or Alluded To			

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus 14	Numbers 33	Numbers 1–36	Psalm 148

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.

The reader can easily go back and forth between the dictionary and the first use of a technical term. The links go in both directions.

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

Anthropomorphism	An anthropomorphism simply assigns human actions, feelings or characteristics to non-human things and events in order to better explain something in human terms which we can better relate to. This often helps to explain God's actions in human terms. (in Psalm 20:2, this better explains God's sustenance and faithfulness). For more information, see Theopedia , Got Questions? , Baker's Evangelical Dictionary , Wenstrom .
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?) .
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible.
Big Bang Theory; the Gap theory	One theory of creation is that God created everything all at once (as per Genesis 1:1); that, over a period of time, things all went to crap (Genesis 1:2) (Satan's rebellion is blamed here); and that God restored the uninhabitable earth for occupation over a period of six days. This gap theory was in existence long before the Big Bang theory was accepted by most scientists (mid 1900s). The idea of Genesis 1:2 representing a period of time <i>was first introduced by the Dutch theologian Simon Episcopius (1583-1643)</i> . ²
Blood of Christ, The	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).

² From <https://www.gaptheory.net/history-of-the-gap-theory/> (accessed November 6, 2022).

Definition of Terms	
Canaan, the Land of Promise	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).
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). See the doctrine of Dispensations (HTML) (PDF) (WPD).
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).
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).
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.
Generation of Promise	The generation of promise are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 when they left Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.
Human Viewpoint	Man's thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).

Definition of Terms	
Inspiration, Biblical	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ³ This is known as the verbal, plenary view of inspiration. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD); the Doctrine of Inspiration (HTML) (PDF) (WPD); and the Study of Inspiration (HTML) (PDF) (WPD).
JEPD Theory	The JEPD theory is also called Documentary Hypothesis and Form Criticism. This is the theory that there were originally two manuscripts which were interwoven to make the Law of Moses. The writer of one manuscript favored the name <i>Jehovah</i> and the other favored the name <i>Elohim</i> . A priest later took these two manuscripts and wove them together, throwing in a lot of pro-priest stuff. Another writer came along later and wrote Deuteronomy. The basis of this theory is, historians did not believe that writing existed during the time of Moses. So, if writing did not exist, then Moses could not have written the Law. If Moses did not write it, then someone else wrote it. After that, they went bonkers with this theory. Even though archeologists have discovered writing which predates Moses, this theory persists in hundreds of seminaries throughout the world. The Satanic purpose of this theory is to question whether Moses wrote the Torah (Moses' authorship is attested to in both the Old and New Testaments; and by Jesus). If Moses did not write the Torah, then the Bible is filled with inaccuracies, meaning it cannot be the Word of God. Josh McDowell deals with this theory in great detail in his book, <i>More Evidence Which Demands a Verdict</i> revised and reprinted in <i>The New Evidence that Demands a Verdict</i> . ⁴ See Documentary Hypothesis (HTML) (PDF) (WPD).
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (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).
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)

³ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

⁴ So, there is no misunderstanding: I do not receive any sort of a commission for linking a book to where it can be found.

Definition of Terms	
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> .
Mimesis	The word mimesis means <i>imitation, reproduction</i> ; and this is especially applied to human actions, words or thinking. In the example given in Exodus 15, God reproduced against Egypt the intended actions of Egypt against Israel (which acts they were unable to carry out).
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
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).
Omnipotence (of God)	Omnipotence means that God is all powerful. Bearing that in mind, this does not mean that God can act outside of His perfect character. See Grace Notes Essence of God (HTML) (PDF); Got Questions (Omnipotence).
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
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).

Definition of Terms	
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)
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives 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).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
The Tribulation	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i>). (Doctrine of the Tribulation —Pastor L.G. Merritt) (The Great Tribulation —Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart] —Grace Bible Church of Baytown)
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ⁵ <i>Typological, an adjective, is, of or relating to typology or types.</i> See the Doctrine of Typology (HTML) (PDF) (WPD).
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/	

⁵ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

An Introduction to Exodus 15

Introduction: Exodus 15 mainly covers two events. (1) The Israelites will sing a song to Y^ehovah after crossing the sea of reeds; and (2) Israel will encounter the bitter waters of the wilderness of Shur. Sometimes Miriam's contribution at the end of the first section is seen as its own section, but she and the women appear to be singing counterpoint to Moses and the men (assuming that Moses begins by leading an all male choir).



The song's author is not specifically named; however, it is very likely the work of Moses, who was a genius in several areas. Why wasn't it some aspiring young musician? Easy—the lyrics are recorded in God's Word and there is no reason to think that this represents anything other than divine viewpoint. Considering that at this time only Moses seemed to have a clue in the realm of things spiritual, he would have been the most likely person to write a song with this much spiritual content. Had this been Joshua or Phinehas, I would think that their names would have been mentioned here. Not many believers in the time of Moses advanced spiritually, despite all of the great signs which they witnessed.

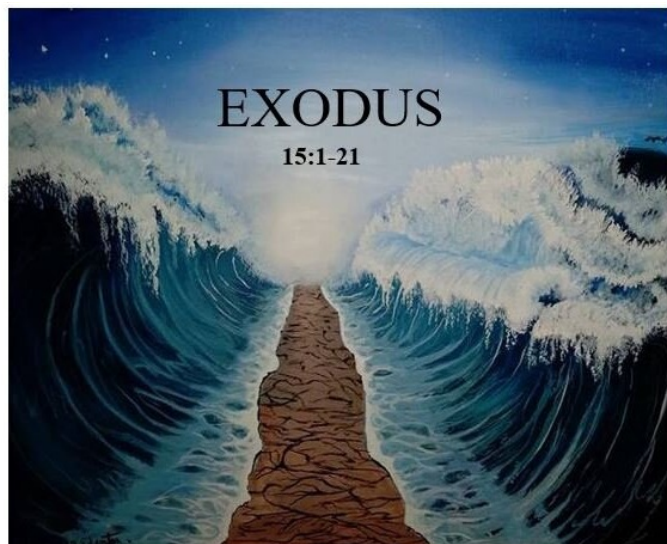
The Song of Moses (Exodus 15:1–21) (a graphic); from [Navel Cutbacks](#); accessed May 25, 2022.

The Parting of the Sea (Exodus 15:1–21) (a graphic); from [Squarespace](#); accessed May 25, 2022.

Later in this chapter, Moses' sister, Miriam, who has the gift of prophecy, appears to have simply led a chorus of women to sing counterpoint to Moses' song. Although some have suggested that she wrote a second song, she is merely singing Moses' words back to him. However, the fact that she is named in this chapter suggests that she possibly may have contributed to this song in some way.

The second big event in this chapter is the provision by God of fresh water in the midst of the desert for the Israelites.

There are times when believers in the Bible show initiative and it falls into God's plan. It is something that God did not have to specifically come down and say "Do A, B and C." They were guided by the doctrine in their soul. Two examples readily come to mind: this song of Moses and David's plan to build a permanent **Temple** to God. Nowhere was Moses told he should stop what he is doing and compose a song of praise to God. This song simply proceeded from his soul as a honest emotional reaction to what God had done. Similarly, Solomon built this temple for God, based upon his father David's plans. David came up with this idea out of nowhere, but we know the building of the Temple to be within God's will because it is found in later prophecies (that is, prophets would speak about what would happen to the Temple and in the Temple in the future).



Along this same line, in the **Church Age**, God does not come to any of us and audibly say, "You will be an evangelist!" Or, "You will witness to those in your periphery." Nor do we hear a *still, small voice within us* telling

us things that we should be doing. We take the doctrine which God provides for anyone willing to hear His Word; and apply it to our lives at any given time.

Around 1995, I began to study and write commentary of the Scriptures, focusing primarily in the Old Testament. At some point, I decided to begin posting these commentaries, which led to the creation of www.kukis.org. At no point in time did I hear an audible voice of God saying, "This is what you need to do, Kukis." It was all a natural progression. It was all about applying **Bible doctrine** to my life at that point in my life. This accounts for the function of any **spiritual gift** in the Church Age. Jesus obviously commanded His disciples and told them what to do, but, as their lives continued, they received less and less direct revelation, less and less direct guidance. Nevertheless, the disciples—according to traditions—continued to have dynamic ministries until their deaths.

I think that John (the Apostle) is a marvelous example of this. Because of his ministry—particularly his testimony for Jesus Christ—he was banned to the Island of Patmos for the rest of his life. This was to prevent him from spreading the gospel and the teachings of Jesus. So here is John—a man of action very much like Peter—and he is confined to an island where he is unable to evangelize and teach. What do he do? He does the most logical thing in the world: he writes his gospel; he writes down what he remembers about Jesus. John would have been unable to do this under any other set of circumstances. He was in his 80's or 90's and he had not written his gospel yet. Because of the sort of man that he was; and because of his very active ministry, John went almost his entire life without writing down what he remembers from the public ministry of Jesus. Being confined to an island gave John the opportunity to slow down, consider what he remembers, and then to write it all down. What did he write on? How was it preserved? We don't know, but God saw to those details. God did not have to tell John, "Okay, next on the list of things for you to do is write a biography of Jesus." (I say this because, had God actually come to John and told him to do this, logically, John would have included that experience at the beginning of his gospel.)

The next generation picked up the Word from there and moved forward, as did the next generation after that. In any case, after the **canon of Scripture** had been closed out, there was no longer a need for God to provide *new* information. In other words, God did not appear to anyone and tell them what to do going forward. Each person took the doctrine in their souls, their place in life, and applied that doctrine.

By the way, we actually know the names of some of John's disciples, and we have their writings; and we also know the names of their disciples and we have their writings. So we have the forward march of Christianity. Jesus clearly spoke to John later in life, but that was because he was going to write the book of Revelation. Communication with God goes hand-in-hand with inspired writings. John's disciples and their disciples did not have direct interaction with God; nor did they write any Scriptures.

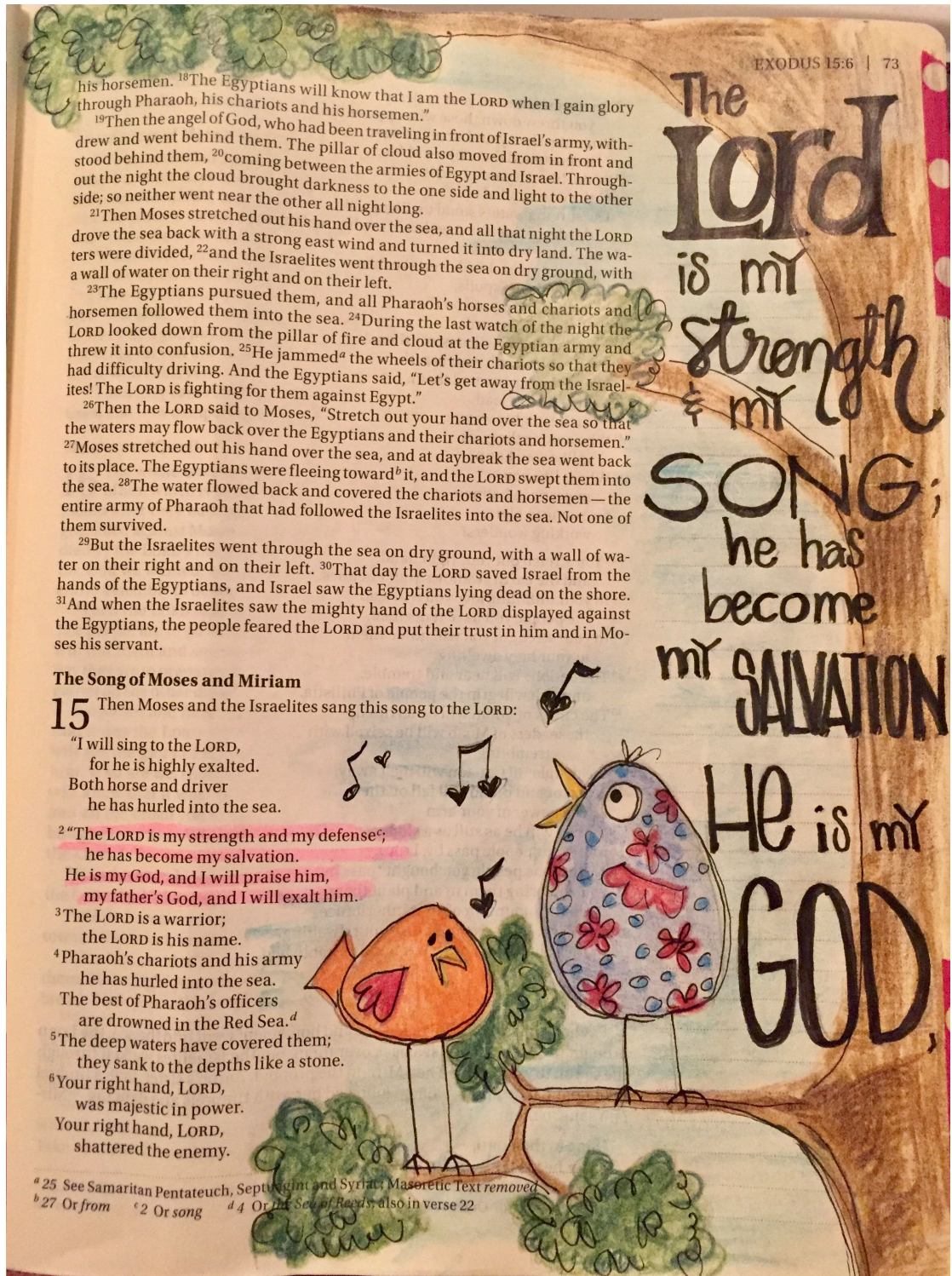
There were certain things done by certain believers which showed initiative, but poor judgement. When the **Apostles** were to wait for the Holy Spirit, they, still knowing next to nothing, decided to elect another Apostle. Their reasoning was (1) there were twelve Apostles originally, (2) there were twelve tribes of Israel, and (3) they were bored and needed something religious to do. They even made this election sound holy as we sometimes do. They gave God two choices of men to replace Judas and God chose neither one of them. So, not every original action on the part of a believer or group of believers is automatically God's will.

Back to the Mosaic narrative:

God has delivered the Hebrew people and Moses celebrates this great deliverance of God with a song. We do not know exactly when Moses recorded all of these events; but we do know when he spoke/sang this song, which was right after God had delivered all of the sons of Israel. So, all of the events that Moses had seen were fresh in his mind—he had witnessed these things within hours; perhaps within minutes of writing and then sharing this song.

If you know any songwriters, sometimes some of their best tunes are put together in 10–30 minutes. It just suddenly flows from them. I believe that this is what happened with Moses. He was inspired by all that had happened, and he wrote this song, which he apparently taught to the congregation of 2 million (this would have

been done in an orderly fashion). I suspect that it was sung many times upon their exit from that place where they had crossed over.



Exodus 15 (a Bible Journaling graphic); from Julie Williams on [Pinterest](#); accessed May 25, 2022.



Exodus 15 (a Doodle graphic); from [Doodle Through the Bible](#); accessed May 25, 2022.

Titles and/or Brief Descriptions of Exodus 15 (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 15 (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 15

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 15

Exodus 15 will begin with

[Chapter Outline](#)

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

The Principals of Exodus 15

Characters

Commentary

The Principals of Exodus 15

Characters	Commentary

Chapter Outline Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 15

Place	Description

Chapter Outline Charts, Graphics and Short Doctrines

By the Numbers

Item	Duration; size

Chapter Outline Charts, Graphics and Short Doctrines

Timeline for Exodus 15

Legend	
Birth or death	God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical 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.				Ahmoose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			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 Ahmoose)
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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
	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).
					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 cossi of Memnon are all that remains of his temple near Thebes.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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 15:

A Synopsis of Exodus 15

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 15 (Various Commentators)

Outlines of Exodus 15 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 15 from the Summarized Bible

Contents: The song of the redeemed.
Characters: God, Moses, Miriam.
Conclusion: Those who love God triumph in His triumphs and what is His honor is their joy. Our first thought should be to give glory to God.
Key Word: Triumph, Exodus 15:1.
Strong Verses: Exodus 15:2, Exodus 15:6, Exodus 15:7, Exodus 15:18.
Striking Facts: Bitter waters (Exodus 15:23) in the path of God’s leading, remind us of the trials that come to God’s people for their edification, not punishment. The tree (cross, Galatians 3:13) cast into the bitter waters, will make them all sweet.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Exodus 14–18)

Exodus	Text/Commentary
14	<p>God brings the Israelites to the Sea of Reeds and warns Moses that He has made Pharaoh’s heart stubborn.</p> <p>Meantime, Pharaoh decides that he has made a horrible mistake to let the Israelites go and he organizes his people to pursue the Hebrew people. As they approach the Hebrew people, the Hebrew people call out to God, not for deliverance, but to complain that He brought them out to the desert to die.</p> <p>Moses upbraids the Hebrews, tells them to move forward toward the Sea of Reeds, where they will cross on dry land, between the waters.</p> <p>The Egyptians follow after the Hebrews, and God allows the waters to come together, and they drown the Egyptians.</p>
15a	<p>Exodus 15 is a Song of Moses, celebrating the power of God over Egypt; and how this would concern other peoples who might be antagonistic toward the Hebrews.</p> <p>There is also a short song by Miriam.</p>

The Big Picture (Exodus 14–18)

Exodus	Text/Commentary
15b	After 3 days in the desert-wilderness, the Hebrew people had not come across any water. They came to the waters of Marah, which were bitter. A log was thrown into the waters to make the waters sweet. The people went further and came upon Elim, where there were 12 springs of water and palm trees.
16	The people grumble about their lack of food and God gives them manna from heaven.
17	God provides the children of Israel water from a rock (first instance of this). The Amalekites come out to fight against the Israelites. In this battle, when Moses raises his arms, the battle goes in favor of the Israelites; when he lowers them, the battle goes against them.
18	Jethro, Moses' father-in-law, comes to visit him in the desert-wilderness. He brings along with him Moses' wife and their two children (they apparently returned to Midian at some point). Jethro rejoices when he hears all that God did on behalf of Israel. Jethro suggests that Moses delegate some of his responsibilities to lower-level judges.

[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 15				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 15): 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.

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).

The links between the Bible Dictionary and the first occurrence of a technical term now allow the reader to go back and forth between the two (so you can read the direction and then go right back to that part of the document).

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Moses Leads the People in Song to Celebrate the Defeat of Egypt's Army

There are a great many words here which have not been seen in Exodus before; and, in some cases, this is their first appearance in Scripture. Because this is a song (actually, two songs), the meter and vocabulary are very different.

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 translation:

Kukis nearly literal translation:

Then sings Moses and sons of Israel the song the this to Y^ehowah. And so they says, to say, “Let me sing to Y^ehowah; for a rising up, He rose up; horse and his rider He has thrown into the sea.

Exodus
15:1

Then Moses and the sons of Israel sang this song. They sang [lit., *spoke*], saying, “Let me sing to Y^ehowah; for He is clearly triumphant; He has thrown horse and riders into the sea.

Kukis paraphrase:

Then Moses and the sons of Israel sang this song. The lyrics are: “Let me sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into 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 translation⁶; 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 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.

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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)	Then sings Moses and sons of Israel the song the this to Y ^e howah. And so he says, to say, "Let me sing to Y ^e howah; for a rising up, He rose up; horse and his rider He has thrown into the sea.
Dead Sea Scrolls Targum (Onkelos)	. Then sang Mosheh and the children of Israel this hymn before the Lord; and they spake, saying, We will sing and give thanks before the Lord, because He is magnified upon the mighty, and the power is His own; the horse and his rider hath He cast into the sea. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	Behold: then sang, Mosheh and the sons of Israel this song of praise before the Lord and saying they said: Thanksgiving and praise we bring before the Lord Most High, who is glorified above the glorious, and exalted above the exalted; who punisheth by His Word whomsoever glorifieth himself before Him. Therefore when Pharaoh the wicked bare himself proudly before the Lord, and, being uplifted in his heart, followed after the people of the sons of Israel, their horses and their chariots He threw and buried in the sea of Suph.
Jerusalem targum	Then sang Mosheh and the sons of Israel the praise of this song, before the Lord, saying, to say: Thanksgiving and praise bring we before the Lord, who is high above

the highest, and glorified above the glorious, and who punisheth by His Word whom. whomsoever glorifieth himself before Him. The horses and their riders, because they bare themselves proudly and followed after the people of the house of Israel, He hath thrown and buried in the sea of Suph.

Revised Douay-Rheims	Then Moses and the children of Israel sung this canticle to the Lord: and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he has thrown into the sea.
Aramaic ESV of Peshitta	Then Mosha and the B'nai Yisrael sang this song to Mar-Yah, and said, "I will sing to Mar-Yah, for he has triumphed gloriously. The horse and his rider he has thrown into the sea.
Peshitta (Syriac)	THEN Moses and the children of Israel sang this song to the LORD, saying, I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.
Updated Brenton (Greek)	Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea.

Significant differences:

The titles and the first line are not indented, but the song itself is. I will show that in v. 1, but the remainder of this song will not be indented.

Limited Vocabulary Translations:⁷

Bible in Basic English	Then Moses and the children of Israel made this song to the Lord, and said, I will make a song to the Lord, for he is lifted up in glory: the horse and the horseman he has sent down into the sea.
Easy English	The song of Moses Then Moses and the Israelites sang this song to the LORD: I will sing to the LORD, because he is great and powerful. He threw horses and the men who ride them into the sea.
Easy-to-Read Version–2006	The Song of Moses Then Moses and the Israelites began singing this song to the Lord: "I will sing to the Lord! He has done great things. He threw horse and rider into the sea.
<i>The Message</i>	Then Moses and the Israelites sang this song to God, giving voice together, I'm singing my heart out to God—what a victory! He pitched horse and rider into the sea.
NIRV	The Song of Moses and Miriam Here is the song that Moses and the people of Israel sang to the Lord. They said, "I will sing to the Lord. He is greatly honored. He has thrown Pharaoh's horses and chariot drivers into the Red Sea.

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

Contemporary English V.	Moses and the Israelites sang this song in praise of the LORD: I sing praises to the LORD for his great victory! He has thrown the horses and their riders into the sea.
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⁷ 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.

New Berkeley Version	.
New Life Version	Then Moses and the people of Israel sang this song to the Lord, saying, "I will sing to the Lord, for He is praised for His greatness. He has thrown the horse and horseman into the sea.
New Living Translation	A Song of Deliverance Then Moses and the people of Israel sang this song to the Lord: "I will sing to the Lord, for he has triumphed gloriously; he has hurled both horse and rider into the sea.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, Moses and the children of IsraEl sang this song to God: 'Let us sing to Jehovah; For He has been glorified. 'The horses and riders He's tossed in the sea....
Common English Bible	Moses' victory song Then Moses and the Israelites sang this song to the Lord: I will sing to the Lord, for an overflowing victory! Horse and rider he threw into the sea!
Beck's American Translation	.
International Standard V	<i>The Song of Moses</i> Then Moses and the Israelis sang this song to the LORD: "I'll sing to the LORD, for he is highly exalted. The horse and its rider he has thrown into the sea.
New Advent (Knox) Bible	Then Moses and the Israelites sang praise to the Lord, and this was their song: A psalm for the Lord, so great he is and so glorious; horse and rider hurled into the sea!
Translation for Translators	The Israelis celebrated being rescued Then Moses/I sang this song, and the Israeli people sang with him: "I will sing to Yahweh, because he has triumphed gloriously; He has thrown the horses and their riders into the sea!

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Then Moses and the Sons of Israel began to sing this song to the LORD: I will sing to the LORD, For He is truly August! [Here, "august" means grand/lordly.] He has thrown the horse and his rider into the sea!.
Ferrar-Fenton Bible	<i>Song of Moses.</i> Then Moses and the children of Israel sang this song to the Ever-living and said in chorus—... I render this into the metre as I read the Hebrew original to run.
God's Truth (Tyndale)	Then Moses and the children of Israel sang this song unto the Lord and said: Let us sing unto the Lord, for he is become glorious, the horse and him that rode upon him has he overthrown in the sea.
HCSB	Israel's Song Then Moses and the Israelites sang this song to the Lord. They said: I will sing to the Lord, for He is highly exalted; He has thrown the horse

and its rider into the sea.

Lexham English Bible

Song of Victory at the Sea

Then Moses and the {Israelites} sang this song to Yahweh, {and they said}, "Let me sing to Yahweh because he is highly exalted; [the] horse and its rider he hurled into the sea.

Urim-Thummim Version

Then sang Moses and the children of Israel this song to YHWH, I will sing to YHWH, for He has triumphed gloriously, the horse and his rider has He dealt treacherously within the sea.

Wikipedia Bible Project

Then Moses and the sons of Israel sang this song to Yahweh, and they said: Say, I will sing to Yahweh because pride of prides, horse and rider he sunk at sea.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Then Moses and the children of Israel sang this song to Jehovah, and said, saying, I will sing to Jehovah, because rising up, he has risen up; he has thrown the horse and his rider into the sea.

New American Bible (2002)

Then Moses and the Israelites sang this song to the LORD: I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.

[1-21] This canticle (used in Christian liturgy) celebrates God's saving power, miraculously delivering his people from their enemies, and leading them to the victorious conquest of the Promised Land.

New American Bible (2011)⁸

Then Moses and the Israelites sang [Ex 15:21] this song to the LORD:* I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.

* [15:1–21] This poem, regarded by many scholars as one of the oldest compositions in the Bible, was once an independent work. It has been inserted at this important juncture in the large narrative of Exodus to celebrate God's saving power, having miraculously delivered the people from their enemies, and ultimately leading them to the promised land.

Although the victory it describes over the Egyptians at the sea bears a superficial resemblance in v. 8 to the preceding depiction of the water standing like a wall (14:22), the poem (as opposed to the following prose verse, v. 19) suggests a different version of the victory at sea than that found in chap. 14. There is no splitting of the sea in an act reminiscent of the Lord's combat at creation with the sea monsters Rahab and Leviathan (Jb 9:13; 26:12; Ps 74:13–14; 89:11; Is 51:9–10); nor is there mention of an east wind driving the waters back so that the Israelites can cross. In this version it is by means of a storm at sea, caused by a ferocious blast from his nostrils, that the Lord achieves a decisive victory against Pharaoh and his army (vv. 1–12). The second half of the poem (vv. 13–18) describes God's guidance into the promised land.

New Jerusalem Bible

It was then that Moses and the Israelites sang this song in Yahweh's honour: I shall sing to Yahweh, for he has covered himself in glory, horse and rider he has thrown into the sea.

Revised English Bible–1989

Then Moses and the Israelites sang this song to the LORD: "I shall sing to the LORD, for he has risen up in triumph; horse and rider he has hurled into the sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Moshe and the people of Isra'el sang this song to ADONAI: "I will sing to ADONAI, for he is highly exalted: the horse and its rider he threw in the sea.

⁸ Also called the revised edition.

Kaplan Translation	. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
<i>The Scriptures</i> 1998	Then Mosheh and the children of Yisra'ël sang this song to הוהי, and spoke, saying, "I sing to הוהי, for He is highly exalted! The horse and its rider He has thrown into the sea!
Tree of Life Version	Song of Moses and Miriam Then Moses and <i>Bnei-Yisrael</i> sang this song to <i>ADONAI</i> : [cf. Rev. 15:3.] I will sing to Adonai, for He is highly exalted! The horse and its rider He has thrown into the sea.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	THEN SANG MOSES AND THE CHILDREN OF ISRAEL THIS SONG TO THE THEOS (<i>Alpha & Omega</i>), AND SPOKE, SAYING, "LET US SING TO JESUS, FOR HE IS VERY GREATLY GLORIFIED: HORSE AND RIDER HE HAS THROWN INTO THE SEA.
Awful Scroll Bible	They were to sing, Moses and the sons of Israel, a song to Jehovah, even was to say in it, to the intent: I was to sing to Jehovah, he is to have risen up a rising up. Horse and they being charioteers, he is to have hurled into the sea!
Concordant Literal Version	Then Moses and the sons of Israel sang this song to Yahweh and spoke saying: Let me sing to Yahweh, for He is august, yea august: The horse and its rider He heaved into the sea.
exeGesés companion Bible	<u>THE SONG OF MOSHEH AND THE SONS OF YISRA EL</u> Then Mosheh and the sons of Yisra El sing this song to Yah Veh, and say, saying, I sing to Yah Veh, for in triumphing, he triumphs: he hurls the horse and rider into the sea.
Orthodox Jewish Bible	Then sang Moshe and the Bnei Yisroel this shirah (song) to Hashem, and spoke, saying, I will sing unto Hashem, for He hath triumphed gloriously: the sus and its rider hath He cast into the yam.

Expanded/Embellished Bibles:

The Expanded Bible	The Song of Moses Then Moses and the ·Israelites [^L sons/T children of Israel] sang this song to the Lord: "I will sing to the Lord, because he ·is worthy of great honor [is highly exalted; has triumphed gloriously]. He has ·thrown the horse and its rider into the sea.
Kretzmann's Commentary	Verses 1-18 The Song of Triumph Then sang Moses and the children of Israel this song unto the Lord, a hymn of praise and thanksgiving for deliverance from their mighty enemies, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously, He has set forth His great majesty; the horse and his rider hath He thrown into the sea, all the host in which Pharaoh placed his trust was overcome and destroyed in a few moments by the almighty power of God.

The Voice

Throughout this redemption story, it is clear that the Lord has protected Israel while He has judged and frustrated Egypt. After the many wonders before the Passover and the miraculous guidance by the cloud and the pillar of fire, God destroyed the Egyptian army in the midst of the sea. For centuries people have sought to explain this great miracle and make sense of it. Was it a volcanic eruption and a tsunami that parted the waters? Was it a shallow lake that drowned Pharaoh's army? Perhaps. Perhaps not. Only God knows. But reason cannot grasp all that took place that day. When God's covenant people were on the verge of extinction, God stepped in to fight for them. No one survived that day except by the miraculous grace of God..

Moses and the Israelites sang this song to the Eternal One.

Moses and the Israelites: I will sing to the Eternal, for He has won a great victory;

He has thrown the chariot into the sea: horse and rider.

Bible Translations with Many Footnotes:

The Complete Tanach⁹

Then Moses and the children of Israel sang this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.

Then...sang: Heb. רַי שִׁי זָא. [The future tense presents a problem. Therefore, Rashi explains:] Then, when he [Moses] saw the miracle, it occurred to him to recite a song, and similarly, "Then Joshua spoke (אָז שׁוּרַי הַבְּדִי) (Josh. 10:12); and similarly, "and the house [which] he would make (הַשְּׁעִי) for Pharaoh's daughter" (I Kings 7: 8), [which means] he decided to make it for her. Here too, רַי שִׁי [in the future tense means that] his heart dictated to him that he should sing, and so he did, "and they spoke, saying, I will sing to the Lord." Likewise, with [the above reference to] Joshua, when he saw the miracle [of the defeat of the Amorite kings (Josh. 10:11)], his heart dictated to him that he speak [praises to God], and so he did, "and he said in the sight of Israel" (Josh. 10:12). Likewise, the song of the well, with which [Scripture] commences: "Then Israel sang (אָז שִׁי זָא)" (Num. 21:17), it explains after it, "Ascend, O well!, sing to it." [i.e., in these three instances, the "yud" of the future tense denotes the thought, and after each one, Scripture continues that the thought was brought to fruition.] "Then did Solomon build (הַגְּבִי זָא) a high place" (I Kings 11:7); the Sages of Israel explain that he sought to build [it] but did not build [it] (Sanh. 91b). We [thus] learn that the "yud" may serve to indicate a thought. This is to explain its simple meaning, but the midrashic interpretation is [as follows]: Our Rabbis of blessed memory stated: From here is an allusion from the Torah to the resurrection of the dead (Sanh. 91b, Mechilta), and so it is [i.e., the future tense is used] with them all, except that of Solomon, which they explained as [implying] "he sought to build but did not build."

⁹ 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](#).

One cannot say and explain this form like other words written in the future, but which mean [that they occurred] immediately, such as “So would Job do (וְהַשְׁעוּ)” (Job 1:5); “by the command of the Lord would they encamp (וַיִּנְחֹי)” (Num. 9:23); “And sometimes the cloud would be (וְהָיָה)” (Num. 9:21), because that is [an example of] something that occurs continually, and either the future or the past is appropriate for it, but that which occurred only once [i.e., the song that was sung], cannot be explained in this manner. —

for very exalted is He: Heb. הָאָג הָאָג, [to be interpreted] according to the Targum [He was exalted over the exalted, and the exaltation is His]. Another explanation: [The] doubling [of the verb] comes to say that He did something impossible for a flesh and blood [person] to do. When he fights with his fellow and overwhelms him, he throws him off the horse, but here, “a horse and its rider He cast into the sea,” [i.e., with the rider still on the horse]. Anything that cannot be done by anyone else is described as exaltation (תּוֹאֵג), like “for He has performed an exalted act (תּוֹאֵג)” (Isa. 12:5). Similarly, [throughout] the entire song you will find the repetitive pattern, such as: “My strength and my praise are the Eternal, and He was my salvation” (verse 2); “The Lord is a Master of war; the Lord is His Name,” (verse 3); and so on, all of them (in an old Rashi). Another explanation: הָאָג הָאָג means for He is exalted beyond all songs, [i.e.,] for however I will praise Him, He still has more [praise]. [This is] unlike the manner of a human king, who is praised for something he does not possess. — [from Mechilta]

a horse and its rider: Both bound to one another, and the water lifted them up high and brought them down into the depths, and [still] they did not separate. — [from Mechilta]

He cast: Heb. הִמָּר, [meaning] He cast, and similarly, “and they were cast (וַיִּמְרוּ) into the burning, fiery furnace” (Dan. 3:21). The aggadic midrash, however, [states as follows]: One verse (verse 1) says: הִמָּר פִּיב, [derived from מָר, meaning “to cast up,”] and one verse (verse 4) says: פִּיב הִמָּר [meaning “to cast down”]. [This] teaches us that they [the horse and rider] went up and [then] descended into the deep, [i.e., they were thrown up and down]. [The meaning of הִמָּר is here] similar to: “who laid (הִמָּר) its cornerstone” (Job 38:6), [which signifies laying the stone] from above, downward. — [from Mechilta, Tanchuma, Beshallah 13]

Kaplan Translation

The Song of the Red Sea

Moses and the Israelites then sang this song to God. It went:
I will sing to God for His great victory,
Horse and rider He threw in the sea.

this song

This song is part of the daily liturgy.

His great victory

(cf. Rashbam). Or, 'He has triumphed over the proud (Targum; Rashi); or 'He has shown His pride' (Ibn Ezra).

The Song of Triumph

¹Then Moses and the Israelites sang² this song to the Lord. They said,³

“I will sing⁴ to the Lord, for he has triumphed gloriously,⁵
the horse and its rider⁶ he has thrown into the sea.

^{1sn} This chapter is a song of praise sung by Moses and the people right after the deliverance from the Sea. The song itself is vv. 1b-18; it falls into three sections – praise to God (1b-3), the cause for the praise (4-13), and the conclusion (14-18). The point of the first section is

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that God's saving acts inspire praise from his people; the second is that God's powerful acts deliver his people from the forces of evil; and the third section is that God's demonstrations of his sovereignty inspire confidence in him by his people. So the Victory Song is very much like the other declarative praise psalms – the resolve to praise, the power of God, the victory over the enemies, the incomparability of God in his redemption, and the fear of the people. See also C. Cohen, "Studies in Early Israelite Poetry I: An Unrecognized Case of Three Line Staircase Parallelism in the Song of the Sea," *JANESCU* 7 (1975): 13-17; D. N. Freedman, "Strophe and Meter in Exodus 15," *A Light unto My Path*, 163-203; E. Levine, "Neofiti I: A Study of Exodus 15," *Bib* 54 (1973): 301-30; T. C. Butler, "The Song of the Sea': Exodus 15:1-18: A Study in the Exegesis of Hebrew Poetry," *DissAb* 32 (1971): 2782-A.

²^{tn} The verb is יָשִׁיר (yashir), a normal imperfect tense form. But after the adverb "then" this form is to be treated as a preterite (see GKC 314-15 §107.c).

³^{tn} Heb "and they said, saying." This has been simplified in the translation for stylistic reasons.

⁴^{tn} The form is the singular cohortative, expressing the resolution of Moses to sing the song of praise ("I will" being stronger than "I shall").

⁵^{tn} This causal clause gives the reason for and summary of the praise. The Hebrew expression has קָמָה גָּאוֹה גָּאוֹה (ki ga'oh ga'ah). The basic idea of the verb is "rise up loftily" or "proudly." But derivatives of the root carry the nuance of majesty or pride (S. R. Driver, *Exodus*, 132). So the idea of the perfect tense with its infinitive absolute may mean "he is highly exalted" or "he has done majestically" or "he is gloriously glorious."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...at that time, **Mosheh**^{Plucked out^{tn}}, and the sons of "**Yisra'el**^{He turns El aside^{tn}}", will sing this song to "**YHWH**^{He Is^{tn}}", and they said saying, I will sing to "**YHWH**^{He Is^{tn}}" given that he :surely: rose up, the horse and his rider, he threw down in the sea,...

Modern English Version

A Song of Moses

Then Moses and the children of Israel sang this song to the Lord and spoke, saying:
 "I will sing to the Lord,
 for He has triumphed gloriously!
 He has thrown the horse and his rider
 into the sea!

NASB

The Song of Moses and Israel

Then Moses and the sons of Israel sang this song to the Lord, ^[a]and said,
 "^[b]I will sing to the Lord, for He ^[c]is highly exalted;
 The horse and its rider He has hurled into the sea.

^[a] Exodus 15:1 Lit and said, saying

^[b] Exodus 15:1 Or Let me sing

^[c] Exodus 15:1 Or triumphed gloriously

Young's Updated LT

Then sings Moses and the sons of Israel this song to Jehovah, and they speak, saying: —"I sing to Jehovah, For triumphing He has triumphed; The horse and its rider He has thrown into the sea.

The gist of this passage:

Moses and the sons of Israel sing a song to Y^ehowah, about His triumphing over Pharaoh, throwing the horse and rider into the sea.

Exodus 15:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23
shîyr (שיר) [pronounced sheer]	<i>to sing</i>	3 rd person masculine singular, Qal imperfect	Strong's #7891 BDB #1010
This is the first occurrence of the word <i>sing</i> in the Bible.			
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
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [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'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
'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
shîyr (שיר) [pronounced sheer]	<i>song, singing; music</i>	masculine singular noun with the definite article	Strong's #7892 BDB #1010
zô'th (זֹאת) [pronounced zoth]	<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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then Moses and the sons of Israel sang this song.

Moses wrote the book of Exodus:

I tend to take a very naturalistic approach to the events of the Bible. There is no reason to think that Moses suddenly began singing a song just off the top of his head. Somehow, in some way, despite all that was going on, Moses composed this song. Perhaps it only took him 20 or 30 minutes, but he had it ready for Israel to sing as they continued on. This is clearly a song composed *after* God's deliverance written in order to celebrate His deliverance.

Most of this chapter will be a song sung by Moses and the sons of Israel. The writing of this song logically had to occur within hours of the destruction of the Egyptian army. Now, how it was distributed is unknown to us, but Israel learned and sung the song with Moses—and it appears that all of this took place soon after the crossing of the sea and the devastation of the Egyptian army.

All Israel is standing on the far side of the Sea of Reeds, and they are watching the Egyptian army being destroyed by the waters which have come back upon them. Moses also watches this and a song begins to form in his head, which song will be written in short order and then sang by the Israelites.

Something which is missed here is, what this song implies. Even though it is possible to write a song in a very short amount of time, it still requires concentration and song writers tend to *write down* the song that they are developing. What this suggests is, Moses was writing at this time. We don't know how much or how often, but if he wrote this song then he certainly had written portions of his life and portions of the exodus down so far. Or, at the very least, his writing at this point caused him to record Exodus (and some believe that he compiled Genesis).¹⁰

All of these events have just occurred, so Moses had to have written this song immediately after. The point that I am making is, these historical events appear to be recorded by Moses almost immediately after they occur. Moses is not looking back on these times decades later, and writing. In this particular case, Moses likely had written the song within an hour of the Egyptian army being destroyed (bear in mind, the most fearsome thing to Israel, at this point in time, would have been the Egyptian army).

Later on, in the book of Exodus, we are going to read a set of chapters which will seem to be very repetitive. God will give Moses directions, for instance, to build the **Tabernacle**; and then we will have a chapter where Moses oversees the building of the Tabernacle. This would suggest that Moses wrote down those instructions *when* God gave them to him, or hours or days later. And then when Moses and the people of Israel followed God's instructions, that would also be recorded by Moses. If this information was written down years later, there would not have been two chapters which describe nearly the same thing.

The point that I am making is, the book of Exodus which we are studying was written very close in time to the events which took place. Maybe hours later; maybe days later; but not months or years later.

While we are on the general topic of songwriting, there is something else I should point out. When a celebrity of some sort is saved, often they are paraded about by Christian groups and asked to give their testimony and tell everyone all that has happened to them and how they feel. Sometimes, a celebrity with talent is called upon to use his talent for God, and some of them write or perform "Christian" songs. Just about the worst thing that you can do with a new believer is to parade him or her about like some trophy and to let them tell everyone about how they feel. It is just as bad for such a celebrity who is a new Christian to start writing *Christian* songs. All believers have a past; all believers can look back to their former life and, as a new Christian, they might take from that past as their inspiration for writing. I recall when Arlo Guthrie was saved (you probably don't know who he is) and he wrote some songs which sounded sort of Christian.¹¹ Now, the songs sounded nice; and I still enjoy hearing them

¹⁰ I personally believe that Genesis was passed along generation to generation orally. It was memorized, added to, and then passed on to the next generation. Moses may have written this down, but he was writing down a narrative that was already in existence.

¹¹ I do not know any of the details here other than from listening to the album "Washington County."

today. However, the lyrics are not really Biblical. He sings about making a heaven out of this earth, which is not something that mankind is ever going to do. We are not going to give in to hyper-environmentalism, join hands with the greenies, and suddenly end up living in the midst of a heavenly earth. That will never happen. Now, do I like fresh air and clean water? Sure, I do. Furthermore, there is nothing wrong with choosing to work with the environment and to make your environment pleasant to you. Establishing national parks throughout the United States was a wonderful thing. But, Guthrie's *Christian* songs were devoid of any spiritual understanding, which is exactly what you would expect of a brand new believer.

Moses' song, on the other hand was on point and appropriate. He was a man with great spiritual understanding.

Moses here did not commission some newly saved believer in Y^ehowah Elohim to write a song for everyone to perform. Most of the believers whom were led by Moses could not have punched their way out of a spiritual paper bag. Moses is likely the author of this song because it is doctrinally correct and it has real spiritual meaning.

Most of the *Song of Moses* will focus upon what they have just seen.

Outline of the Song of Moses

- vv. 1b–12 God's great strength in delivering Israel from Egypt; God destroys the Egyptian army in the Sea of Reeds.
- v. 13 God gives grace to Israel.
- vv. 14–16 The Fear of the people in the land of Canaan (focusing upon Philistia, Edom and Moab).
- vv. 17–18 God leads His people to His Mountain.

More briefly, vv. 1–12 tells us where Israel has been; vv. 13–18 where Israel is going.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 15:1b

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
'amar (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
lamed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (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>	Qal infinitive construct	Strong's #559 BDB #55

Translation: They sang [lit., spoke], saying,...

Literally, this reads *He spoke, saying...* It seems a bit much; but let me suggest that this emphasizes the words of the song.

We have no idea how quickly Moses wrote this song. Did he speak it right here on the spot? Had he thought about it and put together some lyrics previously (in anticipation)? Did he simply think about what had just happened, what he saw, and put it all together into a song? No matter how this was composed, it appears to have been done quickly.

Some songwriters will tell you that, some of their greatest songs just came to them and in 5 or 15 or 30 minutes, they have all or most of the song written. So, the idea that Moses sees all that he sees here and then writes a song to commemorate it right there on the spot is not an unusual thing to happen.

Moses' song is directed towards the LORD; and the idea is for his people to also focus upon God (rather than upon themselves or upon Moses). For example, Moses is not writing a song about how good he looked when he raised up his arm over the sea. This song will glorify God, not Moses (and not the people of Israel).

Exodus 15:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyr (שׂוּר) [pronounced sheer]	<i>to sing</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #7891 BDB #1010
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. This might be called <i>apocopated</i> in Owens' <i>Analytical Keys to the Old Testament</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...“Let me sing to Y^ehowah;...

Moses, singing to Y^ehowah, puts the emphasis upon God and His actions. This song glorifies God.

Literally, this reads, *for rising up, He rose up*. It is a doubling of the verb gâ'âh (גָּאָה) [pronounced gaw-AW], which means, *to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph*. Strong's #1342 BDB #144. We could read this as, *in rising up, He triumphed; in victory, He is exalted; He triumphs having been raised up*.

By these acts, God has glorified Himself. All Israel was to understand Who and What God is. That is key to their future and their relationship with God (as it is with us). Who else could have opened up the sea to allow the people of Israel to walk across the sea bed to safety?

What has happened is God's victory; all of the credit can be heaped upon Him.

Does God do this so that He can be admired and worshiped? Was that His ultimate goal? God does not think as we think. We like doing something great, and having people say nice things to us or to look up to us with some level of admiration. We just love that affirmation. God is not like that.

Maybe an analogy will help you to understand the worship of God. A child learns early on the voice and the visage of his parents and he learns early on that, if he needs anything, he can go to either of his parents. Does the father do this so that his son will grow up thinking that he is the greatest man in the world and worship him? Of course not! The father acts as he does because he loves his son (the same could be said of the mother). The love of a parent for his or her son (or daughter) is great. Parents are not looking to be glorified by their children, but for their children to know that they can come to them with anything. Parents want the child to know that he (or she) can trust them. Ideally speaking, the two people in the world a child can look to for guidance and help are his parents.

The parents do not do this for the admiration of their children. Parents act as they do because they love their children and they want the best for their children.

God makes Himself known to Israel in the same way. When they have a need, He wants them to come to Him. God wants Israel to understand that they, as a people, belong to Him; and that He will act towards them in love (to be completely accurate, our point of contact with God is His perfect justice; however, I use the term *love* in an anthropomorphic way in order to exploit this analogy).

To carry this analogy further, when you show disrespect towards your mother—the person who loves you more than anyone else on earth—then you are subject to discipline by your father to set your mind right (parents who do not discipline their children do not have their best interests at heart).

Similarly, when Israel disrespects God or God's representatives (Moses and Aaron); then they *cruisin' for a bruisin'*, as my father used to say.

So far, this is what we have:

Exodus 15:1a-c [Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "I will sing to the Lord, For He has triumphed gloriously! \(NKJV\)](#)

The ones singing are Moses and the sons of Israel. This song is directed to the Lord. They recognize, by these lyrics, that God has triumphed over the army of Egypt. All of the credit is given to God; no one in Israel, including Moses, can claim to have helped God in this triumph. Remember, all that Moses did was to lift up his hand or lift up his staff, and when he did that, God would act. Moses by lifting up his hand was not assisting God in any way. He simply showed Israel where to look to see the works of God.

Exodus 15:1d			
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
gâ'âh (גָּאָה) [pronounced <i>gaw-AW</i>]	<i>to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph</i>	Qal infinitive absolute	Strong's #1342 BDB #144
gâ'âh (גָּאָה) [pronounced <i>gaw-AW</i>]	<i>to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph</i>	3 rd person masculine singular, Qal perfect	Strong's #1342 BDB #144

When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows.¹²

¹² *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Translation: ...for He is clearly triumphant;...

The horse and rider refer to the individuals in the army of Pharaoh; and God triumphed over all of them. Pharaoh had a great cavalry. The men were experts at war and at riding; and were able to do both. But God could overcome the greatest army (something that we have seen many times in the Bible¹³).

Exodus 15:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûwç (סוס) [pronounced soos]	horse, chariot horse; swallow, swift	masculine singular noun	Strong's #5483 BDB #692
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râkab (בָּכַר) [pronounced raw-KAH ^{BV}]	the one riding, rider; horsemen	masculine singular, Qal active participle; with the 3 rd person masculine singular suffix	Strong's #7392 BDB #938
Owens does not list this as a masculine singular; but BHSeK does.			
râmâh (הָמָה) [pronounced raw-MAW]	to throw; to cast, to shoot	3 rd person masculine singular, Qal perfect	Strong's #7411 BDB #941
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
yâm (יָם) [pronounced yawm]	sea, lake, river, seaward, west, westward	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...He has thrown horse and riders into the sea.

What just happened was, the army of Pharaoh drowned in the sea along with their horses and all of their equipment.

The likely scenario here is that the sons of Israel just stood and watched dumbfounded as the sea was cut loose on them, drowning Pharaoh and his army. Watching the power of a tidal wave (which is essentially what they were seeing) was an awesome event. Furthermore, they were completely safe (although they were so overwhelmed that they probably gave that very little thought).

Moses probably watched for a moment and then wrote this song. The Egyptians rode into the midst of the sea by their own volition, and their God drowned them all.

It is only fair to point out that this is one area where some archeologists and the Bible do not always agree. As of today, we do not know of any Egyptian monuments which feature the calvary. It is obvious that they were all wiped out during this period of time, however and it sounds as though Egypt was so devastated that it may have taken a century to begin to come back to the power that it once was. We have a later passage in 2Chron. 12:3 where Shishak, king of Egypt has 1200 chariots and 60,000 horsemen. Unless there were 50 men on each chariot, that means that a large portion of these were calvary. This is 500 years later, however.

¹³ Believers in the United States may need to remember this fact in some future day.

On the other hand, Freeman refers us to another book, *Ancient Egyptians*, written by Wilinon, Vol. I, pp. 288 & 292, where we have Egyptian Hieroglyphics which hold the command of the calvary to be an exalted position, often a post held by the king's sons. Also, there are ancient secular authors who mention Egyptian's calvary.

Here, all of Pharaoh's army was vanquished; they were drowned in the midst of the sea (insofar as we know; if any men held back, we do not know of it).

Exodus 15:1 Then Moses and the sons of Israel sang this song. They sang [lit., *spoke*], saying, "Let me sing to Y^ehowah; for He is clearly triumphant; He has thrown horse and riders into the sea. (Kukis Mostly Literal Translation)

Very soon after seeing Pharaoh's army destroyed, Israel learned a song—probably written by Moses—and they sang it with great enthusiasm. At this moment, they feel great enthusiasm and emotion, having believed, 12 hours before, that Moses took them to that place to die.

Exodus 15:1 Then Moses and the sons of Israel sang this song. The lyrics are: "Let me sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into the sea. (Kukis paraphrase)

God has just drowned all the Egyptian army in the Sea of Reeds, and Moses has written a song about it. All Israel sings this song. That is what most of Exodus 15 is.

My strength and my song [is] Yah; and so He is become to me for Y^eshûw'âh [= salvation]—this [is] my 'Êl and I will celebrate Him [or, I will cause Him to be at home]. An Elohim of my father and I will exalt Him.

Exodus
15:2

Yah [is] my strength and my song; He also has become to me Y^eshûw'âh [= salvation]. This is my 'Êl and I will celebrate Him [or, I will cause Him to be at home]. [He is] the Elohim of my father and I will exalt Him.

Jah [Jehovah] is my strength and my song; He also has become my Jesus [= salvation]. He is my God and I will celebrate Him [or, I will cause Him to be at home]. He is the God of my father and I will exalt Him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) My strength and my song [is] Yah; and so He is become to me for Y^eshûw'âh [= salvation]—this [is] my 'Êl and I will celebrate Him [or, I will cause Him to be at home]. An Elohim of my father and I will exalt Him.

Dead Sea Scrolls
Targum (Onkelos)

My strength and my song [Sam. Vers., "my portion."] is the terrible Lord; He hath said by His Word that He will be mine to redeem. This is my God, and I will build Him a sanctuary; the God of my fathers, and I will worship before Him.

Targum (Pseudo-Jonathan)

The Lord is Mighty, and greatly to be feared over all the world. He spake in His Word, and became to me a God of salvation.

From their mothers' breasts even the children have given signs with their fingers to their fathers, and said This is our God, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the :geld to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the God of our fathers, and we will exalt Him.

Revised Douay-Rheims	The Lord is my strength and my praise, and he is become salvation to me: he is my God and I will glorify him: the God of my father, and I will exalt him.
Aramaic ESV of Peshitta	Mar-Yah is my strength and song. He has become my salvation. This is God to me, and I will praise him; my father's God, and I will exalt him.
Peshitta (Syriac)	He is mighty and glorious, The LORD JEHOVAH has become our Saviour; he is our God, and we will praise him; our fathers God, and we will exalt him.
Updated Brenton (Greek)	He was to me a helper and protector for salvation: this is my God and I will glorify him; my father's God, and I will exalt him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The Lord is my strength and my strong helper, he has become my salvation: he is my God and I will give him praise; my father's God and I will give him glory.
Easy English	The LORD makes me strong and he gives me a song. He has saved me. He is my God and I will praise him. He is my father's God and I will praise him.
Easy-to-Read Version–2006	The LORD is my strength. He saves me, and I sing songs of praise to him. [The Lord ... him Literally, "Yah is my strength and praise. He became my salvation."] He is my God, and I praise him. He is the God of my ancestors, and I honor him.
<i>The Message</i>	God is my strength, God is my song, and, yes! God is my salvation. This is the kind of God I have and I'm telling the world! This is the God of my father— I'm spreading the news far and wide!
Names of God Bible	Yah is my strength and my song. He is my Savior. This is my EI , and I will praise him, my father's Elohim , and I will honor him.
NIRV	The Lord gives me strength and protects me. He has saved me. He is my God, I will praise him. He is my father's God, and I will honor him.
New Simplified Bible	»Jehovah is my strong defender. He is the one who has saved me. He is my God, and I will praise him, my father's God, and I will sing about his greatness.

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

Contemporary English V.	The LORD is my strength, the reason for my song, because he has saved me. I praise and honor the LORD-- he is my God and the God of my ancestors.
The Living Bible	The Lord is my strength, my song, and my salvation. He is my God, and I will praise him. He is my father's God—I will exalt him.
New Berkeley Version	.
New Life Version	The Lord is my strength and song. He is the One Who saves me. He is my God and I will praise Him. He is my father's God and I will honor Him.
New Living Translation	The LORD is my strength and my song;

he has given me victory.
This is my God, and I will praise him—
my father's God, and I will exalt him!

Unlocked Dynamic Bible Yahweh is the one who makes me strong, and he is the one I sing about. He is the one who has saved me. He is my God, and I will praise him. He is the one my father worshiped, and I will tell others how great he is.

Partially literal and partially paraphrased translations:

American English Bible He's been our protector and helper,
And He has brought us salvation.
'This is my God and I'll praise Him...
He's the God of my fathers and I'll hold Him high.

Beck's American Translation .

Common English Bible The LORD is my strength and my power; [Or *song*]
he has become my salvation.
This is my God, whom I will praise,
the God of my ancestors, whom I will acclaim.

New Advent (Knox) Bible Who but the Lord is my protector, the pride of my song; who but the Lord has brought me deliverance? Shall I not praise him, my own God; shall I not extol him, the God of my father before me?

Translation for Translators Yahweh is the one who makes me strong, and he is the one I sing about.
He is the one who has saved me.
He is ◀my God/God, the one I worship▶, and I will praise him.
He is the one my father worshiped,
and I will tell *others* how great he is.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The LORD is my Strength and my Melody, and He now becomes my Salvation!
He is my God, and I shall adorn Him!
He is my father's God, and I shall exalt Him!

Ferrar-Fenton Bible STANZA II.
I shout and sing to my GOD,
For from Him comes my salvation!
He is my GOD, and I rest upon Him !
The GOD of my Fathers, and I will exalt Him !.

God's Truth (Tyndale) The Lord is my strength and my song, and is become my salvation. He is my God and I will glorify him, he is my fathers God and I will lift him up on high.

HCSB The Lord is my strength and my song; [Or *might*]
He has become my salvation.
This is my God, and I will praise Him,
my father's God, and I will exalt Him.

Jubilee Bible 2000 The LORD is my strength and song, and he is become my saving health; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

Wikipedia Bible Project My strength and song is Yah, and to me he is salvation. This to me, and I will worship him, My god my father, and I will raise him up.

Catholic Bibles (those having the imprimatur):

The Heritage Bible Jehovah is my strength and music of praise, and he is my salvation; this is my God, and I will prepare him a resting place; my father's God, and I will exalt him.

New American Bible (2011) My strength and my refuge is the LORD,
and he has become my savior. [Ps 118:14; Is 12:2]
This is my God, I praise him;

	the God of my father, I extol him.
New Jerusalem Bible	Yah is my strength and my song, to him I owe my deliverance. He is my God and I shall praise him, my father's God and I shall extol him.
Revised English Bible–1989	The LORD is my refuge and my defence; he has shown himself my deliverer. He is my God, and I shall glorify him; my father's God, and I shall exalt him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>Yah</i> is my strength and my song, and he has become my salvation. This is my God: I will glorify him; my father's God: I will exalt him.
<i>The Scriptures</i> 1998	“Yah is my strength and song, and He has become my deliverance. He is my Ėl, and I praise Him – Elohim of my father, and I exalt Him.
Tree of Life Version	Adonai is my strength and song, and He has become my salvation. [cf. Rev. 12:10.] This is my God, and I will glorify Him, my father's God, and I will exalt Him.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	HE WAS TO ME A HELPER AND PROTECTOR FOR SALVATION: THIS IS MY ALMIGHTY ALPHA AND I WILL GLORIFY HIM; MY FATHER'S THEOS, AND I WILL EXALT HIM.
Awful Scroll Bible	Jehovah is my strength, song, and salvation! This same is my mighty one, even was he to be adorned; my father's mighty one, and was I to exalt him.
Concordant Literal Version	Yah is my strength and my melody, and He become mine for salvation. This is my El; I shall adorn Him, Elohim of my father, I shall exalt Him.
exeGesés companion Bible	Yah becomes my strength and song and he becomes my salvation: my El; and I rest in his habitation: Elohim of my father; and I exalt him.
Orthodox Jewish Bible	Hashem is my oz and zimrah (song of praise), and He is become to me Yeshuah (salvation); He is Eli (my G-d), and I will praise Him; Elohei Avi, and I will exalt Him.

Expanded/Embellished Bibles:

The Expanded Bible	The Lord ·gives me strength and makes me sing [^l is my strength and my song]; he ·has saved me [^l is my salvation]. He is my God, and I will praise him. He is the God of my ·ancestors [fathers], and I will ·honor [exalt] him.
Kretzmann's Commentary	The Lord is my Strength and Song, the great might of Jehovah, or Jah, as the poet here abbreviates the name, is the inspiration of his song, and He is become my Salvation; to those that are His, He has granted deliverance from the dangers that threatened them. He is my God, emphatically: such a one is my God, for the true God is elevated and magnified beyond all idols; and I will prepare Him an habitation, I will glorify and praise Him highly; my father's God, and I will exalt Him. What God had promised to the patriarchs, especially Abraham, regarding deliverance from the bondage of Egypt, had now been fulfilled, for the overthrow of Pharaoh's host marked the beginning of Israel's existence as a free people.
The Voice	The Eternal is my strength and my song, and He has come to save me;

He is my God, and I will praise Him.
 He is the God of my father, and I will exalt Him.
 The Eternal is a warrior;
 the Eternal is His name.

Bible Translations with Many Footnotes:

Kaplan Translation	<p>My strength and song is God And this is my deliverance; This is my God, I will enshrine Him My father's God, I will exalt Him. My strength... (Targum; Ibn Ezra; Radak, Sherashim). Or, 'God's strength and cutting power was my deliverance' (Rashi). I will enshrine Him (Targum; Radak, Sherashim). Or, 'I will glorify Him' (Rashi; Rashbam; cf. Shabbath 133b), or 'I will try to emulate Him (Shabbath 133b).</p>
NET Bible®	<p>The Lord⁷ is my strength and my song,⁸ and he has become my salvation. This is my God, and I will praise him,⁹ my father's God, and I will exalt him. ^{7th} Heb "Yah." Moses' poem here uses a short form of the name Yahweh, traditionally rendered in English by "the LORD." ^{8th} The word תְּקִימָתוֹ (tkimrat) is problematic. It probably had a suffix yod (י) that was accidentally dropped because of the yod (י) on the divine name following. Most scholars posit another meaning for the word. A meaning of "power" fits the line fairly well, forming a hendiadys with strength – "strength and power" becoming "strong power." Similar lines are in Isa 12:2 and Ps 118:14. Others suggest "protection" or "glory." However, there is nothing substantially wrong with "my song" in the line – only that it would be a nicer match if it had something to do with strength. ^{9th} The word נָוָה (navah) occurs only here. It may mean "beautify, adorn" with praises (see BDB 627 s.v.). See also M. Dahood, "Exodus 15:2: 'anwehu and Ugaritic snwt," Bib 59 (1979): 260-61; and M. Klein, "The Targumic Tosefta to Exodus 15:2," JJS 26 (1975): 61-67; and S. B. Parker, "Exodus 15:2 Again," VT 21 (1971): 373-79.</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...my boldness and music is " Yah ^{Existing} ", and he will exist (to) me (for) a relief, this is my mighty one, and I will make him abide, " Elohiym ^{Powers} " of my father, and I will raise him,...
Context Group Version	Yah is my strength and song, And he has become my rescue: This is my God, and I will praise him; My father's God, and I will exalt him.
English Standard Version	The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.
New American Standard B.	"The Lord [Heb <i>Yah</i>] is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him.
Webster's Bible Translation	The LORD <i>is</i> my strength and song, and he <i>is</i> become my salvation: he <i>is</i> my God, and I will prepare him a habitation; my father's God, and I will exalt him.
Young's Literal Translation	My strength and song is JAH, And He is become my salvation: This is my God, and I glorify Him; God of my father, and I exalt Him.

The gist of this passage: The Lord is the strength and song of Moses and the Israelites; He is also their salvation (= *Jesus*). They sing to glorify and exalt Him.

Exodus 15:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôz (עֹז) [pronounced <i>gohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 1 st person singular suffix	Strong's #5797 BDB #738
This is a common word for <i>strength</i> in the Bible, found nearly 100 times. This is its first occurrence in Scripture.			
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
zim ^e râth (זִמְרָת) [pronounced <i>zim-RAWTH</i>]	<i>song [of praise]; music, melody; instrumental music; metonym for the object of song (or praise)</i>	feminine singular noun	Strong's #2176 BDB #274
It is possible that this is equivalent to Strong's #2172 BDB #274, which is spelled zim ^e râh (זִמְרָה) [pronounced <i>zim-RAW</i>], and which means <i>song, melody</i> .			
Yâhh (יְהִי) [pronounced <i>yaw</i>]	an abbreviated form of YHWH, the proper name for God in the Old Testament; transliterated <i>Yah, Jah</i>	proper masculine noun	Strong's #3050 BDB #219

This word occurs about 50 times in Scripture and is found primarily in psalms and songs. Let me suggest that the abbreviation is all about number of syllables and meter. This is the first occurrence of this word in the Bible.

Clarke writes: *Yah, probably a contraction of the word יְהוָה (Yehovah), at least so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated The Self existent.*¹⁴

Translation: [Yah \[is\] my strength and my song;...](#)

Moses understands that God is his strength; and God is his happiness (his song).

Moses recognizes that God provides him with his strength and power; and that he is able to sing and celebrate God because of all that God has done.

When it says Yah (an abbreviation for Y^ehowah) is his song, it means God is *the reason* for his song; this song representing inner happiness and joy.

As we study the remainder of Exodus, it is clear that the Hebrew people were not easy people to work with; and, no doubt, Moses needed God's strength to continue with them.

Exodus 15:2a (a graphic); from [Tumblr](#); accessed May 25, 2022.



¹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 68:4.

Exodus 15:2b

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
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
y ^e shûw'âh (יְשׁוּׁוֹׁה) [pronounced y ^e shoo-GAW]	<i>deliverance, salvation</i>	feminine singular noun	Strong's #3444 BDB #447

This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. However, the actual proper noun *Joshua* is actually Y^ehōwshûa' (יְהוֹשׁוּׁעַ) [pronounced y^ehoh-SHOO-ahg']. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for ה or ו so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (שׁ = s) and the letter shîyn (שׁ = sh). The Greek transliterates either of these with a sigma (σ or ς at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*.

Translation: ...He also has become to me Y^eshûw'âh [= salvation].

God is Moses' salvation; just as He is our salvation. We are not saved because we follow the teachings of Jesus or because we try to live out His words in our lives; we are saved because we stand upon the finished work of Jesus Christ. We believe in Him and God has promised us that we will be saved (and that He would keep us saved).

I first heard these verses **sung** by the Liberated Wailing Wall in the early 1970's. This is a **live version**.

Moses recognizes that his strength is found in God; that even his song, which is representative of his rejoicing, is found in God. God is both our deliverer (that is, our help in times of need through the trials and troubles of our lives) and He is our salvation, our eternal hope. Moses identifies Y^ehowah as his God and the God of his father. In his song, Moses is lifting up God.

Moses (and the people) recognize that the **Revealed God** is their God. He is the Creator God.

For the basic text in this study of Exodus, I have depended upon the NKJV. However, there is a more literal translation of v. 2b which you may find to be interesting.

Exodus 15:2b more literally reads: ...He [the Lord] also has become to me Y^eshûw'âh [= salvation]. (Kukis Mostly Literal Translation)

The word at the end of this phrase is y^eshûw'âh (יְשׁוּׁוֹׁאֵה) [pronounced y^eshoo-ĠAW], and it means, *salvation, deliverance*. Strong's #3444 BDB #447.

This is a fascinating word that we have here, which is a letter for letter Hebrew equivalent to *Jesus* (in the Greek). This can be worked out letter-for-letter to be the Hebrew spelling of *Jesus*. Or, to put this in a different way, *Jesus* (in the Greek) is the transliteration of y^eshûw'âh (יְשׁוּׁוֹׁאֵה) [pronounced y^eshoo-ĠAW], even though that may not be obvious to you.

At various times, people have made the claim, "The name of Jesus does not even occur in the Old Testament." Ah, but it does! *Jesus* is found nearly 80 times in the Old Testament!

Exodus 15:2b ...He [the Lord] also has become to me Y^eshûw'âh [= salvation]. (Kukis mostly literal translation)

No doubt, you have heard people say, "The name Jesus is not found anywhere in the Old Testament." But, they are wrong. The Hebrew word Y^eshûw'âh (יְשׁוּׁוֹׁאֵה) is the name *Jesus*, letter-for-letter, and it is found many times in the Old Testament.

To understand this table, the first column is the Hebrew word Y^eshûw'âh (יְשׁוּׁוֹׁאֵה) spelled out, letter-by-letter. Each row of letters is a letter in the Hebrew word Y^eshûw'âh and what its equivalent is in English (from the Hebrew), Greek, and then the English again (but taken from the Greek). The top row is the entire word.

A transliteration is a letter-for-letter rendering of one language into another.

The Name Jesus in the Old Testament

Hebrew	English Transliteration	Greek	English Transliteration
יְשׁוּׁוֹׁאֵה	y ^e shûw'âh [pronounced y ^e shoo-ĠAW]	lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	lêsous = Jesus
י	y ^e	ἰ	lê = Je

This Hebrew word begins with the equivalent of an English *y*, but there is no such letter in the Greek. It is brought into the Greek with the equivalent of an English *i*. Modern English transliterates that as a *j* (there is no letter *j* in the Hebrew or in the Greek).

The vowel point is the Hebrew *e*, which is brought into the Greek as *ê*; and transliterated by the english vowel *e*.

Notice that we take these letters from the right side of the word יְשׁוּׁוֹׁאֵה, as Hebrew is read from right to left.

שׁ	sh	σ	s
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The next consonant in the Hebrew is the letter shîyn, brought into the English as an *sh* sound. However, there is no *h* in the middle of a Greek word (they allow for there to be a rough breathing at the beginning of a word). So what is *sh* in the Hebrew is brought over into the Greek as a sigma (there is no *shigma* in the Greek). Sigma in the Greek is the English equivalent of *s*.

ו	u	οῦ	u
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The Name Jesus in the Old Testament

Hebrew	English Transliteration	Greek	English Transliteration
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The Hebrew letter is called a wâw dagesh, which is taken into the English as a simple *u*. The Greek equivalent is an oû, which is treated as a single vowel, and pronounced as a single vowel. This is transliterated into the English from the Greek as a *u*.

הַ	ah	oûς	us
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An *ah* ending in the Hebrew is very common; but, just as there is no *h* in the middle of a Greek word, there is no *h* at the end of a Greek word either. So word which ends with an *h* in the Hebrew often are brought into the Greek with an *s* ending. We have already studied this with Zacharias (transliteration from the Greek) as over against Zechariah (transliteration from the Hebrew). Many Bibles, in order to maintain consistency with names, will stick with the Hebrew transliteration throughout. So, when you read *Zechariah* in the NT, that is not transliterated from the Greek, but from the Hebrew.

The end result is, יְהוֹשֻׁעַ (in the Hebrew), transliterates to *y^eshûw'âh* (in the English); both of which transliterate to *lêsous* (in the Greek), which is *Jesus* (in the English).

The name *Joshua* is sometimes spelled very much like *salvation*, which is *y^eshûw'âh* (יְהוֹשֻׁעַ) [pronounced *y^eshoo-ÇAW*]; which is transliterated letter-for-letter into the Greek as *lêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], which is also *Jesus*.

This word which we studied, is *y^eshûw'âh* (יְהוֹשֻׁעַ) [pronounced *y^eshoo-ÇAW*] in the Hebrew. It is reasonably be transliterated *Jesus*, and is found nearly 80 times in the Old Testament. What is even more remarkable is, look up some of these verses and replace *y^eshûw'âh* (יְהוֹשֻׁעַ) [pronounced *y^eshoo-ÇAW*] (*salvation, deliverance*) with *Jesus*. See what happens. I promise you, you will be amazed.

Gen. 49:18, Exodus 14:13 15:2, Deut. 32:15, 1Sam. 2:1 14:45 2Sam. 10:11 22:51, 1Chron. 16:23 2Chron. 20:17 Job 13:16 30:15 Psalm 3:2, 8 9:14 13:5 14:7 18:50 20:5 21:1, 5 28:8 35:3, 9 42:5, 11 43:5 44:4 53:6 62:1–2, 62:6 67:2 68:19 69:29 70:4 74:12 78:22 80:2 88:1 89:26 91:16 106:2–4 118:13–15, 21 119:123, 155, 166, 174 140:7 149:4, Isa. 12:2–3 25:9 26:18 33:1–2 49:6, 8 51:6, 8 52:7, 10 56:1 59:11 60:17–18 62:1 Jonah 2:9 Hab. 3:8.

Armed with this knowledge, notice that v. 2a-b can be properly rendered: **The Lord is my strength and song, He also has become to me Jesus.**

Gen. 49:18 I wait for your salvation, O LORD. (ESV)
 Gen. 49:18 I wait for your Jesus, O LORD. (ESV with replacement)

Exodus 14:13 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. (ESV; capitalized)
 Exodus 14:13 And Moses said to the people, "Fear not, stand firm, and see the Jesus of the LORD, which He will work for you today. For the Egyptians whom you see today, you shall never see again. (ESV with replacement) Et cetera.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let's go back to v. 1 and look at what we have altogether so far:

Exodus 15:1 Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "I will sing to the Lord, For He has triumphed gloriously! The horse and its rider He has thrown into the sea! (NKJV)

Moses has begun to lead the Israelites in song, a song which he has just written right there on the spot.

Exodus 15:2a The Lord is my strength and song,... (NKJV)

We all understand that God is the strength of Moses. Moses could not do anything without God; not one miracle could he perform; he could never have led the Hebrews out of Egypt. He could not have led Israel across the street.

Exodus 15:2b *...And He has become my salvation [or, my Jesus];...* (NKJV)

God is more than God to the Israelites. He is their deliverance; He is their salvation; He is their *Jesus*.

Exodus 15:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
'Ēl (אֱלֹ) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun with the 1 st person singular suffix	Strong's #410 BDB #42

Translation: *This is my 'Ēl...*

Now, Who exactly is Moses' God? Let's look back at v. 2b to answer that:

Exodus 15:2b more literally reads: *...He [the Lord] also has become to me Y^eshūw'âh [= salvation].*

Moses, without fully appreciating what he has written here, has said, "Y^eshūw'âh (my salvation) is my God."

Or, *The Lord has become to me my salvation; the Lord has become to me My Jesus.* (I am essentially writing v. 2b twice).

Exodus 15:2d			
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
nâvâh (נָוָה) [pronounced naw-VAW]	<i>to adorn [with praises]; to celebrate</i>	1 st person singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #5115 BDB #627

BDB definitions: 1) to beautify; 1a) (Hiphil) to beautify, adorn; 2) to dwell; 2a) (Qal) to dwell, abide, keep at home; 3) (Hophal) rest.

Translation: *...and I will celebrate Him [or, I will cause Him to be at home].*

At this point, we have come to a difficult verb. Exodus 15:2c-d is translated in the KJV as *He is my God and I will prepare Him a habitation*. In *The Emphasized Bible* v. 2c is rendered: *I will glorify Him*. NASB: *I will praise Him*. VW: *...and I will adorn Him;...* As you can see, we have 3 basic ways that this verb is translated.

The Hebrew word is Hiphil imperfect of *nâvâh* (נָוָה) [pronounced *naw-VAH*] (the Hiphil is the causal stem). This verb is found only in this passage and in Habakkuk 2:5. In Habakkuk, it is a Qal imperfect and found with the negative and refers to a man who is not at home in his own house. The different stems can end up giving us very different meanings. However, the Qal stem is often the base meaning upon which all other meanings are derived.

It is helpful that we have the adjective cognate is *nâveh* (or *nâvâh* in the feminine), which word is clearly connected to habitation or home or a dwelling; it possibly carries with it the connotation of *being at home* in one's habitation, which is much different than just having a place where you park your car and stay. Moses wants God to be at home with him and with the people of Israel.¹⁵

Exodus 15:2d (corrected translation): ...and I will cause Him to be at home.

It might have been easier to explain that Moses says that he will celebrate Him.

So, what does this mean, that *Moses will cause God to be at home*? The idea is to present truth to the people of Israel, so that their thinking becomes more aligned with the thinking of God. If they think like God thinks, then God will be more at home with the Israelites. If they continue to think in terms of **human viewpoint**, then they will be alienated from God and God will not be at home among the Israelites (since the actions of the Israelites are based upon their free will, what Moses wanted to happen and what actually happened are two very different things).

Let me illustrate this. You come home and the wife is there, and you have one opinion and she has another opinion, and there is no middle ground, and both of you hold to those opinions. You may not feel at home in your house; or your wife may not feel at home in her house.

When the thinking of Israel is aligned with the thinking of God, God is at home among the Israelites.

Was Moses really the author of Exodus, Leviticus, Numbers and Deuteronomy?

Throughout history, we have seen certain religious movements catch hold and sometimes replace sound doctrine with something which begins as a fad, but later supplants true Bible doctrine.

Originally, it was accepted that Moses wrote the first 5 books of the Bible (although I don't believe that Moses necessarily wrote Genesis as we think, but simply wrote down what was the existing oral tradition at that time).

For thousands of years, no one questioned Mosaic authorship—not Jewish and not Christian scholars. Then one day, the allegation was made that, the Hebrew people had no ability to write in 1450 B.C., so, logically, Moses could not have written the **Torah**. Then, after accepting this (false) hypothesis, a very weird theory was developed, known as the **JEPD** theory (also known as documentary hypothesis). This theory, which you may or may not be aware of, posits that two primary sources—living long after Moses—recorded their history of this period of time. One was J (the Jehovist) and the other was E (the Elohist). J often used the name *Jehovah* when he wrote; and E often used the word *Elohim* when he wrote (neither J nor E used his own term for deity exclusively). These men (as the theory asserts) wrote hundreds of years after Moses. Then someone—perhaps a priest—decided to intertwine their narratives, and that intertwining of narratives, involving 3 different men (J, E and P, at least), gave us the first 4 books of Moses. Also, the book of Deuteronomy was, apparently, written by someone else, long after the fact (if Moses did not actually write Exodus, Leviticus and Numbers, then how could he have written Deuteronomy?). Now, I may have a few of these details wrong, but this is the gist of documentary

¹⁵ Inspired and paraphrased from Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; from a footnote for Exodus 15:2.

hypothesis.¹⁶ Surprisingly this theory is taught as fact in a considerable number of seminaries and really deep-thinking individuals read a passage out of the Law and then discuss why J wrote that passage rather than E.

Now, if Moses is *not* the author of Exodus, Leviticus, Numbers and Deuteronomy, then you might as well cast aside any concept that you have of the **inspiration** of Scripture, because when you lose Mosaic authorship, then these books lose all credibility (which is the fundamental intent of this false system of thought).

What we read in these books is that Moses speaks with God and then Moses brings back a very complex set of worship mandates and rituals for Israel, now living in the desert-wilderness. Despite harboring a great deal of **negative volition**, Israel begins to follow these various rituals. Furthermore, insofar as we know, these rituals remain quite consistent for over a millennium. We have no reason to think that there was one set of rituals followed, then, 500 years later¹⁷, a whole different set of rituals began to be followed. There is absolutely no support for this idea whatsoever.

This makes a lot less sense if long after Moses, all of this material is written down, edited together, and then suddenly, out of nowhere, presented to the people as though it had always been with them. Assuming that to be true, what rituals were they following prior to these writings? Were they following the exact same rituals from the **Mosaic Law**? Well, then, where did those complex rituals come from, if there was no Mosaic Law? Does this new set of books—appearing on the scene 500+ years later—have new rituals in them? Are there changes in the rituals or the laws? One thing that we will find, as we continue further in the book of Exodus is, God is complex and His laws and rituals are complex.

If those rituals are already in existence before J and E wrote, then where did they come from? If the books about these rituals are written 500 years later, to what did they refer in order to know what rituals to do and when? Did Israel follow one set of rituals, and, 500 years later with the new holy book, start over and change all of them?

Anyone who thinks that you can instantly change the thinking of a large group of religious people by introducing a new *holy book* (or set of *holy writings*) apparently does not know any religious people. Now, given a large enough population, something like this can peel off a percentage of believers. The Mormon and Jehovah Witness cults showed us that is true. But can you easily change a nation of believers? Not on your life. Mormons and JW's are out there pounding the pavement day after day, trying to drum up support for their theologies. And certainly, a few people here, and a few people there are enticed into their false thinking; but all of Christian America? That won't ever happen. They will be able to peel off this or that person, but neither cult has much traction today.

Catholicism Tangent:

Catholicism has been around for a very long time. Although it started off on the right foot, it quickly veered into legalism and power lust, so what exists as Catholicism today is a far cry from the original teachings of Saint Jerome. Now, Saint Jerome translated the Greek Bible into Latin and it is his Latin Bible is the basis for many Catholic translations. So that there is no misunderstanding here, Jerome did an excellent job in translating from Greek to Latin (they were equivalent languages at the time; meaning you could just about do a word-for-word translation from one language to the other). To put this in another way, any translation made from the Jerome's Latin text could be used in a Protestant church, and no one would be the wiser (apart from they apocrypha).

The changes in the Catholic church did not happen all at once, which is how they were able to go from a fundamentalist point of view to a very mixed up theology. There was a change here, then a change there, but Catholics never made wholesale changes to their faith; they saw small changes with each generation. The

¹⁶ Bear in mind that, for any theory, there will be many alternative takes on this theory.

¹⁷ I am just using the words *500 years later*; maybe some think it was 200 years later; maybe some think 600 years later. The arguments for and against are essentially the same.

Protestant revolution was all about going back to what the Bible actually said, and negating the many changes made to the Catholic religion over periods of hundreds of years.

Now, could we with logic, the existing Scriptures, and the teachings of Saint Jerome get the followers of the pope to change their minds and revert back to the time when the teaching was sound (in the 4th century A.D.)? No, not a chance. With careful and intensive teaching, a handful of Catholics can be set straight. But all of them? Not on your life! They were raised with these beliefs, most of them will die with these beliefs; and they will never be able to brought back to pre-Pope Catholic theology, even though that is their true history as a religious organization.

Mosaic authorship part II:

My point in that tangent is this: introducing a new holy book 500 years after Moses is not going to change the minds and rituals of all Israel. And if nothing is changed by this new holy book, then there are two questions: (1) why is this new holy book necessary, if it adds or changes nothing? (2) How did the people of God know how to follow these complex set of sacrifices in the first place, if they did not already have the books of Moses?

If you follow out the JEPD theory to its logical conclusions, it makes very little sense. How do you introduce the most important Scriptures to a people 500 years after the fact? How do you make them believe, "This has been here all the time!"? Various sects and denominations can be changed, but only a little at a time. Small steps taken in each generation; but the worship of God in the Old Testament would not have made grand changes to all that they believed, if a *new* set of Scriptures were suddenly introduced.

Let's say I wanted to add a book to the Bible; the epistle from Kukis. And I guaranteed to you that this letter was written 2000 years ago, and that it belongs with the general epistles. How far do you think that I could take this? How many Bible translators do you think I could convince that this epistle from Kukis is a real thing and belongs in the Bible? I could devote my entire life to this project, and, at best, I would get a small, goofy cult following (I am not a very charismatic person or a dynamic speaker). That would be the most I could hope for. But would some Bible translation publisher take me seriously? ESV or the NIV would not be calling me on the phone, asking about this new epistle, wanting to check it out. If they even knew that I was trying to sell this epistle of Kukis as being legitimate, they would know that I am a nut! But what would most likely be the case is, they would not even know that I exist.

The point that I am making is, you do not introduce a new religious book, hundreds (or thousands) of years after the fact, and think that you will accomplish anything more than start a cult (and that would happen only if you are really good at selling yourself, as cults start most often based upon the charisma of the cult leader). Quite frankly, I am not a very charismatic guy (so, you can breathe a sigh of relief with regards to the epistle from Kukis).

So, if the books of Moses were introduced, 500 years after the fact, and certain priests started acting as if they had always been there, how far do you think this charade would go? It would go nowhere! Yet, JEPD is taught in many of our most prestigious seminaries; and many good commentators who you pick up and read will, from time to time, make references to J or to E (and, more rarely, to P¹⁸).

My point in all of this is, you can have big religious movements which are contrary to the faith take hold in a culture and even infiltrate the thinking of Christianity in many different countries. Whereas, it would be virtually impossible to make wholesale changes to the Scriptures themselves, you could change some of the philosophical bend of a small number of people in the theological world. After all, documentary hypothesis is taught in many seminaries, but how many churches have pastors who constantly evaluate the books of Moses by talking about J or E? No doubt, a few of them do; and very often, to a mostly skeptical congregation (my guess is, most Christians are not even aware of the JEPD theory).

¹⁸ P stands for *priest*.

The Catholic religion is an excellent example of a set of traditions taking hold and becoming the norm. But this took place over a long period of time. Furthermore, what did not change was the Word of God. So, despite all the best efforts of the Catholic religion, the Word of God got out into the world and all of their phony traditions were seen for what they were—heresy. Historically, what followed was the Protestant movement, which was a return to the existing Scriptures (which, in case you did not know, were kept under wraps for hundreds of years by the Catholic church).

One more interesting tangent: most of the weird Catholic doctrines became traditional, mainstream Catholicism because they ignored the Word of God (in fact, for a time, they hid the Word of God). However, in the new Catholic church, despite following all of the traditions of the past (traditions which involve the pope, Mary, priests as a separate class of people), they are doing great work in the field of Bible translations. Or, more accurately, they are encouraging and giving their stamp of approval to 6–12 modern translations. Some of these translations are the Jerusalem Bible, the Christian Community Bible (1988), the Heritage Bible, the New American Bible, the Revised English Bible. These are all excellent translations, having the single weakness of including the apocrypha as a part of their translation (no book would receive the imprimatur of the Catholic Church without the apocrypha).

One wonders what will happen in the future with the Catholic church? If they have a set of apostate beliefs and practices on the one hand; yet many accurate approved-of translations on the other (which translations do not teach their false beliefs and practices), what will happen? Will Catholicism move back to its roots? I think that is entirely possible, at least in part. There is no pope in the Bible. There is no veneration of Mary found in the Bible. There is no priestly class taught in the New Testament (we are all priests, including women, in the NT). There is no baptism for the dead or for infants in the Bible. There is no purgatory. Catholic-approved Bibles are good translations. Will Catholics in the future consult these accepted translations and reject some of the false Catholic doctrines? Only time will tell.

So that you have an idea as to how I got off on this tangent, it goes like this. The Song of Moses clearly was written minutes or hours after the drowning of the Egyptian army. As Israel pushed on, they sang this song. This would indicate that Moses wrote in close proximity to the time that these events occurred. This is one more reason to reject the false JEPD theory (which I had to define in order to refute).

Then I illustrated, using the Catholic church, that you cannot make wholesale changes to a religion overnight. That will never fly, except to result in a cult following. The Catholics did go astray after Saint Jerome, but this was a long process, changing their doctrines little by little over hundreds of years.

Now let's return to our narrative:

Here is what we have studied so far:

Exodus 15:1 Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "I will sing to the Lord, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!

Exodus 15:2a-d The Lord is my strength and song, And He has become my salvation [or, *Jesus*]; He is my God, and I will praise Him;,...

Exodus 15:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʾāb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: [He is] the Elohim of my father...

Sometimes when we take a verse one phrase at a time, we get a much better understanding of the individual parts of that verse. However, we can also lose the progression of the thinking of the speaker/writer/singer. In context, we should understand this to mean: [This God is] my father's God,...

There is this great continuity with the Hebrew people. The God of Abraham, Isaac, and Jacob is also the God of Moses; also the God of David. And, most importantly, He is the Lord Jesus Christ. Jesus is the God of the father of Moses; and the God of Abraham.

Exodus 15:2f

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
rûwm (רוּם) [pronounced <i>room</i>]	<i>to raise, to lift up, to make high; to build a house; to bring up children; to put in safety; to raise up, to exalt [in victory or with praise]</i>	1 st person singular, Polel imperfect; with the 3 rd person masculine singular suffix	Strong's #7311 BDB #926

Translation: ...and I will exalt Him.

Moses is the one who wrote this song and he is singing it. He will exalt God. Exalting God means that we glorify Him; we put Him up where all can see Him (but without idolatrous statues).

Let me use myself to illustrate again. When I exegete a portion of Scripture, my intent is to make it understandable and relatable. In this way, I exalt God. Now, I begin telling you all about myself and how I am a very cool and groovy guy, then I have left teaching the Scriptures and am exalting myself.

Moses, throughout his 4 books, spoke about himself, but only in the context of what God did in Egypt for Israel. Moses never actually exalted himself; he exalted God. Moses was tough, and he was a tough leader; but his life and his words always exalted God.

Israel found itself being pursued by an army; and Israel had no military training at this time. They were all former slaves. Egypt was not going to train them in the military. Therefore, Israel had to depend upon God:

Exodus 15:2 Yah [is] my strength and my song; He also has become to me Y^eshûw'âh [= salvation]. This is my 'Êl and I will celebrate Him [or, I will cause Him to be at home]. [He is] the Elohim of my father and I will exalt Him. (Kukis Mostly Literal Translation)

Exodus 15:2 Jah [Jehovah] is my strength and my song; He also has become my Jesus [= salvation]. He is my God and I will celebrate Him [or, I will cause Him to be at home]. He is the God of my father and I will exalt Him. (Kukis paraphrase)

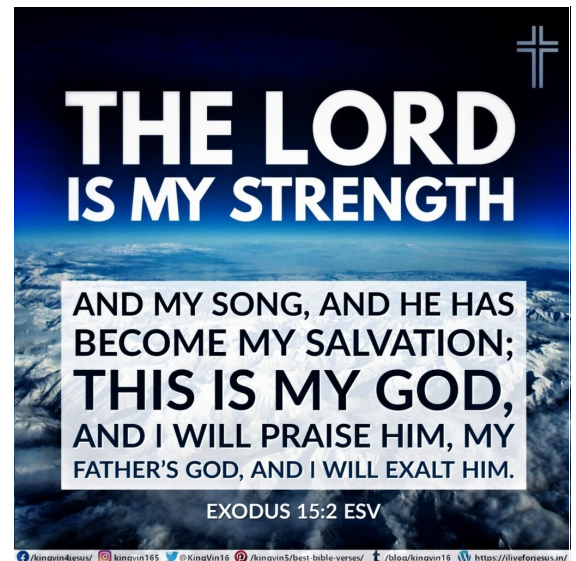
We are studying the song which Moses wrote (apparently) and the people sang. As we have studied, the writing of this song suggests that the writings of Moses were written very soon after the historical incidents occurred. This is because we find this song (Exodus 15) right after the incident that it describes (**Exodus 14**) ([HTML](#)) ([PDF](#)) ([WPD](#)). Moses did not have a word processor where he could take a paragraph in one place and move it forward or backward in a document.

Exodus 15:1 Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "I will sing to the Lord, For He has triumphed gloriously! The horse and its rider He has thrown into the sea! (NKJV)

Exodus 15:2 The Lord is my strength and song, And He has become my salvation [or, Jesus]; He is my God, and I will praise Him; My father's God, and I will exalt Him. (NKJV)

You will recall that *salvation*, in the Hebrew, is a letter-for-letter equivalent to *Jesus* in the Greek.

Exodus 15:2 (ESV) (a graphic); from [I Live for Jesus](#); accessed May 25, 2022.



Y^ehowah [is] a man of war; Y^ehowah [is] His name. Exodus 15:3 **Y^ehowah [is] a man of war; Y^ehowah [is] His name.**

Jehovah is a man of war; Jehovah is His name.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Y ^e howah [is] a man of war; Y ^e howah [is] His name.
Dead Sea Scrolls	.
Targum (Onkelos)	The Lord is the Lord of Victory in battles, the Lord is His Name.
Targum (Pseudo-Jonathan)	The sons of Israel said, The Lord is a man making war for us: from generation to generation He maketh known His power unto the people of the house of Israel. The Lord is His Name; according to His Name, so is His power; His Name shall be blessed for ever and ever.
Revised Douay-Rheims	The Lord is as a man of war, Almighty is his name.
Aramaic ESV of Peshitta	Mar-Yah is The Man of War. Mar-Yah is his name.

Peshitta (Syriac) The LORD is a mighty warrior: the LORD is his name.
 Updated Brenton (Greek) The Lord bringing wars to nought, the Lord *is* his name.

Significant differences:

Limited Vocabulary Translations:

Easy English The LORD is like a great soldier. The LORD is his name.
 Easy-to-Read Version–2006 The LORD is a great soldier.
 The LORD is his name.
The Message GOD is a fighter,
 pure GOD, through and through.
 Names of God Bible **Yahweh** is a warrior!
Yahweh is his name.
 NIRV The LORD goes into battle.
 The LORD is his name.
 New Simplified Bible »Jehovah is His name, and he is a warrior!

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

The Living Bible The Lord is a warrior—
 Yes, Jehovah is his name.
 New Berkeley Version .
 New Life Version The Lord is a fighter. The Lord is His name.

Partially literal and partially paraphrased translations:

American English Bible He's the Lord who crushes with war;
 Jehovah is His [Great] Name.
 Beck's American Translation .
 New Advent (Knox) Bible The Lord, the warrior God, whose very name tells of omnipotence! ^[1]
^[1] 'Whose very name tells of omnipotence'; in the Hebrew text, 'his name is Yahweh'. This was the divine name communicated to Moses in Ex. 3.14; commonly in the Latin version this is translated 'the Lord', but here 'the omnipotent' as if to stress that it is a significant word, and not a mere title.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible ' The LORD is a warrior; His name is THE LIFE.
 HCSB The LORD is a warrior;
 Yahweh is His name.
 Lexham English Bible Yahweh [is] a man of war; Yahweh [is] his name.

Catholic Bibles (those having the imprimatur):

The Heritage Bible Jehovah is a man of war; Jehovah is his name.
 New Jerusalem Bible Yahweh is a warrior; Yahweh is his name.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible Yah Veh is a man of war:
 Yah Veh is his name.
 Israeli Authorized Version YY is a man of war: YY is his name.
The Scriptures 1998 "יהוה is a man of battle, יהוה is His Name.

Tree of Life Version *ADONAI is a warrior—ADONAI is His Name!*.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible *JESUS BRINGING WARS TO END, JESUS IS HIS NAME.*
Orthodox Jewish Bible *Hashem is an Ish Milchamah; Hashem shmo.*

Expanded/Embellished Bibles:

The Expanded Bible *The LORD is a warrior [L man of war];
the LORD [L Yahweh; 3:14–17] is his name.*
Kretzmann's Commentary *The Lord is a man of war, able to wage war successfully and to subdue all enemies;
the Lord, Jehovah, is His name.*
The Voice ***Moses and the Israelites:** The Eternal is a warrior;
the Eternal is His name.*

Bible Translations with Many Footnotes:

The Complete Tanach *The Lord is a Master of war; the Lord is His Name.*

The Lord is a Master of war: Heb. אִישׁ מִלְחָמָה, lit., a man of war, [which is inappropriate in reference to the Deity. Therefore,] Rashi renders: Master of war, like “Naomi’s husband (אִישׁ יְקֵינָה)” (Ruth 1:3) and so, every [instance in the Torah of] אִישׁ, husband, and אִישׁ, your husband, is rendered: לֵעָב, master. Similarly, “You shall be strong and become a man (אִישׁ אַתָּה)” (1 Kings 2:2), [meaning] a strong man. —

the Lord is His Name: His wars are not [waged] with weapons, but He wages battle with His Name, as David said [to Goliath before fighting him], “[You come to me with spear and javelin] and I come to you with the Name of the Lord of Hosts” (1 Sam. 17:45). Another explanation: The Lord יְהוָה, denoting the Divine Standard of Clemency,] is His Name--Even when He wages war and takes vengeance upon His enemies, He sticks to His behavior of having mercy on His creatures and nourishing all those who enter the world, unlike the behavior of earthly kings. When he [an earthly king] is engaged in war, he turns away from all his [other] affairs and does not have the ability to do both this [i.e., wage war] and that [other things]. — [from Mechilta]

Kaplan Translation *God is the Master of war,
God is His name.*

Master

(Rashi). Literally, 'man.'

NET Bible®

*The Lord is a warrior,¹⁰
the Lord is his name.¹¹*

¹⁰tn Heb “man of war” (so KJV, ASV). “Warrior” is now the preferred translation since “man of war” is more commonly known today as a warship. The expression indicates that Yahweh is one who understands how to fight and defeat the enemy. The word “war” modifies “man” to reveal that Yahweh is a warrior. Other passages use similar descriptions: Isa 42:13 has “man of wars”; Ps 24:8 has “mighty man of battle.” See F. Cross, “The Divine Warrior in Israel’s Early Cult,” *Biblical Motifs*, 11-30.

¹¹tn Heb “Yahweh is his name.” As throughout, the name “Yahweh” is rendered as “the Lord” in the translation, as is typically done in English translations.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...**YHWH** ^{He Is} is a man of battle, **YHWH** ^{He Is} is his title,...
Charles Thompson OT *A Lord crushing battles, his name is The Lord.*
Concordant Literal Version *Yahweh is a Man of war; Yahweh is His Name.*

Context Group Version	YHWH is a man of war: YHWH is his name.
Emphasized Bible	Yahweh is a warlike one,—Yahweh, is his name.
New King James Version	The LORD is a man of war; The LORD is His name.
Young's Literal Translation	Jehovah is a man of battle; Jehovah is His name.

The gist of this passage: Moses sings that God is a warrior; and Y^ehowah is His name.

Exodus 15:3a

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
ʾīysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
mil ^c châmâh (מלחמה) [pronounced <i>mil-khaw- MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536

Translation: Y^ehowah [is] a man of war;...

Y^ehowah has delivered them by defeating the enemy; by wiping out the enemy; by killing the enemy. The people of Israel were on their way out; they would be gone forever from Egypt. All the Egyptians had to do was let them go. It should have been clear to the Egyptians that the God of the Hebrews is an all-powerful God—far more powerful than their man-made gods. And yet, the Egyptian army was assembled and they pursued the Hebrews; with the intent to kill every man, woman and child. This choice would do nothing for Egypt (beyond their potential plundering). Therefore, God had to destroy them. Egypt gave God no choice. The people of God would never be safe until the Egyptian army was destroyed, along with Pharaoh.

Here is an interesting thing for Moses to say. He calls Y^ehowah a *man* of war. Y^ehowah did the fighting for the Israelites, but Moses does not call him the God of war, but a man of war. Moses may or may not have realized it, but he was here foreshadowing the hypostatic union—the first and second advents of our Lord. Throughout the Old Testament, every name given to Y^ehowah, the God of Israel, has its complement in Jesus Christ. The concept of Jesus Christ as a warrior is downplayed in our era of peace and love. It is even difficult to find in your Bible's concordance or subject index. People often have the foolish notion that the God of the Old Testament was a warlike, unforgiving, judgmental God, and the God of the New Testament, Jesus Christ, is a kinder, gentler God, a God who walked around barefooted with long hair and exhorted everyone to hold hands, sing songs, and say nice things about each other. This is an incorrect notion about God in the Old Testament and Jesus in the New.

Let me quote a little from Revelation (first let me point out that the Lamb of Revelation is Jesus Christ—Rev. 5:8–9, 12–13). **Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?" (Rev. 6:15–17—ESV). "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of His anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb." (Rev. 14:9b–10—ESV). So the angel thrust his sickle into the earth and gathered the clusters of the vine of the earth, and threw them into the winepress, the**

great winepress of the wrath of God. And the winepress was trodden outside the city, and blood gushed out of the winepress, even to the bridles of the horses, as far as two hundred miles. (Rev. 14:19–20—MNT)

When God judges the earth during **the Tribulation**, this will include the death of one-third of all mankind (Rev. 9:15, 17–18). We have the seven bowls of wrath of God poured out onto the earth in Rev. 16. And one last quote about loving Jesus: **And I saw heaven opened and I saw a white horse, and He who sat upon it [is] called Faithful and True; and in righteousness, He judges and wages war. And His eyes [are] a flame of fire and upon His head [are] many crowns; and He has a royal title which no one understand except Himself. And [He is] clothed with a robe splattered with blood; and His name is called The Word of God; and the armies which are in heaven, clothed in fine linen, white, clean, were following Him on white horses. And from His mouth come a sharp sword, so that with it He may smash the nations and He will rule them with a rod of iron and He treads the wine press of the fierce wrath of God, the Almighty.** (Rev. 19:11–15). And we will save the rest for the time that we exegete Revelation.

I hope you don't misunderstand me. I was brought up to be gentle and raised in a generation of peace-at-any-price people; but I have to believe what the Bible tells me about my God, the Lord Jesus Christ. For those that oppose Him, it does not result in a slap on the wrist or time out standing in the corner. His wrath will be poured down from heaven with devastation such as the world has never known before—and much of that is poured out upon those in high political positions and those who are religious. Being religious condemns us before God, it does not redeem us.

Moses' God is a *man of war*; He will destroy the enemies of Moses; He will destroy the enemies of the sons of Israel. To be clear, Moses is writing about Jesus. Jesus is a Man of war (as Jesus is the **Revealed Member of the Trinity**).

Exodus 15:3b

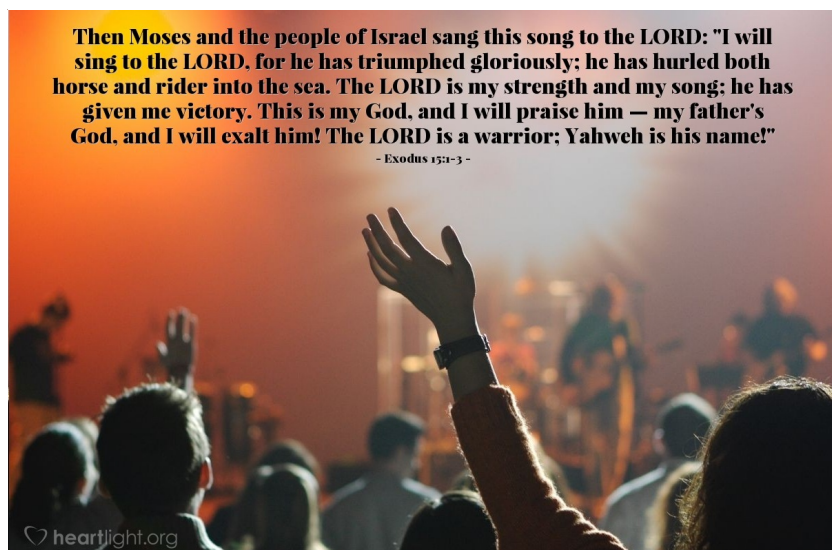
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
shēm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...Y^ehowah [is] His name.

God has developed a great reputation due to His interaction with the Egyptians, who were one of the most powerful countries in the world at that time.

His name is Y^ehowah; He has a specific identifying name. Literally, this reads *Y^ehowah is His name*. This is the personal name for God (YHWH), used for individual members of the Trinity.

Exodus 15:3 Y^ehowah [is] a man of war; Y^ehowah [is] His name. (Kukis Mostly Literal Translation)



Exodus 15:1–3 (NLT) (a graphic); from **Heartlight**; accessed May 25, 2022.

Exodus 15:3 **Jehovah is a man of war; Jehovah is His name.** (Kukis paraphrase)

In retrospect, I probably should have combined vv. 4–5.

Chariots of Pharaoh and his army He cast into the sea; and chosen of his 3 officers were sunk down into a sea of Cuph.

Exodus
15:4

He cast the chariots of Pharaoh and his army into the sea; and the chosen [ones from] his officers were sunk down in the Cuph Sea.

He threw Pharaoh’s chariots and his army into the midst of the sea; and his select officers drown in the Reed Sea.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Chariots of Pharaoh and his army He cast into the sea; and chosen of his 3 officers were sunk down into a sea of Cuph.
Dead Sea Scrolls	.
Targum (Onkelos)	The chariots of Pharaoh and his horses He hath cast into the sea, his chosen warriors are drowned in the sea of Suph.
Targum (Pseudo-Jonathan)	The chariots of Pharaoh and his hosts He hath cast into the sea; the goodliest of his young men hath He thrown and drowned in the sea of Suph.
Revised Douay-Rheims	Pharaoh's chariots and his army he has cast into the sea: his chosen captains are drowned in the Red Sea.
Aramaic ESV of Peshitta	He has cast Pharaoh's chariots and his army into the sea. His chosen captains are sunk in the Sea of Suf.
Peshitta (Syriac)	Pharaoh's chariots and his host he cast into the sea; his valiant men also are drowned in the Red Sea.
Updated Brenton (Greek)	He has cast the chariots of Pharaoh and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Pharaoh's war-carriages and his army he has sent down into the sea: the best of his captains have gone down into the Red Sea.
Easy English	.
Easy-to-Read Version–2006	He threw Pharaoh’s chariots and soldiers into the sea. Pharaoh’s very best soldiers drowned in the Red Sea. <i>Red Sea</i> Or “Reed Sea.” Also in verse 22. See 1Kings 9:26
<i>The Message</i>	Pharaoh’s chariots and army he dumped in the sea, The elite of his officers he drowned in the Red Sea.
NIRV	.
New Simplified Bible	»He threw the chariots and army of Egypt’s king into the Red Sea, and he drowned the best of the king’s army.

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

The Living Bible	He has overthrown Pharaoh's chariots and armies, Drowning them in the sea. The famous Egyptian captains are dead beneath the waves.
New Berkeley Version	.
New Life Version	He has thrown Pharaoh's war-wagons and army into the sea. The best of Pharaoh's leaders are under the Red Sea.
New Living Translation	Pharaoh's chariots and army he has hurled into the sea. The finest of Pharaoh's officers are drowned in the Red Sea. Hebrew <i>sea of reeds</i> ; also in 15:22.
Unlocked Dynamic Bible	He has thrown the king's chariots and his army into the sea; The king's best officers all drowned in the Red Sea.

Partially literal and partially paraphrased translations:

American English Bible	'Into the sea, He has thrown The army and chariots of Pharaoh. It swallowed his best mounted generals,...
Beck's American Translation	.
New Advent (Knox) Bible	That power could hurl Pharaoh's chariots, Pharaoh's army, into the sea; drowned in the Red Sea, the flower of all his chivalry;...
Translation for Translators	He has thrown the king's chariots and his army into the sea; His best officers all drowned in the Red Sea (OR, Gulf of Suez).

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The chariots and army of Pharaoh, he threw into the sea! His best squad leaders have also drowned in the Red Sea! Literally, "see of weeds." The Hebrew word rendered "captains" or "squad leaders" literally means "third fighters."
Ferrar-Fenton Bible	He whelmed Pharaoh's cars and his force in the sea! And his generals sank in the Sea of the Weeds!
God's Truth (Tyndale)	Pharaoh's chariots and his host has he cast into the sea. His jolly captains are drowned in the *redd sea.
HCSB	.
Lexham English Bible	The chariots of Pharaoh and his army he cast into the sea, and his choice adjutants were sunk in the {Red Sea}.
NIV, ©2011	Pharaoh's chariots and his army he has hurled into the sea. The best of Pharaoh's officers are drowned in the Red Sea. Or <i>the Sea of Reeds</i> ; also in verse 22
Urim-Thummim Version	Pharaoh's chariots and his armed host has He directed into the sea, his chosen officers also are drowned in the Red Sea.
Wikipedia Bible Project	Pharaoh's chariots and soldiers he threw to sea, and his top captains drowned in the sea of reeds.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	He has caused Pharaoh's chariots and his resources to flow into the sea, and his chosen third level rulers have sunk in the Red Sea.
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New American Bible (2002)	Pharaoh's chariots and army he hurled into the sea; the elite of his officers were submerged in the Red Sea.
New American Bible (2011)	Pharaoh's chariots and army he hurled into the sea; the elite of his officers were drowned in the Red Sea.* * [15:4] Red Sea: the traditional translation of the Hebrew yam suph, which actually means "Sea of Reeds" or "reedy sea." The location is uncertain, though in view of the route taken by the Israelites from Egypt to Sinai, it could not have been the Red Sea, which is too far south. It was probably a smaller body of water south of the Gulf of Suez. The term occurs also in Exodus at 10:19; 13:18; and 23:31.
New English Bible—1970	The chariots of Pharaoh and his army he has cast into the sea; the flower of his officers are engulfed in the Red Sea.
New Jerusalem Bible New RSV	. "Pharaoh's chariots and his army he cast into the sea; his picked officers were sunk in the Red Sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh's chariots and his army he hurled into the sea. His elite commanders were drowned in the Sea of Suf.
Kaplan Translation	Pharaoh's chariots and army He cast in the sea; His very best officers Were drowned in the Red Sea.
<i>The Scriptures</i> 1998 Tree of Life Version	. Pharaoh's chariots and his army He has hurled into the sea, and his chosen captains have sunk into the Sea of Reeds.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	HE HAS CAST THE CHARIOTS OF PHARAOH AND HIS ARMY/MULTITUDE INTO THE SEA, THE CHOSEN MOUNTED CAPTAINS: THEY WERE SWALLOWED UP IN THE RED SEA.
Awful Scroll Bible	Pharaoh's chariots and army, he is to have cast in the sea; the select shield carriers, is he to have sunk down in the reed sea.
Concordant Literal Version	The chariots of Pharaoh and his army He shot into the sea, and the choice of his third fighters sank into the Sea of Weeds.
exeGesés companion Bible	The chariots of Paroh and all his valiant he pours into the sea: and his chosen tertiaryes drown in the Reed sea:...
Orthodox Jewish Bible	Markevot Pharaoh and his army hath He cast into the yam; his select commanders also are drowned in Yam Suf.
Rotherham's Emphasized B.	The chariots of Pharaoh and his train, hath he cast into the sea,—Yea, the choice of his warriors, were sunk in the Sedgy Sea.

Expanded/Embellished Bibles:

The Expanded Bible	The chariots and soldiers of the king of Egypt [Pharaoh]
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	he has ·thrown [cast] into the sea. ·The king's [^L His] ·best [handpicked; elite] officers are drowned in the ·Red [or Reed; 10:19] Sea.
Kretzmann's Commentary	Pharaoh's chariots and his host hath He cast into the sea; his chosen captains, the choice of his officers, also are drowned in the Red Sea, being submerged in the water.
The Voice	Pharaoh's chariots and his army He has thrown into the sea. And his high-ranking officers are drowned in the Red Sea.

Bible Translations with Many Footnotes:

The Complete Tanach	Pharaoh's chariots and his army He cast into the sea, and the elite of his officers sank in the Red Sea.
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He cast into the sea: Heb. הָרַק. [Onkelos renders:] אָמַיב יָדַ שׁ יָדַ שׁ is an expression of casting down (הָרַק), as [Scripture] says: “or shall surely be cast down (הָרַקִּי הָרַקִּי)” (Exod. 19:13), which Onkelos renders: הָאֲדִתָּךְ שָׂא יִדְתָּךְ שִׁי. The “tav” serves in these [forms] in the hithpa’el form.

and the elite of: Heb. רַחֲבָמוֹ, a noun, like בְּכֶמֶת, riding gear (Lev. 15:9); שֵׁמ, bed (Lev. 15:23); שְׂדֵק אֲרָקָה, holy convocation (Exod. 12:16, Lev. 23:3).

sank: Heb. וַעֲבָט. The term הָעִיבָט [for sinking] is used [in the Tanach] only [when referring] to a place where there is mud, like “I have sunk (יִתְרַעֲבָט) in muddy depths” (Ps. 69:3); “and Jeremiah sank (עֲבָטִיו) into the mud” (Jer. 38: 6). This informs [us] that the sea became mud, to recompense them [the Egyptians] according to their behavior, [namely] that they enslaved the Israelites with [work that entailed] clay and bricks. — [from Mechilta]

Kaplan Translation
NET Bible®

The chariots of Pharaoh¹² and his army he has thrown into the sea, and his chosen¹³ officers were drowned¹⁴ in the Red Sea.

¹²tn Gesenius notes that the sign of the accusative, often omitted in poetry, is not found in this entire song (GKC 363 §117.b).

¹³tn The word is a substantive, “choice, selection”; it is here used in the construct state to convey an attribute before a partitive genitive – “the choice of his officers” means his “choice officers” (see GKC 417 §128.r).

¹⁴tn The form is a Qal passive rather than a Pual, for there is not Piel form or meaning.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...he threw the chariots of " Paroh ^{Greathouses} and his forces in the sea, and his chosen lieutenants [had] sunk in the sea of reeds ,...
Charles Thompson OT	Pharao's chariots and host he threw in the sea; Chosen bands; Officers of highest rank. They were swallowed up in the Red sea.
English Standard Version	"Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea.
Modern English Version	Pharaoh's chariots and his army He has thrown into the sea; his chosen captains also are drowned in the Red Sea.
Webster's Bible Translation	Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.
Young's Updated LT	Chariots of Pharaoh and his force He has cast into the sea; And the choice of his captains Have sunk in the Red Sea!

The gist of this passage: God has cast the Pharaoh and his armies into the sea; even Pharaoh's best officers drowned.

Exodus 15:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mer ^e kâbâh (הַבְּכָרֹת) [pronounced mer ^e -kaw ^b -VAW]	<i>chariot, war chariot</i>	feminine plural construct	Strong's #4818 BDB #939
par ^e ôh (הַעֲרֹפ) [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
chayil (לִיחַ) [pronounced CHAH-yil]	<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
yârâ ^c (אָרַי) [pronounced yaw-RAW]	<i>to throw, to cast; to lay, to set; to shoot arrows</i>	3 rd person masculine plural, Qal perfect	Strong's #3384 BDB #432
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: He cast the chariots of Pharaoh and his army into the sea;...

Even though the main verb can mean *to cast, to throw*; they actually entered into the sea of their own volition. But, by what God did, opening up the sea and allowing the Hebrew people to walk across, He set the Egyptian army up to end up in the sea. So, even though God did not physically throw them into the sea, he set things up so it was as if He *set* them into the sea (another possible meaning of the verb). However, it is clear that these men all chose to pursue the Hebrew people, which meant, their purpose was to destroy all Israelites. The volition of Pharaoh and of each member of his army is fundamental to our study. Had they not gone after Israel, they could have devoted themselves to the rebuilding of Egypt.

Moses sings about what has just happened—God cast Pharaoh's chariots and army into the sea. This is figuratively speaking; they rode out into the midst of the sea on their own volition, with murder in their hearts. However, once they stepped into the sea of reeds where the water had been, God stopped them cold.

Exodus 15:4b

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 15:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mib ^e châr (מִבְּחַר) [pronounced <i>mī^bv-KHAWR</i>]	<i>election; choice; the most excellent, the best; chosen, picked</i>	masculine singular construct	Strong's #4005 BDB #104
shâlîyshîym (שְׂלִישִׁים) [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 with the 3 rd person masculine singular suffix	Strong's #7991 DB #1026
This is also spelled shâlôwsh (שׁוֹלֶשׁ) and shâlôsh (שְׁלֹשׁ) [pronounced <i>shaw-LOHSH</i>].			
Although there are 3 sets of meanings for this noun, this seems to be its primary use. This word is very close to the words for 3, 30 and 1/3.			
ṭâba ^c (טָבַט) [pronounced <i>taw^b-VAWḠ</i>]	<i>to be sunk [down]; to be dipped, to be plunged</i>	3 rd person plural, Pual perfect	Strong's #2883 BDB #371
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
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
Çûwph (סוּף) [pronounced <i>soof</i>]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693

This word is mostly found as *the Sea of Reeds*, also called *The Red Sea*, but more properly, *the Reed Sea*.

Considered to be the *weedy sea*, and therefore referring to the Arabian Gulf.

James Burton Coffman: *It is now a matter of general information that [~Yam] [~Cuwp] cannot mean either Reed Sea or Red Sea; it actually means End Sea, a proper name for the Indian Ocean which was in general use in the mid-second millennium B.C. when the Pentateuch was written by Moses.*¹⁹ However, I have not read this elsewhere except in Coffman's work.

Translation: ...and the chosen [ones from] his officers were sunk down in the Cuph Sea.

The word for *officers/captains* is related to 3 or 30; but given the number of people destroyed in the sea, we would have to understand this word in its general sense. So, those killed would have been Pharaoh's select officers. Even the greatest of Pharaoh's officers were destroyed in this battle.

This tells us that the area where God caused the tidal wave to be brought down upon Pharaoh and company was known as the Sea of Reeds. This would mean that there was a freshwater tributary along which Moses and the children of Israel walked until they came to the actual sea. Because of the reeds growing out of the fresh water, this area became known as the sea of reeds. Since then, the topology has probably changed drastically—due in part, I would think, to the tremendous crashing of the waves from the great wall of water. Although it did not harm the Israelites on the East side, it very likely created havoc on the west side, possibly rerouting or destroying the canals or tributaries which were there at one time.

¹⁹ From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

Pharaoh had carefully chosen and promoted his officers; and they were all dead now; drown in the Sea of Reeds.

We continue with the song written by Moses, which is, during this narrative, also being sung by all of Israel.

Exodus 15:4 He cast the chariots of Pharaoh and his army into the sea; and the chosen [ones from] his officers were sunk down in the Caph Sea. (Kukis Mostly Literal Translation)

Pharaoh gathered up men to kill the people of Israel. However, by the will of Pharaoh and his army and by the will of God, his entire army was destroyed. By bringing the water down upon them, God cast them into the sea.

Exodus 15:4 He threw Pharaoh's chariots and his army into the midst of the sea; and his select officers drown in the Reed Sea. (Kukis paraphrase)

Deep waters cover them; they descended into depths as a stone.	Exodus 15:5	Deep waters cover them; they have descended into the depths like a stone.
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Deep waters cover them over; the Egyptian army descended into the depths like a stone.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Deep waters cover them; they descended into depths as a stone.
Dead Sea Scrolls	.
Targum (Onkelos)	The depths covered them over, they went down to the bottom as a stone.
Targum (Pseudo-Jonathan)	The deep covered them over, they went down and are buried in the depths of the sea, and are as silent as a stone.
Revised Douay-Rheims	The depths have covered them, they are sunk to the bottom like a stone.
Aramaic ESV of Peshitta	The deeps cover them. They went down into the depths like a stone.
Peshitta (Syriac)	The depths have covered them; they sank to the bottom like stones.
Updated Brenton (Greek)	He covered them with the sea: they sank to the depth like a stone.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	They were covered by the deep waters: like a stone they went down under the waves.
Easy English	The deep waters have covered them. They fell to the floor of the sea, like a stone.
Easy-to-Read Version–2006	The deep water covered them, and they sank to the bottom like rocks.
<i>The Message</i>	Wild ocean waters poured over them; they sank like a rock in the deep blue sea.
NIRV	.
New Simplified Bible	»The depths have covered them. They sank to the bottom just like boulders.

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

Contemporary English V.	They sank to the bottom just like stones.
New Berkeley Version	.

New Life Version .
 New Living Translation The deep waters gushed over them;
 they sank to the bottom like a stone.

Partially literal and partially paraphrased translations:

American English Bible And He covered them up with the water,
 Where they sank to the bottom like stones.
 Beck's American Translation .
 Common English Bible The deep sea covered them;
 they sank into the deep waters like a stone.
 New Advent (Knox) Bible ...the depths closed over them, and they sank to the bottom like a stone.
 Translation for Translators The *water covered them like* a flood;
 they sank to the bottom like a stone.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible HE COVERED THEM WITH THE SEA: THEY SANK TO THE DEPTH LIKE A
 STONE.
 Conservapedia Translation The bottomless pits have covered them!
 They sank into the shadowy depths like stone!.
 Ferrar-Fenton Bible The breakers sucked to the deeps like stone!
 HCSB .
 Jubilee Bible 2000 The depths have covered them; they sank into the bottom as a stone.
 Tree of Life Version .
 Urim-Thummim Version The deep sea has spread over them, they sank into the seabed's depth as a stone.
 Wikipedia Bible Project Abyss doth cover them, descended into the depths like a stone.

Catholic Bibles (those having the imprimatur):

The Heritage Bible .
 New American Bible (2011) The flood waters covered them,
 they sank into the depths like a stone [Neh 9:11].
 New Jerusalem Bible The ocean has closed over them; they have sunk to the bottom like a stone.
 New RSV The floods covered them; they went down into the depths like a stone.
 Revised English Bible–1989 The watery abyss has covered them; they sank to the depths like a stone.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible He has cast Pharaoh's chariots and his army in the sea; and the choice ones of his
 officers are drowned in the Sea of Reeds,
 the depths cover them; they have dropped into the depths like a stone. V. 4 is
 included for context.
 Kaplan Translation The depths covered them;
 They sank to the bottom
 Like a stone.
 The Scriptures 1998 .

Weird English, Old English, Anachronistic English Translations:

Concordant Literal Version Abysses covered them; they descended into shadowy depths as a stone.
 exeGeses companion Bible ...the abysses cover them:
 they descend into the deep as a stone.

Orthodox Jewish Bible	The tehomot (depths) have covered them; they sank into the bottom like an even (stone).
Rotherham's Emphasized B.	Roaring deeps, covered them,—They went down in the raging depths like a stone.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"The deep [water] covers them; [Clad in armor] they sank into the depths like a stone.
The Expanded Bible	The deep waters [floods] covered them, and they sank to the bottom [into the depths] like a rock [stone].
Kretzmann's Commentary	The depths have covered them, the great masses of water, part of the mighty ocean; they sank into the bottom as a stone, without a chance of being saved. That is the first verse of this great hymn.
The Voice	The deep waters covered them; they sank to the <i>muddy</i> depths like a stone.

Bible Translations with Many Footnotes:

The Complete Tanach	The depths covered them; they descended into the depths like a stone.
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covered them: Heb. וּמְיַסְכִּי; like מוֹסְכִּי. The "yud" in the middle of it is superfluous. This is, however, a common biblical style [to add an additional "yud"], like "and your cattle and your flocks will increase (וַיִּבְרִי)" (Deut. 8:13); "They will be sated (וַיִּזְרִי) from the fat of Your house" (Ps. 36:9). The first "yud," which denotes the future tense, is to be explained as follows: They sank in the Red Sea, so that the water would return and cover them up. There is no word in Scripture similar to וּמְיַסְכִּי in its vowelization. It would usually be vowelized יַמְיַסְכִּי with a "melupum." [Here too it is obvious that Rashi means a "cholam," as I explained above (Exod. 14:12).]

like a stone: Elsewhere (verse 10), it says, "they sank like lead." Still elsewhere (verse 7), it says, "it devoured them like straw." [The solution is that] the [most] wicked were [treated] like straw, constantly tossed, rising and falling; the average ones like stone; and the best like lead-[i.e.] they sank immediately [and thus were spared suffering]. — [from Mechilta]

Kaplan Translation
NET Bible®

The depths have covered them,¹⁵
they went down to the bottom¹⁶ like a stone.

¹⁵tn The verb form is וּמְיַסְכִּי (yakkhasyumu) is the Piel preterite. Normally a vav (ו) consecutive is used with the preterite, but in some ancient poems the form without the vav appears, as is the case frequently in this poem. That such an archaic form is used should come as no surprise, because the word also uses the yod (י) of the root (GKC 214 §75.dd), and the archaic suffix form (GKC 258 §91.l). These all indicate the antiquity of the poem.

¹⁶tn The parasyonyms here are תְּהוֹמוֹת (tkhomot, "deep, ocean depths, deep waters") and תְּלוֹמוֹת (mktsolet, "the depths"); S. R. Driver says properly the "gurgling places" (Exodus, 134).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...
Green's Literal Translation	...the depths cover them; they have dropped into the depths like a stone.
Webster's Bible Translation	The depths have covered them: they sunk to the bottom as a stone.
World English Bible	The deeps cover them. They went down into the depths like a stone.
<i>Young's Literal Translation</i>	The depths do cover them; They went down into the depths as a stone.

The gist of this passage: The armies of Pharaoh are covered over by the sea; they sink like stones to the bottom of the seas.

Exodus 15:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t ^h ôwmôwth (תּוֹמוֹת) [pronounced t ^h -hohm-OHTH]	<i>ocean depths, [great] depths, a surging mass of water, bursts of water, deep waters</i>	feminine plural noun	Strong's #8415 BDB #1062
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine plural, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #3680 BDB #491

Translation: Deep waters cover them;...

This phrase is much more literal, where the waters came down over the army of Pharaoh.

This was apparently a fairly deep sea, as it speaks of the depths covering them. As mentioned earlier, this had to be a fairly wide sea as well, in order for it to accommodate the 2 millions Israelites followed by the whole army of Pharaoh. The army of Egypt would have been considerably smaller, but they would have had horses and chariots.

Exodus 15:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person plural, Qal perfect	Strong's #3381 BDB #432
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
m ^e tsôlâh (מַלְאָה) [pronounced mets-oh-LAW]	<i>depth, deep; the deep sea</i>	feminine plural construct	Strong's #4688 BDB #846
This word is also spelled m ^e tsôwlâh (מַלְוָה) [pronounced mets-oh-LAW]; m ^e tsûwlâh (מַלְוָה) [pronounced mets-oo-LAW]; m ^e tsulâh (מַלְאָה) [pronounced mets-oo-LAW].			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun; pausal form	Strong's #68 BDB #6

Translation: ...they have descended into the depths like a stone.

The waters were so forceful that the men all drowned; no one was able to swim out to shore.

When water moves en masse at a high rate of speed, there is nothing that you can do to stop it. There is no engaging with it. Unless God is protecting you, you are not protected.

The Amplified Bible translates this second half of v. 5: **[Clad in armor] they sank into the depths like a stone.** We do not know what these men wore or what they were carrying, but it only seems reasonable that they were as armed as possible, thinking that they could somehow withstand the Mighty God. These men were carrying armed weapons, shields, and they were wearing warriors' clothing. When the water struck them, they were drowned almost instantly, but the force of the water brought them to the surface before they plummeted into the depths of the sea. Whichever way the waters of the sea moved them, that is where they went.

Exodus 15:5 **Deep waters cover them; they have descended into the depths like a stone.** (Kukis Mostly Literal Translation)

Exodus 15:1–19 is a song, presumably written by Moses, that all Israel will sing. It commemorates the events of Exodus 14.

Exodus 15:5 **Deep waters cover them over; the Egyptian army descended into the depths like a stone.** (Kukis paraphrase)

At the very beginning, the Egyptian soldiers had the Hebrew people trapped, with nothing but the raging sea behind them. They thought for certain that they would either kill the Hebrew people themselves, or that they would drive the Israelites into the sea to drown.

In the eyes of the Egyptian army, there was no reprieve for the Hebrew people and there was no way out. This is how they first evaluated the situation the previous evening.

In the eyes of God, there was no reprieve for the Egyptian army and once they stepped onto the sea bed, they had no way out. By marching on God's people, they had sealed their own fate.

The water would come crashing down upon them and they were on the bottom of the sea, as if they were rocks. When they entered into the sea bed in order to kill God's people, that volitional choice would be their last.

Your right hand, Y^ehowah, is glorious in strength; Your right hand, Y^ehowah, shatters an enemy.

Exodus
15:6

Your right hand, O Y^ehowah, is glorious in [its] strength [and power]; Your right hand, O Y^ehowah, breaks [Your] enemy into pieces.

Your right hand, O Jehovah, is glorious in its strength and power; Your right hand, O Jehovah, annihilates Your enemy.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Your right hand, Y^ehowah, is glorious in strength; Your right hand, Y^ehowah, shatters an enemy.

Dead Sea Scrolls

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Targum (Onkelos)	Thy right hand, O Lord, is illustrious in power; Thy right hand, O Lord, shattereth the adversary; and in the greatness of Thy might Thou hast broken down them who arose against Thy people.
Targum (Pseudo-Jonathan)	Thy right hand, O Lord, how glorious is it in power? Thy right hand, O Lord, hath cut off the adversaries of Thy people who rose against them to do them hurt..
Revised Douay-Rheims	Your right hand, O Lord, is magnified in strength: your right hand, O Lord, has slain the enemy.
Aramaic ESV of Peshitta	Your right hand, Mar-Yah, is glorious in power. Your right hand, Mar-Yah, dashes the enemy in pieces.
Peshitta (Syriac)	Thy right hand, O LORD, has become glorious in power; thy right hand, O LORD, has defeated thy enemies.
Updated Brenton (Greek)	Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Full of glory, O Lord, is the power of your right hand; by your right hand those who came against you are broken.
Easy English	Your right hand, LORD, was great and very powerful. Your right hand, LORD, killed the enemy.
Easy-to-Read Version–2006	“LORD, your right hand is amazingly strong. With your right hand, Lord, you broke the enemy to pieces.
Good News Bible (TEV)	“Your right hand, Lord, is awesome in power; it breaks the enemy in pieces. In majestic triumph you overthrow your foes;...
<i>The Message</i>	Your strong right hand, GOD, shimmers with power; your strong right hand shatters the enemy.
Names of God Bible	Your right hand, O Yahweh , wins glory because it is strong. Your right hand, O Yahweh , smashes your enemies.
NIRV	.
New Simplified Bible	»With the tremendous force of your right arm, Jehovah, you crushed your enemies.

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

Contemporary English V.	With the tremendous force of your right arm, our LORD, you crushed your enemies.
New Berkeley Version	.
New Life Version	O Lord, Your right hand is great in power. O Lord, Your right hand destroys those who hate You.
New Living Translation	“Your right hand, O Lord, is glorious in power. Your right hand, O Lord, smashes the enemy.
Unlocked Dynamic Bible	O Yahweh, your power is immense; with that power, O Yahweh, you have crushed the enemy into pieces.

Partially literal and partially paraphrased translations:

American English Bible	‘The strength of Your right hand, O God, Has now proven its glory. For, with Your right hand, O God, You have shattered of all Your enemies.
Beck’s American Translation	.

Common English Bible	Your strong hand, Lord, is dominant in power; your strong hand, Lord, shatters the enemy!
New Advent (Knox) Bible	How magnificent, Lord, is the strength of thy right hand; that right hand which has shattered the enemy!
Translation for Translators	O Yahweh, your right arm has awesome power; with that power [MTY], O Yahweh, you have crushed/smashed the enemy into pieces.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Your right hand, O LORD, has become ennobled in power! Your right hand, O LORD, is harrying the enemy!
Ferrar-Fenton Bible	' Your right hand, LORD, is strong and glorious, Your right hand, LORD, has crushed Your foes.
God's Truth (Tyndale) HCSB	Your hand Lord is glorious in power, your hand Lord has all to dashed the enemy.
Lexham English Bible	Yahweh, your right hand [is] glorious in power; Yahweh, your right hand destroyed [the] enemy.
Tree of Life Version	.
Wikipedia Bible Project	Your right hand, Yahweh, drapes me in strength; Your right hand, Yahweh, will smash an enemy.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Your hand, O Yahweh, glorious and powerful, your right hand, O Yahweh, shatters the enemy.
The Heritage Bible	Your right hand, Oh Jehovah, has become glorious in power; your right hand, Oh Jehovah, has broken in pieces those hating you.
New Jerusalem Bible	Your right hand, Yahweh, wins glory by its strength, your right hand, Yahweh, shatters your foes, and by your great majesty you fell your assailants; you unleash your fury, it consumes them like chaff. V. 7 is included for context.
Revised English Bible—1989	Your right hand, LORD, is majestic in strength; your right hand, LORD, shattered the enemy.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Your right hand, <i>ADONAI</i> , is sublimely powerful; your right hand, <i>ADONAI</i> , shatters the foe.
Kaplan Translation	Your right Hand, O God Is awesome in power; Your right Hand, O God crushes the foe.
<i>The Scriptures</i> 1998	"Your right hand, O יהוה, has become great in power. Your right hand, O יהוה, has crushed the enemy.
Tree of Life Version	.

Weird English, ☺ English, Anachronistic English Translations:

Alpha & Omega Bible	YOUR RIGHT HAND, O THEOS (<i>Alpha & Omega</i>), HAS BEEN GLORIFIED IN STRENGTH; YOUR RIGHT HAND, O THEOS (<i>Alpha & Omega</i>), HAS BROKEN THE ENEMIES.
Concordant Literal Version	Your right hand, Yahweh, was ennobled in vigor; Your right hand, Yahweh, was harrying the enemy.

exeGesés companion Bible	Your right, O Yah Veh, becomes mighty in force: your right, O Yah Veh, disintegrates the enemy.
Orthodox Jewish Bible	Thy right hand, Hashem, is become glorious in ko'ach; Thy right hand, Hashem, hath dashed into pieces the oyeve.

Expanded/Embellished Bibles:

The Expanded Bible	Your right hand, Lord, is ·amazingly [gloriously] strong. Lord, your right hand broke the enemy to pieces.
Kretzmann's Commentary	Thy right hand, O Lord, is become glorious in power, has glorified itself in strength; Thy right hand, O Lord, hath dashed in pieces the enemy, utterly annihilated them.
The Voice	Your right hand, Eternal One, is magnificent in power. Your right hand, Eternal, vanquishes the enemy.

Bible Translations with Many Footnotes:

The Complete Tanach	Your right hand, O Lord, is most powerful; Your right hand, O Lord, crushes the foe.
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Your right hand...Your right hand: twice. When the Israelites perform the will of the Omnipresent, [even] the left hand becomes a right hand. — [Rashi from Mechilta]

Your right hand, O Lord, is most powerful: to save Israel, and Your second right hand crushes the foe. It seems to me, however, that that very right hand [also] crushes the foe, unlike a human being, who cannot perform two kinds of work with the same hand. The simple meaning of the verse is: Your right hand, which is strengthened with might--what is its work? Your right hand, O Lord, crushes the foe. There are many verses resembling it [i.e., where parts of the verse are repeated]: “For behold Your enemies, O Lord, for behold Your enemies will perish” (Ps. 92:10); “How long will the wicked, O Lord, how long will the wicked rejoice?” (Ps. 94:3); “The rivers have raised, O Lord, the rivers have raised their voice” (Ps. 93:3); “Not for us, O Lord, not for us” (Ps. 115:1); “I will answer, says the Lord; I will answer the heavens” (Hos. 2:23); “I to the Lord, I shall sing” (Jud. 5:3); “Had it not been for the Lord, etc. Had it not been for the Lord Who was with us when men rose up against us” (Ps. 124:1, 2); “Praise! Praise! Deborah. Praise! Praise! Utter a song” (Jud. 5:12); “A foot shall trample it, the feet of a poor man” (Isa. 26:6); “And He gave their land as an inheritance, an inheritance to Israel His people” (Ps. 135:12).

is most powerful: Heb. יְהִדָּאֵן. The “yud” is superfluous, like “populous (סַע יְתִבֵּר) ...princess (יְתִרָשׁ) among the provinces” (Lam. 1:1); “what was stolen by day” (יְתִבֵּן) (Gen. 31:39).

crushes the foe: Heb. יַעֲרֹתָךְ, [which means] it constantly crushes and breaks the foe. Similar to this, “And they crushed (וַיַּעֲרֹוּ) and broke the children of Israel,” in Jud. (10:8). (Another explanation: Your right hand, which is strengthened with might-it breaks and strikes the foe.)

Kaplan Translation
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Your right hand, O Lord, was majestic¹⁷ in power,
your right hand, O Lord, shattered the enemy.

¹⁷ The form יְהִדָּאֵן (ne'dari) may be an archaic infinitive with the old ending i, used in place of the verb and meaning “awesome.” Gesenius says that the vowel ending may be an old case ending, especially when a preposition is inserted between the word and its genitive (GKC 253 §90.I), but he suggests a reconstruction of the form.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...YHWH [He is], your right hand is being eminent, (with) the strength of your right hand "YHWH ^{He is} ", she will dash to pieces the attacker,...
English Standard Version	Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.
New American Standard B.	"Your right hand, O Lord, is majestic in power, Your right hand, O Lord, shatters the enemy.
Restored Holy Bible 6.0	Thy right hand, JeHoVaH, is become glorious in power: Thy right hand, JeHoVaH, has dashed in pieces the enemy.
World English Bible	Your right hand, Yahweh, is glorious in power. Your right hand, Yahweh, dashes the enemy in pieces.
Young's Updated LT	Your right hand, O Jehovah, Is become honourable in power; Your right hand, O Jehovah, Does crush an enemy.

The gist of this passage: Moses extols the effective power of God (described by using *His right hand*).

Exodus 15:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîyn (יָמִיַן) [pronounced yaw-MEEN]	[to] the right hand, the right side, on the right, at the right; the south	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3225 BDB #411
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'âdar (אָדָר) [pronounced aw-DAHR]	majestic, glorious, great, noble	Niphal participle	Strong's #142 BDB #12
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
kôwach (כֹּחַ) [pronounced KOE-ahkh]; and spelled kôach (כֹּחַ) [pronounced KOE-ahkh]	strength, power, ability; produce, substance, riches, wealth [of soil]; the product of one's labors	masculine singular substantive with the definite article	Strong's #3581 BDB #470

Translation: Your right hand, O Y^ehowah, is glorious in [its] strength [and power];...

God does not have a *right hand*; and, even though that Jesus has a right hand now, that is not what is being talked about here. Most people are right handed, and the right hand is what you do things with. It is your dominant hand. When a person chooses to act, they use their right hand to do the first thing. This is a reference to God acting on behalf of Israel. What God has done was bring the power of the sea against the army of Pharaoh.

God's power is glorious.

The right hand of Y^ehowah God is the Revealed Y^ehowah, His Son. He is magnified in His power. To all the people of Israel, God revealed His power.

Exodus 15:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāmīyn (יָמִיין) [pronounced yaw-MEEN]	[to] the right hand, the right side, on the right, at the right; the south	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3225 BDB #411
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
râ'ats (רָצַע) [pronounced raw-BAHTS]	to shatter, to break into pieces; to crush; figuratively to harass	3 rd person feminine singular, Qal imperfect	Strong's #7492 BDB #950
'âyab (אֵיבָא) [pronounced aw-YA ^B V]	enemy, the one being at enmity with you; enmity, hostility	Qal active participle	Strong's #340 & #341 BDB #33

Translation: ...Your right hand, O Y^ehowah, breaks [Your] enemy into pieces.

God breaks the enemy of Israel into pieces. Again, this is not a reference to some sort of physical manifestation of a right hand, but it simply refers to the power and sovereignty and action carried out by God. God used the waters of the sea of reeds, based upon Exodus 14 and what we are reading here in Exodus 15.

Here and in several other Scriptures, we find the right hand being associated with power and with victory in war. This is an **anthropomorphism**—God does not have a right hand, but it is as though He did and that He smashes His enemy with it.

The Qal imperfect of rā'ats (רָצַע) [pronounced raw-ḠATS] is found only here and in Judges 10:8. There are similar words used much more often, but here context will have to be our guide. In this verse, it is very possible to see this as a final encounter. However, in Judges, it reads: *And they afflicted and crushed the sons of Israel that year; for eighteen years after they [afflicted] all the sons of Israel who were beyond the Jordan in Gilead in the land of the Amorites* (Judges 10:8). Even though the NASB in Exodus translates this word as *shatters* and in Judges as *afflicted*; I will opt for a more genteel term *neutralize*. This way it easily fits into both verses and in no way takes from the power of God. *Your right hand has neutralized the enemy*. We understand that, in the language of war, *neutralize* means *to destroy* the enemy.

It is God Who destroyed the enemies of Israel. Israel had no army; they had no weapons; they had no military training; their God destroyed their enemy's army.

Application: We do not know what is coming in the near future for the United States, but it certainly appears as if we are under divine judgment. It is not wrong to stockpile silver, copper, dried foods, good water and weapons, and to have that secret place way off the grid out in the country; we do not know when the balloon will go up—and these resources, even if we have purchased them, may not be available to us at that time. We may, in fact, have all of these resources today, but that does not mean that we will be able to use them tomorrow. I am not trying to discourage anyone from developing plans and resources for the worst case tomorrow; I am simply saying, if for any reason you find yourself removed from these things, and disaster comes suddenly, you have always got God in your corner (Who is far more important than having precious metals or dried foods).

Application: Your greatest resource through times of trouble is God and what you understand about Him.

Exodus 15:6 Your right hand, O Y^ehowah, is glorious in [its] strength [and power]; Your right hand, O Y^ehowah, breaks [Your] enemy into pieces.

The actions of the hand is a reference to God's power (**omnipotence**) and will (sovereignty). In order to protect Israel, whom God had called, God had to destroy her enemies. Egypt demonstrated by these actions that its army had to be stopped; its Pharaoh had to be stopped.

As long as Pharaoh drew breath and had the strength, his will was to pursue and destroy Israel.

Exodus 15:6 (BSB) (a graphic); from **Heartlife**; accessed May 25, 2022.



Exodus 15:6 Your right hand, O Jehovah, is glorious in its strength and power; Your right hand, O Jehovah, annihilates Your enemy.

And in the greatness of Your majesty, You overthrow those standing up [against] You; You send forth Your anger; [Your anger] consume them like the chaff.

Exodus
15:7

In the greatness of Your majesty, You will overthrow those standing [against] You; You will send forth Your anger; [Your anger] consumes them as [if] chaff.

In the greatness of Your majesty, You will overthrow those who oppose You; You exhibit Your wrath and Your wrath consumes them as if they were chaff.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And in the greatness of Your majesty, You overthrow those standing up [against] You; You send forth Your anger; [Your anger] consume them like the chaff.
Dead Sea Scrolls	.
Targum (Onkelos)	...and in the greatness of Thy might Thou hast broken down them who arose against Thy people. Thou didst send forth Thy wrath, and it consumed them as stubble in the flame,...
Targum (Pseudo-Jonathan)	And in the plenitude and greatness of Thy majesty Thou hast destroyed the walls of the enemies of Thy people. Thou wilt pour upon them Thy fierce anger, Thou wilt consume them as the burning fire prevails over the stubble.
Revised Douay-Rheims	And in the multitude of they glory you have put down your adversaries: you have sent your wrath, which has devoured them like stubble.
Aramaic ESV of Peshitta	In the greatness of your excellency, you overthrow those who rise up against you. You send forth your wrath. It consumes them as stubble.
Peshitta (Syriac)	And in the greatness of thy might thou hast overthrown them that hate thee; thou sentest thy wrath, and it consumed them like stubble.
Updated Brenton (Greek)	And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	When you are lifted up in power, all those who come against you are crushed: when you send out your wrath, they are burned up like dry grass.
Easy English	With your powerful authority, you killed your enemies. You were very angry with them. You killed them, like a fire burns dry grass.
Easy-to-Read Version–2006 <i>God's Word</i> [™]	. With your unlimited majesty, you destroyed those who attacked you. You sent out your burning anger. It burned them up like straw.
Good News Bible (TEV)	In majestic triumph you overthrow your foes; your anger blazes out and burns them up like straw.
<i>The Message</i>	In your mighty majesty you smash your upstart enemies, You let loose your hot anger and burn them to a crisp.
NIRV	.

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

Contemporary English V.	What a great victory was yours, as you defeated everyone who opposed you. Your fiery anger wiped them out, as though they were straw.
The Living Bible	In the greatness of your majesty You overthrew all those who rose against you. You sent forth your anger, and it consumed them as fire consumes straw.
New Berkeley Version	.
New Life Version	.
New Living Translation	In the greatness of your majesty, you overthrow those who rise against you. You unleash your blazing fury; it consumes them like straw.
Unlocked Dynamic Bible	We honor you greatly because you have defeated your enemies. Because you were angry with them, you have destroyed them like a fire burns up straw.

Partially literal and partially paraphrased translations:

American English Bible	'In Your glory, You've smashed those who hate us, As You sent them Your rage, Which has consumed them like stubble.
Beck's American Translation	.
Common English Bible	With your great surge you overthrow your opponents; you send out your hot anger; it burns them up like straw.
New Advent (Knox) Bible	Against such majesty rose they but to fall; the hot breath of thy anger burnt them up like stubble.
Translation for Translators	You have gloriously defeated your enemies. Because you were angry with them, you have <i>destroyed them</i> like a fire burns up straw [SIM].

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	In the vastness of Your pomp You are demolishing them who were rising up against You! You sent out Your wrath, and it devoured them like straw! "Wrath" here literally means "heat."
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Ferrar-Fenton Bible

STANZA IV.

And with grandeur destroyed Your opponents!
You shot Your fire ;—it consumed them as chaff!

HCSB

Lexham English Bible

And in the greatness of your majesty you overthrew those standing up [to] you; you released your fierce anger, and it consumed them like stubble.

NIV, ©2011

“In the greatness of your majesty
you threw down those who opposed you.
You unleashed your burning anger;
it consumed them like stubble.

Tree of Life Version

Urim-Thummim Version

And in the greatness of your majesty you have beaten down those that rose up against you, you send forth your burning anger that devoured them as chaff.

Wikipedia Bible Project

And in your great genius, you will destroy those that rise up. You will send your wrath--- it shalt eat them as straw.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

In the splendor of your majesty you crush your foes; you send forth your fury, which devours them like stubble.

The Heritage Bible

And in the abundance of your majesty you have pulled them down who rose up against you; you sent forth your burning anger; you consumed them as stubble.

New American Bible (2011)

In your great majesty you overthrew your adversaries;
you loosed your wrath to consume them like stubble.

New Jerusalem Bible

Revised English Bible—1989

In the fullness of your triumph you overthrew those who opposed you: you let loose your fury; it consumed them like stubble.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

By your great majesty you bring down your enemies;
you send out your wrath to consume them like stubble.

Kaplan Translation

In Your great Majesty
You broke Your opponents;
You sent forth Your wrath
It devoured them like straw.

The Scriptures 1998

“And in the greatness of Your excellence You pulled down those who rose up against You. You sent forth Your wrath, it consumed them like stubble.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IN THE ABUNDANCE OF YOUR GLORY YOU HAS BROKEN THE
ADVERSARIES TO PIECES: YOU SENT FORTH YOUR WRATH, IT DEVoured
THEM AS STUBBLE.

Awful Scroll Bible

The greatness of your glory, was to throw down they rising up against you. You was to send out your burning anger, and was to devour them as stubble.

Concordant Literal Version

And by the vastness of Your pomp You were demolishing those rising against You;
You were sending forth Your heat; it was devouring them as straw.

exeGeses companion Bible

And in the abundance of your pomp
you demolish all who rise:
you send your fuming
to consume them as stubble.

Orthodox Jewish Bible	And in the greatness of Thine majesty Thou hast overthrown them that rose up against Thee; Thou sentest forth Thy charon (wrath), which consumed them as stubble.
Rotherham's Emphasized B.	And in the greatness of thine exaltation, dost thou tear down thine opposers,—Thou dost send forth thy wrath, it consumeth them as straw;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“In the greatness of Your majesty You overthrow and annihilate those [adversaries] who rise [in rebellion] against You; You send out Your fury, and it consumes them like chaff.
The Expanded Bible	In your great victory you ·destroyed [demolished] those who ·were [^L rose up] against you. ·Your anger destroyed them [^L You sent out your anger], ·like fire burning straw [^L it consumed them like chaff/stubble/straw].
Kretzmann's Commentary	And in the greatness of Thine excellency, of Thy majesty, Thou hast overthrown them that rose up against Thee, destroyed Thine adversaries; Thou sentest forth Thy wrath, which consumed them as stubble. The breath of God's glowing anger, which ate the opponents like straw, may have reference to the look of wrath which struck terror to the hearts of the Egyptians.
The Voice	In Your majestic greatness You conquer those who rise against You; You unleash Your burning anger, and it consumes them like straw.

Bible Translations with Many Footnotes:

The Complete Tanach	And with Your great pride You tear down those who rise up against You; You send forth Your burning wrath; it devours them like straw.
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And with Your great pride: (If the hand alone crushes the foe, then when it is raised with its great pride, it will [definitely] tear down those who rise up against Him. And if with His great pride alone His foes are torn down, how much more so, when He sends upon them His burning wrath, will it consume them.)

You tear down: You always tear down those who rise up against You. And who are those who rise up against Him? These are the ones who rise up against Israel, and so does he [the Psalmist] say, “For behold, Your enemies stir.” And what is that stirring? “Against Your people they plot cunningly” (Ps. 83:3, 4). For this reason, he calls them the enemies of the Omnipresent. — [from Mechilta]

Kaplan Translation
NET Bible®

In the abundance of your majesty¹⁸ you have overthrown¹⁹ those who rise up against you.²⁰
You sent forth²¹ your wrath;²²
it consumed them²³ like stubble.

¹⁸sn This expression is cognate with words in v. 1. Here that same greatness or majesty is extolled as in abundance.

¹⁹tn Here, and throughout the song, these verbs are the prefixed conjugation that may look like the imperfect but are actually historic preterites. This verb is to “overthrow” or “throw down” — like a wall, leaving it in shattered pieces.

²⁰tn The form קָמַחָ, (qamekha) is the active participle with a pronominal suffix. The participle is accusative, the object of the verb, but the suffix is the genitive of nearer definition (see GKC 358 §116.I).

²¹sn The verb is the Piel of שָׁלַח (shalakh), the same verb used throughout for the demand on Pharaoh to release Israel. Here, in some irony, God released his wrath on them.

²²sn The word wrath is a metonymy of cause; the effect — the judgment — is what is meant.

²³tn The verb is the prefixed conjugation, the preterite, without the consecutive vav (ו).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (with) the abundance of your majesty, you will demolish the rising one, you will send your burning wrath, he will eat them like the stubble,...
Context Group Version	And in the greatness of your excellency you overthrow those that rise up against you: You send out your retaliation, it consumes them as stubble.
English Standard Version	In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.
New American Standard B.	"And in the greatness of Your excellence [Or <i>exaltation</i>] You overthrow those who rise up against You; You send forth Your burning anger, and it consumes them as chaff.
World English Bible	In the greatness of your excellency, you overthrow those who rise up against you. You send out your wrath. It consumes them as stubble.
Young's Updated LT	And in the abundance of Your excellency You throw down Your withstanders, You send forth Your wrath—It consumes them as stubble.

The gist of this passage: God, in His greatness and majesty, threw down those who stood against Him; His wrath consumed them as if they were stubble.

Exodus 15:7a

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	No Strong's # BDB #88
rôb (רַב) [pronounced <i>roh^bv</i>]	<i>multitude, much, abundance, greatness; plenty</i>	masculine singular construct	Strong's #7230 BDB #913
gâ'ôwn (גָּאֹן) [pronounced <i>gaw-OHN</i>]	<i>pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1347 BDB #144

Gâ'ôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture.

Translation: In the greatness of Your majesty,...

The final word in this phrase is the masculine singular noun gâ'ôwn (גָּאֹן) [pronounced *gaw-OHN*]. With it is the 2nd person masculine singular suffix. This word is variously translated, *Your unlimited majesty, Your majestic triumph, Your mighty majesty, the greatness of your majesty, the fullness of your triumph*. Strong's #1347 BDB #144.

Greatness here can be *abundance, much, plenty*; and God's *excellence* is *His majesty*. Therefore, God is *abundantly majestic*.

In the ancient world, there was always this great gap between a king and any of his subjects. This gap is not nearly as apparent to Americans, as the president is not the wealthiest American. In fact, he is often not even in the top 100. But in the ancient world, a king would be wearing fine, clean and well-manufactured clothing, whereas, the average subject would be unclean, wearing dirty clothes, and the clothes he possessed would have

been repaired on numerous occasions. So, to the common man, his king would have been quite majestic and set apart. The common man could not even imagine what the king's life would be.

When language like this is used to describe God, there is simply a contrast being made. Just as the common man would be in awe of his king's majesty; we, as imperfect people, ought to be in awe of God, Who is abundantly majestic. The gap between man and God is so great as to be unimaginable.

Exodus 15:7a [And in the greatness of Your excellence...](#) (NKJV)

The army of Egypt foolishly stood against God; Pharaoh and his army stood against God. The gap between God and the greatest men of Egypt is far greater than the gap between Pharaoh and the least citizen of Egypt.

Egypt's army is far, far less than the God of Israel. There is no way that their army could stand before the greatness of God's excellence. God completely destroyed them. God's destruction of Egypt's entire army revealed His glory, excellence and majesty.

Exodus 15:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâraç (הָרַח) [pronounced haw-RAHS]	<i>to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away</i>	2 nd person masculine singular, Qal imperfect	Strong's #2040 BDB #248
qûwm (קוּמ) [pronounced koom]	<i>those standing, the ones rising up, the ones getting up; the ones establishing [themselves]</i>	masculine plural, Qal active participle with the 2 nd person masculine singular suffix	Strong's #6965 BDB #877

Translation: [...You will overthrow those standing \[against\] You;...](#)

Most of Egypt opposed the God of the Israelites. By opposing Israel, they opposed God. This was the wrong side to choose. In today's world, many times we hear this expression, being on the right side of history (or the wrong). The Pharaoh, his people and his army were all on the wrong side of history. Despite the great signs and miracles which they all observed, time and time again, they chose against the God of Israel. As a result, God overthrew them. God gave them many chances.

In Exodus 12:38, there is a mixed multitude who aligned themselves with the Israelites and left with them. This likely would have included some Egyptians. All of Egypt should have been smart enough to stand with God rather than against Him, but they were not. So many Egyptians were negative toward the God of Israel, and that was their downfall.

Those who oppose God are destroyed as if they are nothing.

Exodus 15:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<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>	2 nd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
chârôwn (חַרֹּון) [pronounced khaw-ROHN]	<i>heat, burning; a burning [of anger], the heat of anger, anger, wrath, rage</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2740 BDB #354

Translation: ...You will send forth Your anger;...

God is not mad; God is not filled with anger or rage; this is an **anthropopathism**, where the actions of God are explained by means of human emotion or human action. God makes it appear as if He is angry with the Egyptians. However, bear in mind that God will embrace them as His Own, if they turn to Him (it is possible that some did²⁰).

God's power and might were rejected by most of the Egyptians, despite seeing it with their own eyes. Because the Egyptians rejected God and His greatness and excellence, He sent forth His wrath against the people of Egypt; against the Pharaoh of Egypt.

Throughout life, people choose for or against God. Not only is this incident typical of those who are saved by God; but it is also typical of those who are lost.

All Egypt saw the truth of the power of Israel's God. However, because they rejected this truth, they believed the lie that they could stop the people of Israel.

If man is negative toward God, then there is no sign, no miracle, no great wonder that will turn them around. We see this in today's society all of the time. People who witness great miracles of God every day still choose not to believe in Him.

The eyes of man (and of animals) are one of the greatest things created by God. The sense of sight and the engineering of it is far too complex to have been built one step at a time; it is too well-manufactured to have just happened.

Yet skeptics, agnostics and atheists use their eyes each day, without giving half a thought to how amazing they are. They assume that they just evolved, because that is what their personal faith system demands. As an aside, all agnostics and atheists have faith; yet most of them refuse to recognize or acknowledge it.

The whole birthing process is an extremely complex process, beginning as a fairly small event and culminating in a living, breathing person. How exactly did this process proceed in steps? And why does all animal and plant creation have such a massive variety of birthing processes? How exactly did this all come to pass?

We have all been born; yet so many people simply take this process for granted. They dismiss it using the word evolution and the magic chant of evolution, "Given billions of years...." Because in the thought process of evolution, when you add billions of years to any process, then virtually anything can happen. Non-life can become living; the simplest of cells can group together, and somehow, over billions and billions of years, eventually

²⁰ The only evidence that we have of this is the mixed multitude, whose racial makeup is never given.

become man in some way. All one has to do is pronounce the magic words, *after billions and billions of years*. There is nothing that can't happen once the words are applied. Many people believe this, despite how illogical it all is.

I have long been a fan of David Attenborough's nature documentaries; and although he has admitted that there might be a place for God in evolution, he has never embraced Jesus or the Christian God Who created everything (that is, Jesus). He has viewed so many incredible things in nature which defy any logical explanation as to how these things evolved; and yet, he believed solidly in evolution, allowing maybe that there might be a God (god?). It is a matter of volition, despite the number of (natural) miracles that this man has seen.

Exodus 15:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אכל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #398 BDB #37
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
qash (קש) [pronounced kahsh]	<i>stubble, chaff, that which is flammable(?), worthless and harmless</i>	masculine singular noun with the definite article	Strong's #7179 BDB #905

Translation: ...[Your anger] consumes them as [if] chaff.

It here refers back to God's wrath. God's wrath consumed the Egyptian army as if it were stubble.

Those who oppose God are destroyed as if they are nothing.

Moses and his people have just seen the entire Egyptian army that opposed them swallowed up by a tidal wave—consumed, if you will.

Stubble is a reference to that which is insignificant and unimportant. When grains are picked and the edible grains are separated out, what remains is the stubble—the stuff that is insignificant and unimportant.

God's wrath is an anthropathism—God is not mad or angry with anyone—these are not actual characteristics which God has. However, God must take very extreme measures to reach some of us here on earth.

In the case of the Egyptians, God spoke to the rest of the world, to the Hebrews, and to some Egyptians with His *fierce anger* poured out upon the Egyptians. We only understand some of this as it applies to us, or as we perceive the pain and discomfort and death suffered by some of the Egyptians. Therefore, this is revealed to us in the form of an anthropathism—because from our vantage point it looks like wrath and fury.

When God's fury consumes them, this is an anthropomorphism—ascribing a physical human action to something which God does not possess that in order to illustrate to us what has occurred.

Notice that we find a great deal more figurative language here in a song than we find in the narrative portions of Scripture. Exodus 14 was mostly narrative and historical; Exodus 15 is a song about what had occurred in Exodus 14 (actually, the song we are studying is much longer than the few verses given over to the crossing of Israel

followed by the destruction of Pharaoh's army). Note that we find far more figurative language in this chapter. Almost every other verse has an anthropopathism or an anthropomorphism in it.

Bullinger's marvelous work *Figures of Speech used in the Bible* has two references in the index to Exodus 14. By contrast, we find 14 verses indexed with 19 different citations in Exodus 15. It is simply a difference between song and narrative and this fact should not disturb the Biblical literalist (which is what I am) nor does it give any fuel to add to the fire from one who desires to discredit the Bible. Sometimes, the Bible simply conveys divine information using figures of speech.

Exodus 15:7d ...It [God's fury] consumed them [Egyptian soldiers] like stubble. (NKJV with some insertions)

The Egyptians soldiers were nothing before God. They were destroyed as if dry grass in a fire. (If you were paying attention, I just used two figures of speech in those two sentences.)

Exodus 15:7 In the greatness of Your majesty, You will overthrow those standing [against] You; You will send forth Your anger; [Your anger] consumes them as [if] chaff. (Kukis Mostly Literal Translation)

Moses continues to glorify God in what He has done. The Egyptian army rose up against God, and God has focused His wrath upon them. They were destroyed as if they are nothing. All Israel observed this.

Exodus 15:7 In the greatness of Your majesty, You will overthrow those who oppose You; You exhibit Your wrath and Your wrath consumes them as if they were chaff. (Kukis paraphrase)

We continue with Moses' song, which is a description of the events of Exodus 14. Vv. 6–13 address God directly, for the most part.

In v. 8, Moses describes the dividing of the seas as he saw it.

And in a breath of Your [two] nostrils have piled up waters; have stood up as a heap of floods; congealed ocean depths in a heart of sea.

Exodus
15:8

By the breath of Your nostrils, waters have piled up; floods stood up as a heap; ocean depths congealed in the heart of the sea.

It is by Your breath that the waters of piled up; so floods stood up as if a heap; and ocean depths congealed right in the heart of the sea.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And in a breath of Your [two] nostrils have piled up waters; have stood up as a heap of floods; congealed ocean depths in a heart of sea.
Dead Sea Scrolls	.
Targum (Onkelos)	...and by the word of Thy mouth the waters, (as if) wise, stood up like a wall; the depths were congealed in the heart of the sea.
Targum (Pseudo-Jonathan)	For by the Word from before Thee the waters became heaps; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea.
Revised Douay-Rheims	And with the blast of your anger the waters were gathered together: the flowing water stood, the depth were gathered together in the midst of the sea.
Aramaic ESV of Peshitta	With the blast of your nostrils, the waters were piled up. The floods stood upright as a heap. The deeps were congealed in the heart of the sea.

Peshitta (Syriac)	And with the blast of thy nostrils the waters piled up, the floods stood up as if it were in sheepskins; the waves gathered in heaps in the heart of the sea.
Updated Brenton (Greek)	And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	By your breath the waves were massed together, the flowing waters were lifted up like a pillar; the deep waters became solid in the heart of the sea.
Easy English	You blew on the water and it became like a wall. The deep waters stood up and they did not move.
Easy-to-Read Version–2006	The wind you sent in anger piled the water high. The flowing water became a wall, solid to its deepest parts.
Good News Bible (TEV)	You blew on the sea and the water piled up high; it stood up straight like a wall; the deepest part of the sea became solid.
<i>The Message</i>	You let loose your hot anger and burn them to a crisp. At a blast from your nostrils the waters piled up; Tumbling streams dammed up, wild oceans curdled into a swamp.
NIRV	The powerful blast from your nose piled up the waters. The rushing waters stood firm like a wall. The deep waters stood up in the middle of the sea.
New Simplified Bible	»With a blast from your nostrils, the water piled up. The waves stood up like a dam. The deep water thickened in the middle of the sea.

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

Contemporary English V.	You were so furious that the sea piled up like a wall, and the ocean depths curdled like cheese.
The Living Bible	At the blast of your breath The waters divided! They stood as solid walls to hold the seas apart.
New Berkeley Version	.
New Life Version	The waters were lifted up by Your breath. The flowing waters stood up like a wall. The water became hard in the middle of the sea.
New Living Translation	At the blast of your breath, the waters piled up! The surging waters stood straight like a wall; in the heart of the sea the deep waters became hard.
Unlocked Dynamic Bible	You blew on the sea, and the water piled up high; the water stood up like two walls. In the deepest part of the sea the water became thick, as though it were frozen.

Partially literal and partially paraphrased translations:

American English Bible	'By the spirit of Your rage, the waters had split... The waters stood firm, like a wall...
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Beck's American Translation	You banked the waves in the midst of the sea.
International Standard V	By the breath [Or <i>wind</i>] of your nostrils the waters were piled up, the flowing waters stood up like a hill, the deep waters congealed in the heart of the sea.
New Advent (Knox) Bible Translation for Translators	. You blew on the sea, and the water piled up high; the water stood up like two walls. In the deepest part of the sea <i>the water</i> became thick/solid, <i>as though</i> it was frozen.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	With the wind of your nostrils, the waters were denuded! They stood upright like a waterspout, and the deep places were curdled in the heart of the sea!
Ferrar-Fenton Bible	And the sea was filled by the breath of Your mouth! And they lay like heaps for the plunderers; They curdled the waves in the heart of the sea!
HCSB	The waters heaped up at the blast of Your nostrils; the currents stood firm like a dam. The watery depths congealed in the heart of the sea.
Tree of Life Version	.
Urim-Thummim Version	And with the wind from your nostrils the waters were heaped up, the flow took an upright position as a heap piling up, and the sea bottom was frozen in the middle of the Red Sea.
Wikipedia Bible Project	And in the breath of your nose the waters piled up, they stationed like a lump liquid, the abysses at the heart of sea did freeze.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At the blast of your nostrils the waters piled up, the surging waters stood firm in a heap; the deeps congealed in the heart of the sea.
The Heritage Bible	And with the Spirit ⁸ of your nostrils the waters were heaped together; the streams were stationed as a mound, and the depths were congealed in the heart of the sea. ^{8 15:8, 10} the Spirit of your nostrils. This is the God given interpretation of the wind that blew, opening up the Red Sea for Israel, and then returning the waters to cover the Egyptians, He was the ruwach, the Spirit of God. Ex 14:21 says it was a strong east wind, but God in the inspired song of Moses in 15:8, 10 explains that it was the Spirit of His nostrils, 15:8, and your Spirit, 15:10. Who performed this miracle? The same Spirit Who brought the locusts, 10:13.
New American Bible (2011)	At the blast of your nostrils the waters piled up, the flowing waters stood like a mound, the flood waters foamed in the midst of the sea.
New Jerusalem Bible	A blast from your nostrils and the waters piled high; the waves stood firm as a dyke; the bed of the sea became firm ground.
Revised English Bible—1989	At the blast of your anger the sea piled up; the water stood up like a bank; out at sea the great deep congealed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	With a blast from your nostrils the waters piled up —
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Kaplan Translation	the waters stood up like a wall, the depths of the sea became firm ground. At the blast of Your Nostrils the waters towered. Flowing water stood like a wall. The depths congealed In the heart of the sea.
<i>The Scriptures</i> 1998	“And with the wind of Your nostrils the waters were heaped up, the floods stood like a wall, the depths became stiff in the heart of the sea.
Tree of Life Version	With the blast of Your nostrils the waters piled up. The floods stood upright as a heap. The deeps became firm ground in the heart of the sea.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND BY THE BREATH OF YOUR ANGER THE WATER PARTED ASUNDER; THE WATERS WERE CONGEALED AS A WALL, THE WAVES WERE CONGEALED IN THE MIDST OF THE SEA.
Awful Scroll Bible	By the breath of your nostrils, water is to have been heaped up; that being streams are to have stood swelled; the depths are to have congealed in the midst of the sea.
Concordant Literal Version	And by the wind of Your anger the waters were denuded, the floods were stood up as a waterspout; the abysses were curdled in the heart of the sea.
Orthodox Jewish Bible	And with the blast of Thy nostrils the mayim were gathered together, the floods stood upright like a stack, and the tehomot were congealed in the lev yam (heart of the sea).
Rotherham's Emphasized B.	And with the blast of thy nostrils, heaped up are the waters, Upreared like a mound, are the flowing waves,—Roaring deeps are congealed in the heart of the sea.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“With the blast of Your nostrils the waters piled up, The flowing waters stood up like a mound; The deeps were congealed in the heart of the sea.
The Expanded Bible	Just a blast of your ·breath [or anger], and the waters piled up. The moving water stood like a ·wall [or heap]; the ·deep waters [floods] ·became solid [congealed] in the ·middle [heart] of the sea.
Kretzmann's Commentary	And with the blast of Thy nostrils the waters were gathered together, for thus Moses regarded the strong east wind which the Lord sent, the floods stood upright as an heap, and the depths were congealed in the heart of the sea; for the walls of water stood up like frozen masses on either side as the Israelites marched through the sea.
The Voice	With a blast of Your anger the waters piled high, the waves stood up like a wall; in the heart of the sea, deep waters turned solid. The enemy said, “I will go after them, chase them .

Bible Translations with Many Footnotes:

The Complete Tanach	And with the breath of Your nostrils the waters were heaped up; the running water stood erect like a wall; the depths congealed in the heart of the sea.
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And with the breath of Your nostrils: Breath which comes out of the two nostrils of the nose. Scripture speaks anthropomorphically about the Shechinah, on the model of a mortal king, in order to enable the ears of the people to hear it [to understand God's anger] as it usually occurs [in humans], so that they should be able to understand the matter. [Namely that] when a person becomes angry, wind comes out of his nostrils. Likewise, "Smoke went up from His nostrils" (Ps. 18:9), and similarly, "and from the wind of His nostrils they will be destroyed" (Job 4:9). And this is what it [Scripture] says: "For the sake of My Name, I defer My anger" (Isa. 48:9) [lit., I lengthen the breath of My nose]. [This means that] when his [a person's] anger subsides, his breath becomes longer, and when he becomes angry, his breath becomes shorter; [the verse continues:] "and for My praise I restrain My wrath (מִטְחָא) for you" (Isa. 48:9). [I.e.,] I put a ring (מִטְחָא) into My nostrils in front of the anger and the wind, [so] that they should not come out. "For you" means "for your sake." [The word] מִטְחָא is like [the expression in the Mishnah:] "a dromedary with a nose ring" (מִטְחָא) in tractate Shabbath (51b). This is how it appears to me. And concerning

every [expression of] נֹרָח and נֹרָח in the Bible [which are expressions of anger] I say this: [The expression] נֹרָח הָרָח, anger was kindled, is like [the word נֹרָח in:] "and my bones dried out (הָרָח) from the heat" (Job 30:30); הָרָח is an expression of fire and burning, for the nostrils heat up and burn at the time of anger. נֹרָח (burning) is from the root נָרַח (to burn) just as נֹרָח (will) is from the root נָרַח (to desire). And likewise, הָמָח is an expression of heat (תּוֹמִימָח). Therefore, it [Scripture] says: "and his anger (וּתְמָחוּ) burnt within him" (Esther 1:12), and when the anger subsides, we say, "His mind has cooled off (וּתְרַעַד הָרִקְתָּנִי)."

the waters were heaped up: Heb. וּמְרָעָן: Onkelos rendered [this word] as an expression of cunning (תּוֹמִימָרַע). According to the clarity of Scripture, however, it is an expression related to "a stack (תְּמָרַע) of wheat" (Song of Songs 7:3), and [the phrase that follows:] "the running water stood erect like a wall" proves this.

the waters were heaped up: From the heat of the wind that came out of Your nose, the water dried up, and it became like piles and heaps of grain stacks, which are tall.

like a wall: Heb. דָּן-וּמָכ, as the Targum [Onkelos] renders: רָו שָׂכ, like a wall. — **wall:** Heb. דָּן, an expression of heaping and gathering, like "a heap (דָּן) of harvest on a day of sickness" (Isa. 17:11); "He gathers (סָנַח) as a mound דָּנַח" (Ps. 33:7). It does not say, "He brings in as a flask דָּאֲנַח," but דָּנַח. Now if דָּנַח were the same as דָּאֲנַח, and סָנַח were an expression of bringing in, it should have said, "He brings in as into a flask דָּאֲנַח (דָּאֲנַח סִינַח) the waters of the sea." Rather, סָנַח is an expression of gathering and heaping, and so, "shall stand in one heap (דָּן)"; "stood in one heap (דָּן)." (Josh. 3:13, 16); and the expression of rising and standing does not apply to flasks, but to walls and heaps. Moreover, we do not find דָּאֲנַח, meaning a flask, vowelized [with any vowel] but with a "melupum," (meaning a "cholam,") like [in the phrases:] "place my tears into Your flask (דָּאֲנַח)" (Ps. 56:9); "the flask of דָּאֲנַח milk" (Jud. 4:19).

congealed: Heb. וּמְרָעָן; like "and curdle me (וּמְרָעָן) like cheese" (Job 10:10). [I.e.,] that they [the depths] hardened and became like stones, and the water hurled the Egyptians against the stone with [all its] might and fought with them [the Egyptians] with all kinds of harshness.

in the heart of the sea: Heb. בְּלֵב הַיָּם, in the strongest part of the sea. It is customary for the Scriptures to speak in this manner, [for instance:] "until the heart of (בְּלֵב) the heavens" (Deut. 4:11); in the heart of (בְּלֵב) the terebinth" (II Sam. 18:14). [The heart in these examples is] an expression denoting the root and the strength of anything. —

and the deep waters were solidified in the heart of the sea.

^{24sn} The phrase “the blast of your nostrils” is a bold anthropomorphic expression for the wind that came in and dried up the water.

^{25tn} The word “heap” describes the walls of water. The waters, which are naturally fluid, stood up as though they were a heap, a mound of earth. Likewise, the flowing waters deep in the ocean solidified – as though they were turned to ice (U. Cassuto, Exodus, 175).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and (with) the wind of your nose, the waters were piled, they were stood up like a flowing heap, the depths curdled in the heart of the sea,...
Charles Thompson OT	At the blast of thy wrath the water parted; The waters were compacted like a wall; The waves were condensed in the midst of the sea.
Green’s Literal Translation	And by the spirit of Your anger waters were heaped up; the running waters stood like a wall; the depths congealed in the heart of the sea.
Modern English Version	With the blast of your nostrils, the waters were piled up. The floods stood upright as a heap. The deeps were congealed in the heart of the sea.
World English Bible	With the blast of your nostrils, the waters were piled up. The floods stood upright as a heap. The deeps were congealed in the heart of the sea.
Young’s Updated LT	And by the spirit of Your anger Have waters been heaped together; Stood as a heap have flowings; Congealed have been depths In the heart of a sea.

The gist of this passage: God piled up the waters of the seas on both sides.

Exodus 15:8a

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
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
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong’s #7307 BDB #924
<p>The entire list of BDB meanings: 1) <i>wind, breath, mind, spirit</i>; 1a) <i>breath</i>; 1b) <i>wind</i>; 1b1) <i>of heaven</i>; 1b2) <i>quarter (of wind), side</i>; 1b3) <i>breath of air</i>; 1b4) <i>air, gas</i>; 1b5) <i>vain, empty thing</i>; 1c) <i>spirit (as that which breathes quickly in animation or agitation)</i>; 1c1) <i>spirit, animation, vivacity, vigour</i>; 1c2) <i>courage</i>; 1c3) <i>temper, anger</i>; 1c4) <i>impatience, patience</i>; 1c5) <i>spirit, disposition (as troubled, bitter, discontented)</i>; 1c6) <i>disposition (of various kinds), unaccountable or uncontrollable impulse</i>; 1c7) <i>prophetic spirit</i>; 1d) <i>spirit (of the living, breathing being in man and animals)</i>; 1d1) <i>as gift, preserved by God, God’s spirit, departing at death, disembodied being</i>; 1e) <i>spirit (as seat of emotion)</i>; 1e1) <i>desire</i>; 1e2) <i>sorrow, trouble</i>; 1f) <i>spirit</i>; 1f1) <i>as seat or organ of mental acts</i>; 1f2) <i>rarely of the will</i>; 1f3) <i>as seat especially of moral character</i>; 1g) <i>Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son</i>; 1g1) <i>as inspiring ecstatic state of prophecy</i>; 1g2) <i>as impelling prophet to utter instruction or warning</i>; 1g3) <i>imparting warlike energy and executive and administrative power</i>; 1g4) <i>as endowing men with various gifts</i>; 1g5) <i>as energy of life</i>; 1g6) <i>as manifest in the Shekinah glory</i>; 1g7) <i>never referred to as a depersonalized force</i>.</p>			
’aphayim (אִפַּיִם) [pronounced <i>ah-fah-YIM</i>]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun with the 2 nd person masculine singular suffix	Strong’s #639 BDB #60

Translation: *By the breath of Your nostrils,...*

God does not have nostrils. This is an anthropomorphism. What took place was as if God exhaled through a massive pair of nostrils.

No one actually sees God, as God is a Spirit; but we can see what God does.

The blast of the wind to hold back the waters was something which would have been heard; and the effects of the wind would have been seen.

In our own lives, I believe that we see God in the complexity of His creation.

And when we consider what happens in outer space, we are even more amazed. In our own planetary system, Jupiter has storms unlike anything we could imagine, with 400 mph winds (that is close to 200 yards per second). The NASA site tells us that it rains diamonds on Jupiter. *in the dense atmospheres of planets like Jupiter and Saturn, whose massive size generates enormous amounts of gravity, crazy amounts of pressure and heat can squeeze carbon in mid-air — and make it rain diamonds.*²¹

By the way, on Neptune, the winds can move at 1.5 times the speed of sound. No idea what that would produce in terms of sound and sight. These are things which we know about God's creation. The number of things which we do not know about God's universe probably far exceeds the number of things that we do know. That is also probably true with regards to this earth.

It is easy to take all of these things for granted, as we are born into a world where all of this stuff is already here and on full display.

Back to the song:

Exodus 15:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâram (עָרַם) [pronounced <i>ǰaw-RAHM</i>]	<i>to be heaped up, to be piled up</i>	3 rd person plural, Niphal imperfect	Strong's #6192 BDB #790
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565

Translation: *...waters have piled up;...*

Moses seems to be saying the same thing in three different ways. Through God's breath—through God's Spirit—the waters have piled up. The people of God could see the water stacked up water upon itself.

Although several translations suggest the word *anger* (or, *wrath*) instead of nostrils (which is sometimes warranted), here the piling up of the waters was unrelated to anger. The waters were stacked up or gathered together to allow the Israelites to walk over the sea floor unscathed.

The waters were gathered together, on at least one side of the Israelites (logically, God only piled up the waters on one side of the Israelites). I realize that every artistic representation of this event, including the many which I included, has two walls of water, with the Israelites walking between them, but only one wall would have been

²¹ From <https://svs.gsfc.nasa.gov/11349> accessed July 27, 2022.

necessary (to stop the water flowing towards them). Once a divine dam of air has been put up, the waters on one side would be held back while the waters on the other side would simply flow away.²²

Exodus 15:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsab (נָצַב) [pronounced naw-TSAH ^b V]	<i>to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm], to take an upright position</i>	3 rd person plural, Niphal perfect	Strong's #5324 BDB #662
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction	Strong's #3644 BDB #455
nêd (נָד) [pronounced nade]	<i>a heap (of waters); piled up, a heap; like a big wave</i>	masculine singular noun	Strong's #5067 BDB #622
nâzal (נָזַל) [pronounced naw-ZAHL]	<i>steams, floods, flowing [running] waters; that which is flowing</i>	masculine plural, Qal active participle	Strong's #5140 BDB #633

Translation: ...floods stood up as a heap;...

Flood waters stood up as if they were a heap; as if the waves could be piled up like stalks of wheat and held in position.

The waters were piled up on themselves, as if they were solid matter. When the Israelites went through the Red Sea, they could see the great waters stacked up at least on one side of them.

Exodus 15:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâphâ' (קָפְאוּ) [pronounced kaw-FAW]	<i>to thicken [as unracked wine, curdled milk, clouded sky, frozen water], to condense, to congeal</i>	3 rd person plural, Qal perfect	Strong's #7087 BDB #891
t ^e hôwmôwth (תְּהוֹמֹוֹת) [pronounced t ^e -hohm-OHTH]	<i>ocean depths, [great] depths, a surging mass of water, bursts of water, deep waters</i>	feminine plural noun	Strong's #8415 BDB #1062
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
lêb (לֵב) [pronounced lay ^b V]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun	Strong's #3220 BDB #410

²² In the alternative, God could have completely stopped the flow of this water, and put up two dams using the air from His nostrils, but that does seem an unnecessarily complex way of doing things.

Translation: ...ocean depths congealed in the heart of the sea.

The waters congealed in the heart of the sea; it is as if they have thickened or condensed, and were able to be heaped up.

Congealed is the Qal perfect of qâphâ' (קָפַח) [pronounced *kaw-FAW*] and it means exactly that: *to congeal, to thicken, to condense*. The waters behaved as if they had become solid and they remained in that state for perhaps 6 or 8 hours (however long it took for the Israelites to cross over).

Sights like these would be etched on a believer's mind for a lifetime—unfortunately, these incredible miracles will not cause spiritual growth (unless one is able to extract doctrinal principles from what he is able to observe from this act of God).

Exodus 15:8 **By the breath of Your nostrils, waters have piled up; floods stood up as a heap; ocean depths congealed in the heart of the sea.** (Kukis Mostly Literal Translation)

A blast from the nostrils of God is a reference to wind and is obviously an anthropomorphism (God is a Spirit and does not have nostrils).

We know that milk is made into yogurt or into sour cream; and it is as if the water had congealed into something solid, right there in the midst of the seas. This water was congealed on at least one side of the Israelites. But it was not solid as ice (that does not appear to be Moses' description of it).

We do not know how this took place, but it was as if the waters congealed and were stacked up.

Moses has described in three ways what seems to have happened; this is how it appeared to him. Moses would have been with the people, walking along the sea's floor—so this would have been quite an amazing sight to him.

Exodus 15:8 **It is by Your breath that the waters of piled up; so floods stood up as if a heap; and ocean depths congealed right in the heart of the sea.** (Kukis paraphrase)

V. 9 will present the 4 *I wills*; and 2 *I shalls*. Egypt proclaims what they would do to Israel. Isn't it fascinating how God's enemies think that they can choose to do whatever they want against His people?

Said an enemy, 'I will pursue, I will overtake, I will divide spoil. Will fill of them my soul. I will draw my sword; will destroy them my hand.'

Exodus
15:9

The enemy said, 'I will pursue [Israel], I will overtake [them]; [and] I will divide up the spoil. My soul will be filled with them. I will draw my sword [and] my hand will destroy them.'

The enemy of Israel proclaimed: 'I will pursue them, I will overtake them and I will divide up their possessions. My soul will take its fill of them. I will draw my sword and my hand will destroy them.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Said an enemy, 'I will pursue, I will overtake, I will divide spoil. Will fill of them my soul. I will draw my sword; will destroy them my hand.'

Dead Sea Scrolls
Targum (Onkelos)

The adversary said, I will pursue, I will overtake, I will divide the spoil; my soul shall be satisfied upon them; I will draw my sword, and my hand shall destroy them.

Targum (Pseudo-Jonathan)	Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will lay waste their camp on the bank of the sea: I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war: and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having, destroyed them with my right hand.
Revised Douay-Rheims	The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.
Aramaic ESV of Peshitta	The enemy said, 'I will pursue. I will overtake. I will divide the spoil. My desire shall be satisfied on them. I will draw my sword, my hand shall destroy them.'
Peshitta (Syriac)	The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul will devour them; I will draw my sword, my hand shall destroy them.
Updated Brenton (Greek)	The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Egypt said, I will go after them, I will overtake, I will make division of their goods: my desire will have its way with them; my sword will be uncovered, my hand will send destruction on them.
Easy English	The enemy said: 'I will go after them. I will catch them. I will take good things from these Israelites and I will give them to my army. I will be very happy to do this! I will pull out my sharp knife and I will kill them.'
Easy-to-Read Version–2006	"The enemy said, 'I'll chase them and catch them. I'll take all their riches. I'll take it all with my sword. I'll take everything for myself.'
God's Word™	"The enemy said, 'I'll pursue them! I'll catch up with them! I'll divide the loot! I'll take all I want! I'll use my sword! I'll take all they have!'
Good News Bible (TEV)	The enemy said, 'I will pursue them and catch them; I will divide their wealth and take all I want; I will draw my sword and take all they have.'
<i>The Message</i>	The enemy spoke, "I'll pursue, I'll hunt them down, I'll divide up the plunder, I'll glut myself on them; I'll pull out my sword, my fist will send them reeling."
NIRV	"Your enemies bragged, 'We will chase Israel and will catch them. We'll divide up what we take from them. We'll eat them alive. We'll pull our swords out. Our powerful hands will destroy them.'
New Simplified Bible	»The enemy said: 'I will pursue them! I will catch them! I will divide the loot! I will take all I want! I will use my sword! I will take all they have!' «

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

Contemporary English V.	Your enemies boasted that they would pursue and capture us, divide up our possessions, treat us as they wished, then take out their swords and kill us right there.
The Living Bible	The enemy said, "I will chase after them, Catch up with them, destroy them. I will cut them apart with my sword And divide the captured booty."
New Berkeley Version New Life Version	. Those who hated us said, 'I will go after them. I will catch them. I will divide the riches taken from them. My soul will have its way against them. I will take out my sword and my hand will destroy them.'
New Living Translation	"The enemy boasted, 'I will chase them and catch up with them. I will plunder them and consume them. I will flash my sword; my powerful hand will destroy them.'
Unlocked Dynamic Bible	Our enemies said, 'We will go after them and catch up to them. We will draw our swords and strike them. After we defeat them, we will divide up everything we take from them.'

Partially literal and partially paraphrased translations:

American English Bible	'But our enemies said, <i>We will chase them down, Then divide their things and bring ourselves joy. We will destroy with our swords... With our mighty hands, we will beat them.</i>
Beck's American Translation . International Standard V	"The enemy said, 'I'll pursue them, [The Heb. lacks <i>them</i>] I'll overtake them, [The Heb. lacks <i>them</i>] I'll divide the spoil. I'll satisfy my anger [Lit. <i>my soul</i>] on them, I'll draw my sword, and my hand will bring them to ruin.'
New Advent (Knox) Bible	After them, seize them! the enemy cried; there will be spoils for all, to our heart's content; now to unsheathe my sword, and deal the fatal blow!
Translation for Translators	<i>Our</i> enemies said, 'We will pursue them and catch up to them. We will draw our swords and strike them. After we defeat them, we will divide up the spoils. We will take <i>from them</i> all we want.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The enemy said, "I shall pursue, I shall overtake, I shall apportion the loot! My soul shall be fulfilled on them! I will unsheathe my sword, and my hand shall evict them!"
Ferrar-Fenton Bible	STANZA V. 'I will pursue,' said the foeman, 'O'ertake, and plunder and sate my lust; Draw my sword and my hand shall destroy them! '—

God's Truth (Tyndale)	The enemy said: I will follow and overtake them, and will divide the spoil: I will satisfy my lust upon them: I will draw my sword, and mine hand shall destroy them.
HCSB	The enemy said: "I will pursue, I will overtake, I will divide the spoil. My desire will be gratified at their expense. I will draw my sword; my hand will destroy [Or <i>conquer</i>] them."
Tree of Life Version	.
Urim-Thummim Version	The enemy said, I will pursue, I will overtake, I will plunder the spoil, I will glut myself on them, I will draw my sword, my hand will repossess them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The enemy said, "I will give chase and overtake, I will divide the spoil and make a feast of it. I shall draw my sword and my hand will destroy them."
The Heritage Bible	Those hating you said, I will pursue; I will reach you; I will allot the spoil; my soul shall be filled with them; I will pour out my sword; my hand shall possess them.
New American Bible (2002)	The enemy boasted, "I will pursue and overtake them; I will divide the spoils and have my fill of them; I will draw my sword; my hand shall despoil them!"
New English Bible—1970	The enemy said, 'I will pursue, I will overtake; I will divide the spoil, I will glut my appetite upon them; I will draw my sword, I will rid myself of them.'
New Jerusalem Bible	The enemy said, 'I shall give chase and overtake, 'I shall share out the spoil and glut myself on them, 'I shall draw my sword, my hand will destroy them.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The enemy said, 'I will pursue and overtake, divide the spoil and gorge myself on them. I will draw my sword; my hand will destroy them.'
Kaplan Translation	The enemy said, 'I will give chase; I will overtake, divide the spoils I will satisfy myself. I will draw my sword; My hand will demolish them.'
<i>The Scriptures</i> 1998	.
Tree of Life Version	The enemy said, "I will pursue, I will overtake, I will divide the spoil. My lust shall gorge on them! I will draw my sword—my hand will destroy them."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THE ENEMY SAID, 'I WILL PURSUE, I WILL OVERTAKE, I WILL DIVIDE THE SPOILS; I WILL SATISFY MY SOUL, I WILL DESTROY WITH MY SWORD, MY HAND SHALL HAVE DOMINION.'
Awful Scroll Bible	They being our enemy are to have said: We were to pursue and overtake them, we were to apportion their spoil, our breaths were to be filled of them. With sword in hand were we to take possession!

Concordant Literal Version	The enemy said: I shall pursue! I shall overtake! I shall apportion the loot! My soul's desire shall be fulfilled on them! I shall unsheathe my sword! My hand shall evict them!
exeGesés companion Bible	The enemy says, I pursue! I overtake! I allot the loot! My soul is filled of them: I draw my sword; my hand dispossesses them.
Orthodox Jewish Bible	The oyev said, I will pursue, I will overtake, I will share the plunder; my battlelust shall be satisfied upon them; I will draw my cherev, my yad shall take possession of them.
Rotherham's Emphasized B.	Said the fee—I will pursue—overtake divide spoil,—Take her fill of them—shall my soul, I will bare my sword, root them out—shall my hand.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; My desire shall be satisfied against them; I will draw my sword, my hand shall dispossess them and drive them out.’
The Expanded Bible	“The enemy ·bragged [^L said], ‘I’ll ·chase them [^L pursue] and ·catch them [^L overtake]. I’ll ·take all their riches [^L divide the plunder]; ·I’ll take all I want [^L My desire/appetite will have my fill of them]. I’ll ·pull out [draw] my sword, and my hand will destroy them.’
Kretzmann's Commentary	The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them, my soul will get its fill of them; I will draw my sword, my hand shall destroy them. The short sentences, hardly more than exclamations, vividly paint the certainty of victory which possessed the hearts of the Egyptians as they went forth in the overweening pride of confidence.
The Voice	The enemy said, “I will go after them, chase them down, and divide the spoils; my desire will be spent on them. I will draw my sword; my powerful hand will take possession of them <i>once again</i> .”

Bible Translations with Many Footnotes:

The Complete Tanach	[Because] the enemy said, I will pursue, I will overtake, I will share the booty; my desire will be filled from them; I will draw my sword, my hand will impoverish them.
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[Because] the enemy said: to his people, when he enticed them with [his] words, "I will pursue, and I will overtake them, and I will share the plunder with my officers and my servants."

will be filled from them: Heb. וּמֵאֲלֵמֶתֶךָ, equivalent to סָהַמ אֶל־מֶתֶךָ, will be filled from them.

my desire: Heb. יִשְׁפֹּן, lit., my soul, my spirit, and my will. Do not be surprised at [one] word speaking for two [words]; i.e., וּמֵאֲלֵמֶתֶךָ, instead of סָהַמ אֶל־מֶתֶךָ, because there are many such words [in Tanach like this], e.g., “you have given me (יִנְתְּרֶתְנִי) dry land” (Jud. 1:15), [which is] like יִלְתְּרֶתְנִי “and they could not speak with him (וְהִבֵּד) peacefully” (Gen. 37:4), [which is] like וּמֵעַ הִבֵּד “my children have left me (יִנְוֹאֲצִי) ” (Jer. 10:20), [which is] like יִנְמֵמ־וֹאֲצִי “I will tell him (וְנִדְיָגָא) ” (Job 31:37), [which is] like וְלִדְיָגָא. Here too, וּמֵאֲלֵמֶתֶךָ is equivalent to סָהַמ אֶל־מֶתֶךָ.

I will draw my sword: Heb. קִירָא יִבְרַח, lit., I will empty my sword. I will draw, and because one empties the sheath by drawing it [the sword], and it remains empty, an expression of emptying is appropriate, like “And it came to pass that they were emptying (מִיקִירָמ) their sacks” (Gen. 42:35); “and they shall empty (וּקִירָי) his vessels” (Jer. 48:12). Do not say that the expression of emptiness [in these examples] does not apply to what comes out [of its container] but [instead

applies] to the sheath, the sack, or the vessel from which it came out, but not to the sword or the wine, and [thus] to force an interpretation of קִירָא יִבְרַח like the language of “and he armed (קִרְיוּ) his trained men” (Gen. 14:14), [claiming that its] meaning [is] “I will arm myself with my sword.” [To this I answer that] we find the expression [of emptying] also applied to that which comes out, e.g., “oil poured forth (קִירֹתֶךָ)” (Song of Songs 1:3); “and he has not been poured (קִירוּהוּ) from one vessel to another vessel” (Jer. 48:11). It is not written: “the vessel was not emptied (קִירוּהוּ)” but “the wine was not poured (קִירוּהוּ) from one vessel to another vessel.” Similarly, “and they will draw (וּקִירְהוּ) their swords on the beauty of your wisdom” (Ezek. 28:7), referring to Hiram [the king of Tyre]-[following Onkelos, Jonathan].

my hand will impoverish them: Heb. וּמִ שִׁירוּתֶךָ, an expression of poverty (שִׁיר) and destitution, like “The Lord impoverishes (שִׁירוּמ) and makes rich” (I Sam. 2:7).

Kaplan Translation
NET Bible®

The enemy said, ‘I will chase,²⁶ I will overtake,
I will divide the spoil;
my desire²⁷ will be satisfied on them.
I will draw²⁸ my sword, my hand will destroy them.’²⁹

^{26sn} W. C. Kaiser observes the staccato phrases that almost imitate the heavy, breathless heaving of the Egyptians as, with what reserve of strength they have left, they vow, “I will..., I will..., I will...” (“Exodus,” EBC 2:395).

^{27tn} The form is נַפְשִׁי (nafshi, “my soul”). But this word refers to the whole person, the body and the soul, or better, a bundle of appetites in a body. It therefore can figuratively refer to the desires or appetites (Deut 12:15; 14:26; 23:24). Here, with the verb “to be full” means “to be satisfied”; the whole expression might indicate “I will be sated with them” or “I will gorge myself.” The greedy appetite was to destroy.

^{28tn} The verb קִיר (riq) means “to be empty” in the Qal, and in the Hiphil “to empty.” Here the idea is to unsheathe a sword.

^{29tn} The verb is שָׁרַשׁ (yarash), which in the Hiphil means “to dispossess” or “root out.” The meaning “destroy” is a general interpretation.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...the attacker said, I will pursue, I will overtake, I will apportion the spoil, my being will be filled with them, I will make my sword drawn out, my hand will [dispossess] them,...
Charles Thompson OT	The enemy said, I will pursue and overtake, I will divide the spoil; I will glut my vengeance: My sword shall slay; my hand shall prevail.
English Standard Version	The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled <i>with</i> them; I will draw my sword; my hand will destroy them.
World English Bible	The enemy said, ‘I will pursue. I will overtake. I will divide the plunder. My desire shall be satisfied on them. I will draw my sword, my hand shall destroy them.
Young’s Updated LT	The enemy said, I pursue, I overtake; I apportion spoil; Filled is my soul with them; I draw out my sword; My hand destroys them: —...

The gist of this passage: Here, we are told what Israel’s enemies expected to do: they would pursue the Hebrew people, overtake them, kill them, and divide up their plunder.

The enemy of Israel describes what they would do, using 6 different verbs. This indicates a complete cognizance of their actions. Rather than place these verbs in their logical order (as one translator has done), they are put in an order so that, the most severe outcome for the Israelites—death—comes last.

Exodus 15:9a			
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 perfect	Strong's #559 BDB #55
'ayab (אֵיבָא) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	1 st person singular, Qal imperfect	Strong's #7291 BDB #922

Translation: *The enemy said, 'I will pursue [Israel],...*

These words are a clear expression of volition. Egypt would chase the people of Israel down. You will recall that Pharaoh had eyes on the Israelites and their movements. At some point, they made an unusual move, and this appears to have resulted in them moving toward what Pharaoh would know is a trap. That is, Pharaoh, by his knowledge of the geography of that area, understood that Israel had put themselves into an untenable position. When he realized that, he made the decision to quickly assemble his army and pursue them.

Exodus 15:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsag (נָשַׁג) [pronounced naw-SAHG]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	1 st person singular, Hiphil imperfect	Strong's #5381 BDB #673
châlaq (חָלַק) [pronounced chaw-LAHK]	<i>to divide, to apportion, to allot; to distribute, to disperse</i>	1 st person plural, Piel imperfect	Strong's #2505 BDB #323
shâlal (שָׁלַל) [pronounced shaw-LAWL]	<i>booty, spoil, plunder, recompense, reward; wealth [taken as spoil]</i>	masculine singular noun	Strong's #7998 BDB #1021

Translation: *...I will overtake [them]; [and] I will divide up the spoil.*

Israel had been moving away from Egypt, but it was on foot. However, they were only a few days out. Egypt was certain that they would catch up to Israel. Many of them were in chariots or on horses; while Israel was on foot. The Egyptian army was unencumbered; the Israelites had as much as they could carry along with them.

Once the Egyptian army had caught up to them; they would take the wealth that Israel had acquired.

Previously, Egypt was a blessed and wealthy nation. However, after keeping Israel in slavery for several generations, God destroyed their wealth and had individuals show their gratitude by bringing various forms of wealth to Israel before they left.

Part of the reason that the Egyptians went after Israel was for greed. The people of Israel had silver and gold (given to them by the Egyptians); and they had loads of animals which had not been harmed by the plagues. The soldiers of Egypt had in their minds to take all of this away from the Hebrew people, after they slaughtered all of the people.

Exodus 15:9a-b [The enemy said, 'I will pursue, I will overtake, I will divide the spoil;...' \(NKJV\)](#)

These words reveal the negative volition of the enemy towards God and towards the people of Israel. Pharaoh had given Moses and Aaron his word that they could go, but then he sends his army out against them; and they choose to follow his orders, despite all that they have seen.

The Egyptians believed that they could pursue and destroy the sons of Israel. The first two steps in this plan were to pursue and to overtake Israel. Thirdly, they desired to take all of their stuff back.

Interestingly enough, Moses presents somewhat of a sanitized version of what Egypt planned to do. They would pursue Israel; they would overtake Israel; and then they would kill all of the Israelites (they may have been planning to keep the children as slaves). At that point, they could take all that Israel had. Israel exited Egypt with animals and silver. Israel went off with a great amount of worldly goods given them from their former masters. They would be hauling much of this stuff on their pack animals, which haul would have included a considerable amount of silver and gold.

Exodus 15:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #4390 BDB #569
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: [My soul will be filled with them.](#)

Moses continues to write this from the point of view of Egypt. *My desire* refers to the desire of the Egyptians.

Whatever the soul of the enemy desired, it would take. This did not simply refer to taking spoil from them, but taking out a vicious revenge against them as well.

The Egyptians believed that taking and dividing up Israel's possessions would bring great pleasure to their souls.

There is an important consideration here: Egypt, as a powerful country, had collected many slaves and no doubt had many subservient nations. If they simply allow Israel to leave, to walk out of Egypt, and there are no repercussions—regardless of the reason for this—who would take Egypt seriously after this? This probably represents the reasoning of some of them.

Another translation of this phrase:

Exodus 15:9d [My desire shall be satisfied on them.](#) (NKJV)

Exodus 15:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
רָוַק (קָוַר) [pronounced rouk]	<i>to empty, to make empty, to make hungry; to pour [out, down]; to empty out</i>	1 st person singular, Hiphil imperfect	Strong's #7324 BDB #937
When this verb is used with a sword, it means <i>to draw out, to take out, to unsheathe</i> . In the Hiphil (which is the normal stem for this verb), a causative sense may be applied (<i>to cause to draw out, to make unsheathe</i>). See Ex. 15:9 Lev. 26:33 Psalm 35:3 Eze. 5:2, 12 12:14 28:7 30:11.			
chereb (כֶּרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 1 st person singular suffix	Strong's #2719 BDB #352

Translation: [I will draw my sword...](#)

Israel really had nothing by way of weapons. The Egyptians had all of the weapons. They would draw out their swords, and Israel would be powerless against them.

These men have in their minds what they will do. They will move against the sons of Israel and when they are close enough, they will draw out their swords. Each Egyptian desired to inflict maximum pain on the Israelite people. Because of the disparity of numbers, each Egyptian soldier planned on killing anywhere from 10 to 100s of men, women and children. The desire of each Egyptian is to kill a lot of Israelites and take from them whatever they have.

Exodus 15:9e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârash (רָשַׁח) [pronounced yaw-RASH]	<i>to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #3423 BDB #439
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388

Translation: [...\[and\] my hand will destroy them.](#)

The hand here does not just refer to what the Egyptian army would do, but this is all about volition. The Egyptian soldiers want nothing more than to completely destroy the people of Israel.

They see themselves as destroying the sons of Israel. Pharaoh's intent here was to destroy them.

The Hebrew word often translated *destroy* is the Hiphil imperfect of *yârash* (יָרַשׁ) [pronounced *yaw-RASH*] and it means *take possession of, to dispossess, to inherit* but it can also mean *to impoverish, to bring to ruin* (Strong's #3423 BDB #439). Egypt wanted to do to Israel what God had done to Egypt.

Exodus 15:9e *My hand shall destroy them.*' (NKJV)

We have a marvelous parallelism here, called a **mimesis** (mim-mee-sis) by Bullinger. All that Pharaoh intended to do to God's people, God purposed to do the same to Pharaoh and his army.

Although it sounds as though it is only Pharaoh speaking, it is all the Egyptian army which intends to do this. However, to be theatrical for a moment: if you could visualize the face of Pharaoh beginning to speak the words in v. 9, and then his face quickly metamorphosing into the face of our Lord Jesus Christ before the end of the verse, our Lord speaking the last few words, you have a feel for what is implied here. All that Egypt intends to do will be turned against them.

Pharaoh's heart and the heart of his soldiers were strengthened by God the Father. They were beaten men with not much of a future in a land destroyed. God gave them the strength to go on, to oppose Him and to oppose the Hebrews. It was God Who gave them the strength to chase after the Hebrews. God did not put it in their heart to do this—that was strictly a matter of their own volition. God no more controlled their volition than He does when He allows a rabid atheist to draw breath. God allows man his free will.

God gives all men life and volition. The key to our existence on earth is our volition.

Exodus 15:9 *The enemy said, 'I will pursue [Israel], I will overtake [them]; [and] I will divide up the spoil. My soul will be filled with them. I will draw my sword [and] my hand will destroy them.* (Kukis Mostly Literal Translation)

We are still in the song of Moses, recounting the events of the past few days of Egypt pursuing Israel and then being destroyed by Israel's God.

We are coming to the end of Moses' song, where he celebrates God's victory over the Egyptian army.

Exodus 15:9 *The enemy of Israel proclaimed: 'I will pursue them, I will overtake them and I will divide up their possessions. My soul will take its fill of them. I will draw my sword and my hand will destroy them.* (Kukis paraphrase)

We have a series of very short sentences describing the thinking of the Egyptian enemies of Israel. All of them planned to pursue and overtake the Hebrews; and some of them thought about taking all of the belongings and some thought about hacking the Hebrew people to death.

The most severe outcome—killing the Israelites—is listed last, as sort of a finale. They desired their things, but what would give the Egyptians the greatest pleasure was to hacked the Israelites into pieces.

V. 9, spoken from the viewpoint of Pharaoh and his army, presenting their objectives regarding Israel. They planned to pursue Israel, catch up to them, and then divide their spoil. That would bring them satisfaction (in their own minds). In order for them to take the spoil of Israel, they would have to draw their swords and slaughter the entire population of Israel.

Now v. 10 summarizes what God did to the Egyptian army in response:

Rather than being able to exercise their great lusts, v. 10 tells us what happened to the Egyptian soldiers instead.

You have blown with Your breath [or, *spirit, wind*]; covered them a sea; they sank as lead in waters mighty.

Exodus
15:10

You have blown with Your Spirit [or, *breath, wind*]; [and] the sea covered them over. They sank like lead in the mighty waters.

You have blown the waters with Your breath; and the sea covered them over. They sank like lead in the mighty waters.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You have blown with Your breath [or, <i>spirit, wind</i>]; covered them a sea; they sank as lead in waters mighty.
Dead Sea Scrolls	.
Targum (Onkelos)	Thou didst speak by Thy Word, the sea covered them over, they sank like lead in the mighty waters.
Targum (Pseudo-Jonathan)	Thou didst blow with the wind from before Thee, O Lord, and the waves of the sea covered them; they went down, and sank as lead in the proud waters.
Revised Douay-Rheims Aramaic ESV of Peshitta	Your wind blew and the sea covered them: they sunk as lead in the mighty waters. You blew with your wind. The sea covered them. They sank like lead in the mighty waters.
Peshitta (Syriac)	Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.
Updated Brenton (Greek)	Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You sent your wind and the sea came over them: they went down like lead into the great waters.
Easy English	But you blew on the waters and the sea covered your enemies. They went down like heavy metal in the great waters.
Easy-to-Read Version–2006	But you blew on them and covered them with the sea. They sank like lead into the deep sea.
Good News Bible (TEV)	But one breath from you, LORD, and the Egyptians were drowned; they sank like lead in the terrible water.
<i>The Message</i> NIRV	. But you blew with your breath. The Red Sea covered your enemies. They sank like lead in the mighty waters.
New Simplified Bible	»Your breath blew the sea over them. They sank like lead in the raging water.

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

Contemporary English V.	But when you got furious, they sank like lead, swallowed by ocean waves.
New Berkeley Version	.
New Life Version	You, Lord, blew with Your wind and the sea covered them. They went down like iron in the powerful sea.

Unlocked Dynamic Bible But you blew on them with your breath, and then the sea covered them. They sank like lead in the big waves.

Partially literal and partially paraphrased translations:

American English Bible 'But then, [Jehovah] sent out His wind,
And the sea covered them over...
They sank in the waters like lead.

Beck's American Translation .

Common English Bible You blew with your wind; the sea covered over them.
They sank like lead in the towering waters.

New Advent (Knox) Bible A breath from thee, and the sea closed over them; they sank in the raging waters like lead.

Translation for Translators But you blew on them with your breath,
and then the sea covered them.
They sank like lead/rocks in the big waves.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation "You made a breeze with Your wind, and the sea covered them!
They submerged like lead in the great waters [Literally, "noble waters."].

Ferrar-Fenton Bible You blew with Your wind, and the sea overwhelmed; And their Princes sank like lead in the seas!

HCSB .

Lexham English Bible You blew with your breath; the sea covered them; they dropped like lead in the mighty waters.

Tree of Life Version .

Urim-Thummim Version You did blow with your wind, the sea spread over them, they were submerged as lead in the great waters.

Wikipedia Bible Project You blew with your breath, did covereth them with water. They dove down like lead into the water, the mighty.

Catholic Bibles (those having the imprimatur):

The Heritage Bible You blew with your Spirit; the sea covered them; they tumbled as lead in the expansive waters.

New Jerusalem Bible You blew with your breath, the sea closed over them; they sank like lead in the terrible waters.

Revised English Bible–1989 You blew with your blast; the sea covered them; they sank like lead in the swelling waves.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible You puff your spirit/wind;
the sea covers them:
they sink as lead
in the mighty waters.

Orthodox Jewish Bible You made Your wind blow;
The sea covered them.
They sank like lead
In the mighty waters. Or, 'the mighty sank like lead in the waters' (cf. Menachoth 53a)

The Scriptures 1998 .

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	You is to have blown the winds, and the sea is to have covered them; they sank like lead in the majestic water.
Concordant Literal Version	You made a breeze with Your wind; the sea covered them. They submerged as lead in the noble waters.
Orthodox Jewish Bible	Thou didst blow with Thy ruach, the yam covered them; they sank like lead in the mighty waters.
Rotherham's Emphasized B.	Thou didst blow with thy wind they were covered by the sea,—They rolled like lead, into the waters so wide. Who is, like unto thee, among the mighty O Yahweh?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“You blew with Your wind, the sea covered them; [Clad in armor] they sank like lead in the mighty waters.
The Expanded Bible	But you blew on them with your ·breath [or wind] and covered them with the sea. They sank like lead in the ·raging water [mighty waters].
Kretzmann's Commentary	Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters, they sank from view like a plummet, and the rushing billows of the great sea bore witness to the glory of the Creator. Thus the second stanza of the hymn is concluded.
The Voice	But You blew Your breath-wind, and the sea covered them; they sank like lead down into the mighty waters.

Bible Translations with Many Footnotes:

The Complete Tanach	You blew with Your wind, the sea covered them; they sank like lead in the powerful waters.
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You blew: Heb. תָּרַפּ שָׁנָה; an expression of blowing, and likewise: “and also He blew (שָׁנָה) on them” (Isa. 40:24).

they sank: Heb. וּלְלָצָה; [which means] they sank; they went down to the depths, an expression of הַלְלוּצָה, deep.

like lead: Heb. תְּרַפּוּעַכָּ, plomb in French, lead.

Kaplan Translation
NET Bible®

But³⁰ you blew with your breath, and³¹ the sea covered them. They sank³² like lead in the mighty waters.

³⁰tn “But” has been supplied here.

³¹tn Here “and” has been supplied.

³²tn The verb may have the idea of sinking with a gurgling sound, like water going into a whirlpool (R. A. Cole, Exodus [TOTC], 124; S. R. Driver, Exodus, 136). See F. M. Cross and D. N. Freedman, “The Song of Miriam,” JNES 14 (1955): 243-47.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you blew (with) your wind, the sea covered them over, they were overshadowed like lead in the eminent waters,...
English Standard Version	You blew with your wind; the sea covered them; they sank like lead in the mighty waters.
New American Standard B.	“You blew with Your wind, the sea covered them; They sank like lead in the mighty [Or <i>majestic</i>] waters.

Young's Updated LT You have blown with Your wind. The sea has covered them; They sank as lead in mighty waters.

The gist of this passage: God blew the wind, so that waters which were piled up covered over the Egyptian soldiers; their armor and swords kept them under the water.

We have a contrast here between what the Egyptians proposed to do; and what God would actually do.

Exodus 15:10a			
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
nâshaph (נָשַׁף) [pronounced <i>naw-SHAHF</i>]	<i>to blow</i>	2 nd person masculine singular, Qal perfect	Strong's #5398 BDB #676
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
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #7307 BDB #924

Translation: You have blown with Your Spirit [or, breath, wind];...

Now Moses turns to God, and says, "You blew with Your wind."

We know the thinking of the enemies of Israel; we will now see what God does to them.

God blew back the waters for the sons of Israel to walk across the dry sea bed; and then he blew the waters back over the Egyptian army, which found itself struggling to cross the sea bed in the first place (the Egyptian army, before the waters came upon them, struggled to move along the sea bed—but this slowed them down considerably).

Exodus 15:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 with the 3 rd person masculine plural suffix	Strong's #3680 BDB #491
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun	Strong's #3220 BDB #410

Translation:...[and] the sea covered them over.

The waters came down over the Egyptian soldiers, covering them completely.

God used the wind to stack up the waters; and now He pulls back on the force of the wind, to allow the waters cut loose and to move of their own accord, which would cover the Egyptians.

Exodus 15:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâlal (צָלַל) [pronounced tzaw-L AHL]	<i>to sink, to be submerged</i>	3 rd person plural, Qal perfect	Strong's #6750 BDB #852
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ôphereth (תְּרַפֶּעַת) [pronounced gôh-FEH-rehth]	<i>lead</i>	masculine singular noun	Strong's #5777 BDB #780
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
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
'addiyr (רִדְיָר) [pronounced ahd-DEER]	<i>majestic, powerful, magnificent, glorious; mighty</i>	masculine plural adjective	Strong's #117 BDB #12

Translation: They sank like lead in the mighty waters.

The warriors of Egypt drown in the waters which suddenly came down upon them.

The Egyptians were like lead in the waters. They just sunk down; they remained on the sea floor until they drowned. The water coming down on them was a force too great for them to overcome.

The Hebrews heard the incredible wind that morning and they saw the waters pushed back by this force. Obviously the wind could not have held the waters in place as it would have blown the Hebrews into the water. God held the waters back; His wind pushed the waters there to begin with and dried out an area for the Israelites to walk across. But this would only be temporary for the Egyptian army—God waited for them to get into the sea of reeds.

Exodus 15:10 You have blown with Your Spirit [or, *breath, wind*]; [and] the sea covered them over. They sank like lead in the mighty waters. (Kukis Mostly Literal Translation)

You may consider God to be heartless, reading these words; but remember, each and every soldier had planned on slaughtering most or all Israelites. They were not there to recover their slaves; they were there strictly to execute vengeance upon the people of God.

Exodus 15:10 You have blown the waters with Your breath; and the sea covered them over. They sank like lead in the mighty waters. (Kukis paraphrase)

Exodus 15:9–10 The enemy said, 'I will pursue, I will overtake, I will divide the spoil; My desire shall be satisfied on them. I will draw my sword, My hand shall destroy them.' You [God] blew with Your wind, The sea covered them; They sank like lead in the mighty waters. (NKJV)

Vv. 9–10 completely sum up the heart of Exodus 14. It is a quick run through of the intentions of Pharaoh and the might of God in quashing Pharaoh and his intentions.

In v. 10, Moses addresses God directly:

Exodus 15:10 You blew with Your wind, The sea covered them; They sank like lead in the mighty waters. (NKJV)

Moses sings about God's destruction of Egypt's army.

**Who [is] like You in the gods, Y^ehowah?
Who [is] like You? Majestic in the holiness;
awesome praises [for Your works]; a Doer of
[the] extraordinary.**

Exodus
15:11

**Who [is] like You, among the gods, O
Y^ehowah? Who [is] like You? [You are]
majestic in [Your] holiness; [Your great] works
[are] awesome; [You are] a Doer of the
extraordinary.**

Who is like You, among the gods, O Jehovah? Is there anyone like You? You are majestic in Your holiness; Your great works inspire awe; You do what is extraordinary.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Who [is] like You in the gods, Y ^e howah? Who [is] like You? Majestic in the holiness; awesome praises [for Your works]; a Doer of [the] extraordinary.
Dead Sea Scrolls	.
Targum (Onkelos)	There is none beside Thee, O God, (who art) glorious in holiness, fearful in praises, doing wonders.
Targum (Pseudo-Jonathan)	Who is like Thee among the exalted gods, O Lord, who is like Thee, glorious in holiness, fearful in praises, doing wonders and manifestations for Thy people, the house of Israel ?
Revised Douay-Rheims	Who is like to you, among the strong, O Lord? who is like to you, glorious in holiness, terrible and praiseworthy, doing wonders?
Aramaic ESV of Peshitta	Who is like you, Mar-Yah, among the deities? Who is like you, glorious in holiness, fearful in praises, doing wonders?
Peshitta (Syriac)	Who is like unto thee, O LORD? Who is like unto thee, glorious in his holiness, revered and praised, doing wonders?
Updated Brenton (Greek)	Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Who is like you, O Lord, among the gods? who is like you, in holy glory, to be praised with fear, doing wonders?
Easy English	Oh LORD, there is nobody like you among the gods! There is nobody like you anywhere!

	<p>You are so great and so holy. You frighten us with your bright light. You do great and powerful things.</p>
Easy-to-Read Version—2006	<p>“Are there any gods like the Lord? No, there are no gods like you— you are wonderfully holy! You are amazingly powerful! You do great miracles!</p>
<i>The Message</i>	<p>Who compares with you among gods, O God? Who compares with you in power, in holy majesty, In awesome praises, wonder-working God?</p>
NIRV	<p>“Lord, who among the gods is like you? Who is like you? You are majestic and holy. Your glory fills me with wonder. You do amazing things</p>
New Simplified Bible	<p>»Who among the gods is like you Jehovah? Who is like you, wonderful in holiness? Who can work wonders and mighty acts like yours?</p>

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

Contemporary English V.	<p>Our LORD, no other gods compare with you-- Majestic and holy! Fearsome and glorious! Miracle worker!</p>
The Living Bible	<p>Who else is like the Lord among the gods? Who is glorious in holiness like him? Who is so awesome in splendor, A wonder-working God?</p>
New Berkeley Version	.
New Life Version	<p>Who is like You among the gods, O Lord? Who is like You, great and holy, praised in fear, doing powerful works?</p>
Unlocked Dynamic Bible	<p>Yahweh, among their gods, there is no god like you! You are glorious, completely different from all that you made. There is no one like you! Everyone fears and praises you for all the miracles you do!</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘So, who among gods is like You, O Lord... To whom can You be compared? For Your holy ways bring glory to You, And we marvel at all of Your glories.</p>
Beck’s American Translation	.
Common English Bible	<p>Who is like you among the gods, Lord? Who is like you, foremost in holiness, worthy of highest praise, doing awesome deeds?</p>
New Advent (Knox) Bible	<p>What power is there, Lord, that can match thee? Who, as thou art, is august in holiness, who so worthy of fear and of praise, who so wonderful in his doings?</p>
Translation for Translators	<p>Yahweh, among their gods, there is no god like you [RHQ]! You are glorious, completely different from all that you made. ◀There is no god like you!/What god is like you?▶ [RHQ] There is no one who can perform all kinds of miracles [DOU] like you do [RHQ]!</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Who is like You, LORD, among gods? Who is like You, ennobled in holiness, fearsome in praises, working marvels?
Ferrar-Fenton Bible	STANZA VI. 'Who is like to the LORD among Gods? Who like Him in His Holy splendour, In brightness, and honour, and powerful acts?
God's Truth (Tyndale)	Who is like unto you O Lord among gods: who is like you, so glorious in holiness, fearful, laudable and that show wonders?
HCSB	LORD, who is like You among the gods? Who is like You, glorious in holiness, revered with praises, performing wonders?
Lexham English Bible	Who is like you among the gods, Yahweh? Who is like you--glorious in holiness, awesome [in] praiseworthy actions, doing wonders?
Tree of Life Version	.
Urim-Thummim Version	Who is like you O YHWH, among the Elohim? who is like you, majestic in sacredness, honored in praises, producing extraordinary acts of judgment?
Wikipedia Bible Project	Who is like you among the Gods, Yahweh? Who is like you wrapped in holiness? The frightfully praiseworthy does wonders.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2002)	Who is like to you among the gods, O LORD? Who is like to you, magnificent in holiness? O terrible in renown, worker of wonders, when you stretched out your right hand, the earth swallowed them! V. 12 is included for context.
New Jerusalem Bible	Yahweh, who is like you, majestic in sanctity, who like you among the holy ones, fearsome of deed, worker of wonders?
New RSV	"Who is like you, O Lord, among the gods? Who is like you, majestic in holiness, awesome in splendor, doing wonders?
Revised English Bible–1989	"LORD, who is like you among the gods? Who is like you, majestic in holiness, worthy of awe and praise, worker of wonders?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Who is like you, <i>ADONAI</i> , among the mighty? Who is like you, sublime in holiness, awesome in praises, working wonders?.
Kaplan Translation	Who is like You among powers, God? Who is like You, majestic in holiness, Awesome in praise, doing wonders?
<i>The Scriptures</i> 1998	"Who is like You, O יהוה, among the mighty ones? Who is like You, great in set-apartness, awesome in praises, working wonders?
Tree of Life Version	.

Weird English, ©ldt English, Anachronistic English Translations:

Alpha & Omega Bible	WHO IS LIKE TO YOU AMONG THE DEITIES/SPIRITS, O LORD? WHO IS LIKE TO YOU? GLORIFIED IN HOLINESS, MARVELOUS IN GLORIES, DOING WONDERS.
Awful Scroll Bible	Jehovah, he mighty being glorious and separated, being revered in praises, even being prepared wonders!
Concordant Literal Version	Who is like You among the elim, Yahweh? Who is like You, ennobled in holiness, fear-inspiring in praiseworthy deeds, working marvels?.
exeGesés companion Bible	Who is like you, O Yah Veh, among the el? Who is like you, mighty in holiness?

Orthodox Jewish Bible	- awesome in halals, working marvels? Mi chamochah ba'elim, Adonoi (Who is like unto Thee, Hashem, among the elim [g-ds])? Who is like Thee, glorious in kodesh (holiness), awesome in praiseworthy acts, doing wonders?.
Rotherham's Emphasized B.	Who is, like unto thee, Majestic in holiness,—To be revered in praises, Doing a marvellous thing?

Expanded/Embellished Bibles:

The Expanded Bible	“·Are there any gods like you [[†] Who is like you among the gods], Lord? ·There are no gods [[†] Who is...?] like you. You are ·wonderfully holy [splendid/majestic in holiness], ·amazingly powerful [awesome in power], ·a worker of miracles [doing wonders].
Kretzmann's Commentary	Who is like unto Thee, O Lord, among the gods, among all those to whom men apply the name gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders? Jehovah, who performed such great miracles, which men could contemplate. only with fear and trembling, had thereby given the guarantee that He would carry the deliverance of His people to a successful issue.
The Voice	Who compares to You among the gods, O Eternal? Who compares to You—great in holiness, awesome in praises, performing marvels and wonders?

Bible Translations with Many Footnotes:

The Complete Tanach	Who is like You among the powerful, O Lord? Who is like You, powerful in the holy place? Too awesome for praises, performing wonders!
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among the powerful: Heb. מְלֹאֵב, among the strong, like “and the powerful (אֱלֹהִים) of the land he took away” (Ezek. 17:13); “my strength יְתוּלִי, hasten to my assistance” (Ps. 22:20).

Too awesome for praises: [You are] too awesome for [one] to recite Your praises, lest they fall short, as it is written: “Silence is praise to You” (Ps. 65:2).

Kaplan Translation NET Bible®	. Who is like you, ³³ O Lord, among the gods? ³⁴ Who is like you? – majestic in holiness, fearful in praises, ³⁵ working wonders? ^{33tn} The question is of course rhetorical; it is a way of affirming that no one is comparable to God. See C. J. Labuschagne, <i>The Incomparability of Yahweh in the Old Testament</i> , 22, 66-67, and 94-97. ^{34sn} Verses 11-17 will now focus on Yahweh as the incomparable one who was able to save Israel from their foes and afterward lead them to the promised land. ^{35tn} S. R. Driver suggests “praiseworthy acts” as the translation (Exodus, 137).
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Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...who is like you (among) the mighty ones? "YHWH ^{He is} ", who is like you, being eminent in specialness, being feared of adorations, doing performances?...
C. Thompson (updated) OT	Who among the gods is like you, Lord? Who is like you? Glorified among Holies; Marvellous among Glories; working miracles!
Context Group Version	Who is like you, O YHWH, among the gods? Who is like you, glorious in specialness, awesome in praises, doing wonders?
English Standard Version	"Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?
World English Bible	Who is like you, Yahweh, among the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders?

Young's Updated LT

Who is like You among the gods, O Jehovah? Who is like You—honourable in holiness—Fearful in praises—doing wonders?

The gist of this passage: There is no god like the God of Israel. 3 categories of distinction are cited.

Exodus 15:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455
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	No Strong's # BDB #88
'êl (אֱלֹ) [pronounced ALE]	<i>God, god, mighty one, strong, hero; strength, power; mighty things in nature</i>	masculine plural noun with the definite article	Strong's #410 BDB #42
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *Who [is] like You, among the gods, O Y^ehowah?*

The Egyptians had a plethora of gods; and most nations worshiped many false gods. Moses asks if there is any among those gods who are like Y^ehowah.

Even though this is worded like a question, it really expresses the claim, *there is no God like You, O Y^ehowah!*

There is no one of the gods of Egypt who is able to stand before the God of Israel. The Egyptians stood no chance; and they should have known this from the plagues launched against them. In fact, each individual plague should have been enough of a demonstration of God's power and will. Each plague also revealed the complete inadequacy of Egypt's gods.

The sons of Israel were eyewitnesses to these plagues and they believe God and they trusted Moses and what he said. The Egyptians saw the exact same plagues. They could have, at any point, succumbed to the pressure and judgment put upon them by God. They could have even aligned themselves with Israel and with Israel's God. We know that this was an option because, Jesus would die for the sins of the Egyptians. God allowed the Egyptians to see each of the plagues; and in the end, there was a mixed multitude who went out with Israel (suggesting that anyone with positive volition toward the God of Israel could join with them).

This is a natural phenomenon in human behavior—two people can experience the same series of things, but react to them all very differently. We, as believers, see sunsets, the great beauty of the earth, the amazing plethora of plants and animals, and see all of these things as a manifestation of the grace, power and genius of God. Atheists see exactly what we see, and believe that life just spontaneously erupted and that the beauty of this earth is simply the result of natural forces acting upon something which, at some point, just happened (that is, first the

Big Bang Theory happened, which is also taught in Genesis 1:1, followed by billions of years of evolution). The big bang theory of the atheist just happened, but with a spectacular natural result which took billions of years.

There are even unbelievers who deny that they have souls or true volition. For some of them, what takes place in their brain is a combination of chemicals sloshing around in their brains and various electrical impulses firing off. They try to pass themselves off as a higher sort of animal which just acts according to human instinct.

Others try to pretend that their points of view are based entirely upon reason and observation. Many of them deny that faith has any place in their life, whereas their faith and expression of same is no different from ours (except that they place their faith in other things).

These absurd points of view expressed by atheists and agnostics believe that they take themselves off the hook for expressing negative volition toward God and His plan. I have personally talked with atheists who deny that they have free will or deny that they believe in anything on the basis of faith.

Despite God's signs being overwhelming, all of the sons of Israel believed in the Revealed God and most of the Egyptians did not. Unfortunately, one generation of believing Jews never advanced spiritually.

The Egyptians would not have done what they did, had they believed in Israel's God. It would be futile. It would be like kicking against the goads (as it is expressed in Acts 26:14).

Exodus 15:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455

Translation: Who [is] like You?

In the universe (and outside of the universe), our God is unique.

Moses repeats this question, and will give three ways in which God is different from all living things and from all gods, real or imagined.

Exodus 15:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âdar (אֲדָר) [pronounced aw-DAHR]	<i>majestic, glorious, great, noble</i>	Niphal participle	Strong's #142 BDB #12
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

Exodus 15:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: [You are] majestic in [Your] holiness;...

God is separate from all things. God is perfectly holy. There is majesty and glory in His holiness. Even gods which are made up by men are not set apart as God is. They themselves are often flawed (as we would expect, those gods having sprung from the imagination of man). The actual literature which refers to the various gods of various people presents them as flawed creatures. Our God is without flaws.

God is glorified by His great acts; and He is glorified by His holiness—how much that He is set apart.

The word holiness essentially means being set apart. God is completely and totally separate from His creation. R. B. Thieme, Jr., believing this word to be outdated, expresses this aspect of God as being *integrity*, which is made up of His righteousness and His justice.

All of us have created something. It is in our nature to create. Perhaps you have built a house, written a letter, developed a recipe, planned out some landscaping, put together a melody, designed a form for your business. Because we are human, made in the image of God, we create. But we are not what we create. At most, some of who we are can be seen in what we create; but we are separate from the things that we create. So it is with God. Although God has created a universe which is impossibly huge, using materials which are, at their most fundamental state, impossibly small. Some of His essence may be perceived in that; but He is certainly separate from His universe.

To most of us, simply the concept of the universe is greatly majestic; but beyond the universe is its Creator, Who is far greater than what He has created.

Exodus 15:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to be feared, to be respected, to be reverence; terrible, dreadful, awesome; venerable, August; stupendous, admirable</i>	Niphal participle	Strong's #3372 BDB #431
t ^e hillâh (הִלְלָהּ) [pronounced t ^e hil-LAW]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine plural noun	Strong's #8416 BDB #239

I do not know the difference between the meanings of singular and plural, if there is any.

Exodus 15:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The key to understanding this noun is, it does not simply refer to someone peppering his speech with <i>praise God</i> ; but God is praised by the <i>content</i> of what is said about Him. This word seems to focus upon <i>shining a light upon God's works and deeds</i> more than upon His character (which are obviously revealed in His works and deeds).			

Translation: ...[Your great] works [are] awesome;... I may want to rethink this translation.

My approach would be to treat this as a **metonym**, and have replaced *praised* with *what is praised*.

V. 11d is a phrase made up of two words. The Niphal participle of *yârê'* (אָרַי) [pronounced yaw-RAY] means *to fear, to revere, to respect*. The Niphal can be the passive, but it also refers to a constant or a continuous state of action. Strong's #3372 BDB #431.

T^ehillâh (תְּהִלָּה) [pronounced t^ehil-LAW] means *praise, song of praise, deeds that inspire praise, public praise*. It is a feminine plural noun. The emphasis is upon what God has actually done. The emphasis is upon His mighty works—these are what is being praised. Strong's #8416 BDB #239. Given the context, we would have to go with the *deeds which inspire praise*. The ESV translates this phrase: *...awesome in glorious deeds...* If we wanted to expand this, we might translate it: *...awesome in glorious deeds [which elicit praise]...*

Fear is used in two primary ways in Scripture: (1) to denote the response of fear (to a situation and especially to what is anticipated) and (2) to indicate an occupation with and a healthy respect for God. What God did in Egypt would have engendered both responses.

The things said about God in the Scriptures of the Hebrew people (at this time, the Scriptures would have consisted of Genesis and possibly Job), the way that God is praised sets Him apart from all creation. This would engender respect and fear from those who understand those praises.

No one and nothing can create as God has created; or can do as God has done. The events of Exodus are not duplicated anywhere in human history (God's purpose here is for nation Israel to stand out as a recipient of His grace).

This doctrine was originally presented in **Psalm 148** ([HTML](#)) ([PDF](#)) ([WPD](#)). I have not covered the difference between the singular and plural use (if there is any).

The phrase that we are studying is: being fearful [is] t^ehillâh (תְּהִלָּה) [pronounced t^ehil-LAW]. This is variously translated, in Exodus 15:11 as: *fearful in praises, being praised in fear, fear-inspiring in praiseworthy deeds; awesome in glorious deeds; marvelous in glories; being revered in praises; awesome in acts deserving of praise*.

The Short Doctrine of T^ehillâh

1. The noun in question is t^ehillâh (תְּהִלָּה) [pronounced t^ehil-LAW]. Strong's #8416 BDB #239.
2. It is typically and fairly consistently rendered *praise*. T^ehillâh is built upon a verb with a variety of meanings. Also, there are several passages where the translation *praise* just does not make sense. There are many other passages where this translation makes sense, which should cause us to want to get a better handle on the English meaning for this word. I recall a holy roller pastor from many years ago who used to sprinkle his speech with the phrase *praise God* and other similar language. I don't recall thinking, *wow, this is really a man of God*. I recall thinking, *this man is a nut case and he is embarrassing*. He was involved in some of the early creation/evolution debates (which were quite a thing at one time),

The Short Doctrine of T^ehillâh

but what he had to say added little to the debate. No matter what his contribution was, it was always offset by his *praise the Lord* speech pattern. Unbelievers were not impressed by this, nor were they struck deep in their souls because of his great holiness and religiosity. They just found him to be irritating. Now, if his speech had content to it, giving clear evidence against the idea of evolution, and evidence which reveals the greatness of God's creation (and the existence of micro-evolution, built into every living thing), *that* would have been praise for God, even if he never uttered the word *praise*. When you shine light upon what God has done, that praises Him. Repeating the words *praise God* innumerable times do not.

3. What I am saying is, the word *praise* has been cheapened and has become, to some extent, some old empty Bible word. The word *praise* itself is not a bad translation, if one actually understands just exactly what *praise* is. You do not praise God by uttering the words "praise God" over and over again. If anything, the believer who does that embarrasses God.
4. I originally assigned the meanings *praise, a song of praise* to this word. However, it became clear, upon further examination, that this was not only an insufficient meaning, but that it made little sense in a number of the passages which it was found. Furthermore, adding the definitions from Gesenius and BDB did not help, although BDB did supply me with a number of possible English renderings.
5. There are several passages which clearly associate t^ehillâh with what we say. Psalm 51:15: **Lord, open my lips. My mouth shall declare Your t^ehillâh.** See also Psalm 34:1 35:28 40:3.
6. However, to give this word the one-word translation *praise* makes very little sense in passages like Exodus 15:11: **Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome [lit., feared, respected] in t^ehillâh, doing wonders?** See also Deut. 10:21 26:19 1Chron. 16:35.
7. There are, however, some synonyms which almost get it done for us: *homage, glorification; magnification; honor, honoring, crediting, accolade, veneration*. The problem is, apart from any knowledge, information or understanding, it is like handing out a purple heart or a medal of honor without reading the accompanying citation. When you hear about what someone has done through courage and honor and training, it is inspiring and the homage paid to such a one is clear.
 - 1) Let me give you an illustration: I watched a television special on General David Petraeus some time ago—he was the commander of all the American forces in Iraq—and his service to his country is amazing. I write this at the same time that MoveOn.org published an ad calling him *David Betray Us*, and for no other reason than, at the time, that he might give a favorable report on our progress Iraq (the ad came out the day that he addressed Congress with this report).
 - 2) To see what that man has done—the service that he has given to his country, the honor with which he has served his country—and then to view this vicious attack ad—knowing what he has done for our country makes the ad all the more vicious, despicable and hate-filled. The point I am making is, it is one thing to honor or to respect a man because of his general status as a soldier serving our country; but it is much more meaningful to know *why* he is an honorable man. When you know what he has done and what sacrifices he has made, you appreciate him all the more.
8. T^ehillâh means *praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]*. These are meanings which are reasonably applied to God and to that which God has done.
9. When speaking of man, t^ehillâh means *the shining of a light upon His saints; the act of making his saints renown; the revealing of His power and wisdom through His people*. The idea here is, this word reveals God's grace and His wisdom, and God will shine a spotlight upon a particular believer so that those in his periphery (which could be an audience of one) can understand and appreciate what that person has said or done.
10. With respect to a city, t^ehillâh means *praise for the city based upon what believers in the city have accomplished spiritually; praise [for the city] based upon its spiritual heritage; the shining of a light upon the city, revealing its spiritual heritage*. The city is not renown for its architecture, its great arts program, or its nightlife, but because of believers within the city who have executed the plan of God.
11. This is the key passage: **My mouth is filled with your t^ehillâh, and with Your glory all the day. But I will hope continually and will praise You yet more and more. My mouth will tell of Your righteous acts, of**

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Your deeds of salvation all the day, for their number is past my knowledge (Psalm 51:14–15). *Praise* is actually giving information about God’s character and deeds. It is not saying the words *praise God* but it is telling *why* God is righteous and admirable. T^ehillâh is acknowledging what God has actually done; and these words shine a light upon His integrity, love and perfection.

Or, more briefly: (1) when applied to God, t^ehillâh means *praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]*. (2) When speaking of man, t^ehillâh means *the shining of a light upon God’s saints; the act of making his saints renown; the revealing of His power and wisdom through His people*. (3) With respect to a city, t^ehillâh means *praise for the city based upon what believers in the city have accomplished spiritually; praise [for the city] based upon its spiritual heritage; the shining of a light upon the city, revealing its spiritual heritage*. The city is not renown for its architecture, its great arts program, or its nightlife, but for believers who have executed the plan of God within the city.

[Chapter Outline](#)

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Exodus 15:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘âsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>a doer of, a maker of, a constructor of, a fashion of, a preparer of</i>	Qal active participle, masculine singular construct	Strong's #6213 BDB #793
pele’ (פֶּלֵא) [pronounced <i>PEH-leh</i>]	<i>wonder, marvel; wonder (extraordinary, hard to understand thing); wonder (of God’s acts of judgment and redemption)</i>	masculine singular noun	Strong’s #6382 BDB #810

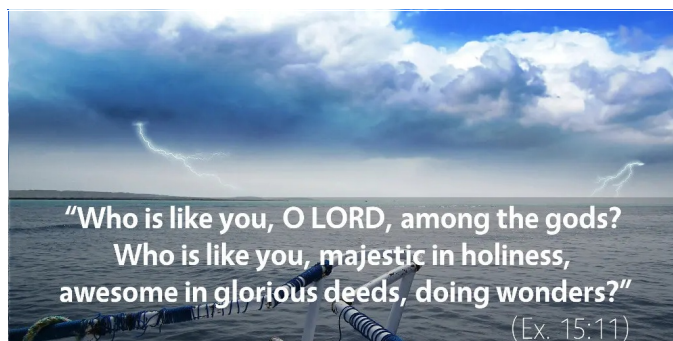
Translation: ...[You are] a Doer of the extraordinary.

No one is like God. He does that which is extraordinary; He does wonders. God does things that no person and no angel could do. Even when Moses or Aaron used the staff to perform this or that miracle, they were not doing anything but pointing towards what God wanted the audience to see. They are focusing the attention of the people there upon what God was going to do.

You may wonder about the *question mark*. The question mark ends a set of phrases which form a question. **Who is like You, glorious in holiness, fearful in praises, doing wonders?** (V. 11b-e) Or, as the ESV translates this: **Who is like You, majestic in holiness, awesome in glorious deeds, doing wonders?**

Exodus 15:11 **Who [is] like You, among the gods, O Y^ehowah? Who [is] like You? [You are] majestic in [Your] holiness; [Your great] works [are] awesome; [You are] a Doer of the extraordinary.** (Kukis Mostly Literal Translation)

There is no god in the pantheon of Egypt (or among any other people) who could do with the God of Israel has done. These great things done by God are unmatched in human history.



Exodus 15:11 (ESV) (a graphic); from [Free Daily Bible Study](#); accessed May 25, 2022.

We continue with Moses' song. He continues to address God.

Exodus 15:11 *Who is like You, among the gods, O Jehovah? Is there anyone like You? You are majestic in Your holiness; Your great works inspire awe; You do what is extraordinary.* (Kukis paraphrase)

You have stretched out Your right hand; will swallow them earth.	Exodus 15:12	[When] You stretched out Your right hand, the earth will swallow them.
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When You stretched out Your right hand, the earth swallowed them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You have stretched out Your right hand; will swallow them earth.
Dead Sea Scrolls	.
Targum (Onkelos)	Thou didst uplift Thy right hand, the earth swallowed them up.
Targum (Pseudo-Jonathan)	The sea spake to the earth, Receive but the earth spake to the sea, Receive thy murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon Thou, O Lord, didst stretch forth Thy right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them.
Revised Douay-Rheims	You stretched forth your hand, and the earth swallowed them.
Aramaic ESV of Peshitta	.
Peshitta (Syriac)	Thou didst lift up thy right hand, the earth swallowed them.
Updated Brenton (Greek)	Thou stretchedst forth thy right hand, the earth swallowed them up.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	When your right hand was stretched out, the mouth of the earth was open for them.
Easy English	You lifted up your right hand. You caused a hole to open in the ground. Your enemies fell into it.
Easy-to-Read Version–2001	You could raise your right hand and destroy the world!
Easy-to-Read Version–2006	You raised your right hand to punish the enemy, and the ground opened up to swallow them.
<i>The Message</i>	.
NIRV	.

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

Contemporary English V.	When you signaled with your right hand, your enemies were swallowed deep into the earth.
The Living Bible	You reached out your hand and the earth swallowed them.
New Berkeley Version	.
New Life Version	You put out Your right hand, and the earth swallowed them.

New Living Translation	You raised your right hand, and the earth swallowed our enemies.
Unlocked Dynamic Bible	When you stretched out your right hand, the earth swallowed up our enemies!

Partially literal and partially paraphrased translations:

American English Bible	'You raised Your right hand and sent wonders, For the earth has swallowed them down.
Beck's American Translation	.
Common English Bible	You raised your strong hand; earth swallowed them up.
New Advent (Knox) Bible	Thou hadst but to stretch out thy hand, and the earth swallowed them up.
Translation for Translators	When you stretched out your right hand, the earth swallowed up <i>our enemies</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	You extended Your hand and the earth was shaken.
God's Truth (Tyndale)	You stretched out your right hand, and in the earth swallowed them.
HCSB	.
NIV, ©2011	"You stretch out your right hand, and the earth swallows your enemies.
Tree of Life Version	.
Wikipedia Bible Project	You tilted your right hand, the earth did swalloweth them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2011)	Who is like you among the gods, O LORD? Who is like you, magnificent among the holy ones? Awe-inspiring in deeds of renown, worker of wonders, when you stretched out your right hand, the earth swallowed them! V. 11 is included for context.
New Jerusalem Bible	.
Revised English Bible—1989	You stretched out your right hand; the earth engulfed them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You reached out with your right hand: the earth swallowed them.
Kaplan Translation	You put forth Your right Hand; The earth swallowed them.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	You is to have stretched out your right hand, and the solid grounds were to swallow them up.
exeGesés companion Bible	You spread your right; the earth swallows them:...
Orthodox Jewish Bible	Thou didst stretch out Thy right hand, eretz swallowed them.
Third Millennium Bible	Thou stretchedst out Thy right hand; the earth swallowed them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“You stretched out Your right hand, The sea [Lit <i>earth</i>] swallowed them.
The Expanded Bible	You reached out with [extend; stretch out] your right hand, and the earth swallowed our enemies [them].
Kretzmann’s Commentary	Thou stretchedst out Thy right hand, the earth swallowed them. The miracles which the Lord had performed in Egypt and upon the host of the Egyptians showed that a similar fate awaits all the enemies of the Lord, that no man can stand before Him as His opponent.
Syndein/Thieme	You stretched out Your right hand, the earth swallowed them {the Egyptians}.
The Voice	You raised Your right hand, and the earth swallowed Your enemies.

Bible Translations with Many Footnotes:

The Complete Tanach You inclined Your right hand; the earth swallowed them up.

You inclined Your right hand: When the Holy One, blessed be He, inclines His hand, the wicked perish and fall, because all are placed in His hand, and they fall when He inclines it. Similarly, it [Scripture] says: “and the Lord shall turn His hand, and the helper shall stumble, and the helped one shall fall” (Isa. 31:3). This can be compared to glass vessels placed in a person’s hand. If he inclines his hand a little, they fall and break. — [based on Mechilta]

the earth swallowed them up: From here [we deduce] that they merited to be buried as a reward for saying, “The Lord is the righteous One” (Exod. 9:27). — [from Mechilta]

Kaplan Translation
NET Bible®

You stretched out your right hand,
the earth swallowed them.³⁶

³⁶tn The verb is the prefixed conjugation, the preterite without the vav consecutive. The subject, the “earth,” must be inclusive of the sea, or it may indicate the grave or Sheol; the sea drowned them. Some scholars wish to see this as a reference to Dathan and Abiram, and therefore evidence of a later addition or compilation. It fits this passage well, however.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...you extended your right hand and the land swallowed them,...
Context Group Version	You stretched out your right hand, The land swallowed them.
English Standard Version	You stretched out your right hand; the earth swallowed them.
Young’s Updated LT	You have stretched out Your right hand—Earth swallows them!

The gist of this passage: God stretched out His hand, and the earth swallowed the enemies of Israel.

Exodus 15:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
nâṭâh (נָטָה) [pronounced naw-TAWH]	to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off	2 nd person masculine singular, Qal perfect	Strong’s #5186 BDB #639

Exodus 15:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāmīyn (יָמִיַן) [pronounced yaw-MEEN]	[to] the right hand, the right side, on the right, at the right; the south	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3225 BDB #411

Translation: [When] You stretched out Your right hand,...

The right hand is most often used for the hand which does everything; the hand which is operational. I should add that, as an elite member of the 10% who are lefties, I am not offended or upset that the Bible speaks of the right hand favorably.

Stretching out one's right hand indicates volition (what God chooses to do) and the action which God takes. It is what a person chooses to do and then what they actually do. For many of these miracles, Moses, holding the staff, stretched out his hand; this was symbolic of God entering into human history to act on behalf of Israel.

Exodus 15:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâla' (עָלַב) [pronounced baw-LAHḠ]	to engulf, to swallow up, to swallow down; to devour, to consume, to destroy	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #1104 BDB #118
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun pausal form	Strong's #776 BDB #75

Translation: ...the earth will swallow them.

Earth is not a metonym for sea; but the sea and the sea floor here are seen as simply a part of the earth.

This would refer to the army of Pharaoh in the midst of the waters, being swallowed up by the waters.

As a result, some of Egypt's army were buried right there, in the earth at the bottom of the sea. It is as if the earth swallowed them up.

Even though they have been drowned in water, the emphasis here is how they have been returned to the earth and made back into the chemicals of the earth.

Exodus 15:12 [When] You stretched out Your right hand, the earth will swallow them. (Kukis Mostly Literal Translation)

Note that throughout this song there are a great many anthropomorphisms, several of which involve our Lord's right hand, which is, as we have seen before, His right hand of power. Moses wrote this song of praise, so this is not a reference to the stretching out of his own hand. When Moses or Aaron would lift up the staff of God, that was merely to illustrate visually that something tremendous was about to occur. Moses stretched out his hand

as a representative of God stretching out His. Moses hand, or arm or staff pointed where to look and it is God's arm which does the actual deed.

Moses stood on the opposite shore, the army of Pharaoh before him trying to cross the sea floor. Moses then raised up the staff over the open sea and the seas came forth over the people of Pharaoh, from both sides, drowning them all.

As we studied at the beginning of this song, vv. 1–12 tells us where Israel has been; vv. 13–18 where Israel is going. God's plan moves ahead, despite the opposition of Egypt; and God's plan will continue to move forward for Israel, despite the opposition of many Israelites.

What we have studied up to this point in time has left tens of thousands of Egyptians dead, because they opposed the God of Israel. God has given Israel the land of **Canaan**. That is the eventual game plan; that is where God's plan is going. Surprisingly enough, just as God left tens of thousands of Egyptian bodies strewn along the sea's floor, He will do the same with those in Israel who oppose Him. He will leave their bodies strewn across the desert of Egypt. We will not hear about Israel's failures in the rest of Moses' song; but we will study them in the remainder of Exodus and continuing through Deuteronomy.

God's plan is always moving forward. We can oppose it and find ourselves overwhelmed by it; or we can move right along with it.

If you are reading this, you have likely believed in Jesus Christ. If you have believed in Jesus Christ, then your eternal future is set—you will spend eternity with God. However, God has a great plan for you right now, right here, on earth. God gives us the free will to choose to go along with this plan or to oppose it. It should not take a genius to figure out which is the best option.

Exodus 15:12 [When You stretched out Your right hand, the earth swallowed them.](#) (Kukis paraphrase)

We continue with the Song of Moses which recounts God delivering Israel from Pharaoh and the Egyptian army.

You have led in Your grace people whom You have redeemed; You have guided in Your strength unto an abode of Your holiness.	Exodus 15:13	You will [continue to] lead in Your grace the people whom You have redeemed; You will guide [them] with Your power to Your holy abode.
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You will continue leading with Your steadfast love the people that You have redeemed; You will guide them with Your power to Your holy abode.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You have led in Your grace people whom You have redeemed; You have guided in Your strength unto an abode of Your holiness.
Dead Sea Scrolls	.
Targum (Onkelos)	Thou hast led forth in goodness Thy people whom Thou hast redeemed; Thou wilt bring them by Thy strength to the dwelling of Thy holiness.
Targum (Pseudo-Jonathan)	Thou hast led in Thy mercy the people whom Thou hast redeemed, and given them the heritage of the mountain of Thy sanctuary, the place of the dwelling of Thy holy Shekinah.

Revised Douay-Rheims	In your mercy you have been a leader to the people which you have redeemed: and in your strength you have carried them to your holy habitation.
Aramaic ESV of Peshitta	"You, in your loving kindness, have led the people that you have redeemed. You have guided them in your strength to your holy habitation.
Peshitta (Syriac)	Thou in thy mercy hast led forth this people whom thou hast saved; thou hast guided them in thy strength to thy holy habitation.
Updated Brenton (Greek)	Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	In your mercy you went before the people whom you have made yours; guiding them in your strength to your holy place.
Easy English	Because your love never changes, you have led your people. They are the ones that you have saved. With your strong hand, you will be their guide to your holy home.
Easy-to-Read Version–2001	But with your kindness you lead the people you saved. And with your strength you lead them to your holy and pleasant land.
Easy-to-Read Version–2006	But with your kindness you led the people you saved. And with your strength you led them to your holy land [Israel, the special land God set apart for the Israelites.].
God's Word™	"Lovingly, you will lead the people you have saved. Powerfully, you will guide them to your holy dwelling.
Good News Bible (TEV)	Faithful to your promise, you led the people you had rescued; by your strength you guided them to your sacred land.
The Message	But the people you redeemed, you led in merciful love; You guided them under your protection to your holy pasture.
NIRV	"Because your love is faithful, you will lead the people you have set free. Because you are so strong, you will guide them to the holy place where you live.
New Simplified Bible	»Using your powerful love, you rescued (redeemed) the people.

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

Contemporary English V. The Living Bible	The people you rescued were led by your powerful love to your holy place. But in your loving-kindness You have guided them wonderfully To your holy land.
New Berkeley Version New Life Version	. You have led with loving-kindness the people You have made free. You have led them in Your strength to Your holy place.
New Living Translation	"With your unfailing love you lead the people you have redeemed. In your might, you guide them to your sacred home.
Unlocked Dynamic Bible	You never stop loving us, the people that you have rescued; with your power you are leading us to the land where you yourself live.

Partially literal and partially paraphrased translations:

American English Bible	But You righteously guided those whom You bought (Those whom You called by Your might) To the Holy Place of Your rest.
Beck's American Translation	.
Common English Bible	With your great loyalty you led the people you rescued; with your power you guided them to your sanctuary.
New Advent (Knox) Bible	Thy mercy had delivered Israel; thy mercy should be their guide; thy strong arms should carry them to the holy place where thou dwellest.
Translation for Translators	You faithfully loved the people you rescued; with your power you are leading them to the land that you have set apart.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	In your kindness you guided this people which You redeemed! You are conducting them in Your strength to Your homestead of holiness!
Ferrar-Fenton Bible	You led in Your love this people free; And will bring in Your might to Your Holy Home.
God's Truth (Tyndale)	And you carried with your mercy this people which you delivered, and brought them with your strength unto your holy habitation.
HCSB	.
Lexham English Bible	In your loyal love you led [the] people whom you redeemed; in your strength you guided [them] to the abode of your holiness.
Tree of Life Version	.
Unlocked Literal Bible	In your covenant loyalty you have led the people you have rescued. In your strength you have led them to the holy place where you live.
Urim-Thummim Version	You in your mercy have led forth the people that you have ransomed, you have guided them in your strength to your sacred habitation.
Wikipedia Bible Project	You dealt out your mercy. This nation you saved, you courageously guided to your holy oasis.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	You have led the people in your mercy; you have redeemed this <i>people</i> ; you have caused <i>them</i> to flow with a sparkle in your strength to your holy place of rest.
New American Bible (2011)	In your love* you led the people you redeemed; in your strength you guided them to your holy dwelling. * [15:13] Love: the very important Hebrew term <i>hesed</i> carries a variety of nuances depending on context: love, kindness, faithfulness. It is often rendered "steadfast love." It implies a relationship that generates an obligation and therefore is at home in a covenant context. Cf. 20:6.
New English Bible—1970	In thy constant love thou hast led the people whom thou didst ransom: thou hast guided them by thy strength to thy holy dwelling-place.
New Jerusalem Bible	.
Revised English Bible—1989	"In your constant love you led the people whom you had redeemed: you guided them by your strength to your holy dwelling-place.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...you in your mercy lead the people you redeem:
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Kaplan Translation	you guide them in your strength to your holy habitation of rest. With love, You led the people You redeemed; With might, You led [them] to Your holy shrine.
<i>The Scriptures</i> 1998	"In Your kindness You led the people whom You have redeemed, in Your strength You guided them to Your set-apart dwelling.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU HAS GUIDED IN YOUR RIGHTEOUSNESS THIS YOUR PEOPLE WHOM YOU HAS REDEEMED, BY YOUR STRENGTH YOU HAS CALLED THEM INTO YOUR HOLY RESTING PLACE.
Awful Scroll Bible	In your honor, you is to have led the people, the same you is to have redeemed. You is to have given rest in your strength, to your set apart habitation.
Concordant Literal Version	You guided in Your kindness this people You have redeemed; You will conduct them by Your strength to Your holy homestead.
Orthodox Jewish Bible	Thou in Thy chesed hast led forth the people which Thou hast redeemed (acquired back); Thou hast guided them in Thy oz unto Thy neveh kodesh (holy habitation, i.e., <i>a neveh is the abode of a shepherd</i>).
Rotherham's Emphasized B.	Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—Thou hast guided them in thy might into the home of thy holiness.

Expanded/Embellished Bibles:

The Expanded Bible	You ·keep your loving promise and lead [^L led by your covenant love] the people you have ·saved [^L redeemed; ransomed]. With your strength you will guide them to your holy ·place [abode; ^C the Promised Land].
Kretzmann's Commentary	Thou in Thy mercy hast led forth the people which Thou hast redeemed. The deliverance out of Egypt was a proof of the fact that Israel was the Lord's people, the people of His redemption, but also that this miracle was due to His mercy alone, and not to any worthiness in them. Thou hast guided them in Thy strength unto Thy holy habitation. The past experience was a pledge of further mercies, and the prophet even now sees the people established in their inheritance, where the Lord would live in their midst in the beauty of His holiness.
The Voice	With Your loyal love, You have led the people You have redeemed; with Your great strength, You have guided them to Your sacred dwelling.

Bible Translations with Many Footnotes:

The Complete Tanach	With Your loving kindness You led the people You redeemed; You led [them] with Your might to Your holy abode.
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You led: Heb. תְּהַלֵּךְ; an expression of leading. Onkelos, however, rendered [it as] an expression of carrying and bearing, but he was not exact in explaining it in accordance with the Hebrew. [I.e., he explained the sense of the verse, but he did not translate the word literally.]

Kaplan Translation NET Bible®	.
	By your loyal love you will lead ³⁷ the people whom ³⁸ you have redeemed; you will guide ³⁹ them by your strength to your holy dwelling place.

^{37tn} The verbs in the next two verses are perfect tenses, but can be interpreted as a prophetic perfect, looking to the future.

^{38tn} The particle וְ (zu) is a relative pronoun, subordinating the next verb to the preceding.

^{39tn} This verb seems to mean “to guide to a watering-place” (See Ps 23:2).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...you guided the people (with) your kindness, wherein you redeemed, you lead (with) your boldness to the abode of your special place,...
C. Thompson (updated) OT	In your kindness you have been the guide Of this your people whom you have redeemed. By your power you have called them forth to your holy place for resting.
Context Group Version	You in your family allegiance have led the people that you have ransomed: You have guided them in your strength to your special habitation.
English Standard Version	"You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.
New King James Version	You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation.
World English Bible	"You, in your loving kindness, have led the people that you have redeemed. You have guided them in your strength to your holy habitation.
Young’s Updated LT	You have led forth in Your kindness the people whom You have redeemed. You have led on in Your strength unto Your holy habitation.

The gist of this passage: God can be trusted in His grace, love and covenant promises to guide the people He has redeemed to God’s holy place.

Exodus 15:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
nâchâh (נָחָה) [pronounced naw-KHAH]	<i>to lead [forth, back], to bring</i>	2 nd person masculine singular, Qal perfect	Strong’s #5148 BDB #634
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
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong’s #2617 BDB #338
Interestingly enough, this is the first time this word is found in the book of Exodus.			
‘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	Strong’s #5971 BDB #766
zûw (זוּ) [pronounced zoo]	<i>this; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong’s #2098 BDB #262

Exodus 15:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	2 nd person masculine singular, Qal perfect; pausal form	Strong's #1350 BDB #145

With God as the subject, *to redeem [individuals from death; Israel from Egyptian bondage, Israel from exile].*

Translation: You will [continue to] lead in Your grace the people whom You have redeemed;...

And God led His people out of Egypt and continues to lead them. As we will come to find, these sons of Israel are not some great people, who will go down in history as the greatest generation. This is one of the worst generations of Hebrew people, and they will reveal their deficiencies again and again as we study them further. God, knowing their hard-heartedness, knowing how they would continually reject His provision (aka, **logistical grace**) and Moses' authority, still leads them out of Egypt, through the desert, and He continues to provide for them.

God's mercy is why all of us are here right now. I can guarantee, without equivocation, that I do not deserve to be; and all that is in my life by way of blessing—including the time and ability to study and comment on His Word—is completely undeserved.

On the one hand, the passages which we study will require me to present this generation of Israelites in the harshest of light; but without losing sight of the fact that my own life moves along based upon God's grace and God's justice.

Exodus 15:13a You in Your mercy have led forth The people whom You have redeemed;... (NKJV)

The word translated *mercy* in the NKJV is cheçed (חֶסֶד) [pronounced *KHEH-sed*], and it means, *grace, benevolence, mercy, kindness; steadfast love*. Strong's #2617 BDB #338. This is a very common word in the Old Testament, found nearly 250 times. Surprisingly enough, this is the first occurrence of this word in the book of Exodus.

Redeemed means that God has purchased this people through His great works. The Israelites would have understood Him to have purchased them as slaves from Egypt. What God did for Israel is also representative of what Jesus would do on our behalf. Today, we understand that we have been purchased with **Jesus' blood**.

Exodus 15:13a You will [continue to] lead in Your grace the people whom You have redeemed;... (Kukis nearly literal translation)

We have two verbs with the same morphology (the verbs *lead*, *redeem* both have the morphology 2nd person masculine singular, Qal perfect). Although God



will continue to lead Israel, the focus is upon what we have been studying. God led Israel to this precise place along the Sea of Reeds; and God has purchased His people by means of His great acts in Egypt.

Exodus 15:13a (NIV) (a graphic); from [iDisciple](#); accessed May 25, 2022.

Exodus 15:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâhal (נָהַל) [pronounced naw-HAHL]	<i>to lead, to guide to a watering place; to guard, to provide for, to sustain</i>	2 nd person masculine singular, Piel perfect	Strong's #5095 BDB #624
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
ʿôz (עֹז) [pronounced ʿohz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5797 BDB #738
ʿel (עַל) [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
nâveh (נָוֶה) [pronounced naw-VEH]	<i>abode, dwelling place, habitation</i>	masculine singular construct	Strong's #5116 BDB #627
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6944 BDB #871

Translation: ...You will guide [them] with Your power to Your holy abode.

This next sentence starts out simply enough, with the 2nd person masculine singular (reference to God), Piel perfect active of nâhal (נָהַל) [pronounced naw-HAHL], which means, *to lead, to guide to a watering place; to guard, to provide for, to sustain*. Strong's #5095 BDB #624.

This was somewhat tricky, because the verb is also a perfect tense; but clearly, when Moses sang this song, God had not led them to His holy abode (which I would assume to be Mount Sinai, taking this passage in its historical context). So that was to happen in the future. God had guided Israel to this point, but God will continue to guide them to Mount Sinai and, eventually, to the **land of promise**.

What exactly did Moses know? He knew that they were not going in the direction of Canaan.

God's holy habitation is two words: the masculine singular construct of nâveh (נָוֶה) [pronounced naw-VEH], which means, *abode, dwelling place, habitation*. Strong's #5116 BDB #627. This is followed by the masculine singular noun qôdesh (קֹדֶשׁ) [pronounced koh-DESH], which means, *holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place*. Strong's #6944 BDB #871. Affixed to the second noun is the 2nd person masculine singular suffix. This gives us, *Your holy (sacred, set-apart) abode (dwelling place, habitation)*. I do not know what is in Moses' mind at this point, but God will lead them to Mount Sinai, where God will manifest Himself as dwelling apart from all others (the Israelites will not be allowed to even come close to this mountain).

Exodus 15:13b **You have guided them in Your strength to Your holy habitation.** (NKJV)

Bear in mind, these words are written by a person at a particular time and place. These are Moses' words, after having been delivered by God at the Sea of Reeds, and he writes that God has, in His power, guided them (the Israelites) to His sacred abode. Logically, Moses writes these words as a prophet; but there is no indication that he fully appreciates in his own mind what exactly these words mean. Unless God has implanted in Moses' mind a vision of Mount Sinai—and there is no indication that God has done this—even Moses himself may not, at this time, fully appreciate the words which he himself has written.

Throughout this time in the desert—in particular, the time period that we are about to study—God continues to be very visual, theatric and demonstrative in His dealings with Israel. These are not characteristics of God, but this is how God chose to make Himself known to the people of Israel. If you have a good imagination, which is functioning as we study this time and place in world history, you can see this all take place in your mind's eye. However, in our respective lives, we would not describe God as being visual, theatric or demonstrative.

What God is doing is forming a people for Himself, which means, He intends to use this people for His Own purposes. This people—the Hebrew people—will require a place to live and a government. God is ready and willing to provide all of that for His people, but, as we will find out, they will rebel against Him.

Regarding this holy habitation, some interpret this to mean that God brings the sons of Israel to the land of promise, Canaan (later renamed *Israel*). Moses is certainly aware, at this point, of the land of Canaan as God's place for Israel. He would not have known, at this time, about Mount Sinai or what was to transpire over the next few weeks or years. How God would lead them and where they would go exactly—Moses has no clue. Moses knew where Palestine was, and he would have been very aware that God was leading them in a different direction (geography would have been an important part of Moses' early training in Egypt). To go to Palestine, they would have to travel east/northeast; and eventually turn north. For the most part, Israel has been traveling east and then south. From this point, they would be traveling east. Because the sun rises every morning, Moses knows which direction they are going in.

Exodus 15:13b **You have guided them in Your strength to Your holy habitation.** (NKJV)

Moses would understand that the eventual goal was the land of promise. At this point in time, he would have had no idea what was going to take place over the next 40 years.

Much of this song is related to what Moses has actually witnessed. It seems most likely that he would write about things about which he understands, whether those things are in the past or in the certain future. Many of us, who have read Exodus, know what is in Israel's immediate future (Mount Sinai and the giving of the Law). But, that does not mean that Moses knows or the people know that (they seem to be unable to recognize most of what God has done on their behalf, as we will find out).

This could be a situation where Moses, the human author, is thinking about the land of promise when he writes these words; but that God the Holy Spirit, as He guides Moses, is thinking about Mount Sinai. What is inspired is the words which we receive. Moses speaks these words inspired by God the Holy Spirit; but that does not mean that he always apprehends with full clarity all that they mean.

Moses recognizes that the children of Israel were purchased by God. He does not know precisely what the coin of the realm is, as of yet (it is Christ's blood).

Throughout the Bible, believers, under God's direction, have done and said things which they themselves did not fully understand. Recall that when Abraham was going to offer up his son as a blood sacrifice to Y^howah—did he fully appreciate that this was a picture of God the Father offering up His Son for our sins? I think not.

We have already studied how Moses is a **type** of Christ. Was he aware that the things that he did or the things which happened to him provided parallels to the Person of Jesus Christ? Most certainly, he did not. Moses had

some limited knowledge about the **Messiah** (he will speak of God sending to Israel a *prophet like unto me*), but he will have no idea that he himself is a type. People who are types (shadow images of the Messiah Jesus) do not know that they are types.

Abraham, when he offered up his son Isaac, was certainly of type, providing an early parallel to God offering up His Son. But Abraham did not understand that. He was simply acting in obedience to God.

Exodus 15:13b *You have guided them in Your strength to Your holy habitation.* (NKJV)

God has guided the sons of Israel with His great power. His strength is the strength which held back the waters and then let the waters flow over the Egyptian army.

God, by His great power, will lead them there, to Mount Sinai, to His holy habitation. There are many manifestations of God's power which we have already seen take place in Egypt (and here, at the Sea of Reeds). There is much more to come.

Exodus 15:13 *You will [continue to] lead in Your grace the people whom You have redeemed; You will guide [them] with Your power to Your holy abode.* (Kukis Mostly Literal Translation)

The people of Israel, despite their many faults, will be treated in grace by God. God has led them to this point and He will continue to guide them toward His holy habitation.

Exodus 15:13 (NIV) (a graphic); from **Crystal Storms**; accessed May 25, 2022.

As with v. 13, Moses will continue to assume the role of a prophet, and speak of what would happen in the future when Israel would seize the land of promise. Vv. 14–17 focus upon what could have been Israel's immediate future.

Exodus 15:13 *You will continue leading with Your steadfast love the people that You have redeemed; You will guide them with Your power to Your holy abode.* (Kukis paraphrase)

The next 3 verses focus on Israel traveling to the land promised them by God; and the response of the nations concerning this travel. Actually, most of the focus is upon the other nations and their fear and trembling.

Properly, v. 16a (or all of v. 16) should have been a part of this passage.

Have heard peoples; they will tremble; anguish has seized inhabitants of Philistia. Then were overwhelmed chiefs of Edom; leaders of Moab He seized them trembling; have melted away all inhabitants of Canaan.

Exodus
15:14–15

The peoples have heard [what happened in Egypt]; [and] they are trembling. Anguish has seized the inhabitants of Philistia. The chiefs of Edom were overwhelmed; fear seized them, the mighty ones of Moab; all the inhabitants of Canaan have melted away [in fear].



Exodus 15:13
God's
Unfailing Love

The peoples all over have heard about what happened in Egypt; and now they are trembling. Anguish and fear have seized the inhabitants of Philistia. The chiefs of Edom were overwhelmed by these events; by what He did, God seized the hearts of the leaders of Moab, causing them to tremble; and all of the inhabitants of Canaan have melted away in fear.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Have heard peoples; they will tremble; anguish has seized inhabitants of Philistia. Then were overwhelmed chiefs of Edom; leaders of Moab He seized them trembling; have melted away all inhabitants of Canaan.
Dead Sea Scrolls Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	The nations will hear it, and be moved; terror will seize on the inhabitants of Pelasheth; then will the princes of Edom be alarmed, the strong ones of Moab will be seized with trembling and they who dwell in Kanaan will be broken down.
Revised Douay-Rheims	The nations will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land. Behold, then will the princes of the Edomaeae be confounded, the strong ones of Moaba will be seized with fear, their heart within them will melt away, even all the pillars of the inhabitants of the Kenaanian land.
Aramaic ESV of Peshitta	Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim. Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.
Peshitta (Syriac)	The peoples have heard. They tremble. Pangs have taken hold on the inhabitants of Philistia. Then the chiefs of Edom were dismayed. Trembling takes hold of the mighty men of Moab. All the inhabitants of Canaan are melted away.
Updated Brenton (Greek)	The people heard and they trembled; fear took hold on the inhabitants of Philistia. Then the princes of Edom were afraid; the mighty men of Moab, trembling seized them; all the inhabitants of Canaan were heartbroken.
	The nations heard and were angry, pangs have seized on the dwellers among the Phylistines. Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted away.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Hearing of you the peoples were shaking in fear: the people of Philistia were gripped with pain. The chiefs of Edom were troubled in heart; the strong men of Moab were in the grip of fear: all the people of Canaan became like water.
Easy English	The people in other countries will hear and they will be very afraid. You will frighten the people in Philistia with a great pain. The rulers of Edom will feel weak and very afraid. The leaders of Moab cannot stand. They are so much afraid. All the people in Canaan will run away.
Easy-to-Read Version–2006 <i>God's Word</i> [™]	. People will hear of it and tremble. The people of Philistia will be in anguish. The tribal leaders of Edom will be terrified. The powerful men of Moab will tremble. The people of Canaan will be deathly afraid.
Good News Bible (TEV)	The nations have heard, and they tremble with fear; the Philistines are seized with terror.

The leaders of Edom are terrified;
 Moab's mighty men are trembling;
 the people of Canaan lose their courage.
 Terror and dread fall upon them.
 They see your strength, O Lord,
 and stand helpless with fear
 until your people have marched past—
 the people you set free from slavery. V. 16 is included for context.

The Message
 NIRV

The nations will hear about it and tremble.
 Pain and suffering will take hold of the Philistines.
 The chiefs of Edom will be terrified.
 The leaders of Moab will tremble with fear.
 The people of Canaan will melt away.
 Fear and terror will fall on them. V. 16a is included for context.

New Simplified Bible

»Nations learned of this and trembled. The Philistines shook with horror.
 »The sheiks (chiefs) of Edom were dismayed. The leaders of Moab are griped with fear. The inhabitants of Canaan are filled with fear.

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

The Living Bible

The nations heard what happened, and they trembled.
 Fear has gripped the people of Philistia.
 The leaders of Edom are appalled,
 The mighty men of Moab tremble;
 All the people of Canaan melt with fear.

New Berkeley Version
 New Life Version

The nations have heard of it, and they shake in fear. Pain has come upon the people of Philistia. Now the leaders of Edom are afraid. The leaders of Moab shake in fear. All the people of Canaan have become weak. Much fear comes upon them. They see Your strength, O Lord. V. 16a-b is included for context.

Unlocked Dynamic Bible

The people of other nations will hear what you have done, and they will tremble. The people in Philistia will be terrified. The chiefs in Edom will be dismayed. The leaders in Moab will be so afraid that they will shake. All those who live in Canaan will faint.

Partially literal and partially paraphrased translations:

American English Bible

'But, when the nations heard about this,
 They all became quite enraged...
 Pangs of birth fell upon the Philistines,
 And the princes of Edom and Moab,
 As well as their chiefs ran away.
 They each started to tremble,
 And all in CanaAn just melted away.

Beck's American Translation
 Common English Bible

The peoples heard, they shook in terror;
 horror grabbed hold of Philistia's inhabitants.
 Then Edom's tribal chiefs were terrified;
 panic grabbed hold of Moab's rulers;
 all of Canaan's inhabitants melted in fear.

International Standard V

"The people heard and they quaked,
 anguish [Lit. *writhing*] has seized the inhabitants of Philistia.
 Then the chiefs of Edom were terrified,
 the nobles of Moab trembled uncontrollably,

New Advent (Knox) Bible	and all the inhabitants of Canaan melted away. The heathen raged in their hill-fastnesses; ^[2] anguish came upon Philistia's citizens, the chieftains of Edom were dismayed, the warriors of Moab overcome with fear; a numbness seized upon all that dwelt in Chanaan.
Translation for Translators	^[2] The Hebrew text has, 'The nations heard and were afraid'; the Latin version, 'The nations went up and were angry'; it is not clear in what sense. The people of other nations will hear what you have done; and they will tremble. The people in Philistia will be terrified. The chiefs in Edom will be dismayed. The leaders in Moab will be so afraid, they will shake. All those who live in Canaan will faint.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When the peoples hear, they will shudder; anguish will seize the inhabitants of Philistia. Then the chiefs of Edom will be terrified; trembling will seize the leaders of Moab; all the inhabitants of Canaan will panic; terror and dread will fall on them. V. 16a is included for context.
Conservapedia Translation	Peoples have heard, and they are being disturbed! Travail will lay hold on them that dwell in Philistia! "Palestina" is the Latin name for Philistia, the name given the region by Emperor Hadrian of Rome. Then the sheikhs of Edom will be flustered! The arbiters of Moab, a quivering will take hold of them! All the inhabitants of Canaan will be dissolved!
Ferrar-Fenton Bible	STANZA VII. The Nations hearing it trembled; Terror seized on Philistia's men; The Chiefs of Edom were also in terror; The Princes of Moab shook in their fear; And the people of Canaan dissolved like e cloud ; Dread and terror upon them fell. FF's translation is one of the few which moved v. 16a and placed it at the end of v. 15.
God's Truth (Tyndale)	The nations heard, and were afraid, pangs came upon the Philistines. Then the dukes of the Edomites were amazed, and trembling came upon the mightiest of the Moabites, and all the inhabters of Canaan waxed faint hearted.
HCSB	.
Tree of Life Version	.
Unlocked Literal Bible	The peoples will hear, and they will tremble; terror will seize the inhabitants of Philistia. Then the chiefs of Edom will fear; the soldiers of Moab will shake; all the inhabitants of Canaan will melt away.
Urim-Thummim Version	The people will hear, and be afraid, anguish will take hold on the inhabitants of Palestine. Then the chiefs of Edom will be disturbed, the mighty men of Moab, trembling will take hold of them, all the inhabitants of Canaan will dissolve away.
Wikipedia Bible Project	The nations heard, they doth anger, soldiering grasped those settled at Phleshet (Philistia). Then they startled, the champions of Edom--- the fleet-footed of Moav, were seized atremble'd. Did melteth all settled in Canaan.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	The people shall attentively hear; they shall be agitated; writhing in pain shall seize on the inhabitants of Palestine. Then the chiefs of Edom shall tremble, the mighty of Moab; shuddering shall seize them; all the inhabitants of Canaan shall melt away.
New American Bible (2011)	The peoples heard and quaked; anguish gripped the dwellers in Philistia. Then were the chieftains of Edom dismayed, the nobles of Moab seized by trembling; All the inhabitants of Canaan melted away; terror and dread fell upon them. A portion of v. 16 is included for context..
New English Bible—1970	Nations heard and trembled; agony seized the dwellers in Philistia. Then the chieftains of Edom were dismayed, trembling seized the leaders of Moab, all the inhabitants of Canaan were in turmoil;...
New Jerusalem Bible New RSV	. The peoples heard, they trembled; pangs seized the inhabitants of Philistia. Then the chiefs of Edom were dismayed; trembling seized the leaders of Moab; all the inhabitants of Canaan melted away.
Revised English Bible—1989	Nations heard and trembled; anguish seized the dwellers in Philistia. The chieftains of Edom were then dismayed, trembling seized the leaders of Moab, the inhabitants of Canaan were all panic-stricken;...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The peoples have heard, and they tremble; anguish takes hold of those living in P'leshet; then the chiefs of Edom are dismayed; trepidation seizes the heads of Mo'av; all those living in Kena'an are melted away.
<i>The Scriptures</i> 1998	“Peoples heard, they trembled, anguish gripped the inhabitants of Philistia. “Then the chiefs of Ed?om were troubled, the mighty men of Mo'ab?, trembling grips them, all the inhabitants of Kena'an melted.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THE NATIONS HEARD AND WERE ANGRY, PANGS HAVE SEIZED ON THE DWELLERS AMONG THE PHILISTINES. THEN THE PRINCES OF EDOM, AND THE CHIEFS OF THE MOABITES HASTED; TREMBLING TOOK HOLD UPON THEM, ALL THE INHABITANTS OF CANAAN MELTED AWAY.
Awful Scroll Bible	The peoples are to have heard and were to be perturbed, and writhe is to have taken hold of they dwelling in Philistia. At that time, the chieftains of Edom are to have been dismayed; of the strong men of Moab, trembling was to take hold; they dwelling in Canaan are to have melted.
exeGesés companion Bible	The people hear and quiver: pangs take hold on them who settle Pelesheth: Then the chiliarchs of Edom terrify; the mighty of Moab, trembling, take hold on them; all who settle Kenaan melt away.
Orthodox Jewish Bible	The nations shall hear, and be afraid; anguish shall take hold on the inhabitants of Peleshet (Philistia).

Then the chief men of Edom shall be amazed; the mighty men of Moav, trembling shall take hold upon them; all the inhabitants of Kena'an shall melt away with weakness.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>“The peoples have heard [about You], they tremble; Anguish and fear has gripped the inhabitants of Philistia. “Then the [tribal] chiefs of Edom were dismayed and horrified; The [mighty] leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away [in despair]— “The other nations [peoples] will hear this and tremble with fear; terror [writhing; pangs] will take hold of the Philistines. The leaders of the tribes [chiefs] of Edom will be very frightened [scared]; the powerful men of Moab will shake with fear [be seized by shaking]; the people of Canaan will lose all their courage [melt].</p>
The Expanded Bible	<p>“The other nations [peoples] will hear this and tremble with fear; terror [writhing; pangs] will take hold of the Philistines. The leaders of the tribes [chiefs] of Edom will be very frightened [scared]; the powerful men of Moab will shake with fear [be seized by shaking]; the people of Canaan will lose all their courage [melt].</p>
Kretzmann's Commentary	<p>The people shall hear and be afraid, be filled with restlessness and distress; that was even now the effect which the report of the mighty deliverance had upon the heathen nations; sorrow shall take hold on the inhabitants of Palestina, they would tremble with mournful fear. Then the dukes of Edom shall be amazed, will lose heart and courage; the mighty men of Moab, trembling shall take hold upon them, take a firm grip upon them; all the inhabitants of Canaan shall melt away in dread and terror.</p>
The Voice	<p>Already people have heard and they tremble; those who inhabit Philistia are gripped by fear. Even now the chiefs of Edom are deeply disturbed; Moab's leaders cannot stop trembling; all who live in Canaan are deeply distressed and wasting away.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>Peoples heard, they trembled; a shudder seized the inhabitants of Philistia.</p> <p>they trembled: Heb. יִרְגְּזוּ, [which means] they tremble.</p> <p>the inhabitants of Philistia: [They trembled] since they slew the children of Ephraim, who hastened the end [of their exile] and went out [of Egypt] forcibly, as is delineated in (I) Chronicles (7:21). And the people of [the town of] Gath slew them [the children of Ephraim]. — [from Mechilta]</p> <p>Then the chieftains of Edom were startled; [as for] the powerful men of Moab, trembling seized them; all the inhabitants of Canaan melted.</p> <p>the chieftains of Edom...the powerful men of Moab: Now they had nothing to fear at all, because they [the Israelites] were not advancing upon them. Rather, [they trembled] because of grief, that they were grieving and suffering because of the glory of Israel.</p> <p>melted: Heb. וַיִּמְנַ; [as in the phrase] “with raindrops You dissolve it (וַיִּמְנַךְ)” (Ps. 65:11). They [the inhabitants of Canaan] said, “They are coming upon us to annihilate us and possess our land.” -[from Mechilta]</p>
Kaplan Translation	<p>Nations heard and shuddered; Terror gripped those who dwell in Philistia. Edom's chiefs then panicked; Moab's heroes were seized with trembling; Canaan's residents melted away. chiefs</p>

NET Bible®

Kings without a crown (Sanhedrin 99b); see Ramban on Genesis 36:40, Numbers 20:14). These might have ruled before the kings, or concurrently, see Gen. 36:15. The nations will hear⁴⁰ and tremble; anguish⁴¹ will seize⁴² the inhabitants of Philistia. Then the chiefs of Edom will be terrified,⁴³ trembling will seize⁴⁴ the leaders of Moab, and the inhabitants of Canaan will shake.

^{40tn} This verb is a prophetic perfect, assuming that the text means what it said and this song was sung at the Sea. So all these countries were yet to hear of the victory.

^{41tn} The word properly refers to “pangs” of childbirth. When the nations hear, they will be terrified.

^{42tn} The verb is again a prophetic perfect.

^{43tn} This is a prophetic perfect.

^{44tn} This verb is imperfect tense.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...the people heard, they [trembled], agony [had] taken hold of the settlers of "Peleshet" ^{Immigrant^{tr}} , at that time, the chiefs of "Edom" ^{Redⁿ} were stirred, the bucks of "Mo'av" ^{That one is fathernⁿ} , a shaking in fear will take hold of them, all the settlers of "Kena'an" ^{Loweredⁿ} were dissolved,...
Charles Thompson OT	Nations have heard and are troubled: Pangs have taken hold of the inhabitants of Phylisteim; The Emirs of Edom are already in commotion; And as for the chiefs of Moab, horror hath seized them: All the inhabitants of Chanaan are appalled.
Concordant Literal Version	The peoples have heard; they are disturbed. Travail, it has taken hold of the dwellers of Philistia. Then the sheiks of Edom are flustered; the arbiters of Moab, quivering took hold of them. All the dwellers of Canaan are dissolved.
Modern English Version	The peoples have heard and are afraid; sorrow has taken hold on the inhabitants of Philistia. Then the chiefs of Edom were amazed; the mighty men of Moab, trembling takes hold of them; all the inhabitants of Canaan are melted away.
New American Standard B.	“The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia. “Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away.
Young’s Updated LT	Peoples have heard, they are troubled; Pain has seized inhabitants of Philistia. Then have chiefs of Edom been troubled: Mighty ones of Moab—Trembling does seize them! Melted have all inhabitants of Canaan!

The gist of this passage: The nations around about would be troubled when Israel would travel to her land, Canaan.

Exodus 15:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
shâma ^c (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person plural, Qal perfect	Strong's #8085 BDB #1033

Exodus 15:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ammîym (עַמִּיַם) [pronounced <i>gham-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766
râgaz (רָגַז) [pronounced <i>rawg-GAHZ</i>]	<i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted; moved with anger, fear, guilt or joy; to fear, to tremble</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #7264 BDB #919

Translation: The peoples have heard [what happened in Egypt]; [and] they are trembling.

People here is in the plural and refers to the various groups of people in or around Canaan (you may recall that, when the people of Canaan are mentioned, there is a list of various groups who live there).

That reason that they will hear and be afraid is based upon God's works in Egypt. What happened in Egypt was very big news to the peoples in that region.

Exodus 15:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chîylâh (חֵילָה) [pronounced <i>khee-LAW</i>]; also spelled chîyl (חֵיל) [pronounced <i>kheel</i>]	<i>a writhing [from fear], anguish; pain, agony, sorrow</i>	masculine singular noun	Strong's #2427 BDB #297
’âchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 rd person masculine singular, Qal perfect	Strong's #270 BDB #28
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAHBV</i>]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle; construct form	Strong's #3427 BDB #442
Ph ^e lesheth (תְּשֻׁלַּת) [pronounced <i>p^e-LEH-sheth</i>]	<i>land of sojourners [wanderers, temporary residents]; transliterated Palestine, Philistia, Philistines, Palestine</i>	proper singular noun; location	Strong's #6429 BDB #814

Whereas the gentilic adjective is found well over 200 times in Hebrew Scripture, this noun is found but eight times.

Translation: Anguish has seized the inhabitants of Philistia.

V. 14b describes the response of the people of the land of Philistia. This is the sea-front property along the west side of Canaan.

The subject of this phrase is *chîyl* (חַיִל) [pronounced *kheel*] and it means *writhing, anguish*. The verb is the 3rd person masculine singular, Qal perfect of *'âchaz* (אָחַז) [pronounced *aw-KHAZ*] and it means *to grasp, to take hold, to seize, to take possession*. Anguish will seize the hearts of the people of Philistia, as Israel advances towards them.

Those who occupy the promised land have heard in detail about the power and the ferocity of Y^ehowah, the God and King of the Hebrews. God has promised their land to the Hebrews and those who know this have become reasonably concerned as to their future well-being.

The people of Israel are moving forth out of Egypt; and they would, at some point, be coming to the Land of Promise (which is Canaan, portions of which are called Philistia). In the land that God would give to the people of Israel, the inhabitants would hear about Egypt and what happened to that once great nation. They would, over the next few years, learn about a people on the move, a people who had just defeated Egypt. That was something for them to be concerned about.

Exodus 15:14 *The peoples have heard [what happened in Egypt]; [and] they are trembling. Anguish has seized the inhabitants of Philistia.* (Kukis Mostly Literal Translation)

The *people* is actually the *peoples*; and it refers to those in Canaan. They will hear what Israel has done to Egypt and become afraid. Those along the coast of Canaan (that region being called Philistia) will become saddened. Logically, Israel would come up and enter the land given them by God through Philistia.

When Israel actually does invade Canaan, they do not appear to encounter these emotions? Why not? The fear of Israel would have been with the generation of warriors who would have faced Israel in war at this point in time. Israel will not actually invade the land for another 40 years; therefore, they will face a different generation of Canaanites at that time (and Israel will invade the land with a new generation as well).

We continue with the song of Moses. Interestingly enough, this song will include information about the peoples in Canaan.

Vv. 14–16 is about those who are dwelling in the land of promise. This is not true for all time; it will remain true for the next few years.

Exodus 15:14 *"The people will hear and be afraid; Sorrow will take hold of the inhabitants of Philistia.* (NKJV)

Had Israel invaded Canaan immediately, they would have come up through Philistia, which is in southern Canaan on the coast of the Mediterranean Sea.

Exodus 15:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	a temporal/resultant adverb	Strong's #227 BDB #23

Exodus 15:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchal (בַּחַל) [pronounced <i>baw-KHAHL</i>]	<i>to be overwhelmed, to be confounded; to tremble, to be terrified; to suddenly perish, to suddenly be destroyed</i>	3 rd person plural, Niphal perfect	Strong's #926 BDB #96
ʿallûph (אֱלֻפִּי) [pronounced <i>ahl-LOOF</i>]	<i>tame, docile; friend, intimate; leader, ruler, prince, chief; clans</i>	masculine plural construct	Strong's #441 BDB #48
ʿĒdōwm (אֶדְוָם) [pronounced <i>eh-DOHM</i>]; also ʿĒdôm (אֶדְוִם) [pronounced <i>eh-DOHM</i>]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10

Translation: The chiefs of Edom were overwhelmed;...

Edom was the land settled by Esau, Jacob's twin brother. Anyone with the genes of Abraham, but not also of Isaac and Jacob, is an Arab. Abraham had only one Hebrew son (Isaac) and he only had one Hebrew son. The descendants of Abraham's other sons and the descendants of Esau make up the Arabic groups of today.

The land of Edom became Esau's heritage. Those who were the leaders of Edom were overwhelmed by the news of this slave uprising in Egypt; where their God fought for them. The Edomites lived south of Canaan and would have been another point of entry by the Israelites.

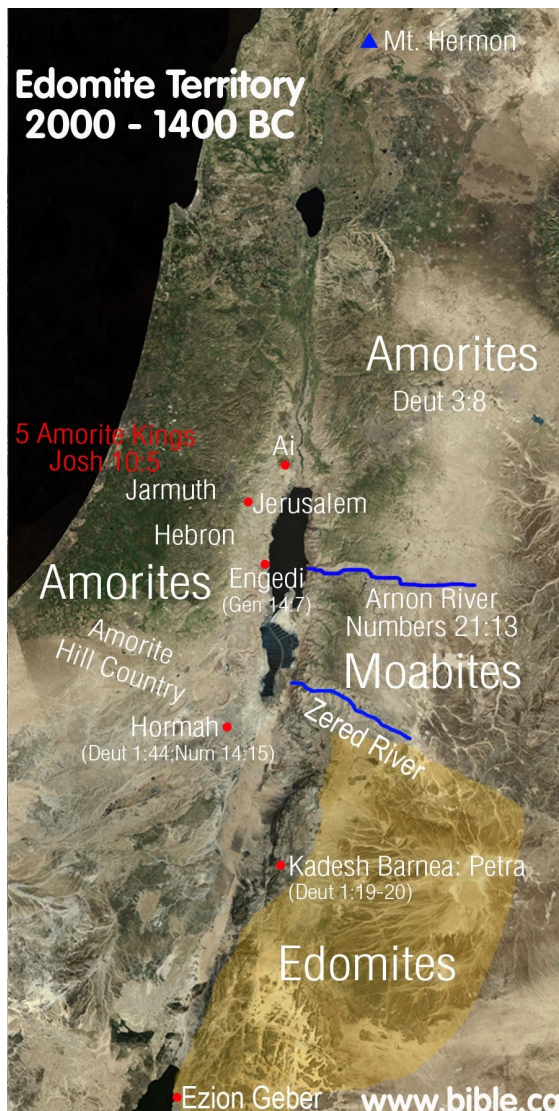
Edom could have enjoyed a good relationship with the sons of Israel, as they were not encroaching upon the land of Israel. There was no reason for there to be animosity between the two peoples (Jacob and Esau did eventually mend their personal differences). However, the Edomites will choose not to have friendly relations with the Israelites; and this will cause them to lose many battles.

Although Esau probably believed in Abraham's God, as did some of his children and grandchildren, at some point, this people turned away from the God of Abraham, Isaac, and Jacob.

Exodus 15:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēylîym (אֵילִיִּם) [pronounced <i>āyil-EEM</i>]	<i>mighty ones, leaders, nobles of a state</i>	masculine plural construct	Strong's #352 BDB #17
Môwʾâb (מֹאָב) [pronounced <i>moh-AW^BV</i>]	<i>from [my] father, of [one's] father; transliterated Moab</i>	masculine singular, proper noun	Strong's #4124 BDB #555
ʿâchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #270 BDB #28
raʿad (רָעַד) [pronounced <i>RAH-ġahd</i>]	<i>fear, trembling</i>	masculine singular noun	Strong's #7461 BDB #944

Translation: ...fear seized them, the mighty ones of Moab;...



Those who occupy Moab are half of the people descended from Lot (Abraham's nephew). They lived on the east side of the Jordan River. The Edomites lived due south of them. Both peoples will oppose Israel.

It was as if God seized the hearts of the leaders of Moab, causing them to tremble with fear.

By the time that Israel moves in that direction, the Moabites will make an attempt to control them. The Moabites will be seized by fear during the time that they hear about Israel and Egypt; but that fear will not last for 40 years.

Philistia, Edom and Moab have not been mentioned at all in the book of Exodus until now. They are potential enemies of Israel at this point.

Edomite Territory (a map); from [bible.ca](http://www.bible.ca); accessed June 22, 2022. Ammon also occupies some area east of the Jordan and Philistia would have been a section of land along the Mediterranean Sea. Canaan is the land between the Mediterranean and the Dead Sea (which is occupied by many peoples). Although God will promise Israel a larger territory than Canaan, Israel must be able to populate it and defend it. Therefore, Israel, up to the point in time, will never occupy all of the territory promised them by God. They will, however, rule over this territory in the Millennium.

This is an excellent map, indicating just exactly who Israel will face when they invade Canaan.

Exodus 15:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwg (מוג) [pronounced moog]	<i>to melt away [literally or figuratively]; to melt [with fear]</i>	3 rd person plural, Niphal perfect	Strong's #4127 BDB #556
kôl (לכ) [pronounced koh]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâshab (בשי) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle; construct form	Strong's #3427 BDB #442

Exodus 15:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K ^e na'an (כְּנַעַן) [pronounced k ^e NAH- gahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488

Translation: ...all the inhabitants of Canaan have melted away [in fear].

When Israel enters into the land, all of its inhabitants will be defeated, one after another. They will melt away because of Israel; or, more properly, because of Israel's God.

Everyone in Canaan will melt away in fear. Those who militarily oppose Israel will know this fear firsthand, as God destroys their armies.

So the nations round about heard what had happened and it frightened them. No one knew who was next, but if this people could defeat Egypt, then they could defeat any group of people in Canaan.

Those in surrounding territories listened for news from out of Egypt as to what was occurring between the Egyptians and the Hebrews. Once the Israelites left Egypt and began moving their way, the informed people began to worry. If they were in the path of the sons of Israel and God desired for them to have that land, they would possess it.

We see that this is fulfilled, at least in part, in Joshua 2. Joshua sends spies into the land and they have come upon Rahab the prostitute and Rahab says, "I know that Y^ehowah has given you the land, and that the terror of you has fallen upon us, and that all the inhabitants of the land have melted away before you. For we have heard how Y^ehowah dried up the water of the Sea of Reeds before you when you came out of Egypt and...when we heard it, our hearts melted and no courage remained in any man any longer because of you; for Y^ehowah, your God—He is God in heaven above and on earth beneath." (Joshua 2:8b–10a, 11). This passage tells us that not only were the words of this song fulfilled, but that many people became believers in Y^ehowah, the God of the Israelites, as had Rahab.

This would have been more generally true had Israel invaded Canaan when God first told them to. We will study this in the book of Numbers (which book is, in part, about Israel being numbered for war).

Exodus 15:15 The chiefs of Edom were overwhelmed; fear seized them, the mighty ones of Moab; all the inhabitants of Canaan have melted away [in fear]. (Kukis nearly literal translation)

Moses continues with his song, and this portion looks further into the future, of the peoples in Canaan, and surrounding regions, who would hear what God has done to Egypt and they would be fearful.

Exodus 15:14–15 The peoples have heard [what happened in Egypt]; [and] they are trembling. Anguish has seized the inhabitants of Philistia. The chiefs of Edom were overwhelmed; fear seized them, the mighty ones of Moab; all the inhabitants of Canaan have melted away [in fear]. (Kukis mostly literal translation)

Exodus 15:14–15 The peoples all over have heard about what happened in Egypt; and now they are trembling. Anguish and fear have seized the inhabitants of Philistia. The chiefs of Edom were overwhelmed by these events; by what He did, God seized the hearts of the leaders of Moab, causing them to tremble; and all of the inhabitants of Canaan have melted away in fear. (Kukis paraphrase)

As we see in the book of Joshua, some of this fear would continue even into the next generation; but this is not the case with all of the peoples spoken of in vv. 14–15.

vv. 14–16 all deal with the reactions of the nations when Israel goes by them and enters into the land given them by God.

Will fall upon them terror and dread; in a greatest of Your arm they will be still like a stone; as far as pass by Your people, Y^ehowah; as far as will pass by a people whom You have purchased.

Exodus
15:16

[Both] terror and dread will fall upon them; by the greatness of Your arm, they will be still as a stone while Your people pass by, O Y^ehowah; until the people whom You have purchased pass on by.

Both terror and dread will fall upon these other peoples; they will know the greatness of Your power and they will be silent as Your people pass by, O Jehovah. In fact, they will be silent until the people whom You have purchased pass on by.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Will fall upon them terror and dread; in a greatest of Your arm they will be still like a stone; as far as pass by Your people, Y ^e howah; as far as will pass by a people whom You have purchased.
Dead Sea Scrolls Jerusalem targum	. Thou wilt make the terror of death to fall upon them and undoing, by the power of Thy mighty arm, that they shall be as silent as a stone, until this people whom Thou hast redeemed shall have gone over the dividing stream of Jobeka and that of Jardena; till this people shall have passed over whom Thou hast ransomed for Thy Name.
Targum (Onkelos)	Fear and dread will fall upon them, by the greatness of Thy power they will be silent as a stone, until Thy people, O Lord, pass over Arnona, until Thy people whom Thou hast redeemed pass over Jardena.
Targum (Pseudo-Jonathan)	Through the power of Thy mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Thy people, O Lord, shall have passed the streams of Arnona, till the time when Thy people whom Thou didst ransom shall have crossed the dividing current of Jabeka.
Revised Douay-Rheims	Let fear and dread fall upon them, in the greatness of your arm: let them become unmoveable as a stone, until your people, O Lord, pass by: until this your people pass by, which you have possessed.
Aramaic ESV of Peshitta	Terror and dread falls on them. By the greatness of your arm they are as still as a stonemdash until your people pass over, Mar-Yah, until the people pass over who you have purchased.
Peshitta (Syriac)	Fear and dread shall fall upon them; by the greatness of thine arm they shall sink as stones, till thy people, O LORD, pass over; till this people whom thou hast saved pass over.
Updated Brenton (Greek)	Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thy people pass over, O Lord, till this thy people pass over, whom thou hast purchased.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Fear and grief came on them; by the strength of your arm they were turned to stone; till your people went over, O Lord, till the people went over whom you have made yours.
Easy English	They are very afraid of your powerful authority. They cannot move. They have become like stones that do not move. And they will remain like that, until your people pass by them, LORD. They will not move, until your own people have passed by them.
Easy-to-Read Version–2006	“The other nations will hear this story, and they will be frightened. The Philistines will shake with fear. The commanders of Edom will tremble. The leaders of Moab will be afraid. The people of Canaan will lose courage. They will be filled with fear when they see your strength. They will be as still as a rock, Lord, while your people, the ones you made, pass by. Vv. 14–15 are included for context.
<i>The Message</i>	When people heard, they were scared; Philistines writhed and trembled; Yes, even the head men in Edom were shaken, and the big bosses in Moab. Everybody in Canaan panicked and fell faint. Dread and terror sent them reeling. Before your brandished right arm they were struck dumb like a stone, Until your people crossed over and entered, O God, until the people you made crossed over and entered. Vv. 14–15 are included for context.
Names of God Bible	Terror and dread will fall on them. Because of the power of your arm, they will be petrified until your people pass by, O Yahweh , until the people you purchased pass by.
NIRV	.

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

Contemporary English V.	Nations learned of this and trembled-- Philistines shook with horror. The leaders of Edom and of Moab were terrified. Everyone in Canaan fainted, struck down by fear. Our LORD, your powerful arm kept them still as a rock until the people you rescued for your very own had marched by. Vv. 14–15 are included for context.
The Living Bible	Terror and dread have overcome them. O Lord, because of your great power they won't attack us! Your people whom you purchased Will pass by them in safety.
New Berkeley Version	.
New Life Version	They are afraid and do not move until Your people have passed by, the people You have bought and made free.
New Living Translation	All who live in Canaan melt away; terror and dread fall upon them. The power of your arm makes them lifeless as stone

until your people pass by, O Lord,
until the people you purchased pass by. A portion of v. 15 is included for context.

Unlocked Dynamic Bible They will be terrified and fearful because of your great strength. But they will be as silent as stones until we, your people, march past them, the people you freed from being slaves in Egypt.

Partially literal and partially paraphrased translations:

American English Bible 'May they shake in fear of the strength of Your arm,
And may they become like the stones, O Lord,
Until all Your people have passed them by...
Until those You've purchased have passed them by.

Beck's American Translation .
New Advent (Knox) Bible Terror and dread must needs fall upon them; still as a stone, under the threat of thy powerful arm, they must watch thy people go by, thy ransomed people, Lord, go by unharmed.

Translation for Translators They will be terrified and fearful because of your great strength [MTY].
But they will be as silent as stones
until your people march past them,
the people you freed from being slaves in Egypt,
to go to *Canaan land*. A portion of v. 17 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Shock and awe [The literal Hebrew is "dread and awe."] is falling on them!
By the greatness of Your arm they will stand as still as stone, until Your people pass by, O LORD, until the people pass by which You have acquired!

Ferrar-Fenton Bible At Your Mighty power they stood like a stone;
Until Your People, LORD, passed over;
Until Your Race had passed out redeemed! A portion of v. 16 is placed with the previous passage for context.

God's Truth (Tyndale) Let fear and dread fall upon them through the greatness of your arm, and let them be as still as a stone: while your people pass through O Lord, while the people pass through, which you have gotten.

HCSB
NIV, ©2011 .
The chiefs of Edom will be terrified,
the leaders of Moab will be seized with trembling,
the people [Or *rulers*] of Canaan will melt away;
terror and dread will fall on them.
By the power of your arm
they will be as still as a stone—
until your people pass by, Lord,
until the people you bought [Or *created*] pass by. V. 15 is included for context.

Tree of Life Version
Unlocked Literal Bible .
Terror and dread will fall on them. Because of your arm's power, they will become as still as a stone until your people pass by, Yahweh—until the people you have rescued pass by.

Wikipedia Bible Project Foreboding fell upon them, and fear. The size of your arm stuns them still as a rock. Until your nation passes, Yahweh Until it passes, that nation you purchased.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Dread and fear shall fall upon them; by the greatness of your stretched out arm they shall be as still as a stone until your people cross over, Oh Jehovah, until the people cross over; this people you have set up.
New American Bible (2002)	Then were the princes of Edom dismayed; trembling seized the chieftains of Moab; All the dwellers in Canaan melted away; terror and dread fell upon them. By the might of your arm they were frozen like stone, while your people, O LORD, passed over, while the people you had made your own passed over. V. 15 is included for context.
New American Bible (2011)	...terror and dread fell upon them. By the might of your arm they became silent like stone, while your people, LORD, passed over, while the people whom you created passed over.* ^d * [15:16] Passed over: an allusion to the crossing of the Jordan River (cf. Jos 3–5), written as if the entry into the promised land had already occurred. This verse suggests that at one time there was a ritual enactment of the conquest at a shrine near the Jordan River which included also a celebration of the victory at the sea. ^d [15:16–17] Ps 78:53–55.
New English Bible–1970	...terror and dread fell upon them: through the might of thy arm they stayed stone-still, while thy people passed, O LORD, while the people whom thou madest thy own madest thy own: or didst create! passed by.
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Terror and fear fall on them; by the greatness of your arm they become as still as a stone; until your people pass over, O Yah Veh, until the people you chattel pass over.
Kaplan Translation	Fear and dread fell upon them. At the greatness of Your Arm They are still as stone. Until Your people crossed, O God, Until the people You gained crossed over.
<i>The Scriptures</i> 1998 Tree of Life Version	. Terror and dread will fall on them. By the greatness of Your arm they become still as a stone, till Your people cross over, Adonai, till the people whom You purchased cross over.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	LET TREMBLING AND FEAR FALL UPON THEM; BY THE GREATNESS OF YOUR ARM, LET THEM BECOME AS STONE; UNTIL YOUR PEOPLE PASS OVER, O LORD, UNTIL THESE, YOUR PEOPLE [have] PASSED OVER, WHOM YOU HAVE ACQUIRED.
Awful Scroll Bible	Fear and dread was to fall on them; by the greatness of your arm they were to be still as a stone, as your people were to pass through, even Jehovah's people were to pass through that you is to have obtained.
Concordant Literal Version	Dread and awe are falling on them; by the greatness of Your arm they are still as a stone, until Your people are passing by, Yahweh, until this people whom You have acquired are passing by.

Orthodox Jewish Bible	Terror and pachad shall fall upon them; by the greatness of Thine zero'a they shall be struck dumb as an even (stone); till Thy people pass by, Hashem, till the people pass by, which Thou hast purchased.
Rotherham's Emphasized B.	There falleth upon them a terror and dread, With the greatness of thine arm, are they struck dumb as a stone,—Till thy people pass over O Yahweh, Till the people pass over, which thou hast made thine own:—

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Terror and dread fall on them; Because of the greatness of Your arm they are as still as a stone; Until Your people pass by and [into Canaan], O Lord, Until the people pass by whom You have purchased.
The Expanded Bible	Terror and horror will fall on them. ·When they see your strength [^L By the power of your arm], they will be as still as a ·rock [stone]. They will be still until your people pass by, Lord. They will be still until the people you have ·taken as your own [purchased; acquired; or created] pass by.
Kretzmann's Commentary	Fear and dread shall fall upon them, a horror which would render them helpless; by the greatness of Thine arm they shall be as still as a stone, mute, unable to utter a word, to raise a single objection; till Thy people pass over, O Lord, till the people pass over which Thou hast purchased. The final entry into the Land of Promise was assured and could not be hindered by any attempts of their enemies to render it futile. By His mighty deeds God had purchased this people for Himself, and He intended to hold His property against all adversaries.
The Voice	Horror and fear overwhelm them. <i>Faced</i> with the greatness of Your power, people are afraid to move; <i>they fall as silent</i> as stone, Until Your people pass by, Eternal One, until the people whom You purchased pass by.

Bible Translations with Many Footnotes:

The Complete Tanach	May dread and fright fall upon them; with the arm of Your greatness may they become as still as a stone, until Your people cross over, O Lord, until this nation that You have acquired crosses over.
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May dread...fall upon them: Heb. הַתַּמִּיאַ, upon the distant ones. — [from Mechilta]

and fright: Heb. דַּחְפוֹ. Upon the nearby ones, as the matter that is stated: "For we have heard how the Lord dried up [the water of the Red Sea for you, etc.]" (Josh. 2:10).[from Mechilta]

until...cross over, until...crosses over: As the Targum [Onkelos] renders.

You have acquired: Heb. תִּיַּנֵּקְ [I.e., whom] You loved more than other nations, similar to an article purchased for a high price, which is dear to the person [who purchased it].

Kaplan Translation
NET Bible®

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Fear and dread⁴⁵ will fall⁴⁶ on them;
by the greatness⁴⁷ of your arm they will be as still as stone⁴⁸
until⁴⁹ your people pass by, O Lord,
until the people whom you have bought⁵⁰ pass by.

^{45tn} The two words can form a nominal hendiadys, “a dreadful fear,” though most English versions retain the two separate terms.

^{46tn} The form is an imperfect.

^{47tn} The adjective is in construct form and governs the noun “arm” (“arm” being the anthropomorphic expression for what God did). See GKC 428 §132.c.

^{48sn} For a study of the words for fear, see N. Waldman, “A Comparative Note on Exodus 15:14-16,” JQR 66 (1976): 189-92.

^{49tn} Clauses beginning with *ad* (אד) express a limit that is not absolute, but only relative, beyond which the action continues (GKC 446-47 §138.g).

^{50tn} The verb *qanah* (קנה) here is the verb “acquire, purchase,” and probably not the homonym “to create, make” (see Gen 4:1; Deut 32:6; and Prov 8:22).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...terror will fall upon them, and awe, (with) your great arm they will be silent like a stone, until your people "YHWH ^{He Is} ", will cross over, until the people wherein you purchased, cross over,...
Charles Thompson OT	On them let dread and terror fall. By the greatness of thine arm may they be petrified, till thy people pass through, Lord; till this thy people pass by, whom thou hast purchased.
Green’s Literal Translation	Terrors and dread fell on them; by the greatness of Your arm; they are silent as a stone, until Your people pass through, O Jehovah, until pass through the people <i>whom</i> You have bought.
New American Standard B.	“Terror and dread fall upon them; By the greatness of Your arm they are motionless as stone; Until Your people pass over, O Lord, Until the people pass over whom You have purchased.
Webster’s Bible Translation	Fear and dread shall fall upon them; by the greatness of thy arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, <i>which</i> thou hast purchased.
Young’s Updated LT	Fall on them does terror and dread; By the greatness of Your arm They are still as a stone, Till Your people pass over, O Jehovah; Till the people pass over Whom You have purchased.

The gist of this passage: The enemies of Israel are filled with terror and dread because of the greatness of God. When God moves the people, their enemies will be like stones.

Exodus 15:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person feminine singular, Qal imperfect	Strong’s #5307 BDB #656
‘al (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
’êymâh (אֵימָה) [pronounced <i>ay-MAW</i>]	<i>terror, dread, horror, fear; idols</i>	feminine singular substantive	Strong’s #367 BDB #33
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 15:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pachad (פַּחַד) [pronounced PAH-khahd]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular noun	Strong's #6343 BDB #808

Translation: [Both] terror and dread will fall upon them;...

Them refers to the people around Canaan and those north of Egypt who have heard about what God has done for His people; and how He has taken them out of Egypt and destroyed the Egyptian army as well. Many of them will come to believe that this can happen to them.

They will fear and dread the sons of Israel; and they will fear and dread the God of Israel.

Exodus 15:16b

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
gâdôwl (גְּדוֹל) [pronounced gaw-DOHL]	<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>	masculine singular adjective; construct form	Strong's #1419 BDB #152
z ^e rôwa ^c (זְרוּא) [pronounced z ^e ROH-ahg]	<i>arm, shoulder and figuratively means strength</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #2220 BDB #283

Translation: ...by the greatness of Your arm,...

God's arm is a reference to His strength and power; to His will and His willingness to enter into human history to act on behalf of His people.

Those who are informed in Canaan and in the surrounding areas would recognize God's great power. They knew that God was willing to act on Israel's behalf.

Exodus 15:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâmam (דָּמַם) [pronounced daw-MAHM]	<i>to be still, to stand still; to be silent; to be astonished [confounded]; to cease, to leave off</i>	3 rd person masculine plural, Qal imperfect	Strong's #1826 BDB #198

Exodus 15:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun; with the definite article	Strong's #68 BDB #6

Translation: ...they will be still as a stone...

Some people, although angry at Israel, will sort of hide themselves in their stillness from Israel and from Israel's God.

Exodus 15:16d			
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; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
'âbar (אָבַר) [pronounced ġaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
'ammîym (אֲמִיּוֹם) [pronounced ġahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...while Your people pass by, O Y^ehowah;...

As the people of Israel pass by, these other nations will be like stone, hanging back quietly and not disturbing them. Whenever this is not the case, God will step in and help Israel, and the opposing peoples will suffer great loss.

Israel is going to pass through several lands in order to get to Canaan (as we saw on a previous [map](#)). Moses was aware of all the various routes into the Land of Promise; and which peoples lived where. This would have been a part of his training to become pharaoh.

Exodus 15:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘âbar (עָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
‘am (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	Strong's #5971 BDB #766
zûw (זוּ) [pronounced <i>zoo</i>]	<i>this; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong's #2098 BDB #262
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i>]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	2 nd person masculine singular, Qal perfect	Strong's #7069 BDB #888

Translation: ...until the people whom You have purchased pass on by.

Some nations would not respond positively to Israel, but they would allow Israel to pass by them to get to the land given them by God.

In the era in which Moses wrote, God purchased Israel by leading them out of Egypt. They used to be Egyptian slaves and now they are, ideally speaking, God's slaves.

The people of Israel were purchased by God. Very likely, they would have understood this to mean that God brought them out of slavery, and thus, purchased them. They were enslaved and God purchased them from the Egyptians. Ultimately, God had to destroy a generation of Egyptians in order to bring Israel out of their land.

We know that ultimately God purchases His people by His Son.

Some translators combine vv. 16e and 16f, changing the word order slightly, and arrive at this translation: ...until the people whom You have purchased pass on by.

Exodus 15:16 [Both] terror and dread will fall upon them; by the greatness of Your arm, they will be still as a stone while Your people pass by, O Y^ehowah; until the people whom You have purchased pass on by. (Kukis nearly literal translation)

The doubling of the people *passing by* is a method of emphasis. It probably worked well with the music written for Moses' song.

The people's of Canaan will allow the people of God to pass on by.

This is a promise of God to Israel, written into the song of Moses, but bear in mind that it does not stand forever. This would have been the response of many peoples in the land of promise, had Israel gone to Mount Sinai, and then invaded Canaan.

Now, if you know about some of the things which will happen in the future, this may not ring true to you. Was there not some push-back from some of the peoples of the land? And yes, there was; when Israel did not boldly march into the land and take it right then and there. If Israel goes for a few years without any new impact, the peoples of the land gradually lose their fear or dread of Israel. Also, a new generation rises up in all of those territories north of the desert region, where Israel is now. That new generation has a different view of things from their parents, who knew that Israel had defeated Egypt in some way (we have no idea as to the details that these people knew about Israel and Egypt).

Neighbouring peoples are intent upon not causing any ill feelings between themselves and the Israelites. Some plan, when the Israelites march through, to be non-confrontational, to fade into the background, just as quiet as we might be if a wild beast wandered by and the possibility existed that if we didn't move that they might not see us.

Exodus 15:16 Both terror and dread will fall upon these other peoples; they will know the greatness of Your power and they will be silent as Your people pass by, O Jehovah. In fact, they will be silent until the people whom You have purchased pass on by. (Kukis paraphrase)

We are still in the Song of Moses, but we will complete it in this double lesson.

God has just defeated Egypt's army by drowning them in the sea of reeds; and Moses has written a song to commemorate that. At this point in the song, Moses writes about the future of the people of Israel.

Exodus 15:14–16 The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia. Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away. Terror and dread fall upon them; because of the greatness of Your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom You have purchased. (ESV; capitalized)

This would have been even more true had Israel gone to Mount Sinai, and then went up through southern Israel and took the land right then. God had the land and the people prepared for Israel's invasion, but they will not execute the invasion.

You will bring them in and You will plant them in a mountain of Your inheritance; a place for Your dwelling You have made, Y^ehowah; a sanctuary, Adonai, has established Your hands.

Exodus
15:17

You will bring them in [to the land of promise] and You will plant them on the mountain of Your inheritance. You have made, O Y^ehowah, a place for Your dwelling. Your hands, O Adonai, have established [Your] sanctuary.

You will bring Israel to the land of promise and You will place them on Your mountain which You inherited. You have already made a place for Your dwelling, O Jehovah. Your hands, Lord, have established Your sanctuary.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will bring them in and You will plant them in a mountain of Your inheritance; a place for Your dwelling You have made, Y ^e howah; a sanctuary, Adonai, has established Your hands.
Dead Sea Scrolls Jerusalem targum	.
Targum (Onkelos)	Thou wilt bring them in, and wilt plant them in the mountain of Thy inheritance, the dwelling of the glory of Thy holiness, which Thou O Lord, hast prepared for Thyself, the sanctuary of the Lord that with both hands He hath established.
Targum (Pseudo-Jonathan)	Thou wilt bring them in, and cause them to dwell in the mountain of Thine inheritance, in the place which Thou hast ordained for the house of Thy Shekina, the sanctuary which Thy hands, O Lord, have prepared.
Revised Douay-Rheims	Thou wilt bring them in, and plant them on the mountain of Thy sanctuary, the place which Thou hast provided before the throne of Thy glory, the house of Thy holy Shekinah, which Thou, O Lord, hast prepared, Thy sanctuary that with both hands Thou hast established.
Aramaic ESV of Peshitta	You shall bring them in, and plant them in the mountain of your inheritance, in your most firm habitation which you have made, O Lord; your sanctuary, O Lord, which your hands have established.
Peshitta (Syriac)	You shall bring them in, and plant them in the mountain of your inheritance, the place, Mar-Yah, which you have made for yourself to dwell in; the sanctuary, Lord, which your hands have established.
Updated Brenton (Greek)	Thou shalt bring them in and plant them on the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in; even thy sanctuary, O LORD; establish it by thy hands.
Significant differences:	Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You will take them in, planting them in the mountain of your heritage, the place, O Lord, where you have made your house, the holy place, O Lord, the building of your hands.
Easy English	You will bring in your people. You will bring them to live on your own mountain. LORD, it is the place that you have prepared for your home. It is the holy place, Lord, that you yourself have built.
Easy-to-Read Version–2006	You will lead your people to your own mountain. You will let them live by the place that you, LORD, prepared as your home. It is the Temple, Lord, that you yourself built.
Good News Bible (TEV)	You bring them in and plant them on your mountain, the place that you, Lord, have chosen for your home, the Temple that you yourself have built.
<i>The Message</i>	You brought them and planted them on the mountain of your heritage,

	The place where you live, the place you made, Your sanctuary, Master, that you established with your own hands.
Names of God Bible	You will bring them and plant them on your own mountain, the place where you live, O Yahweh , the holy place that you built with your own hands, O Adonay .
NIRV	You will bring them in. You will plant them on the mountain you gave them. LORD, you have made that place your home. Lord, your hands have made your holy place secure. A portion of v. 16 is included for context.
New Simplified Bible	»You will bring them and plant them on your own mountain, the place where you live, O Jehovah, the holy place that you built with your own hands, O Jehovah.

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

Contemporary English V.	You will let your people settle on your chosen mountain, where you built your home and your temple.
The Living Bible	You will bring them in and plant them on your mountain, Your own homeland, Lord— The sanctuary you made for them to live in.
New Berkeley Version	.
New Life Version	You will bring them in and put them on Your own mountain. It is the place, O Lord, where You have made Your house, the holy place, which Your hands have built.
New Living Translation	You will bring them in and plant them on your own mountain— the place, O LORD, reserved for your own dwelling, the sanctuary, O Lord, that your hands have established.
Unlocked Dynamic Bible	You will bring us into the promised land of Canaan. You will enable us to live on your hill, in the place that you, Yahweh, have chosen to be your home, in the holy place, our Lord, that you yourself will build.

Partially literal and partially paraphrased translations:

American English Bible	'Now, take us and plant us in the mountains we'll inherit, And in the homes You're preparing, O Lord... In the place of safety, prepared by Your hands.
Beck's American Translation	.
International Standard V	"You will bring them in and plant them on the mountain of your inheritance. You have made a place where you will reside, LORD. Your own hands have established a sanctuary, LORD.
New Advent (Knox) Bible	Entry thy people should have, and a home on the mountain thou claimest for thy own, the inviolable dwelling-place, Lord, thou hast made for thyself, the sanctuary thy own hands have fashioned! Some of the verbs in this passage may refer either to the future or to the past and it has been suggested that it was added to the song at a later period, after the conquest of Chanaan. But it seems more natural to understand it as an anticipation, on the part of the Israelites, of an unlaborious victory over Chanaan, which was in fact denied them.
Translation for Translators	You will enable them to live [MET] on your hill, at the place that you, O Yahweh, have chosen to be your home, in the <holy place/temple> that you yourself will build.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	You will bring them, and plant them in the mountain of Your allotment, in the site, LORD, that You have contrived to dwell in, the Sanctuary, my Lord, that Your hands have established! This refers to the land allotments, and to the Tabernacle, and later the Temple.
Ferrar-Fenton Bible	Whom You brought and fixed as Your own on Your Hill ; The place You had chosen, LORD, for Your work; To the Temple, ALMIGHTY, Your hands had made.
HCSB	You will bring them in and plant them on the mountain of Your possession; Lord, You have prepared the place for Your dwelling; Lord, [Some Hb mss, DSS, Sam, Tg read <i>LORD</i>] Your hands have established the sanctuary.
Tree of Life Version	.
Unlocked Literal Bible	You will bring them and plant them on the mountain of your inheritance, the place, Yahweh, that you have made to live in, the sanctuary, our Lord, that your hands have built..
Urim-Thummim Version	You will bring them in and fasten them to the mountain of your inheritance, in the Established Place O YHWH that you have made for your dwelling, in the Sacred Place O Adonai, which your hands have established.
Wikipedia Bible Project	You shalt bring them and planteth them in the mountain of your bequest-- Readily, you acted for your tribe, Yahweh. A temple, lord, they made ready, your hands.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	You shall bring them in and plant them in the mountain of your inheritance, in the place, Oh Jehovah, which you have made for you to dwell in, the Sanctuary, Oh Lord, which your hands have set up.
New American Bible (2011)	You brought them in, you planted them on the mountain that is your own— The place you made the base of your throne, LORD, the sanctuary, LORD, your hands established.
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You will bring them in and plant them on the mountain which is your heritage, the place, <i>ADONAI</i> , that you made your abode, the sanctuary, <i>ADONAI</i> , which your hands established.
exeGesés companion Bible	You bring them in and plant them in the mountain of your inheritance - in the establishment, O Yah Veh, which you made for you to settle in - in the Holies, O Adonay, which your hands established.
Kaplan Translation	O bring them and plant them On the mount You possess. The place You dwell in Is Your accomplishment, God. The shrine of God Your Hands have founded.

<i>The Scriptures</i> 1998	“You bring them in and plant them in the mountain of Your inheritance, in the place, O הוהי, which You have made for Your own dwelling, the set-apart place, O הוהי, which Your hands have prepared.
Tree of Life Version	You bring them in, and plant them in the mountain of Your inheritance, the place, <i>ADONAI</i> , that You have made for Yourself to dwell in— the Sanctuary, <i>ADONAI</i> , which Your hands have prepared.

Weird English, עברית English, Anachronistic English Translations:

Alpha & Omega Bible	BRING THEM IN AND PLANT THEM IN THE MOUNTAIN OF THEIR INHERITANCE, IN YOUR PREPARED HABITATION, WHICH YOU, O JESUS, HAS PREPARED; THE SANCTUARY, O LORD, WHICH YOUR HANDS HAVE MADE READY.
Awful Scroll Bible	You was to bring them in, and plant them on the mountain of your inheritance, the fixed place of Jehovah. You is to have made them to settle down in your set apart place, even the lords hand is to have established it!
Concordant Literal Version	You shall bring them in and plant them in the mount of Your allotment, the site for Your dwelling which You have contrived, Yahweh, the sanctuary, Yahweh, which Your hands have established.
Orthodox Jewish Bible	Thou shalt bring them in, and plant them in the har of Thine nachalah, in the place, Hashem, which Thou hast made for Thee to dwell in, in the Mikdash, Adonoi, which Thy hands have established.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“You will bring them [into the land of promise] and plant them on the mountain (Mt. Moriah in Jerusalem) of Your inheritance, The place, O Lord, You have made for Your dwelling [among them], The sanctuary, O Lord, which Your hands have established.
The Expanded Bible	You will ·lead your people [^L bring them] and ·place [^L plant] them on ·your very own mountain [^L the mountain of your possession/inheritance], the place that you, Lord, made for ·yourself to live [your abode], the ·temple [sanctuary], Lord, that your hands have ·made [established].
Kretzmann's Commentary	Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established. In the eyes of the prophet all these things were even now accomplished; he saw his people living in Canaan, in the place which the Lord had chosen for them; he saw the Temple of. the Lord erected in the midst of His people, as a place of worship to His holiness and mercy.
The Voice	You will bring them and plant them on the mountain of Your inheritance— the place, Eternal, that You have designated to be Your dwelling, the sanctuary, Lord, that Your hands founded <i>and made ready</i> .

Bible Translations with Many Footnotes:

The Complete Tanach	You shall bring them and plant them on the mount of Your heritage, directed toward Your habitation, which You made, O Lord; the sanctuary, O Lord, [which] Your hands founded.
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You shall bring them: Moses prophesied that he would not enter the land [of Israel]. Therefore, it does not say: “You shall bring us.” (It appears that it should read “that they would not enter the land, etc.” Indeed, this is the way it is stated in Baba Bathra 119b and in Mechilta: The sons will enter but not the fathers. Although the decree of the spies had not yet been pronounced, he [Moses] prophesied, not knowing what he was prophesying. — [Maharshah])

directed toward Your habitation: The Temple below is directly opposite the Temple above, which You made. — [from Mechilta]

the sanctuary: Heb. מקדש. The cantillation sign over it is a “zakef gadol,” to separate it from the word ה following it. [The verse thus means:] the sanctuary which Your hands founded, O Lord. The Temple is beloved, since, whereas the world was created with “one hand,” as it is said: “Even My hand laid the foundation of the earth” (Isa. 48:13), the sanctuary [will be built] with “two hands.” When will it be built with “two hands”? At the time when “the Lord will reign to all eternity” [verse 18]. In the future, when the entire ruling power is His. — [from Mechilta and Keth. 5a]

Kaplan Translation
NET Bible®

You will bring them in⁵¹ and plant them in the mountain⁵² of your inheritance, in the place you made⁵³ for your residence, O Lord, the sanctuary, O Lord, that your hands have established.

^{51tn} The verb is imperfect.

^{52sn} The “mountain” and the “place” would be wherever Yahweh met with his people. It here refers to Canaan, the land promised to the patriarchs.

^{53tn} The verb is perfect tense, referring to Yahweh’s previous choice of the holy place.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...you will bring them, and you will plant them in the hill of your inheritance, a pedestal (for) your settling, "YHWH ^{He Is} ", you made a sanctuary, "Adonai ^{My lords} ", your hands prepared it,...
Charles Thompson OT	Introduce and plant them on the mount of thy heritage in the settlement thou hast prepared for thy dwelling, Lord; The sanctuary, Lord, which thy hands have prepared.
Context Group Version	You will bring them in, and plant them in the mountain of your inheritance, The place, O YHWH, which you have made for you to dwell in, The special place, O Lord, which your hands have established.
English Standard Version	You will bring them in and plant them on your own mountain, the place, O Lord, which you have made for your abode, the sanctuary, O Lord, which your hands have established.
New European Version	You shall bring them in, and plant them in the mountain of your inheritance, the place, Yahweh, which You have made for yourself to dwell in; the sanctuary, Lord, which Your hands have established.
New King James Version	You will bring them in and plant them In the mountain of Your inheritance, In the place, O Lord, <i>which</i> You have made For Your own dwelling, The sanctuary, O Lord, <i>which</i> Your hands have established.
Young’s Updated LT	You will bring them in, And will plant them In a mountain of Your inheritance, A fixed place for Your dwelling You have made, O Jehovah; A sanctuary, O Lord, Your hands have established.

The gist of this passage: God would bring the people of Israel to the mountain of His inheritance, to the dwelling which He has made for them.

Exodus 15:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #935 BDB #97
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâṭa' (עָטַן) [pronounced naw-TAHG]	<i>to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish</i>	2 nd person masculine singular, Qal imperfect	Strong's #5193 BDB #642
b ^e (בּ) [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
har (רֶה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
nachlâh (הִלְחַן) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5159 BDB #635

Translation: You will bring them in [to the land of promise] and You will plant them on the mountain of Your inheritance.

Them refers to the sons of Israel; and God would bring them into the Land of Promise, which is Canaan. God would plant them there, indicating that they would be in Israel semi-permanently (there would be Israelites in the land between 1450 B.C. and A.D. 70, which is a considerable amount of time for any specific people in the ancient world to occupy any specific land).

The mountain of their inheritance is not a reference to Mount Sinai (the Hebrew people would not live there), but to the wonderful mountain Zion. Moses knows the topography of the lands around Egypt; this would have been a part of his training to become pharaoh. He would have known about Canaan and its topography.

Interestingly enough, the people of Israel would not live in Zion at the beginning. Jebusites dwelt there and the Israelites were unable to remove them. It would not be until the time of David that they would be excised from Zion. However, Mount Zion is where Jerusalem was established and Jerusalem has since then been associated with Israel (this would be circa 1000 B.C.).

Exodus 15:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâkôwn (מִקְוֵה) [pronounced <i>maw-KOWN</i>]	<i>fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis</i>	masculine singular noun	Strong's #4349 BDB #467
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^hV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #3427 BDB #442
pâ'al (לַעֲשֶׂה) [pronounced <i>paw-GAHL</i>]	<i>to do, to make, to construct, to fabricate, to prepare</i>	2 nd person masculine singular, Qal perfect	Strong's #6466 BDB #821
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: You have made, O Y^ehowah, a place for Your dwelling.

God has made this place for Israel, meaning that God has prepared it for being invaded. The people of Canaan, due to their own great degeneracy, would lose their land.

There has been a great deal of brainwashing about one people going into a land occupied by others and taking it (the western world, including the United States, is accused of doing this). That is, pretty much, the history of every country in the world. No peaceful, laid-back, live-in-harmony with the land types have ever moved into an unclaimed territory and just lived there forever. That just does not happen, even though many people are taught that describes the Indians in America. Human history is filled with one people occupying a land, and another people coming into that land to take it. The Italians who live in Italy today bear virtually no resemblance or relation to the Romans who occupied that territory around the time of Christ. Virtually every country is established through war—either the inhabitants keep invaders out (this very much describes the book of Samuel) or invaders come in and take the land (this describes the first half of the book of Joshua). It is taken in war or it is defended by the military. Only in a few instances does a country actually purchase land from the occupants and then peacefully occupy it (this does describe some land expansion which took place in the United States, but not all of it).

As a nation becomes corrupt in many ways, it is laid open to invasion by others. This is the natural ebb and flow of life in the devil's world.

The Hebrew people would dwell in the land of Canaan and God would dwell with them there. At this point in time, God has already set aside a place to live, so to speak. The place where God would manifest Himself would be the Tabernacle (and later, the Temple).

That God is said to live among His people foretells Jesus living among His people.

Exodus 15:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîq ^e ddâsh (מִקְדָּשׁ) [pronounced <i>mik-DAWSH</i>]	<i>sanctuary, sacred place</i> ; possibly a synonym for the <i>Tabernacle of God</i>	masculine singular noun	Strong's #4720 BDB #874
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign</i> ; <i>my lord [master]</i> ; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i>	3 rd person plural, Pilel (Polel) perfect	Strong's #3559 BDB #465
The Polel is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.			
yâdayim (יָדַיִם) [pronounced <i>yaw-dah-YIHM</i>]	<i>[two] hands; both hands</i> figuratively for <i>strength, power, control</i> of a particular person	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Translation: Your hands, O Adonai, have established [Your] sanctuary.

God's sanctuary would be among His people.

God, by decree, has established His sanctuary. This is the masculine singular noun mîq^eddâsh (מִקְדָּשׁ) [pronounced *mik-DAWSH*], which means, *sanctuary, sacred place*; possibly a synonym for the *Tabernacle of God*. Strong's #4720 BDB #874.

There are times that I wonder, *what did Moses know when he wrote this phrase or that word?* Moses may have understood this to refer to the land of Israel in general, where God would dwell. Moses, at this time, spoke to God in a holy tent (which was not the Tabernacle). No matter how Moses understood his own writing; God the Holy Spirit knows what the text means. There are times in prophetic utterances where the speaker may understand what they have written in one way, but God the Holy Spirit understands it in another.

God's hands would establish this *sanctuary* or *sacred place*. The verb is the 3rd person plural, Pilel (Polel) perfect of kûwn (כּוּן) [pronounced *koon*], which means, *to set up, to erect; to confirm, to establish, to maintain; to found*

[a city, the earth, etc]. The plural is used because *hands* is the subject of the verb. The Pilel is the intensive use of the verb (the Pilel is like the Piel, but with a different grammatical pattern). Strong's #3559 BDB #465.

Exodus 15:17 You will bring them in [to the land of promise] and You will plant them on the mountain of Your inheritance. You have made, O Y^ehowah, a place for Your dwelling. Your hands, O Adonai, have established [Your] sanctuary. (Kukis Mostly Literal Translation)

The land is the inheritance of the Hebrews. It has been given to them unconditionally since the times of Abraham a half millennium previous. It is also where Y^ehowah will dwell, with his people.

Y^ehowah dwelling in the land with his people is a foreshadowing of our Lord coming to this earth and living among the Hebrews, His own people. Throughout most of Israel's history, they would understand this to mean that God has some sort of a supernatural Presence in the Tabernacle (or in the Temple). This was probably more true right after the Tabernacle (and later the Temple) were built. There is no indication that there was a perceivable Presence of God which remained with either structure.

Despite what this meant prophetically, this does not seem to be well understood among the Israelites.

Exodus 15:17 You will bring Israel to the land of promise and You will place them on Your mountain which You inherited. You have already made a place for Your dwelling, O Jehovah. Your hands, Lord, have established Your sanctuary. (Kukis paraphrase)

Most, but not all translations consider this to be the final verse of Moses' song.

Y^ehowah will reign for ever and [to] perpetuity." Exodus 15:18 **Y^ehowah will reign forever and ever."**

Jehovah will reign forever and ever."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Y ^e howah will reign for ever and [to] perpetuity.
Dead Sea Scrolls	.
Jerusalem targum	When the house of Israel had beheld the signs and wonders that the Holy One, Blessed be He, had wrought for them at the border of the sea, let His great Name be blessed for ever and ever,- they gave glory and thanksgiving and exaltation unto their God. The sons of Israel answered and said one to another, Come, let us set the crown upon the bead of the Redeemer, who causeth to pass over, but is not passed; who changeth, but is not changed; the King of kings in this world; whose, too, is the crown of the kingdom of the world to come, and whose it will be for ever and ever.
Targum (Onkelos)	The kingdom of the Lord endureth for ever, and for ever, evermore!
Targum (Pseudo-Jonathan)	When the people of the house of Israel beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who maketh to pass over, and passeth not; who changeth, and is not changed; whose is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, for ever and ever.
Revised Douay-Rheims	The Lord shall reign for ever and ever.
Aramaic ESV of Peshitta	Mar-Yah shall reign forever and ever."

Peshitta (Syriac)	The LORD shall reign for ever and ever.
Updated Brenton (Greek)	The Lord reigns for ever and ever and ever.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The Lord is King for ever and ever.
Easy English	The LORD will rule for all time.
Easy-to-Read Version–2006	.
Good News Bible (TEV)	You, LORD, will be king forever and ever.”
<i>The Message</i>	Let GOD rule forever, for eternity!
Names of God Bible	Yahweh will rule as king forever and ever.”
NIRV	“The Lord rules for ever and ever.”

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

Contemporary English V.	Our LORD, you will rule forever!
The Living Bible	Jehovah shall reign forever and forever.
New Berkeley Version	.
New Life Version	.
Unlocked Dynamic Bible	O Yahweh, you will rule forever!”

Partially literal and partially paraphrased translations:

American English Bible	For Jehovah reigns through the ages, And through the ages of ages.
Beck’s American Translation	.
Common English Bible	The LORD will rule forever and always.
New Advent (Knox) Bible	The reign of the Lord will endure for ever and ever.
Translation for Translators	O Yahweh, you will rule forever!

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The LORD shall reign for ages and for all futurity!	The song ends here.
Ferrar-Fenton Bible	To the Temple, ALMIGHTY, Your hands had made.	This is v. 18 in FF’s translation; and what we understand to be v. 18 will begin v. 19.
God’s Truth (Tyndale)	The Lord reign ever and all way.	
HCSB	.	
Tree of Life Version	.	
Urim-Thummim Version	YHWH will become King for the ages of ages.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh will reign forever!
The Heritage Bible	.
New American Bible (2011)	May the LORD reign forever and ever!
New English Bible–1970	The LORD shall reign for ever and for ever.
New Jerusalem Bible	Yahweh will be king for ever and ever.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> will reign forever and ever.
exeGesés companion Bible	Yah Veh reigns eternally and eternally.
<i>The Scriptures</i> 1998	“יהוה reigns forever and ever.”
Tree of Life Version	.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	JESUS REIGNS FOR EVER AND EVER AND EVER....”
Awful Scroll Bible	Jehovah was to reign continually, even perpetually!
Concordant Literal Version	Yahweh, He shall reign for the eon and further.
Orthodox Jewish Bible	Hashem shall reign l’olam va’ed.
Rotherham’s Emphasized B.	Yahweh, shall reign unto times age-abiding and beyond.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“The LORD shall reign to eternity and beyond.”
The Expanded Bible	The LORD will ·be king [reign] forever!”
Kretzmann’s Commentary	The Lord shall reign forever and ever. The singer here rises to the greatest heights of exultation and looks even beyond the temporal kingdom of Israel in the Land of Promise, to the eternal reign of the Messiah.
The Voice	Moses and the Israelites: The Eternal will reign as King forever and always.

Bible Translations with Many Footnotes:

The Complete Tanach	The Lord will reign to all eternity.
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to all eternity: Heb. יָדוּן עַלְמַי. [This is] an expression of eternity, and the “vav” in it is part of the root. Therefore, it is punctuated with a “pattach.” But in “and I am He Who knows, and [I am] a witness יָדוּן” (Jer. 29:23), in which the “vav” is a prefix, it is punctuated with a “kamatz.” [The punctuation referred to here is the sound of the word, which would be the letter “ayin” not “vov”. This is punctuated with a “segol” which is sometimes referred to as the “small pattach”.]

Kaplan Translation	.
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Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...“ YHWH ^{He Is} ” will reign to a distant time and (beyond),...
Charles Thompson OT	The Lord reigns for ever and for evermore.
New King James Version	“The Lord shall reign forever and ever.”
A Voice in the Wilderness	Jehovah reigns from everlasting and forever.
World English Bible	Yahweh shall reign forever and ever.”
Young’s Updated LT	Jehovah reigns—to the age, and forever!”

The gist of this passage:

Exodus 15:18			
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

Exodus 15:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular; Qal imperfect	Strong's #4427 BDB #573
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>âhd</i>]	<i>progress, duration [of time]; perpetuity of time; eternity</i>	masculine singular noun	Strong's #5703 BDB #723
ʿad (עַד) [pronounced <i>âhd</i>] is also used as a preposition, meaning <i>as far as, even to, up to, until</i> . Strong's #5704 BDB #723			

Together, these words literally mean *for a long duration and perpetuity of time*; but are generally translated *forever and ever*. *To forever and beyond* is a reasonable rendering of this phrase.

Translation: *Y^ehowah will reign forever and ever.*"

God would reign over Israel forever.

God's power cannot be changed or overthrown; He will rule over Israel and over the earth forever and ever. I would take this to refer to the current iteration of the earth and the future one as well.

God's true eternal presence and power are recognized by Moses. In eighteen verses, Moses has shared with us his observations and the doctrine in his soul in a song. For him, because he has learned a great deal of God's Word over the past several years, the words flow out easily.

Exodus 15:18 (ESV) (a graphic); from [Facebook](#); accessed May 25, 2022.

This verse marks the end of Moses' song.

Interestingly enough, Moses will then summarize part of what he was singing about.

Exodus 15:18 *Y^ehowah will reign forever and ever.*" (Kukis nearly literal translation)

Exodus 15:18 *Jehovah will reign forever and ever.*" (Kukis paraphrase)



V. 19 does not appear to be a part of the song by Moses, but a summary of what had happened. It is more of an explanatory verse and not written in poetic form. Some translations present this as the final verse (or, more properly, stanza, of the song of Moses). When a verse ends here as a quotation, then that translation sees this as the final portion of Moses' song (bear in mind that not all translations use quotations marks²³). If v. 19 is presented in a poetic format, then that would also suggest that the translator considered it to be a part of the Song of Moses.

Another approach of one translator was, this verse summarizes the event upon which the song of Moses was based. So the New American Bible (2002) reads: *They sang thus because Pharaoh's horses and chariots and charioteers had gone into the sea, and the LORD made the waters of the sea flow back upon them, though the Israelites had marched on dry land through the midst of the sea.* In many cases, where this is presented as a passage following the song of Moses, that may be how the translator is interpreting this passage.

Some see v. 19 as the pretext leading into v. 20 and following.

For went a horse of Pharaoh in his chariot and in his horsemen in the sea and so brings back Y^ehowah upon them waters of the sea. And sons of Israel walked in the dry ground in a midst of the sea.

Exodus
15:19

When the horses of Pharaoh, with his chariots and horsemen went into the sea, Y^ehowah brought back over them the waters of the sea. But the sons of Israel walked on the dry ground in the midst of the sea.

On the one hand, Pharaoh's horses, his chariots and his horsemen went into the sea when Jehovah brought the waters of the sea back over them. But the sons of Israel walked upon dry ground in the same place, in the midst of the sea.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For went a horse of Pharaoh in his chariot and in his horsemen in the sea and so brings back Y ^e howah upon them waters of the sea. And sons of Israel walked in the dry ground in a midst of the sea.
Dead Sea Scrolls	.
Targum (Onkelos)	Because, when the horses of Pharaoh with his chariots and his horsemen had entered into the sea, the Lord caused the waters of the sea to return upon them, and the children of Israel walked upon dry land in the midst of the sea.
Targum (Pseudo-Jonathan)	For Pharaoh's horses with his chariots and horsemen went into the sea, and the Lord made the waters of the sea to return upon them; but the sons of Israel walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea.
Revised Douay-Rheims	For Pharaoh went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.
Aramaic ESV of Peshitta	For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Mar-Yah brought back the waters of the sea on them; but the B'nai Yisrael walked on dry land in the midst of the sea.
Peshitta (Syriac)	For the horses of Pharaoh, with his chariots and his horsemen, went through the sea, and the LORD brought back the waters of the sea upon them; but the children of Israel walked on the dry land in the midst of the sea.
Updated Brenton (Greek)	For the horse of Pharaoh went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

²³ There are no quotations marks, per se, in Scripture. We insert them as modern conveniences where we believe the context dictates.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For the horses of Pharaoh, with his war-carriages and his horsemen, went into the sea, and the Lord sent the waters of the sea back over them; but the children of Israel went through the sea on dry land.
Easy English	Pharaoh's horses and his chariots had gone into the sea, with the men who drove them. Then the LORD had made the waters of the sea come back over them. But the Israelites had walked through the sea on dry ground.
Easy-to-Read Version–2006	Yes, it really happened! Pharaoh's horses and riders, and chariots went into the sea. And the LORD brought all the water of the sea down on top of them. But the Israelites walked through that sea on dry land.
Good News Bible (TEV)	The Song of Miriam The Israelites walked through the sea on dry ground. But when the Egyptian chariots with their horses and drivers went into the sea, the LORD brought the water back, and it covered them.
<i>The Message</i>	Yes, Pharaoh's horses and chariots and riders went into the sea and GOD turned the waters back on them; but the Israelites walked on dry land right through the middle of the sea.
Names of God Bible	When Pharaoh's horses, chariots, and cavalry went into the sea, Yahweh made the water of the sea flow back over them. However, the Israelites had gone through the sea on dry ground.
NIRV	Pharaoh's horses, chariots and horsemen went into the Red Sea. The LORD brought the waters of the sea back over them. But the people of Israel walked through the sea on dry ground.
New Simplified Bible	When Pharaoh's horses, chariots, and cavalry went into the sea, Jehovah made the water of the sea flow back over them. The Israelites had gone through the sea on dry ground.

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

Contemporary English V.	The LORD covered the royal Egyptian cavalry and chariots with the sea, after the Israelites had walked safely through on dry ground.
The Living Bible	The horses of Pharaoh, his horsemen, and his chariots Tried to follow through the sea; But the Lord let down the walls of water on them While the people of Israel walked through on dry land.
New Berkeley Version	.
New Life Version	For Pharaoh's horses and war-wagons and horsemen went in the sea. The Lord brought the waters of the sea upon them. But the people of Israel walked on dry land through the sea.
New Living Translation	When Pharaoh's horses, chariots, and charioteers rushed into the sea, the LORD brought the water crashing down on them. But the people of Israel had walked through the middle of the sea on dry ground!
Unlocked Dynamic Bible	When the king's horses and chariots and horsemen tried to go through the sea, Yahweh caused the water to come back and cover them. But the Israelite people walked through the middle of the sea on dry ground.

Partially literal and partially paraphrased translations:

American English Bible	'Pharaoh's horses sank into the sea, Along with his chariots and horsemen. Then, they were covered with water,
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Where the children of IsraEl had walked on dry land
Through the midst of the sea.'

Beck's American Translation
Common English Bible

When Pharaoh's horses, chariots, and cavalry went into the sea, the LORD brought back the waters of the sea over them. But the Israelites walked through the sea on dry ground.

New Advent (Knox) Bible

To horse! cried Pharaoh, and swept chariots and horsemen on into the sea; and the Lord brought the waters of the sea back over them, while the sons of Israel went through the midst of it dry-shod.

Some regard this verse not as part of the song, but as an historical résumé leading up to verse 20. According to the Hebrew text, it was 'the horses of Pharaoh' that went into the sea; the Latin implies that Pharaoh himself went into the sea on horseback, but this is probably due to a textual error.

Translation for Translators

The Israeli people walked through the middle of the sea on dry ground. But when the king's horses and chariots and horsemen tried to go through the sea, Yahweh caused the water to come back and cover them."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

STANZA VIII.

The LORD will reign for ever and ever; For the horse of Pharaoh went with his chariot, And with his horsemen, into the sea, Where the LORD turned on them the flood of the waters; But the children of Israel walked on the dry,- Thro' the midst of the sea!" [You will note that FF places v. 18 with this passage, all of it being the conclusion of the song of Moses.]

God's Truth (Tyndale)

For Pharaoh went in on horseback with his chariots and horsemen into the sea, and the Lord brought the waters of the sea upon them. And the children of Israel went on dry land through the midst of the sea.

HCSB

Jubilee Bible 2000

For Pharaoh went in on horseback with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the sons of Israel went on dry land in the midst of the sea.

Lexham English Bible

When the horses of Pharaoh came into the sea with his chariots and with his charioteers, Yahweh brought back upon them the waters of the sea, and the {Israelites} traveled on dry ground through the middle of the sea.

Tree of Life Version

Urim-Thummim Version

For the horse of Pharaoh went in with his chariots and with his horsemen into the Red Sea and YHWH returned the waters of the sea upon them, but the children of Israel went on dry land in the middle of the sea.

Wikipedia Bible Project

Because Pharaoh's horse, with his chariots, and his horsemen, came to sea. And Yahweh returned upon them the water of the sea; And the sons of Israel walked in the dry land, within the sea (sh).

Catholic Bibles (those having the imprimatur):

The Heritage Bible

New American Bible (2002)

They sang thus because Pharaoh's horses and chariots and charioteers had gone into the sea, and the LORD made the waters of the sea flow back upon them, though the Israelites had marched on dry land through the midst of the sea.

New American Bible (2011)

When Pharaoh's horses and chariots and horsemen entered the sea, the LORD made the waters of the sea flow back upon them, though the Israelites walked on dry land through the midst of the sea. Ex 14:21–29.

New English Bible–1970

The song of Miriam.

For Pharaoh's horse, both chariots and cavalry, went into the sea, and the LORD brought back the waters over them, but Israel had passed through the sea on dry ground.

New Jerusalem Bible For when Pharaoh's cavalry, with his chariots and horsemen, had gone into the sea, Yahweh brought the waters of the sea back over them, though the Israelites went on dry ground right through the sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible For the horses of Pharaoh went with his chariots and with his cavalry into the sea, but *ADONAI* brought the sea waters back upon them, while the people of Isra'el walked on dry land in the midst of the sea!"

The Scriptures 1998 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and יהוה brought back the waters of the sea upon them. And the children of Yisra'el went on dry ground in the midst of the sea.

Tree of Life Version For Pharaoh's horses with his chariots and his horsemen went into the sea, but *ADONAI* brought the waters of the sea back over them. Yet *Bnei-Yisrael* walked in the midst of the sea on dry ground.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible FOR THE HORSE OF PHARAOH WENT IN WITH THE CHARIOTS AND HORSEMEN INTO THE SEA, AND JESUS BROUGHT UPON THEM THE WATER OF THE SEA, BUT THE CHILDREN OF ISRAEL WALKED THROUGH DRY LAND IN THE MIDST OF THE SEA.

Awful Scroll Bible The horses of Pharaoh are to have gone in, with his chariots and warhorses, into the sea. Jehovah was to bring back the water of the sea on them; and the sons of Israel are to have walked on dry ground, in the midst of the sea.

Concordant Literal Version When the horses of Pharaoh had entered with his chariots and with his horsemen into the sea, then Yahweh returned the waters of the sea over them. Yet the sons of Israel, they had gone on dry ground in the midst of the sea!"

exeGesés companion Bible For the horse of Paroh goes in; with his chariots and with his cavalry into the sea: and Yah Veh returns the waters of the sea on them; and the sons of Yisra El go on dry midst the sea.

Orthodox Jewish Bible For the sus Pharaoh went in with his chariots and with his parash into the yam, and Hashem brought again the waters of the yam upon them; but the Bnei Yisroel went on yabashah (dry land) in the middle of the yam.

Rotherham's Emphasized B. For the horses of Pharaoh, with his chariots and his horsemen, entered into the sea, Then did Yahweh bring back upon them the waters of the sea,—But the sons of Israel, had gone their way on the dry ground through the midst of the sea.

Expanded/Embellished Bibles:

The Amplified Bible For the horses of Pharaoh went with his war-chariots and his charioteers into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on dry land in the middle of the sea.

The Expanded Bible The horses, chariot drivers, and chariots of the king of Egypt [^LPharaoh] went into the sea, and the Lord covered them with [^Lreturned on them the] water from the sea. But the Israelites walked through the sea on dry land.

Kretzmann's Commentary

Verses 19-21

The Song of Miriam

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, the historian implying, at this point, that Pharaoh, riding forward at the head of his army, was destroyed with all his host, Psalm 136:15, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea, in the bed which the sea ordinarily filled. [For some reason, Kretzmann inserts prior to this verse vv. 9–21 of the next chapter.]

NET Bible®

For the horses of Pharaoh came with his chariots and his footmen into the sea, and the Lord brought back the waters of the sea on them, but the Israelites walked on dry land in the middle of the sea.”

The Voice

When Pharaoh's horses, chariots, and chariot-drivers drove into the sea, the Eternal caused the waters to collapse upon them. But the Israelites walked through the sea on dry ground.

Bible Translations with Many Footnotes:

The Complete Tanach

When Pharaoh's horses came with his chariots and his horsemen into the sea, and the Lord brought the waters of the sea back upon them, and the children of Israel walked on dry land in the midst of the sea.

When Pharaoh's horses came: Heb. כִּי בָּאוּ When they came.

Kaplan Translation

[This song was sung] when Pharaoh's horse came into the sea, along with his chariot corps and cavalry, and God made the sea come back on them. The Israelites had walked on dry land in the midst of the sea.

This song was sung...

Many authorities maintain that this verse is not part of the song (Ramban; Abudarham, p. 63; cf. Zohar 3:168a). Others, however, maintain that it is an integral part of the song (Midrash HaGadol; Ibn Ezra). It would then be translated, 'For Pharaoh's horse came....' (cf. Saadia; Rashi; Gittin 90a s.v. Ki).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...given that the horse of "**Paroh** ^{Great house}", (with) his vehicle and (with) his horsemen, came in the sea, and "**YHWH** ^{He is}" made the waters of the sea turn back upon them, and the sons of "**Yisra'el** ^{He turns El aside}" [had] walked (on) the dry ground in the midst of the sea,...

World English Bible

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Yahweh brought back the waters of the sea on them; but the children of Israel walked on dry land in the middle of the sea.

Young's Updated LT

For the horse of Pharaoh has gone in with his chariots and with his horsemen into the sea, and Jehovah turns back on them the waters of the sea, and the sons of Israel have gone on dry land in the midst of the sea.

The gist of this passage:

The Song of Moses is based upon the historical fact that Pharaoh led his chariots and horsemen into the waters, and they were drowned by God; whereas, the children of Israel walked through on the same seabed unharmed.

Exodus 15:19a

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
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 singular, Qal perfect	Strong's #935 BDB #97
çûwç (סוּס) [pronounced <i>soos</i>]	<i>horse, chariot horse; swallow, swift</i>	masculine singular construct	Strong's #5483 BDB #692
par ^e ôh (הַעֲרֹפַּי) [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
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
rekeb (בָּכָר) [pronounced <i>REH-khe^bv</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) (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	No Strong's # BDB #88
pârâsh (שָׂרָשׁ) [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
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
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: When the horses of Pharaoh, with his chariots and horsemen went into the sea...

When they first entered sea, the waters were piled up before them, as it was for the sons of Israel. So they advanced on Israel, following them. Pharaoh's entire army and all its assets were in the midst of the seas. This refers to when they are actually on the ground, and dry.

Recall that, after entering the sea that some of the chariots got caught up by the mud of the sea floor (or, that seems to be the case). Something slowed their chariots. Where Israel had crossed with all of their possessions with little incident, Pharaoh's army would get bogged down in the sea of reeds.

Also, what makes sense here is, Pharaoh wanted to lead the people, so he rode out ahead, but he was followed by chariots first and then horsemen. What appears to be the case is, when his chariots began to get caught up, that Pharaoh then slowed his assault. He was not going to attack Israel without backup.

It would be my further contention that the men on horseback were held back because of the chariots in front of them. Another option, is, the men on horseback were caught up by the same thing as the chariots; but this is not a part of the recorded narrative.

Now, some have claimed that the Egyptians did not use horses at this time. Let me suggest two things here: the army of Egypt lost all of their chariots and horses in the waters here (the horses which had not already been destroyed by the plagues of God against Egypt). So, Egypt took a very long time to build back its military. Remember, they were virtually destroyed as a nation at this point in time. Would they want to acknowledge in their recorded history such a thorough defeat at the hands of the God of their former slaves? I doubt that they would.

Exodus 15:19b			
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 (בוש) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (על) [pronounced gah]	<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
'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
mayim (מים) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
yâm (ים) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...Y^ehowah brought back over them the waters of the sea.

Once Pharaoh's entire army was in the sea, God brought the waters of the sea back over them, drowning them all. I have offered up a couple of different approaches which would have placed all the chariots and horsemen in the waters of the Sea of Reeds at the same time.

Exodus 15:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [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
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
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	No Strong's # BDB #88
yabbâshâh (יַבְבָּשָׁה) [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 with the definite article	Strong's #3004 BDB #387
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	No Strong's # BDB #88
tâvek ^e (תְּוֶכֶךְ) [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 תְּוֶכֶךְ. 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 walked on the dry ground in the midst of the sea.

Not long before, the sons of Israel had stood in the same spot and crossed over on dry ground.

Below the song, as an addendum, Moses penned these additional words to let us know the occasion of this song, although it is fairly obvious. It is likely that he wrote the words down and then they were copied by several scribes and passed throughout the army of the Hebrews. This is to remind the Hebrews unequivocally that God was fighting for them. They experienced first-hand God's provisions.

Exodus 15:19 *When the horses of Pharaoh, with his chariots and horsemen went into the sea, Y^ehowah brought back over them the waters of the sea. But the sons of Israel walked on the dry ground in the midst of the sea.* (Kukis Mostly Literal Translation)

Moses then goes back to how Israel got to where they are right now. God led them between the waters and then God allowed those waters to drown the people of Egypt who rushed them.

Let's consider v. 19's purpose and placement in Exodus 15. I see three possibilities: (1) it continues and concludes the Song of Moses; or (2) if it provides us the historical context of the Song of Moses; or (3) if it is the preface to the Song of Miriam. These different points of view are revealed in some of the many translations which are available.

This verse is simply a set of facts; we may assume that these facts are true, regardless of whether or not they are a part of any song (I do not see them as being a part of the Song of Miriam, as I believe that the women were singing as a backing chorus rather than singing an original piece of music written by Miriam. Did this accompanying chorus provide counterpoint or did it simply echo the music and lyrics of Moses (we have not studied Miriam's sons yet—it is v. 21)? Again, that may have been interesting to the people at the time (who doesn't love counterpoint in music?); but the words are what are key to us today.

The previous verses read: Exodus 15:17–18 *You will bring them in and plant them on Your own mountain, the place, O LORD, which You have made for Your abode, the sanctuary, O Lord, which Your hands have established. The LORD will reign forever and ever.*" (ESV; capitalized) This appears to be the end of the song. But then we read...

Exodus 15:19 *For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the LORD brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea.* (ESV)

Now, even though the exact contextual purpose of v. 19 is not germane to its importance as an accurate recitation of the facts, it does not hurt to see the options and consider them.

The 3 Approaches of Various Translations to Exodus 15:19

Many translations felt it necessary to take a stand here; and some of them had to, simply because their formatting required it (that is, where are the final quotation marks placed?).

(1) V. 19 continues or concludes the Song of Moses:

American English Bible

'Pharaoh's horses sank into the sea,
Along with his chariots and horsemen.
Then, they were covered with water,
Where the children of IsraEl had walked on dry land
Through the midst of the sea.'

Ferrar-Fenton Bible

STANZA VIII.
The LORD will reign for ever and ever; For the horse of Pharaoh went with his chariot, And with his horsemen, into the sea, Where the LORD turned on them the flood of the waters; But the children of Israel walked on the dry,- Thro' the midst of the sea!"

Despite the finality of v. 18, those two translations continue this as a part of the Song of Moses.

Some translations go with option #2. (2) This verse provides us with the historical context of the Song of Moses. It *confirms* the historic accuracy of the events to which the Song of Moses refers. It is not a part of Moses' song; nor does it lead us into the singing of Miriam. Here are three examples of this approach:

The 3 Approaches of Various Translations to Exodus 15:19

Easy-to-Read Version–2006 Yes, it really happened! Pharaoh’s horses and riders, and chariots went into the sea. And the LORD brought all the water of the sea down on top of them. But the Israelites walked through that sea on dry land.

The Message

Yes, Pharaoh’s horses and chariots and riders went into the sea and GOD turned the waters back on them; but the Israelites walked on dry land right through the middle of the sea.

Kaplan Translation

[This song was sung] when Pharaoh's horse came into the sea, along with his chariot corps and cavalry, and God made the sea come back on them. The Israelites had walked on dry land in the midst of the sea.

(3) V. 19 is a prelude to the Song of Miriam. Any translation which includes this verse under the heading of *The Song of Miriam* implies this very thing (GNB, Kretzmann’s Commentary). Or, this is signaled by there being no new paragraph with v. 20 (Easy English, NIRV, NLT).

Good News Bible (TEV) **The Song of Miriam**

The Israelites walked through the sea on dry ground. But when the Egyptian chariots with their horses and drivers went into the sea, the LORD brought the water back, and it covered them.

New English Bible–1970 ***The song of Miriam.***

For Pharaoh's horse, both chariots and cavalry, went into the sea, and the LORD brought back the waters over them, but Israel had passed through the sea on dry ground.

As an aside, it does not appear that Miriam is singing her own song, but simply singing counterpoint to what Moses is singing.

Personally, I lean toward the second explanation based upon 3 things: (1) V. 18 really appears to be the proper climax or culmination to the Song of Moses, not v. 19. (2) The words of v. 19 are already found in the Song of Moses (not exactly, but they’re close). (3) Miriam’s song is simply a recitation of Moses’ song’s first verse (or stanza); so it requires no prelude apart from Moses’ song.



The Passage of the Jews through the Red Sea (Ivan Aivazovsky, 1891) (a graphic); from [Sign of the Rose](#); accessed May 25, 2022.

Chapter Outline

Charts, Maps and Short Doctrines

Exodus 15:19 On the one hand, Pharaoh's horses, his chariots and his horsemen went into the sea when Jehovah brought the waters of the sea back over them. But the sons of Israel walked upon dry ground in the same place, in the midst of the sea.

Chapter Outline

Charts, Graphics and Short Doctrines

Miriam and the Women Sing Counterpoint

Now the person in Moses' family, with the second or third highest amount of doctrine in her soul was Miriam—who not only learned by watching Moses and Aaron, but was a prophetess in her own right (suggesting that God, on occasion, spoke through her).

The Song of Miriam

The NKJV suggests that there is a separate Song of Miriam by its title above (many translators placed such a title here, or before the previous verse). However, what appears to me is, Miriam guided the women to sing counterpoint to the words of Moses. You will observe what Miriam (and the women) sing simply repeats v. 1 of this chapter.



On the other hand, the very fact that Miriam is mentioned here suggests that perhaps she had some part in the crafting of this song. Did she help with the music or the arrangement or even some of the lyrics. The only clue that she might have is the mention of her in these two verses.

Moses, Miriam and Israel Celebrating with Song (a graphic); from [Godtube](#); accessed May 25, 2022.

And so takes Miriam the prophetess, a sister of Aaron, the timbrel in her hand and so go out all the women after her in timbrels and in dances. And so answers to them Miriam, "Sing to Y^ehowah; for a rising up, He rose up; horse and his rider He has thrown into the sea."

Exodus
15:20–21

Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and the women go out after her, with timbrels and dancing. Miriam answered them [singing], "Sing to Y^ehowah; for He is clearly triumphant; He has thrown horse and riders into the sea."

Miriam, the prophetess and sister of Aaron, took a timbrel in her hand; and the women went out after her, carrying timbrels and dancing. Miriam answered the men, singing, "Sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into the sea."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Miriam the prophetess, a sister of Aaron, the timbrel in her hand and so go out all the women after her in timbrels and in dances. And so answers to them Miriam, "Sing to Y ^e howah; for a rising up, He rose up; horse and his rider He has thrown into the sea."
Dead Sea Scrolls Targum (Onkelos)	. And Miriam the prophetess, the sister of Aharon, took the timbrel in her hand, and all the women went out after her with timbrels and choruses. And Miriam answered them: Sing and give thanks before the Lord, for He hath magnified Himself upon the proud: and the majesty belongeth (only) unto Him; the horse and his rider hath He cast into the sea.
Targum (Pseudo-Jonathan)	And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments. [JERUSALEM. With tambourines dancing.] And Miriam sang to them, Let us give thanks and praise before the Lord, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted. When the wicked, Pharaoh in his pride followed after the people of the sons of Israel, his horses and his chariots did He cast and drown in the sea of Suph.
Revised Douay-Rheims	So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances: And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he has thrown into the sea.
Aramaic ESV of Peshitta	Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. Miriam answered them, "Sing to Mar-Yah, for he has triumphed gloriously. The horse and his rider he has thrown into the sea."
Peshitta (Syriac)	Then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with tambourines and with timbrels. And Miriam answered them, Sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.
Updated Brenton (Greek)	And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances. And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Miriam, the woman prophet, the sister of Aaron, took an instrument of music in her hand; and all the women went after her with music and dances. And Miriam, answering, said, Make a song to the Lord, for he is lifted up in glory; the horse and the horseman he has sent into the sea.
Easy English	Then Miriam, Aaron's sister, who was a female prophet, took a tambourine in her hand. All the other women followed Miriam, with tambourines in their hands. They danced when Miriam sang to them. This is the song that she sang: 'Sing to the LORD! He is great and powerful. He threw into the sea the horse and the man who rides it!'
Easy-to-Read Version—2006	Then Aaron's sister, the woman prophet Miriam, took a tambourine. She and the women began singing and dancing. Miriam repeated the words,

“Sing to the LORD!
 He has done great things.
 He threw horse and rider
 into the sea”

The Message

Miriam the prophetess, Aaron’s sister, took a tambourine, and all the women followed her with tambourines, dancing. Miriam led them in singing,

Sing to God—
 what a victory!
 He pitched horse and rider
 into the sea!

Names of God Bible

The Song of Miriam

Then the prophet Miriam, Aaron’s sister, took a tambourine in her hand. All the women, dancing with tambourines, followed her. Miriam sang to them:

“Sing to **Yahweh**.
 He has won a glorious victory.
 He has thrown horses and their riders into the sea.”

NIRV

Aaron’s sister Miriam was a prophet. She took a tambourine in her hand. All the women followed her. They played tambourines and danced. Miriam sang to them,

“Sing to the Lord.
 He is greatly honored.
 He has thrown Pharaoh’s horses and chariot drivers
 into the Red Sea.”

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

Contemporary English V.

Miriam the sister of Aaron was a prophet. So she took her tambourine and led the other women out to play their tambourines and to dance. Then she sang to them: "Sing praises to the LORD for his great victory! He has thrown the horses and their riders into the sea."

The Living Bible

Then Miriam the prophetess, the sister of Aaron, took a tambourine and led the women in dances.

And Miriam sang this song:

Sing to the Lord, for he has triumphed gloriously.
 The horse and rider have been drowned in the sea.

New Berkeley Version

New Life Version

Then Aaron’s sister Miriam, the woman who spoke for the Lord, took a timbrel in her hand. And all the women followed her, with timbrels and dancing. Miriam said to them, “Sing to the Lord, for He is praised for His greatness. He has thrown the horse and horseman into the sea.”

New Living Translation

Then Miriam the prophet, Aaron’s sister, took a tambourine and led all the women as they played their tambourines and danced. And Miriam sang this song:

“Sing to the Lord,
 for he has triumphed gloriously;
 he has hurled both horse and rider
 into the sea.”

Unlocked Dynamic Bible

Then Miriam, who was Aaron’s older sister and a prophetess, picked up her tambourine, and went out dancing with all the other women who had tambourines. Miriam sang to Yahweh this song: “Sing to Yahweh because he has triumphed gloriously over his enemies. He has thrown the horses and their riders into the sea.”

Partially literal and partially paraphrased translations:

American English Bible	Then the Prophetess MiriAm (Aaron's sister) picked up her tambourine, and all the other women went to get their tambourines, and they started dancing. MiriAm led them, singing: 'Let us sing to Jehovah; For, He has been glorified. The horses and riders He's tossed in the sea...'
Beck's American Translation	.
Common English Bible	Miriam's victory song Then the prophet Miriam, Aaron's sister, took a tambourine in her hand. All the women followed her playing tambourines and dancing. Miriam sang the refrain back to them: Sing to the Lord, for an overflowing victory! Horse and rider he threw into the sea!
International Standard V	<i>The Song of Miriam</i> Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand and went out with all the women behind her with tambourines and dancing. Miriam sang to them, "Sing to the LORD, for he is highly exalted! The horse and its rider he has thrown into the sea." Hereupon Mary the prophetess, Aaron's sister, ^[5] went out with a tambour in her hand, and all the women-folk followed her, with tambour and with dances, and took up from her the refrain, A psalm for the Lord, so great he is and so glorious; horse and rider hurled into the sea! ^[5] And sister, also, of Moses, but the mention of the elder brother's name is a genealogical formality, cf. Gen. 36.22.
New Advent (Knox) Bible	Hereupon Mary the prophetess, Aaron's sister, ^[5] went out with a tambour in her hand, and all the women-folk followed her, with tambour and with dances, and took up from her the refrain, A psalm for the Lord, so great he is and so glorious; horse and rider hurled into the sea! ^[5] And sister, also, of Moses, but the mention of the elder brother's name is a genealogical formality, cf. Gen. 36.22.
Translation for Translators	Then Miriam, who was Aaron's older sister and a «prophetess/woman who spoke messages that came directly from God», picked up her tambourine, and she sang this song to Yahweh: "Sing to Yahweh, because he has triumphed gloriously over his enemies. He has thrown the horses and their riders into the sea."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And Miriam the prophetess, sister of Aaron, took a tambourine in her hand, and all the women went out after her, playing on tambourines and flutes. Miriam answered them, "Sing to the LORD, for He is truly August! He has thrown the horse and his rider into the sea!"
Ferrar-Fenton Bible	Miriam the Poetess, also, the sister of Aaron, took the timbrill in her hand and all the women followed her with timbrills and dances, and Miriam responded to them ; The Chorus of Women. ' Sing to the LORD for gloriously triumphing, He has flung the horse and his rider,— Into the sea !'
God's Truth (Tyndale)	And MirJam a prophetess the sister of Aaron took a timbrel in her hand, and all the women came out after her with timbrels in a dance. And MirJam sang before them: sing you unto the Lord, for he is become glorious indeed: the horse and his rider has he overthrown in the sea.
HCSB	.
Tree of Life Version	.
Unlocked Literal Bible	Miriam the prophetess, sister of Aaron, picked up a tambourine, and all the women went out with tambourines, dancing along with her. Miriam sang to them: "Sing to

Wikipedia Bible Project Yahweh, for he has triumphed gloriously. The horse and his rider he has thrown into the sea."
 And Miryam (Miriam) the prophetess, Aaron's sister, took the drum in her hand, and all the women did cometh out after her, with drums and praises. And Miriam answered them: "Sing to Yahweh. Because, pride of prides, horse and rider sank at sea. "

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then Miriam, the prophetess, sister of Aaron, took a tambourine in her hand and all the women followed her dancing and playing tambourines. Miriam sang to them, "Sing to Yahweh the glorious one; horse and rider he has thrown into the sea."

The Heritage Bible And Miriam, the prophetess, the sister of Aaron, took a tambourine in her hand, and went out, all the women after her with tambourines and with dances. And Miriam answered them, Sing to Jehovah, because rising up, he has risen up; the horse, and his rider he has thrown into the sea.

New American Bible (2002) The prophetess Miriam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing; and she led them in the refrain: Sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.
 She led them: Miriam's refrain re-echoes the first verse of this song and was probably sung as an antiphon after each verse.

New American Bible (2011) Then the prophet Miriam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing; and she responded* to them: Sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea. Ex 15:1
 * [15:21] She responded: Miriam's refrain echoes the first verse of this song and was probably sung as an antiphon after each verse.

New English Bible—1970 And Miriam the prophetess, Aaron's sister, took up her tambourine, and all the women followed her, dancing to the sound of tambourines; and Miriam sang them this refrain:
 Sing to the LORD, for he has risen up in triumph,
 the horse and his rider he has hurled into the sea.

New Jerusalem Bible The prophetess Miriam, Aaron's sister, took up a tambourine, and all the women followed her with tambourines, dancing, while Miriam took up from them the refrain: Sing to Yahweh, for he has covered himself in glory, horse and rider he has thrown into the sea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Also Miryam the prophet, sister of Aharon, took a tambourine in her hand; and all the women went out after her with tambourines, dancing, as Miryam sang to them:
 "Sing to ADONAI, for he is highly exalted!
 The horse and its rider he threw in the sea!"

exeGesés companion Bible **THE SONG OF MIRYAM**
 And Miryam the prophetess, the sister of Aharon, takes a tambourine in her hand; and all the women follow her with tambourines and with round dances. And Miryam answers them, Sing to Yah Veh, for in triumphing, he triumphs; he hurls the horse and his rider into the sea.

Hebraic Roots Bible	And the sister of Aaron, Miriam the prophetess, took the timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered to them, Sing to YAHWEH, for triumphing He has triumphed gloriously; He has thrown the horse and its rider into the sea.
<i>The Scriptures</i> 1998	And Miryam the prophetess, the sister of Aharon, took the timbrel in her hand. And all the women went out after her with timbrels and with dances. And Miryam answered them, "Sing to הוהי, for He is highly exalted! The horse and its rider He has thrown into the sea!"
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MARIAM THE PROPHETESS, THE SISTER OF AARON, HAVING TAKEN A DRUM IN HER HAND, THEN THERE WENT FORTH ALL THE WOMEN AFTER HER WITH DRUMS AND DANCES. AND MARIAM LED THEM, SAYING, "LET US SING TO JESUS, FOR HE HAS BEEN VERY GREATLY GLORIFIED: THE HORSE AND RIDER HAS HE CAST INTO THE SEA."
Awful Scroll Bible	Miriam the prophetess, the sister of Aaron, was to take the timbrel in her hand, and the women were going out dancing with timbrels after her. Miriam was to respond: Be singing to Jehovah, for he is to have risen up a rising up! The horse and chariots is he to have cast into the sea.
Concordant Literal Version	Then Miriam, the prophetess, the sister of Aaron, took the tambourine in her hand, and all the women went forth after her with tambourines and with choruses. And Miriam responded to them: Sing to Yahweh, for He is august, yea august: The horse and its rider He heaved into the sea.
Orthodox Jewish Bible	And Miryam the neviah, the achot Aharon, took the tof (hand drum) in her yad; and all the nashim went out after her with hand-drums and with dancing. And Miryam sang to them, Sing ye to Hashem, for He hath triumphed gloriously; the sus and its rider hath He thrown into the yam.
Rotherham's Emphasized B.	Then took Miriam the prophetess, sister of Aaron the timbrel in her hand,—and all the women came forth after her with timbrels and dances, And Miriam responded to the men, Sing to Yahweh for he is exalted—exalted, The horse and his rider, hath he cast into the sea.

Expanded/Embellished Bibles:

The Expanded Bible	Then Aaron's sister Miriam, a prophetess, took a tambourine in her hand. All the women followed her, playing tambourines and dancing. Miriam told them: "Sing to the Lord, because he is worthy of great honor [is highly exalted; or has triumphed gloriously]; he has thrown the horse and its rider into the sea."
Kretzmann's Commentary	And Miriam, the prophetess, the sister of Aaron, who from now on takes her place at the side of Aaron under the leadership of Moses, although she was endowed with prophetic gifts, took a timbrel, a tambourine, in her hand; and all the women went out after her with timbrels and with dances, in a stately, solemn religious dance, with marching and singing in unison. And Miriam answered them, she and her company chanted their refrain at the end of every verse, or stanza, as sung by Moses and the children of Israel, Sing ye to the Lord, for He hath triumphed gloriously, He has exalted His majesty; the horse and his rider hath He thrown into the sea. Cf v. 1. All the people, men and women, were thus engaged in the hymn of praise and thanksgiving, took part in the festival in honor of Jehovah, a fine example to the believers of all times.

The Voice

The prophetess, Miriam (Aaron's sister), picked up a tambourine, and all the rest of the women followed her with tambourines and *joyful* dancing.

Miriam: Sing to the Eternal One, for He has won a great victory;
He has thrown the horse and its chariot into the sea.

Bible Translations with Many Footnotes:

The Complete Tanach

Miriam, the prophetess, Aaron's sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances.

Miriam, the prophetess, Aaron's sister, took: When did she prophesy? When she was [known only as] "Aaron's sister," before Moses was born, she said, "My mother is destined to bear a son" [who will save Israel], as is found in Sotah 12b, 13a). Another explanation: [It is written] Aaron's sister since he [Aaron] risked his life for her when she was afflicted with zara'ath; [thus] she is called by his name (Mechilta).

a timbrel: Heb. תִּמְרֵל, a type of musical instrument.

with timbrels and with dances: The righteous women of that generation were [so] certain that the Holy One, blessed be He, would perform miracles for them, they took timbrels out of Egypt. — [from Mechilta]

And Miriam called out to them, Sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.

And Miriam called out to them: Moses said the Song to the men, and they answered after him, and Miriam said the song to the women [and they too repeated it]. — [from Mechilta]

Kaplan Translation

Miriam's Song

Miriam the prophetess, Aaron's sister, took the drum in her hand, and all the women followed her with drums and dancing.

Miriam led them in the response, 'Sing to God for His great victory, horse and rider He cast in the sea.'

Miriam

The first mention of her name. See Exodus 2:4.

drum

Tof in Hebrew; see Genesis 31:27. The word is thought to denote a small flat hand drum. See Kanim 3:6.

dancing

(Targum; Septuagint). Others say that the mechol mentioned here is a musical instrument (Mekhilta; Pirkey Rabbi Eliezer 42; Radak ad loc. 42:68). This is described as somewhat larger than a tof and played with sticks (Saadia Gaon). Others maintain that it is a percussion instrument somewhat like a tambourine.

Sing to God...

See Exodus 15:1. Some say that they sang the entire song (Saadia; Chizzkuni), and that they sang it along with the men (Philo, De Vida Musa; cf. Mekhilta).

Miriam the prophetess, the sister of Aaron, took a hand-drum in her hand, and all the women went out after her with hand-drums and with dances.⁵⁴ Miriam sang in response⁵⁵ to them, "Sing to the Lord, for he has triumphed gloriously; the horse and its rider he has thrown into the sea."⁵⁶

^{54sn} See J. N. Easton, "Dancing in the Old Testament," ExpTim 86 (1975): 136-40.

^{55tn} The verb הָנִיעַ ('ana) normally means "to answer," but it can be used more technically to describe antiphonal singing in Hebrew and in Ugaritic.

^{56sn} This song of the sea is, then, a great song of praise for Yahweh's deliverance of Israel at the Sea, and his preparation to lead them to the promised land, much to the (anticipated) dread of the nations. The principle here, and elsewhere in Scripture, is that the people of God naturally respond to God in praise for his great acts of deliverance. Few will match the

powerful acts that were exhibited in Egypt, but these nonetheless set the tone. The song is certainly typological of the song of the saints in heaven who praise God for delivering them from the bondage of this world by judging the world. The focus of the praise, though, still is on the person (attributes) and works of God.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mir'yam ^{Bitter sea} ", the prophetess, sister of " Aharon ^{Light bringer} ", took the tambourine in her hand, and all the women went out after her, (with) tambourines and (with) dances, and " Mir'yam ^{Bittersea} " answered them, sing to " YHWH ^{He is} ", given that he :surely: rose up, the horse and his rider, he threw down in the sea,...
C. Thompson (updated) OT	Because Pharaoh's cavalry with chariots and charioteers went into the sea, and the Lord brought upon them the water of the sea; and the Israelites marched in the midst of the sea on dry ground; therefore Mariam the prophetess the sister of Aaron took in her hand a timbrel and all the women went out after her with timbrels in choirs, and Mariam led the song for them, saying, Let us sing to the Lord, For he is gloriously exalted: Horse and rider he hath thrown in the sea;... Thompson apparently sees Miriam's song continuing into the next verse. V. 19 is included for context.
Context Group Version	And Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. And Miriam answered them, Sing (pl) to YHWH, for he has triumphed gloriously; The horse and his rider he has thrown into the sea.
Modern English Version	The Song of Miriam Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dancing. Miriam answered them, "Sing to the Lord, for He triumphed gloriously! The horse and his rider He has hurled into the sea."
New American Standard B.	Miriam the prophetess, Aaron's sister, took the timbrel in her hand, and all the women went out after her with timbrels and with dancing [Lit <i>dances</i>]. Miriam answered them, "Sing to the Lord, for He [n]is highly exalted [Or <i>has triumphed gloriously</i>]; The horse and his rider He has hurled into the sea."
New European Version	Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. Miriam answered them, Sing to Yahweh, for He has triumphed gloriously. The horse and his rider He has thrown into the sea.
A Voice in the Wilderness	And Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them: Sing unto Jehovah, for He has risen up to be exalted! The horse and its rider He has thrown into the sea!
Young's Updated LT	And Miriam the inspired one, sister of Aaron, taketh the timbrel in her hand, and all the women go out after her, with timbrels and with choruses. And Miriam answers to them: —"Sing you [all] to Jehovah, For Triumphant He has triumphed; The horse and its rider He has thrown into the sea!"
The gist of this passage:	Miriam appears to have organized the women to sing backup or counter point or as a chorus for Moses' song.

Exodus 15:20a			
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
Miryâm (מִרְיָם) [pronounced <i>meer-YAWM</i>]	<i>rebellion; and is transliterated Miriam</i>	feminine singular proper noun	Strong's #4813 BDB #599
n ^e bîy'âh (נְבִיאָה) [pronounced <i>neb-vee-YAW</i>]	<i>prophetess; wife of a prophet; used of true and false prophets</i>	feminine singular noun with the definite article	Strong's #5031 BDB #612
This word only occurs 6 times in Scripture; and this is its first occurrence.			
'âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular construct	Strong's #269 BDB #27
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'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
tôph (תוף) [pronounced <i>tohf</i>]	<i>timbrel, tambourine; it is sort of a drum or tambourine and it is generally held in the hands of dancing women</i>	masculine singular noun	Strong's #8596 BDB #1074
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
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3027 BDB #388

Translation: *Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand;...*

This is the first mention of Miriam by name, although she is likely the sister of Moses who followed him as an infant after she placed him in the waters of the Sea of Reeds.

Interestingly enough, she is called the sister of Aaron rather than the sister of Moses or the sister of Aaron and Moses. Aaron is the older brother and that could be the reason why. Spiritually speaking, she probably has more in common with Aaron than with Moses.

She is called here a prophetess, which is the first time this word occurs in Scripture. It is important that this is found here, because this indicates that what she sings is prophetic (accurate) teaching.

Up until this time, the word *prophet* (or, *prophetess*) has been rarely used. We have seen it once way back in Gen. 20:7 where Abraham is called a prophet. Later, Aaron is spoken of as Moses' (**not** God's) prophet in Exodus 7:1 (that is, Aaron spoke on behalf of Moses—which in itself tells us a great deal about the meaning of this word).

The verb for prophecy has not been used yet (and it will not occur in Scripture until the book of Numbers). It is possible that a small amount of information is known about prophets and prophecy, but very little had been recorded up to this point in time.

Miriam's title as *prophetess* is important here. She is not exalted only on the basis of Moses; but this title seems to indicate that she is properly understood to also be a source of divine information. The chief problem with this understanding is, there is nothing recorded which affirms by example that she is a unique source of divine information. Even here, in this passage, she has not given some additional words of revelation, but she will repeat what Moses has already sung.

Miriam, no longer a slave and thrilled to be in a royal family, if you will, leads the women in song and puts together a response of the women, singing back to the men. She sings Moses' song; and it is my assumption is that she is counter harmonizing with the men.

Miriam is only called a prophetess here, and I would interpret this to be somewhat of an informal designation, somewhat like Aaron being called a prophet. What likely explains their titles is not that God communicates specifically to Aaron or Miriam and then they revealed this information to the people; but that God communicates to Moses and he would reveal this information to the elders as well as to Aaron and Miriam. When they take Moses' words to others, they were revealing divine information, but through the mediacy of Moses.

Moses would have been a celebrity—despite the occasional rebellion—and his background would have been discussed along with his relations. So, Miriam would have had some social status afforded to her as Aaron had. Therefore, Miriam would have been looked up to by the other women. She is not a prophetess in the full sense of the gift (I don't know that we have any evidence of it), but her relationship to Moses may have put her in the line of communication to the people (there would have been many women interested in what God has told Moses).

Exodus 15:20b

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
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine plural, Qal imperfect	Strong's #3318 BDB #422
kôl (כֹּל) [pronounced kohl]	<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

Exodus 15:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāshîym (נִשְׂיִם) [pronounced <i>naw-SHEEM</i>]	women, wives	feminine plural noun; irregular plural of Strong's #802; with the definite article	Strong's #802 BDB #61
'achārêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form with the 3 rd person feminine singular suffix	Strong's #310 BDB #29
b ^e (ב) [pronounced <i>b^{eh}</i>]	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
tôph (תוף) [pronounced <i>tohf</i>]	timbrel, tambourine; it is sort of a drum or tambourine and it is generally held in the hands of dancing women	masculine plural noun	Strong's #8596 BDB #1074
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	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
m ^e chôwlâh (מְחֹלָה) [pronounced <i>m^ekhoh-LAW</i>]	dances, dancing (which usually accompanies and celebrates a victory of some sort)	feminine plural noun	Strong's #4246 BDB #298

Translation: ...and the women go out after her, with timbrels and dancing.

According to Freeman, originally, dancing occurred at religious ceremonies only (this is true of the Egyptians as well as the Hebrews). He claims that women primarily danced alone and the few times when the men danced, that it was separate from the women. In the dancing mentioned in this verse, the first person began, not confined by any sort of form, and the others followed in her steps. We have a similar passages in Judges 11:34 21:19–21 1Samuel 18:6. When David danced before the Lord (2Samuel 6:14), it is possible that his wife was upset due to the fact that he was wearing very little (2Samuel 6:20) and also because dancing was an activity generally reserved for women. Whether this is true or not, there are times in the Bible when believers are exhorted to dance (such as, Psalm 149:3).



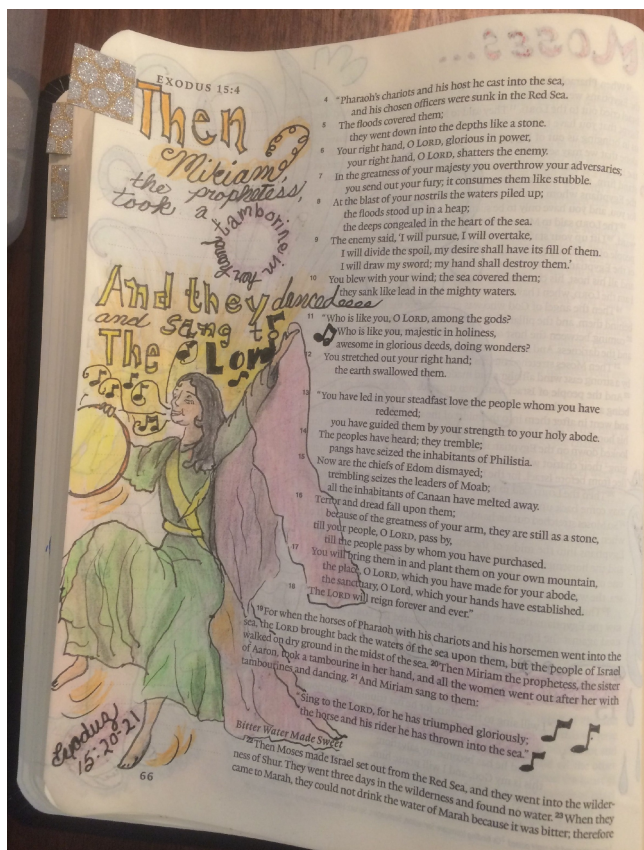
The Songs of Joy (a graphic); from [Jewish Women's Archive](#); accessed May 25, 2022. The Songs of Joy, c. 1896-1902, by James Jacques Joseph Tissot (French, 1836-1902). Courtesy of the Jewish Museum, New York.

Exodus 15:20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. (NKJV)

That these women went out after Miriam, following her lead; and that they will sing, dance and play music (I am assuming that the women as a group sing, rather than just Miriam alone).

Miriam Singing to the Lord (a Bible Journaling graphic); Uploaded by Sherry Allen to [Pinterest](#); accessed May 25, 2022. This chapter, and Miriam in particular, appeared to be very inspiring to a great many artists. I had a plethora of art to choose from for this section of Exodus 15.

Exodus 15:20 Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and the women go out after her, with timbrels and dancing. (Kukis Mostly Literal Translation)



Exodus 15:21a			
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
‘ânâh (אָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 rd person feminine singular, Qal imperfect	Strong's #6030 BDB #772
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
Miryâm (מִרְיָם) [pronounced meer-YAWM]	rebellion; and is transliterated Miriam	feminine singular proper noun	Strong's #4813 BDB #599

Translation: Miriam answered them...

Miriam is answering the men who are singing with Moses. This does not mean that someone has asked her a question and she is responding with the answer; but that Moses and the men sing; and they Miriam and the women answer them by singing counterpoint to the men. Although this specifically names Miriam, I would suggest that she is leading a chorus of women who are singing a chorus in between each stanza.

Exodus 15:21b

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
shîyr (שִׁיר) [pronounced <i>sheer</i>]	<i>sing</i>	2 nd person masculine plural, Qal imperative	Strong's #7891 BDB #1010
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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: ...[singing], "Sing to Yehowah;..."

Miriam has not written her own song here; she is joining in the singing with the other women providing counterpoint. She is answering the men here, singing almost the exact same words as are found in v. 1. The only difference is, she uses the imperative and Moses used the cohortative.

Exodus 15:21c

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
gâ'âh (גָּאָה) [pronounced <i>gaw-AW</i>]	<i>to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph</i>	Qal infinitive absolute	Strong's #1342 BDB #144
gâ'âh (גָּאָה) [pronounced <i>gaw-AW</i>]	<i>to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph</i>	3 rd person masculine singular, Qal perfect	Strong's #1342 BDB #144

When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows.²⁴

This is v. 1d exactly.

Translation: ...for He is clearly triumphant;...

²⁴ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Miriam is singing in counterpoint here (if that is the correct term). She is singing the same words, but in a higher octave than the men (as they are women).

Exodus 15:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûwç (סוס) [pronounced soos]	<i>horse, chariot horse; swallow, swift</i>	masculine singular noun	Strong's #5483 BDB #692
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
râkab (בָּכַר) [pronounced raw-KAH ^B V]	<i>the one riding, rider; horsemen</i>	masculine singular, Qal active participle; with the 3 rd person masculine singular suffix	Strong's #7392 BDB #938
Owens does not list this as a masculine singular; but BHSeK does.			
râmâh (הֲמִיךָ) [pronounced raw-MAW]	<i>to throw; to cast, to shoot</i>	3 rd person masculine singular, Qal perfect	Strong's #7411 BDB #941
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
This is v. 1e exactly.			

Translation: ...He has thrown horse and riders into the sea.”

What is sung here is nearly exactly what Moses was singing. She and the women may have been singing in counterpoint throughout Moses entire song. There is no indication that Miriam has written a song or that these are the first lines for a longer song. However, some interpret this passage in that way (incorrectly in my opinion).

My opinion is based upon the content of Miriam's song, not upon the fact that she is a woman. In the book of Luke, both Elizabeth and Mary (mothers of John the Herald and Jesus, respectively) will speak as inspired by God the Holy Spirit.

Obviously, this is not Miriam's original song, but a choral response of the women to the men, still using the words of Moses' song, making very minor adjustments for the change of singers and to indicate that this is a response to the song of Moses.

I would suggest that this was done for the entire song of Moses (which song may be longer than what is recorded here).

Exodus 15:21 Miriam answered them [singing], “Sing to Y^ehowah; for He is clearly triumphant; He has thrown horse and riders into the sea.” (Kukis Mostly Literal Translation)



Exodus 15:21 (ESV) (a graphic); from [KFUO Radio](#); accessed May 25, 2022.

Exodus 15:20–21 Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and the women go out after her, with timbrels and dancing. Miriam answered them [singing], “Sing to Y^ehowah; for He is clearly triumphant; He has thrown horse and riders into the sea.” (Kukis mostly literal translation)

Exodus 15:20–21 Miriam, the prophetess and sister of Aaron, took a timbrel in her hand; and the women went out after her, carrying timbrels and dancing. Miriam answered the men, singing, “Sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into the sea.” (Kukis paraphrase)

Although the Israelites have seen amazing miracles and have sung an inspiring song about it, they will fall apart with the first difficulty.

Chapter Outline

Charts, Graphics and Short Doctrines

The Tree of Life Makes Bitter Waters Sweet

At this point, we begin a dramatically different narrative. What happened in Egypt will remain a part of Israel's history and it will be referred back to by Moses himself in Deuteronomy and by various psalmists in the Psalms, as well as several New Testament authors. However, from this point forward, Egypt is going to be in the rear view mirror for the people of Israel.

And so led Moses Israel from a sea of reeds and so they go unto a desert-wilderness of Shur and so they walk three of days in the desert-wilderness and they have not found waters. And so they come Marah-ward and they could not to drink the waters of Marah for bitter they [are]. Upon so was called her name Marah.

Exodus
15:22–23

Moses led Israel from the Sea of Reeds and they go towards the desert-wilderness of Shur. They walk [for] three days in the desert-wilderness and they have not found [any] water. They came to Marah but they were unable to drink the waters of Marah, for they [were] bitter. Therefore, its name was called *Marah*.

Moses led Israel away from the Sea of Reeds and they march towards the desert-wilderness of Shur. After walking for three days in the desert-wilderness, they found themselves lacking water. They came to Marah, but they were unable to drink the waters there because they were bitter. Therefore, that place is named Marah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so led Moses Israel from a sea of reeds and so they go unto a desert-wilderness of Shur and so they walk three of days in the desert-wilderness and they have not found waters. And so they come Marah-ward and they could not to drink the waters of Marah for bitter they [are]. Upon so was called her name Marah.

Dead Sea Scrolls
Targum (Onkelos)

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And Mosheh caused Israel to remove from the sea of Suph, and they went forth into the desert of Chagra, and went three days in the desert, but found no water. And they came to Marah, and could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah.

Targum (Pseudo-Jonathan)

And Mosheh made Israel go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. [JERUSALEM. The way of Chalutsa.] And they

journeyed three days in the desert, empty of instruction, and found no water. And they came to Marah, but could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah.

Revised Douay-Rheims	And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water. And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.
Aramaic ESV of Peshitta	Mosha led Yisrael onward from the Sea of Suf, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. When they came to Marah, they could not drink from the waters of Marah, for they were bitter. Therefore its name was called Marah.
Peshitta (Syriac)	So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shud; and they went three days in the wilderness, and found no water. And when they came to Morath, they could not drink the waters of Morath, for they were bitter; therefore the name of the place was called Morath.
Updated Brenton (Greek)	So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink. and they came to Merrha, and could not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses took Israel forward from the Red Sea, and they went out into the waste land of Shur; and for three days they were in the waste land where there was no water. And when they came to Marah, the water was no good for drinking, for the waters of Marah were bitter, which is why it was named Marah.
Easy English	The waters of Marah and Elim Then Moses led the Israelites away from the Red Sea. They travelled into the desert called Shur. They walked into the desert for three days and they could not find any water. Then, when they came to Marah, they could not drink the water there. They tasted the water, but it was bad. That is why they called that place 'Marah'. Marah means 'it tastes bad'.
Easy-to-Read Version–2006	Israel Goes Into the Desert Moses led the Israelites away from the Red Sea and into the desert of Shur. They traveled for three days in the desert. They could not find any water. Then they came to Marah. [This name means “Bitter” or “Sad.”] There was water at Marah, but it was too bitter to drink. (That is why the place was named Marah.)
<i>God's Word</i> ™	God Provides Water for the Israelites Moses led Israel away from the Red Sea into the desert of Shur. For three days they traveled in the desert without finding water. When they came to Marah, they couldn't drink the water because it tasted bitter. That's why the place was called Marah [Bitter Place].
Good News Bible (TEV)	Bitter Water Then Moses led the people of Israel away from the Red Sea into the desert of Shur. For three days they walked through the desert, but found no water. Then they came to a place called Marah, but the water there was so bitter that they could not drink it. That is why it was named Marah.
<i>The Message</i>	Traveling Through the Wilderness Moses led Israel from the Red Sea on to the Wilderness of Shur. They traveled for three days through the wilderness without finding any water. They got to Marah, but

they couldn't drink the water at Marah; it was bitter. That's why they called the place Marah (Bitter).

NIRV **The Waters of Marah and Elim**

Then Moses led Israel away from the Red Sea. They went into the Desert of Shur. For three days they traveled in the desert. They didn't find any water there. When they came to Marah, they couldn't drink its water. It was bitter. That's why the place is named Marah.

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

Contemporary English V. After the Israelites left the Red Sea, Moses led them through the Shur Desert for three days, before finding water. They did find water at Marah, but it was bitter, which is how that place got its name.

The Living Bible Then Moses led the people of Israel on from the Red Sea, and they moved out into the wilderness of Shur and were there three days without water. Arriving at Marah, they couldn't drink the water because it was bitter (that is why the place was called Marah, meaning "bitter").

New Berkeley Version .

New Life Version .

New Living Translation

Bitter Water at Marah

Then Moses led the people of Israel away from the Red Sea, and they moved out into the desert of Shur. They traveled in this desert for three days without finding any water. When they came to the oasis of Marah, the water was too bitter to drink. So they called the place Marah (which means "bitter").

Unlocked Dynamic Bible

Then Moses led the Israelite people away from the Red Sea. They went to the wilderness of Shur. They walked for three days, but they could not find any water. So they went on and came to a place named Marah. There was water there, but they could not drink it because it was bitter. That is why they named the place Marah, which is the Hebrew word that means 'bitter.'

Partially literal and partially paraphrased translations:

American English Bible Well thereafter, Moses led the children of IsraEl away from the Red Sea and into the desert of Sur. But after [traveling] through the desert for three days, they hadn't found any water to drink. And when they got to MerRha (Bitterness), they couldn't drink the water there, because it was bitter. (That's why [Moses] named that place Bitterness).

Beck's American Translation .

Common English Bible

Turning bitter water sweet

Then Moses had Israel leave the Reed Sea and go out into the Shur desert. They traveled for three days in the desert and found no water. When they came to Marah, they couldn't drink Marah's water because it was bitter. That's why it was called Marah.

New Advent (Knox) Bible

And now Moses led Israel away from the Red Sea, and they went out into the desert of Sur, where they found no water in three days' marching over waste ground. So they came to Mara, and even here they could not drink the water, so brackish it was to the taste; it was with good reason he called it Mara, for Mara means Bitterness.

Translation for Translators

Yahweh made bitter water become good water to drink

Then Moses/I led the Israeli people away from the Red Sea (OR, Gulf of Suez). They/we went to the desert at Shur. They/We walked for three days, but they/we could not find any water. So they/we *went on and* came to a *place named* Marah. *There was water there, but* they/we could not drink it, because it was bitter. That is why they named the place Marah, *which is the Hebrew word that means 'bitter'.*

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Water Provided Then Moses led Israel on from the Red Sea, and they went out to the Wilderness of Shur. They journeyed for three days in the wilderness without finding water. They came to Marah, but they could not drink the water at Marah because it was bitter—that is why it was named Marah [= Bitter or Bitterness].
Ferrar-Fenton Bible	March from the Wall to the Desert of Marah Moses afterwards marched the children of Israel from the Red Sea, and departed from the Desert of the Wall, and advanced three days into the desert, but found no water. Then they came to Marah, but were unable to drink the waters of Marah, for they were bitter ; therefore Moses called it Bitterness.
God's Truth (Tyndale)	Moses brought Israel from the redd sea, and they went out into the wilderness of Sur. And they went three days long in the wilderness, and could find no water. At the last they came to Mara: but they could not drink of the waters for bitterness, for they were bitter. Therefore the name of the place was called Mara.
HCSB Lexham English Bible	Yahweh Provides Water at Marah And Moses caused Israel to set out from the {Red Sea}, and they went out into the desert of Shur, and they traveled three days in the desert, and they did not find water. And they came to Marah, and they were not able to drink water from Marah because it was bitter. Therefore {it was named} Marah.
Tree of Life Version Wikipedia Bible Project	. And Moses led Israel's drive from the sea of reeds, and they exited to the wilderness of Shur, and they walked three days in the desert, and did not find water. And they came to Marah, and they could not drink the water from Marah because they are bitter (Marim). For this reason it was named Marah (bitter (fem)).

Catholic Bibles (those having the imprimatur):

The Heritage Bible	So Moses pulled Israel up from the Red Sea, and they went out into the desert of Shur; and they walked three days in the desert, and did not find water. And they came to Marah, and they were not able to drink of the waters of Marah ³ because they were bitter; therefore the name of it was called Bitter. ^{315:23} Marah, bitter, the same as the name
Mary. New American Bible (2011)	<i>At Marah and Elim.</i> Then Moses led Israel forward from the Red Sea,* and they marched out to the wilderness of Shur. After traveling for three days through the wilderness without finding water, they arrived at Marah, where they could not drink its water, because it was too bitter. Hence this place was called Marah. Nm 33:8. * [15:22] Red Sea: see note on Ex 15:4.
New English Bible—1970	<i>Marah (bitter water) to Elim.</i> MOSES LED ISRAEL FROM THE RED SEA out into the wilderness of Shur. For three days they travelled through the wilderness without finding water. They came to Marah, but could not drink the Marah water because it was bitter; that is why the place was called Marah.
New Jerusalem Bible Revised English Bible—1989	<i>In the wilderness</i> MOSES led Israel from the Red Sea out into the wilderness of Shur, where for three days they travelled through the wilderness without finding water. When they came to Marah, they could not drink the water there because it was bitter; that is why the place was called Marah.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Moshe led Isra'el onward from the Sea of Suf. They went out into the Shur Desert; but after traveling three days in the desert, they had found no water. They arrived at Marah but couldn't drink the water there, because it was bitter. This is why they called it Marah [bitterness].
- exeGesés companion Bible **THE WATERS OF MARAH**
 And Mosheh
 has Yisra El pull stakes from the Reed sea;
 and they go to the wilderness of Shur:
 and they go three days in the wilderness
 and find no water:
 and they come to Marah
 and cannot drink of the waters of Marah
 for they are bitter:
 so they call the name Marah.
- The Scriptures* 1998
 Tree of Life Version
Bitter Waters Made Sweet
 Then Moses led Israel onward from the Sea of Reeds. They went out into the wilderness of Shur. But they travelled three days in the wilderness and found no water. When they came to Marah, they could not drink from the waters because they were bitter. On account of this it was called Marah.

Weird English, Old English, Anachronistic English Translations:

- Alpha & Omega Bible SO MOSES BROUGHT UP THE CHILDREN OF ISRAEL FROM THE RED SEA, AND BROUGHT THEM INTO THE DESERT OF SUR; AND THEY WENT THREE DAYS IN THE DESERT, AND FOUND NO WATER TO DRINK. AND THEY CAME TO MERRHA, AND COULD NOT DRINK OF MERRHA, FOR IT WAS BITTER; THEREFORE HE NAMED THE NAME OF THAT PLACE, BITTERNESS.
- Awful Scroll Bible Moses was to cause Israel to pull up from the reed sea, and they were to lead out into the wilderness of Shur. They were to go into the wilderness, for three days - are they to have come upon water? - They were to come to Marah - are they to have been able to drink the water of Marah? - It is bitter. (Even, its name to have been called Marah.)
- Concordant Literal Version Now Moses caused Israel to journey from the Sea of Weeds. So they went forth to the wilderness of Shur, and went three days into the wilderness, but they found no waters. When they came to Marah, they were unable to drink the waters of Marah, for they were bitter; therefore one called its name Marah.
- Orthodox Jewish Bible So Moshe brought Yisroel from the Yam Suf, and they went out into the midbar of Shur; and they went shloshet yamim in the midbar, and found no mayim. And when they came to Marah (Bitter Place), they could not drink of the mayim from Marah, for they were marim; therefore the shem of it was called Marah.
- Rotherham's Emphasized B. And Moses caused Israel to break up from the Red Sea, and they went out into the desert of Shur,—and journeyed three days in the desert and found no water; and, when they came in towards Marah they could not drink the waters of Marah, for they were bitter,—for this taut, was the name thereof called Marah.

Expanded/Embellished Bibles:

- The Amplified Bible* **The Lord Provides Water**
 Then Moses led Israel from the Red Sea, and they went into the Wilderness of Shur; they went [a distance of] three days (about thirty-three miles) in the wilderness

and found no water. Then they came to Marah, but they could not drink its waters because they were ^[d]bitter; therefore it was named Marah (bitter).

^[d] The water may have been like that of the Dead Sea, which has such a high salt content that it is bitter, and the natural reaction when attempting to sample it is to spit it out immediately.

The Expanded Bible

Bitter Water Becomes Good

Moses led the Israelites away from the ·Red [or Reed; 10:19] Sea into the ·Desert [Wilderness] of Shur. They traveled for three days in the ·desert [wilderness] but found no water. Then they came to Marah, where there was water, but they could not drink it because it was too bitter. (That is why the place was named Marah [^cHebrew for “bitter”].)

Kretzmann’s Commentary

Verses 22-27

In the Wilderness of Shur

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; they left the last fountain of fresh water behind them and marched out into the desert which extends along the eastern shore of the Gulf of Suez, the western arm of the Red Sea; and they went three days in the wilderness and found no water. And when they came to Marah, probably the modern Hawara, thirty-three miles from the place where they had crossed the sea, they could not drink of the waters of Marah, for they were bitter, not merely saltish, but disagreeably repugnant; therefore the name of it was called Marah (bitterness).

Syndein/Thieme

So Moses brought Israel from the Red sea, and they went out into the desert of Shur; and they went three days in the desert, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter Therefore the name of it was called Marah.

{Note: The name Marah means 'bitter' and this refers to the taste of the water AND the volition of the people to God and His Word - it tastes bitter to most of them.}

The Voice

Then Moses led Israel away from the Red Sea, and they entered the desert of Shur. They traveled for three days in the desert before they found water.

When they came to the place where they did find water, they could not drink it because it was so bitter. So they called the place Marah, *or bitter*.

Bible Translations with Many Footnotes:

The Complete Tanach

Moses led Israel away from the Red Sea, and they went out into the desert of Shur; they walked for three days in the desert but did not find water.

Moses led Israel away: lit., made Israel journey. He led them away against their will, for the Egyptians had adorned their steeds with ornaments of gold, silver, and precious stones, and the Israelites were finding them in the sea. The plunder at the sea was greater than the plunder in Egypt, as it is said: “We will make you rows of gold with studs of silver” (Song of Songs 1:11). Therefore, he had to lead them against their will. — [from Tanchuma Buber, Beshallah 16, Mechilta, Exod. 12:35, Song Rabbah 1:11]

They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah.

They came to Marah: Heb. הִתְרַם, like הִרְמָה. The “hey” at the end הִתְרַם is instead of a “lammed” [prefix] at the beginning [of the word], and the “thav” is instead of the “hey” [that is part] of the root in the word הִרְמָה. But when a suffix is added, when it is attached to a “hey” that replaces a “lammed,” the “hey” of the root is transformed into a “thav.” Similarly, every “hey” that is part of the root of the word is transformed into a “thav” when a suffix is added, like “I have no wrath (הִמָּח) ” (Isa. 27:4), [becomes] “and his wrath (וּתְמָחוּ) burnt within him” (Esther 1:12). Note that the “hey” of the root is transformed into a “thav” when it is placed next to the added “vav.” Likewise, “bond servants and handmaids (הַמְאָוִ) ” (Lev. 25:44), [becomes] and “Here is my handmaid (אֵתְמָא) Bilhah” (Gen. 30:3); “a living (חַיָּה) soul” (Gen. 2:7), [becomes] “and his living spirit (וּתְיָחַ) causes him to abhor food” (Job 33:20); “between Ramah (הַרְמָה) ” (Jud. 4:5), [becomes] “And his return was to Ramah (הַרְמָה) ” (I Sam. 7:17).

International Standard V

God Provides Water for the People

Moses led Israel from the Reed^k Sea and they went to the desert of Shur. They traveled into the desert for three days and did not find water. When they came to Marah, they could not drink the water at Marah because it was bitter. (That is why it's called^l Marah.)^m

^k 15:22 So MT; LXX reads *Red*

^l 15:23 Lit. why one calls its name

^m 15:23 Marah means *bitter* in Heb.

Kaplan Translation

The Bitter Waters

Moses led the Israelites away from the Red Sea, and they went out into the Shur Desert. They traveled for three days in the desert without finding any water. Finally, they came to Marah, but they could not drink any water there. The water was bitter (marah), and that was why the place was called Marah.

Shur Desert

See Genesis 16:7, 20:1, 25:18 (cf. Targum; Targum Yonathan). Josephus identifies this with the Pelusian Desert (Antiquities 6:7:3). Saadia, on the other hand identifies it with Jifur, an old name for Es Sur, south-west of the desert of Et-tih (Etham?) near Egypt. A number of sources identify Shur with Etham mentioned above (Exodus 13:20; see Numbers 33:8; Ibn Ezra; Bachya).

Along the eastern shore of the Gulf of Suez, there is a strip of level land. The northern part of this is known as Shur, extending toward the Mediterranean, while the southern part is the Sin Desert (Exodus 16:1). Local traditions identify the first stop with Ayun Musa (the Springs of Moses), on the east side of the Gulf, 9 miles south of Suez and 1.5 miles from the coast.

Marah

See Numbers 33:8. This is usually identified with Bir Huwara or Eyn Chawara, some 60 miles south of Suez, and 47 miles south of Ayun Musa, 7 miles from the coast. Others identify Marah with Ain Naba (also known as el-Churkudeh), a fountain with a large flow of brackish water, some 10 miles south-east of Suez.

NET Bible®

The Bitter Water

⁵⁷ Then Moses led Israel to journey⁵⁸ away from the Red Sea. They went out to the Desert of Shur, walked for three days⁵⁹ into the desert, and found no water. Then they came to Marah,⁶⁰ but they were not able to drink⁶¹ the waters of Marah, because⁶² they were bitter.⁶³ (That is⁶⁴ why its name was⁶⁵ Marah.)

^{57sn} The first event of the Israelites' desert experience is a failure, for they murmur against Yahweh and are given a stern warning – and the provision of sweet water. The event teaches that God is able to turn bitter water into sweet water for his people, and he promises to do such things if they obey. He can provide for them in the desert – he did not bring them into the desert to let them die. But there is a deeper level to this story – the healing of the water is incidental to the healing of the people, their lack of trust. The passage is arranged in a neat chiasm, starting with a journey (A), ending with the culmination of the journey (A'); developing to bitter water (B), resolving to sweet water (B'); complaints by the people (C), leading to to the instructions for the people (C'); and the central turning point is the wonder miracle (D).

^{58tn} The verb form is unusual; the normal expression is with the Qal, which expresses that they journeyed. But here the Hiphil is used to underscore that Moses caused them to journey – and he is following God. So the point is that God was leading Israel to the bitter water.

^{59sn} The mention that they travelled for three days into the desert is deliberately intended to recall Moses' demand that they go three days into the wilderness to worship. Here, three days in, they find bitter water and complain – not worship.

^{60sn} The Hebrew word "Marah" means "bitter." This motif will be repeated four times in this passage to mark the central problem. Earlier in the book the word had been used for the "bitter herbs" in the Passover, recalling the bitter labor in bondage. So there may be a double reference here – to the bitter waters and to Egypt itself – God can deliver from either.

^{61tn} The infinitive construct here provides the direct object for the verb "to be able," answering the question of what they were not able to do.

^{62tn} The causal clause here provides the reason for their being unable to drink the water, as well as a clear motivation for the name.

^{63sn} Many scholars have attempted to explain these things with natural phenomena. Here Marah is identified with Ain Hawarah. It is said that the waters of this well are notoriously salty and brackish; Robinson said it was six to eight feet in diameter and the water about two feet deep; the water is unpleasant, salty, and somewhat bitter. As a result the Arabs say it is the worst tasting water in the area (W. C. Kaiser, Jr., "Exodus," EBC 2:398). But that would not be a sufficient amount of water for the number of Israelites in the first place, and in the second, they could not drink it at all. But third, how did Moses change it?

^{64tn} The אֶל-כֵּן ('al-ken) formula in the Pentateuch serves to explain to the reader the reason for the way things were. It does not necessarily mean here that Israel named the place – but they certainly could have.

^{65tn} Heb "one called its name," the expression can be translated as a passive verb if the subject is not expressed.

New American Standard B.

The LORD Provides Water

Then Moses ^[o]led Israel from the ^[p]Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. When they came to Marah, they could not drink the waters ^[q]of Marah, for they were ^[r]bitter; therefore it was named ^[s]Marah.

^[o] Exodus 15:22 Lit caused Israel to journey

^[p] Exodus 15:22 Lit Sea of Reeds

^[q] Exodus 15:23 Lit from

^[r] Exodus 15:23 Heb Marim

^[s] Exodus 15:23 I.e. bitterness

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out} journeyed "**Yisra'el** ^{He turns El aside} from the sea of reeds , and they went out to the wilderness of "**Shur** ^{Rock wall}, and they walked three days in the wilderness, and they did not find water, and they came unto "**Marah** ^{Bitter}, and they were not able to gulp water from "**Marah** ^{Bitter}, given that they were bitter, <therefore>, he called out her title "**Marah** ^{Bitter},...

Charles Thompson OT Then Moses drew off the Israelites from the Red sea; and led them into the wilderness of Sour, and they marched three days in the wilderness and found no water to drink. And when they came to Merra they could not drink the water there, for it was bitter. Therefore they called the name of that place Bitterness.

Modern English Version **The Waters of Marah and Elim**
Then Moses led Israel from the Red Sea, and they went out into the Wilderness of Shur, and they went three days in the wilderness and found no water. When they came to Marah, they could not drink of the waters of Marah, for they were bitter.

New European Version **Bitter Waters at Marah**
Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. When they

came to Marah, they couldn't drink from the waters of Marah, for they were bitter. Therefore its name was called Marah.

New King James Version

Bitter Waters Made Sweet

So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was called Marah [Lit. *Bitter*].

Young's Updated LT

And Moses causes Israel to journey from the Red Sea, and they go out unto the wilderness of Shur, and they go three days in the wilderness, and have not found water. And they come in to Marah, and have not been able to drink the waters of Marah, for they are bitter; therefore has one called its name Marah.

The gist of this passage:

Moses, by the guidance of God, leads the people out into the desert-wilderness for 3 days, and there is no water to be found. They come to a place with water, but the water is bitter; so they name that place Marah.

22-23

Exodus 15:22a

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
nâçac' (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to cause to set out [move out, depart, go], to cause a camp to move out; to lead out; to cause to spring up; to take away [remove, pluck up], to quarry [hew out, cut out] [stones]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5265 BDB #652
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
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
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
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
Çûwph (סוּף) [pronounced <i>soof</i>]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693

Exodus 15:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This word is mostly found as <i>the Sea of Reeds</i> , also called <i>The Red Sea</i> , but more properly, <i>the Reed Sea</i> .			
Considered to be the <i>weedy sea</i> , and therefore referring to the Arabian Gulf.			
James Burton Coffman: <i>It is now a matter of general information that [~Yam] [~Cuwp] cannot mean either Reed Sea or Red Sea; it actually means End Sea, a proper name for the Indian Ocean which was in general use in the mid-second millennium B.C. when the Pentateuch was written by Moses.</i> ²⁵ However, I have not read this elsewhere except in Coffman's work.			

Translation: Moses led Israel from the Sea of Reeds...

Interestingly enough, when describing the final confrontation between Pharaoh's army and the Israelites, we do not have the *Sea of Reeds* mentioned by name in Exodus 14. However, on the other hand, they are moving towards the Sea of Reeds in Exodus 13:18 and moving away from the Sea of Reeds in this verse.

This is the verse which tells us that the Sea of reeds is synonymous with or very close to the sea which God parted for Israel. My strongest leaning is toward a canal or a freshwater tributary which was near the Sea. Whatever it is, it had to be considerably large—a long ways across and reasonably deep (given all that took place there).

Exodus 15:22b

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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
'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
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Shûwr (שׁוּר) [pronounced sher]	<i>wall, fortification, fortress and is transliterated Shur</i>	proper noun, location	Strong's #7793 BDB #1004

Translation: ...and they go towards the desert-wilderness of Shur.

The desert-wilderness of Shur is a fairly large place. God has a place towards which He is guiding the people. Recall that God reveals Himself as a pillar of cloud in the day and a pillar of fire at night to lead the people forward.

²⁵ From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

The only choice the people really have is to follow whichever of these pillars is moving ahead. So the people of Israel are not out for a random walk, nor is Moses lost.

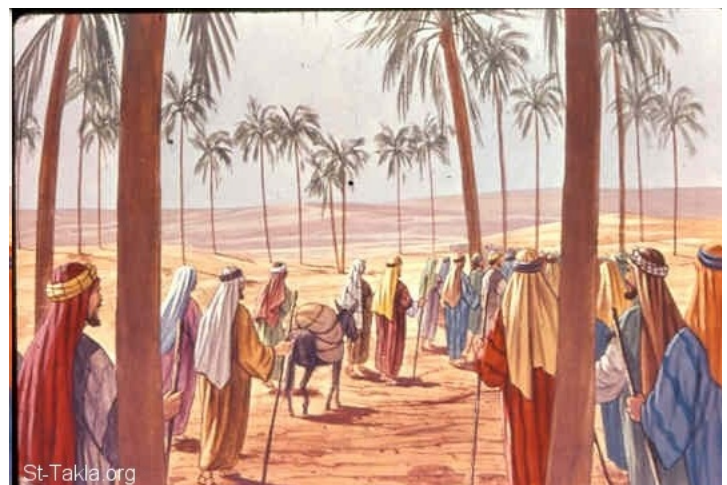
Exodus 15:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</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
sh ^e lôshâh (שלשה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (ימי) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
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
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: They walk [for] three days in the desert-wilderness...

They march for 3 days after their encounter with Pharaoh. Some see a parallel to the 3 days that God wanted the people to march out into the desert to worship Him, but I am not sure exactly what that parallel would be or what it means. They have been on a march for a couple days prior to this 3-day march.

In this march, they are moving away from Egypt and from the waters of Egypt.

Moses Leads Israel (a graphic); from St-Takla.org; accessed May 25, 2022. Possibly an illustration by James Padgett (1931–2009).



Exodus 15:22d

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
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person plural, Qal perfect	Strong's #4672 BDB #592
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun; pausal form	Strong's #4325 BDB #565

Translation: ...and they have not found [any] water.

During this 3-day march, they have not come across any water. On the face of it, this has become a very dire circumstance.

This is still analogous to the Christian life. The Hebrews have been redeemed and they have been delivered, just as we are in salvation. However, what they require is water and they will die of thirst unless they find some. Likewise, we require the water of the word to begin immediately following salvation or we find ourselves in a spiritual desert, foreboding and unforgiving. Our desert is the life on earth filled with human viewpoint.

And let me state this as clearly as I can: there is no spiritual growth apart from learning and believing the Word of God. Both of those participles are necessary to move forward in the Christian life (and for these people in the desert, to move forward in the **spiritual life**).

Now, these three days in the desert wilderness without water would be analogous to the spiritual condition of the people of Israel. There was a great deal of spiritual information which they could have picked up on and understood from their experiences over the past few months, but it does not appear that these people grew spiritually at all.

Christians engage in a great many *religious* behaviors: they pray, they read their Bibles; they go to church, they listen to Christian radio, they go to evangelistic meetings. For the most part, the various behaviors that Christians engage in *will not* result in spiritual growth. The things described are not wrong—they will not necessarily harm a believer or throw them off the track—but the believer must expose himself to good and accurate Bible teaching (and God designed that to occur in the local church). Secondly—and this is extremely important—the believer must believe the doctrines being taught to him (or her) from the Word of God. The exercise of faith in time for the believer is as important as it was in salvation.

Let me approach this statement of truth in two ways. Some people hear the gospel of Jesus Christ (that he died for their sins) and they may know and be able to repeat this truth. But, *if they have not personally believed in Jesus*, then they are not saved. Faith is essential in order to move from death to life. This same faith is necessary for the Christian life as well.

The second approach is simply quoting Scripture to prove this: **So then faith comes by hearing, and hearing by the word of God.** (Romans 10:17) **For we walk by faith, not by sight.** (2Corinthians 5:7) *Walking* refers to living

the Christian life. Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of apprehending it.

For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, **not being mixed with faith in those who heard it.** For we who have believed do enter that rest, as He has said: “So I swore in My wrath, ‘**They shall not enter My rest,**’ ” although the works were finished from the foundation of the world. (Hebrews 4:1–3; Psalm 95:11) The context of this passage is the Exodus generation, the very men that we are studying. The Exodus generation heard the excellent teaching of Moses. He spoke God’s words to the people and then he repackaged everything into a series of *Bible* lessons (if you will) before they crossed over into Canaan (this is known as the book of Deuteronomy). **Gen X**—those who left Egypt as adults—heard this excellent teaching from Moses, but it did not benefit them because they did not mix what they heard with faith. That is, when Moses would teach various principles, the people of Gen X heard what he was teaching, but they did not believe him; they did not believe the spiritual principles. Therefore, what they heard from Moses was not beneficial to them. They did not grow spiritually.

Entering the rest refers to the successful living of the spiritual life. The *rest* describes a life which is not confused, hurried, or filled with frustration and **mental attitude sins**.

God put the option of living the spiritual life before Gen X, and they rejected it. As a result, God will leave their dead bodies rotting in the desert. The next generation of Israelites—those who left Israel at 20 or younger (along with those adults who were born in the desert). That generation benefitted by the teaching of Moses; they believed him. Moses’ final sermons, which were collected into the book of Deuteronomy, is what gave that next generation—the **generation of promise**—the spiritual strength to move forward in God’s plan. Therefore, they went into the land of promise and they took it (this is all recorded in the book of Joshua).

What distinguishes these two generations? Faith. Gen X had little faith in the teachings of Moses, which are the words of God. Both generations heard this teaching; but only the generation of promise appropriated advancement in the spiritual life through faith.

Exodus 15:22 **Moses led Israel from the Sea of Reeds and they go towards the desert-wilderness of Shur. They walk [for] three days in the desert-wilderness and they have not found [any] water.** (Kukis Mostly Literal Translation)

The sons of Israel had observed God powerfully take them out of Egypt; they had watched God destroy their enemies—they all saw these great plagues of God (or heard about them when they did not directly affect the Israelites²⁶). However, in their minds, they were now facing a different sort of problem. They were in the desert-wilderness and they had found no water.

It will be at this point where they should have developed a **faith-rest** rationale as a response to the difficulties in their lives. The Israelites are facing a different set of circumstances than they did while in Egypt; or after they had crossed the sea of reeds; but they are still God’s people and God is still God. A faith rest rationale would understand when they had come up against a problem that they themselves could not solve; but, they should be able to recognize that God can solve that problem. Unfortunately, Gen X never responded to problems and difficulties in this way.

²⁶ Remember, Israel did not experience all of the plagues firsthand.

Exodus 15:23a

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
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
Mârâh (מָרָה) [pronounced maw-RAW]	<i>bitterness; transliterated Marah</i>	proper singular noun/feminine with the directional hê	Strong's #4785 BDB #600

The directional hê (properly, the directive hê) is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: [They came to Marah...](#)

They have been walking in the desert-wilderness for 3 days, but without coming upon any water. Then they come to a place called Marah. Most of these stops receive a name at the time of the stop or soon thereafter. *Marah* seems to be a good name after the bitter waters have been discovered. Mârâh (מָרָה) [pronounced maw-RAW] means, *bitterness*. Strong's #4785 BDB #600.

Although the location of this and other places can be guessed, there is no route which has universal acceptance. We do not know where Israel crossed which body of water and we do not know where Marah is. That location today would not match up at all with what we are reading here in this chapter. That is, the topography in this same desert today is much different from the time of Moses.

Exodus 15:23b

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; 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
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 15:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâkôl (יָכַל) [also yâkôwl (יָכַל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
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
Mârâh (מָרָה) [pronounced maw-RAW]	<i>bitterness; transliterated Marah</i>	proper singular noun/feminine	Strong's #4785 BDB #600

Translation: ...but they were unable to drink the waters of Marah,...

There was apparently a lake or river or some significant amount of water there, but when they tried to drink it, they spit it out (I am reading into the narrative here). It was extremely bitter.

Exodus 15:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
mar (מָר) [pronounced mahr]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural	Strong's #4751 BDB #600
The final 4 words are suspect, in my opinion, as to being accurate translations for this word.			
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Translation: ...for they [were] bitter.

They is a reference to *waters* (which are generally in the plural in the Hebrew language²⁷). The waters were too bitter for the Israelites to drink.

The proper nouns from the Hebrew are usually transliterated from the original language (although often poorly as we have seen with the names of various tribes). As we have discussed, *Marah*, in the Hebrew, means *bitterness* and is so translated in Prov. 14:10 (actually, that is *morrâh* (מֹרָה) [pronounced *mor-RAW*]).

The word translated bitterness is the masculine plural adjective *mar* (מַר) [pronounced *mahr*], and that word means, *bitter, bitterness; sad, sorrowful; fierce*. Strong's #4751 BDB #600. Adding the *-ah* ending simply makes the adjective feminine.

We do not know the composition of this water, whether it was filled with rust, oil, sea salt—whatever was in it; it was clearly undrinkable.



The Bitter of Waters of Marah (a graphic); from [Benn Matthew](#); accessed May 25, 2022.

Exodus 15:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8034 BDB #1027
Mârâh (מֹרָה) [pronounced <i>maw-RAW</i>]	<i>bitterness; transliterated Marah</i>	proper singular noun/feminine	Strong's #4785 BDB #600

Translation: Therefore, its name was called *Marah*.

²⁷ I am not aware of a single instance where *water* is in the singular in the Old Testament.

The word *Marah* is found 3x in this very short passage; the bitterness of the water is obviously being emphasized.

It is most logical that most of these places were named by the sons of Israel as they came to them—and that the name is indicative of whatever they observed or experience in that place. This makes far more sense than there being a big sign in front of a place saying, “You are now entering Marah; population 0.”

When the Israelites arrived in Marah, it did not have this name yet nor did it have this name but in a different language. There was not a population in that area nor did anyone erect a sign saying this was Marah. The Hebrews arrived, tried the water, spit it out, muttering the word *marah*. Therefore, this place is named *Marah*.

We will occasionally come upon other areas and places which were clearly named after the arrival. On many occasions in the narrative, it sounds as if they are arriving at a place which already has a name, but most of the time, this is a designation given it by Moses or one of the elders. This is just the way things were expressed then in that language. In English, we would have said that *we came to a clearing where there was a large body of water and that the water was bitter. Therefore, we decided to name this place Marah.*

It is our habit to write things in a strict chronological order. I have two Bibles edited in such a way that they are in chronological order because that is the way I think and perceive. This is not how we should interpret the ancient Hebrew mind, however. A simple corroborating factor of these innate differences: our verb tense system is based upon time: *past, present and future*. The Hebrew verb structure (as well as the Greek) is not based upon time. The Hebrew imperfect or perfect tense could refer to a past, a present or a future event. Context determines the chronology of the passage.

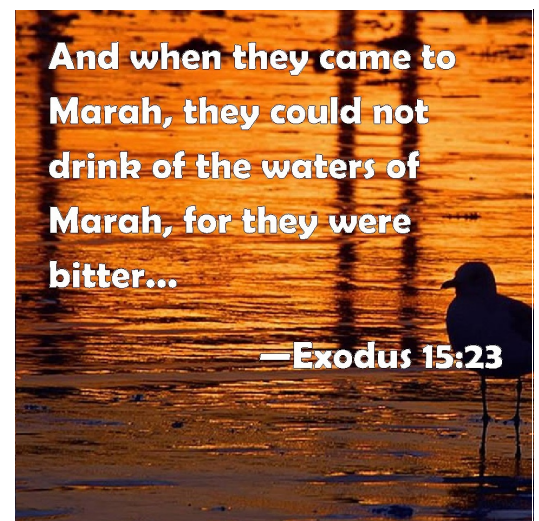
At this point, the sons of Israel are not on a direct route to the land of Canaan. We saw in Genesis various portions of Joseph's family go back and forth from Egypt to Canaan in a relatively short amount of time (literally, a single verse might be given over to record the entire one-way trip). God is dealing with a people who, although they are all believers, are one of the worst collection of believers anywhere at any time (I can state this with certainty, because God will call them that later in Scripture). Their instability, their lack of trust in God, their constant whining will become a source of irritation. They have seen God do the most for them (just as when we are saved, God does the most for us). When they are to go into the land to take it, what should they expect? They should expect that God will do much more than the most for them (just as after salvation, we should expect the same). All they have to do is to trust God and listen and obey. It can't be much simpler than that. God knows their every need and He has taken care of these needs in eternity past. Had these men been able to exercise faith in God's direction and care, they would have marched directly into the land of Canaan and taken it (after stopping at Mount Sinai first). As it is, these Israelites will wander the desert for 40 years, making one mistake after another. Only God, in His infinite wisdom and patience allowed *many* of them to live out their natural lives without killing them (Numbers 14 and other similar passages notwithstanding; we will cover that later).

A fascinating study is **Numbers 33** where each of these stops is recorded. See the book of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 15:23 *They came to Marah but they were unable to drink the waters of Marah, for they [were] bitter. Therefore, its name was called Marah.* (Kukis Mostly Literal Translation)

The Israelites continue their trek through the desert-wilderness of Shur. They are going westward; the army of Egypt lies behind them, destroyed in the sea of reeds.

Then they had come to a place where there was water, but the water was so bitter, they could not drink it. They have been traveling in the desert for 3 days and their water supply is apparently depleted. They have no water and the water they have come across is not drinkable.



Exodus 15:23 (KJV) (a graphic); from ; accessed May 25, 2022.

Exodus 15:22–23 Moses led Israel from the Sea of Reeds and they go towards the desert-wilderness of Shur. They walk [for] three days in the desert-wilderness and they have not found [any] water. They came to Marah but they were unable to drink the waters of Marah, for they [were] bitter. Therefore, its name was called *Marah*. (Kukis mostly literal translation)

Exodus 15:22–23 Moses led Israel away from the Sea of Reeds and they march towards the desert-wilderness of Shur. After walking for three days in the desert-wilderness, they found themselves lacking water. They came to Marah, but they were unable to drink the waters there because they were bitter. Therefore, that place is named Marah. (Kukis paraphrase)

And so murmur the people upon Moses, to say, “What [can] we drink?”	Exodus 15:24	The people murmured against Moses, saying, “How [can] we drink?”
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The people murmured against Moses, saying, “How can we drink this water?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so murmur the people upon Moses, to say, “What [can] we drink?”
Dead Sea Scrolls	.
Targum (Onkelos)	And the people were fretful against Mosheh, saying, What shall we drink?
Targum (Pseudo-Jonathan)	And the people murmured against Mosheh, saying, What shall we drink? [JERUSALEM. And the people contended.]
Revised Douay-Rheims	And the people murmured against Moses, saying: What shall we drink?
Aramaic ESV of Peshitta	The people murmured against Mosha, saying, "What shall we drink?"
Peshitta (Syriac)	And the people murmured against Moses, saying, What shall we drink?
Updated Brenton (Greek)	And the people murmured against Moses, saying, What shall we drink?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the people, crying out against Moses, said, What are we to have for drink?
Easy English	Then the people were not happy and they spoke against Moses. They said: ‘What can we drink?’
Easy-to-Read Version–2006	The people began complaining to Moses. They said, “Now what will we drink?”
<i>God’s Word</i> TM	The people complained about Moses by asking, “What are we supposed to drink?”
<i>The Message</i>	And the people complained to Moses, “So what are we supposed to drink?”
NIRV	The people told Moses they weren’t happy with him. They said, “What are we supposed to drink?”

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

The Living Bible	Then the people turned against Moses. “Must we die of thirst?” they demanded.
New Berkeley Version	.
New Life Version	The people complained to Moses, saying, “What can we drink?”
New Living Translation	Then the people complained and turned against Moses. “What are we going to drink?” they demanded.

Partially literal and partially paraphrased translations:

American English Bible	Then the people started complaining about Moses, asking: 'What are we going to drink?'
Beck's American Translation	.
New Advent (Knox) Bible	Here the people were loud in their complaints against Moses; What shall we do for water? they said.
Translation for Translators	The people complained to Moses/me, saying, "What are we going to drink?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Now the people began murmuring against Moses, saying, "What are we to drink?" Barely three days from the greatest miracle any of them had ever seen—a lifesaving miracle—and already the complaining begins.
Ferrar-Fenton Bible	Then the people came to Moses to say; "Why have you done this? "
God's Truth (Tyndale)	Then the people murmured against Moses, saying: what shall we drink?
HCSB	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the people obstinately stopped on Moses, saying, What shall we drink?
New American Bible (2002)	As the people grumbled against Moses, saying, "What are we to drink?" he appealed to the LORD, who pointed out to him a certain piece of wood. When he threw this into the water, the water became fresh. It was here that the LORD, in making rules and regulations for them, put them to the test. V. 25 is included for context.
New English Bible—1970	The people complained to Moses and asked, 'What are we to drink?'
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Kaplan Translation	The people complained to Moses. 'What shall we drink?' they demanded.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Awful Scroll Bible	The people were to grumble against Moses, to the intent: What were we to drink?
exeGesés companion Bible	And the people murmur against Mosheh, saying, What drink we?
Orthodox Jewish Bible	So the people murmured against Moshe, saying, Mah nishteh (what shall we drink)?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The people [grew discontented and] grumbled at Moses, saying, "What are we going to drink?"
The Expanded Bible	The people ·grumbled [complained] to Moses and asked, "What will we drink?"
Kretzmann's Commentary	And the people murmured against Moses, saying, What shall we drink? So quickly did the children of Israel forget the many evidences of God's mercy in Egypt and the miraculous deliverance at the Red Sea.
The Voice	<i>Because they were very thirsty</i> , the people complained to Moses. Israelites: What are we supposed to drink?

Bible Translations with Many Footnotes:

The Complete Tanach

The people complained against Moses, saying, What shall we drink?

complained: Heb. וּנְלִיּוּ. This is in the niph'al conjugation. [In this case, the niph'al denotes the reflexive, as we see further in Rashi.] Likewise, in the Targum [Onkelos], it is also a niph'al expression: וּמְעַרְתָּאּוּ. The nature of the term denoting complaint הַנּוֹלְתֵךְ [is that it] reverts to the person [complaining], וּנְלִיּוּ [complains] or פְּעוּרְתֵם [storms], but one does not say וּנְלוּ or פְּעוּרוּ [Hebrew]. The Frenchman also says, "Decomplent sey." He reverts the statement to himself when he says, "Sey."

Kaplan Translation
NET Bible®

So the people murmured⁶⁶ against Moses, saying, "What can⁶⁷ we drink?"

^{66tn} The verb וּנְלִיּוּ (vayyillonu) from נוּל (lun) is a much stronger word than "to grumble" or "to complain." It is used almost exclusively in the wilderness wandering stories, to describe the rebellion of the Israelites against God (see also Ps 59:14-15). They were not merely complaining – they were questioning God's abilities and motives. The action is something like a parliamentary vote of no confidence.

^{67tn} The imperfect tense here should be given a potential nuance: "What can we drink?" since the previous verse reports that they were not able to drink the water.

^{sn} It is likely that Moses used words very much like this when he prayed. The difference seems to lie in the prepositions – he cried "to" Yahweh, but the people murmured "against" Moses.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the people were murmuring upon " Mosheh ^{Plucked out^{tn}} saying, what will we gulp?...
English Standard Version	And the people grumbled against Moses, saying, "What shall we drink?"
Modern English Version	So the people murmured against Moses, saying, "What shall we drink?"
New King James Version	And the people complained against Moses, saying, "What shall we drink?"
Young's Literal Translation	And the people murmur against Moses, saying, "What do we drink?"

The gist of this passage: The people complain to Moses, asking what will they drink.

Exodus 15:24a			
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
lûwn (וּלְ) [pronounced loon]	<i>to be obstinate, to be stubborn; to murmur or complain [like a stubborn person]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3885 BDB #533
Owens mistakenly calls this a Qal imperfect.			
‘am (אֶם) [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

Exodus 15:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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

Translation: [The people murmured against Moses,...](#)

Israel and Miracles:

This will be the way of this people. They will run into a problem and they will complain. Partway through their complaint, they will start blaming Moses and disparaging his character.

They have seen great miracles of God, but at no time do we have a large number of Israelites applying the faith-rest drill, saying, "God desires for us to become a great nation; so therefore, God must provide us with water [or, *whatever*]." I have just given the appropriate faith-rest rationale in that single sentence.

Instead, they murmur and complain, often expressing anger along with a cluster of mental attitude sins, mostly directed against Moses.

In the English, the word *complained* (also translated, *murmured*) is onomatopoeic [pronounced *ON-ə-MAT-ə-pō-ET-ic*] where a word imitates the sound of what it represents. In the Hebrew, it is the Qal imperfect of *lūwn* (לוּן) [pronounced *loon*] and it means *to murmur, to complain, to bitch, to speak in an obstinate manner*.

It wasn't but three days ago that they saw a miracle beyond what we can comprehend—the destruction of the Egyptian army right before their eyes. This is documented proof that miracles do not carry the believer very far. For a few hours after the Egyptians were drowned, the people of Israel were exhilarated. Moses wrote a song and they all sang about it. Possibly even into the night, many of them still talked about it in an animated, enthusiastic way. It may have been mentioned the next day. On day two, they were hot and thirsty and by day three, they were angry and upset. This is going to be a pattern that we will observe. God has performed an incredible number of miracles through the agency of Moses before these people. Immediately following the miracle, they are charged, enthusiastic, excited, and thankful to God. After a few hours or a few days, it was as though the miracle had never occurred.

Why is that? How could they witness such a great miracle and then, after a few days, act as if nothing happened? They did not connect the miracle to the character of God (which would be the application of Bible doctrine). They did not consider their experiences, beginning with the plagues in Egypt, and put them all together, leading them to doctrinal conclusions about the power and faithfulness of God. God made a series of promises to Abraham, Isaac, and Jacob; and these promises continue to stand for the Hebrew people. How could God fulfill His promises if all the people just died off in the desert-wilderness?

Let me approach this is a slightly different way. If we were to study the essence of God, we would name these various characteristics of God's essence and then quote Scripture to back it up. Sometimes Scripture to back up as aspect of God's essence is all about something that God has done, therefore connecting His actions to His essence.

This is what the sons of Israel should be doing. They should be considering the promises which God made to Abraham, Isaac, and Jacob; they should understand that God is faithful to His Word, which they have seen with their own eyes. When God makes a promise, then He will keep it. In fact, God *must* keep His promises, as that is His character.

Part of God's faithfulness is the provision of logistical grace. You are a believer; God has a plan for your life—therefore, God must provide for your needs. Now, so that you do not misapply logistical grace, the doctrine does not mean that you find a nice park bench, sit down, and wait for God to bring you food and water. A portion of our lives involves work. In fact, for many people, working from dawn til dusk is key to providing for themselves their own bare necessities. That God gives us time for other things should not be time spent out of **fellowship**.

Because of God's promises to Abraham, Isaac, and Jacob, the Hebrew people should be able to trust God to provide for them. Giving them the land of promise is a fulfillment of God's promises given hundreds of years ago. Therefore, the people of Israel should be able to understand that, God must take them safely from Egypt to Canaan.

Unfortunately, this generation of Israelites does not think in this way. They face a crisis. From our vantage point, we think this is simple: you go to Moses and ask for him to perform a miracle. Or you go to Moses and ask him to petition God. God is fully capable of handling whatever problem they are facing. Or, in the alternative, you simply wait on God, as God must provide. None of these approaches involve whining and complaining or impugning Moses' character. None of those things will result in the resolution of any problem.

What is their ultimate problem? Their problem is that they had no doctrine. All the miracles in the world won't carry you but a few feet without doctrine. We saw the same thing with the Apostles. After three years with our Lord, after seeing miracle after miracle—perhaps as many as hundreds in a day—still, when it came to the cross, the Apostles scattered, as if the jig was up. They ran for their lives when Jesus was seized by the Jewish religious hierarchy. The disciples scattered, even though Jesus clearly predicted the cross and its necessity. What was their problem? They needed to hear and concentrate on these words of Jesus and believe them.

Have you ever had a problem that you were anxious over; upset about? And then God solved the problem apart from your own effort. However, when the same problem reoccurred, what happened? You became anxious and upset again. Thieme dubbed this the charge of the mosquito. We periodically face problems and pressures which God solves and we may even recognize that He solves them. But when the exact same problem reoccurs, we should be able to withstand the pressure or the mental stress. Our thinking ought to be, *I wonder how God is going to solve this?* In our lives, we know that God is not just capable of taking care of us, but He is ready and willing to do so. Sometimes this involves action on our part; sometimes not (the great Alcoholics Anonymous prayer is for the faith-knowledge within us to tell the difference).

In case you don't know it, the AA prayer is: God, grant me the serenity to accept the things I cannot change, The courage to change the things I can, And the wisdom to know the difference.

These minor problems that we see solved in our lives prepare us for the major crises that we face in our lives. God is glorified when we can depend upon Him to solve the problems in our lives. This does not mean that we go through life expecting every day a series of miracles which get us through the day. The sons of Israel could expect this, given their time and place; but we live during the Church Age. Therefore, we should be able to go to our souls into that reservoir of doctrine, and be able to face whatever difficulty life puts in our way. Although we are studying how God solves numerous problems with seemingly miraculous means, God is also able to solve these same problems without miracles (it may surprise you that God is that great). The Church Age believer can go through an entire lifetime and never witness anything which comes close to a miracle; and God can still be there and God is still able to solve problems for us, through us and with us. In fact, that describes the lives of perhaps 99% of the believers in the Church Age.

I mentioned the AA prayer for this reason: there are times that we participate fully in the solution to our problems. If you lose a job, it is not faith-rest to find a park bench to sit on as God drops money, a sandwich or a job into your lap. We go out there and we meet that challenge and look for a job. In this life, many of us face diseases and medical conditions. It is certainly right and prudence to seek medical treatment; it is also right to pray as well. There are situations in life where we have done all that we can. In those situations, we give it all over to God.

I should point out in this context, I am referring to problems which we have not foisted upon ourselves (e.g., overspending due to greed; illicit sex, verbal sins, drug usage, etc.) or other problems which may have resulted from the function of our old sin nature. God also solves those problems, but He also requires some cooperation from us.

Do you see how our study of these events of thousands of years ago benefit us today? They help us to understand Who God is and how He operates. We can depend upon Him just as the sons of Israel should have depended upon Him. Our dependence on God is a day-to-day act of faith, but without expecting God to perform a plethora of miracles (which are not necessary to solve the problems of most people).

You may ask, *why do they get the miracles and we don't?* God often uses miracles when He is doing a great work—a work which often indicates a considerable change in policy. Remember what is happening right now in our narrative. God has taken nation Israel (a people without a country) out of Egypt and He is about to give them the Law. There has never been a nation Israel before and there has never been a Law given directly from God to a people before. These are very big things; and God marks such things with many miracles.

We will see a great many miracles when Jesus begins His public ministry, because this will be the point in time when God the Father places our sins upon God the Son. We have no hope in life apart from that taking place. Furthermore, God is going to establish His church, which is a much difference organization that nation Israel. When God does very big things, He promotes and establishes these big changes with a great many miracles.

Although we do not live in either period of time, we can enjoy and benefit from these things having occurred through our study of those periods of time.

Back to the narrative:

Exodus 15:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [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>	Qal infinitive construct	Strong's #559 BDB #55
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
shâthâh (שָׁתוּ) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	1 st person plural, Qal imperfect	Strong's #8354 BDB #1059

Translation: ...saying, “How [can] we drink?”

The water is bitter. They go to Moses complaining, “How can we drink this bitter water?” They do not appear to take into consideration that God has gotten them this far through many great acts of power. Their question should have been, “How will God solve this problem? We are in a desert-wilderness; we need good water. We are God’s people. God is leading us toward His land of promise. We cannot get there without water. What does God plan to do?”

Exodus 15:24 The people murmured against Moses, saying, “How [can] we drink?” (Kukis Mostly Literal Translation)

The people should have petitioned God; or they should have asked Moses to petition God. They should have done something which indicated that they had faith in God, but they did not. They simply complained to him. It was as if they had no idea Who God was or who they were to God.

No doubt you have encountered others who often had complaints which they would air to anyone who would listen—and many times, these complaints either had no actual solution or they had a solution that the complainer could have effected but did not. However, rather than do anything about it, they preferred to complain to anyone who would give them an ear.

These men complaining to Moses could have and should have gone to God or asked Moses to speak to God. Their God had shown Himself to be all powerful. But this does not seem to occur to them.

Have you ever known a person who complains loudly and often? Many times, the general solution to his problems is to believe in Jesus Christ and then to begin learning the Word of God. Whatever their complaints are in life, a right relationship with God would solve them. But when you tell them how to deal with life, what is their response? Once and awhile, such a person will respond to the gospel and believe in Jesus Christ. However, many times, their preferred method of dealing with problems is to complain to whomever will listen (lucky you).

Application: In the society in which we live, so many people think that the solution for their ennui is, psychotherapeutic drugs or illicit drugs. I had two close friends of mine who were both on legally prescribed drugs for years. Neither person had anything more than a temporary lessening of their fears, frustrations or sadness. In both cases, after years of therapy and prescription drugs, their attitudes toward life worsened. One of them lived in what he would have considered the perfect environment. Do not think that there is a drug out there which will fix your brain. There isn’t. So many of these medications in the long run make things worse. The solution for a bad brain is a relationship with God followed by the intake of Bible doctrine.

Illustration: Along these same lines, most of the recent mass murderers have been on legally prescribed drugs; drugs given them to calm them down and take the edge off.

Exodus 15:24 The people murmured against Moses, saying, “How can we drink this water?” (Kukis paraphrase)

This is a very tricky passage with a great many 3rd person masculine singular references. Who do they refer to? God? Moses? The people of Israel? (*People* is a masculine singular noun.) There is also the problem with the change of person at the end of v. 26. Most present most of v. 26 as a single quotation from God—presumably speaking directly to Moses.

This passage would have been better divided at the point where the waters become sweetened (half way through v. 25). Many translations have such a division, beginning a new paragraph in the midst of v. 25. These are two very different topics.

And so he cries out unto Y^ehowah and so shows him Y^ehowah a tree. And so he throws [it] unto the waters and so becomes sweet the waters. There He made for him a statute and an ordinance and there He put him to a test. And so he says, “If listening you will listen to a voice of Y^ehowah your Elohim and the right [thing] in His eyes you will do. And you have given ear to His commandments and you have kept all His decrees. Each of the disease which I have placed in Egypt I will not place upon you for I [am] Y^ehowah your Healer.”

Exodus
15:25–26

He cried out to Y^ehowah and Y^ehowah showed him a tree. He threw [the tree] into the waters and the waters became sweet. There, He made for him a statute and an ordinance [for all Israel] and there He put him to the test. He said, “If you will carefully listen to the voice of Y^ehowah your Elohim and do the right [thing] in His eyes, giving ear to His commandments and keeping all of His decrees; [then] I will not place on you the diseases which I placed upon Egypt, for I [am] Y^ehowah your Healer.”

Moses cried out to Jehovah and Jehovah showed him a tree. He threw the tree into the waters, and they became sweet. There, God made for Israel a statutes and an ordinance, having put Israel to the test. God said to Moses, “If you listen to the voice of Jehovah your God and if you do the right thing in His eyes, listening to His commandments and keeping all of His decrees, then I will not place the same diseases on you which I put on Egypt, for I am Jehovah your Healer.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he cries out unto Y^ehowah and so shows him Y^ehowah a tree. And so he throws [it] unto the waters and so becomes sweet the waters. There He made for him a statute and an ordinance and there He put him to a test. And so he says, “If listening you will listen to a voice of Y^ehowah your Elohim and the right [thing] in His eyes you will do. And you have given ear to His commandments and you have kept all His decrees. Each of the disease which I have placed in Egypt I will not place upon you for I [am] Y^ehowah your Healer.”

Dead Sea Scrolls
Jerusalem targum

.
And Mosheh prayed before the Lord, and the Word of the Lord showed him the tree of Ardiphne, and he cast it into the midst of the waters, and the waters were made sweet. There did the Word of the Lord show unto him statutes and orders of judgment, and there He tried him with trials in the tenth trial. 26. For I am the Lord who healeth thee by My Word.

Targum (Onkelos)

And he prayed before the Lord; and the Lord instructed him (in the properties of) a tree, and he cast it into the waters, and the waters became sweet. There decreed He a statute, and a judgment, and there He tried him. And He said, If hearken thou wilt hearken unto the Word of the Lord thy God, and wilt do what is right in His eyes, and wilt listen to His precepts and keep all His statutes, none of the maladies which I have set upon Mizraim will I put upon thee; for I am the Lord thy Healer.

Targum (Pseudo-Jonathan)

And he prayed before the Lord, and the Lord showed him the bitter tree of Ardiphne;^[3] and lie wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the Lord appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises., and the punishments wherewith offenders are punished; and there he tried (them) with the tenth trial, and said, If you will truly hearken to the Word of the Lord your God, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon thee: but if thou wilt transgress against the word of the law, upon thee shall they be sent. If thou convert, I will remove them from thee; for I am the Lord thy Healer.

^[3]The Ardiphne, Hirdoph, and sometimes Rododaphne, is described in Shemoth Rabba as a tree which grows beside water and bears flowers like lilies, of a bitter taste. The name was given also to the bitter herbs eaten with the passover. (Tr. Pesachim, 39.) The old commentator in the Yalkut says, "This was one miracle within another, --bitter waters made sweet by a bitter tree."

Revised Douay-Rheims But he cried to the Lord, and he shewed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him, Saying: If you will hear the voice of the Lord your God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon you: for I am the Lord your healer.

Aramaic ESV of Peshitta Then he cried to Mar-Yah. Mar-Yah showed him a tree, and he threw it into the waters, and the waters were made sweet. There he made a statute and an ordinance for them, and there he tested them; and he said, "If you will diligently listen to the voice of Mar-Yah your God, and will do that which is right in his eyes, and will pay attention to his commandments, and keep all his statutes, I will put none of the diseases on you, which I have put on the Egyptians; for I am Mar-Yah who heals you."

Peshitta (Syriac) And Moses prayed before the LORD; and the LORD showed him a tree, and when he cast it into the water, the water became sweet; there the LORD taught him laws and ordinances, and there he tested him, And said to him, If you will diligently hearken to the voice of the LORD your God and will do that which is right in his sight and will obey his commandments and keep all his statutes, I will bring none of these plagues upon you which I have brought upon the Egyptians; for I am the LORD your Healer.

Updated Brenton (Greek) And Moses cried to the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened: there he established to him ordinances and judgments, and there he proved him, and said, If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God that heals thee.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And in answer to his prayer, the Lord made him see a tree, and when he put it into the water, the water was made sweet. There he gave them a law and an order, testing them; And he said, If with all your heart you will give attention to the voice of the Lord your God, and do what is right in his eyes, giving ear to his orders and keeping his laws, I will not put on you any of the diseases which I put on the Egyptians: for I am the Lord your life-giver.

Easy English Then Moses prayed to the LORD and the LORD showed Moses a special piece of wood. Moses threw it into the water and then the water became clean and good. In that place, the LORD made a rule and a law for the Israelites. He checked them there, in that place. He said: 'Be careful to listen to the voice of the LORD, your God. Do what he says is right. Obey his commands and all his rules. Then I will not bring on you the illnesses that I gave to the Egyptians. I am the LORD. I make you well again.'

Easy-to-Read Version–2006 So Moses called to the LORD, and the LORD showed him a large piece of wood. When Moses put the wood in the water, the water became good to drink. There the LORD put in place a law and a command for him and tested him to see if he would obey [Or "There the Lord put in place a law and a command for them and tested them to see if they would obey."] He said to him, "I am the LORD your God. If you listen to me and do what I say is right, and if you obey all my commands and

	laws, then I will not give you any of the sicknesses that I gave the Egyptians. I am the LORD who heals you.”
Good News Bible (TEV)	Moses prayed earnestly to the LORD, and the LORD showed him a piece of wood, which he threw into the water; and the water became fit to drink. There the LORD gave them laws to live by, and there he also tested them. He said, “If you will obey me completely by doing what I consider right and by keeping my commands, I will not punish you with any of the diseases that I brought on the Egyptians. I am the LORD, the one who heals you.”
<i>The Message</i>	That’s the place where GOD set up rules and procedures; that’s where he started testing them. GOD said, “If you listen, listen obediently to how GOD tells you to live in his presence, obeying his commandments and keeping all his laws, then I won’t strike you with all the diseases that I inflicted on the Egyptians; I am GOD your healer.”
Names of God Bible	Moses cried out to Yahweh , and Yahweh showed [Samaritan Pentateuch, Syriac, Targum, Latin; Masoretic Text “taught.”] him a piece of wood. He threw it into the water, and the water became sweet. There Yahweh set down laws and rules for them to live by, and there he tested them. He said, “If you will listen carefully to Yahweh your Elohim and do what he considers right, if you pay attention to his commands and obey all his laws, I will never make you suffer any of the diseases I made the Egyptians suffer, because I am Yahweh Ropheka .”
NIRV	Then Moses cried out to the LORD. The LORD showed him a stick. Moses threw it into the water. The water became fit to drink. There the LORD gave a ruling and instruction for the people. And there he tested them. He said, “I am the Lord your God. Listen carefully to me. Do what is right in my eyes. Pay attention to my commands. Obey all my rules. If you do, I will not send on you any of the sicknesses I sent on the Egyptians. I am the LORD who heals you.”

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

Contemporary English V.	Moses asked the LORD for help, and the LORD told him to throw a piece of wood into the water. Moses did so, and the water became fit to drink. At Marah the LORD tested his people and also gave them some laws and teachings. Then he said, “I am the LORD your God, and I cure your diseases. If you obey me by doing right and by following my laws and teachings, I won’t punish you with the diseases I sent on the Egyptians.”
The Living Bible	Moses pleaded with the Lord to help them, and the Lord showed him a tree to throw into the water, and the water became sweet. It was there at Marah that the Lord laid before them the following conditions, to test their commitment to him: “If you will listen to the voice of the Lord your God, and obey it, and do what is right, then I will not make you suffer the diseases I sent on the Egyptians, for I am the Lord who heals you.”
New Berkeley Version New Life Version	. Moses cried to the Lord, and the Lord showed him a tree. He threw it into the water, and the water became sweet. There the Lord made a Law for them and tested them. He said, “Listen well to the voice of the Lord your God. Do what is right in His eyes. Listen to what He tells you, and obey all His Laws. If you do this, I will put none of the diseases on you which I have put on the Egyptians. For I am the Lord Who heals you.”
New Living Translation	So Moses cried out to the LORD for help, and the LORD showed him a piece of wood. Moses threw it into the water, and this made the water good to drink. It was there at Marah that the LORD set before them the following decree as a standard to test their faithfulness to him. He said, “If you will listen carefully to the

voice of the LORD your God and do what is right in his sight, obeying his commands and keeping all his decrees, then I will not make you suffer any of the diseases I sent on the Egyptians; for I am the Lord who heals you.”

Unlocked Dynamic Bible

So Moses prayed to Yahweh. Then Yahweh showed him a tree. So he took one of the branches and threw it into the water, and the water became good to drink. There at Marah, Yahweh gave them a fixed rule by which to live. He also tested them there to determine if they would obey him. He said, “I am Yahweh, your Almighty. If you will obey me when I speak to you and do those things that are right to me, and listen to all the things that I tell you, I will keep you from all the diseases that I brought on the Egyptians. Do not forget that I am Yahweh, the one who heals you.”

Partially literal and partially paraphrased translations:

American English Bible

So Moses called to Jehovah, and the Lord showed him a tree, which [Moses] threw into the water... and the water became sweet. This is also the place where [God] gave him His Laws and decisions, and where He showed His approval. For [the Lord] said:

‘If you will listen to the voice of Jehovah your God... if you’ll do the things that please Him, obey His Commandments, and keep all His Laws; I won’t bring any of the [plagues] upon you that I brought upon the Egyptians. For I am Jehovah, the God who provides you with healing.’

Beck’s American Translation .
International Standard V

Moses [Lit. *He*] cried out to the LORD, and the LORD showed him a tree, which he threw into the water, and the water became sweet.

There the LORD [Lit. *He*] presented to them a statute and an ordinance, and there he tested them. He said, “If you will carefully obey the LORD your God, do what he sees to be right, listen to his commandments, and keep all his statutes, then I won’t inflict on you all the diseases that I inflicted on the Egyptians, because I am the LORD your healer.”

New Advent (Knox) Bible

Whereupon he cried out to the Lord, and the Lord shewed him a tree whose wood turned the waters sweet when it was thrown into them. Here, too, he gave them laws and decrees to live by,^[6] and issued this challenge to them: If thou wilt listen to the voice of the Lord thy God, his will doing, his word obeying, and all he bids thee observe, observing faithfully, never shall they fall on thee, the many woes brought on Egypt; I am the Lord, and it is health I bring thee.

^[6] ‘He gave them’; literally, ‘he gave it’, i.e. the people, or (less probably) ‘he gave him’, i.e. Moses.

Translation for Translators

So Moses/I prayed earnestly to Yahweh. Then Yahweh showed him/me a tree. So he/I cut off *one of the branches* and threw it into the water, and the water became good to drink. There at Marah, Yahweh gave them various laws to direct their lives. He also tested them there, to determine if they would obey him, by saying, “I am Yahweh, your God. If you will carefully obey me when I speak *to you*, and do those things that I know are right, and pay close attention to all the things that I command you, I will keep you from being afflicted by all the diseases that I brought on the Egyptians. Do not forget that I am the one who heals you.”

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

He cried out to the LORD, and the LORD directed him to a tree. When he threw this tree into the waters, the waters became sweet. Then he made there a statute and a judgment, and there he probed them. He said, "If you will diligently listen to the voice of the LORD, and will do what is upright in His eyes, and obey His instructions, and observe all His statutes, I will not put on you any of the illnesses that I brought upon the Egyptians. I, the LORD, am your Healer."

Ferrar-Fenton Bible	So he cried to the EVER-LIVING, and the EVER-LIVING showed him a tree, which he put into the water and it sweetened it. He gave it therefore the name of the Pit of Calamity, and named it Trial. But he said ; 'If you will listen to the voice of your EVER-LIVING God, and do what is right in His eyes, and give your ears to His commands, and keep all His institutions, all the plagues which I laid upon the Mitzerites I will not lay upon you, for I am your EVER-LIVING RESTORER.
God's Truth (Tyndale)	And Moses cried unto the Lord, and he showed him a tree: and he cast it into the waters, and they waxed sweet. There he made them an ordinance and a law, and there he tempted them and said: If you will hearken unto the voice of the Lord your God, and will do that which is right in his sight and will give an ear unto his commandments, and keep all his ordinances: then will I put none of these diseases upon you which I brought upon the Egyptians, for I am the Lord your surgeon.
HCSB	So he cried out to the LORD, and the LORD showed him a tree. When he threw it into the water, the water became drinkable. He made a statute and ordinance for them at Marah and He tested them there. He said, "If you will carefully obey the LORD your God, do what is right in His eyes, pay attention to His commands, and keep all His statutes, I will not inflict any illnesses on you that I inflicted on the Egyptians. For I am Yahweh who heals you."
NIV, ©2011	Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became fit to drink. There the Lord issued a ruling and instruction for them and put them to the test. He said, "If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."
Tree of Life Version Urim-Thummim Version	. And he cried to YHWH, and YHWH showed him a tree that when he had cast it into the waters, the waters became sweet and there he made for them a statute and a judgment, so there he tested them and declared, If you will diligently listen to the Voice of YHWH your Elohim and will do what is right in his sight, and will give ear to his commandments and observe all His statutes. Then I will put none of these diseases on you that I have brought upon the Egyptians, for I am YHWH that heals you.
Wikipedia Bible Project	And he shouted to Yahweh, and Yahweh shewed to him a tree, and he threw it into the water, and the waters sweetened. In that place he placed a law and judgment, and in that place tried him. And he said: "If you hear, hear the voice of Yahweh, your God, and do that which is straight in his eyes, and listen to his commandments, and kept all his laws, all that disease that I put upon Egypt I will not put upon you, because I am Yahweh, your doctor. "

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he cried to Jehovah; and Jehovah caused a tree to flow to him, and he threw it into the waters, and the waters were made sweet; he put for them there an enactment, and a judgment, and there he tested them, And said, If hearing attentively, you will attentively hear the voice of Jehovah, your God, and will do that which is right in his eyes, and will broaden your ear to his commandments, and hedge about all his enactments, all the sicknesses which I have put upon the Egyptians, I will not put upon you, because I am Jehovah who heals you.
New American Bible (2011)	As the people grumbled against Moses, saying, "What are we to drink?" he cried out to the LORD, who pointed out to him a piece of wood. When he threw it into the water, the water became fresh. It was here that God, in making statutes and ordinances for them, put them to the test. He said: If you listen closely to the voice of the LORD, your God, and do what

is right in his eyes: if you heed his commandments and keep all his statutes, I will not afflict you with any of the diseases with which I afflicted the Egyptians; [Dt 7:15] for I, the LORD, am your healer. V. 24 is included for context.

New Jerusalem Bible

Moses appealed to Yahweh for help, and Yahweh showed him a piece of wood. When Moses threw it into the water, the water became sweet. There he laid down a statute and law for them and there he put them to the test. Then he said, 'If you listen carefully to the voice of Yahweh your God and do what he regards as right, if you pay attention to his commandments and keep all his laws, I shall never inflict on you any of the diseases that I inflicted on the Egyptians, for I am Yahweh your Healer.'

Revised English Bible—1989

Moses cried to the LORD, who showed him a log which, when thrown into the water, made the water sweet. It was there that the LORD laid down a statute and rule of life; there he put the people to the test. He said, "If only you will obey the LORD your God, if you will do what is right in his eyes, if you will listen to his commands and keep all his statutes, then I shall never bring on you any of the sufferings which I brought on the Egyptians; for I the LORD am your healer."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe cried to *ADONAI*; and *ADONAI* showed him a certain piece of wood, which, when he threw it into the water, made the water taste good. There Adonai made laws and rules of life for them, and there he tested them. He said, "If you will listen intently to the voice of *ADONAI* your God, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am *ADONAI* your healer."

exeGesés companion Bible

And he cries to Yah Veh;
and Yah Veh points out a tree
which he casts into the waters
- and the waters sweeten:
and there he sets a statute and a judgment for them
and there he tests them:
and says, If in hearkening,
you hearken to the voice of Yah Veh your Elohim
and work straight in his eyes
and hearken to his misvoth
and guard all his statutes,
I put none of these sicknesses on you,
which I put on the Misrayim:
for I - Yah Veh Raphah.

The Scriptures 1998

Then he cried out to הוהי, and הוהי showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them. And He said, "If you diligently obey the voice of הוהי your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am הוהי who heals you."

Tree of Life Version

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Weird English, 𐤀𐤎𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible

AND MOSES CRIED TO JESUS. AND JESUS SHOWED HIM WOOD, AND HE CAST IT INTO THE WATER, AND THE WATER WAS SWEETENED. THERE HE ESTABLISHED TO THEM REGULATIONS AND JUDGMENTS, AND THERE HE PROVED THEM, †(*The wood could have been a staff, cross, tree branch or any kind of wood*) AND SAID, "IF YOU WILL INDEED HEAR THE VOICE OF JESUS

YOUR THEOS (*Alpha & Omega*), AND DO THINGS PLEASING BEFORE HIM, AND WILL HEARKEN TO HIS COMMANDS, AND KEEP ALL HIS REGULATIONS, NO DISEASE WHICH I HAVE BROUGHT UPON THE EGYPTIANS WILL I BRING UPON YOU, FOR AM JESUS YOUR THEOS (*Alpha & Omega*) THAT HEALS YOU.”

- Awful Scroll Bible He was to cry out to Jehovah, and Jehovah was to point out a tree. He was to throw it into the water, and the water was to become sweet. He is to have placed a prescription and a custom, even is he to have tested them. He was to say: As to listen, you was to listen to the loud call of Jehovah, he of mighty ones, and was to effect that upright in my eye, and is to have given ear to my commandment, and is to have kept my prescription - was I to lay on you the diseases I am to have laid on Egypt? - I am Jehovah, he healing yous.
- Orthodox Jewish Bible And he cried unto Hashem; and Hashem showed him an etz (tree) which when he had cast into the mayim, the waters were made sweet (i.e., potable, fit for drinking); at that place He made for them a chok (statute, requirement, obligation) and a mishpat (divine judgment), and there He tested them, And said, If thou wilt diligently pay heed to the voice of Hashem Eloheicha, and will do that which is yashar in His sight, and will give ear to do His mitzvot, and be shomer over all His chok, I will put none of these machalah (diseases) upon thee, which I put upon the Egyptians; for Ani Adonoi rofecha (I am Hashem that healeth thee). [2Kgs15:5;Amos 4:10]
- Rotherham’s Emphasized B. And he made outcry unto Yahweh, and Yahweh pointed out a tree, and he cast it into the waters, and the waters became sweet,—There, he appointed him a statute and regulation And, there, he put him to the proof. And he said: If thou, wilt indeed hearken, to the voice of Yahweh thy God, And the thing that is right in his eyes, thou wilt do, And so give ear to his commandments, And keep all his statutes, None of the sicknesses which I laid on the Egyptians, will I lay upon thee, For, I, am Yahweh, thy physician.
- Third Millennium Bible And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet. There He made for them a statute and an ordinance, and there He put them to the proof, and said, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the LORD that healeth thee."

Expanded/Embellished Bibles:

- The Amplified Bible* Then he cried to the Lord [for help], and the Lord showed him a tree, [a branch of] which he threw into the waters, and the waters became sweet. There the Lord made a statute and an ordinance for them, and there He tested them [God tests His people to see if they are learning from past experiences and growing in spiritual maturity], saying, “If you will diligently listen and pay attention to the voice of the Lord your God, and do what is right in His sight, and listen to His commandments, and keep [foremost in your thoughts and actively obey] all His precepts and statutes, then I will not put on you any of the diseases which I have put on the Egyptians; for I am the Lord who heals you [Heb *YHWH (Yahweh)-Ropheeka*].”
- The Expanded Bible So Moses cried out to the Lord, and the Lord showed him a ·tree [or piece of wood]. When Moses threw the ·tree [or piece of wood] into the water, the water became ·good to drink [^lsweet]. There the Lord gave the people a ·rule [statute; ordinance; requirement] and a law to live by, and there he tested ·their loyalty to him [^lthem]. He said, “You must ·obey [or listen to the voice of] the Lord your God and do what ·he says is right [^lis right

in his eyes/sight]. If you obey all his commands [statutes; ordinances; requirements] and keep his rules, I will not bring on you any of the sicknesses [diseases] I brought on the Egyptians. I am the Lord who heals you [your physician].”

Kretzmann's Commentary

And he cried unto the Lord, for counsel and assistance; and the Lord showed him a tree, indicated some wood to him, which when he had cast into the waters, the waters were made sweet, as palatable and wholesome as the best drinking-water. In this way the Lord overlooked the weakness of His children and helped them out. There He (God) made for them a statute and an ordinance, and there He proved them, and said, If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee. That was the test which the Lord proposed, namely, that the children of Israel should keep His commandments, laws, and ordinances. In that event He would prove Himself their true Physician in keeping from them the plagues which struck the Egyptians, and they could depend upon this promise as upon a definite ordinance.

Syndein/Thieme

And he cried unto Jehovah/God; and Jehovah/God showed him a tree, which when he had cast into the waters, the waters were made sweet. There He made for them a statute and an ordinance, and there He proved/tested them.

{Note: God tested the Jews. Would they depend on Him and His Grace to provide? They failed this test.}

{God Tells the Jews HOW they Can Pass the Test Next Time}

And said, If you will diligently hearken to the voice of Jehovah/God {means to turn positive to God and the study of His Word} your 'Elohim/Godhead, and will do that which is right in His sight, {once you KNOW the Word, then to voluntarily apply His Viewpoint to your experience brings Glory to the Lord - He is working THROUGH you} and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians . . . for I am Jehovah/God Who heals you all.

The Voice

Moses then asked the Eternal for help, and the Eternal showed him a log. Moses threw the log into the bitter water, and the water became sweet. At Marah the Eternal established an *important* principle and set a standard for His people so that He could test them.

Eternal One: If you will listen closely to My voice—the voice of your God—and do what is right in My eyes, pay attention to My instructions, and keep all of My laws; then I will not bring on you any of the plagues that I did on the Egyptians, for I am the Eternal, your Healer.

Bible Translations with Many Footnotes:

The Complete Tanach

So he cried out to the Lord, and the Lord instructed him concerning a piece of wood, which he cast into the water, and the water became sweet. There He gave them a statute and an ordinance, and there He tested them.

There He gave them: In Marah, He gave them some sections of the Torah so that they would busy themselves with them, namely [they were given the laws governing] the Sabbath, the red cow, and laws of jurisprudence. — [from Mechilta and Sanh. 56b]

and there He tested them: [He tested] the people and saw how stiff-necked they were, that they did not consult Moses with respectful language, “Entreat [God to have] mercy upon us that we should have water to drink,” but they complained. — [from Mechilta]

And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you.

If you hearken: This is the acceptance [of the law] that they should accept upon themselves.

and you do: This means the performance [of the commandments].

and you listen closely: [This means that] you [should] incline your ears to be meticulous in [fulfilling] them.

all His statutes: Things that are only the decree of the King, without any [apparent] rationale, and with which the evil inclination finds fault, [saying,] “What is [the sense of] the prohibition of these [things]? Why were they prohibited?” For example, [the prohibitions of] wearing shatnes [a mixture of wool and linen] and eating pork, and [the ritual of] the red cow and their like. — [based on Yoma 67b]

I will not visit upon you: And if I do bring [sickness upon you], it is as if it has not been brought, “for I, the Lord, heal you.” This is its midrashic interpretation (see Sanh. 101a, Mechilta). According to its simple meaning, [we explain:] “for I, the Lord, am your Physician” and [I] teach you the Torah and the mitzvot in order that you be saved from them [illnesses], like this physician who says to a person, “Do not eat things that will cause you to relapse into the grip of illness.” This [warning] refers to listening closely to the commandments, and so [Scripture] says: “It shall be healing for your navel” (Prov. 3:8). — [from Mechilta]

Kaplan Translation

When [Moses] cried out to God, He showed him a certain tree. [Moses] threw it into the water, and the water became drinkable.

It was there that [God] taught them survival techniques and methods, and there He tested them. He said, 'If you obey God your Lord and do what is upright in His eyes, carefully heeding all His commandments and keeping all His decrees, then I will not strike you with any of the sicknesses that I brought on Egypt. I am God who heals you.'

tree

Or a piece of wood (Josephus 2:3:2). It is said to be a fig, pomegranate, or oleander (Mekhilta; MeAm Lo'ez). Josephus writes that they also purged the well by pouring out large amounts of water from it.

survival techniques...

(Ramban; Tur). Or, 'a decree and a law' (Mekhilta; Rashi).

He cried out to the Lord, and the Lord showed him⁶⁸ a tree.⁶⁹ When Moses⁷⁰ threw it into the water, the water became safe to drink. There the Lord⁷¹ made for them⁷² a binding ordinance,⁷³ and there he tested⁷⁴ them. He said, “If you will diligently obey⁷⁵ the Lord your God, and do what is right⁷⁶ in his sight, and pay attention⁷⁷ to his commandments, and keep all his statutes, then all⁷⁸ the diseases⁷⁹ that I brought on the Egyptians I will not bring on you, for I, the Lord, am your healer.”⁸⁰

^{68tn} The verb is וַיִּצְהַר (vayyorehu, “and he showed him”). It is the Hiphil preterite from הָרָה (yarah), which has a basic meaning of “to point, show, direct.” It then came to mean “to teach”; it is the verb behind the noun “Law” (הַתּוֹרָה, torah).

^{sn} U. Cassuto notes that here is the clue to the direction of the narrative: Israel needed God's instruction, the Law, if they were going to enjoy his provisions (Exodus, 184).

^{69tn} Or “a [piece of] wood” (cf. NAB, NIV, NRSV, TEV, CEV); NLT “a branch.”

^{sn} S. R. Driver (Exodus, 143) follows some local legends in identifying this tree as one that is supposed to have – even to this day – the properties necessary for making bitter water sweet. B. Jacob (Exodus, 436) reports that no such tree has ever been found, but then he adds that this does not mean there was not such a bush in the earlier days. He believes that

NET Bible®

here God used a natural means (“showed, instructed”) to sweeten the water. He quotes Ben Sira as saying God had created these things with healing properties in them.

^{70tn} Heb “he”; the referent (Moses) has been specified in the translation for clarity.

^{71tn} Heb “there he”; the referent (the Lord) is supplied for clarity.

^{72tn} Heb “for him” (referring to Israel as a whole).

^{73tn} This translation interprets the two nouns as a hendiadys: “a statute and an ordinance” becomes “a binding ordinance.”

^{74tn} The verb נִסָּהוּ (nissahu, “and he tested him [them]”) is from the root נָסָה (nasah). The use of this word in the Bible indicates that there is question, doubt, or uncertainty about the object being tested.

^{sn} The whole episode was a test from God. He led them there through Moses and let them go hungry and thirsty. He wanted to see how great their faith was.

^{75tn} The construction uses the infinitive absolute and the imperfect tense of שָׁמַעַ (shama’). The meaning of the verb is idiomatic here because it is followed by “to the voice of Yahweh your God.” When this is present, the verb is translated “obey.” The construction is in a causal clause. It reads, “If you will diligently obey.” Gesenius points out that the infinitive absolute in a conditional clause also emphasizes the importance of the condition on which the consequence depends (GKC 342-43 §113.o).

^{76tn} The word order is reversed in the text: “and the right in his eyes you do,” or, “[if] you do what is right in his eyes.” The conditional idea in the first clause is continued in this clause.

^{77tn} Heb “give ear.” This verb and the next are both perfect tenses with the vav (ו) consecutive; they continue the sequence of the original conditional clause.

^{78tn} The substantive כֹּל־ (kol, “all of”) in a negative clause can be translated “none of.”

^{79sn} The reference is no doubt to the plagues that Yahweh has just put on them. These will not come on God’s true people. But the interesting thing about a conditional clause like this is that the opposite is also true – “if you do not obey, then I will bring these diseases.”

^{80tn} The form is רֹפֵאֲךָ (rofak’ekha), a participle with a pronominal suffix. The word is the predicate after the pronoun “I”: “I [am] your healer.” The suffix is an objective genitive – the Lord heals them.

^{sn} The name I Yahweh am your healer comes as a bit of a surprise. One might expect, “I am Yahweh who heals your water,” but it was the people he came to heal because their faith was weak. God lets Israel know here that he can control the elements of nature to bring about a spiritual response in Israel (see Deut 8).

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he cried out to "YHWH^{He Isⁿ}", and "YHWH^{He Isⁿ} [pointed] to him a tree, and he threw it out to the waters and the waters tasted sweet, there he placed (for) him a custom and a decision, and there he tested him, and he said, if you :surely: hear the voice of "YHWH^{He Isⁿ} your "Elohiym^{Powersⁿ}", and you will do what is straight in his eyes, and you will give an ear to his directives, and you will safeguard all his customs, all the sickness which I placed in "Mits'rayim^{Twostraitsⁿ}", I will not place upon you, given that I am "YHWH^{He Isⁿ}", your healer,...

C. Thompson (updated) OT Upon this Moses cried to the Lord; and the Lord showed him a piece of wood and he threw it into the water, and the water was made sweet. There he instituted for them rules of rectitude and judgments, and there he proved them and said, If you will hearken to the voice of the Lord your God, and do the things well pleasing in his sight, and hearken to his commandments, and keep all these his rules of rectitude, I will not bring upon you any of the diseases which I brought on the Egyptians, for I am the Lord your God who heals you.

Modern English Version And he cried to the LORD, and the LORD showed him a tree. When he had thrown it into the waters, the waters were made sweet.

There He made for them a statute and an ordinance, and there He tested them. He said, “If you diligently listen to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will not afflict you with any of the diseases with which I have afflicted the Egyptians. For I am the LORD who heals you.”

New American Standard B. Then he cried out to the LORD, and the LORD showed him a tree; and he threw it into the waters, and the waters became sweet.

There He made for them a statute and regulation, and there He tested them. And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."

Young's Updated LT

And he cries unto Jehovah, and Jehovah shows him a tree, and he casts unto the waters, and the waters become sweet. There He has made for them a statute, and an ordinance, and there He has tried them, and He says, "If you will really hearken to the voice of Jehovah your God, and will that which is right in His eyes, and have hearkened to His commands, and kept all His statutes: none of the sickness which I laid on the Egyptians do I lay on you, for I, Jehovah, am healing you.

The gist of this passage: Moses goes to God and God shows a tree (or a piece of wood) to Moses to throw into the waters in order to make them drinkable. God makes promises to Israel to be their Healer, providing that they obey his statutes and listen to His commandments.

25-26

Exodus 15:25a			
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
tsâ'aq (צַעַק) [pronounced tsaw-GAHK]	<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
'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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He cried out to Y^ehowah...

The people did not go to God, but Moses did. Moses believes God and understands enough about God to know that he can go to Him.

Throughout the writings of Moses, there is an economy of words. That is, we do not read, *and then Moses told God about the people and how they came to him, and they were upset, and their complaint was, 'We cannot drink this bitter water.'* We already know all of this, so, even though Moses said something like this to God, Moses does not record it.

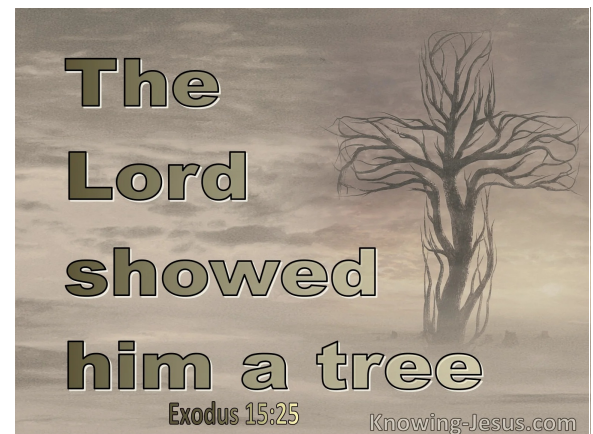
Exodus 15:25b

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
yârâh (הָרָי) [pronounced <i>yaw-RAWH</i>]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #3384 BDB #434
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
'êts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781

Translation: ...and Y^ehowah showed him a tree.

God then shows Moses a tree. No doubt, God gave Moses some instructions, but they are not recorded here. We will be able to deduce what those instructions were by what Moses does. If the tree was living, God told Moses to chop it down and throw it in the water. If the tree had already fallen, God gave instructions to Moses to throw it in the water.

Exodus 15:25b (a graphic); from [Knowing Jesus](https://www.knowing-jesus.com); accessed May 25, 2022.



Exodus 15:25c

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
shâlak ^e (שָׁלַךְ) [pronounced <i>shaw-LAHK^e</i>]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7993 BDB #1020
'el (אֶל) [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

Exodus 15:25c

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: He threw [the tree] into the waters...

Moses orders that this tree be thrown into the waters. Had the tree fallen or did Moses have to cut it down? We are not told. Nor do we have a clue as to the size of the tree or if anyone assisted Moses at this point. None of these are important considerations. We begin with Moses speaking to God, and the next thing we know, he is casting a tree into the water.

Exodus 15:25d

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
mâthaq (מִתְקַן) [pronounced maw-THANK]	<i>to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure</i>	3 rd person masculine plural, Qal imperfect	Strong's #4985 & #4988 BDB #608
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...and the waters became sweet.

It is possible that this is not a miracle, in the strict sense, but a simple chemical reaction of what was in the water and what was in the tree.

You may wonder what is God doing here? God is taking what He has given them and He is showing them that He has made provision for them in eternity past. Perhaps the water there was totally undrinkable; in eternity past, God provided that tree to chemically counterbalance whatever was in the water in the first place to make it so bitter. You see, that tree was right there. Given that it was a tree, it has been there probably for decades. Not only did God provide the Israelites with the solution to this problem, He made that provision in eternity past; and in time, that provision began growing 20 years ago, or even 40 years ago. This should tell the people that God planned for their problems and difficulties long before they even knew that they would have them.

The Hebrew word is the Qal imperfect of mâthaq (מִתְקַן) [pronounced maw-THAK] and it means *to become sweet, pleasant*. The Arabic equivalent means *to smack the lips*. God provided exactly what it would take to cause a chemical reaction to precipitate out whatever there was in the water to make it undrinkable (I am assuming that this is *not* a miracle).

One must bear in mind that, whether God accomplishes something by natural means or by a completely miraculous event, it does not really change anything. God may choose to follow the laws as set up by Himself or

He may choose to disobey those scientific laws at any point. God has to remain faithful to His Own essence; but not to scientific laws.

What God is teaching this generation is not that He is a great miracle worker, but that He is willing and able to take care of His people.

Application: You do not need a miracle (or a host of miracles) to get through every day. God has made provision for every problem that you have in eternity past.

There is also a type which is presented here. The wood represents Jesus Christ—specifically, Jesus Christ upon the wood (that is, upon the Roman cross). It is through Him that our bitter life is made sweet.

Life is filled with unpleasant experiences and difficulties. This is because we live in the devil's world and we are in the midst of a spiritual conflict. In the Christian experience, these are not removed (although we receive some protection from some great tragedies and personal suffering that we will not even know about until we are face to face with God). God brought the Hebrews to this place to teach them something. They were hard-headed and it took illustration after illustration for them to get it. Actually, the older generation never did catch on and most of them will die the sin unto death in the desert. However, the younger generation will catch on and they will take the promised land.

Scofield points out that since they are in God's will, that this bitter water was not a punitive measure for what they had done in the past but it was a teaching aide. Some people learn by the mistakes of others; some learn directly from God's Word being taught to them; and some only learn when they suffer hardship and pain. Our lives are very similar. We will all face personal tragedy, pain and heartaches—things which are not necessarily discipline. We learn through these things to trust God; we also learn to accept death because at the point of death **there will be no more sorrow, no more tears, the old things have passed away and observe that all things have become new** (Rev. 21:4) (for those who have trusted in Christ).

As hard as it is to imagine now, when we reach the eternal state, we will be appreciative of the problems, difficulties and pains which we had in this life.

This concept of learning the easy way and the hard way is not a difficult concept; and something which we see illustrated throughout Scriptures; and we see it in our own lives as well.

It has been the attempt of many hard-working, misguided men particularly of the past century or two to attempt to demythologize the Bible. Their reasoning is as follows: *I have not observed anything which I consider to be miraculous in my lifetime, other than what is performed by scientists, therefore, nothing miraculous has ever occurred that cannot be explained somehow by science either now or in the future.* These people view the Bible as a product of primitive people who when observing natural phenomena which went beyond their personal comprehension (which is how I feel before a computer or even a stereo), that they tended to identify it as a miracle of sorts.

Manfred Barthel wrote the book, *What the Bible Really Says*. His intention (as is the intention of many of his ilk) is to preserve the core and the basic goodness of the teachings of the Bible, while carefully eliminating the things which he views as miraculous, primitive, anti-scientific, or culturally biased. On the back cover, it reads, *Here is a scholarly but lively attempt to prevent the Bible from degenerating into, in the author's words, "neglected quarry that is only plundered for the odd quotation."* However, Barthel will find his work, at some point, to be long gone, whereas the Word of God lives and abides forever (my guess is, those reading this have never heard of this man before).

No matter what the attacks are (and Barthel's book is certainly an attack on the Bible, although I know he would deny that vehemently) and no matter how subtle or how vicious they might be, God's Word will remain and, in every generation, some new author will crop up and try the same thing, while former critical works are long

forgotten. My only attempt is to clarify and to teach what is in the Bible and pass this information to the souls of another generation as the baton of life.

So that there is no confusion on this matter, God is both capable of miracles and there are times when He does things which defy scientific explanation. He is not limited by time or space or even dispensation. However, this does not mean, in our own life today, we will observe dozens of miracles each and every day in order for us to get through each day. God has chosen for this dispensation to reveal to us the power of His Word (since we now have the completed Word of God—something which no one had before, prior to A.D. 100). With God's Word in our soul (after having first believed in His Son), we can face literally anything that this world has to throw at us. God's Word can be trusted; and that is part of what we should be learning here.

The Israelites have been in the desert-wilderness walking for at least three days. They are extremely thirsty and they have come to a body of water which is undrinkable. They become quite angry with Moses, as if he has personally acted against them.

Moses takes this complaint to God.

Exodus 15:25a-d [He cried out to Y^ehowah and Y^ehowah showed him a tree. He threw \[the tree\] into the waters and the waters became sweet.](#)

The people of Israel come to Moses complaining, so that Moses cries out to God. We do not know any of the mechanics of this verse. Was there a place Moses could go in order to speak to God? Would Moses merely look up to the cloud and speak? Then how did God *show Moses the tree*? Did God audibly speak? Did Moses see this tree in a divine dream and then woke up and see that he was sleeping under such a tree?

These sorts of details are almost never given to us; but we know that somehow, Moses is able to go to God; and God showed Moses this tree. When Moses cast the tree into the water (I assume the entire tree, cut from the trunk), very likely, a chemical reaction of some sort took place. We do not know what exactly the chemical reaction was or if we could duplicate it in a lab. In any case, the water was made sweet (which I assume means that the water was drinkable; and water when you are extremely thirsty, tastes amazing).

If I were to guess, there were an abundance of bitter ions in the water and chemicals from the tree leached out and attached themselves to the free ions and they were precipitated out, sinking to the bottom, and leaving clear drinking water on the surface. I still remember a precipitation demonstration which my high school chemistry professor did; so I think that this was what happened.

Now, stop for a moment and consider this *miracle* (it would have seemed miraculous to them). Every single person there experienced it. They could all see the water. Probably many of them tasted the water when it was still foul. No doubt, they saw people take a drink and then spit it out or cough it up. The water could not be drunk; but everyone was so thirsty that, so many of them would have thought, "How bad can it be? Maybe I won't mind it as much as they do." Yet every person who drank or sipped this water had a bad reaction and spit out the water.

They all saw the tree thrown into the water (or at least, they saw the tree in the water); and they all drank, and they all tasted the fresh, clean, sweet water. Every person there, young, old and everywhere in between, was exposed to this act of God—many of them experienced the water on both sides of this event—as bitter and as sweet. They are supposed to take these events into their thinking and to and consider them.

Throughout the Old and New Testaments, God's miracles are always crowd specific. God's works are always appropriate for those who observe them.

I have seen Penn and Teller perform magic at the Renaissance Festival, and they would move about and perform magic for crowds of 15 or 30 people. I have seen them in an auditorium where there were probably 1000 or so people there. They cannot do the same tricks for both sets of crowds. They have to tailor their shows for the audience and the venue which they are in. At the Renaissance Festival, everyone is maybe 6' away from the tricks

being performed. At the big show, the closest person might be 15' away; and those in the back might have 40 rows of people between them and the action.

God does the exact same thing in the Bible. At this point, He is dealing with 2 million people in all. Therefore, everything which He does must be observable by all 2 million (in some way or another).

Many times, these incidents also teach us something. It is *as if* the Lord spoke a parable about the bitter waters: "...and a tree was thrown in the midst of them, and they became sweet." And His disciples ask him, "What does this mean?" And Jesus answered, saying, "The bitter water is your wrong relationship with God. The bitter water is your journey through life apart from God. However, the tree represents My death on the cross. This is the message that God would take the sins of mankind and place them onto Me, a bitter experience for God the Father. But it is the Roman cross (that is, the tree) which makes the water sweet to your souls. This tree establishes a relationship with Jesus Christ and removes the bitterness of your relationship with God. In fact, the tree potentially removes the bitterness of your negative reaction to life."

To the people there with Moses, this was simply God taking care of them; giving them drinkable water (no one, in the Old Testament, understood the cross; and few, if any, had any understanding of the payment for sins that Messiah would offer). They needed water and the Omnipotent God—their God—provided for them. And the preexisting tree indicated to them, God knew about this problem in eternity past and He planned for it. The Exodus generation did not relate this incident to their future Messiah, Who would die for their sins.

However, for us, many centuries later, this incident has an additional meaning. Everything is representative. We understand the meaning that the sons of Jacob took away from this experience; but we also see this as the twofold nature of the cross (the tree)—bitter to God the Father and God the Son; but this tree made the water sweet for us, we who have believed in Him. We are able to recognize the **typology** here; something that Moses and the Israelites would have been ignorant of. Things which are types are not aware that they are types; those who observe a situation which is typical (representative of a theological concept) do not recognize that they are viewing a typical situation.

Typology is the study of situations, people and rituals in the Old Testament which reveal, in parable form, New Testament truths. Most often, a typical event relates to Jesus or to the cross of Christ.²⁸ Such things are real but also typical. That is, the Hebrew people going for 3 days without much water, and then coming across this lake of bitter water—all of this really happened. However, like many other incidents in the Old Testament, it telegraphs what is going to happen (even if none of the Israelites observing the incident understood its typical nature).

Furthermore, even though typology is taught in the New Testament; it took many centuries before it was fully, or nearly fully developed. Typology was taught even in the early church; and there are many allusions to it after that in theology history. But I think it was Dake²⁹ and Patrick Fairbairn (among others) who developed typology into a full-blown theological science.

What we study in the Old Testament are a series of real events happening to real people. But, we find out, that many of these things can represent theological themes that we are very aware of today.

Again, the bitter waters of this lake represent the bitter waters of life; which transition into the bitter waters of death (and of ultimate judgment). When the tree—representing the cross of Christ—is applied, the waters become sweet. Our life in time is sweet and our life in eternity is sweet. The waters are both refreshing and life sustaining.

Clearly, every person who believes *must* partake of the waters. No one there would survive apart from drinking these waters. And, clearly, no one survives this life apart from the cross (spiritual death) of Jesus Christ. If

²⁸ We often use the phrase *the cross of Christ* to refer to His crucifixion on a Roman cross, which looked more like a T than a †. This phrase is shorthand, referring to God the Father placing on God the Son all of our sins, which He paid for while on the Roman cross.

²⁹ I do not endorse any of Dake's Pentecostal leanings.

someone observed all of this and said, “I don’t believe that those waters are now drinkable;” that person would die of thirst. A person revealed his faith in the Revealed God by drinking the water which He made drinkable.

Exodus 15:25e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
shâm (שׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong’s #8033 BDB #1027
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂום) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect	Strong’s #7760 BDB #962
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong’s # BDB #510
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong’s #2706 BDB #349
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
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong’s #4941 BDB #1048

Translation: [There, He made for him a statute and an ordinance \[for all Israel\]...](#)

He refers to God here.

There are times when it is difficult to determine the subject of some Hebrew sentences, as the number and gender are a part of the verb itself. Many times, a subject can be determined in the Hebrew language when a subject is defined one or two verses back, and that same subject continues throughout a specific passage. So, theoretically, we could have Moses doing something in v. 23, and then continue with verbs which repeat his number and gender (masculine singular) for many sentences.

The other way a subject can be defined is by locating the most recent noun with matching number and gender. In v. 25, first Moses is the subject, then God, then Moses, and then the waters. So, when we come to this fifth verb (without a specific subject), and since we do not have a well-defined and repeated subject, we go back to the most recent noun which matches number and gender, and that would be God (we bypass *waters* as the subject, as it is a masculine plural noun which takes a masculine plural verb³⁰). It is for this reason that I capitalize the pronouns in v. 25e and 25f. So I have assigned Y^e*howah* as the proper subject for the two verbs at the end of v. 25. At the same time, Moses is going to very likely repeat this information given him by God in v. 25e (as God did not speak to the people of Israel directly—not yet, anyway).

³⁰ There is nearly always a matching of number and gender with a verb and its subject. A notorious exception to this would be the noun Elohim, which is a masculine plural noun which usually acts with a masculine singular verb.

God's statute and ordinance was what God told the sons of Israel to do.

Now, I am assuming that this is God making a statute and an ordinance for nation Israel, based upon this incident. Let me further assume that this statute/ordinance will be the content of what God says to Moses (v. 26).

Exodus 15:25f

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
shâm (שָׁמ) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
nâçâh (נָחַהּ) [pronounced <i>naw-SAWH</i>]	<i>to test, to try, to prove, to tempt, to assay, put to the proof or test</i>	3 rd person masculine singular, Piel perfect with the 3 rd person masculine singular suffix	Strong's #5254 BDB #650

Translation: ...and there He put him to the test.

I assume that this is God testing the Hebrew people; and that this testing was all about what the people would do when faced with problems and crises. Personally, I have had some very nice periods of time in my life where I might go for months without a real serious problem (bear in mind, minor problems are not really problems). But, now and again, I will suddenly face an extremely difficult problem, one without a clear solution presenting itself. Sometimes these big problems come to me as a result of some boneheaded things which I have done, and sometimes, they come to me out of nowhere.

No matter what, you are going to do things, and it will set off a chain of events, and you will be unhappy with the outcome (or the outcome will be painful or difficult). Also, you will face troubles in your life, and there may not seem to be an easy solution for these problems.

Nation Israel is being tested. God has manifested Himself to them and they ought to know, by this time, that God will take care of all their needs. They should know that He will solve all of their difficulties. However, they must be willing to approach God correctly, through Moses, when they have a problem which needs to be solved.

Exodus 15:25f ...and there He tested them,... (NKJV)

For the same reasons as noted previously, the subject is *God* and not to Moses.

Getting technical with the Hebrew (and many of you may want to skip the next few paragraphs):

Tested is the 3rd person masculine singular, 3rd person masculine singular suffix, Piel perfect of nâçâh (נָחַהּ) [pronounced *naw-SAW*]. It means *to test, to try, to prove*. With the exception of Psalm 4:6, this verb is only found in the Piel (intensive) stem. The Piel can also refer to an accomplished fact or a completed state of being. The 3rd person singular gives us the subject (God). However, there is a 3rd person masculine singular suffix, and not a 3rd person masculine plural suffix. So, we need to discuss that:

Literally, this final phrase actually reads, ...and there He put him to the test. The verb carries with it a masculine singular suffix. In fact, v. 25e also has a masculine singular suffix, so together, v. 25e-f literally reads: *There, He made for him a statute and an ordinance and there, He put him to the test*. But God is not make a statute for Moses; nor is He testing Moses.

People (v. 24) is a masculine singular noun and *Israel* (v. 22) is also a masculine singular (proper) noun. Therefore, I do not believe that God is testing Moses here—nor is God making a statute and an ordinance specifically *for Moses*—but God is testing Israel, and that the statutes and ordinances that come from God will be for Israel and not just for Moses. Given the overall context, that makes sense.

Admittedly, that may be more information than you wanted about the end of v. 25. Most translations use the pronoun *them* to translate both masculine singular suffixes and they do so without comment. Jeff A. Benner's Revised Mechanical Translation of Exodus is one of the few places where the suffix is literally translated as *he*. Also the BHSE - Biblia Hebraica Stuttgartensia (Enhanced) *commentary* literally renders this suffix (both translations are available for e-sword through [Bible Support](#)).

For the average Christian, this is way more technical information than is needed. The other translations which literally translated v. 25e-f: the Complete Apostles' Bible, the Easy-to-Read Version (surprisingly enough), the Unlocked Dynamic Bible, Wikipedia's Bible translation and Rotherham's Emphasized Bible.

In a way, the Hebrew people up until that time were lawless. God had not yet given them the Law; they had a conscience and they had some idea what was right and wrong, but that changes from society to society; from time to time. For example, I recall in the 50s and 60s, committing homosexual acts was almost unanimously thought of as wrong in the United States; however, by the 1990s a large number of people began to perceive homosexuality as an acceptable lifestyle. Another example: in the 50s, it was generally agreed that sex outside of marriage was wrong, whereas the 60s and the 70s ushered in the idea of sex outside of marriage as not only being acceptable, but advisable by some in order to screen one's life partner. So it takes only a few years to turn the morals of a country around. The Hebrews had some idea of what was right and wrong, but this was still relatively subjective. God would reveal to them exactly what was right and wrong by His enumerated laws.

However, at this point, God will present them with a simple overall law: *listen to Me and obey Me*.

The Israelites have come across a body of water, but it is undrinkable. Rather than come before Moses or before God with some semblance of grace orientation, they grumbled against Moses. There was a tree there—possibly a log—and when it was placed into the water, the bitterness of the water disappeared.

In the previous lesson, we looked very closely at v. 25. One particular problem is, vv. 25 & 26 were divided up incorrectly. V. 25e-f should be a separate verse entirely or attached to v. 26 (the NKJV, which is our base text, begins a new paragraph with v. 25e that leads into v. 26).

Exodus 15:25e-f **There, He made for him a statute and an ordinance [for all Israel] and there He put him to the test.** (Kukis Mostly Literal Translation)

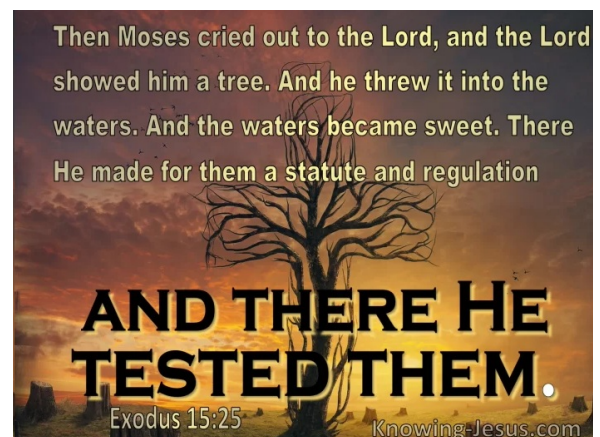
Exodus 15:25e-f **There [in the desert-wilderness] He [God] made a statute and an ordinance for them [the Israelites], and there He tested them,...** (NKJV; with my insertions)

This statute and ordinance that God would make for the Israelites will be given in the next verse.

Exodus 15:25 **So he cried out to the LORD, and the LORD showed him a tree. When he cast it into the waters, the waters were made sweet.**

There He made a statute and an ordinance for them, and there He tested them,... (NKJV)

You can see how a new sentence begins in the middle of v. 25



and continues into v. 26. In fact, some translations have a separate sentence for v. 25e and then continue 25f into the next verse.

Exodus 15:25 *So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them. And there He tested them,...* (A Voice in the Wilderness)

Exodus 15:25 (NASB) (a graphic); from [Knowing Jesus](#); accessed May 25, 2022.

A brief review of vv. 23–25:

At this point, let's go back a few verses, and properly divide up v. 25 when we come to it:

Exodus 15:23 *When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah.*

The Israelites have come to a large body of water and the water is undrinkable.

Exodus 15:24 *And the people grumbled against Moses, saying, "What shall we drink?"*

When it becomes apparent that the people cannot drink the waters of this lake (assuming that it is a lake), they complain to Moses about it, asking, "What can we drink? This water is not drinkable."

Exodus 15:25a-d *And he cried to the LORD, and the LORD showed him a log, and he threw it into the water, and the water became sweet.* (ESV; capitalized)

The people complained to Moses and Moses called out to the Lord. The Lord told him what to do. "Take that tree (or log, if it had already fallen) and throw it into the water. The waters will be sweet."

What the Israelites should have learned at this point is, God thought about them in eternity past. This tree was a part of His plan for them. So it had begun to grow 20 years (or 40 or 50 years ago), before the Hebrew people came to this place. That reveals great foresight from God, as Israel was enslaved to Egypt at the time that this tree began to grow.

Exodus 15:25a-d *And he cried to the LORD, and the LORD showed him a log, and he threw it into the water, and the water became sweet.* (ESV; capitalized)

Moses takes the concerns of the people to the Lord, and God tells him what to do. Moses sees that this log or tree is thrown into the water, resulting in the water becoming sweet.

Exodus 15:25e-f *There the LORD made for them a statute and a rule, and there He tested them,...* (ESV; capitalized)

God began to give Israel a preliminary statute to carry them to Mount Sinai (although this would stand as a commandment to them from this day forward).

The end of v. 25 should be carried into the verse which follows.

Exodus 15:26a			
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
'āmar (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 masculine singular, Qal imperfect	Strong's #559 BDB #55
'īm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle 'īm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
shāma' (שמע) [pronounced <i>shaw-MAHṢ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive absolute	Strong's #8085 BDB #1033
shāma' (שמע) [pronounced <i>shaw-MAHṢ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
lāmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qōwl (קול) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
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
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: He said, “If you will carefully listen to the voice of Y^ehowah your Elohim...

In v. 25e-d, God is the subject of those two verbs, so He continues to be the subject of the verb here in v. 26a. What seems likely is, God first spoke to Moses and then Moses said these same words to the people. We get the gist of the conversation in v. 26.

Rather than repeat it twice, we hear it only once here. God begins with a simple commandment—*Listen and obey Me*. The number of statues which God has given the people of Israel thus far is relatively small. They will perform some animal sacrifices and God has given them the **Passover** Feast and the Feast of the Unleavened Bread (recall that we have already studied the first Passover). God's promise to them is to not afflict them as He did the Egyptians. *Your Healer* is not a new word, but it is a new description of Y^ehowah, Jesus Christ, their God.

This is what God said to Moses. All of this is couched in the 2nd person masculine singular suffix approach. However, God is not talking directly to Moses with a concern about what Moses does. Many times when we read the words of God, He uses the 2nd person masculine singular suffix, even though this applies to every man, woman and child in Israel.

Just in case you are interested, there are English translations of the Bible which specifically identify when *you* or *your* is in the plural: the Context Group Version, the Modern Literal Version and the Updated Bible Version (all of these translations can be found on **Bible Support** for **e-sword**).

“You need to carefully listen to My voice,” God says to Moses.

This begins a very lengthy *if...then...* conditional.

Exodus 15:26b			
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
yâshâr (יָשָׁר) [pronounced <i>yaw-SHAWR</i>]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine singular adjective which can act like a substantive; with a definite article	Strong's #3477 BDB #449
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
This phrase is literally <i>in his eyes</i> , but it can be translated <i>in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]</i> .			
‘âsâh (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>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: ...and do the right [thing] in His eyes,...

Most translations have *what is right* rather than *the right thing*.

...*in His eyes (sight)* means that God sees and approves.

So that we clearly understand this, God is speaking of men doing what is right in God's eyes; not what is right in their own eyes. One of the worst periods of time for Israel will be the time of the judges; and at least thrice in that book, it speaks of men doing what is right in their own eyes. What you decide on your own what is right or wrong, then right and wrong have no meaning. This is how we have ended up in a country where people believe that there is more than two genders and that a person gets to pick his or her gender at virtually any age.

Illustration: As an aside, you should know how most people make this sort of decision and help to guide the child in the direction of choosing a different gender: sexual stereotypes. So, the exact same people who derided sexual stereotypes over the previous 40 years, now tell us that, if a boy plays with dolls or a girl wants to climb trees, they might really be the opposite gender from how they were born. The idea that a child has a different gender from how he or she was born is ridiculous. This philosophy is not normal. However, this is what happens when people reject God and God's standards. They pick up weirdo ideas and run with them.

Illustration: We cannot pick up an anti-God idea without it leading us to a place of confusion and contradiction. So, the powers that be who presently think that a boy who identifies as a girl should be able to play sports on the girls' team and go to the showers and locker room with the girls. But, these exact same people want that person to register for the draft (the boy who claims to be a girl). On the other hand, if it is a girl who identifies as a boy, she/he does not have to register for the draft. It is completely inconsistent, but that is what happens when man follows his own standards of right and wrong.

Back to the context:

Exodus 15:25e-26b [There the LORD made for them a statute and a rule, and there He tested them, and said, "If you diligently heed the voice of the Lord your God and do what is right in His sight,..."](#) (NKJV)

Then this is what they must do:

Exodus 15:26c			
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
'âzan (אָזַן) [pronounced <i>aw-ZAHN</i>]	<i>to broaden out the ear with the hand in order to hear; to give ear and answer; to listen and obey; to listen; to weigh</i>	2 nd person masculine singular, Hiphil perfect	Strong's #238 BDB #24
Owens has that this is a 3 rd person, but it is 2 nd .			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mits ^e ôwth (מִצְוָה) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #4687 BDB #846

Translation: ...giving ear to His commandments...

Moses (and the people) are to listen to God's commandments. God has not given all of His commandments yet. This will happen at Mount Sinai. Moses does not know what is coming, nor do the people of Israel.

At this point, God is preparing the people of Israel to receive His commandments. At this point, this would be understood as God simply telling Israel what to do with regards to their movement out of Egypt and through the desert. However, God will transition from giving Israel guidance in moving from point A to point B, to giving them an entire system of laws by which their nation will be guided for 1500 years.

God is acting very much like a human king, who gives laws and ordinances for his people in order to provide law, freedom, stability and order in their lives. These laws are not designed to serve the king but to provide principles and guidance for the people of nation Israel.

Now, to some, it may appear contradictory to speak of law and freedom in the same breath, but it is law which provides freedom. Under anarchy, you must constantly defend yourself and your property (and even your food). Under law, it is more difficult for an errant member of society to try to take you, your property or your food. The laws of the land give protection to each citizen—protection for their property and possessions. Ideally, these laws provide individual freedoms throughout the nation.

Generally speaking, when a people have a good king, then this often translates into a far better life. However, even if the people have a good king, but they disobey him, then society breaks down. The stability is gone.

Exodus 15:26d			
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
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
chuqqîym (חוקים) [pronounced <i>khook-KEEM</i>]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2706 BDB #349

Translation: ...and keeping all of His decrees;...

The sons of Israel were to guard/keep/protect/preserve God's decrees and statutes. Moses was first up in this department.

God will act as Israel's King; and His laws and decrees will be just and good for the people. So many kings enact laws which are simply self-serving (for instance, the fallen Pharaoh of Egypt). God's laws will be for the betterment of Israel.

At this point, there is a subtle change of pronouns here (in the Hebrew, this is a matter of suffixes). We will worry about the odd changes of perspective once we complete this verse.

Exodus 15:26e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<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
machăleh (מַחֲלֵה) [pronounced mahkh-uhl-EH]	<i>sickness, disease, infirmity</i>	masculine singular noun with the definite article	Strong's #4245 BDB #318
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<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
sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal perfect	Strong's #7760 BDB #962
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
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
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
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...[then] I will not place on you the diseases which I placed upon Egypt,...

Exodus 15:26e ...I will put none of the diseases on you which I have brought on the Egyptians. (NKJV)

Literally, this reads, "Every disease which I placed in Egypt [I will] not [place] upon you."

You may have again noticed a change of voice. This will be discussed once we complete this passage.

All Israel saw what God did to Egypt. Here, we may better understand these as plagues. God will not do to Israel as He had done to Egypt. Disease may be seen as discipline from God, and this discipline was heavily laid upon Egypt—which all the people of Israel observed.

Israel is out in the desert at the mercy of the elements as well as a lack of sustenance. God is assuring the people of Israel that He will not treat them as He treated the Egyptians. However, God had requirements which He placed upon the Israelites. God required them *to diligently listen to the voice of the LORD their God, and do that which is right in His eyes, and to listen to His commandments and to keep all His statutes.* So these four things were required of them.

Positive volition toward the plan of God means little or no discipline (depending upon their sins). The end result would be great blessing.

Exodus 15:26f			
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
ʾânîy (אני) [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
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
râphâ' (רפא) [pronounced <i>raw-FAW</i>]	<i>healing, making healthy, restoring to health; figuratively used of nations undergoing suffering (restoring favor)</i>	Qal active participle with the 2 nd person masculine singular suffix	Strong's #7495 BDB #950

Translation: ...for I [am] Y^ehowah your Healer.”

When the Revealed God came to us in His incarnation, this is the aspect of His ministry that even the heathen seem to remember well—Jesus Christ was a healer. Râphâ' (רפא) [pronounced *raw-FAW*] and it means *to heal, to mend, to cure*. It is found here as a Qal active participle, meaning it acts as a verbal noun. Therefore, it would be acceptable to translate this *healer, physician, doctor*. The action performed by the noun identifies the noun. The 2nd masculine singular suffix is translated *your*. This word has only been found twice in the past: Gen. 20:17 50:2. Our Lord will be referred to as a physician once more in Psalm 147:3 and then all four gospels present Jesus Christ as the Great Physician time and time again (Jesus is not called the Great Physician in the gospels; but He *acts* as the Great Physician in the gospels).

God is to them their Healer; He will not inflict plagues upon the people of Israel, if they fulfill what He requires of them.

Exodus 15:26 He said, “If you will carefully listen to the voice of Y^ehowah your Elohim and do the right [thing] in His eyes, giving ear to His commandments and keeping all of His decrees; [then] I will not place on you the diseases which I placed upon Egypt, for I [am] Y^ehowah your Healer.” (Kukis mostly literal translation)

This is the general notion of how Israel is to respond to the words of God.

Those pesky pronoun changes:

Let's put a portion of v. 25 with 26 and then discuss the pronouns (which come from either the morphology of the verb or the added suffixes):

The NKJV and the ESV, along with many other translations (among them, VW, BSV, BSB) place with v. 26 the final two phrases of v. 25, giving us:

Exodus 15:25e–26 There He made a statute and an ordinance for them. And there He tested them, and said, “If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments

and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.”

Most translations try to be reasonably literal, but if you read through this carefully, we appear to be getting God's words to the people as spoken by Moses. However, at the end, we go back to the 1st person (as if God is speaking directly to the people).

One way to understand this is: There He [God] made a statute and an ordinance for them [the people of Israel]. And there He tested them, and said [through His representative Moses], “If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, [for He has promised this to us:] ‘I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.’” (NKJV with some additional words added by me)

So God spoke these same words to Moses, but He said, “...My sight...My commandments and...My statutes...” Moses spoke these same words to the people, but appropriately changed the suffixes (suffixes in the Hebrew, possessive pronouns in the English).

The added words, *for He has promised* may have been spoken and it may have been understood.

We could look at this passage in a much more complex way, and make the assumption that the Revealed God (Jesus) is referring to the commandments and statutes made by God the Father, but I don't see that as really warranted here. There are many passages in the Old Testament which testify to a Godhead rather than to a singular God; but I would not include this passage as being among them.

Interestingly enough, the Alpha & Omega Bible seems to take this approach: THERE HE ESTABLISHED TO THEM REGULATIONS AND JUDGMENTS, AND THERE HE PROVED THEM, AND SAID, “IF YOU WILL INDEED HEAR THE VOICE OF JESUS YOUR THEOS (*Alpha & Omega*), AND DO THINGS PLEASING BEFORE HIM, AND WILL HEARKEN TO HIS COMMANDS, AND KEEP ALL HIS REGULATIONS, NO DISEASE WHICH I HAVE BROUGHT UPON THE EGYPTIANS WILL I BRING UPON YOU, FOR I AM JESUS YOUR THEOS (*Alpha & Omega*) THAT HEALS YOU.” (Exodus 15:25e–26; A&O Bible)

The Easy to Read Version simply changed the pronouns in order to retain consistency: He said to him, “I am the LORD your God. If you listen to me and do what I say is right, and if you obey all my commands and laws, then I will not give you any of the sicknesses that I gave the Egyptians. I am the LORD who heals you.” (Exodus 15:26; ERV) The Good News Bible, the Contemporary English Version, the New International Readers Version, the Voice³¹ and the Awful Scroll Bible also do this.

The Living Bible, interestingly enough, just throws those pesky possessive pronouns out: It was there at Marah that the Lord laid before them the following conditions, to test their commitment to him: “If you will listen to the voice of the Lord your God, and obey it, and do what is right, then I will not make you suffer the diseases I sent on the Egyptians, for I am the Lord who heals you.” (Exodus 15:25e–26, the Living Bible³²)

The Unlocked Dynamic Bible does something similar: There at Marah, Yahweh gave them a fixed rule by which to live. He also tested them there to determine if they would obey him. He said, “I am Yahweh, your Almighty. If you will obey me when I speak to you and do those things that are right to me, and listen to all the things that I tell you, I will keep you from all the diseases that I brought on the Egyptians. Do not forget that I am Yahweh, the one who heals you.” (Exodus 15:25e–26; the Unlocked Dynamic Bible)

³¹ Which specifically presents this as the words from God.

³² Which takes a great many liberties with the text.

The Translation for Translators presents this quotation as entirely spoken by God: There at Marah, Yahweh gave them various laws to direct their lives. He also tested them there, to determine if they would obey him, by saying, “I am Yahweh, your God. If you will carefully obey me when I speak *to you*, and do those things that I know are right, and pay close attention to all the things that I command you, I will keep you from being afflicted by all the diseases that I brought on the Egyptians. Do not forget that I am the one who heals you.” (Exodus 15:25e–26; Translation for Translators)

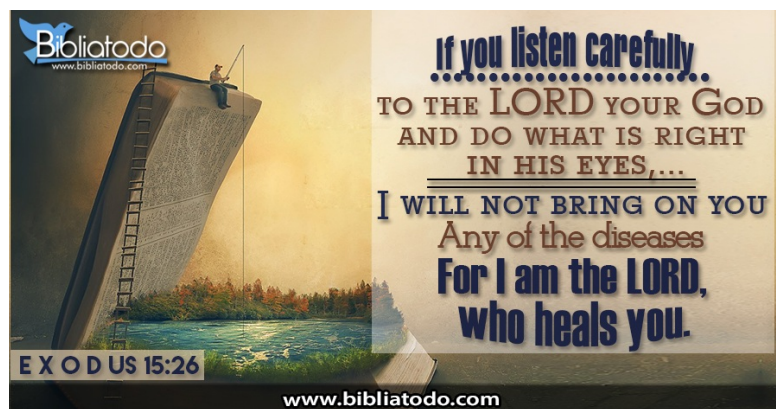
I did not come across any translator who solved this little problem by inserting the words, *for He has promised you*, “...” (although I found this to be a very neat and solid way to approach the text).

In any case, in order to compensate from the pronoun changes, translators either (1) ignored it; (2) changed all the pronouns so that they were consistent; or (3) kept all of the pronouns the same, but inserted a few additional words for clarification.

It was Moses' style to present this history with an economy of words.

Exodus 15:26 (NIV) (a graphic); from [bibliatodo](http://bibliatodo.com); accessed May 25, 2022.

Exodus 15:25e–26 There, He made for him a statute and an ordinance [for all Israel] and there He put him to the test. He said, “If you will carefully listen to the voice of Y^ehowah your Elohim and do the right [thing] in His eyes, giving ear to His commandments and keeping all of His decrees; [then] I will not place on you the diseases which I placed upon Egypt, for I [am] Y^ehowah your Healer.” (Kukis mostly literal translation)



Exodus 15:25–26 He cried out to Y^ehowah and Y^ehowah showed him a tree. He threw [the tree] into the waters and the waters became sweet. There, He made for him a statute and an ordinance [for all Israel] and there He put him to the test. He said, “If you will carefully listen to the voice of Y^ehowah your Elohim and do the right [thing] in His eyes, giving ear to His commandments and keeping all of His decrees; [then] I will not place on you the diseases which I placed upon Egypt, for I [am] Y^ehowah your Healer.” (Kukis mostly literal translation)

Exodus 15:25–26 Moses cried out to Jehovah and Jehovah showed him a tree. He threw the tree into the waters, and they became sweet. There, God made for Israel a statutes and an ordinance, having put Israel to the test. God said to Moses, “If you listen to the voice of Jehovah your God and if you do the right thing in His eyes, listening to His commandments and keeping all of His decrees, then I will not place the same diseases on you which I put on Egypt, for I am Jehovah your Healer.” (Kukis paraphrase)

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Twelve Lakes and Many Palm Trees—Life is Good

With v. 27, we return to narrative. Israel continues as guided by God.

God then reveals great blessing to His people:

And so they come Elim-ward and there two-ten springs of waters and seventy palm trees. And so they encamp there upon the waters.

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They came to Elim and there [were] twelve springs of water and seventy palm trees. So they encamped there next to the waters.

They came to Elim, a place where there were twelve springs of water and seventy palm trees. So they camped right there next to the waters.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they come Elim-ward and there two-ten springs of waters and seventy palm trees. And so they encamp there upon the waters.
Dead Sea Scrolls Jerusalem targum	.
Targum (Onkelos)	And they came to Elim, where were twelve fountains of water, answering to the twelve tribes of Israel, and seventy palm trees, answering to the seventy elders of the sanhedrin of Israel.
Targum (Pseudo-Jonathan)	And they came to Elim, and there were twelve wells of water and seventy palm trees; and they encamped there before the waters.
Revised Douay-Rheims	And they came to Elim; and in Elim were twelve fountains of water, a fountain for each tribe; and seventy palm trees, corresponding with the seventy elders of Israel: and they encamped there by the waters.
Aramaic ESV of Peshitta Peshitta (Syriac)	And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.
Updated Brenton (Greek)	.
	And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the water.
	And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they came to Elim where there were twelve water-springs and seventy palm-trees: and they put up their tents there by the waters.
Easy English	Then they came to Elim. There they found 12 wells of water and 70 palm trees. And the Israelites stayed there, by the water.
Easy-to-Read Version–2006	Then the people traveled to Elim. At Elim there were twelve springs of water and 70 palm trees. So the people made their camp there near that water.
Good News Bible (TEV)	Next they came to Elim, where there were twelve springs and seventy palm trees; there they camped by the water.
<i>The Message</i>	They came to Elim where there were twelve springs of water and seventy palm trees. They set up camp there by the water.
NIRV	.

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

Contemporary English V.	Later the Israelites came to Elim, where there were twelve springs and seventy palm trees. So they camped there.
New Berkeley Version	.
New Life Version	Then they came to Elim, where there were twelve wells of water and seventy trees. They set up their tents there beside the water.

New Living Translation	After leaving Marah, the Israelites traveled on to the oasis of Elim, where they found twelve springs and seventy palm trees. They camped there beside the water.
Unlocked Dynamic Bible	After they left Marah, they came to a place named Elim. There were twelve springs of water and seventy palm trees there. So they camped there.

Partially literal and partially paraphrased translations:

American English Bible	Then when they arrived at AiLim, they found twelve springs of water and seventy branching palm trees, so they camped there by the water.
Beck's American Translation	.
New Advent (Knox) Bible	After this the Israelites came to Elim, where they found twelve springs of water and seventy palm-trees, and pitched their tents beside the water.
Translation for Translators	<i>After they/we left Marah, they/we came to a place named Elim. There were twelve springs of water and seventy palm trees there. So they/we camped there.</i>

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	After that they came to Ailim, where there were twelve springs of water, and several palm trees, so they encamped there by the springs.
God's Truth (Tyndale)	And they came to Elim where were twelve wells of water and seventy date trees, and they pitched there by the water. Tyndale has this as the first verse of Exodus 16.
HCSB	Then they came to Elim, where there were 12 springs of water and 70 date palms, and they camped there by the waters.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they came to Elim, and there <i>were</i> twelve fountains of water and seventy palm trees, and they pitched their tents there by the waters.
New American Bible (2011)	Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they camped there near the water. Nm 33:9.
New English Bible—1970	They came to Elim, where there were twelve springs and seventy palm-trees, and there they encamped beside the water.
New Jerusalem Bible	So they came to Elim where there were twelve springs and seventy palm trees; and there they pitched camp beside the water..

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(A: v, S: iv) They came to Eilim, where there were twelve springs and seventy palm trees, and camped there by the water.
exeGesés companion Bible	And they come to Elim; and there are twelve fountains of water and seventy palm trees: and there they encamp by the waters.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	As they were to come to Elim, even are there two and ten fountains of water, and seventy palm trees, and they were to camp by the waters.
Orthodox Jewish Bible	And they came to Elim (Great Trees). There were twelve springs of mayim, and threescore and ten date-palm trees; and they encamped there by the mayim.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the children of Israel came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.
The Expanded Bible Kretzmann's Commentary	. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters. In this beautiful oasis the people had an opportunity to refresh themselves from the fatigue of the journey and to prepare for the continuation of the journey. Days of joy and comfort follow after periods of suffering and trial.
The Voice	Then they traveled on to <i>an oasis called Elim</i> , where there were 12 freshwater springs and 70 palm trees with dates. They set up camp there next to the waters.

Bible Translations with Many Footnotes:

The Complete Tanach	They came to Elim, and there were twelve water fountains and seventy palms, and they encamped there by the water.
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twelve water fountains: Corresponding to the twelve tribes, were prepared for them. — [from Mechilta]

and seventy palms: Corresponding to the seventy elders. — [from Mechilta, Jonathan]

Kaplan Translation	<i>Elim and Sin</i> Then they came to Elim. Here there were twelve springs of water and seventy date palms. They [then] camped by the water.
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Elim

See Numbers 33:9. Possibly, 'Place of Terebinths.' This is usually identified with Wadi Gharandel, the next oasis on this route, some 10 miles south of Marah. In medieval times, there was a city in this area known as Ailom (Mas'aoth Rabbi Binyamin 24). Some say that this was a very good resting place (Mekhilta), while according to others, the trees and wells were insufficient for the huge number of people (Josephus 3:1:3).

by the water

Possibly along the Red Sea; cf. Numbers 33:10.

NET Bible®	Then they came to Elim, ⁸¹ where there were twelve wells of water and seventy palm trees, and they camped there by the water.
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^{81sn} Judging from the way the story is told they were not far from the oasis. But God had other plans for them, to see if they would trust him wholeheartedly and obey. They did not do very well this first time, and they will have to learn how to obey. The lesson is clear: God uses adversity to test his people's loyalty. The response to adversity must be prayer to God, for he can turn the bitter into the sweet, the bad into the good, and the prospect of death into life.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they came unto " Eyliym ^{Bucksⁿ} , and there were <twelve> eyes of water, and / date palms, and they camped there upon the waters,...
English Standard Version	Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.
New American Standard B.	Then they came to Elim where there <i>were</i> twelve springs of water and seventy date palms, and they camped there beside the waters.
New King James Version	Then they came to Elim, where there <i>were</i> twelve wells of water and seventy palm trees; so they camped there by the waters.
Young's Updated LT	And they come to Elim, and there <i>are</i> twelve fountains of water, and seventy palm trees; and they encamp there by the waters.

The gist of this passage: The sons of Israel come to an Oasis called Elim, where there are palm trees and springs of fresh water.

Exodus 15:27a

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 plural, Qal imperfect	Strong's #935 BDB #97
'Ēlim (אֵלִים) [pronounced ay-LEEM]	<i>palms, terebinth; transliterated Elim; plural of Strong's #352</i>	proper singular noun/location; with the directional hê	Strong's #362 BDB #18

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: [They came to Elim...](#)

Now that Israel has been refreshed, they continue on in their journey.

The name of this place comes from the fact that there are palm trees here. The Hebrew word is 'Ēlim (אֵלִים) [pronounced ay-LEEM], which means, *palms, terebinth; transliterated Elim*. The -im ending indicates that this word is plural. Strong's #362 BDB #18. Interestingly enough, the name of the 70 trees (given below) does not match the name of this place.

Again, I believe it is highly likely that the Hebrew people themselves are giving names to these places as they stop (or that Moses and Aaron are).

Exodus 15:27b

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
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Shâm actually has three sets of meanings: ❶ it is a preposition of place and means *there*. When preceded by a relative pronoun, it means *where*. After verbs of motion, it means *to what place, to or toward* [a particular place or point]. ❷ Shâm is also used of time and can be rendered *at that time, then*. ❸ Finally, it is used to mean *therein, in that thing*.

Exodus 15:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NAME</i>]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
I could not find the same spelling as is in the text. However, I have about 8 different spellings listed; so it is not impossible for there to be another spelling that I missed.			
‘âsâr (אַשָׁר) [pronounced <i>‘gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
These two numerals together mean 12.			
‘âyânôwth (תְּנוּיִת) [pronounced <i>‘guh-yaw-NOHTH</i>]	<i>fountains, springs; surfaces; eyes</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
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
shib ^e ‘îym (שִׁבְעִים) [pronounced <i>shⁱv-GEEM</i>]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
tâmâr (תְּמָר) [pronounced <i>taw-MAWR</i>]	<i>palm-tree, date-palm, Phoenix dactylifera; palms, palm trees</i>	masculine plural noun	Strong's #8558 BDB #1071

Translation: ...and there [were] twelve springs of water and seventy palm trees.

There are 12 springs of water and 70 palm trees. So this is a lovely oasis that they have come to.

This is a rarity out on the desert to find twelve springs of water and this many palm trees. Each tribe was given a spring here, as there were twelve tribes of Israel (well, actually, 13). The 70 palm trees represented the 70 (approximately) who moved to Egypt, forming the seed for these tribes 400 years previously. They are allowed to rest here, to reflect upon what has occurred to them, to think things through. Unfortunately, all that has happened does not seem to sink in. God has provided in eternity past for their every need. He is their Great Physician. They needed only to listen and obey.

God is providing further proof of His love and care. This reveals to them the potential of what their lives could be.

I see these two incidents with the water as typical. The waters of Marah represent the world that we live in, and the waters are bitter; but with the cross of Christ (represented by the log/tree), they become sweet. Elim speaks of the Millennium, where we will all enjoy perfect environment. This is the natural progression of the citizens of nation Israel.

Exodus 15:27c

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
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
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
‘al (עַל) [pronounced ‘gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: So they encamped there next to the waters.

This is a perfect place for them to stop and camp. They have refreshing waters for themselves and for their animals.

Exodus 15:27 They came to Elim and there [were] twelve springs of water and seventy palm trees. So they encamped there next to the waters. (Kukis Mostly Literal Translation)

Based upon the level of detail that we read here (and in Num. 33), let me suggest that Moses was recording information of their travels nearly every night (he may have dictated his thoughts of the day to Joshua, his primary aide). This would be a natural outgrowth of his writing his song down and then singing it. He has the means to write down what has happened, which is the song of Moses. So he would also have the means of writing down what happens to them on a day-to-day basis.

Bear in mind that Moses learned all of this geography when he was in Egypt, being prepared to become pharaoh. So he knows these places, both by means of his school books³³ and by means of his personal experience found right here.

This is quite an amazing way to close out this chapter, on a high note. Where they are all camping is a testimony to the grace and provision of God.



³³ The Egyptians did not have books as we have today.

Exodus 15:27 (KJV/NIV) (a graphic); from **A Little Perspective**; accessed May 25, 2022. Although this translation begins like the KJV, it ends like the NIV.

Exodus 15:27 They came to Elim, a place where there were twelve springs of water and seventy palm trees. So they camped right there next to the waters. (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 15 is in the Word of God

12. T
- 13.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 15

1. T
- 2.

[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 15

The God which Israel interacts with (specifically, the God that Moses interacts with) is the Revealed God, Jesus Christ.

The bitter springs made sweet by the tree (the wood) placed into them is typical of Christ. The bitterness of the water describes our life on earth and in eternity without God. The cross (wood, tree) of Christ makes the waters of life sweet and drinkable. It also makes life in eternity wonderful as well.

Chapter Outline

Charts, Graphics and Short Doctrines

A Brief Review of Exodus 15

It is easy to miss the forest through the trees, so I find that a brief summary helps to preserve the flow of the text and narrative.

The translation used below is the Scriptures 2009.

Here is a table so that you might be able to understand some of the unique features of this translation:

Understanding the Scriptures 2009		
Scriptures 2009	More common	Explaining the Scriptures 2009
הוהי	YHWH, JHWH, Yahweh, Jehovah, Y ^e howah	This 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.
<i>Mitsrayim</i>	Egypt	<i>Mitsrayim</i> is a transliteration from the Hebrew.
<i>Yisra'el</i>	Israel	A transliteration from the Hebrew.
Mosheh	Moses	A transliteration from the Hebrew.

The setup for this chapter is Exodus 14, where God guided the people of Israel into such a place or pattern of movement which caught the attention of Pharaoh's watchers (spies who had their eyes on Israel all of this time). They saw that Israel was in a place where they appeared to be trapped, and that Pharaoh's army could suddenly appear and easily wipe them out.

This message that Israel appears to be confused goes to Pharaoh. Therefore, he gathers his army, and they pursue Israel. The night that they catch up, Israel appears to be trapped. The next day would bring a slaughter (so the Egyptian army anticipated). However, that night, neither group could see the other group, yet they appeared to be camped within a mile or so of one another. Also that night, God stopped up the sea in front of Israel—this is the sea which had Israel trapped between it and the Egyptian army—and Israel, guided by God, marched across the dry seabed to the other side. The next day, when it became light, Pharaoh's army could see the dry seabed and Israel on the other side of where the water used to be. Israel was no longer trapped, as the Egyptian army had anticipated. Regardless of the changed circumstances, the army of Egypt was a far more deadly force than Israel was. Therefore, Pharaoh and his soldiers began to cross the opening in this body of water, in pursuit of Israel.

Once his entire army was in the midst of the sea of reeds, God allowed the waters to run free and all Pharaoh's army was drowned.

The bulk of Exodus 15 is a song about what happened in Exodus 14.

Here is a question which may not have an obvious answer:

Why Did Moses Record Exodus 15?

1. We have studied Exodus 15:1–21 verse-by-verse, and it is very much a repeat of portions of Exodus 14. So, why is this repeat necessary?

Why Did Moses Record Exodus 15?

2. Exodus 15:1–21 is a song written ostensibly by Moses to celebrate what happened in Exodus 14.
3. This song puts us into the time and place of Exodus 15. We would expect Moses and all Israel to be pumped and excited and happy at the events which they witnessed in Exodus 14. A celebratory song is a natural outgrowth of that.
4. For Moses, this victory is an important event to write about. Recalling the events of Exodus 14 in a song simply seemed apropos to Moses.
5. The children of Israel did not simply observe God's power and move on from there. They observed and then they celebrated God's power.
6. This also indicates to us that all of these events take place close in time to the recording of these events. It would make sense for Moses to compose a song about Exodus 14 and for all Israel to sing it in celebration right after the event. It would make less sense for the singing of this song to take place a few days, weeks or months later.
7. Therefore, without specifically stating it, the chapter implies that these events took place close in time to the writing of them. The song we will study was written within an hour of the destruction of the Egyptian army. That is an important consideration.
8. Further, this song also allows us, as readers, to share in the enthusiasm of Moses and the Israelites, albeit 3600 years later. (Ideally speaking, when reading an historical narrative, you have some sort of personal participation taking place in your own mind, whether you envision some of the events or you imagine yourself being there, or whatever).
9. Much of the Bible allows us to relive, via literature and via our own imaginations, events which transpired long ago.
10. Furthermore, this song glorifies God. Now, many people have some difficulty with the idea that we glorify God, thinking that this is good for God's ego. But that is not what glorification of God is all about. The glorification of God reveals Who God is and what God does. That is important. Ideally speaking, those who witness some aspect of God's glory develop a better understanding of Who God really is.

While these events play out, all angelic creation watches what takes place in this world much as you or I might watch a movie or a play. The angels also learn about God by seeing these historic events play out (since this song glorifies God, both man and angels find out more about Who God is by reading/hearing the song).

The angels know about God's laws and the laws of divine establishment; they are also aware of God's hand in history. These things reveal God's character. They are also aware of the flaw in man (and fallen angel seek to exploit our flaw).

When we watch a movie, we often are given insight into the mind of the script writer for that movie and the director. We understand their character and thinking through watching the sort of movie they produce. In the same way, by studying the Word of God, we are helped to understand God and His essence. In other words, God is glorified when we study Him in His Word.

The great miracle of Exodus 14 is important enough to be sung about in Exodus 15. Furthermore, it is important that there be an association between what Moses writes, God's Word, and the events which all Israel observed. Essentially, Exodus 15 ties all of these things together. Ideally speaking, the Israelite whose faith begins to fail him, should be able to remember these words of Moses—this song which they all sing—and to be reminded of what happened at the sea of reeds. That Israelite is to think these words and remember these things, and draw comfort and strength from them (ideally speaking).

The words of this song reveal the character of God in His interactions with Israel. Believers should be able to recall the words of this song and they can think about this song. By this, the Hebrew people recognize that God is revealing Himself to Israel in this song.

Unfortunately, there is a problem with the thinking and volition of the Hebrew people. This should help guide them to a place of trust, when under pressure, they do not draw upon this doctrinal information. Israel does not mix

these words and doctrines with faith; and that will become their fundamental failure. In fact, their failure as a generation will be so spectacular that this is an important theme of Psalm 95 and Hebrews 1–4.

Although I focused upon the song of Moses, this is only the first three-fourths of this chapter. The end of the chapter records two incidents which follow the song.

A brief review of Exodus 15:

Most of Exodus 15 is a song sung by Moses and the sons of Israel commemorating the events of Exodus 14.

Summary Outline of Exodus 15

vv. 1–19	The Song of Moses Commemorating God's Power
vv. 20–21	Miriam and the Ladies Sing Counterpoint
vv. 22–26	God's Faithfulness: God Sweetens the Bitter Waters
v. 27	God's Faithfulness: Twelve Springs and Seventy Palms

Throughout the book of Exodus we see the faithfulness of God and the flaws of this generation of Israel.

The Song of Moses Commemorating God's Power

Exodus 15:1 Then Moshe [= Moses] and the children of Yisra'el [= Israel] sang this song to הוהי [= *Yehowah* = *Jehovah*], and spoke, saying, "I sing to הוהי, for He is highly exalted! The horse and its rider He has thrown into the sea!

The song commemorates what the Lord has done.

By a heavy wind, the water had stacked up on one side of this water way. When God allowed the water to run freely, it was as if He had thrown the army of Pharaoh—its horse and rider—into the sea. They had ridden into an area which was dry and God brought the waters down upon them.

One of the most important facets of this chapter is, the fact that this song was written right there, on the spot; and that, after enough copies had been made and distributed, all Israel sang this song. It is one of the proofs that Moses wrote much of the book of Exodus soon after each incident occurred. There was no such thing as cut and paste in the time of Moses, so what we read is very likely written in the same order as the events transpire (and in the same order that they were written; that is, the events of Exodus 14 took place and Exodus 15 was a song that commemorated those events).

We have a description of the night before the crossing; then a description of the crossing; then a description of the assault of the Egyptian soldiers (where God destroyed them with the waters). *After all of this*, we have the record of the song which all Israel sang to commemorate this event.

All of this makes perfect sense if Moses was either writing this history down as it happened (or that he dictated it to Joshua, who wrote it all down). It would have made much less sense for Moses to have written this song (Exodus 15), and then, months later, described in writing what took place at the sea of reeds (Exodus 14). Even though that is not impossible that Moses first wrote the song and then wrote about what happened (what the song was about); that is simply less likely to have occurred.

And, no matter what, this chapter makes no sense unless Moses wrote the song immediately after the events of Exodus 14; and then the people all sang it, right there at the water's edge (and as they press forward). Any other perception of the writing would suggest that any or all of these accounts is fictional.

In order for this song to be sung—particularly so close to the events it describes—Moses (or his amanuensis, Joshua) has to physically write the song down on something. Then it has to be copied, distributed and taught.

That requires several copies of the song to be written and handed around (to the elders or whomever). This would further suggest that Moses had some sort of writing instrument and medium (such as vellum). This would suggest that, at some point in time, previous to this, either Moses or someone associated with Moses thought that it would be a good idea to record these events (as they were quite spectacular and unprecedented).

Also, there is something which I did not mention earlier and that is, when Egypt was suffering these great judgments, Israel was not. Therefore, Israel had a lot of downtime (which would have also been enjoyed by Moses and Joshua). It would make sense that they spent this time recording the events which took place. What could be more important history to record than this? Logically, Moses made the executive decision to begin to record these events around Exodus 3 or 4.

There will be such details recorded in future chapters of Exodus as to demand their writing close to the events which are written about (the details, for instance, of the construction of the Tabernacle).

All of these things make sense if these things are being written within hours or days of the things written about.

Detail is key when it comes to writing down these events. Moses' first 80 years of life is described in Exodus 2. What we read in Exodus 3–40 takes place in less than two years time. Exodus 2 was written in retrospect; Exodus 3–40 was written as these events took place. It is obvious the Moses wrote an retrospective of his own life; and this was probably all done at one sitting. So he completes the narrative of his early life in the space of a chapter.³⁴

Exodus 15 demands that there is writing taking place right then and there (as events unfold), as well as the distribution of writings. How else are the Israelites going to be able to sing this song that Moses wrote?

Exodus 15:1 Then Mosheh and the children of Yisra'el sang this song to הוהי, and spoke, saying, "I sing to הוהי, for He is highly exalted! The horse and its rider He has thrown into the sea!

Moses writes what he has observed, and the sons of Israel sing this song. What was most spectacular was seeing the destruction of Pharaoh's army in the waters which God had opened up for Israel.

Exodus 15:2 "Yah is my strength and song, and He has become my deliverance.^a He is my Ĕl, and I praise Him – Elohim of my father, and I exalt Him.

^aSee Psalm 118:14 and Isaiah 12:2. [Both of these will be quoted in the doctrine which follows.]

God is the strength of Israel and God is who Israel celebrates in song. God delivers Israel. There is no other explanation for what the people observed. They all came to the same body of water and stopped. At night, with the army of Pharaoh not far away, they observe the waters having been stacked up and the sea floor dried up, allowing them to cross over. Only God could have done something like this. Recall the pillar of fire at night would have made it possible for Israel to see and then be led across what was, only a few hours before, a sea bed.

Jesus in the Old Testament:

The Hebrew word *deliverance* (or, *salvation*) is actually the letter-for-letter equivalent of *Jesus* (this is **lesson #222**). When we replace *deliverance* with *Jesus*, we have this: "Yah is my strength and song, and He has become my Jesus. He is my Ĕl [= God], and I praise Him – Elohim of my father, and I exalt Him.

This word *deliverance* (or, *salvation*) occurs nearly 80 times in the Old Testament; and if you read any of these verses, replacing *deliverance* with *Jesus*, the results are quite remarkable.

³⁴ There were no verse or chapters then, but there would be times that Moses would pick up the quill (or whatever) and write; and, at some point, he would lay it down again.

The Hebrew Roots Bible often does this for us:

Exodus 15:2 My strength and song is Yah, and He was to me salvation [= *Jesus*]; this is my Eli and I will glorify Him; the Elohe of my father, and I will exalt Him.

1Samuel 2:1 And Hannah prayed and said: My heart has exulted in YAHWEH; my horn has been high in YAHWEH. My mouth has been large over my enemies; for I have rejoiced in Your salvation [= *Jesus*].

2Samuel 22:3 My Elohim is my rock; I shall take refuge in Him; my shield, and the horn of my Y'shua* [= *Jesus*], my high tower, and my refuge! My Savior, You shall save me from violence (Hamas).

Psalms 67:1 May Elohim be merciful to us and bless us, and cause His face to shine upon us. Selah.

Psalms 67:2 That Your way may be known on earth, Your salvation (Y'shua*) among all nations.

Psalms 69:29 But I am poor and in pain; O Elohim, Your salvation (Y'shua*) shall set me on high.

Psalms 118:14 Yah is my strength and song, And He has become my deliverance [= *y^eshûw'âh* (יְהוֹשִׁיעַ) = *Jesus*].

Isaiah 12:2 Behold, El is Y'shua* (My salvation)! I will trust and not be afraid, for my strength and song is Yah YAHWEH; yea, He has become to me Y'shua*. (*Y'shua** is *Jesus*) (Hebrew Roots Bible)

Isaiah 12:2a Behold, God is *Jesus*.

What you have read here occurs nearly 80 times in the Old Testament. So, if someone ever told you, "The name of *Jesus* does not occur in the Old Testament," they are wrong.

Let's return to the narrative:

Exodus 15:2 "Yah is my strength and song, and He has become my deliverance [= *Jesus*]. He is my Ėl, and I praise Him – Elohim of my father, and I exalt Him.

Notice this again: He [God] has become my *Jesus*.

Moses recognizes that this God Whom they are praising is the God of his father and of his father's father.

Exodus 15:3 "הוה is a man of battle, הוה is His Name.

Israel has just been delivered from war; God fought for Israel, making Him a man of war.

Exodus 15:4 "He has cast Pharaoh's chariots and his army into the sea, and his chosen officers are drowned in the Sea of Reeds.

Even though Pharaoh and his army rode into the seabed of the Sea of Reeds, it is as if God had thrown them in there. This is the combination of the will of man coinciding with the will of God (or better, the *plan of God*).

Exodus 15:5 "The depths covered them, they went down to the bottom like a stone.

The water was let loose by God, and it covered all of Pharaoh's army. They remained at the bottom until drowned, like stones.

In vv. 6–17, Moses, in this song, will address God directly. Our God is a personal God.

Exodus 15:6 “Your right hand, O הוהי, has become great in power. Your right hand, O הוהי, has crushed the enemy.

What God wills and then does is represented by His right hand. God crushes Israel’s enemy, Egypt, with His right hand.

Exodus 15:7 “And in the greatness of Your excellence You pulled down those who rose up against You. You sent forth Your wrath, it consumed them like stubble.

By going against Israel, Pharaoh challenged God. God’s wrath consumed them as if they were nothing.

Exodus 15:8 “And with the wind of Your nostrils the waters were heaped up, the floods stood like a wall, the depths became stiff in the heart of the sea.

God held back the waters by the wind of His nostrils (an anthropomorphism), which wind pushed the waters back and stacked them up like a wall.

If the water is flowing, then it is only necessary to stop the water at one point (that is, God would only need a single *air dam*).

Exodus 15:9 “The enemy said, ‘I pursue, I overtake, I divide the spoil, my being is satisfied on them. I draw out my sword, my hand destroys them.’

The soldiers of Pharaoh knew what they intended to do. They would pursue Israel, overtake them, divide up their possessions, then draw out the sword and destroy them. It was a simple and devastating plan.

Exodus 15:10 “You did blow with Your wind, the sea covered them, they sank like lead in the mighty waters.

For a time, God’s wind held the waters back. The Egyptian army entered into the sea bed, expecting to come out on the other side, However, when God stopped this wind, the sea was let loose and it covered them. The soldiers sunk into the waters and were drowned.

Exodus 15:11 “Who is like You, O הוהי, among the mighty ones? Who is like You, great in set-apartness, awesome in praises, working wonders?

Moses asks, “Who is like You, O Y^ehowah?” There is no god of any people who is anything like the God of Israel. God is magnificent in His *holiness* (which some teachers understand to mean, *integrity*). God is set apart from all else in magnificence. Those who fear and respect Him also praise Him. There is no being who can perform His great works.

Exodus 15:12 “You stretched out Your right hand, the earth swallowed them.

God’s right hand was stretched His right hand out to act (an anthropomorphism), and the army of Egypt was swallowed up by the waters (the waters are a part of the earth).

Exodus 15:13 “In Your loving-commitment You led the people whom You have redeemed, in Your strength You guided them to Your set-apart dwelling.

God’s commitment to Israel is His covenant with them. He has led the people whom He redeemed.

The word *redeemed* is aptly chosen, as the Hebrew people were all slaves, and it is as if God purchased them from the slave market.

They will be guided to Mount Sinai, which is where God will choose to manifest Himself.

Exodus 15:14 “Peoples heard, they trembled, anguish gripped the inhabitants of Philistia.

Peoples throughout the land will hear about what has happened. The people of Philistia will be gripped with anguish because of what has happened.

Exodus 15:15 “Then the chiefs of Edom were troubled, the mighty men of Mo’ab, trembling grips them, all the inhabitants of Kena’an melted.

The chiefs of Edom are troubled by Israel’s God’s destruction of the Egyptian army. We might consider the Edomites as being the first cousins—as a tribe—to the Israelites. They are descended from Esau, Jacob’s twin brother.

Moab is descended from Lot (Abraham’s nephew).

The inhabitants of Canaan have melted away, which is a reference to a number of different groups.

Now, bear in mind, all of this is taking place soon after the destruction of Egypt and her army. However, the intensity of this fear is not going to hang on everywhere for the next 40 years.

Exodus 15:16 “Fear and dread fell on them, by the greatness of Your arm they are as silent as a stone, until Your people pass over, O הוהי, until the people, whom You have bought, pass over.

If you have ever heard the phrase, *strike while the iron is hot*; it means that there is a limited amount of time for the people of Israel to act. If the Israelites invade Canaan over the next year or two, the people there are going to be afraid of Israel’s God. If Israel attacks the people of the land 40 years from now, what happened in Egypt will make no difference to some of the inhabitants of Canaan. Many of them will not even know about it (as a result, many heathen will continue to live in the land of promise after Israel’s invasion).

Exodus 15:17 “You bring them in and plant them in the mountain of Your inheritance, in the place, O הוהי, which You have made for Your own dwelling, the set-apart place, O הוהי, which Your hands have prepared.

God has a place for the people of Israel, a place which God prepared in eternity past.

The mountain of God’s inheritance here is Mount Zion (not Mount Sinai). This is the place which God prepared for Israel. However, Israel will have to go to Mount Sinai first.

Exodus 15:18 “הוהי reigns forever and ever.”

The God of Israel will reign forever. The people hearing Moses’ song do not fully appreciate this line, but it will come to make more sense in Israel’s future.

Jesus will reign over Israel (and the world) from Mount Zion.

Exodus 15:19 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and הוהי brought back the waters of the sea upon them. And the children of Yisra’el went on dry ground in the midst of the sea.

We know that Israel’s God will reign forever based upon what He did to Pharaoh and his chariots and horsemen. God destroyed them with the waters of the Sea of Reeds, whereas, Israel walked over the exact same ground while it was dry.

Remember that this is a song that Moses is leading the people to sing, commemorating what God has done. This reveals Who God is and, therefore, glorifies God. By glorification, I mean that the song informs the hearer of Who and What God is.

Miriam and the Ladies Sing Counterpoint

Exodus 15:20 *And Miryam the prophetess, the sister of Aharon, took the timbrel in her hand. And all the women went out after her with timbrels and with dances.*

It is quite interesting that Miriam is called a prophetess here. This means that she is capable of speaking divine truth. She leads the women (whose spiritual growth is just as important as the spiritual growth of the men).

Exodus 15:21 *And Miryam answered them, "Sing to הוהי, for He is highly exalted! The horse and its rider He has thrown into the sea!"*

This verse reads that Miriam answered Moses and the others singing. They sing the woman's counterpoint.

Despite seeing with their eyes the power of God, and then singing about it, the sons of Israel will fall apart at the next crisis.

God's Faithfulness: God Sweetens the Bitter Waters

Exodus 15:22 *And Mosheh brought Yisra'el from the Sea of Reeds, and they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.*

God had a direction for Israel to go in; He was leading them to a specific place. Along this journey, they would be tested.

Today, the region that we are speaking of is mostly sand, but this would not have been the case during the days of Moses. The land is called a wilderness, but that simply means that it was unpopulated.

This was perhaps 2500 years after the flood, which suggests that the water table would still have been fairly high, and there would have been more lakes and rivers in this region (which is extremely dry and barren today).

This Israelites would have carried water with them, but at this point in their journey, their water supplies had become dangerously low.

Exodus 15:23 *And they came to Marah, and they were unable to drink the waters of Marah, for they were bitter. So the name of it was called Marah.*

In Numbers, we will have a list of names for every place that the Israelites stopped. In a few cases, the names may have been preexisting. However, most of them were given names by the people of Israel (or by Moses as he wrote). This place is called Marah, which means, *bitterness*.

Exodus 15:24 *And the people grumbled against Mosheh, saying, "What are we to drink?"*

Since Moses is in charge, the people came to him with every complaint of this journey. They usually held him personally responsible for the inconveniences which they suffered.

Exodus 15:25a *Then he cried out to הוהי, and הוהי showed him a tree. And when he threw it into the waters, the waters were made sweet.*

One possible explanation is, the chemicals in the tree interacted with the chemicals in the water, and the resulting in a chemical reaction which precipitated out the unsavory taste of certain ions in the water.

This tree is a type; it looks forward to the cross upon which Jesus would die. His death for our sins would take the bitterness of sin and death and transform it to justification and life, making it sweet and refreshing for us.

Application: It is very easy to observe just how crazy the United States has gotten over the past ten years. There is every indication that we, as a nation, may endure great national discipline (we do not know when or where, but it could come from a dozen different directions). As an unbeliever, I know I would be extremely frustrated and worried for this land and for myself and family. However, as a believer, I understand that things could suddenly take a turn for the worst; but I also understand that God is in charge. His plan must play out and prevail. Being upset or worried about it will do no good. Being fearful of the future is also a waste of time for the believer.

Exodus 15:25b [There He made a law and a right-ruling for them, and there He tried them.](#)

There refers to Marah, where the people of Israel have halted.

At this point, Moses will speak and write out a general principle by which all Israel should live:

Exodus 15:26 [And He said, "If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, \[then God made these specific promises to Israel\] 'I shall bring on you none of the diseases I brought on the Mitsrites \[= Egyptians\], for I am יהוה who heals you.' "](#)

I have inserted the words, *then God made these specific promises to Israel.*

Moses makes a covenant with the people on behalf of God. When God gives Israel a command, they were to learn it, preserve it and obey it. Their morality should conform to His morality, as the Israelites are God's people. They were to listen and study His mandates. As a result, they would be preserved by God. The reason that we have an Old Testament is that Israel wrote it down and preserved it (which is what God is telling them to do).

God's Faithfulness: Twelve Springs and Seventy Palms

Now we have just one more stop for Israel to make (before the end of this chapter):

Exodus 15:27 [And they came to Ēlim, where there were twelve fountains of water and seventy palm trees. And they camped there by the waters.](#)

Ēlim means *palms*, which is what the Israelites would have seen from a distance as they marched toward this place.

Prophetically, the bitter waters made sweet describe life for Israel, having turned from slavery to God. The oasis of Elim speaks of the Millennium which is to follow.

Clearly, Exodus 15 is one of the most remarkable chapters of Scripture.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 15

Sing! Sing! Sing!

- Moses and the Israelites sing a song to God after their triumph. Wouldn't you be singing after that?
- The song that the Israelites sing has a ton of historical nuggets: it talks about the character of God, has a different understanding of water (check out "Symbols" for more), and also celebrates the destruction of the Canaanites.
- But wait. The Israelites haven't even gone into Canaan yet, so what's going on? There's a contradiction in the text.
- This one's a sure bet. Why would you sing about something that hasn't happened yet?

Shmoop Summary of Exodus 15

- We're pretty sure we have two texts from different times that were combined; so what we see looks like a contradiction, but it's just two different pieces of literature that got combined years after both were written. Voilà!
- Back in the story, Miriam sings her own, slightly shorter, song.
- As they're traveling in the deserts, the Israelites can't find fresh water. They complain to Moses, who asks God for help. The solution? Moses throws a piece of wood into the brackish water, and it becomes sweet.
- God makes a rule that if the Israelites do right by God's rules, they won't be punished with the diseases the Egyptians got. Thanks, God.

From <https://www.shmoop.com/exodus/chapter-15-summary.html> accessed April 29, 2019.

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[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 7–8, entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 15

Pursuit Of Pharaoh Passage Through The Red Sea - Destruction Of Pharaoh And His Host - The Song "On The Other Side."

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.

The Wilderness Of Shur

WITH the song of triumph on the other side the sea, the first part of the Book of Exodus ends. Israel has now become a nation. God has made it such by a twofold deliverance. He has, so to speak, "created" it for Himself. It only remains that this new-born people of God shall be consecrated to Him at the mount. And the second part of Exodus describes their wilderness-journey to Sinai, and their consecration there unto God. In this also it may serve to us as the pattern of heavenly things on our passage through the wilderness to the mount.

As Israel looked in the morning light across the now quiet sea, into which Jehovah had so lately shaken the pursuers of His people, their past danger must have seemed to them greater than ever. Along that defile, the only practicable road, their enemies had followed them. Assuredly the sea was the only pathway of safety to them, and in that sea they had been baptized unto Moses, and unto Moses' God. And now, as they turned towards the wilderness, there seemed to stand before them, and to extend all along their line of vision, east and north, a low range of bare limestone hills, that bounded the prospect, rising like a wall. Accordingly they called this the wilderness of Shur, or of "the wall." (Exodus 15:22) This then was the wilderness, fresh, free, and undisputed! But this also was that "great and terrible wilderness," so full of terror, danger, and difficulty,

Edersheim Summarizes Exodus 15

(Deuteronomy 8:15; 32:10) through which they must now pass. Under the shadow of that mass of rocky peaks, along the dry torrent-beds which intersect them, through the unbroken stillness of that scenery, of which grandeur and desolateness are the characteristics, led their way. A befitting road to such a sanctuary as Sinai! But what contrast in all around to the Egypt they had left behind only a few hours!

When we think of the desert through which Israel journeyed, we must not picture to ourselves a large, flat, sandy tract, wholly incapable of cultivation. In fact it is in almost every particular quite the contrary. That tract of land which bears the name of the Peninsula of Sinai, extends between the Gulf of Suez on the west, and that of Akaba (or the Persian Gulf) on the east. Its configuration is heart-shaped, the broader part lying towards Palestine, the narrower, or apex, stretching southwards into the sea. It really consists of three distinct portions. The northern, called the Wilderness of Tih, or, "of the Wandering," is pebbly, high table-land, the prevailing color being that of the gray limestone. Next comes a broad belt of sandstone and yellow sand, the only one in the desert of the Exodus. To the south of it, in the apex of the peninsula, lies the true Sinaitic range.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-7.html and **chapt. 8**; both accessed May 6, 2019.

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[Exegetical Studies in Exodus](#)

Addendum

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 III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 1.

HOW MOSES WHEN HE HAD BROUGHT THE PEOPLE OUT OF EGYPT LED THEM TO MOUNT SINAI; BUT NOT TILL THEY HAD SUFFERED MUCH IN THEIR JOURNEY. ⁽¹⁶⁾

1. WHEN the Hebrews had obtained such a wonderful deliverance, the country was a great trouble to them, for it was entirely a desert, and without sustenance for them; and also had exceeding little water, so that it not only was not at all sufficient for the men, but not enough to feed any of the cattle, for it was parched up, and had no moisture that might afford nutriment to the vegetables; so they were forced to travel over this country, as having no other country but this to travel in. They had indeed carried water along with them from the land over which they had traveled before, as their conductor had bidden them; but when that was spent, they were obliged to draw water out of wells, with pain, by reason of the hardness of the soil. Moreover, what water they found was bitter, and not fit for drinking, and this in small quantities also; and as they thus traveled, they came late in the evening to a place called Marah, (1) which had that name from the badness of its water, for Mar

Josephus' History of this Time Period

denotes bitterness. Thither they came afflicted both by the tediousness of their journey, and by their want of food, for it entirely failed them at that time. Now here was a well, which made them choose to stay in the place, which, although it were not sufficient to satisfy so great an army, did yet afford them some comfort, as found in such desert places; for they heard from those who had been to search, that there was nothing to be found, if they traveled on farther. Yet was this water bitter, and not fit for men to drink; and not only so, but it was intolerable even to the cattle themselves.

2. When Moses saw how much the people were cast down, and that the occasion of it could not be contradicted, for the people were not in the nature of a complete army of men, who might oppose a manly fortitude to the necessity that distressed them; the multitude of the children, and of the women also, being of too weak capacities to be persuaded by reason, blunted the courage of the men themselves, - he was therefore in great difficulties, and made everybody's calamity his own; for they ran all of them to him, and begged of him; the women begged for their infants, and the men for the women, that he would not overlook them, but procure some way or other for their deliverance. He therefore betook himself to prayer to God, that he would change the water from its present badness, and make it fit for drinking. And when God had granted him that favor, he took the top of a stick that lay down at his feet, and divided it in the middle, and made the section lengthways. He then let it down into the well, and persuaded the Hebrews that God had hearkened to his prayers, and had promised to render the water such as they desired it to be, in case they would be subservient to him in what he should enjoin them to do, and this not after a remiss or negligent manner. And when they asked what they were to do in order to have the water changed for the better, he bid the strongest men among them that stood there, to draw up water (2) and told them, that when the greatest part was drawn up, the remainder would be fit to drink. So they labored at it till the water was so agitated and purged as to be fit to drink.

3. And now removing from thence they came to Elim; which place looked well at a distance, for there was a grove of palm-trees; but when they came near to it, it appeared to be a bad place, for the palm-trees were no more than seventy; and they were ill-grown and creeping trees, by the want of water, for the country about was all parched, and no moisture sufficient to water them, and make them hopeful and useful, was derived to them from the fountains, which were in number twelve: they were rather a few moist places than springs, which not breaking out of the ground, nor running over, could not sufficiently water the trees. And when they dug into the sand, they met with no water; and if they took a few drops of it into their hands, they found it to be useless, on account of its mud. The trees were too weak to bear fruit, for want of being sufficiently cherished and enlivened by the water. So they laid the blame on their conductor, and made heavy complaints against him; and said that this their miserable state, and the experience they had of adversity, were owing to him; for that they had then journeyed an entire thirty days, and had spent all the provisions they had brought with them; and meeting with no relief, they were in a very desponding condition. And by fixing their attention upon nothing but their present misfortunes, they were hindered from remembering what deliverances they had received from God, and those by the virtue and wisdom of Moses also; so they were very angry at their conductor, and were zealous in their attempt to stone him, as the direct occasion of their present miseries.

4. But as for Moses himself, while the multitude were irritated and bitterly set against him, he cheerfully relied upon God, and upon his consciousness of the care he had taken of these his own people; and he came into the midst of them, even while they clamored against him, and had stones in their hands in order to despatch him. Now he was of an agreeable presence, and very able to persuade the people by his speeches; accordingly he began to mitigate their anger, and exhorted them not to be over-mindful of their present adversities, lest they should thereby suffer the benefits that had formerly been bestowed on them to slip out of their memories; and he desired them by no means, on account of their present uneasiness, to cast those great and wonderful favors and gifts, which they had obtained of God, out of their minds, but to expect deliverance out of those their present troubles which they could not free themselves from, and this by the means of that Divine Providence which watched over them. Seeing it is probable that God tries their virtue, and exercises their patience by these adversities, that it may appear what fortitude they have, and what memory they retain of his former wonderful works in their favor, and whether they will not think of them upon occasion of the miseries they now feel. He told them, it appeared they were not really good men, either in patience, or in remembering what had been

Josephus' History of this Time Period

successfully done for them, sometimes by contemning God and his commands, when by those commands they left the land of Egypt; and sometimes by behaving themselves ill towards him who was the servant of God, and this when he had never deceived them, either in what he said, or had ordered them to do by God's command. He also put them in mind of all that had passed; how the Egyptians were destroyed when they attempted to detain them, contrary to the command of God; and after what manner the very same river was to the others bloody, and not fit for drinking, but was to them sweet, and fit for drinking; and how they went a new road through the sea, which fled a long way from them, by which very means they were themselves preserved, but saw their enemies destroyed; and that when they were in want of weapons, God gave them plenty of them; - and so he recounted all the particular instances, how when they were, in appearance, just going to be destroyed, God had saved them in a surprising manner; and that he had still the same power; and that they ought not even now to despair of his providence over them; and accordingly he exhorted them to continue quiet, and to consider that help would not come too late, though it come not immediately, if it be present with them before they suffer any great misfortune; that they ought to reason thus: that God delays to assist them, not because he has no regard to them, but because he will first try their fortitude, and the pleasure they take in their freedom, that he may learn whether you have souls great enough to bear want of food, and scarcity of water, on its account; or whether you rather love to be slaves, as cattle are slaves to such as own them, and feed them liberally, but only in order to make them more useful in their service. That as for himself, he shall not be so much concerned for his own preservation; for if he die unjustly, he shall not reckon it any affliction, but that he is concerned for them, lest, by casting stones at him, they should be thought to condemn God himself.

⁽¹⁶⁾ 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-3.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 15

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Moses leads the people of Israel in Song, depicting God's destruction of the Egyptian army

Then Moses and the sons of Israel sang this song. They sang [lit., *spoke*], saying, "Let me sing to Y^ehowah; for He is clearly triumphant; He has thrown horse and riders into the sea.

Then Moses and the sons of Israel sang this song. The lyrics are: "Let me sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into the sea.

Yah [is] my strength and my song; He also has become to me Y^eshûw'âh [= salvation]. This is my 'Ël and I will celebrate Him [or, *I will cause Him to be at home*]. [He is] the Elohim of my father and I will exalt Him.

Jah [Jehovah] is my strength and my song; He also has become my Jesus [= salvation]. He is my God and I will celebrate Him [or, *I will cause Him to be at home*]. He is the God of my father and I will exalt Him.

Y^ehowah [is] a man of war; Y^ehowah [is] His name.

Jehovah is a man of war; Jehovah is His name.

He cast the chariots of Pharaoh and his army into the sea; and the chosen [ones from] his officers were sunk down in the Cuph Sea.

He threw Pharaoh's chariots and his army into the midst of the sea; and his select officers drown in the Reed Sea.

A Complete Translation of Exodus 15	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Deep waters cover them; they have descended into the depths like a stone.	Deep waters cover them over; the Egyptian army descended into the depths like a stone.
Your right hand, O Y ^e howah, is glorious in [its] strength [and power]; Your right hand, O Y ^e howah, breaks [Your] enemy into pieces.	Your right hand, O Jehovah, is glorious in its strength and power; Your right hand, O Jehovah, annihilates Your enemy.
In the greatness of Your majesty, You will overthrow those standing [against] You; You will send forth Your anger; [Your anger] consumes them as [if] chaff.	In the greatness of Your majesty, You will overthrow those who oppose You; You exhibit Your wrath and Your wrath consumes them as if they were chaff.
By the breath of Your nostrils, waters have piled up; floods stood up as a heap; ocean depths congealed in the heart of the sea.	It is by Your breath that the waters of piled up; so floods stood up as if a heap; and ocean depths congealed right in the heart of the sea.
The enemy said, 'I will pursue [Israel], I will overtake [them]; [and] I will divide up the spoil. My soul will be filled with them. I will draw my sword [and] my hand will destroy them.	The enemy of Israel proclaimed: 'I will pursue them, I will overtake them and I will divide up their possessions. My soul will take its fill of them. I will draw my sword and my hand will destroy them.
You have blown with Your Spirit [or, <i>breath, wind</i>]; [and] the sea covered them over. They sank like lead in the mighty waters.	You have blown the waters with Your breath; and the sea covered them over. They sank like lead in the mighty waters.
Who [is] like You, among the gods, O Y ^e howah? Who [is] like You? [You are] majestic in [Your] holiness; [Your great] works [are] awesome; [You are] a Doer of the extraordinary.	Who is like You, among the gods, O Jehovah? Is there anyone like You? You are majestic in Your holiness; Your great works inspire awe; You do what is extraordinary.
[When] You stretched out Your right hand, the earth will swallow them.	When You stretched out Your right hand, the earth swallowed them.
You will [continue to] lead in Your grace the people whom You have redeemed; You will guide [them] with Your power to Your holy abode.	You will continue leading with Your steadfast love the people that You have redeemed; You will guide them with Your power to Your holy abode.
The peoples have heard [what happened in Egypt]; [and] they are trembling. Anguish has seized the inhabitants of Philistia. The chiefs of Edom were overwhelmed; fear seized them, the mighty ones of Moab; all the inhabitants of Canaan have melted away [in fear].	The peoples all over have heard about what happened in Egypt; and now they are trembling. Anguish and fear have seized the inhabitants of Philistia. The chiefs of Edom were overwhelmed by these events; by what He did, God seized the hearts of the leaders of Moab, causing them to tremble; and all of the inhabitants of Canaan have melted away in fear.
[Both] terror and dread will fall upon them; by the greatness of Your arm, they will be still as a stone while Your people pass by, O Y ^e howah; until the people whom You have purchased pass on by.	Both terror and dread will fall upon these other peoples; they will know the greatness of Your power and they will be silent as Your people pass by, O Jehovah. In fact, they will be silent until the people whom You have purchased pass on by.

A Complete Translation of Exodus 15

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will bring them in [to the land of promise] and You will plant them on the mountain of Your inheritance. You have made, O Y ^e howah, a place for Your dwelling. Your hands, O Adonai, have established [Your] sanctuary.	You will bring Israel to the land of promise and You will place them on Your mountain which You inherited. You have already made a place for Your dwelling, O Jehovah. Your hands, Lord, have established Your sanctuary.
Y ^e howah will reign forever and ever.”	Jehovah will reign forever and ever.”
When the horses of Pharaoh, with his chariots and horsemen went into the sea, Y ^e howah brought back over them the waters of the sea. But the sons of Israel walked on the dry ground in the midst of the sea.	On the one hand, Pharaoh’s horses, his chariots and his horsemen went into the sea when Jehovah brought the waters of the sea back over them. But the sons of Israel walked upon dry ground in the same place, in the midst of the sea.
Miriam and the ladies sing backup	
Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and the women go out after her, with timbrels and dancing.	Miriam, the prophetess and sister of Aaron, took a timbrel in her hand; and the women went out after her, carrying timbrels and dancing.
Miriam answered them [singing], “Sing to Y ^e howah; for He is clearly triumphant; He has thrown horse and riders into the sea.”	Miriam answered the men, singing, “Sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into the sea.”
The tree which turns bitter waters sweet	
Moses led Israel from the Sea of Reeds and they go towards the desert-wilderness of Shur. They walk [for] three days in the desert-wilderness and they have not found [any] water. They came to Marah but they were unable to drink the waters of Marah, for they [were] bitter. Therefore, its name was called <i>Marah</i> .	Moses led Israel away from the Sea of Reeds and they march towards the desert-wilderness of Shur. After walking for three days in the desert-wilderness, they found themselves lacking water. They came to Marah, but they were unable to drink the waters there because they were bitter. Therefore, that place is named Marah.
The people murmured against Moses, saying, “How [can] we drink?”	The people murmured against Moses, saying, “How can we drink this water?”
He cried out to Y ^e howah and Y ^e howah showed him a tree. He threw [the tree] into the waters and the waters became sweet. There, He made for him a statute and an ordinance [for all Israel] and there He put him to the test.	Moses cried out to Jehovah and Jehovah showed him a tree. He threw the tree into the waters, and they became sweet. There, God made for Israel a statutes and an ordinance, having put Israel to the test.
He said, “If you will carefully listen to the voice of Y ^e howah your Elohim and do the right [thing] in His eyes, giving ear to His commandments and keeping all of His decrees; [then] I will not place on you the diseases which I placed upon Egypt, for I [am] Y ^e howah your Healer.”	God said to Moses, “If you listen to the voice of Jehovah your God and if you do the right thing in His eyes, listening to His commandments and keeping all of His decrees, then I will not place the same diseases on you which I put on Egypt, for I am Jehovah your Healer.”
Paradise	

A Complete Translation of Exodus 15

A Reasonably Literal Translation

They came to Elim and there [were] twelve springs of water and seventy palm trees. So they encamped there next to the waters.

A Reasonably Literal Paraphrase

They came to Elim, a place where there were twelve springs of water and seventy palm trees. So they camped right there next to the waters.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Psalm 78 would be appropriately studied at this time.

Doctrinal Teachers Who Have Taught Exodus 15

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1969 Basics (#102)	#14	Exodus 15:23–27
	1985 Ephesians (#412)	#1308	Exodus 15:22–25
	1963 Life of Moses (#689)	#13	Exodus 15
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	

R. B. Thieme, III has not taught this on any available lesson.

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