

# 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 be 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.

## Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

## Verse Navigation

[Exodus 15:1](#)

[Exodus 15:2](#)

[Exodus 15:3](#)

[Exodus 15:4](#)

[Exodus 15:5](#)

[Exodus 15:6](#)

[Exodus 15:7](#)

[Exodus 15:8](#)

[Exodus 15:9](#)

[Exodus 15:10](#)

[Exodus 15:11](#)

[Exodus 15:12](#)

[Exodus 15:13](#)

[Exodus 15:14–15](#)

[Exodus 15:16](#)

[Exodus 15:17](#)

[Exodus 15:18](#)

[Exodus 15:19](#)

[Exodus 15:20–21](#)

[Exodus 15:22–23](#)

[Exodus 15:24](#)

[Exodus 15:25–26](#)

[Exodus 15:27](#)

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

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

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

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

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

## Preface:

The Bible Summary of Exodus 15 (in 140 characters or less): *T*.<sup>1</sup>

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

v. 1–  
v.  
v.  
v.  
v.

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

Preface

#### Quotations

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**  
 Introduction **The Prequel of Exodus 15**  
 Introduction  
 Introduction **The Principals of Exodus 15**  
 Introduction **The Places of Exodus 15**  
 Introduction **By the Numbers**  
 Introduction **Timeline for Exodus 15**  
 Introduction **A Synopsis of Exodus 15**  
 Introduction **Outlines of Exodus 15** (Various Commentators)

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



- Summary [Why Exodus 15 is in the Word of God](#)
- Summary [What We Learn from Exodus 15](#)
- Summary [Jesus Christ in Exodus 15](#)
- 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 [Word Cloud from a Reasonably Literal Paraphrase of Exodus 15](#)
- Addendum [Word Cloud from Exegesis of Exodus 15](#)

|  |   |  |
|--|---|--|
| <a href="#">Chapter Outline</a>                  | <a href="#">Charts, Graphics, Short Doctrines</a> |  |
| <a href="#">Beginning of Document</a>            | <a href="#">Doctrines Covered or Alluded to</a>   | <a href="#">Chapters of the Bible Alluded to</a> |
| <a href="#">Definition of Terms</a>              | <a href="#">Introduction and Text</a>             | <a href="#">Addendum</a>                         |
| <a href="http://www.kukis.org">www.kukis.org</a> | <a href="#">Exegetical Studies in Exodus</a>      |  |

| 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 |                              |  |                           |
|--|------------------------------|--|---------------------------|
| <a href="#">Numbers 33</a>   | <a href="#">Numbers 1–36</a> |  | <a href="#">Psalm 148</a> |

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

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

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

| Definition of Terms  |  |
|--|--|
| <p><b>Rebound (Restoration to fellowship with God)</b></p> | <p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p> |

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## An Introduction to Exodus 15

**Introduction:** Exodus 15 covers two events. The Israelites sing a song to Y<sup>e</sup>howah; its author is not 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 only person to write a song with this much content.

Moses' sister, Miriam, with the gift of prophecy, appears to have simply led a chorus of women to sing counterpoint to Moses' song. The second event 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 and write a song of praise to God. It just proceeded from his soul as a honest emotional reaction to what God had done. Similarly, Solomon built a 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.

On the other hand, we have certain things done by certain believers which showed initiative, but poor judgement. When the Apostles were to wait for the Holy Spirit, they, 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 it sound holy as we sometimes do. They gave God two choices of men to replace Judas and God chose neither one of them.

### 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](#)

[Charts, Graphics and Short Doctrines](#)

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

**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)

Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).

| Brent MacDonald   | Steve Rudd     | Age of Moses | Reese's Chronology Bible | Scripture                   | Event/Description   |
|---|----------------|--------------|--------------------------|-----------------------------|---|
| 1805 B.C.   | 1806 B.C.      |              | 1606 B.C.                | Gen. 50:26<br>Exodus 6:1    | Joseph dies at age 110  |
|   |                |              | 1625 B.C.<br>(1620 B.C.) | Num. 26:58                  | Birth of Amram (Levi's grandson, Moses' father).  |
|   |                |              | 1590 B.C.<br>(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<br>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. |              |                          |                             | Ahmose reign (wife Nefertiri); beginning of the 18 <sup>th</sup> Dynasty in Egypt.  |
| 1546 B.C.   | 1532–1511 B.C. |              |                          |                             | Amuntotep reign   |
|   |                |              | 1580 B.C.<br>(1542 B.C.) | Exodus 1:8–14               | Egyptian bondage and oppression increases.  |
|   | 1526 B.C.      |              |                          |                             | Amuntotep kills children  |
| 1522 B.C.   | 1526 B.C.      | 0            |                          | Exodus 2:2                  | Birth of Moses  |
| 1522 B.C.   | 1526 B.C.      |              |                          | Exodus 2:5                  | Hatshepsut, age 15, adopts baby Moses.  |
| 1526 B.C.   | 1511–1498 B.C. |              |                          |                             | Thutmose I reign (wife Ahmose)  |
| 1514 B.C.   | 1498–1485 B.C. |              |                          |                             | Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression  |
| 1504 B.C.   |                |              |                          |                             | Hatshepsut continues reign with Thutmose III  |
|   | 1466 B.C.      |              |                          | Num. 11:29<br>Ex. 33:11     | Birth of Joshua   |
| 1482 B.C.   |                |              |                          | Exodus 2:11-15<br>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. |



| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture                  | Event/Description  |
|-----------------|------------|--------------|--------------------------|----------------------------|--|
| 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<br>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. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).                 |
|                 |            |              |                          |                            | Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .                                       |
| 1424 B.C.       |            |              |                          |                            | Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there. |
| 1414 B.C.       |            |              |                          |                            | Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.  |
| 1402 B.C.       |            |              |                          | Deut. 1:1, 5               | Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.   |
| 1402 B.C.       |            | 120          |                          | Deut. 34:7                 | Moses dies at Mount Nebo at 120 years old  |
|                 | 1406 B.C.  |              |                          |                            | Joshua crosses Jordan River.   |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture | Event/Description   |
|-----------------|------------|--------------|--------------------------|-----------|---|
| 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)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

## A Synopsis of Exodus 15 from the Summarized Bible

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 –)

| Scripture | Text/Commentary |
|-----------|-----------------|
| Exodus    |                 |
| Exodus    |                 |
| Exodus    |                 |
| Exodus    |                 |
| Exodus    |                 |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### Paragraph Divisions of Modern Translations for Exodus 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.

## Chapter Outline

## Charts, Graphics and Short Doctrines

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:

**Then sings Moses and sons of Israel the song the this to Y<sup>e</sup>howah. And so they says, to say, "Let me sing to Y<sup>e</sup>howah; for a rising up, He rose up; horse and his rider He has thrown into the sea.**

Exodus  
15:1

Kukis moderately literal:

**Then Moses and the sons of Israel sang this song. They sang [lit., *spoke*], saying, "Let me sing to Y<sup>e</sup>howah; for He is clearly triumphant; He has thrown horse and riders into the sea.**

Kukis not-so-literal 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 translation<sup>2</sup>; 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.

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](http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html) and first published in 1862.

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<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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 <sup>e</sup> howah. And so he says, to say, "Let me sing to Y <sup>e</sup> howah; for a rising up, He rose up; horse and his rider He has thrown into the sea.  |
| Dead Sea Scrolls<br>Targum (Onkelos)                 | .<br>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:<br>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.<br>Therefore when Pharoh 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.   |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta | .<br>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.     |
| V. Alexander's Aramaic T.<br>Updated Brenton (Greek) | .<br>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:<sup>3</sup>

|   |   |
|---|---|
| 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  | <b>The song of Moses</b><br>Then Moses and the Israelites sang this song to the LORD:<br>I will sing to the LORD, because he is great and powerful.<br>He threw horses and the men who ride them into the sea.  |
| Easy-to-Read Version—2006   | <b>The Song of Moses</b><br>Then Moses and the Israelites began singing this song to the Lord:<br>"I will sing to the Lord!<br>He has done great things.<br>He threw horse and rider<br>into the sea.   |
| God's Word™<br>Good News Bible (TEV)<br>International Children's B.<br><i>The Message</i> | .<br>.<br>.<br>Then Moses and the Israelites sang this song to God, giving voice together,<br>I'm singing my heart out to God—what a victory!<br>He pitched horse and rider into the sea.   |
| Names of God Bible<br>NIRV  | .<br><b>The Song of Moses and Miriam</b><br>Here is the song that Moses and the people of Israel sang to the Lord. They said,<br>"I will sing to the Lord.<br>He is greatly honored.<br>He has thrown Pharaoh's horses and chariot drivers<br>into the Red Sea. |
| New Simplified Bible  | .   |

### 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. |
| The Living Bible<br>New Berkeley Version | .<br>.   |

<sup>3</sup> 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 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 | <b>A Song of Deliverance</b><br>Then Moses and the people of Israel sang this song to the Lord:<br>"I will sing to the Lord,<br>for he has triumphed gloriously;<br>he has hurled both horse and rider<br>into the sea. |
| Unlocked Dynamic Bible | .   |

**Partially literal and partially paraphrased translations:**

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

**Mostly literal renderings (with some occasional paraphrasing):**

|                       |  |
|-----------------------|--|
| Awful Scroll Bible    | .  |
| Conservapedia         | Then Moses and the Sons of Israel began to sing this song to the LORD:<br>I will sing to the LORD,<br>For He is truly August! [Here, "august" means grand/lordly.]<br>He has thrown the horse and his rider into the sea!. |
| Ferrar-Fenton Bible   | <b><i>Song of Moses.</i></b><br>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                  | <b>Israel's Song</b><br>Then Moses and the Israelites sang this song to the Lord. They said:<br>I will sing to the Lord,<br>for He is highly exalted;  |



He has thrown the horse  
and its rider into the sea.

Jubilee Bible 2000  
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.

NIV, ©2011  
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):**

Christian Community (1988)  
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)<sup>4</sup>

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 English Bible–1970  
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.

New RSV  
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.

<sup>4</sup> Also called the revised edition.

**Jewish/Hebrew Names Bibles:**

|                                  |   |
|----------------------------------|---|
| Complete Jewish Bible            | Then Moshe and the people of Isra'el sang this song to <i>ADONAI</i> :<br>"I will sing to <i>ADONAI</i> , for he is highly exalted:<br>the horse and its rider he threw in the sea.   |
| The Complete Tanach <sup>5</sup> | .   |
| exeGesés companion Bible         | .   |
| Hebraic Roots Bible              | .   |
| Israeli Authorized Version       | .   |
| JPS (Tanakh—1985)                | .   |
| Judaica Press Complete T.        | .   |
| Kaplan Translation               | . The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.   |
| Orthodox Jewish Bible            | .   |
| <i>The Scriptures</i> 1998       | 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!  |
| Tree of Life Version             | <b>Song of Moses and Miriam</b><br>Then Moses and <i>Bnei-Yisrael</i> sang this song to <i>ADONAI</i> : [cf. Rev. 15:3.]<br>I will sing to Adonai, for He is highly exalted!<br>The horse and its rider He has thrown into the sea. |

**Weird English, Old English, Anachronistic English Translations:**

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | THEN SANG MOSES AND THE CHILDREN OF ISRAEL THIS SONG TO THE THEOS ( <i>Alpha &amp; 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   | <b><u>THE SONG OF MOSHEH AND THE SONS OF YISRA EL</u></b><br>Then Mosheh and the sons of Yisra El<br>sing this song to Yah Veh, and say, saying,<br>I sing to Yah Veh,<br>for in triumphing, he triumphs:<br>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.   |
| Rotherham's Emphasized B.  | .   |
| Third Millennium Bible     | .   |

**Expanded/Embellished Bibles:**

|                            |                   |
|----------------------------|-------------------|
| <i>The Amplified Bible</i> | .                 |
| The Expanded Bible         | The Song of Moses |

<sup>5</sup> Also know 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](#).

Then Moses and the Israelites [<sup>1</sup> 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.

The Geneva Bible  
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.

Syndein/Thieme

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 Tanach<sup>6</sup>

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.

<sup>6</sup> 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](#).

**Then...sang:** Heb. רָאָה שָׁחַ אָז. [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 יַשׁוּעָה שִׁוְהִי הַבְּדִי)” (Josh. 10:12); and similarly, “and the house [which] he would make (הַשְׁעִי) for Pharaoh’s daughter” (I Kings 7: 8), [which means] he decided to make it for her. Here too, רָאָה שָׁחַ [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 שָׁחַ אָז)” (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 (הִנְבִּי אָז) 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.”

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 (הִשְׁעוּ)” (Job 1:5); “by the command of the Lord would they encamp (וַיִּנְחֲוּ)” (Num. 9:23); “And sometimes the cloud would be (הִיָּהוּ)” (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. הִתְאָדָּה אֵלֶיךָ, [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 (תְּאָדָּה), like “for He has performed an exalted act (תְּאָדָּה)” (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: הִתְאָדָּה אֵלֶיךָ 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 מוֹר, meaning “to cast up,”] and one verse (verse 4) says: פִּיב הָרִי [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 הָרִי is here] similar to: “who laid (הָרִי) 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).

NET Bible®

*The Song of Triumph*<sup>1</sup>Then Moses and the Israelites sang<sup>2</sup> this song to the Lord. They said,<sup>3</sup>“I will sing<sup>4</sup> to the Lord, for he has triumphed gloriously,<sup>5</sup>the horse and its rider<sup>6</sup> he has thrown into the sea.

<sup>1stn</sup> 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 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.

<sup>2ndn</sup> The verb is יָשַׁר (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).

<sup>3rdn</sup> Heb “and they said, saying.” This has been simplified in the translation for stylistic reasons.

<sup>4thn</sup> The form is the singular cohortative, expressing the resolution of Moses to sing the song of praise (“I will” being stronger than “I shall”).

<sup>5thn</sup> This causal clause gives the reason for and summary of the praise. The Hebrew expression has הָאֵלֹהִים הִתְהַלָּל (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**<sup>Plucked out<sup>tr</sup></sup>, and the sons of **Yisra’el**<sup>He turns El aside<sup>tr</sup></sup>, will sing this song to **YHWH**<sup>He is<sup>tr</sup></sup>, and they said saying, I will sing to **YHWH**<sup>He is<sup>tr</sup></sup> given that he :surely: rose up, the horse and his rider, he threw down in the sea,...

C. Thompson LXX (updated) .

Concordant Literal Version .

Darby Translation .

*Emphasized Bible* .

English Standard Version .

Green's Literal Translation  
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!.

Modern Literal Version  
NASB

## The Song of Moses and Israel

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

<sup>[a]</sup> Exodus 15:1 Lit and said, saying

<sup>[b]</sup> Exodus 15:1 Or Let me sing

<sup>[c]</sup> Exodus 15:1 Or triumphed gloriously

New European Version  
New King James Version  
Owen's Translation  
Third Millennium Bible  
Updated Bible Version 2.11  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
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<sup>e</sup>howah, 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<br>BDB #23    |
| shîyr (שׂיר) [pronounced sheer]                                    | <i>to sing</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7891<br>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<br>BDB #602  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]    | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction                                   | No Strong's #<br>BDB #251   |

## Exodus 15:1a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers                  |
|--|---|---|---|
| bānîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                        | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct  | Strong's #1121<br>BDB #119                |
| Yis <sup>e</sup> rā'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<br>BDB #975        |
| '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<br>BDB #84                  |
| shîyr (שִׁיר) [pronounced <i>sheer</i> ]                             | <i>song, singing; music</i>   | masculine singular noun with the definite article                                       | Strong's #7892<br>BDB #1010               |
| zô'th (זֶה) [pronounced <i>zoth</i> ]                                | <i>here, this, this one; thus; possibly another</i>                                   | feminine of singular zeh; demonstrative pronoun, adverb; with the definite article      | Strong's #2063 (& 2088, 2090)<br>BDB #260 |
| lâmed (ל) [pronounced <i>l</i> ']                                    | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>BDB #510                 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]             | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                | proper noun   | Strong's #3068<br>BDB #217                |

**Translation:** Then Moses and the sons of Israel sang this song. Most of this chapter will be a song sung by Moses and the sons of Israel. When Moses wrote the song and how it was distributed is unknown to us, but Israel learned and sung the song with him—and it appears that this took place soon after the crossing of the sea.

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 writing. 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).<sup>7</sup>

All of these events have just occurred, so Moses had to have written this song almost immediately after.

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 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 life. I recall when Arlo Guthrie was saved (yeah, you probably don't know

<sup>7</sup> I personally believe that Genesis was passed along generation to generation orally. It was memorized, added to, and then passed to the next generation.

who he is) and we wrote some songs which sounded sort of Christian.<sup>8</sup> Now, the songs sounded nice; I still enjoy hearing them today; however, the lyrics are lame. He sings about making a heaven out of this earth, which is not something that mankind is going to do. We are not going to give in to hyper-environmentalism and suddenly end up living in the midst of a heavenly earth. Do I like fresh air and clean water? Sure, I do. But, Guthrie's songs were devoid of any doctrine, which is exactly what you would expect of a new believer.

Moses here did not commission some newly saved believer in Y<sup>e</sup>howah 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 probably wrote this song because it is doctrinally correct and it has real spiritual meaning.

| Exodus 15:1b                           |   |  |                           |
|--|---|--|---------------------------|
| 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 #<br>BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR]       | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person plural, Qal imperfect | Strong's #559<br>BDB #55  |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition           | No Strong's #<br>BDB #510 |
| 'âmar (אמר) [pronounced aw-MAHR]       | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct                     | Strong's #559<br>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.

| Exodus 15:1c   |  |  |                             |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings                | Notes/Morphology   | BDB and Strong's Numbers    |
| shîyr (שיר) [pronounced sheer]   | <i>to sing</i>                         | 1 <sup>st</sup> person singular, Qal imperfect with the cohortative hê | Strong's #7891<br>BDB #1010 |
| The <b>cohortative</b> 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 <sup>st</sup> 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 <sup>e</sup> ]   | <i>to, for, towards, in regards to</i> | directional/relational preposition                                     | No Strong's #<br>BDB #510   |

<sup>8</sup> I do not know any of the details here other than from listening to the album "Washington County."



## Exodus 15:1c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers   |
|--|---|------------------|----------------------------|
| YHWH (יהוה)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ] | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun      | Strong's #3068<br>BDB #217 |

**Translation:** ...“Let me sing to Y<sup>e</sup>howah;... Moses, singing to Y<sup>e</sup>howah, puts the emphasis upon God and His actions. This song glorifies 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<br>BDB #471 |
| gâ'âh (גָּאָה) [pronounced<br><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<br>BDB #144 |
| gâ'âh (גָּאָה) [pronounced<br><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 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #1342<br>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.<sup>9</sup>

**Translation:** ...for He is clearly triumphant;... Literally, this reads, *for rising up, He rose up*. By these acts, God has glorified Himself. All Israel was to understand Who and What God is.

## Exodus 15:1e

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| çûwç (סוס) [pronounced<br><i>soos</i> ]                                 | <i>horse, chariot horse; swallow, swift</i>                           | masculine singular noun  | Strong's #5483<br>BDB #692 |
| w <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>BDB #251  |
| râkab (בָּכַר) [pronounced<br><i>raw-KAH<sup>BV</sup></i> ]             | <i>the one riding, rider; horsemen</i>                                | masculine singular, Qal active participle; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7392<br>BDB #938 |

Owens does not list this as a masculine singular; but BHSeK does.

<sup>9</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

## Exodus 15:1e

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| râmâh (רָמָה)<br>[pronounced raw-MAW]            | <i>to throw; to cast, to shoot</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7411<br>BDB #941 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <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 #<br>BDB #88   |
| yâm (יָם) [pronounced yawm]                      | <i>sea, lake, river, seaward, west, westward</i>  | masculine singular noun with the definite article      | Strong's #3220<br>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 closed in from both directions upon Pharaoh and his army. Watching the power of a tidal wave (which is essentially what they were seeing) is 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. Although the Egyptians rode into the midst of their own volition, it was as though God had picked up their entire army and had thrown them into the sea.

It is only fair to point out that this is one area where archeologists and the Bible do not fully 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.

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; and there are ancient secular authors who mention Egyptian's calvary.

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.

**My strength and my song [is] Yah; and so He is become to me for Y<sup>e</sup>shûw'âh [= salvation]—this [is] my 'Êl and I will celebrate Him. 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<sup>e</sup>shûw'âh [= salvation]. This is my 'Êl and I will celebrate Him. [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. 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 <sup>e</sup> shûw'âh [= salvation]—this [is] my 'Ēl and I will celebrate Him. An Elohim of my father and I will exalt Him.  |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| 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.<br>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.   |
| Douay-Rheims 1899 (Amer.)   | .   |
| 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.   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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.<br>He is my God and I will praise him.<br>He is my father's God and I will praise him.  |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2006 | The LORD is my strength.<br>He saves me,<br>and I sing songs of praise to him. [The Lord ... him Literally, “Yah is my strength and praise. He became my salvation.”]<br>He is my God,<br>and I praise him.<br>He is the God of my ancestors,<br>and I honor him. |
| God's Word™               | .   |
| Good News Bible (TEV)     | .   |
| The Message               | God is my strength, God is my song,<br>and, yes! God is my salvation.<br>This is the kind of God I have<br>and I'm telling the world!<br>This is the God of my father—<br>I'm spreading the news far and wide!  |

|                      |  |
|----------------------|--|
| Names of God Bible   | <b>Yah</b> is my strength and my song.<br>He is my Savior.<br>This is my <b>EI</b> , and I will praise him,<br>my father's <b>Elohim</b> , and I will honor him. |
| NIRV                 | The Lord gives me strength and protects me.<br>He has saved me.<br>He is my God, I will praise him.<br>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:

|   |  |
|---|--|
| College Press Bible Study Contemporary English V. | .<br>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.<br>He is my God, and I will praise him.<br>He is my father's God—I will exalt him.   |
| New Berkeley Version                              | .  |
| New Century 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;<br>he has given me victory.<br>This is my God, and I will praise him—<br>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,<br>And He has brought us salvation.<br>'This is my God and I'll praise Him...<br>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 <i>song</i> ]<br>he has become my salvation.<br>This is my God, whom I will praise,<br>the God of my ancestors, whom I will acclaim.   |
| International Standard V    | .  |
| 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?  |
| Knox Bible ('you' version)  | .  |
| Translation for Translators | Yahweh is the one who makes me strong, and he is the one I sing about.<br>He is the one who has saved me.<br>He is ◀my God/God, the one I worship▶, and I will praise him.<br>He is the one my father worshiped,<br>and I will tell <i>others</i> how great he is. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| Conservapedia Translation | The LORD is my Strength and my Melody, and He now becomes my Salvation!<br>He is my God, and I shall adorn Him!<br>He is my father's God, and I shall exalt Him!            |
| Ferrar-Fenton Bible       | STANZA II.<br>I shout and sing to my GOD,<br>For from Him comes my salvation!<br>He is my GOD, and I rest upon Him !<br>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; [ <i>Or might</i> ]<br>He has become my salvation.<br>This is my God, and I will praise Him,<br>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.              |
| H. C. Leupold             | .   |
| Lexham English Bible      | .   |
| NIV, ©2011                | .   |
| Unlocked Literal Bible    | .   |
| Urim-Thummim Version      | .   |
| 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):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | .  |
| 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 (2002)  | .  |
| New American Bible (2011)  | My strength and my refuge is the LORD,<br>and he has become my savior. [Ps 118:14; Is 12:2]<br>This is my God, I praise him;<br>the God of my father, I extol him. |
| New English Bible–1970     | .  |
| 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.                           |
| New RSV                    | .  |
| 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,<br>and he has become my salvation.<br>This is my God: I will glorify him;<br>my father's God: I will exalt him. |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |

|                            |   |
|----------------------------|---|
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | .   |
| Orthodox Jewish Bible      | .   |
| <i>The Scriptures</i> 1998 | “Yah is my strength and song, and He has become my deliverance. He is my Ēl, and I praise Him – Elohim of my father, and I exalt Him.                                     |
| Tree of Life Version       | Adonai is my strength and song,<br>and He has become my salvation. [cf. Rev. 12:10.]<br>This is my God, and I will glorify Him,<br>my father’s God, and I will exalt Him. |

### Weird English, ©lɪɹ 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<br>and he becomes my salvation:<br>my El; and I rest in his habitation:<br>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. |
| Rotherham’s Emphasized B.  | .   |
| Third Millennium Bible     | .   |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | The Lord ·gives me strength and makes me sing [·is my strength and my song];<br>he ·has saved me [·is my salvation].<br>He is my God,<br>and I will praise him.<br>He is the God of my ·ancestors [fathers],<br>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. |
| NET Bible®                 | .   |
| The Pulpit Commentary      | .   |
| Syndein/Thieme             | .   |
| The Voice                  | The Eternal is my strength and my song,<br>and He has come to save me;<br>He is my God, and I will praise Him.<br>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:

The Complete Tanach  
Kaplan Translation

.  
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).

NET Bible®

The Lord<sup>7</sup> is my strength and my song,<sup>8</sup>  
and he has become my salvation.  
This is my God, and I will praise him,<sup>9</sup>  
my father's God, and I will exalt him.

<sup>7th</sup> Heb "Yah." Moses' poem here uses a short form of the name Yahweh, traditionally rendered in English by "the LORD."

<sup>8th</sup> 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.

<sup>9th</sup> The word הִנָּהוּ (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.

### 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,...

Charles Thompson OT  
C. Thompson (updated) OT  
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.

Concordant Literal Version  
Context Group Version  
Darby Translation  
*Emphasized Bible*  
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.

Green's Literal Translation  
Modern English Version  
Modern Literal Version  
Modern KJV  
New American Standard B.

.  
"The Lord [Heb *Yah*] 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.

|                             |   |
|-----------------------------|---|
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Restored Holy Bible 6.0     | .   |
| Third Millennium Bible      | .   |
| Updated Bible Version 2.11  | .   |
| A Voice in the Wilderness   | .   |
| 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. |
| World English Bible         | .   |
| 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   |
|---|---|---|----------------------------|
| ʾôz (זֹר) [pronounced <i>gohz</i> ]   | <i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>            | masculine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #5797<br>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 <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>BDB #251  |
| zim <sup>e</sup> 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<br>BDB #274 |
| It is possible that this is equivalent to Strong's #2172 BDB #274, which is spelled zim <sup>e</sup> râh (זִמְרָה) [pronounced <i>zim-RAW</i> ], and which means <i>song, melody</i> .  |   |   |                            |
| Yâhh (יָהּ) [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<br>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: <i>Yah, probably a contraction of the word יהוה' (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.</i> <sup>10</sup> |   |   |                            |

**Translation:** Yah [is] my strength and my song;... Moses understands that God is his strength; and God is his happiness (his song).

<sup>10</sup> 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 <i>wah</i> ]  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>          | 3 <sup>rd</sup> person masculine singular, Qal imperfect                           | Strong's #1961<br>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 <i>l'</i> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 1 <sup>st</sup> person singular suffix | No Strong's #<br>BDB #510  |
| lâmed (ל) [pronounced <i>l'</i> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| y <sup>e</sup> shûw'âh (יְשׁוּׁוֹהַ) [pronounced <i>y<sup>e</sup>shoo-GAW</i> ]  | <i>deliverance, salvation</i>   | feminine singular noun   | Strong's #3444<br>BDB #447 |

This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. However, the actual proper noun *Joshua* is actually Y<sup>e</sup>hōwshûa' (יְהוֹשׁוּׁעַ) [pronounced *y<sup>e</sup>hoh-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 (י = 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 siyn (ש = s) and the letter shîyn (ש = 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<sup>e</sup>shûw'âh [= salvation]. This is a fascinating word that we have here, which is letter for letter the Hebrew equivalent to *Jesus* (in the Greek). This can be worked out letter-for-letter to be the Hebrew spelling of *Jesus*.

At various times, people have said, "The name of *Jesus* does not even occur in the Old Testament." Ah, but it does! Nearly 80 times!

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

| 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)<br>BDB #260 |
| 'Ēl (אֱל) [pronounced ALE]                                      | <i>God, god, mighty one, strong, hero; transliterated El</i>          | masculine singular noun with the 1 <sup>st</sup> person singular suffix                                     | Strong's #410<br>BDB #42                  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction  | No Strong's #<br>BDB #251                 |
| nâvâh (נָוָה) [pronounced naw-VAW]                              | <i>to adorn [with praises]; to celebrate</i>                          | 1 <sup>st</sup> person singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5115<br>BDB #627                |

**Translation:** This is my 'Ēl and I will celebrate Him. Moses proclaims his God and says that he will celebrate Him.

We all understand that God is the strength of Moses. Moses could do nothing without God; not one miracle could he perform; he could never have led the Hebrews out of Egypt. However, when it says Yah (an abbreviation for Y<sup>e</sup>howah) is his song, it means God is *the reason* for his song; song indicating inner happiness and joy.

Ex. 15:2b is translated in the KJV as *I will prepare Him a habitation*. In *The Emphasized Bible* it is rendered: *I will glorify Him*. NASB: *I will praise Him*. The Hebrew word is Hiphil imperfect of nâvâh (נָוָה) [pronounced naw-VAH]. This is found only in this passage and in Habak. 2:5. In Habakkuk, it is found with the negative and refers to a man who is not at home in his own house. Luckily, the adjective cognate is nâveh (or nâvâh in the feminine) and this 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 hang out. Moses wants God to be at home with him and with the people of Israel.<sup>11</sup>

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<sup>e</sup>howah as his God and the God of his father. In his song, Moses is lifting up God.

| Exodus 15:2d                               |   |                            |                          |
|--|---|----------------------------|--------------------------|
| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers |
| 'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430<br>BDB #43 |

<sup>11</sup> Inspired and paraphrased from Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; from a footnote for Ex. 15:2.

## Exodus 15:2d

| Hebrew/Pronunciation                     | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers |
|--|---|---|--------------------------|
| 'āb (אָב) [pronounced aw <sup>b</sup> v] | <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 <sup>st</sup> person singular suffix | Strong's #1<br>BDB #3    |

**Translation:** [He is] the Elohim of my father... 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 He is the Lord Jesus Christ.

## Exodus 15:2e

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wāw conjunction  | No Strong's #<br>BDB #251  |
| rûm (רוּם) [pronounced room]                                    | <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 <sup>st</sup> person singular, Polel imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7311<br>BDB #926 |

**Translation:** ...and I will exalt Him. Exalting God means that we glorify Him; we put Him up where all can see Him (but without idolatrous statues).

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. He is the God of my father and I will exalt Him.

**Y<sup>e</sup>howah [is] a man of war; Y<sup>e</sup>howah [is] His name.** Exodus 15:3 **Y<sup>e</sup>howah [is] a man of war; Y<sup>e</sup>howah [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 <sup>e</sup> howah [is] a man of war; Y <sup>e</sup> howah [is] His name.  |
| Dead Sea Scrolls         | .  |
| Jerusalem targum         | .  |
| 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.             |
| Douay-Rheims 1899 (Amer.)   | .  |
| Aramaic ESV of Peshitta     | Mar-Yah is The Man of War. Mar-Yah is his name.                |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| Peshitta (Syriac)           | The LORD is a mighty warrior: the LORD is his name.            |
| Updated Brenton (Greek)     | The Lord bringing wars to nought, the Lord <i>is</i> his name. |

Significant differences:

### Limited Vocabulary Translations:

|                                |   |
|--------------------------------|---|
| Bible in Basic English         | .   |
| Easy English                   | The LORD is like a great soldier. The LORD is his name.   |
| Easy-to-Read Version–2001      | .   |
| Easy-to-Read Version–2006      | The LORD is a great soldier.<br>The LORD is his name.     |
| <i>God's Word</i> <sup>™</sup> | .   |
| Good News Bible (TEV)          | .   |
| <i>The Message</i>             | GOD is a fighter,<br>pure GOD, through and through.       |
| Names of God Bible             | <b>Yahweh</b> is a warrior!<br><b>Yahweh</b> is his name. |
| NIRV                           | The LORD goes into battle.<br>The LORD is his name.       |
| New Simplified Bible           | »Jehovah is His name, and he is a warrior!                |

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

|                           |   |
|---------------------------|---|
| College Press Bible Study | .   |
| Contemporary English V.   | .   |
| The Living Bible          | The Lord is a warrior—<br>Yes, Jehovah is his name. |
| New Berkeley Version      | .   |
| New Century Version       | .   |
| New Life Version          | The Lord is a fighter. The Lord is His name.        |
| New Living Translation    | .   |
| Unlocked Dynamic Bible    | .   |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | He's the Lord who crushes with war;<br>Jehovah is His [Great] Name.  |
| Beck's American Translation | .  |
| Common English Bible        | .  |
| International Standard V    | .  |
| New Advent (Knox) Bible     | The Lord, the warrior God, whose very name tells of omnipotence! <sup>[1]</sup><br><sup>[1]</sup> '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. |
| Knox Bible ('you' version)  | .  |
| Translation for Translators | .  |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| Conservapedia Translation | .   |
| Ferrar-Fenton Bible       | ' The LORD is a warrior; His name is THE LIFE.  |
| God's Truth (Tyndale)     | .   |
| HCSB                      | The LORD is a warrior;<br>Yahweh is His name.   |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | Yahweh [is] a man of war; Yahweh [is] his name. |
| NIV, ©2011                | .   |
| Unlocked Literal Bible    | .   |
| Urim-Thummim Version      | .   |
| Wikipedia Bible Project   | .   |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| The Heritage Bible         | Jehovah is a man of war; Jehovah is his name. |
| New American Bible (2002)  | .   |
| New American Bible (2011)  | .   |
| New English Bible—1970     | .   |
| New Jerusalem Bible        | Yahweh is a warrior; Yahweh is his name.      |
| New RSV                    | .   |
| Revised English Bible—1989 | .   |

**Jewish/Hebrew Names Bibles:**

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | Yah Veh is a man of war;<br>Yah Veh is his name. |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | YY is a man of war: YY is his name.              |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | .  |
| Orthodox Jewish Bible      | .  |
| <i>The Scriptures</i> 1998 | "הוהי is a man of battle, הוהי is His Name.      |
| Tree of Life Version       | ADONAI is a warrior—ADONAI is His Name!.         |

**Weird English, ☹️ English, Anachronistic English Translations:**

|                            |  |
|----------------------------|--|
| Alpha & Omega Bible        | JESUS BRINGING WARS TO END, JESUS IS HIS NAME. |
| Awful Scroll Bible         | .  |
| Concordant Literal Version | .  |
| exeGesés companion Bible   | .  |
| Orthodox Jewish Bible      | Hashem is an Ish Milchamah; Hashem shmo.       |
| Rotherham's Emphasized B.  | .  |
| Third Millennium Bible     | .  |

**Expanded/Embellished Bibles:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | The LORD is a warrior [L man of war];<br>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;<br>the Lord, Jehovah, is His name. |
| NET Bible®                 | .   |
| The Pulpit Commentary      | .   |
| Syndein/Thieme             | .   |
| The Voice                  | <b>Moses and the Israelites:</b> The Eternal is a warrior;<br>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. אֱלֹהִים מַלְחָמָה, lit., a man of war, [which is inappropriate in reference to the Deity. Therefore,] Rashi renders: Master of war, like “Naomi’s husband (אִישׁ יְקֵיָהוּב)” (Ruth 1:3) and so, every [instance in the Torah of] אִישׁ, husband, and אִישׁ, your husband, is rendered: לַעֲבֹד, master. Similarly, “You shall be strong and become a man (אִישׁ)” (I 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” (I 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,<br>God is His name. |
|--------------------|---|

**Master**

(Rashi). Literally, 'man.'

|            |   |
|------------|---|
| NET Bible® | The Lord is a warrior, <sup>10</sup><br>the Lord is his name. <sup>11</sup> |
|------------|---|

<sup>10</sup> 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.

<sup>11</sup> 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. | ... <b>YHWH</b> <sup>He Is</sup> is a man of battle, <b>YHWH</b> <sup>He Is</sup> 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.  |
| Darby Translation           | .  |
| <i>Emphasized Bible</i>     | Yahweh is a warlike one,—Yahweh, is his name.  |

- English Standard Version .
- Green’s Literal Translation .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version [The LORD is a man of war;](#)  
[The LORD is His name.](#)
- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible .
- 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<sup>e</sup>howah is His name.

| <b>Exodus 15:3a</b>   |  |   |                                 |
|---|--|---|---------------------------------|
| <b>Hebrew/Pronunciation</b>   | <b>Common English Meanings</b>   | <b>Notes/Morphology</b>   | <b>BDB and Strong’s Numbers</b> |
| YHWH (יהוה)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ]            | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                  | proper noun   | Strong’s #3068<br>BDB #217      |
| ʾîysh (איש) [pronounced<br><i>eesh</i> ]                                  | <i>a man, a husband; anyone; a<br/>certain one; each, each one,<br/>each man, everyone</i> | masculine singular noun<br>(sometimes found where<br>we would use a plural) | Strong’s #376<br>BDB #35        |
| mil <sup>e</sup> châmâh (מלחמה)<br>[pronounced <i>mil-khaw-<br/>MAW</i> ] | <i>battle, war, fight, fighting; victory;<br/>fortune of war</i>                           | feminine singular noun  | Strong’s #4421<br>BDB #536      |

**Translation:** [Y<sup>e</sup>howah \[is\] a man of war;...](#) Y<sup>e</sup>howah 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. 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 a powerful God—far more powerful than their man-made gods. And yet, the Egyptian army attacked the Hebrews; with intent to kill every man, woman and child. This choice would do nothing for Egypt (beyond their potential plundering—I don’t know that Egypt was known for this). Therefore, God had to destroy them. 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<sup>e</sup>howah a *man* of war. Y<sup>e</sup>howah did the fighting for the Israelites, but Moses does not call him a 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<sup>e</sup>howah, 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 to the unlearned that the Lamb of Revelation is Jesus Christ—Rev. 5:8–9, 12–13). **And the kings of the earth and the great men and the commanders and the reich and the stonr gand every slave and free man hid themselves in caves and among the rocks of the mountains and they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne and from the wrath of the Lamb. For the great day of their wrath has come and who is able to stand?"** (Rev. 6:15–17). **"If any one worships the Beast and his image and receives a mark on his forehead or upon his ahdn, he will also drink of the wine of the wrather of God which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb."** (Rev. 14:9b–10). **And the angel swung his sickle to the earth and gathered the vine of the earth and threw them into the geat wine press of the wsrath of God. And the wine press was trodden outside the city and the blood came out form the wine press, up to the horses' bridles for a distance of 200 miles.** (Rev. 14:19–20) 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 haven 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.

### Exodus 15:3b

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

**Translation:** ...Y<sup>e</sup>howah [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.

Exodus 15:3 **Jehovah is a man of war; Jehovah is His name.**

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            | .  |
| Jerusalem targum            | .  |
| 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.                                      |
| Douay-Rheims 1899 (Amer.)   | .  |
| 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.                                      |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| 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–2001 | .   |
| 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 |
| God's Word™               | .   |
| Good News Bible (TEV)     | .   |
| The Message               | Pharaoh's chariots and army he dumped in the sea, The elite of his officers he drowned in the Red Sea.  |
| Names of God Bible        | .   |
| 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:

College Press Bible Study .

|   |   |   |
|---|---|---|
| Contemporary English V.<br>The Living Bible | . | He has overthrown Pharaoh's chariots and armies,<br>Drowning them in the sea.<br>The famous Egyptian captains are dead beneath the waves.                                 |
| New Berkeley Version                        | . |   |
| New Century 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<br>he has hurled into the sea.<br>The finest of Pharaoh's officers<br>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<br>The army and chariots of Pharaoh.<br>It swallowed his best mounted generals,...                        |
| Beck's American Translation                               | . |  |
| Common English Bible                                      | . |  |
| International Standard V                                  | . |  |
| 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;...     |
| Knox Bible ('you' version)<br>Translation for Translators | . | He has thrown the king's chariots and his army<br>into the sea;<br>His best officers<br>all drowned in the Red Sea (OR, Gulf of Suez). |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |   |
|---------------------------|---|---|
| Alpha & Omega Bible       | . |   |
| Awful Scroll Bible        | . |   |
| Christian Standard Bible  | . |   |
| Conservapedia Translation | . | The chariots and army of Pharaoh, he threw into the sea!<br>His best squad leaders have also drowned in the Red Sea!<br>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!<br>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                      | . |   |
| Jubilee Bible 2000        | . |   |
| H. C. Leupold             | . |   |
| 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<br>he has hurled into the sea.<br>The best of Pharaoh's officers<br>are drowned in the Red Sea. Or <i>the Sea of Reeds</i> ; also in verse 22   |
| Unlocked Literal Bible    | . |   |

|                         |  |
|-------------------------|--|
| 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):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | .  |
| 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.   |
| 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.*<br>* [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.         |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | Pharaoh's chariots and army He cast in the sea; His very best officers Were drowned in the Red Sea.                  |
| Orthodox Jewish Bible      | .  |
| <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.                  |
| exeGesese companion Bible  | The chariots of Paroh and all his valiant he pours into the sea:<br>and his chosen tertiaryes<br>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.               |
| Third Millennium Bible     | .  |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | The chariots and soldiers of the king of Egypt [ <sup>L</sup> Pharaoh] he has thrown [cast] into the sea.<br>The king's [ <sup>L</sup> 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.   |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | Pharaoh's chariots and his army He has thrown into the sea.<br>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. |
|---------------------|--|

**He cast into the sea:** Heb. קִיב הָרִי. [Onkelos renders:] אָמַיב יָדָּ שִׁדָּ שִׁ is an expression of casting down (הָרִי), as [Scripture] says: “or shall surely be cast down (הָרִי הָרִי)” (Exod. 19:13), which Onkelos renders: הָאָדִתָּרָ שָׂא יִדְתָּרָ שִׁ. The “tav” serves in these [forms] in the hithpa’el form.

**and the elite of:** Heb. רִחְבָּמוֹ, a noun, like בְּכֶרֶם, riding gear (Lev. 15:9); בֶּדֶן שֵׁמֶ, bed (Lev. 15:23); שְׂדֵק אֶרְקָם, holy convocation (Exod. 12:16, Lev. 23:3).

**sank:** Heb. וַעֲבָט. The term הַעֲבִיטָ [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 Pharaoh <sup>12</sup> and his army he has thrown into the sea, and his chosen <sup>13</sup> officers were drowned <sup>14</sup> in the Red Sea. |

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

<sup>13tn</sup> 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).

<sup>14tn</sup> 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 " <b>Paroh</b> <sup>Greathouse<sup>n</sup></sup> 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.   |
| C. Thompson (updated) OT           | .  |
| Concordant Literal Version         | .  |
| Context Group Version              | .  |
| Darby Translation                  | .  |
| <i>Emphasized Bible</i>            | .  |
| English Standard Version           | "Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea.   |
| Green’s Literal Translation        | .  |
| Modern English Version             | Pharaoh’s chariots and his army<br>He has thrown into the sea;<br>his chosen captains also<br>are drowned in the Red Sea.  |
| Modern Literal Version             | .  |
| Modern KJV                         | .  |
| New American Standard B.           | .  |
| New European Version               | .  |
| New King James Version             | .  |
| Niobi Study Bible                  | .  |
| Owen's Translation                 | .  |
| Restored Holy Bible 6.0            | .  |
| Third Millennium Bible             | .  |
| Updated Bible Version 2.11         | .  |
| A Voice in the Wilderness          | .  |
| 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.  |
| World English Bible                | .  |
| <i>Young's Literal Translation</i> | .  |
| 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 <sup>e</sup> kâbâh (מַרְבָּבָה)<br>[pronounced mer <sup>e</sup> -kaw <sup>b</sup> -VAW] | <i>chariot, war chariot</i> | feminine plural construct | Strong’s #4818<br>BDB #939 |

## Exodus 15:4a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| par <sup>e</sup> ôh (הַעֲרֹף)<br>[pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ] | <i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i> | masculine singular proper noun  | Strong's #6547<br>BDB #829 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| chayil (חַיִּיל) [pronounced<br><i>CHAH-yil</i> ]                                     | <i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>                | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2428<br>BDB #298 |
| yârâ' (אַרְוִי) [pronounced<br><i>yaw-RAW</i> ]                                       | <i>to throw, to cast; to lay, to set; to shoot arrows</i>   | 3 <sup>rd</sup> person masculine plural, Qal perfect                              | Strong's #3384<br>BDB #432 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>e</sup>h</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 #<br>BDB #88   |
| yâm (יָם) [pronounced<br><i>yawm</i> ]  | <i>sea, lake, river, seaward, west, westward</i>  | masculine singular noun with the definite article                                 | Strong's #3220<br>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 them 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 kill them all.

## Exodus 15:4b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| mib <sup>e</sup> châr (מִבְּחַר) [pronounced <i>mib<sup>e</sup>-v-KHAWR</i> ]  | <i>election; choice; the most excellent, the best; chosen, picked</i>  | masculine singular construct  | Strong's #4005<br>BDB #104 |
| shâlîyshîym (שְׁלִישִׁים) [pronounced <i>shaw-leesh-EEM</i> ] or shâlîshîy (שְׁלִישִׁי) [pronounced <i>shaw-leesh-EE</i> ] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7991<br>DB #1026 |

This is also spelled shâlôwsh (שְׁלוֹשׁ) and shâlôsh (שְׁלוֹשׁ) [pronounced *shaw-LOHSH*].

## Exodus 15:4b

| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology                            | BDB and Strong's Numbers           |
|---|---|---|------------------------------------|
| ʔābaʿ (עָבַט) [pronounced <i>taw<sup>b</sup>-VAWG</i> ] | <i>to be sunk [down]; to be dipped, to be plunged</i>   | 3 <sup>rd</sup> person plural, Pual perfect | Strong's #2883<br>BDB #371         |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88           |
| yām (יָם) [pronounced <i>yawm</i> ]                     | <i>sea, lake, river, seaward, west, westward</i>  | masculine singular construct                | Strong's #3220<br>BDB #410         |
| Çûwph (סוף) [pronounced <i>soof</i> ]                   | <i>reed, rush, sea weed; transliterated Cuph, Suph</i>  | masculine singular noun                     | Strong's #5488 & #5489<br>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.*<sup>12</sup> 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* 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 north and the south upon each other. Although it did not harm the Israelites on the East side, it very likely created havoc on the west side, possibly rerouted or destroyed the canals or tributary which were there at one time.

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.

**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.**

**Deep waters cover them over; the Egyptian army descended into the depths like a stone.**

<sup>12</sup> From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

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            | .   |
| Jerusalem targum            | .   |
| 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.   |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | The deeps cover them. They went down into the depths like a stone.  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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.<br>They fell to the floor of the sea, like a stone. |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2006 | The deep water covered them,<br>and they sank to the bottom like rocks.                |
| God's Word™               | .  |
| Good News Bible (TEV)     | .  |
| The Message               | Wild ocean waters poured over them;<br>they sank like a rock in the deep blue sea.     |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | »The depths have covered them. They sank to the bottom just like boulders.             |

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

|                           |  |
|---------------------------|--|
| College Press Bible Study | .  |
| Contemporary English V.   | They sank to the bottom just like stones.                                  |
| The Living Bible          | .  |
| New Berkeley Version      | .  |
| New Century Version       | .  |
| New Life Version          | .  |
| New Living Translation    | The deep waters gushed over them;<br>they sank to the bottom like a stone. |
| Unlocked Dynamic Bible    | .  |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | And He covered them up with the water,<br>Where they sank to the bottom like stones. |
| Beck's American Translation | .  |



|                             |  |
|-----------------------------|--|
| Common English Bible        | The deep sea covered them;<br>they sank into the deep waters like a stone.           |
| International Standard V    | .  |
| New Advent (Knox) Bible     | ...the depths closed over them, and they sank to the bottom like a stone.            |
| Knox Bible ('you' version)  | .  |
| Translation for Translators | The <i>water covered them like</i> a flood;<br>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.                       |
| Awful Scroll Bible        | .  |
| Christian Standard Bible  | .  |
| Conservapedia Translation | The bottomless pits have covered them!<br>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.                      |
| H. C. Leupold             | .  |
| Lexham English Bible      | .  |
| NIV, ©2011                | .  |
| Tree of Life Version      | .  |
| Unlocked Literal Bible    | .  |
| 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):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | .  |
| The Heritage Bible         | .  |
| New American Bible (2002)  | .  |
| New American Bible (2011)  | The flood waters covered them,<br>they sank into the depths like a stone [Neh 9:11]. |
| New English Bible—1970     | .  |
| 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:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | .  |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | .  |
| 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,<br>the depths cover them; they have dropped into the depths like a stone. V. 4 is included for context. |
| Israeli Authorized Version | .  |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | The depths covered them;<br>They sank to the bottom<br>Like a stone.   |

Orthodox Jewish Bible .  
*The Scriptures* 1998 .

### Weird English, ©ִדֵּ English, Anachronistic English Translations:

Alpha & Omega Bible .  
 Awful Scroll Bible .  
 Concordant Literal Version *Abysse*s covered them; they descended into shadowy depths as a stone.  
 exeGeses companion Bible ...the *abysse*s 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.  
 Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible* “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 [<sup>L</sup>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.  
 NET Bible® .  
 The Pulpit Commentary .  
 Syndein/Thieme .  
 The Voice The deep waters covered them;  
 they sank to the *muddy* depths like a stone.

### Bible Translations with Many Footnotes:

The Complete Tanach The depths covered them; they descended into the depths like a stone.

**covered them:** Heb. וּמְיַסְּי; like מוֹסְפִי. 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 (וַיִּבְרֶי) (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 וּמְיַסְּי in its vowelization. It would usually be vowelized וּמְיַסְּי 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,<sup>15</sup>  
 they went down to the bottom<sup>16</sup> like a stone.

<sup>15</sup>tn The verb form is וּמְיַסְּי (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.

<sup>16th</sup> The parasynonyms here are תַּמְחֹת (tkhomot, “deep, ocean depths, deep waters”) and מַלְוֹצַת (maktolot, “the depths”); S. R. Driver says properly the “gurgling places” (Exodus, 134).

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| Brenner’s Mechanical Trans.        | .   |
| Charles Thompson OT                | .   |
| C. Thompson (updated) OT           | .   |
| Concordant Literal Version         | .   |
| Context Group Version              | .   |
| Darby Translation                  | .   |
| <i>Emphasized Bible</i>            | .   |
| English Standard Version           | .   |
| Green’s Literal Translation        | ...the depths cover them; they have dropped into the depths like a stone. |
| Modern English Version             | .   |
| Modern Literal Version             | .   |
| Modern KJV                         | .   |
| New American Standard B.           | .   |
| New European Version               | .   |
| New King James Version             | .   |
| Niobi Study Bible                  | .   |
| Owen’s Translation                 | .   |
| Restored Holy Bible 6.0            | .   |
| Third Millennium Bible             | .   |
| Updated Bible Version 2.11         | .   |
| A Voice in the Wilderness          | .   |
| 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 <sup>e</sup> hōwmōwth (תַּמְחֹת)<br>[pronounced t <sup>e</sup> -hohm-OHTH] | <i>ocean depths, [great] depths, a surging mass of water, bursts of water, deep waters</i> | feminine plural noun  | Strong’s #8415<br>BDB #1062 |
| kâçâh (כַּסָּה)<br>[pronounced kaw-SAWH]                                     | <i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>            | 3 <sup>rd</sup> person masculine plural, Piel imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong’s #3680<br>BDB #491  |

**Translation:** *Deep waters cover them;...* This phrase is much more literal, where the waters came down over the army of Pharaoh.

| 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 <sup>rd</sup> person plural, Qal perfect              | Strong's #3381<br>BDB #432 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <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 #<br>BDB #88   |
| m <sup>e</sup> tsôlâh (מְלַחַת) [pronounced mets-oh-LAW]  | <i>depth, deep; the deep sea</i>  | feminine plural construct                               | Strong's #4688<br>BDB #846 |
| This word is also spelled m <sup>e</sup> tsôwlâh (מְלוּחַת) [pronounced mets-oh-LAW]; m <sup>e</sup> tsûwlâh (מְלוּחַת) [pronounced mets-oo-LAW]; m <sup>e</sup> tsulâh (מְלַחַת) [pronounced mets-oo-LAW]. |   |   |                            |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]   | <i>like, as, just as; according to, after; about, approximately</i>   | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453  |
| 'eben (אֶבֶן) [pronounced EH <sup>B</sup> -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<br>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 fight it.

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.

The 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 be driven into the sea and drown.

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

**Your right hand, Y<sup>e</sup>howah, is glorious in strength; Your right hand, Y<sup>e</sup>howah, shatters an enemy.**

Exodus  
15:6

**Your right hand, O Y<sup>e</sup>howah, is glorious in [its] strength [and power]; Your right hand, O Y<sup>e</sup>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.**

Here is how others have translated this verse:

#### Ancient texts:

|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | Your right hand, Y <sup>e</sup> howah, is glorious in strength; Your right hand, Y <sup>e</sup> howah, shatters an enemy.   |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| 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.  |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | Your right hand, Mar-Yah, is glorious in power. Your right hand, Mar-Yah, dashes the enemy in pieces.   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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.<br>Your right hand, LORD, killed the enemy.  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2006 | “LORD, your right hand is amazingly strong.<br>With your right hand, Lord, you broke the enemy to pieces.  |
| God's Word™               | .  |
| Good News Bible (TEV)     | “Your right hand, Lord, is awesome in power;<br>it breaks the enemy in pieces.<br>In majestic triumph you overthrow your foes;...<br>Your strong right hand, GOD, shimmers with power;<br>your strong right hand shatters the enemy. |
| The Message               | Your strong right hand, GOD, shimmers with power;<br>your strong right hand shatters the enemy.  |
| Names of God Bible        | Your right hand, O <b>Yahweh</b> , wins glory because it is strong.<br>Your right hand, O <b>Yahweh</b> , 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:**

|                           |  |
|---------------------------|--|
| College Press Bible Study | .  |
| Contemporary English V.   | With the tremendous force of your right arm, our LORD, you crushed your enemies.                     |
| The Living Bible          | .  |
| New Berkeley Version      | .  |
| New Century 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,<br>is glorious in power.<br>Your right hand, O Lord,<br>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,<br>Has now proven its glory.<br>For, with Your right hand, O God,<br>You have shattered of all Your enemies. |
| Beck’s American Translation | .   |
| Common English Bible        | Your strong hand, Lord, is dominant in power;<br>your strong hand, Lord, shatters the enemy!  |
| International Standard V    | .   |
| New Advent (Knox) Bible     | How magnificent, Lord, is the strength of thy right hand; that right hand which has shattered the enemy!  |
| Knox Bible (‘you’ version)  | .   |
| Translation for Translators | O Yahweh, your right arm has awesome power;<br>with that power [MTY], O Yahweh, you have crushed/smashed the enemy into pieces.                       |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| Conservapedia Translation | Your right hand, O LORD, has become ennobled in power!<br>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)     | Your hand Lord is glorious in power, your hand Lord has all to dashed the enemy.                          |
| HCSB                      | .   |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | Yahweh, your right hand [is] glorious in power; Yahweh, your right hand destroyed [the] enemy.            |
| NIV, ©2011                | .   |
| Tree of Life Version      | .   |
| Unlocked Literal Bible    | .   |
| Urim-Thummim 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 American Bible (2002)  | .  |
| New American Bible (2011)  | .  |
| New English Bible—1970     | .  |
| New Jerusalem Bible        | Your right hand, Yahweh, wins glory by its strength, your right hand, Yahweh, shatters your foes,<br>and by your great majesty you fell your assailants; you unleash your fury, it consumes them like chaff. V. 7 is included for context. |
| New RSV                    | .  |
| 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;<br>your right hand, <i>ADONAI</i> , shatters the foe. |
| The Complete Tanach        | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | Your right Hand, O God<br>Is awesome in power;<br>Your right Hand, O God<br>crushes the foe.                  |
| Orthodox Jewish Bible      | .   |
| <i>The Scriptures</i> 1998 | “Your right hand, O הוהי, has become great in power. Your right hand, O הוהי, has crushed the enemy.          |
| Tree of Life Version       | .   |

**Weird English, ☺ English, Anachronistic English Translations:**

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | YOUR RIGHT HAND, O THEOS ( <i>Alpha &amp; Omega</i> ), HAS BEEN GLORIFIED IN STRENGTH; YOUR RIGHT HAND, O THEOS ( <i>Alpha &amp; Omega</i> ), HAS BROKEN THE ENEMIES. |
| Awful Scroll Bible         | .   |
| 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,<br>becomes mighty in force:<br>your right, O Yah Veh,<br>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 oyev.   |
| Rotherham's Emphasized B.  | .   |
| Third Millennium Bible     | .   |

**Expanded/Embellished Bibles:**

The Amplified Bible  
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.

NET Bible®

The Pulpit Commentary

Syndein/Thieme

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.

**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. יְהִדָּאָנּ (The “yud” is superfluous, like “populous (סֵעַ יְתִבֵּר) ...princess (יְתִרָשׁ) among the provinces” (Lam. 1:1); “what was stolen by day” (יְתִבְגָּנּ) (Gen. 31:39).

**crushes the foe:** Heb. יַעֲרֶתֶךָ, [which means] it constantly crushes and breaks the foe. Similar to this, “And they crushed (וַיַּעֲרִיּוּ) 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  
NET Bible®

.  
Your right hand, O Lord, was majestic<sup>17</sup> in power,  
your right hand, O Lord, shattered the enemy.

<sup>17</sup>tn The form יְהִדָּאָנּ (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<sup>He is</sup>", she will dash to pieces the attacker,...



|                                    |   |
|------------------------------------|---|
| Charles Thompson OT                | .   |
| C. Thompson (updated) OT           | .   |
| Concordant Literal Version         | .   |
| Context Group Version              | .   |
| Darby Translation                  | .   |
| <i>Emphasized Bible</i>            | .   |
| English Standard Version           | Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.                          |
| Green's Literal Translation        | .   |
| Modern English Version             | .   |
| Modern Literal Version             | .   |
| Modern KJV                         | .   |
| New American Standard B.           | "Your right hand, O Lord, is majestic in power, Your right hand, O Lord, shatters the enemy.                      |
| New European Version               | .   |
| New King James Version             | .   |
| Niobi Study Bible                  | .   |
| Owen's Translation                 | .   |
| Restored Holy Bible 6.0            | Thy right hand, JeHoVaH, is become glorious in power:<br>Thy right hand, JeHoVaH, has dashed in pieces the enemy. |
| Third Millennium Bible             | .   |
| Updated Bible Version 2.11         | .   |
| A Voice in the Wilderness          | .   |
| Webster's Bible Translation        | .   |
| World English Bible                | Your right hand, Yahweh, is glorious in power. Your right hand, Yahweh, dashes the enemy in pieces.               |
| <i>Young's Literal Translation</i> | .   |
| 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   |
|---|---|--|----------------------------|
| yāmīyn (יַמִּיַן)<br>[pronounced yaw-MEEN]          | [to] the right hand, the right side, on the right, at the right; the south                          | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3225<br>BDB #411 |
| YHWH (יהוה)<br>[pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                              | proper noun  | Strong's #3068<br>BDB #217 |
| ʾâdar (אַדָּר) [pronounced aw-DAHR]                 | <i>majestic, glorious, great, noble</i>   | Niphal participle  | Strong's #142<br>BDB #12   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]    | <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 #<br>BDB #88   |

## Exodus 15:6a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| kôwach (כֹּחַ)<br>[pronounced <i>KOE-ahkh</i> ];<br>and spelled kôach (כֹּחַ)<br>[pronounced <i>KOE-ahkh</i> ] | <i>strength, power, ability; produce; substance, riches, wealth [of soil]; the product of one's labors</i> | masculine singular substantive with the definite article | Strong's #3581<br>BDB #470 |

**Translation:** *Your right hand, O Y<sup>e</sup>howah, 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.

God's power is glorious.

## Exodus 15:6b

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

**Translation:** *...Your right hand, O Y<sup>e</sup>howah, breaks [Your] enemy into pieces.* God breaks the enemy of Israel into pieces.

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 He smashed the enemy with it.

The Qal imperfect of *râ'ats* (רָצַע) [pronounced *raw-ḤATS*] 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.

Something which should be examined at this time is the **Doctrine of the Right Hand of God—not finished yet!!**

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<br>Jerusalem targum<br>Targum (Onkelos)                      | .<br>.<br>...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.<br>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.  |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta                          | .<br>In the greatness of your excellency, you overthrow those who rise up against you. You send forth your wrath. It consumes them as stubble.  |
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Peshitta (Syriac) | .<br>.<br>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.<br>You were very angry with them. You killed them, like a fire burns dry grass.            |
| Easy-to-Read Version–2001<br>Easy-to-Read Version–2006<br><i>God's Word</i> ™ | .<br>.<br>With your unlimited majesty, you destroyed those who attacked you.<br>You sent out your burning anger.<br>It burned them up like straw. |

|                       |  |
|-----------------------|--|
| Good News Bible (TEV) | In majestic triumph you overthrow your foes;<br>your anger blazes out and burns them up like straw.                    |
| <i>The Message</i>    | In your mighty majesty<br>you smash your upstart enemies,<br>You let loose your hot anger<br>and burn them to a crisp. |
| Names of God Bible    | .  |
| NIRV                  | .  |
| New Simplified Bible  | .  |

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

|                           |  |
|---------------------------|--|
| College Press Bible Study | .  |
| 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<br>You overthrew all those who rose against you.<br>You sent forth your anger, and it consumed them as fire consumes straw. |
| New Berkeley Version      | .  |
| New Century Version       | .  |
| New Life Version          | .  |
| New Living Translation    | In the greatness of your majesty,<br>you overthrow those who rise against you.<br>You unleash your blazing fury;<br>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,<br>As You sent them Your rage,<br>Which has consumed them like stubble.                        |
| Beck's American Translation | .  |
| Common English Bible        | With your great surge you overthrow your opponents;<br>you send out your hot anger; it burns them up like straw.                                 |
| International Standard V    | .  |
| New Advent (Knox) Bible     | Against such majesty rose they but to fall; the hot breath of thy anger burnt them up like stubble.  |
| Knox Bible ('you' version)  | .  |
| Translation for Translators | You have gloriously defeated your enemies.<br>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):

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| Conservapedia Translation | In the vastness of Your pomp You are demolishing them who were rising up against You!<br>You sent out Your wrath, and it devoured them like straw! "Wrath" here literally means "heat." |
| Ferrar-Fenton Bible       | STANZA IV.  |

|                         |  |
|-------------------------|--|
|                         | And with grandeur destroyed Your opponents!<br>You shot Your fire ;—it consumed them as chaff!   |
| God's Truth (Tyndale)   | .  |
| HCSB                    | .  |
| Jubilee Bible 2000      | .  |
| H. C. Leupold           | .  |
| 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<br>you threw down those who opposed you.<br>You unleashed your burning anger;<br>it consumed them like stubble.        |
| Tree of Life Version    | .  |
| Unlocked Literal Bible  | .  |
| 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 (2002)  | .  |
| New American Bible (2011)  | In your great majesty you overthrew your adversaries;<br>you loosed your wrath to consume them like stubble.   |
| New English Bible—1970     | .  |
| New Jerusalem Bible        | .  |
| New RSV                    | .  |
| 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;<br>you send out your wrath to consume them like stubble.                                       |
| The Complete Tanach        | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | In Your great Majesty<br>You broke Your opponents;<br>You sent forth Your wrath<br>It devoured them like straw.                                   |
| Orthodox Jewish Bible      | .   |
| <i>The Scriptures</i> 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       | .   |

### Weird English, ©18r 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<br>you demolish all who rise:<br>you send your fuming<br>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;...                      |
| Third Millennium Bible     | .   |

### 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;<br>You send out Your fury, and it consumes them like chaff.  |
| The Expanded Bible         | In your great victory<br>you ·destroyed [demolished] those who ·were [ <sup>L</sup> rose up] against you.<br>·Your anger destroyed them [ <sup>L</sup> You sent out your anger],<br>·like fire burning straw [ <sup>L</sup> 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. |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | In Your majestic greatness You conquer those who rise against You;<br>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. |
|---------------------|---|

**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 majesty <sup>18</sup> you have overthrown <sup>19</sup> |

those who rise up against you.<sup>20</sup>  
 You sent forth<sup>21</sup> your wrath;<sup>22</sup>  
 it consumed them<sup>23</sup> like stubble.

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

<sup>19tn</sup> 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.

<sup>20tn</sup> The form קָמַחַה (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).

<sup>21sn</sup> 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.

<sup>22sn</sup> The word wrath is a metonymy of cause; the effect – the judgment – is what is meant.

<sup>23tn</sup> 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,...                             |
| Charles Thompson OT                | .  |
| C. Thompson (updated) OT           | .  |
| Concordant Literal Version         | .  |
| 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.                                  |
| Darby Translation                  | .  |
| <i>Emphasized Bible</i>            | .  |
| English Standard Version           | In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.  |
| Green’s Literal Translation        | .  |
| Modern English Version             | .  |
| Modern Literal Version             | .  |
| Modern KJV                         | .  |
| New American Standard B.           | “And in the greatness of Your excellence [Or <i>exaltation</i> ] You overthrow those who rise up against You;<br>You send forth Your burning anger, and it consumes them as chaff. |
| New European Version               | .  |
| New King James Version             | .  |
| Niobi Study Bible                  | .  |
| Owen’s Translation                 | .  |
| Restored Holy Bible 6.0            | .  |
| Third Millennium Bible             | .  |
| Updated Bible Version 2.11         | .  |
| A Voice in the Wilderness          | .  |
| Webster’s Bible Translation        | .  |
| 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.  |
| <i>Young’s Literal Translation</i> | .  |
| 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 <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| rôb (רַב) [pronounced <i>roh<sup>b</sup>v</i> ]  | <i>multitude, much, abundance, greatness; plenty</i>  | masculine singular construct  | Strong's #7230<br>BDB #913 |
| gâ'ôwn (גָּאוֹן) [pronounced <i>gaw-OHN</i> ]  | <i>pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation</i>   | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix                 | Strong's #1347<br>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. |   |   |                            |
| hâraç (סָרַח) [pronounced <i>haw-RAHS</i> ]  | <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 <sup>nd</sup> person masculine singular, Qal imperfect  | Strong's #2040<br>BDB #248 |
| qûwm (קוּמ) [pronounced <i>koom</i> ]  | <i>those standing, the ones rising up, the ones getting up; the ones establishing [themselves]</i>                                | masculine plural, Qal active participle with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6965<br>BDB #877 |

**Translation:** *In the greatness of Your majesty, You will overthrow those standing [against] You;... Much of Egypt stood against God; Pharaoh and his army stood against God. And God completely destroyed them.*

## Exodus 15:7b

| Hebrew/Pronunciation                            | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|---|--|---|-----------------------------|
| shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ] | <i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i> | 2 <sup>nd</sup> person masculine singular, Piel perfect                           | Strong's #7971<br>BDB #1018 |
| chârôwn (חָרוֹן) [pronounced <i>khaw-ROHN</i> ] | <i>heat, burning; a burning [of anger], the heat of anger, anger, wrath, rage</i>  | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #2740<br>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. What God does 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 (and, apparently, many will).*



## Exodus 15:7c

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

**Translation:** ...[Your anger] consumes them as [if] chaff. 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. God's wrath is an anthropathism—God is not mad or angry with anyone; however, He 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 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. Ex. 14 was mostly narrative and historical; Ex. 15 is a song about what had occurred. Note that we find much more figurative language in this chapter. Almost every other verse has an anthropathism or an anthropomorphism in it. Where Bullinger's marvelous work *Figures of Speech used in the Bible* has two reference in the index to chapter 14, we find 14 verses indexed with 19 different citations in Ex. 15. It is simply a difference between song and narrative and it is not anything that should scare a 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.

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.*

**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            | .   |
| Jerusalem targum            | .   |
| 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.                                |
| Douay-Rheims 1899 (Amer.)   | .   |
| 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.                                      |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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.<br>The deep waters stood up and they did not move.  |
| Easy-to-Read Version–2001 | .  |
| Easy-to-Read Version–2006 | The wind you sent in anger<br>piled the water high.<br>The flowing water became a wall,<br>solid to its deepest parts.   |
| God's Word™               | .  |
| Good News Bible (TEV)     | You blew on the sea and the water piled up high;<br>it stood up straight like a wall;<br>the deepest part of the sea became solid.   |
| The Message               | You let loose your hot anger<br>and burn them to a crisp.<br>At a blast from your nostrils<br>the waters piled up;<br>Tumbling streams dammed up,<br>wild oceans curdled into a swamp. |
| Names of God Bible        | .  |
| NIRV                      | The powerful blast from your nose<br>piled up the waters.<br>The rushing waters stood firm like a wall.<br>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:

College Press Bible Study 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 Century 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...  
You banked the waves in the midst of the sea.

Beck's American Translation .

Common English Bible .

International Standard V .  
By the breath [Or *wind*] 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 .

Knox Bible ('you' version) .

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 *the water* became thick/solid,  
*as though* it was frozen.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Awful Scroll Bible .

Christian Standard Bible .

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!

God's Truth (Tyndale) .

HCSB .  
The waters heaped up at the blast of Your nostrils;

|                         |  |
|-------------------------|--|
|                         | the currents stood firm like a dam.<br>The watery depths congealed in the heart of the sea.  |
| Jubilee Bible 2000      | .  |
| H. C. Leupold           | .  |
| Lexham English Bible    | .  |
| NIV, ©2011              | .  |
| Tree of Life Version    | .  |
| Unlocked Literal Bible  | .  |
| 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 <sup>8</sup> 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.<br><sup>8</sup> 15:8, <sup>10</sup> 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 (2002)  | .  |
| 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 English Bible—1970     | .  |
| 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.   |
| New RSV                    | .  |
| 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 — the waters stood up like a wall, the depths of the sea became firm ground.          |
| The Complete Tanach        | .   |
| exeGesés companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | At the blast of Your Nostrils the waters towered.<br>Flowing water stood like a wall.<br>The depths congealed<br>In the heart of the sea. |
| Orthodox Jewish Bible      | .   |

|                            |  |
|----------------------------|--|
| <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.<br>The floods stood upright as a heap.<br>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.                            |
| exeGesés companion Bible   | .   |
| 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.              |
| Third Millennium Bible     | .   |

### **Expanded/Embellished Bibles:**

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | “With the blast of Your nostrils the waters piled up,<br>The flowing waters stood up like a mound;<br>The deeps were congealed in the heart of the sea.  |
| The Expanded Bible         | Just a blast of your ·breath [or anger],<br>and the waters piled up.<br>The moving water stood like a ·wall [or heap];<br>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. |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | With a blast of Your anger the waters piled high,<br>the waves stood up like a wall;<br>in the heart of the sea, deep waters turned solid.<br>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. |
|---------------------|--|

**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 (מִטָּחָא) 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" (מִטְחָב) in tractate Shabbath (51b). This is how it appears to me. And concerning

every [expression of] נֹרָח and נֹרָחָא in the Bible [which are expressions of anger] I say this: [The expression] נֹרָחָא, anger was kindled, is like [the word נֹרָח in:] "and my bones dried out (נֹרָחָא) from the heat" (Job 30:30); נֹרָח 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 נֹרָחָא (will) is from the root נָרַח (to desire). And likewise, נֹרָחָא is an expression of heat (תּוּמִימָרָע). Therefore, it [Scripture] says: "and his anger (וּתְמִחוּ) burnt within him" (Esther 1:12), and when the anger subsides, we say, "His mind has cooled off (וּתְרַעַד הַרְקָתָנּוּ)."

**the waters were heaped up:** Heb. וּמְרָעָא: Onkelos rendered [this word] as an expression of cunning (תּוּמִימָרָע). According to the clarity of Scripture, however, it is an expression related to "a stack (תּוּמִימָרָע) 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. דִּנְיָא, as the Targum [Onkelos] renders: רֹשֶׁת, like a wall. — **wall:** Heb. דִּנְיָא, an expression of heaping and gathering, like "a heap (דִּנְיָא) of harvest on a day of sickness" (Isa. 17:11); "He gathers (סִנַּח) as a mound דִּנְיָא" (Ps. 33:7). It does not say, "He brings in as a flask דִּנְיָא," but דִּנְיָא. Now if דִּנְיָא were the same as דִּנְיָא, and סִנַּח were an expression of bringing in, it should have said, "He brings in as into a flask דִּנְיָא (דִּנְיָא סִנַּח) the waters of the sea." Rather, סִנַּח is an expression of gathering and heaping, and so, "shall stand in one heap (דִּנְיָא)"; "stood in one heap (דִּנְיָא)." (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 דִּנְיָא, meaning a flask, vowelized [with any vowel] but with a "melupum," (meaning a "cholam," ) like [in the phrases:] "place my tears into Your flask (דִּנְיָא)" (Ps. 56:9); "the flask of דִּנְיָא milk" (Jud. 4:19).

**congealed:** Heb. וּמְרָעָא; like "and curdle me (וּמְרָעָא) 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. בְּלִבָּא, in the strongest part of the sea. It is customary for the Scriptures to speak in this manner, [for instance:] "until the heart of (בְּלִבָּא) the heavens" (Deut. 4:11); in the heart of (בְּלִבָּא) 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.

<sup>24sn</sup> The phrase “the blast of your nostrils” is a bold anthropomorphic expression for the wind that came in and dried up the water.

<sup>25tn</sup> 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.               |
| C. Thompson (updated) OT           | .  |
| Concordant Literal Version         | .  |
| Context Group Version              | .  |
| Darby Translation                  | .  |
| <i>Emphasized Bible</i>            | .  |
| English Standard Version           | .  |
| 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.   |
| Modern Literal Version             | .  |
| Modern KJV                         | .  |
| New American Standard B.           | .  |
| New European Version               | .  |
| New King James Version             | .  |
| Niobi Study Bible                  | .  |
| Owen’s Translation                 | .  |
| Restored Holy Bible 6.0            | .  |
| Third Millennium Bible             | .  |
| Updated Bible Version 2.11         | .  |
| A Voice in the Wilderness          | .  |
| Webster’s Bible Translation        | .  |
| 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.   |
| <i>Young’s Literal Translation</i> | .  |
| 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 <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction     | No Strong’s #<br>BDB #251 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88  |

## Exodus 15:8a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| rûwach (רוּחַ)<br>[pronounced ROO-ahkh]  | wind, breath, spirit, apparition   | feminine singular construct   | Strong's #7307<br>BDB #924 |
| <p>The entire list of BDB meanings: 1) wind, breath, mind, spirit; 1a) breath; 1b) wind; 1b1) of heaven; 1b2) quarter (of wind), side; 1b3) breath of air; 1b4) air, gas; 1b5) vain, empty thing; 1c) spirit (as that which breathes quickly in animation or agitation); 1c1) spirit, animation, vivacity, vigour; 1c2) courage; 1c3) temper, anger; 1c4) impatience, patience; 1c5) spirit, disposition (as troubled, bitter, discontented); 1c6) disposition (of various kinds), unaccountable or uncontrollable impulse; 1c7) prophetic spirit; 1d) spirit (of the living, breathing being in man and animals); 1d1) as gift, preserved by God, God's spirit, departing at death, disembodied being; 1e) spirit (as seat of emotion); 1e1) desire; 1e2) sorrow, trouble; 1f) spirit; 1f1) as seat or organ of mental acts; 1f2) rarely of the will; 1f3) as seat especially of moral character; 1g) Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; 1g1) as inspiring ecstatic state of prophecy; 1g2) as impelling prophet to utter instruction or warning; 1g3) imparting warlike energy and executive and administrative power; 1g4) as endowing men with various gifts; 1g5) as energy of life; 1g6) as manifest in the Shekinah glory; 1g7) never referred to as a depersonalized force.</p> |  |   |                            |
| 'aphayim (אִפַּיִם)<br>[pronounced ah-fah-YIM]   | face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath | masculine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #639<br>BDB #60   |
| 'āram (אָרַם) [pronounced ġaw-RAHM]  | to be heaped up, to be piled up  | 3 <sup>rd</sup> person plural, Niphal imperfect                               | Strong's #6192<br>BDB #790 |
| mayim (מַיִם)<br>[pronounced mah-YIHM]   | water (s)  | masculine plural noun   | Strong's #4325<br>BDB #565 |

**Translation:** By the breath of Your nostrils, 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; as if you can stack water.

Although several translations suggest the word *anger, wrath* instead of nostrils (which is sometimes warranted), here the piling up of the waters was unrelated to anger.

## Exodus 15:8b

| Hebrew/Pronunciation                                   | Common English Meanings   | Notes/Morphology                              | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| nātsab (נָצַב)<br>[pronounced naw-TSAH <sup>B</sup> V] | 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 | 3 <sup>rd</sup> person plural, Niphal perfect | Strong's #5324<br>BDB #662 |
| kēmō (כִּמּוֹ) [pronounced k <sup>e</sup> moh]         | like, as, when; thus, so; when, afterwards, as soon as  | adverb/conjunction                            | Strong's #3644<br>BDB #455 |
| nêd (נֵד) [pronounced nade]                            | a heap (of waters); piled up, a heap; like a big wave   | masculine singular noun                       | Strong's #5067<br>BDB #622 |



## Exodus 15:8b

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology                        | BDB and Strong's Numbers   |
|-------------------------------------|--|---|----------------------------|
| nâzal (נָזַל) [pronounced naw-ZAHL] | <i>steams, floods, flowing [running] waters; that which is flowing</i> | masculine plural, Qal active participle | Strong's #5140<br>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 held in position.

## Exodus 15:8c

| 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 <sup>rd</sup> person plural, Qal perfect | Strong's #7087<br>BDB #891  |
| t <sup>e</sup> hōwmōwth (תְּהוֹמוֹת) [pronounced t <sup>e</sup> -hohm-OHTH] | <i>ocean depths, [great] depths, a surging mass of water, bursts of water, deep waters</i>             | feminine plural noun                       | Strong's #8415<br>BDB #1062 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                            | <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 #<br>BDB #88    |
| lêb (לֵב) [pronounced lay <sup>bv</sup> ]                                   | <i>heart, inner man, mind, will, thinking; midst</i>   | masculine singular construct               | Strong's #3820<br>BDB #524  |
| yâm (יָם) [pronounced yawm]   | <i>sea, lake, river, seaward, west, westward</i>   | masculine singular noun                    | Strong's #3220<br>BDB #410  |

**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.

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).

*Congealed* is the Qal perfect of qâphâ' (קָפְאוּ) [pronounced kaw-FAW] and it means exactly that: *congeal, thicken, condense*. As though the waters had become solid and could remain separate as solid is how they behaved. Sights like these would last a lifetime—unfortunately, they will not cause spiritual growth.

We do not know how this took place, but it is as if the waters congealed and stood 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 amazing 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.

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            | .  |
| Jerusalem targum            | .  |
| 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.  |
| Douay-Rheims 1899 (Amer.)   | .  |
| 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.'   |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| 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.<br>I will take good things from these Israelites and I will give them to my army.<br>I will be very happy to do this! I will pull out my sharp knife and I will kill them.' |
| Easy-to-Read Version–2001 | .   |
| Easy-to-Read Version–2006 | "The enemy said,<br>'I'll chase them and catch them.<br>I'll take all their riches.<br>I'll take it all with my sword.<br>I'll take everything for myself.'   |
| God's Word™               | "The enemy said, 'I'll pursue them!<br>I'll catch up with them!   |

|                            |   |
|----------------------------|---|
|                            | I'll divide the loot!<br>I'll take all I want!<br>I'll use my sword!<br>I'll take all they have!  |
| Good News Bible (TEV)      | The enemy said, 'I will pursue them and catch them;<br>I will divide their wealth and take all I want;<br>I will draw my sword and take all they have.'   |
| <i>The Message</i>         | The enemy spoke,<br>"I'll pursue, I'll hunt them down,<br>I'll divide up the plunder,<br>I'll glut myself on them;<br>I'll pull out my sword,<br>my fist will send them reeling."                                     |
| Names of God Bible<br>NIRV | .<br>"Your enemies bragged,<br>'We will chase Israel and will catch them.<br>We'll divide up what we take from them.<br>We'll eat them alive.<br>We'll pull our swords out.<br>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:

|   |   |
|---|---|
| College Press Bible Study<br>Contemporary English V.            | .<br>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,<br>Catch up with them, destroy them.<br>I will cut them apart with my sword<br>And divide the captured booty."  |
| New Berkeley Version<br>New Century Version<br>New Life Version | .<br>.<br>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<br>and catch up with them.<br>I will plunder them<br>and consume them.<br>I will flash my sword;<br>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,<br/>Then divide their things and bring ourselves joy.<br/>We will destroy with our swords...<br/>With our mighty hands, we will beat them.</i> |
|------------------------|---|

|   |  |
|---|--|
| Beck's American Translation                               | .  |
| Common English Bible                                      | .  |
| 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> ]<br>I'll divide the spoil.<br>I'll satisfy my anger [Lit. <i>my soul</i> ] on them,<br>I'll draw my sword,<br>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!   |
| Knox Bible ('you' version)<br>Translation for Translators | .<br><i>Our</i> enemies said, 'We will pursue them<br>and catch up to them.<br>We will draw our swords<br>and strike them.<br>After we defeat them,<br>we will divide up the spoils.<br>We will take <i>from them</i> all we want.'                                    |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| 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 unsheath my sword, and my hand shall evict them!"                                   |
| Ferrar-Fenton Bible       | STANZA V.<br>'I will pursue,' said the foeman, 'Overtake, 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:<br>"I will pursue, I will overtake,<br>I will divide the spoil.<br>My desire will be gratified at their expense.<br>I will draw my sword;<br>my hand will destroy [Or <i>conquer</i> ] them." |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | .   |
| NIV, ©2011                | .   |
| Tree of Life Version      | .   |
| Unlocked Literal Bible    | .   |
| 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.  |
| Wikipedia Bible Project   | .   |

### 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 American Bible (2011) | .  |
| New English Bible—1970    | The enemy said, 'I will pursue, I will overtake;<br>I will divide the spoil,<br>I will glut my appetite upon them;<br>I will draw my sword,<br>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.'                |
| New RSV                   | .  |

### Jewish/Hebrew Names Bibles:

|                            |  |
|----------------------------|--|
| Complete Jewish Bible      | The enemy said, 'I will pursue and overtake, divide the spoil and gorge myself on them.<br>I will draw my sword; my hand will destroy them.'                     |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | The enemy said, 'I will give chase;<br>I will overtake, divide the spoils<br>I will satisfy myself.<br>I will draw my sword;<br>My hand will demolish them.'     |
| Orthodox Jewish Bible      | .  |
| <i>The Scriptures</i> 1998 | .  |
| Tree of Life Version       | The enemy said, "I will pursue,<br>I will overtake, I will divide the spoil.<br>My lust shall gorge on them!<br>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!<br>I overtake! I allot the loot!<br>My soul is filled of them:<br>I draw my sword;<br>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.

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible* “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 [<sup>L</sup>said],  
‘I’ll ·chase them [<sup>L</sup>pursue] and ·catch them [<sup>L</sup>overtake].  
I’ll ·take all their riches [<sup>L</sup>divide the plunder];  
·I’ll take all I want [<sup>L</sup>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.

NET Bible® .

The Pulpit Commentary .

Syndein/Thieme .

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 *once again*.”

### 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.

**[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 קָהַם אֶלְמֶתֶךָ, will be filled from them.

**my desire:** Heb. יְשׁוּפִנִי, lit., my soul, my spirit, and my will. Do not be surprised at [one] word speaking for two [words]; i.e., וּמֵאֲלֵמֶתֶךָ, instead of קָהַם אֶלְמֶתֶךָ, 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 (וּרְבַד) peacefully” (Gen. 37:4), [which is] like וּמַעַרְבֵד “my children have left me (יִנְוֹאֲצִי) ” (Jer. 10:20), [which is] like יִנְמַוְאֲצִי “I will tell him (יִנְדִּיגֵא) ” (Job 31:37), [which is] like וּלְדִיגֵא. Here too, וּמֵאֲלֵמֶתֶךָ is equivalent to קָהַם אֶלְמֶתֶךָ וּמֵאֲלֵמֶתֶךָ.

**I will draw my sword:** Heb. קִיֵּא 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 (סִיקִיָרָם) their sacks” (Gen. 42:35); “and they shall empty (וּקִיֵּרִי) 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 יִבְרַח קִירָא like the language of “and he armed (קָרַיו) 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 (קָרַתְךָ)” (Song of Songs 1:3); “and he has not been poured (קָרוּה) from one vessel to another vessel” (Jer. 48:11). It is not written: “the vessel was not emptied (קָרוּה)” but “the wine was not poured (קָרוּה) from one vessel to another vessel.” Similarly, “and they will draw (וְקִירְהוּ) 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 שִׁירֹתֶךָ; an expression of poverty (שִׁיר) and destitution, like “The Lord impoverishes (מִ שִׁירָם) and makes rich” (I Sam. 2:7).

Kaplan Translation  
NET Bible®

The enemy said, ‘I will chase,<sup>26</sup> I will overtake,  
I will divide the spoil;  
my desire<sup>27</sup> will be satisfied on them.

I will draw<sup>28</sup> my sword, my hand will destroy them.’<sup>29</sup>

<sup>26sn</sup> 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).

<sup>27tn</sup> The form is יִשְׁפֵן (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.

<sup>28tn</sup> 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.

<sup>29tn</sup> The verb is שָׁרַי (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.  |
| C. Thompson (updated) OT    | .   |
| Concordant Literal Version  | .   |
| Context Group Version       | .   |
| Darby Translation           | .   |
| <i>Emphasized Bible</i>     | .   |
| 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.                     |
| Green’s Literal Translation | .   |
| Modern English Version      | .   |
| Modern Literal Version      | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | .   |
| Niobi Study Bible           | .   |
| Owen’s Translation          | .   |
| Restored Holy Bible 6.0     | .   |

Third Millennium Bible  
 Updated Bible Version 2.11  
 A Voice in the Wilderness  
 Webster's Bible Translation  
 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 Literal Translation  
 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        |
| 'âmar (אָמַר) [pronounced aw-MAHR]               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #559<br>BDB #55        |
| 'âyab (אֵיבָב) [pronounced aw-YA <sup>B</sup> V] | <i>enemy, the one being at enmity with you; enmity, hostility</i>   | Qal active participle                                  | Strong's #340 & #341<br>BDB #33 |
| râdaph (רָדַף) [pronounced raw-DAHf]             | <i>to pursue, to follow after; to chase with hostile intent, to persecute</i>   | 1 <sup>st</sup> person singular, Qal imperfect         | Strong's #7291<br>BDB #922      |
| nâsag (נָסַג) [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 <sup>st</sup> person singular, Hiphil imperfect      | Strong's #5381<br>BDB #673      |
| châlaq (חָלַק) [pronounced chaw-LAHK]            | <i>to divide, to apportion, to allot; to distribute, to disperse</i>  | 1 <sup>st</sup> person plural, Piel imperfect          | Strong's #2505<br>BDB #323      |
| shâlal (שָׁלַל) [pronounced shaw-LAWL]           | <i>booty, spoil, plunder, recompense, reward; wealth [taken as spoil]</i>   | masculine singular noun                                | Strong's #7998<br>BDB #1021     |

**Translation:** The enemy said, 'I will pursue [Israel], I will overtake [them]; [and] I will divide up the spoil. Here are 3 I will's proclaiming what Egypt would do to Israel. They were chase them down; they would catch up to them; and when it was all over, they would take the wealth that Israel had acquired.

Part of the reason that the Egyptians went after Israel was for greed. They had silver and gold; and they had loads of animals which had not been harmed in all of the plagues. They had in their minds to take all of this away from the Hebrew people.



## Exodus 15:9b

| Hebrew/Pronunciation                   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| mâlê' (מָלֵא) [pronounced maw-LAY]     | <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 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #4390<br>BDB #569 |
| nephesh (נֶפֶשׁ) [pronounced NEH-fesh] | <i>soul, life, living being; breath; mind; desire, volition; will</i>  | feminine singular noun with the 1 <sup>st</sup> person singular suffix   | Strong's #5315<br>BDB #659 |

**Translation:** *My soul will be filled with them.* 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. Each Egyptian desired to inflict maximum pain on the Israelite people.

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

## Exodus 15:9c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| rûwq (רוּק) [pronounced rouk]  | <i>to empty, to make empty, to make hungry; to pour [out, down]; to empty out</i> | 1 <sup>st</sup> person singular, Hiphil imperfect                      | Strong's #7324<br>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 <sup>BV</sup> ]   | <i>sword, knife, dagger; any sharp tool</i>                                       | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #2719<br>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.

## Exodus 15:9d

| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---------------------------------------|--|---|----------------------------|
| yârash (יָרַשׁ) [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 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #3423<br>BDB #439 |

## Exodus 15:9d

| Hebrew/Pronunciation        | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|-----------------------------|--|--|----------------------------|
| yâd (יָד) [pronounced yawd] | <i>hand</i> ; figuratively for <i>strength, power, control; responsibility</i> | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #3027<br>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.

We have a marvelous parallelism here, also called a mimesis (mim-mee-sis) by Bullinger. What Pharaoh intended to do to God, God purposed to do and did do to Pharaoh. It is difficult to translate this verse because it sounds as though it is only Pharaoh speaking. 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.

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* (see BDB. p. 440). Even though God did destroy them, that was not the intention of this verse here.

Pharaoh's heart and the heart of his soldiers were strengthened by God the father. They were beaten men with no 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.

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.

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.

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            | .  |
| Jerusalem targum            | .  |
| 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        | Your wind blew and the sea covered them: they sunk as lead in the mighty waters.   |
| Douay-Rheims 1899 (Amer.)   | .  |
| Aramaic ESV of Peshitta     | You blew with your wind. The sea covered them. They sank like lead in the mighty waters.   |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| 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.<br>They went down like heavy metal in the great waters. |
| Easy-to-Read Version–2001       | .  |
| Easy-to-Read Version–2006       | But you blew on them<br>and covered them with the sea.<br>They sank like lead<br>into the deep sea.                  |
| <i>God's Word</i> <sup>TM</sup> | .  |
| Good News Bible (TEV)           | But one breath from you, LORD, and the Egyptians were drowned;<br>they sank like lead in the terrible water.         |
| <i>The Message</i>              | .  |
| Names of God Bible              | .  |
| NIRV                            | But you blew with your breath.<br>The Red Sea covered your enemies.<br>They sank like lead<br>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:**

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

New Living Translation .  
 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.

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

Knox Bible ('you' version) .  
 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):

Alpha & Omega Bible .  
 Awful Scroll Bible .  
 Christian Standard Bible .  
 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!

God's Truth (Tyndale) .  
 HCSB .  
 Jubilee Bible 2000 .  
 H. C. Leupold .

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

NIV, ©2011 .  
 Tree of Life Version .  
 Unlocked Literal Bible .  
 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):

Christian Community (1988) .  
 The Heritage Bible You blew with your Spirit; the sea covered them; they tumbled as lead in the expansive waters.

New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible You blew with your breath, the sea closed over them; they sank like lead in the terrible waters.

New RSV .

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:

Complete Jewish Bible .  
 The Complete Tanach .  
 exeGesés companion Bible You puff your spirit/wind;  
 the sea covers them:  
 they sink as lead  
 in the mighty waters.  
 Hebraic Roots Bible .  
 Israeli Authorized Version .  
 The Israel Bible (beta) .  
 JPS (Tanakh—1985) .  
 Kaplan Translation .  
 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:

Alpha & Omega Bible .  
 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.  
 exeGesés companion Bible .  
 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?  
 Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible* “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 Pulpit Commentary .  
 Syndein/Thieme .  
 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.

**You blew:** Heb. תָּרַפּ שָׁן; an expression of blowing, and likewise: “and also He blew (שָׁן) on them” (Isa. 40:24).

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

**like lead:** Heb. תְּרָפוּעַיִךְ, plomb in French, lead.

Kaplan Translation  
NET Bible®

.  
But<sup>30</sup> you blew with your breath, and<sup>31</sup> the sea covered them.  
They sank<sup>32</sup> like lead in the mighty waters.

<sup>30tn</sup> “But” has been supplied here.

<sup>31tn</sup> Here “and” has been supplied.

<sup>32tn</sup> 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.

NET Bible®

## 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,...

Charles Thompson OT

C. Thompson (updated) OT

Concordant Literal Version

Context Group Version

Darby Translation

*Emphasized Bible*

English Standard Version

You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

Green’s Literal Translation

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B.

“You blew with Your wind, the sea covered them;  
They sank like lead in the mighty [Or *majestic*] waters.

New European Version

New King James Version

Niobi Study Bible

Owen’s Translation

Restored Holy Bible 6.0

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster’s Bible Translation

World English Bible

*Young’s Literal Translation*

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 #<br>BDB #253  |
| nâshaph (נָשַׁף) [pronounced <i>naw-SHAHF</i> ]        | <i>to blow</i>  | 2 <sup>nd</sup> person masculine singular, Qal perfect                           | Strong's #5398<br>BDB #676 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]           | <i>wind, breath, spirit, apparition</i>   | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7307<br>BDB #924 |

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

| 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 <sup>rd</sup> person masculine plural, Piel imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #3680<br>BDB #491 |
| yâm (יָם) [pronounced <i>yawm</i> ]          | <i>sea, lake, river, seaward, west, westward</i>                                | masculine singular noun   | Strong's #3220<br>BDB #410 |

**Translation:** ...[and] *the sea covered them over*. The waters came down over the Egyptian soldiers, covering them completely.

| Exodus 15:10c                                 |                                 |  |                            |
|---|---------------------------------|--|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings         | Notes/Morphology                           | BDB and Strong's Numbers   |
| tsâlal (לָלַצ) [pronounced <i>tzaw-LAHL</i> ] | <i>to sink, to be submerged</i> | 3 <sup>rd</sup> person plural, Qal perfect | Strong's #6750<br>BDB #852 |

| Exodus 15:10c   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>like, as, just as; according to, after; about, approximately</i>                                 | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453  |
| ‘ōphereth (תִּרְפָּע) [pronounced gōh-FEH-rehth]        | <i>lead</i>   | masculine singular noun                                 | Strong's #5777<br>BDB #780 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]        | <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 #<br>BDB #88   |
| mayim (מַיִם) [pronounced mah-YIHM]                     | <i>water (s)</i>  | masculine plural noun                                   | Strong's #4325<br>BDB #565 |
| ‘addiyar (רִדְיָר) [pronounced ahd-DEER]                | <i>majestic, powerful, magnificent, glorious; mighty</i>  | masculine plural adjective                              | Strong's #117<br>BDB #12   |

**Translation:** *They sank like lead in the mighty waters.* The Egyptians were like lead in the waters. They just sunk down; they remained on the sea floor until they drowned. Likely, the water coming down on them was a force too great 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 them to walk across.

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

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.*

**Who [is] like You in the gods, Y<sup>e</sup>howah? 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<sup>e</sup>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.**

Here is how others have translated this verse:

**Ancient texts:**



|                             |   |
|-----------------------------|---|
| Masoretic Text (Hebrew)     | Who [is] like You in the gods, Y <sup>e</sup> howah? Who [is] like You? Majestic in the holiness; awesome praises [for Your works]; a Doer of [the] extraordinary.                  |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| 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?   |
| Douay-Rheims 1899 (Amer.)   | .   |
| 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?  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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!<br>You are so great and so holy. You frighten us with your bright light.<br>You do great and powerful things. |
| Easy-to-Read Version–2001       | .  |
| Easy-to-Read Version–2006       | “Are there any gods like the Lord?<br>No, there are no gods like you—<br>you are wonderfully holy!<br>You are amazingly powerful!<br>You do great miracles!  |
| <i>God's Word</i> <sup>TM</sup> | .  |
| Good News Bible (TEV)           | .  |
| <i>The Message</i>              | Who compares with you<br>among gods, O God?<br>Who compares with you in power,<br>in holy majesty,<br>In awesome praises,<br>wonder-working God?   |
| Names of God Bible              | .  |
| NIRV                            | “Lord, who among the gods is like you?<br>Who is like you?<br>You are majestic and holy.<br>Your glory fills me with wonder.<br>You do amazing things  |
| New Simplified Bible            | »Who among the gods is like you Jehovah? Who is like you, wonderful in holiness?<br>Who can work wonders and mighty acts like yours?   |

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

|   |   |  |
|---|---|--|
| College Press Bible Study Contemporary English V. | . | Our LORD, no other gods compare with you-- Majestic and holy! Fearsome and glorious! Miracle worker!   |
| The Living Bible                                  | . | Who else is like the Lord among the gods?<br>Who is glorious in holiness like him?<br>Who is so awesome in splendor,<br>A wonder-working God?  |
| New Berkeley Version                              | . |  |
| New Century Version                               | . |  |
| New Life Version                                  | . | Who is like You among the gods, O Lord? Who is like You, great and holy, praised in fear, doing powerful works?  |
| New Living Translation                            | . |  |
| Unlocked Dynamic Bible                            | . | 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! |

**Partially literal and partially paraphrased translations:**

|                             |   |  |
|-----------------------------|---|--|
| American English Bible      | . | 'So, who among gods is like You, O Lord...<br>To whom can You be compared?<br>For Your holy ways bring glory to You,<br>And we marvel at all of Your glories.  |
| Beck's American Translation | . |  |
| Common English Bible        | . | Who is like you among the gods, Lord?<br>Who is like you, foremost in holiness,<br>worthy of highest praise, doing awesome deeds?  |
| International Standard V    | . |  |
| New Advent (Knox) Bible     | . | 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?  |
| Knox Bible ('you' version)  | . |  |
| Translation for Translators | . | Yahweh, among their gods, there is no god like you [RHQ]!<br>You are glorious, completely different from all that you made.<br>◀There is no god like you!/What god is like you?▶ [RHQ]<br>There is no one who can perform all kinds of miracles [DOU] like you do [RHQ]! |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |  |
|---------------------------|---|--|
| Alpha & Omega Bible       | . |  |
| Awful Scroll Bible        | . |  |
| Christian Standard Bible  | . |  |
| 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.<br>'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?<br>Who is like You, glorious in holiness,<br>revered with praises, performing wonders?         |
| Jubilee Bible 2000        | . |  |
| H. C. Leupold             | . |  |

|                         |  |
|-------------------------|--|
| Lexham English Bible    | Who is like you among the gods, Yahweh? Who is like you--glorious in holiness, awesome [in] praiseworthy actions, doing wonders?                 |
| NIV, ©2011              | .  |
| Tree of Life Version    | .  |
| Unlocked Literal Bible  | .  |
| 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):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| 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?<br>Who is like you, sublime in holiness,<br>awesome in praises, working wonders?. |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | Who is like You among powers, God?<br>Who is like You, majestic in holiness,<br>Awesome in praise, doing wonders?                    |
| Orthodox Jewish Bible      | .  |
| <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, ©l̄t̄ 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?<br>Who is like you, mighty in holiness?  |

|                           |  |
|---------------------------|--|
| Orthodox Jewish Bible     | - awesome in halals, working marvels?<br>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?  |
| Third Millennium Bible    | .  |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | .  |
| The Expanded Bible         | “Are there any gods like you [ <sup>L</sup> Who is like you among the gods], Lord?<br>·There are no gods [ <sup>L</sup> Who is...?] like you.<br>·You are ·wonderfully holy [splendid/majestic in holiness],<br>·amazingly powerful [awesome in power],<br>·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. |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | Who compares to You among the gods, O Eternal?<br>Who compares to You—great in holiness,<br>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!  |
|                     | <b>among the powerful:</b> Heb. מְלֹאֵב, among the strong, like “and the powerful (אֱלֹהִים) of the land he took away” (Ezek. 17:13); “my strength יְתוּלִיָּא, hasten to my assistance” (Ps. 22:20).  |
|                     | <b>Too awesome for praises:</b> [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, <sup>33</sup> O Lord, among the gods? <sup>34</sup><br>Who is like you? – majestic in holiness, fearful in praises, <sup>35</sup> working wonders?<br><sup>33tn</sup> 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.<br><sup>34sn</sup> 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.<br><sup>35tn</sup> S. R. Driver suggests “praiseworthy acts” as the translation (Exodus, 137). |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| Brenner's Mechanical Trans. | ...who is like you (among) the mighty ones? "YHWH <sup>He Is</sup> ", who is like you, being eminent in specialness, being feared of adorations, doing performances?... |
| Charles Thompson OT         | .   |
| C. Thompson (updated) OT    | Who among the gods is like you, Lord? Who is like you? Glorified among Holies; Marvellous among Glories; working miracles!  |

|                                    |   |
|------------------------------------|---|
| Concordant Literal Version         | .   |
| Context Group Version              | Who is like you, O YHWH, among the gods? Who is like you, glorious in specialness, awesome in praises, doing wonders?       |
| Darby Translation                  | .   |
| <i>Emphasized Bible</i>            | .   |
| 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?" |
| Green's Literal Translation        | .   |
| Modern English Version             | .   |
| Modern Literal Version             | .   |
| Modern KJV                         | .   |
| New American Standard B.           | .   |
| New European Version               | .   |
| New King James Version             | .   |
| Niobi Study Bible                  | .   |
| Owen's Translation                 | .   |
| Restored Holy Bible 6.0            | .   |
| Third Millennium Bible             | .   |
| Updated Bible Version 2.11         | .   |
| A Voice in the Wilderness          | .   |
| Webster's Bible Translation        | .   |
| World English Bible                | Who is like you, Yahweh, among the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders?          |
| <i>Young's Literal Translation</i> | .   |
| 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<br>BDB #566 |
| k <sup>e</sup> mô (כִּמּוֹ) [pronounced k <sup>e</sup> moh]   | <i>like, as, when; thus, so; when, afterwards, as soon as</i>                                       | adverb/conjunction with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3644<br>BDB #455 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]            | <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 #<br>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<br>BDB #42   |
| YHWH (יהוה) [pronunciation is possibly y <sup>hoh</sup> -WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                              | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** *Who [is] like You, among the gods, O Y<sup>e</sup>howah?* 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<sup>e</sup>howah.

Even though this is worded like a question, it really expresses the exclamation, *there is no God like You, O Y<sup>e</sup>howah!*

| 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<br>BDB #566 |
| k <sup>e</sup> mô (כִּמּוֹ) [pronounced k <sup>e</sup> moh] | <i>like, as, when; thus, so; when, afterwards, as soon as</i>                   | adverb/conjunction with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3644<br>BDB #455 |

**Translation:** *Who [is] like You?* Moses repeats this question, and will give 3 ways in which God is different from all living things and from all gods, real or imagined.

Moses will give 3 examples or 3 ways in which God is different from all other gods.

| 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<br>BDB #12   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <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 #<br>BDB #88   |
| 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<br>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.

| Exodus 15:11d                      |  |                   |                            |
|------------------------------------|--|-------------------|----------------------------|
| Hebrew/Pronunciation               | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| yârê' (אֲרֵי) [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<br>BDB #431 |

## Exodus 15:11d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology     | BDB and Strong's Numbers   |
|--|---|----------------------|----------------------------|
| t <sup>e</sup> hillâh (תְּהִלָּה)<br>[pronounced t <sup>e</sup> 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<br>BDB #239 |

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

The key to understanding this noun is, it does not simply refer to someone peppering his speech with *praise God*; but God is praised by the *content* of what is said about Him. This word seems to focus upon *shining a light upon God's works and deeds* more than upon His character (which are obviously revealed in His works and deeds).

**Translation:** ...[Your great] works [are] awesome;... The word here is t<sup>e</sup>hillâh (תְּהִלָּה) [pronounced t<sup>e</sup>hil-LAW], which means *praise*; but the emphasis is upon what God has actually done. The emphasis is upon His mighty works—these are what is being praised.

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.

Owen's translation reads *terrible in glorious deeds.*; the KJV reads *fearful [in] praises.* The Niphal participle of yârê' (יָרַע) [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. T<sup>e</sup>hillâh (תְּהִלָּה) [pronounced t<sup>e</sup>hil-LAW] means *praise, song of praise, deeds that inspire praise, public praise.* Given the context, we would have to go with the *deeds which inspire praise.*

I have treated this as a metonym, and have replaced *praised* with *what is praised.*

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

### The Short Doctrine of T<sup>e</sup>hillâh

1. The verb in question is t<sup>e</sup>hillâh (תְּהִלָּה) [pronounced t<sup>e</sup>hil-LAW]. Strong's #8416 BDB #239.
2. It is typically and fairly consistently rendered *praise*. T<sup>e</sup>hillâh is built upon a verb with a variety of meanings and furthermore, there are several passages where this 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 such 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, and what he had to say offered up little to the debate, and was always offset by his 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.

### The Short Doctrine of T<sup>e</sup>hillâh

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. Let me see if I can make this simple: *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<sup>e</sup>hillâh with what we say. Psalm 51:15: **Lord, open my lips. My mouth shall declare Your t<sup>e</sup>hillâh.** 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 Ex. 15:11: **Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome [lit., feared, respected] in t<sup>e</sup>hillâh, 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. Let me give you an illustration: I watched a television special on General David Petraeus the other day—he is 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 Iraq (the ad came out the day that he addressed Congress with this report). 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.
8. T<sup>e</sup>hillâh 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<sup>e</sup>hillâh 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.* Perhaps the idea here is, you are going to reveal God's grace and His wisdom, and God will shine a spotlight upon you so that those in your periphery (which could be an audience of one) can understand and appreciate what you have said.
10. With respect to a city, t<sup>e</sup>hillâh 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.
11. This is the key passage: **My mouth is filled with your t<sup>e</sup>hillâh, 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 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 good; and these words shine a light upon His holiness, love and perfection.



Or, more briefly: (1) when applied to God t<sup>e</sup>hillâh 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<sup>e</sup>hillâh 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*. (3) With respect to a city, t<sup>e</sup>hillâh 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**

**Charts, Maps and Short Doctrines**

| <b>Exodus 15:11e</b>                        |  |   |                                 |
|---|--|---|---------------------------------|
| <b>Hebrew/Pronunciation</b>                 | <b>Common English Meanings</b>   | <b>Notes/Morphology</b>                             | <b>BDB and Strong's Numbers</b> |
| ‘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<br>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<br>BDB #810      |

**Translation:** ...[You are] a Doer of the extraordinary. No one is like God. He does that which is extraordinary; He does wonders.

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.

**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.**

**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         | .  |
| Jerusalem targum         | .  |
| 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.  |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | .   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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,<br>and the ground opened up to swallow them.       |
| <i>God's Word</i> <sup>TM</sup> | .  |
| Good News Bible (TEV)           | .  |
| <i>The Message</i>              | .  |
| Names of God Bible              | .  |
| NIRV                            | .  |
| New Simplified Bible            | .  |

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

|                           |  |
|---------------------------|--|
| College Press Bible Study | .  |
| 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 Century Version       | .  |
| New Life Version          | You put out Your right hand, and the earth swallowed them.                               |
| New Living Translation    | You raised your right hand,<br>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,<br>For the earth has swallowed them down. |
| Beck's American Translation | .   |
| Common English Bible        | You raised your strong hand;<br>earth swallowed them up.                                |
| International Standard V    | .   |
| New Advent (Knox) Bible     | Thou hadst but to stretch out thy hand, and the earth swallowed them up.                |
| Knox Bible ('you' version)  | .   |
| Translation for Translators | When you stretched out your right hand,<br>the earth swallowed up <i>our enemies</i> .  |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| Conservapedia Translation | .   |
| 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                      | .   |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | .   |
| NIV, ©2011                | "You stretch out your right hand,<br>and the earth swallows your enemies. |
| Tree of Life Version      | .   |
| Unlocked Literal Bible    | .   |
| Urim-Thummim Version      | .   |
| Wikipedia Bible Project   | You tilted your right hand, the earth did swalloweth them.                |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| The Heritage Bible         | .   |
| New American Bible (2002)  | .   |
| New American Bible (2011)  | Who is like you among the gods, O LORD?<br>Who is like you, magnificent among the holy ones?<br>Awe-inspiring in deeds of renown, worker of wonders,<br>when you stretched out your right hand, the earth swallowed them! V. 11 is<br>included for context. |
| New English Bible—1970     | .   |
| New Jerusalem Bible        | .   |
| New RSV                    | .   |
| 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:<br>the earth swallowed them. |
| The Complete Tanach        | .  |
| exeGesés companion Bible   | .  |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | You put forth Your right Hand;<br>The earth swallowed them.        |
| Orthodox Jewish Bible      | .  |
| <i>The Scriptures</i> 1998 | .  |
| Tree of Life Version       | .  |

### Weird English, ©ld English, Anachronistic English Translations:

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | .   |
| Awful Scroll Bible         | You is to have stretched out your right hand, and the solid grounds were to swallow<br>them up. |
| Concordant Literal Version | .   |

|                           |  |
|---------------------------|--|
| exeGesés companion Bible  | You spread your right;<br>the earth swallows them:...          |
| Orthodox Jewish Bible     | Thou didst stretch out Thy right hand, erez swallowed them.    |
| Rotherham's Emphasized B. | .  |
| 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,<br>The sea [Lit <i>earth</i> ] swallowed them.  |
| The Expanded Bible         | You reached out with [extend; stretch out] your right hand,<br>and the earth swallowed our enemies [ <sup>L</sup> 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. |
| NET Bible®                 | .   |
| The Pulpit Commentary      | .   |
| Syndein/Thieme             | You stretched out Your right hand,<br>the earth swallowed them {the Egyptians}.   |
| The Voice                  | You raised Your right hand,<br>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,<br>the earth swallowed them. <sup>36</sup>  |
|                    | <sup>36</sup> <sup>tn</sup> 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,... |
| Charles Thompson OT         | .   |
| C. Thompson (updated) OT    | .   |
| Concordant Literal Version  | .   |
| Context Group Version       | You stretched out your right hand, The land swallowed them.     |
| Darby Translation           | .   |
| <i>Emphasized Bible</i>     | .   |
| English Standard Version    | You stretched out your right hand; the earth swallowed them.    |
| Green's Literal Translation | .   |

Modern English Version .  
 Modern Literal Version .  
 Modern KJV .  
 New American Standard B. .  
 New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Restored Holy Bible 6.0 .  
 Third Millennium Bible .  
 Updated Bible Version 2.11 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 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]     | <i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i> | 2 <sup>nd</sup> person masculine singular, Qal perfect                           | Strong's #5186<br>BDB #639 |
| yâmîyn (יְמִינִי) [pronounced yaw-MEEN] | <i>[to] the right hand, the right side, on the right, at the right; the south</i>  | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3225<br>BDB #411 |

**Translation:** [When] You stretched out Your right hand,... *Stretching out one's right hand* indicates volition (what God chose to do) and action. Moses stretched out his hand, and 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' (עָלָה) [pronounced baw-LAHG] | <i>to engulf, to swallow up, to swallow down; to devour, to consume, to destroy</i>                                  | 3 <sup>rd</sup> person feminine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1104<br>BDB #118 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun<br>pausal form   | Strong's #776<br>BDB #75   |

**Translation:** ...the earth will swallow them. As a result, some of Egypt's army were buried right there, in the earth at the bottom of the sea.

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.

*Earth* is not a metonym for sea; but the sea and the sea floor is seen as simply a part of the earth.

Note that throughout this song there are a great many anthropomorphisms, most 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 hand. 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.

Exodus 15:12 [When you stretched out Your right hand, the earth swallowed them.](#)

|   |                 |   |
|---|-----------------|---|
| <b>You have led in Your grace people whom You have redeemed; You have guided in Your strength unto an abode of Your holiness.</b> | Exodus<br>15:13 | <b>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.</b> |
|---|-----------------|---|

**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            | .  |
| Jerusalem targum            | .  |
| 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.                              |
| Douay-Rheims 1899 (Amer.)   | .  |
| 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.                                    |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| 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.<br>They are the ones that you have saved.<br>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<br>you led the people you saved.<br>And with your strength<br>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.<br>Powerfully, you will guide them to your holy dwelling.   |
| Good News Bible (TEV)      | Faithful to your promise, you led the people you had rescued;<br>by your strength you guided them to your sacred land.  |
| The Message                | But the people you redeemed,<br>you led in merciful love;<br>You guided them under your protection<br>to your holy pasture.   |
| Names of God Bible<br>NIRV | .<br>“Because your love is faithful,<br>you will lead the people you have set free.<br>Because you are so strong,<br>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:**

|  |   |
|--|---|
| College Press Bible Study<br>Contemporary English V.<br>The Living Bible | .<br>The people you rescued were led by your powerful love to your holy place.<br>But in your loving-kindness<br>You have guided them wonderfully<br>To your holy land. |
| New Berkeley Version   | .   |
| New Century 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<br>the people you have redeemed.<br>In your might, you guide them<br>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<br>(Those whom You called by Your might)<br>To the Holy Place of Your rest.              |
| Beck's American Translation | .   |
| Common English Bible        | With your great loyalty you led the people you rescued;<br>with your power you guided them to your sanctuary.                             |
| International Standard V    | .   |
| 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. |

Knox Bible ('you' version) .  
 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):

Alpha & Omega Bible .  
 Awful Scroll Bible .  
 Christian Standard Bible .  
 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 .  
 Jubilee Bible 2000 .  
 H. C. Leupold .  
 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.  
 NIV, ©2011 .  
 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):

Christian Community (1988) .  
 The Heritage Bible You have led the people in your mercy; you have redeemed this *people*; you have  
 caused *them* to flow with a sparkle in your strength to your holy place of rest.  
 New American Bible (2002) .  
 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 *hesed* 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 .  
 New RSV .  
 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:

Complete Jewish Bible .  
 The Complete Tanach .



|                            |  |
|----------------------------|--|
| exeGesés companion Bible   | ...you in your mercy<br>lead the people you redeem:<br>you guide them in your strength<br>to your holy habitation of rest.   |
| Hebraic Roots Bible        | .  |
| Israeli Authorized Version | .  |
| The Israel Bible (beta)    | .  |
| JPS (Tanakh—1985)          | .  |
| Kaplan Translation         | With love, You led<br>the people You redeemed;<br>With might, You led [them]<br>to Your holy shrine.                         |
| Orthodox Jewish Bible      | .  |
| <i>The Scriptures</i> 1998 | “In Your kindness You led the people whom You have redeemed, in Your strength<br>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<br>YOU HAS REDEEMED, BY YOUR STRENGTH YOU HAS CALLED THEM INTO<br>YOUR HOLY RESTING PLACE.   |
| Awful Scroll Bible         | In your honor, you is to have led the people, the same you is to have redeemed.<br>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<br>them by Your strength to Your holy homestead.  |
| exeGesés companion Bible   | .   |
| Orthodox Jewish Bible      | Thou in Thy chesed hast led forth the people which Thou hast redeemed (acquired<br>back); Thou hast guided them in Thy oz unto Thy neveh kodesh (holy habitation,<br>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<br>redeemed,—Thou hast guided them in thy might into the home of thy holiness.  |
| Third Millennium Bible     | .   |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| The Expanded Bible         | You ·keep your loving promise<br>and lead [ <sup>L</sup> led by your covenant love] the people you have ·saved [ <sup>L</sup> redeemed;<br>ransomed].<br>With your strength you will guide them<br>to your holy ·place [abode; <sup>C</sup> the Promised Land].   |
| Kretzmann’s Commentary     | Thou in Thy mercy hast led forth the people which Thou hast redeemed. The<br>deliverance out of Egypt was a proof of the fact that Israel was the Lord’s people,<br>the people of His redemption, but also that this miracle was due to His mercy alone,<br>and not to any worthiness in them. Thou hast guided them in Thy strength unto Thy<br>holy habitation. The past experience was a pledge of further mercies, and the<br>prophet even now sees the people established in their inheritance, where the Lord<br>would live in their midst in the beauty of His holiness. |
| NET Bible®                 | .   |
| The Pulpit Commentary      | .   |
| Syngein/Thieme             | .   |
| 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.

**You led:** Heb. תָּלַחְתָּ; 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<sup>37</sup> the people whom<sup>38</sup> you have redeemed;  
you will guide<sup>39</sup> them by your strength to your holy dwelling place.

<sup>37tn</sup>The verbs in the next two verses are perfect tenses, but can be interpreted as a prophetic perfect, looking to the future.

<sup>38tn</sup>The particle תָּ (zu) is a relative pronoun, subordinating the next verb to the preceding.

<sup>39tn</sup>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,...

Charles Thompson OT

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.

Concordant Literal Version

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.

Darby Translation

*Emphasized Bible*

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.

Green's Literal Translation

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B.

New European Version

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.

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

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 Literal Translation*

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)<br>[pronounced naw-KHAH]  | <i>to lead [forth, back], to bring</i>  | 2 <sup>nd</sup> person masculine singular, Qal perfect                            | Strong's #5148<br>BDB #634 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                                       | <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 #<br>BDB #88   |
| cheçed (חֶסֶד)<br>[pronounced KHEH-sed]  | <i>grace, benevolence, mercy, kindness; steadfast love</i>  | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #2617<br>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<br>BDB #766 |
| zûw (זוּו) [pronounced zoo]  | <i>this; which, that, where</i>   | both a demonstrative and relative pronoun; undeclinable                           | Strong's #2098<br>BDB #262 |
| gâ'al (גָּאַל) [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 <sup>nd</sup> person masculine singular, Qal perfect; pausal form               | Strong's #1350<br>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;... We have two verbs with the same morphology; but I want to treat this one either as a past event or a continuing action. I have inserted the words *continue to*, given that God has led His people to this point and will continue to lead them.

*Redeemed* means that God has purchased this people. They would have understood Him to have purchased them as slaves from Egypt; but that is also representative of what Jesus would do on our behalf.

## 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 <sup>nd</sup> person masculine singular, Piel perfect                           | Strong's #5095<br>BDB #624 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <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 #<br>BDB #88   |
| 'ôz (זֹר) [pronounced gôhz]                      | <i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>                            | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5797<br>BDB #738 |
| '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<br>BDB #39   |
| nâveh (נָוֶה) [pronounced naw-VEH]               | <i>abode, dwelling place, habitation</i>  | masculine singular construct  | Strong's #5116<br>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 <sup>nd</sup> person masculine singular suffix | Strong's #6944<br>BDB #871 |

**Translation:** ...You will guide [them] with Your power to Your holy abode. 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). So that was to happen in the future.

Others interpret this to mean that God brings them to the land of promise, 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.

It is also unclear to me what Moses understood about what would happen. Did he understand this to be Mount Sinai or to the Land of Promise? When did he see this as coming to pass?

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 that the people know.

This could certainly 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.

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).

The *holy abode* is the land that God has set aside for the Hebrews. Moses doesn't realize that another 40 years lie ahead of him with these people and he will never enter into the promised land himself.

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.

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; God [lit., he] seized [the hearts of] the leaders of Moab [making them] tremble; 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.**

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            | .   |
| Jerusalem targum            | .   |
| Targum (Onkelos)            | 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.  |
| Targum (Pseudo-Jonathan)    | 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. |
| Revised Douay-Rheims        | 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.   |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | 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.  |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Peshitta (Syriac)           | 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.  |

Updated Brenton (Greek) 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 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.<br>You will frighten the people in Philistia with a great pain.<br>The rulers of Edom will feel weak and very afraid.<br>The leaders of Moab cannot stand. They are so much afraid.<br>All the people in Canaan will run away.  |
| Easy-to-Read Version—2001 | .   |
| Easy-to-Read Version—2006 | .   |
| God's Word™               | People will hear of it and tremble.<br>The people of Philistia will be in anguish.<br>The tribal leaders of Edom will be terrified.<br>The powerful men of Moab will tremble.<br>The people of Canaan will be deathly afraid.   |
| Good News Bible (TEV)     | The nations have heard, and they tremble with fear;<br>the Philistines are seized with terror.<br>The leaders of Edom are terrified;<br>Moab's mighty men are trembling;<br>the people of Canaan lose their courage.<br>Terror and dread fall upon them.<br>They see your strength, O Lord,<br>and stand helpless with fear<br>until your people have marched past—<br>the people you set free from slavery. V. 16 is included for context. |
| <i>The Message</i>        | .   |
| Names of God Bible        | .   |
| NIRV                      | The nations will hear about it and tremble.<br>Pain and suffering will take hold of the Philistines.<br>The chiefs of Edom will be terrified.<br>The leaders of Moab will tremble with fear.<br>The people of Canaan will melt away.<br>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.<br>»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:

|                           |  |
|---------------------------|--|
| College Press Bible Study | .  |
| Contemporary English V.   | .  |
| The Living Bible          | The nations heard what happened, and they trembled.<br>Fear has gripped the people of Philistia.<br>The leaders of Edom are appalled,<br>The mighty men of Moab tremble;<br>All the people of Canaan melt with fear. |

|                        |  |
|------------------------|--|
| New Berkeley Version   | .  |
| New Century 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. |
| New Living Translation | .  |
| 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. <i>writhing</i> ] has seized the inhabitants of Philistia. Then the chiefs of Edom were terrified, the nobles of Moab trembled uncontrollably, and all the inhabitants of Canaan melted away.  |
| New Advent (Knox) Bible     | The heathen raged in their hill-fastnesses; <sup>[2]</sup> 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.<br><sup>[2]</sup> 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. |
| Knox Bible ('you' version)  | .   |
| Translation for Translators | 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):

|                          |   |
|--------------------------|---|
| Alpha & Omega Bible      | .   |
| Awful Scroll Bible       | .   |
| 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!<br>Travail will lay hold on them that dwell in Philistia!<br>"Palestina" is the Latin name for Philistia, the name given the region by Emperor Hadrian of Rome.<br>Then the sheikhs of Edom will be flustered!<br>The arbiters of Moab, a quivering will take hold of them!<br>All the inhabitants of Canaan will be dissolved! |
| Ferrar-Fenton Bible       | STANZA VII.<br>The Nations hearing it trembled;<br>Terror seized on Philistia's men;<br>The Chiefs of Edom were also in terror;<br>The Princes of Moab shook in their fear;<br>And the people of Canaan dissolved like e cloud ;<br>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                      | .   |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | .   |
| NIV, ©2011                | .   |
| 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):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| 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 (2002)  | .   |
| New American Bible (2011)  | The peoples heard and quaked;<br>anguish gripped the dwellers in Philistia.<br>Then were the chieftains of Edom dismayed,<br>the nobles of Moab seized by trembling;<br>All the inhabitants of Canaan melted away;<br>terror and dread fell upon them. A portion of v. 16 is included for context.. |
| New English Bible–1970     | Nations heard and trembled;<br>agony seized the dwellers in Philistia.<br>Then the chieftains of Edom were dismayed,<br>trembling seized the leaders of Moab,<br>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. |
| The Complete Tanach        | .   |
| exeGeses companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Orthodox Jewish Bible      | .   |
| <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 EDMOM, 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. |
| Concordant Literal Version | .  |
| exeGeses 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.          |
| Rotherham's Emphasized B.  | .  |
| Third Millennium Bible     | .  |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | "The peoples have heard [about You], they tremble; |
|----------------------------|--|

|  |  |
|--|--|
| The Expanded Bible   | <p>Anguish and fear has gripped the inhabitants of Philistia.<br/>         “Then the [tribal] chiefs of Edom were dismayed and horrified;<br/>         The [mighty] leaders of Moab, trembling grips them;<br/>         All the inhabitants of Canaan have melted away [in despair]—<br/>         “The other nations [peoples] will hear this and tremble with fear;<br/>         terror [writhing; pangs] will take hold of the Philistines.<br/>         The leaders of the tribes [chiefs] of Edom will be very frightened [scared];<br/>         the powerful men of Moab will shake with fear [be seized by shaking];<br/>         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>  |
| NET Bible®<br>The Pulpit Commentary<br>Syndein/Thieme<br>The Voice | <p>Already people have heard and they tremble;<br/>         those who inhabit Philistia are gripped by fear.<br/>         Even now the chiefs of Edom are deeply disturbed;<br/>         Moab’s leaders cannot stop trembling;<br/>         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><b>they trembled:</b> Heb. יִרְדְּאוּ, [which means] they tremble.</p> <p><b>the inhabitants of Philistia:</b> [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><b>the chieftains of Edom...the powerful men of Moab:</b> 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><b>melted:</b> Heb. מָגַגְוּ, [as in the phrase] “with raindrops You dissolve it (רַחֵם גְּמַגְגֵה)” (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;<br/>         Terror gripped those who dwell in Philistia.<br/>         Edom's chiefs then panicked;<br/>         Moab's heroes were seized with trembling;<br/>         Canaan's residents melted away.<br/> <b>chiefs</b><br/>         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.</p>   |
| NET Bible®          | <p>The nations will hear<sup>40</sup> and tremble;<br/>         anguish<sup>41</sup> will seize<sup>42</sup> the inhabitants of Philistia.</p>  |

Then the chiefs of Edom will be terrified,<sup>43</sup>  
trembling will seize<sup>44</sup> the leaders of Moab,  
and the inhabitants of Canaan will shake.

<sup>40tn</sup> 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.

<sup>41tn</sup> The word properly refers to “pangs” of childbirth. When the nations hear, they will be terrified.

<sup>42tn</sup> The verb is again a prophetic perfect.

<sup>43tn</sup> This is a prophetic perfect.

<sup>44tn</sup> 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 <b>"Peleshet"</b> <sup>Immigrantn</sup> , at that time, the chiefs of <b>"Edom"</b> <sup>Redn</sup> were stirred, the bucks of <b>"Mo'av"</b> <sup>That one is fathern</sup> , a shaking in fear will take hold of them, all the settlers of <b>"Kena'an"</b> <sup>Loweredn</sup> were dissolved,... |
| Charles Thompson OT                                    | Nations have heard and are troubled: Pangs have taken hold of the inhabitants of Philistia; 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.   |
| C. Thompson (updated) OT<br>Concordant Literal Version | .<br>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.  |
| Context Group Version                                  | .  |
| Darby Translation                                      | .  |
| <i>Emphasized Bible</i>                                | .  |
| English Standard Version                               | .  |
| Green’s Literal Translation                            | .  |
| Modern English Version                                 | The peoples have heard and are afraid;<br>sorrow has taken hold on the inhabitants of Philistia.<br>Then the chiefs of Edom were amazed;<br>the mighty men of Moab, trembling takes hold of them;<br>all the inhabitants of Canaan are melted away.  |
| Modern Literal Version                                 | .  |
| Modern KJV   | .  |
| New American Standard B.                               | “The peoples have heard, they tremble;<br>Anguish has gripped the inhabitants of Philistia.<br>“Then the chiefs of Edom were dismayed;<br>The leaders of Moab, trembling grips them;<br>All the inhabitants of Canaan have melted away.  |
| New European Version                                   | .  |
| New King James Version                                 | .  |
| Niobi Study Bible                                      | .  |
| Owen’s Translation                                     | .  |
| Restored Holy Bible 6.0                                | .  |
| Third Millennium Bible                                 | .  |
| Updated Bible Version 2.11                             | .  |
| A Voice in the Wilderness                              | .  |
| Webster’s Bible Translation                            | .  |
| World English Bible                                    | .  |
| <i>Young’s Literal Translation</i>                     | .  |
| Young’s Updated LT                                     | Peoples have heard, they are troubled; Pain has seized inhabitants of Philistia.<br>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' (שָׁמַע)<br>[pronounced shaw-MAHÇ]      | <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 <sup>rd</sup> person plural, Qal perfect                          | Strong's #8085<br>BDB #1033 |
| 'ammîym (עַמִּיּוֹם)<br>[pronounced gâhm-MEEM] | <i>peoples, nations; tribes [of Israel]; relatives of anyone</i>   | masculine plural collective noun                                    | Strong's #5971<br>BDB #766  |
| râgaz (רָגַז) [pronounced rawg-GAHZ]           | <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 <sup>rd</sup> person masculine plural, Qal imperfect; pausal form | Strong's #7264<br>BDB #919  |

**Translation:** *The peoples have heard [what happened in Egypt]; [and] they are trembling.* Peoples here is in the plural and refers to the various groups of people in or around Canaan. What happened in Egypt was very big news.

| Exodus 15:14b   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| chîylâh (חֵילָה)<br>[pronounced kee-LAW]; also spelled chîyl (חֵיל)<br>[pronounced kee] | <i>a writhing [from fear], anguish; pain, agony, sorrow</i>  | masculine singular noun                                 | Strong's #2427<br>BDB #297 |
| 'âchaz (אָחַז)<br>[pronounced aw-KHAHZ]   | <i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>                              | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #270<br>BDB #28   |
| yâshab (בָּשַׁב)<br>[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<br>BDB #442 |
| Ph <sup>e</sup> lesheth (תְּשֻׁלַּת)<br>[pronounced p <sup>e</sup> -LEH-sheth]          | <i>land of sojourners [wanderers, temporary residents]; transliterated Palestine, Philistia, Philistines, Palestine</i>                                  | proper singular noun; location                          | Strong's #6429<br>BDB #814 |

## Exodus 15:14b

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| 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](#). 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). Now, was this known outside of nation Israel? I would think not. But, a people on the move who had just defeated Egypt—that was something to be concerned about.

The subject of the second portion of this verse is *chîyl* (חַיִל) [pronounced *kheel*] and it means *writhing, anguish*. The verb is the 3<sup>rd</sup> person masculine singular, Qal perfect of *'âchaz* (אָחַז) [pronounced *aw-KHAZ*] and it means *to grasp, to take hold, to seize, to take possession*. Those who occupy the promised land have heard in detail about the power and the ferocity of Y<sup>e</sup>howah, the king of the Hebrews. God has promised their land to the Hebrews and those who know have become reasonably concerned as to their future well-being.

## 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<br>BDB #23 |
| bâchal (בָּחַל) [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 <sup>rd</sup> person plural, Niphal perfect | Strong's #926<br>BDB #96 |
| 'allûph (אֱלֻפִּים) [pronounced <i>ahl-LOOF</i> ]  | <i>tame, docile; friend, intimate; leader, ruler, prince, chief; clans</i>  | masculine plural construct                    | Strong's #441<br>BDB #48 |
| 'Ēdōwm (אֶדְוָם) [pronounced <i>eh-DOHM</i> ]; also 'Ēdôm (אֶדֹם) [pronounced <i>eh-DOHM</i> ] | <i>reddish; and is transliterated Edom, Edomites</i>  | masculine proper noun                         | Strong's #123<br>BDB #10 |

**Translation:** [The chiefs of Edom were overwhelmed](#);... Edom was the land settled by Esau, Jacob's twin brother. This became his 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.

## Exodus 15:15b

| Hebrew/Pronunciation                            | Common English Meanings                        | Notes/Morphology           | BDB and Strong's Numbers |
|---|--|----------------------------|--------------------------|
| 'êylîym (אֵילִים) [pronounced <i>âyil-EEM</i> ] | <i>mighty ones, leaders, nobles of a state</i> | masculine plural construct | Strong's #352<br>BDB #17 |

## Exodus 15:15b

| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| Môw'âb (מֹאָב)<br>[pronounced moh-AW <sup>B</sup> V] | from [my] father, of [one's] father; transliterated Moab   | masculine singular, proper noun  | Strong's #4124<br>BDB #555 |
| 'âchaz (אָחַז)<br>[pronounced aw-KHAHZ]              | to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of | 3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #270<br>BDB #28   |
| ra'ad (רָעַד) [pronounced RAH-ğahd]                  | fear, trembling  | masculine singular noun  | Strong's #7461<br>BDB #944 |

**Translation:** ...God [lit., he] seized [the hearts of] the leaders of Moab [making them] tremble;... By what He did, it was as if God seized the hearts of the leaders of Moab, causing them to tremble with fear.

Philistia, Edom and Moab have not been mentioned at all in the book of Exodus until now.

## Exodus 15:15c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| mûwg (מוּג) [pronounced moog]   | to melt away [literally or figuratively]; to melt [with fear]   | 3 <sup>rd</sup> person plural, Niphal perfect             | Strong's #4127<br>BDB #556 |
| kôl (כֹּל) [pronounced kohl]  | with a plural noun, it is rendered all of, all; any of  | masculine singular construct with a masculine plural noun | Strong's #3605<br>BDB #481 |
| yâshab (יָשָׁב)<br>[pronounced yaw-SHAHBV]                              | those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting | masculine plural, Qal active participle; construct form   | Strong's #3427<br>BDB #442 |
| K <sup>e</sup> na'an (כְּנָעַן)<br>[pronounced k <sup>e</sup> NAH-ğahn] | which possibly means merchant and is transliterated Canaan  | masculine proper noun; territory; pausal form             | Strong's #3667<br>BDB #488 |

**Translation:** ...all the inhabitants of Canaan have melted away [in fear]. Everyone in Canaan had melted away in fear.

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 anyone.

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 wiser 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 in Joshua 2 where Joshua has sent spies into the land and they have come upon Rahab the prostitute and Rahab says, "I know that Y<sup>e</sup>howah has given you the land, and that th 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<sup>e</sup>howah 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<sup>e</sup>howah, 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<sup>e</sup>howah, the God of the Israelites, as had Rahab.

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.

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<sup>e</sup>howah; 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 until You people pass by, O Y<sup>e</sup>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.**

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 <sup>e</sup> howah; as far as will pass by a people whom You have purchased.  |
| Dead Sea Scrolls<br>Jerusalem targum                 | .<br>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.   |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta | .<br>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.  |

|   |  |
|---|--|
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Peshitta (Syriac) | .<br>.<br>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.<br>They cannot move. They have become like stones that do not move.<br>And they will remain like that, until your people pass by them, LORD.<br>They will not move, until your own people have passed by them.  |
| Easy-to-Read Version–2001<br>Easy-to-Read Version–2006                        | .<br>"The other nations will hear this story,<br>and they will be frightened.<br>The Philistines will shake with fear.<br>The commanders of Edom will tremble.<br>The leaders of Moab will be afraid.<br>The people of Canaan will lose courage.<br>They will be filled with fear<br>when they see your strength.<br>They will be as still as a rock, Lord,<br>while your people, the ones you made, pass by. Vv. 14–15 are included for context.  |
| <i>God's Word</i> <sup>™</sup><br>Good News Bible (TEV)<br><i>The Message</i> | .<br>.<br>When people heard, they were scared;<br>Philistines writhed and trembled;<br>Yes, even the head men in Edom were shaken,<br>and the big bosses in Moab.<br>Everybody in Canaan<br>panicked and fell faint.<br>Dread and terror<br>sent them reeling.<br>Before your brandished right arm<br>they were struck dumb like a stone,<br>Until your people crossed over and entered, O God,<br>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.<br>Because of the power of your arm, they will be petrified<br>until your people pass by, O <b>Yahweh</b> ,<br>until the people you purchased pass by.   |
| NIRV<br>New Simplified Bible  | .<br>.   |



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

|   |   |   |
|---|---|---|
| College Press Bible Study 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.<br>O Lord, because of your great power they won't attack us!<br>Your people whom you purchased<br>Will pass by them in safety.   |
| New Berkeley Version                              | . |   |
| New Century 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;<br>terror and dread fall upon them.<br>The power of your arm<br>makes them lifeless as stone<br>until your people pass by, O Lord,<br>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,<br>And may they become like the stones, O Lord,<br>Until all Your people have passed them by...<br>Until those You've purchased have passed them by.   |
| Beck's American Translation                               | . |   |
| Common English Bible                                      | . |   |
| International Standard V                                  | . |   |
| 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.  |
| Knox Bible ('you' version)<br>Translation for Translators | . | They will be terrified and fearful because of your great strength [MTY].<br>But they will be as silent as stones<br>until your people march past them,<br>the people you freed from being slaves in Egypt,<br>to go to <i>Canaan land</i> . A portion of v. 17 is included for context. |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |  |
|---------------------------|---|--|
| Alpha & Omega Bible       | . |  |
| Awful Scroll Bible        | . |  |
| Christian Standard Bible  | . |  |
| Conservapedia Translation | . | Shock and awe [The literal Hebrew is "dread and awe."] is falling on them!<br>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;<br>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<br>Jubilee Bible 2000<br>H. C. Leupold<br>Lexham English Bible<br>NIV, ©2011 | .<br>. .<br>. .<br>. .<br>The chiefs of Edom will be terrified,<br>the leaders of Moab will be seized with trembling,<br>the people [Or <i>rulers</i> ] of Canaan will melt away;<br>terror and dread will fall on them.<br>By the power of your arm<br>they will be as still as a stone—<br>until your people pass by, Lord,<br>until the people you bought [Or <i>created</i> ] pass by. V. 15 is included for context. |
| Tree of Life Version<br>Unlocked Literal Bible                                    | .<br>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.   |
| Urim-Thummim Version<br>Wikipedia Bible Project                                   | .<br>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):

|  |   |
|--|---|
| Christian Community (1988)<br>The Heritage Bible             | .<br>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.<br>By the might of your arm they became silent like stone,<br>while your people, LORD, passed over,<br>while the people whom you created passed over.* <sup>d</sup><br>* [15:16] <b>Passed over:</b> 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.<br><sup>d</sup> [15:16–17] Ps 78:53–55. |
| New English Bible–1970                                       | ...terror and dread fell upon them:<br>through the might of thy arm they stayed stone-still,<br>while thy people passed, O LORD,<br>while the people whom thou madest thy own madest thy own: or didst create! passed by.   |
| New Jerusalem Bible<br>New RSV<br>Revised English Bible–1989 | .<br>. .<br>. .   |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| The Complete Tanach        | .   |
| exeGeses companion Bible   | Terror and fear fall on them;<br>by the greatness of your arm<br>they become as still as a stone;<br>until your people pass over, O Yah Veh,<br>until the people you chattel pass over.     |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | Fear and dread fell upon them.<br>At the greatness of Your Arm<br>They are still as stone.<br>Until Your people crossed, O God,<br>Until the people You gained crossed over.                |
| Orthodox Jewish Bible      | .   |
| <i>The Scriptures</i> 1998 | .   |
| Tree of Life Version       | Terror and dread will fall on them.<br>By the greatness of Your arm they become still as a stone,<br>till Your people cross over, Adonai,<br>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.                    |
| exeGeses companion Bible   | .  |
| 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:—    |
| Third Millennium Bible     | .  |

**Expanded/Embellished Bibles:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | Terror and dread fall on them;<br>Because of the greatness of Your arm they are as still as a stone;<br>Until Your people pass by and [into Canaan], O Lord,<br>Until the people pass by whom You have purchased. |
| The Expanded Bible         | Terror and horror will fall on them.<br>·When they see your strength [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.

NET Bible®

The Pulpit Commentary

Syndein/Thieme

The Voice

Horror and fear overwhelm them.

*Faced with the greatness of Your power,  
 people are afraid to move; they fall as silent 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.

**May dread...fall upon them:** Heb. הַתַּמִּיאַ, upon the distant ones. — [from Mechilta]

**and fright:** Heb. יִפְחַד. 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. תִּיַּיְיָ. [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®

Fear and dread<sup>45</sup> will fall<sup>46</sup> on them;  
 by the greatness<sup>47</sup> of your arm they will be as still as stone<sup>48</sup>  
 until<sup>49</sup> your people pass by, O Lord,  
 until the people whom you have bought<sup>50</sup> pass by.

<sup>45tn</sup> The two words can form a nominal hendiadys, “a dreadful fear,” though most English versions retain the two separate terms.

<sup>46tn</sup> The form is an imperfect.

<sup>47tn</sup> 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.

<sup>48sn</sup> For a study of the words for fear, see N. Waldman, “A Comparative Note on Exodus 15:14-16,” JQR 66 (1976): 189-92.

<sup>49tn</sup> Clauses beginning with אַד (‘ad) express a limit that is not absolute, but only relative, beyond which the action continues (GKC 446-47 §138.g).

<sup>50tn</sup> The verb הָקַח (qanah) 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 <sup>He Is</sup> ", 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.                                 |
| C. Thompson (updated) OT           | .   |
| Concordant Literal Version         | .   |
| Context Group Version              | .   |
| Darby Translation                  | .   |
| <i>Emphasized Bible</i>            | .   |
| English Standard Version           | .   |
| 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.                     |
| Modern English Version             | .   |
| Modern Literal Version             | .   |
| Modern KJV                         | .   |
| New American Standard B.           | “Terror and dread fall upon them;<br>By the greatness of Your arm they are motionless as stone;<br>Until Your people pass over, O Lord,<br>Until the people pass over whom You have purchased.                      |
| New European Version               | .   |
| New King James Version             | .   |
| Niobi Study Bible                  | .   |
| Owen’s Translation                 | .   |
| Restored Holy Bible 6.0            | .   |
| Third Millennium Bible             | .   |
| Updated Bible Version 2.11         | .   |
| A Voice in the Wilderness          | .   |
| 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.                 |
| World English Bible                | .   |
| <i>Young’s Literal Translation</i> | .   |
| 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)<br>[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 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #5307<br>BDB #656 |

## Exodus 15:16a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| ʿal (עַל) [pronounced <i>gahʿ</i> ]                                    | <i>upon, beyond, on, against, above, over, by, beside</i>                 | preposition of relative proximity with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5921<br>BDB #752 |
| ʿēymâh (הַמַּיִמֹּת) [pronounced <i>ay-MAW</i> ]                       | <i>terror, dread, horror, fear; idols</i>                                 | feminine singular substantive   | Strong's #367<br>BDB #33   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, אוּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>     | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| pachad (פָּחַד) [pronounced <i>PAH-khahd</i> ]                         | <i>fear, terror, dread, a thing which is feared, that which is feared</i> | masculine singular noun   | Strong's #6343<br>BDB #808 |

**Translation:** [Both] [terror and dread will fall upon them](#);... *Them* refers to the people around Canaan and Egypt who have heard about what God has done for His people; and how He has taken them out of Egypt and destroyed Egypt's army as well. They fully believe that this can happen to them.

## Exodus 15:16b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]  | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine singular adjective; construct form                                     | Strong's #1419<br>BDB #152 |
| z <sup>e</sup> rôwa <sup>c</sup> (זְרוּעָה) [pronounced <i>z<sup>e</sup>ROH-ahg<sup>c</sup></i> ] | <i>arm, shoulder and figuratively means strength</i>  | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #2220<br>BDB #283 |
| dâmam (דָּמַם) [pronounced <i>daw-MAHM</i> ]  | <i>to be still, to stand still; to be silent; to be astonished [confounded]; to cease, to leave off</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect                           | Strong's #1826<br>BDB #198 |
| kaph or k <sup>e</sup> (כְּ) [pronounced <i>k<sup>e</sup></i> ]                                   | <i>like, as, just as; according to, after; about, approximately</i>   | preposition of comparison, resemblance or approximation                          | No Strong's #<br>BDB #453  |

## Exodus 15:16b

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology                                  | BDB and Strong's Numbers |
|---|---|---|--------------------------|
| 'eben (אֶבֶן) [pronounced EH <sup>B</sup> -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<br>BDB #6   |

**Translation:** ...by the greatness of Your arm,... Arm represents God's power and strength; and the people of the land recognize God's great power. This is also representative of God's willingness to act in Israel's behalf.

## Exodus 15:16c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| 'âbar (אָבַר) [pronounced ġaw <sup>b</sup> -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 <sup>rd</sup> person masculine singular, Qal imperfect                                   | Strong's #5674<br>BDB #716 |
| 'ammîym (אֲמִיּוֹם) [pronounced ġahm-MEEM]                    | <i>peoples, nations; tribes [of Israel]; relatives of anyone</i>   | masculine plural collective noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH]              | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** ...they will be still as a stone until You people pass by, O Y<sup>e</sup>howah;... 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.

## Exodus 15:16d

| Hebrew/Pronunciation         | Common English Meanings                 | Notes/Morphology                     | BDB and Strong's Numbers   |
|------------------------------|---|--------------------------------------|----------------------------|
| 'ad (אֲדַ) [pronounced ġahd] | <i>as far as, even to, up to, until</i> | preposition of duration or of limits | Strong's #5704<br>BDB #723 |

| Exodus 15:16d   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
| ‘ābar (עָבַר) [pronounced <i>gaw<sup>b</sup>-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 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5674<br>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<br>collective noun                    | Strong's #5971<br>BDB #766 |
| zûw (זוּ) [pronounced <i>zoo</i> ]                      | <i>this; which, that, where</i>  | both a demonstrative and relative pronoun; undeclinable  | Strong's #2098<br>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 <sup>nd</sup> person masculine singular, Qal perfect   | Strong's #7069<br>BDB #888 |

**Translation:** ...until the people whom You have purchased pass on by. They will allow the people of God to pass on by.

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.

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.

The doubling of the people passing by is a method of emphasis.

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.



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<sup>e</sup>howah; 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<sup>e</sup>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.

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 <sup>e</sup> howah; a sanctuary, Adonai, has established Your hands.   |
| Dead Sea Scrolls<br>Jerusalem targum  | .<br>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 (Onkelos)  | 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.  |
| Targum (Pseudo-Jonathan)  | 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. |
| Revised Douay-Rheims  | 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.   |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta                          | .<br>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.   |
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>Peshitta (Syriac) | .<br>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.  |
| Updated Brenton (Greek)   | 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—2001      | .   |
| Easy-to-Read Version—2006      | You will lead your people<br>to your own mountain.<br>You will let them live by the place that you, LORD, prepared as your home.<br>It is the Temple, Lord, that you yourself built.  |
| <i>God's Word</i> <sup>™</sup> | .   |
| Good News Bible (TEV)          | You bring them in and plant them on your mountain,<br>the place that you, Lord, have chosen for your home,<br>the Temple that you yourself have built.  |
| <i>The Message</i>             | You brought them and planted them<br>on the mountain of your heritage,<br>The place where you live,<br>the place you made,<br>Your sanctuary, Master,<br>that you established with your own hands.                              |
| Names of God Bible             | You will bring them and plant them on your own mountain,<br>the place where you live, O <b>Yahweh</b> ,<br>the holy place that you built with your own hands, O <b>Adonay</b> .   |
| NIRV                           | You will bring them in.<br>You will plant them on the mountain you gave them.<br>LORD, you have made that place your home.<br>Lord, your hands have made your holy place secure. A portion of v. 16 is<br>included for context. |
| New Simplified Bible           | »You will bring them and plant them on your own mountain, the place where you<br>live, O Jehovah, the holy place that you built with your own hands, O Jehovah.   |

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

|                           |   |
|---------------------------|---|
| College Press Bible Study | .   |
| Contemporary English V.   | You will let your people settle on your chosen mountain, where you built your home<br>and your temple.  |
| The Living Bible          | You will bring them in and plant them on your mountain,<br>Your own homeland, Lord—<br>The sanctuary you made for them to live in.  |
| New Berkeley Version      | .   |
| New Century Version       | .   |
| New Life Version          | You will bring them in and put them on Your own mountain. It is the place, O Lord,<br>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—<br>the place, O LORD, reserved for your own dwelling,<br>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<br>your hill, in the place that you, Yahweh, have chosen to be your home, in the holy<br>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,<br>And in the homes You're preparing, O Lord...<br>In the place of safety, prepared by Your hands. |
| Beck's American Translation | .   |
| Common English Bible        | .   |
| International Standard V    | "You will bring them in and plant them<br>on the mountain of your inheritance.  |

|   |  |
|---|--|
|   | You have made a place where you will reside, LORD.<br>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. |
| Knox Bible ('you' version)<br>Translation for Translators | .<br>You will enable them to live [MET] on your hill,<br>at the place that you, O Yahweh, have chosen to be your home,<br>in the ◀holy place/temple▶<br>that you yourself will build.  |

### Mostly literal renderings (with some occasional paraphrasing):

|                               |   |
|-------------------------------|---|
| Alpha & Omega Bible           | .   |
| Awful Scroll Bible            | .   |
| Christian Standard Bible      | .   |
| 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 ;<br>The place You had chosen, LORD, for Your work;<br>To the Temple, ALMIGHTY, Your hands had made.  |
| God's Truth (Tyndale)<br>HCSB | .<br>You will bring them in and plant them<br>on the mountain of Your possession;<br>Lord, You have prepared the place<br>for Your dwelling;<br>Lord, [Some Hb mss, DSS, Sam, Tg read <i>LORD</i> ] Your hands have established the<br>sanctuary.                         |
| Jubilee Bible 2000            | .   |
| H. C. Leupold                 | .   |
| Lexham English Bible          | .   |
| NIV, ©2011                    | .   |
| 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):

Christian Community (1988) .

|                            |  |
|----------------------------|--|
| 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 (2002)  | .  |
| New American Bible (2011)  | You brought them in, you planted them on the mountain that is your own—<br>The place you made the base of your throne, LORD, the sanctuary, LORD, your hands established.                            |
| New English Bible—1970     | .  |
| New Jerusalem Bible        | .  |
| New RSV                    | .  |
| Revised English Bible—1989 | .  |

### 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.                           |
| The Complete Tanach exeGesés companion Bible | .<br>You bring them in and plant them in the mountain of your inheritance<br>- in the establishment, O Yah Veh, which you made for you to settle in<br>- in the Holies, O Adonay, which your hands established.           |
| Hebraic Roots Bible                          | .   |
| Israeli Authorized Version                   | .   |
| The Israel Bible (beta)                      | .   |
| JPS (Tanakh—1985)                            | .   |
| Kaplan Translation                           | O bring them and plant them<br>On the mount You possess.<br>The place You dwell in<br>Is Your accomplishment, God.<br>The shrine of God<br>Your Hands have founded.   |
| Orthodox Jewish Bible                        | .   |
| <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,<br>the place, <i>ADONAI</i> , that You have made<br>for Yourself to dwell in—<br>the Sanctuary, <i>ADONAI</i> ,<br>which Your hands have prepared. |

### Weird English, Ⓢ 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.                             |
| exeGeses companion Bible   | .   |
| 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.                         |
| Rotherham's Emphasized B.  | .   |
| Third Millennium Bible     | .   |

### 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 [ <sup>L</sup> bring them] and ·place [ <sup>L</sup> plant] them on ·your very own mountain [ <sup>L</sup> 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. |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| 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. |
|---------------------|--|

**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 in<sup>51</sup> and plant them in the mountain<sup>52</sup> of your inheritance, in the place you made<sup>53</sup> for your residence, O Lord, the sanctuary, O Lord, that your hands have established.

<sup>51</sup>tn The verb is imperfect.

<sup>52</sup>sn The “mountain” and the “place” would be wherever Yahweh met with his people. It here refers to Canaan, the land promised to the patriarchs.

<sup>53</sup>tn 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 <sup>He Is</sup> ", you made a sanctuary, "Adonai <sup>My lords</sup> ", 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.   |
| C. Thompson (updated) OT<br>Concordant Literal Version<br>Context Group Version  | .<br>. .<br>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.                      |
| Darby Translation<br><i>Emphasized Bible</i><br>English Standard Version   | .<br>. .<br>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.   |
| Green’s Literal Translation<br>Modern English Version<br>Modern Literal Version<br>Modern KJV<br>New American Standard B.<br>New European Version                                      | .<br>. .<br>. .<br>. .<br>. .<br>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<br>In the mountain of Your inheritance,<br>In the place, O Lord, <i>which</i> You have made<br>For Your own dwelling,<br>The sanctuary, O Lord, <i>which</i> Your hands have established.        |
| Niobi Study Bible<br>Owen’s Translation<br>Restored Holy Bible 6.0<br>Third Millennium Bible<br>Updated Bible Version 2.11<br>A Voice in the Wilderness<br>Webster’s Bible Translation | .<br>. .<br>. .<br>. .<br>. .<br>. .<br>. .  |

World English Bible  
 Young's Literal Translation  
 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]                                    | 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    | 2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #935<br>BDB #97                  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction  | No Strong's #<br>BDB #251                 |
| nâṭa' (עָטַן) [pronounced naw-TAHṬ]                             | to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish | 2 <sup>nd</sup> person masculine singular, Qal imperfect  | Strong's #5193<br>BDB #642                |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within                                 | a preposition of proximity  | No Strong's #<br>BDB #88                  |
| har (רֶהַר) [pronounced har]                                    | hill; mountain, mount; hill-country, a mountainous area, mountain region   | masculine singular construct`   | Strong's #2022<br>(and #2042)<br>BDB #249 |
| nachlâh (הַלְחֵי) [pronounced nah-khuh-LAW]                     | inheritance, possession, property, heritage  | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix                                    | Strong's #5159<br>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. I would assume that the mountain of their inheritance is not a reference to Mount Sinai (the Hebrew people would not live there), but the wonderful mountain Zion. Moses is going to know the topography of the lands around Egypt; this would have been a part of his training to become pharaoh.

Interestingly enough, the people of Israel would not live in Zion at the beginning. Jebusites dwelt there and they were unable to easily remove them. It would not be until the time of David that they would be removed.

## Exodus 15:17b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| mâkôwn (מִקְוֵן)<br>[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<br>BDB #467 |
| lâmed (ל) [pronounced <i>l</i> ]                               | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510  |
| yâshab (בָּשַׁב)<br>[pronounced <i>yaw-SHAH<sup>h</sup>V</i> ] | <i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>                                | Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3427<br>BDB #442 |
| pâ'al (פָּעַל) [pronounced <i>paw-GAHL</i> ]                   | <i>to do, to make, to construct, to fabricate, to prepare</i>  | 2 <sup>nd</sup> person masculine singular, Qal perfect                             | Strong's #6466<br>BDB #821 |
| YHWH (יהוה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ]    | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                     | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** You have made, O Y<sup>e</sup>howah, a place for Your dwelling. God would dwell with the Hebrew people; and He has already set aside a place to live.

## Exodus 15:17c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers        |
|--|---|---|---------------------------------|
| mîq <sup>o</sup> ddâsh (מִקְדָּשׁ)<br>[pronounced <i>mik-DAWSH</i> ] | <i>sanctuary, sacred place; possibly a synonym for the Tabernacle of God</i>  | masculine plural noun   | Strong's #4720<br>BDB #874      |
| 'ădônây (אֲדֹנָי)<br>[pronounced <i>uh-doh-NAY</i> ]                 | <i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i> | masculine plural noun with the 1 <sup>st</sup> person singular suffix | Strong's #113 & #136<br>BDB #10 |

There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; 'ădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and 'ădônîy (אֲדֹנֵי) [pronounced *uh-doh-NEE*].

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 (יִימ) [pronounced *eem*], an older form of the *pluralis excellentiæ* (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<sup>st</sup> person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).



| Exodus 15:17c   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| kûwn (כּוּן) [pronounced koon]  | <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 <sup>rd</sup> person plural, Pilel (Polel) perfect                         | Strong's #3559<br>BDB #465 |
| The <b>Polel</b> 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 yaw-dah-YIHM]   | <i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>   | feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #3027<br>BDB #388 |

**Translation:** *Your hands, O Adonai, have established [Your] sanctuary.* God, by decree, has established His sanctuary. It is unclear whether Moses understood what he was saying here; but God the Holy Spirit knew what the text meant.

The land is the inheritance of the Hebrews. It has been given to them unconditionally since the times of Abraham a half century previous. It is also where Y<sup>e</sup>howah will dwell, with his people. Y<sup>e</sup>howah 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.

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.*

Most, but not all translations consider this to be the final verse of Moses' song.

|   |              |   |
|---|--------------|---|
| <b>Y<sup>e</sup>howah will reign for ever and [to] perpetuity."</b> | Exodus 15:18 | <b>Y<sup>e</sup>howah will reign forever and ever."</b> |
| <b>Jehovah will reign forever and ever."</b>                        |              |   |

Here is how others have translated this verse:

**Ancient texts:**

|                         |   |
|-------------------------|---|
| Masoretic Text (Hebrew) | Y <sup>e</sup> 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 head 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<br>Douay-Rheims 1899 (Amer.)    | The Lord shall reign for ever and ever.  |
| Aramaic ESV of Peshitta<br>V. Alexander's Aramaic T. | Mar-Yah shall reign forever and ever."   |
| Plain English Aramaic Bible<br>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–2001                   | .  |
| Easy-to-Read Version–2006                   | .  |
| <i>God's Word</i> <sup>TM</sup>             | .  |
| Good News Bible (TEV)<br><i>The Message</i> | You, LORD, will be king forever and ever."<br>Let GOD rule<br>forever, for eternity!         |
| Names of God Bible<br>NIRV                  | <b>Yahweh</b> will rule as king forever and ever."<br>"The Lord rules<br>for ever and ever." |
| New Simplified Bible                        | .  |

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

|                           |  |
|---------------------------|--|
| College Press Bible Study | .  |
| Contemporary English V.   | Our LORD, you will rule forever!         |
| The Living Bible          | Jehovah shall reign forever and forever. |
| New Berkeley Version      | .  |
| New Century Version       | .  |
| New Life Version          | .  |
| New Living Translation    | .  |
| Unlocked Dynamic Bible    | O Yahweh, you will rule forever!"        |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | For Jehovah reigns through the ages,<br>And through the ages of ages. |
| Beck's American Translation | .   |
| Common English Bible        | The LORD will rule forever and always.                                |
| International Standard V    | .   |
| New Advent (Knox) Bible     | The reign of the Lord will endure for ever and ever.                  |
| Knox Bible ('you' version)  | .   |
| Translation for Translators | O Yahweh, you will rule forever!                                      |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| 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                      | .   |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | .   |
| NIV, ©2011                | .   |
| Tree of Life Version      | .   |
| Unlocked Literal Bible    | .   |
| Urim-Thummim Version      | YHWH will become King for the ages of ages.   |
| Wikipedia Bible Project   | .   |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | Yahweh will reign forever!                  |
| The Heritage Bible         | .   |
| New American Bible (2002)  | .   |
| 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.      |
| New RSV                    | .   |
| Revised English Bible—1989 | .   |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | ADONAI will reign forever and ever.     |
| exeGesés companion Bible   | Yah Veh reigns eternally and eternally. |
| Hebraic Roots Bible        | .                                       |
| Israeli Authorized Version | .                                       |
| The Israel Bible (beta)    | .                                       |
| JPS (Tanakh—1985)          | .                                       |
| Kaplan Translation         | .                                       |
| Orthodox Jewish Bible      | .                                       |
| <i>The Scriptures</i> 1998 | “יהוה reigns forever and ever.”         |
| Tree of Life Version       | .                                       |

**Weird English, ©198 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.        |
| exeGesés companion Bible   | .  |
| Orthodox Jewish Bible      | Hashem shall reign l'olam va'ed.                       |
| Rotherham's Emphasized B.  | Yahweh, shall reign unto times age-abiding and beyond. |
| Third Millennium Bible     | .  |

**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. |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | <b>Moses and the Israelites:</b> The Eternal will reign as King forever and always.  |

### Bible Translations with Many Footnotes:

The Complete Tanach      The Lord will reign to all eternity.

**to all eternity:** Heb. וְעַד עַלְמֵי עַלְמֵי. [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 וְאֲנִי יְדוּעֵי" (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      .  
NET Bible®      .

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| Brenner's Mechanical Trans.        | ... <b>"YHWH</b> <sup>He Is</sup> will reign to a distant time and (beyond),... |
| Charles Thompson OT                | The Lord reigns for ever and for evermore.                                      |
| C. Thompson (updated) OT           | .   |
| Concordant Literal Version         | .   |
| Context Group Version              | .   |
| Darby Translation                  | .   |
| <i>Emphasized Bible</i>            | .   |
| English Standard Version           | .   |
| Green's Literal Translation        | .   |
| Modern English Version             | .   |
| Modern Literal Version             | .   |
| Modern KJV                         | .   |
| New American Standard B.           | .   |
| New European Version               | .   |
| New King James Version             | "The Lord shall reign forever and ever."  |
| Niobi Study Bible                  | .   |
| Owen's Translation                 | .   |
| Restored Holy Bible 6.0            | .   |
| Third Millennium Bible             | .   |
| Updated Bible Version 2.11         | .   |
| A Voice in the Wilderness          | Jehovah reigns from everlasting and forever.                                    |
| Webster's Bible Translation        | .   |
| World English Bible                | Yahweh shall reign forever and ever."   |
| <i>Young's Literal Translation</i> | .   |
| 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)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ]                | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| mâlak <sup>e</sup> (מָלַךְ)<br>[pronounced <i>maw-<br/>LAHK<sup>e</sup></i> ] | <i>to reign, to become king or<br/>queen</i>  | 3 <sup>rd</sup> person masculine<br>singular; Qal imperfect | Strong's #4427<br>BDB #573 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                                  | <i>to, for, towards, in regards to</i>  | directional/relational<br>preposition                       | No Strong's #<br>BDB #510  |
| ʿôwlâm (עוֹלָם)<br>[pronounced <i>ô-LAWM</i> ]                                | <i>long duration, forever,<br/>everlasting, eternal, perpetuity,<br/>antiquity, futurity; what is hidden,<br/>hidden time</i> | masculine singular noun                                     | Strong's #5769<br>BDB #761 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]    | <i>and, even, then; namely; when;<br/>since, that; though</i>   | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| ʿad (עַד) [pronounced<br><i>gahd</i> ]  | <i>progress, duration [of time];<br/>perpetuity of time; eternity</i>   | masculine singular noun                                     | Strong's #5703<br>BDB #723 |

ʿad (עַד) [pronounced *gahd*] is also used as a preposition, meaning *as far as, even to, up to, until*.  
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<sup>e</sup>howah will reign forever and ever.*” 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 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.

This verse marks the end of Moses’ song.

Exodus 15:18 *Jehovah will reign forever and ever.*”

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 marks<sup>13</sup>). If v. 19 is

<sup>13</sup> There are no quotations marks, per se, in Scripture. We insert them as modern conveniences where we believe the context dictates.

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<sup>e</sup>howah 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<sup>e</sup>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.**

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 <sup>e</sup> 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            | .  |
| Jerusalem targum            | .  |
| 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.   |
| Douay-Rheims 1899 (Amer.)   | .  |
| 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.  |
| V. Alexander's Aramaic T.   | .  |
| Plain English Aramaic Bible | .  |
| 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.   |

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–2001       | .   |
| 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.        |
| <i>God's Word</i> <sup>TM</sup> | .   |
| Good News Bible (TEV)           | <b>The Song of Miriam</b><br>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, <b>Yahweh</b> 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:**

|                           |   |
|---------------------------|---|
| College Press Bible Study | .   |
| 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<br>Tried to follow through the sea;<br>But the Lord let down the walls of water on them<br>While the people of Israel walked through on dry land.         |
| New Berkeley Version      | .   |
| New Century 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,  
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.

International Standard V  
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.

Knox Bible ('you' version)  
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):

Alpha & Omega Bible  
Awful Scroll Bible  
Christian Standard Bible  
Conservapedia Translation  
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.

H. C. Leupold  
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.

NIV, ©2011  
Tree of Life Version  
Unlocked Literal Bible  
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):**

|                            |  |
|----------------------------|--|
| Christian Community (1988) | .  |
| 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     | <b>The song of Miriam.</b><br>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.                              |
| New RSV                    | .  |
| Revised English Bible–1989 | .  |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | For the horses of Pharaoh went with his chariots and with his cavalry into the sea, but <i>ADONAI</i> brought the sea waters back upon them, while the people of Isra'el walked on dry land in the midst of the sea!" |
| The Complete Tanach        | .   |
| exeGeses companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | .   |
| Orthodox Jewish Bible      | .   |
| <i>The Scriptures</i> 1998 | For the horses of Pharaoh went with his chariots and his horsemen into the sea, and הוה 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 <i>ADONAI</i> brought the waters of the sea back over them. Yet <i>Bnei-Yisrael</i> walked in the midst of the sea on dry ground.      |

**Weird English, ©ld 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. |
| Third Millennium Bible    | .   |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | 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 [ <sup>L</sup> Pharaoh] went into the sea, and the Lord covered them with [ <sup>L</sup> returned on them the] water from the sea. But the Israelites walked through the sea on dry land.  |
| Kretzmann's Commentary     | <b>Verses 19-21</b><br>The Song of Miriam<br>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 Pulpit Commentary      | .   |
| Syndein/Thieme             | .   |
| 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.<br><b>When Pharaoh's horses came:</b> 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.<br><b>This song was sung...</b><br>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). |

NET Bible®

**Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...given that the horse of "**Paroh** <sup>Great house</sup>", (with) his vehicle and (with) his horsemen, came in the sea, and "**YHWH** <sup>He Is</sup>" made the waters of the sea turn back upon them, and the sons of "**Yisra'el** <sup>He turns El aside</sup>" [had] walked (on) the dry ground in the midst of the sea,...

- Charles Thompson OT .
- C. Thompson (updated) OT .
- Concordant Literal Version .
- Context Group Version .
- Darby Translation .
- Emphasized Bible* .
- English Standard Version .
- Green’s Literal Translation .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- 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 Literal Translation* .
- 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.

| <b>Exodus 15:19a</b>                 |  |  |                                 |
|--------------------------------------|--|--|---------------------------------|
| <b>Hebrew/Pronunciation</b>          | <b>Common English Meanings</b>   | <b>Notes/Morphology</b>                                | <b>BDB and Strong’s Numbers</b> |
| 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<br>BDB #471      |
| bôw’ (בוא) [pronounced <i>boh</i> ]  | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong’s #935<br>BDB #97        |
| çûwç (סוס) [pronounced <i>soos</i> ] | <i>horse, chariot horse; swallow, swift</i>                                  | masculine singular construct                           | Strong’s #5483<br>BDB #692      |

| Exodus 15:19a   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| par <sup>eh</sup> ôh (הַעֲרֹף)<br>[pronounced <i>pahr<sup>eh</sup>-GHOH</i> ] | <i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i> | masculine singular proper noun  | Strong's #6547<br>BDB #829 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| rekeb (בָּכָר) [pronounced <i>REH-khe<sup>b</sup>v</i> ]                      | <i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7393<br>BDB #939 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ, וּ)<br>[pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| pârâsh (שָׂרָף)<br>[pronounced <i>paw-RASH</i> ]                              | <i>horse, steed; horseman</i>   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #6571<br>BDB #832 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>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<br>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 on both sides of 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).

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 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 #<br>BDB #253  |
| shûwb (שׁוּב) [pronounced shoo <sup>b</sup> 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 <sup>rd</sup> person masculine singular, Hiphil imperfect                               | Strong's #7725<br>BDB #996 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217 |
| 'al (עַל) [pronounced gah/]                      | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of relative proximity with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5921<br>BDB #752 |
| 'êth (אֶת) [pronounced ayth]                     | untranslated generally; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object                               | Strong's #853<br>BDB #84   |
| mayim (מַיִם) [pronounced mah-YIHM]              | <i>water (s)</i>  | masculine plural construct  | Strong's #4325<br>BDB #565 |
| yâm (יָם) [pronounced yawm]                      | <i>sea, lake, river, seaward, west, westward</i>  | masculine singular noun with the definite article   | Strong's #3220<br>BDB #410 |

**Translation:** ...Y<sup>e</sup>howah brought back over them the waters of the sea. Once Pharaoh's entire army was in the sea, God brought the waters of the see 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 <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction     | No Strong's #<br>BDB #251  |
| bânîym (בְּנֵי) [pronounced baw-NEEM]                           | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121<br>BDB #119 |

| Exodus 15:19c  |   |   |                                     |
|--|---|---|-------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers            |
| Yis <sup>er</sup> â'êl (יִסְרָאֵל)<br>[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 <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]  | <i>to go, to come, to depart, to walk; to advance</i>   | 3 <sup>rd</sup> person plural, Qal perfect  | Strong's #1980 (and #3212) BDB #229 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 (יַבְשָׁה)<br>[pronounced <i>yahb-<sup>b</sup>vaw-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 <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>e</sup> (תָּוֶק) [pronounced <i>taw-VEK<sup>e</sup></i> ]   | <i>midst, among, middle</i>   | masculine singular construct  | Strong's #8432 BDB #1063            |
| With the b <sup>eyth</sup> preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵךְ. With the 1 <sup>st</sup> person plural suffix, it means <i>in our midst</i> . With the 2 <sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 <sup>rd</sup> 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.

Now the person with the next highest amount of doctrine in her soul was Miriam—who not only learned by watching Moses and Aaron, but was a prophetess to boot.

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.](#)

Now, even though this is, no doubt, a matter of interest as to whether this verse (1) 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; this may not be very important (even if I have already discussed it). This simply gives us 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.

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 Approach 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.

(1) This continues or concludes the Song of Moses:

|                        |  |
|------------------------|--|
| American English Bible | 'Pharaoh's horses sank into the sea,<br>Along with his chariots and horsemen.<br>Then, they were covered with water,<br>Where the children of IsraEl had walked on dry land<br>Through the midst of the sea.'  |
| Ferrar-Fenton Bible    | STANZA VIII.<br>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!" |

(2) This 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.

|                           |  |
|---------------------------|--|
| 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. |
| <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.                               |
| 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 (GNT, Kretzmann's Commentary). Or, if there is no new paragraph with v. 20 (Easy English, NIRV, NLT).

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. (2) The words of v. 19 are already found in the Song of Moses (not exactly, but 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.

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<sup>e</sup>howah; 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<sup>e</sup>howah; 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 them, 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 <sup>e</sup> howah; for a rising up, He rose up; horse and his rider He has thrown into the sea.”   |
| Dead Sea Scrolls            | .   |
| Jerusalem targum            | .   |
| 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.   |
| Douay-Rheims 1899 (Amer.)   | .   |
| 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."   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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–2001 .

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 ...."

God's Word™ .

Good News Bible (TEV) .

*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."

New Simplified Bible .

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

College Press Bible Study .

|                         |  |
|-------------------------|--|
| 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.<br>And Miriam sang this song:<br>Sing to the Lord, for he has triumphed gloriously.<br>The horse and rider have been drowned in the sea.   |
| New Berkeley Version    | .  |
| New Century 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:<br>"Sing to the Lord,<br>for he has triumphed gloriously;<br>he has hurled both horse and rider<br>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:<br>'Let us sing to Jehovah;<br>For, He has been glorified.<br>The horses and riders He's tossed in the sea...'  |
| Beck's American Translation | .  |
| Common English Bible        | <b>Miriam's victory song</b><br>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:<br>Sing to the Lord, for an overflowing victory!<br>Horse and rider he threw into the sea!   |
| International Standard V    | <b><i>The Song of Miriam</i></b><br>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,<br>"Sing to the LORD, for he is highly exalted!<br>The horse and its rider<br>he has thrown into the sea."   |
| New Advent (Knox) Bible     | Hereupon Mary the prophetess, Aaron's sister, <sup>[5]</sup> 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!<br><sup>[5]</sup> And sister, also, of Moses, but the mention of the elder brother's name is a genealogical formality, cf. Gen. 36.22. |

Knox Bible ('you' version) .  
 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):

Alpha & Omega Bible .  
 Awful Scroll Bible .  
 Christian Standard Bible .  
 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 .  
 Jubilee Bible 2000 .  
 H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 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 Yahweh, for he has triumphed gloriously. The horse and his rider he has thrown into the sea."  
 Urim-Thummim Version .  
 Wikipedia Bible Project .  
 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.

New RSV .

#### 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!"

The Complete Tanach  
exeGeses 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.

Israeli Authorized Version .  
The Israel Bible (beta) .  
JPS (Tanakh—1985) .  
Kaplan Translation .  
Orthodox Jewish Bible .  
*The Scriptures* 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 יהוה, for He is highly exalted! The horse and its rider He has thrown into the sea!"

Tree of Life Version .

#### Weird English, ©1ḏḗ 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.        |
| exeGeses companion Bible   | .  |
| 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.                        |
| Third Millennium Bible     | .  |

### Expanded/Embellished Bibles:

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | .   |
| 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:<br>"Sing to the Lord,<br>because he is worthy of great honor [is highly exalted; or has triumphed gloriously];<br>he has thrown the horse and its rider<br>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. |
| NET Bible®                 | .   |
| The Pulpit Commentary      | .   |
| Syndein/Thieme             | .   |
| 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.<br><b>Miriam:</b> Sing to the Eternal One, for He has won a great victory;<br>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. תְּבִילָה, 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.<sup>54</sup> Miriam sang in response<sup>55</sup> to them, "Sing to the Lord, for he has triumphed gloriously; the horse and its rider he has thrown into the sea."<sup>56</sup>

<sup>54</sup>sn See J. N. Easton, "Dancing in the Old Testament," ExpTim 86 (1975): 136-40.

<sup>55</sup>tn The verb הָנַע ('ana) normally means "to answer," but it can be used more technically to describe antiphonal singing in Hebrew and in Ugaritic.

<sup>56</sup>sn 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.

## NET Bible®

**Literal, almost word-for-word, renderings:**

|                                    |   |
|------------------------------------|---|
| Brenner's Mechanical Trans.        | ...and <b>"Mir'yam"</b> <sup>Bitter sea</sup> , the prophetess, sister of <b>"Aharon"</b> <sup>Light bringer</sup> , took the tambourine in her hand, and all the women went out after her, (with) tambourines and (with) dances, and <b>"Mir'yam"</b> <sup>Bittersea</sup> answered them, sing to <b>"YHWH"</b> <sup>He is</sup> , given that he :surely: rose up, the horse and his rider, he threw down in the sea,...   |
| Charles Thompson OT                | .   |
| 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 Miriam 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 Miriam 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. |
| Concordant Literal Version         | .   |
| 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.   |
| Darby Translation                  | .   |
| <i>Emphasized Bible</i>            | .   |
| English Standard Version           | .   |
| Green's Literal Translation        | .   |
| Modern English Version             | <b>The Song of Miriam</b><br>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,<br>"Sing to the Lord,<br>for He triumphed gloriously!<br>The horse and his rider<br>He has hurled into the sea."  |
| Modern Literal Version             | .   |
| Modern KJV                         | .   |
| 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,<br>"Sing to the Lord, for He [n]is highly exalted [Or <i>has triumphed gloriously</i> ];<br>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.  |
| New King James Version             | .   |
| Niobi Study Bible                  | .   |
| Owen's Translation                 | .   |
| Restored Holy Bible 6.0            | .   |
| Third Millennium Bible             | .   |
| Updated Bible Version 2.11         | .   |
| 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!   |
| Webster's Bible Translation        | .   |
| World English Bible                | .   |
| <i>Young's Literal Translation</i> | .   |

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.

20-21

**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 #<br>BDB #253   |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]                                 | <i>to take, to take away, to take in marriage; to seize</i>   | 3 <sup>rd</sup> person feminine singular, Qal imperfect     | Strong's #3947<br>BDB #542  |
| Miryâm (מִרְיָם) [pronounced <i>meer-YAWM</i> ]                               | <i>rebellion; and is transliterated Miriam</i>  | feminine singular proper noun                               | Strong's #4813<br>BDB #599  |
| n <sup>e</sup> 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<br>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<br>BDB #27    |
| 'Ahârôn (אֶהָרֹן) [pronounced <i>ah-huh-ROHM</i> ]                            | transliterated <i>Aaron</i>   | masculine proper noun                                       | Strong's #175<br>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<br>BDB #84    |
| tôph (תֹּפ) [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<br>BDB #1074 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88    |



## Exodus 15:20a

| Hebrew/Pronunciation        | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|-----------------------------|--|---|----------------------------|
| yâd (יָד) [pronounced yawd] | <i>hand; figuratively for strength, power, control; responsibility</i> | feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #3027<br>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 when he was 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.

She is called a prophetess, the first time this word occurs in Scripture. It is important that this is found here, because this tells us 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 spoke of as Moses' (**not** God's) prophet in Ex. 7:1 (i.e., Aaron spoke on behalf of Moses). The verb for prophecy has not been used yet (and it will not occur in Scripture until Numbers). A small amount of information is known about prophets and prophecy, but very little had been recorded up until that time.

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 still sings Moses song; she is just counter harmonizing with the men.

## 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 #<br>BDB #253  |
| yâtsâ' (יָצְאָה) [pronounced yaw-TZAWH]        | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>     | 3 <sup>rd</sup> person feminine plural, Qal imperfect                              | Strong's #3318<br>BDB #422 |
| kôl (כֹּל) [pronounced koh]                    | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>         | masculine singular construct followed by a definite article                        | Strong's #3605<br>BDB #481 |
| nâshîym (נִשְׂאִים) [pronounced naw-SHEEM]     | <i>women, wives</i>   | feminine plural noun; irregular plural of Strong's #802; with the definite article | Strong's #802<br>BDB #61   |
| 'achârêy (אַחֲרָיָהֶם) [pronounced ah-kuh-RAY] | <i>behind, after; following; after that, afterwards; hinder parts</i>               | preposition; plural form with the 3 <sup>rd</sup> person feminine singular suffix  | Strong's #310<br>BDB #29   |

## Exodus 15:20b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers    |
|--|---|----------------------------|-----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                     | <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 #<br>BDB #88    |
| tôph (תוף) [pronounced tohf]   | <i>timbrel, tambourine; it is sort of a drum or tambourine and it is generally held in the hands of dancing women</i> | masculine plural noun      | Strong's #8596<br>BDB #1074 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced weh]      | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction     | No Strong's #<br>BDB #251   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                     | <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 #<br>BDB #88    |
| m <sup>e</sup> chôwlâh (מחולות) [pronounced m <sup>e</sup> khoh-LAW] | <i>dances, dancing (which usually accompanies and celebrates a victory of some sort)</i>                              | feminine plural noun       | Strong's #4246<br>BDB #298  |

**Translation:** ...and the women go out after her, with timbrels and dancing. Moses would have been somewhat of a celebrity; and his background would have been discussed along with his relations. So, Miriam would have had some social status and she would have been looked up to by the other women.

Again, this is where her title of *prophetess* is important. She is not completely uplifted on the basis of Moses; but this indicates that she is properly looked up to as a source of divine information.

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 1Sam. 18:6. When David danced before the Lord (2Sam. 6:14), it is possible that his wife was upset due to the fact that he was wearing very little (2Sam. 6:20) but also because dancing was an activity generally reserved for women. Whether this is true or no, there are times in the Bible when we are exhorted to dance (such as, Psalm 149:3).

## Exodus 15:21a

| 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 #<br>BDB #253  |
| ʿânâh (ענה) [pronounced ġaw-NAWH] | <i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i> | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6030<br>BDB #772 |

## Exodus 15:21a

| Hebrew/Pronunciation                            | Common English Meanings                        | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| lâmed (ל) [pronounced l <sup>o</sup> ]          | <i>to, for, towards, in regards to</i>         | directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |
| Miryâm (מִרְיָם) [pronounced <i>meer-YAWM</i> ] | <i>rebellion; and is transliterated Miriam</i> | feminine singular proper noun  | Strong's #4813<br>BDB #599 |

**Translation:** *Miriam answered them...* Miriam is answering the men who are singing with Moses. I believe that she is singing counterpoint to the men; or that she and her chorus of women 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 #<br>BDB #253   |
| shîyr (שִׁיר) [pronounced <i>sheer</i> ]                 | <i>sing</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative | Strong's #7891<br>BDB #1010 |
| lâmed (ל) [pronounced l <sup>o</sup> ]                   | <i>to, for, towards, in regards to</i>  | directional/relational preposition                      | No Strong's #<br>BDB #510   |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>              | proper noun   | Strong's #3068<br>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 (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<br>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<br>BDB #144 |

## Exodus 15:21c

| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| 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 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #1342<br>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.<sup>14</sup>

This is v. 1d exactly.

**Translation:** ...for He is clearly triumphant;... Miriam is singing in counterpoint here (if that is the correct term). She is singing the same words, but in a higher octave, as they are women.

## Exodus 15:21d

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| ḥûwḥ (חוּחַ) [pronounced <i>soos</i> ]                                  | <i>horse, chariot horse; swallow, swift</i>                           | masculine singular noun  | Strong's #5483<br>BDB #692 |
| w <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>BDB #251  |
| râkab (בָּכַר) [pronounced <i>raw-KAH<sup>BV</sup></i> ]                | <i>the one riding, rider; horsemen</i>                                | masculine singular, Qal active participle; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7392<br>BDB #938 |

Owens does not list this as a masculine singular; but BHSeK does.

|  |   |  |                            |
|--|---|--|----------------------------|
| râmâh (רָמָה) [pronounced <i>raw-MAW</i> ]             | <i>to throw; to cast, to shoot</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7411<br>BDB #941 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>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<br>BDB #410 |

This is v. 1e exactly.

**Translation:** ...He has thrown horse and riders into the sea." What is sang 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.

<sup>14</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Obviously, this is not Miraim'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.

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 them, singing, “Sing to Jehovah; for He has clearly triumphed over Egypt; He has thrown both horse and rider into the sea.”

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<br>Jerusalem targum<br>Targum (Onkelos) | .<br>.<br>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.            |
| Douay-Rheims 1899 (Amer.)<br>Aramaic ESV of Peshitta     | .<br>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.  |

|   |   |  |
|---|---|--|
| V. Alexander's Aramaic T.<br>Plain English Aramaic Bible<br>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               | . | <b>The waters of Marah and Elim</b><br>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–2001  | . |  |
| Easy-to-Read Version–2006  | . | <b>Israel Goes Into the Desert</b><br>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.)  |
| God's Word™                | . | <b>God Provides Water for the Israelites</b><br>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)      | . | <b>Bitter Water</b><br>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.   |
| The Message                | . | <b>Traveling Through the Wilderness</b><br>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).   |
| Names of God Bible<br>NIRV | . | <b>The Waters of Marah and Elim</b><br>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.   |
| New Simplified Bible       | . |  |

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

|   |   |   |
|---|---|---|
| College Press Bible Study 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 Century Version                               | . |   |
| New Life Version                                  | . |   |
| New Living Translation                            | . | <b>Bitter Water at Marah</b><br>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        | . | <b>Turning bitter water sweet</b><br>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.   |
| Knox Bible ('you' version)  | . |   |
| Translation for Translators | . | <b>Yahweh made bitter water become good water to drink</b><br>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 <i>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'.</i> |

**Mostly literal renderings (with some occasional paraphrasing):**

|                          |   |                       |
|--------------------------|---|-----------------------|
| Alpha & Omega Bible      | . |                       |
| Awful Scroll Bible       | . |                       |
| Christian Standard Bible | . | <b>Water Provided</b> |

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].

Conservapedia Translation  
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  
Jubilee Bible 2000  
H. C. Leupold  
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.

NIV, ©2011  
Tree of Life Version  
Unlocked Literal Bible  
Urim-Thummim 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):**

Christian Community (1988)  
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<sup>3</sup> because they were bitter; therefore the name of it was called Bitter.

<sup>315:23</sup> Marah, bitter, the same as the name

Mary.  
New American Bible (2002)  
New American Bible (2011)

*At Marah and Elim.*

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

**Marah (bitter water) to Elim.**

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  
New RSV



Revised English Bible—1989 **In the wilderness**

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].

The Complete Tanach .

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.

Hebraic Roots Bible .

Israeli Authorized Version .

The Israel Bible (beta) .

JPS (Tanakh—1985) .

Kaplan Translation .

Orthodox Jewish Bible .

*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.

exeGesés companion Bible .

|                           |  |
|---------------------------|--|
| 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. |
| Third Millennium Bible    | .  |

### Expanded/Embellished Bibles:

|   |  |
|---|--|
| <i>The Amplified Bible</i>              | <p><b>The Lord Provides Water</b></p> <p>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 <sup>[d]</sup>bitter; therefore it was named Marah (bitter).</p> <p><sup>[d]</sup> 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.</p>  |
| The Expanded Bible                      | <p><b>Bitter Water Becomes Good</b></p> <p>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 [<sup>C</sup>Hebrew for “bitter”].)</p>  |
| Kretzmann's Commentary                  | <p><b>Verses 22-27</b></p> <p>In the Wilderness of Shur</p> <p>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).</p> |
| The Pulpit Commentary<br>Syndein/Thieme | <p>.</p> <p>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.</p> <p>{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.}</p>   |
| The Voice                               | <p>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, <i>or bitter</i>.</p>  |

### 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. הִתְרַמַּה, like הִרְמַל. The “hey” at the end הִתְרַמַּה 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 הִרְמַל. 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 (הִמַּח) ” (Isa. 27:4), [becomes] “and his wrath (וּתְמַחוּ) 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 (הַמְאָוֹת) ” (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 (רוּחַ חַי) causes him to abhor food” (Job 33:20); “between Ramah (רַמָּה) ” (Jud. 4:5), [becomes] “And his return was to Ramah (רַמָּה) ” (I Sam. 7:17).

International Standard V

### **God Provides Water for the People**

Moses led Israel from the Reed<sup>k</sup> 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<sup>l</sup> Marah.)<sup>m</sup>

<sup>k</sup> 15:22 So MT; LXX reads *Red*

<sup>l</sup> 15:23 Lit. why one calls its name

<sup>m</sup> 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®

NET Bible®

### **The Bitter Water**

<sup>57</sup> Then Moses led Israel to journey<sup>58</sup> away from the Red Sea. They went out to the Desert of Shur, walked for three days<sup>59</sup> into the desert, and found no water. Then

they came to Marah,<sup>60</sup> but they were not able to drink<sup>61</sup> the waters of Marah, because<sup>62</sup> they were bitter.<sup>63</sup> (That is<sup>64</sup> why its name was<sup>65</sup> Marah.)

<sup>57sn</sup> 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).

<sup>58tn</sup> 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.

<sup>59sn</sup> 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.

<sup>60sn</sup> 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.

<sup>61tn</sup> 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.

<sup>62tn</sup> The causal clause here provides the reason for their being unable to drink the water, as well as a clear motivation for the name.

<sup>63sn</sup> 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?

<sup>64tn</sup> 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.

<sup>65tn</sup> 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 <sup>[o]</sup>led Israel from the <sup>[p]</sup>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 <sup>[q]</sup>of Marah, for they were <sup>[r]</sup>bitter; therefore it was named <sup>[s]</sup>Marah.

<sup>[o]</sup> Exodus 15:22 Lit caused Israel to journey

<sup>[p]</sup> Exodus 15:22 Lit Sea of Reeds

<sup>[q]</sup> Exodus 15:23 Lit from

<sup>[r]</sup> Exodus 15:23 Heb Marim

<sup>[s]</sup> Exodus 15:23 I.e. bitterness

#### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** <sup>Plucked out</sup> journeyed "**Yisra'el** <sup>He turns El aside</sup> from the sea of reeds , and they went out to the wilderness of "**Shur** <sup>Rock wall</sup> , and they walked three days in the wilderness, and they did not find water, and they came unto "**Marah** <sup>Bitter</sup> , and they were not able to gulp water from "**Marah** <sup>Bitter</sup> , given that they were bitter, <therefore>, he called out her title "**Marah** <sup>Bitter</sup> ,...

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.

- C. Thompson (updated) OT .
- Concordant Literal Version .
- Context Group Version .
- Darby Translation .
- Emphasized Bible* .
- English Standard Version .
- Green’s Literal Translation .
- 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.

- Modern Literal Version .
- Modern KJV .
- 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*].

- Niobi Study Bible .
- Owen’s Translation .
- Restored Holy Bible 6.0 .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible .
- Young’s Literal Translation* .
- 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) (i)<br>[pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong’s #<br>BDB #253 |

## Exodus 15:22a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
|--|--|---|------------------------------------|
| nâçac (נָצַח) [pronounced naw-SAHÇ]                          | <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 <sup>rd</sup> person masculine singular, Hiphil imperfect                             | Strong's #5265<br>BDB #652         |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]                        | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602         |
| 'êth (אֶת) [pronounced ayth]                                 | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                             | Strong's #853<br>BDB #84           |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |
| 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<br>BDB #577         |
| yâm (יָם) [pronounced yawm]                                  | <i>sea, lake, river, seaward, west, westward</i>   | masculine singular noun with the definite article                                       | Strong's #3220<br>BDB #410         |
| Çûwph (סוּף) [pronounced soof]                               | <i>reed, rush, sea weed; transliterated Cuph, Suph</i>   | masculine singular noun   | Strong's #5488 & #5489<br>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.*<sup>15</sup> 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 (Ex. 14). However, on the other hand, they are moving towards the Sea of Reeds in Ex. 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.

<sup>15</sup> From <https://www.studydrive.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

## Exodus 15:22b

| 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 #<br>BDB #253   |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]                             | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>                         | 3 <sup>rd</sup> person masculine plural, Qal imperfect        | Strong's #3318<br>BDB #422  |
| '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<br>BDB #39    |
| mid <sup>e</sup> bâr (מִדְבָּר) [pronounced <i>mid<sup>e</sup>-BAWR</i> ] | <i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>                                     | masculine singular construct                                  | Strong's #4057<br>BDB #184  |
| Shûwr (שׁוּר) [pronounced <i>sher</i> ]                                   | <i>wall, fortification, fortress and is transliterated Shur</i>   | proper noun, location   | Strong's #7793<br>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 where He is guiding the people.

## 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 #<br>BDB #253                 |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]     | <i>to go, to come, to depart, to walk; to advance</i>   | 3 <sup>rd</sup> person masculine plural, Qal perfect | Strong's #1980<br>(and #3212)<br>BDB #229 |
| sh <sup>e</sup> lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]      | <i>a three, a trio, a triad, a threesome</i>  | feminine numeral construct                           | Strong's #7969<br>BDB #1025               |
| yâmîym (יָמִים) [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<br>BDB #398                |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88                  |
| mid <sup>e</sup> bâr (מִדְבָּר) [pronounced <i>mid<sup>e</sup>-BAWR</i> ] | <i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>                                 | masculine singular noun with the definite article    | Strong's #4057<br>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. They have been on a march for a couple days prior to this 3-day march.

## Exodus 15:22d

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>BDB #251  |
| lô' (לֹא or לוֹל) [pronounced <i>low</i> ]                              | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| mâtsâ' (מָצָא) [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 <sup>rd</sup> person plural, Qal perfect                     | Strong's #4672<br>BDB #592 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]                             | <i>water (s)</i>  | masculine plural noun; pausal form                             | Strong's #4325<br>BDB #565 |

**Translation:** ...and they have not found [any] water. During this 3-day march, they have not come across any water. 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 and they will die of thirst until they find some, is water. 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.

## Exodus 15:23a

| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| wa (or va) (וּ) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| bôw' (בָּוּ) [pronounced <i>boh</i> ]      | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>        | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #935<br>BDB #97   |
| Mârâh (מָרָה) [pronounced <i>maw-RAW</i> ] | <i>bitterness; transliterated Marah</i>   | proper singular noun/feminine with the directional hê  | Strong's #4785<br>BDB #600 |

The directional hê (properly, the directive hê) is the âh (הַ) 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. Now, to be accurate, this place receives the name *Marah* after the bitter waters have been discovered.

| <b>Exodus 15:23b</b>   |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ)<br>[pronounced <i>weh</i> ]   | <i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i> | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| lô' (לֹא or לוֹא)<br>[pronounced <i>low</i> ]  | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518  |
| yâkôl (יָכַל) [also yâkôwl (יָכַל)]<br>[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 <sup>rd</sup> person masculine singular, Qal imperfect       | Strong's #3201<br>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 <i>l'</i> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition                             | No Strong's #<br>BDB #510   |
| shâthâh (שָׁתָּה)<br>[pronounced <i>shaw-THAW</i> ]  | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>  | Qal infinitive construct                                       | Strong's #8354<br>BDB #1059 |
| mayim (מַיִם)<br>[pronounced <i>mah-YIHM</i> ]   | <i>water (s)</i>  | masculine plural noun  | Strong's #4325<br>BDB #565  |
| 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<br>BDB #577  |
| Mârâh (מָרָה)<br>[pronounced <i>maw-RAW</i> ]  | <i>bitterness; transliterated Marah</i>   | proper singular noun/feminine                                  | Strong's #4785<br>BDB #600  |

**Translation:** *...but they were unable to drink the waters of Marah,...* There was apparently a lake or river or some amount of water there, but when they tried to drink it, they spit it out (I am reading into the narrative here).

## Exodus 15:23c

| 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<br>BDB #471 |
| mar (מר) [pronounced <i>mahr</i> ]   | <i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i> | adjective/ substantive; masculine plural   | Strong's #4751<br>BDB #600 |
| The final 4 words are suspect, in my opinion, as to being accurate translations for this word. |   |  |                            |
| hêm (הם) [pronounced <i>haym</i> ]   | <i>they, those; themselves; these</i> [with the definite article]             | 3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied | Strong's #1992<br>BDB #241 |

**Translation:** ...for they [were] bitter. The waters were too bitter to drink.

The proper nouns from the Hebrew are transliterated from the original language (although often poorly as we have seen with the names of various tribes). *Marah*, in the Hebrew, is *Mârâh* (מָרָה) [pronounced *maw-RAW*] and *bitter* is the word *mâr* (מָר) [pronounced *mar*] or *mârâh* and the Hebrew word for bitterness (found only in Prov. 14:10) is *morrâh* (מֹרָה) [pronounced *mor-RAW*]. As you can see, this is all accurately transliterated, which is nice for a change. 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.

## Exodus 15:23d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| ‘al (לע) [pronounced <i>gah</i> ]  | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of proximity   | Strong's #5921<br>BDB #752  |
| kên (כן) [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<br>BDB #485  |
| Together, ‘al kên (לע כן) 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’ (אָרָה) [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</i> [when followed by a lamed] | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #7121<br>BDB #894  |
| shêm (שם) [pronounced <i>shame</i> ]   | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>                                      | masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #8034<br>BDB #1027 |
| Mârâh (מָרָה) [pronounced <i>maw-RAW</i> ]   | <i>bitterness; transliterated Marah</i>   | proper singular noun/feminine  | Strong's #4785<br>BDB #600  |

**Translation:** *Therefore, its name was called Marah.* 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 what they observed or experience in that place. I think that is far more likely than there being a big sign in front of a place saying, “You are now entering Marah; pop. 0.”

It is important to note how this is stated. This is written in retrospect, whether it be a week later or 40 years later. When they arrived to Marah, it did not have this name yet or it had this name but in a different language. There was not a population in that area nor did someone erect a sign saying this was Marah. The Hebrews arrived, tried the water, spit it out, and then named it Marah. We will occasionally come upon other areas and places which were named after the arrival, but prior to the time that the arrival was recorded; but it sounds as though it already had that name. This should not worry us; it 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 well (or a pond) and that the water was bitter. Therefore, we decided to name this place Marah.

It is our habit to write things in a strictly chronological order. I have a Bible edited in such a way that it is 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: 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; an imperfect or a perfect tense could refer to a past, a present or a future event. Context determines that.

Obviously, this is not the 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. God is dealing with a people who, although they are all believers, are probably one of the worst collection of believers anywhere at any time. 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 it in eternity past. Had these men been able to do that, they would have marched directly into the land of Canaan and taken it. As it is, they 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 (Num. 14 notwithstanding; we will cover that later).

A fascinating study is **Numbers 33** where each of these places is recorded. See the book of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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.*

---

|  |                 |   |
|--|-----------------|---|
| <b>And so murmur the people upon Moses, to say, “What [can] we drink?”</b> | Exodus<br>15:24 | <b>The people murmured against Moses, saying, “How [can] we drink?”</b> |
|--|-----------------|---|

**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            | .   |
| Jerusalem targum            | .   |
| 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?   |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | The people murmured against Mosha, saying, "What shall we drink?"   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| 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–2001 | .  |
| Easy-to-Read Version–2006 | The people began complaining to Moses. They said, "Now what will we drink?"                    |
| <i>God's Word</i> ™       | The people complained about Moses by asking, "What are we supposed to drink?"                  |
| Good News Bible (TEV)     | .  |
| <i>The Message</i>        | And the people complained to Moses, "So what are we supposed to drink?"                        |
| Names of God Bible        | .  |
| NIRV                      | The people told Moses they weren't happy with him. They said, "What are we supposed to drink?" |
| New Simplified Bible      | .  |

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

|                           |   |
|---------------------------|---|
| College Press Bible Study | .   |
| Contemporary English V.   | .   |
| The Living Bible          | Then the people turned against Moses. "Must we die of thirst?" they demanded.                     |
| New Berkeley Version      | .   |
| New Century 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. |
| Unlocked Dynamic Bible    | .   |

### 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 | .   |
| Common English Bible        | .   |
| International Standard V    | .   |
| New Advent (Knox) Bible     | Here the people were loud in their complaints against Moses; What shall we do for water? they said. |
| Knox Bible ('you' version)  | .   |
| Translation for Translators | The people complained to Moses/me, saying, "What are we going to drink?"                            |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |  |
|---------------------------|--|
| Alpha & Omega Bible       | .  |
| Awful Scroll Bible        | .  |
| Christian Standard Bible  | .  |
| 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                      | .  |
| Jubilee Bible 2000        | .  |
| H. C. Leupold             | .  |
| Lexham English Bible      | .  |
| NIV, ©2011                | .  |
| Tree of Life Version      | .  |
| Unlocked Literal Bible    | .  |
| Urim-Thummim Version      | .  |
| Wikipedia Bible Project   | .  |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| 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 American Bible (2011)  | .   |
| New English Bible—1970     | The people complained to Moses and asked, 'What are we to drink?'   |
| New Jerusalem Bible        | .   |
| New RSV                    | .   |
| Revised English Bible—1989 | .   |

**Jewish/Hebrew Names Bibles:**

|                            |   |
|----------------------------|---|
| Complete Jewish Bible      | .   |
| The Complete Tanach        | .   |
| exeGeses companion Bible   | .   |
| Hebraic Roots Bible        | .   |
| Israeli Authorized Version | .   |
| The Israel Bible (beta)    | .   |
| JPS (Tanakh—1985)          | .   |
| Kaplan Translation         | The people complained to Moses. 'What shall we drink?' they demanded. |
| Orthodox Jewish Bible      | .   |
| <i>The Scriptures</i> 1998 | .   |
| Tree of Life Version       | .   |

**Weird English, ©Idɛ English, Anachronistic English Translations:**

|                            |   |
|----------------------------|---|
| Alpha & Omega Bible        | .   |
| Awful Scroll Bible         | The people were to grumble against Moses, to the intent: What were we to drink? |
| Concordant Literal Version | .   |

|                           |  |
|---------------------------|--|
| 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)? |
| Rotherham's Emphasized B. | .  |
| Third Millennium Bible    | .  |

### 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. |
| NET Bible®                 | .  |
| The Pulpit Commentary      | .  |
| Syndein/Thieme             | .  |
| The Voice                  | <i>Because they were very thirsty</i> , the people complained to Moses.<br><b>Israelites:</b> What are we supposed to drink?   |

### Bible Translations with Many Footnotes:

|                     |   |
|---------------------|---|
| The Complete Tanach | The people complained against Moses, saying, What shall we drink?   |
|                     | <b>complained:</b> Heb. וּנְלִי: 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: וּמְעַרְתָּו: The nature of the term denoting complaint הַנּוֹלֵתָר [is that it] reverts to the person [complaining], וּנּוֹלֵתָמ [complains] or סְעוּרָתָמ [storms], but one does not say וּנּוֹל or סְעוּר [Hebrew]. The Frenchman also says, "Decomplent sey." He reverts the statement to himself when he says, "Sey."  |
| Kaplan Translation  | .   |
| NET Bible®          | So the people murmured <sup>66</sup> against Moses, saying, "What can <sup>67</sup> we drink?"<br><sup>66tn</sup> The verb וּנְלִי (vayyillonu) from נוֹל (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.<br><sup>67tn</sup> 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.<br><sup>sn</sup> 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 " <b>Mosheh</b> <sup>Plucked out<sup>n</sup></sup> saying, what will we gulp?... |
| Charles Thompson OT         | .  |
| C. Thompson (updated) OT    | .  |
| Concordant Literal Version  | .  |
| Context Group Version       | .  |
| Darby Translation           | .  |
| <i>Emphasized Bible</i>     | .  |
| English Standard Version    | And the people grumbled against Moses, saying, "What shall we drink?"  |
| Green's Literal Translation | .  |

|                             |   |
|-----------------------------|---|
| Modern English Version      | So the people murmured against Moses, saying, "What shall we drink?"    |
| Modern Literal Version      | .   |
| Modern KJV                  | .   |
| New American Standard B.    | .   |
| New European Version        | .   |
| New King James Version      | And the people complained against Moses, saying, "What shall we drink?" |
| Niobi Study Bible           | .   |
| Owen's Translation          | .   |
| Restored Holy Bible 6.0     | .   |
| Third Millennium Bible      | .   |
| Updated Bible Version 2.11  | .   |
| A Voice in the Wilderness   | .   |
| Webster's Bible Translation | .   |
| World English Bible         | .   |
| 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 #<br>BDB #253  |
| lûwn (לוּן) [pronounced loon]                | <i>to be obstinate, to be stubborn; to murmur or complain [like a stubborn person]</i>   | 3 <sup>rd</sup> person masculine plural, Niphal imperfect    | Strong's #3885<br>BDB #533 |
| Owens mistakenly calls this a Qal imperfect. |  |  |                            |
| ‘am (אָם) [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<br>BDB #766 |
| ‘al (עַל) [pronounced gahl]                  | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity                                     | Strong's #5921<br>BDB #752 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]        | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun  | Strong's #4872<br>BDB #602 |

**Translation:** The people murmured against Moses,... This will be the way of this people. They will run into a problem and they will complain. 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]." Instead, they murmur and complain, often expressing anger (a mental attitude sins).

In the English, *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 lûwn (לוּן) [pronounced loon] and it means *murmur, complain, bitch, to speak in an obstinate manner*.

It wasn't but three days ago that they saw a miracle beyond what we can comprehend. This is documented proof that miracles do not carry you very far. For a few hours after the Egyptians were drowned, they were exhilarated. 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 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, thankful to God. After a few hours or a few days, it was as though it never occurred. Then they will face a crisis. From our vantage point, we think this is simple: you go to Moses and ask for him to perform a miracle. God is fully capable of this. What is their 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, seeing miracle after miracle—perhaps as many as hundreds in a day—still, when it came to the cross, they scattered, even though He clearly predicted the cross and its importance.

Haven't you ever had a problem that you were anxious over; upset about? 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 recognize that He solves them. When the exact same problem reoccurs, we should be able to withstand the pressure or the mental stress. This prepares 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. 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.

### Exodus 15:24b

| Hebrew/Pronunciation                         | Common English Meanings   | Notes/Morphology                             | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| lâmed (ל) [pronounced <i>l'</i> ]            | <i>to, for, towards, in regards to</i>  | directional/relational preposition           | No Strong's #<br>BDB #510   |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i> ]     | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct                     | Strong's #559<br>BDB #55    |
| mâh (מה) [pronounced <i>maw</i> ]            | <i>what, how, why</i>   | interrogative; exclamatory particle          | Strong's #4100<br>BDB #552  |
| shâthâh (שתה) [pronounced <i>shaw-THAW</i> ] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>                                      | 1 <sup>st</sup> person plural, Qal imperfect | Strong's #8354<br>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. Their question should have been, "How will God solve this problem?"

Exodus 15:24 The people murmured against Moses, saying, "How can we drink this water?"

This is a very tricky passage with a great many 3<sup>rd</sup> 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<sup>e</sup>howah and so shows him Y<sup>e</sup>howah 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<sup>e</sup>howah 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<sup>e</sup>howah your Healer.”

Exodus  
15:25–26

He cried out to Y<sup>e</sup>howah and Y<sup>e</sup>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 and there He put him to the test. He said, “If you will carefully listen to the voice of Y<sup>e</sup>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<sup>e</sup>howah 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 him a statutes and an ordinance, having put him 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<sup>e</sup>howah and so shows him Y<sup>e</sup>howah 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<sup>e</sup>howah 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<sup>e</sup>howah 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 hearkening 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;<sup>[3]</sup> 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.

<sup>[3]</sup>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 us 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.

Douay-Rheims 1899 (Amer.) .  
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."

V. Alexander's Aramaic T.  
Plain English Aramaic Bible  
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–2001 .

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."

God's Word™

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."

The Message

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."

New Simplified Bible .

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

College Press Bible Study

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 Century 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 .

Common English Bible .

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,<sup>[6]</sup> 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.

<sup>[6]</sup> 'He gave them'; literally, 'he gave it', i.e. the people, or (less probably) 'he gave him', i.e. Moses.

Knox Bible ('you' version)  
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):**

Alpha & Omega Bible .  
Awful Scroll Bible .  
Christian Standard Bible .  
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 Gon, 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."  
Jubilee Bible 2000 .  
H. C. Leupold .  
Lexham English Bible .  
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 .  
Unlocked Literal Bible .  
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):

Christian Community (1988) .

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 (2002) .

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 English Bible—1970

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.'

New RSV

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."

|  |   |
|--|---|
| The Complete Tanach<br>exeGesés companion Bible  | . <p>And he cries to Yah Veh;<br/>and Yah Veh points out a tree<br/>which he casts into the waters<br/>- and the waters sweeten:<br/>and there he sets a statute and a judgment for them<br/>and there he tests them:<br/>and says, If in hearkening,<br/>you hearken to the voice of Yah Veh your Elohim<br/>and work straight in his eyes<br/>and hearken to his misvoth<br/>and guard all his statutes,<br/>I put none of these sicknesses on you,<br/>which I put on the Misrayim:<br/>for I - Yah Veh Raphah.</p>  |
| Hebraic Roots Bible<br>Israeli Authorized Version<br>The Israel Bible (beta)<br>JPS (Tanakh—1985)<br>Kaplan Translation<br>Orthodox Jewish Bible<br><i>The Scriptures</i> 1998 | . <p>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."</p>   |
| Tree of Life Version   | .   |
| <b>Weird English, 𐤇𐤋𐤁 English, Anachronistic English Translations:</b>   |   |
| 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, †( <i>The wood could have been a staff, cross, tree branch or any kind of wood</i> ) AND SAID, "IF YOU WILL INDEED HEAR THE VOICE OF JESUS YOUR THEOS ( <i>Alpha &amp; Omega</i> ), 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 ( <i>Alpha &amp; Omega</i> ) 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.   |
| Concordant Literal Version<br>exeGesés companion Bible<br>Orthodox Jewish Bible  | . <p>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,</p>   |

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 [<sup>l</sup>sweet]. 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 [<sup>l</sup>them]. He said, "You must ·obey [or listen to the voice of] the Lord your God and do what ·he says is right [<sup>l</sup>is 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



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true Physician in keeping from them the plagues which struck the Egyptians, and they could depend upon this promise as upon a definite ordinance.

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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).

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He cried out to the Lord, and the Lord showed him<sup>68</sup> a tree.<sup>69</sup> When Moses<sup>70</sup> threw it into the water, the water became safe to drink. There the Lord<sup>71</sup> made for them<sup>72</sup> a binding ordinance,<sup>73</sup> and there he tested<sup>74</sup> them. He said, “If you will diligently obey<sup>75</sup> the Lord your God, and do what is right<sup>76</sup> in his sight, and pay attention<sup>77</sup> to his commandments, and keep all his statutes, then all<sup>78</sup> the diseases<sup>79</sup> that I brought on the Egyptians I will not bring on you, for I, the Lord, am your healer.”<sup>80</sup>

<sup>68tn</sup> The verb is וַיִּצְהַרְהוּ (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).

<sup>69tn</sup> 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).

<sup>69tn</sup> Or “a [piece of] wood” (cf. NAB, NIV, NRSV, TEV, CEV); NLT “a branch.”

<sup>70tn</sup> 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 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.

<sup>70tn</sup> Heb “he”; the referent (Moses) has been specified in the translation for clarity.

<sup>71tn</sup> Heb “there he”; the referent (the Lord) is supplied for clarity.

<sup>72tn</sup> Heb “for him” (referring to Israel as a whole).

<sup>73tn</sup> This translation interprets the two nouns as a hendiadys: “a statute and an ordinance” becomes “a binding ordinance.”

<sup>74tn</sup> The verb וַיִּסְאֵהוּ (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.

<sup>75tn</sup> 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.

<sup>75tn</sup>The construction uses the infinitive absolute and the imperfect tense of שָׁמַע (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).

<sup>76tn</sup>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.

<sup>77tn</sup>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.

<sup>78tn</sup>The substantive כֹּל (kol, "all of") in a negative clause can be translated "none of."

<sup>79sn</sup>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."

<sup>80tn</sup>The form is רֹפֵא (rofa'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.

<sup>sn</sup>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 <sup>He Is<sup>n</sup></sup>, and "YHWH <sup>He Is<sup>n</sup></sup> [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 <sup>He Is<sup>n</sup></sup> your "Elohiym <sup>Powers<sup>n</sup></sup>, 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 <sup>Two straits<sup>n</sup></sup>, I will not place upon you, given that I am "YHWH <sup>He Is<sup>n</sup></sup>, your healer,...

Charles Thompson OT

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.

Concordant Literal Version

Context Group Version

Darby Translation

*Emphasized Bible*

English Standard Version

Green's Literal Translation

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."

Modern Literal Version

Modern KJV

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."

- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Restored Holy Bible 6.0 .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- 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

| <b>Exodus 15:25a</b>                                     |   |   |                                 |
|--|---|---|---------------------------------|
| <b>Hebrew/Pronunciation</b>                              | <b>Common English Meanings</b>  | <b>Notes/Morphology</b>                                       | <b>BDB and Strong's Numbers</b> |
| 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 #<br>BDB #253       |
| tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i> ]            | <i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>           | 3 <sup>rd</sup> person masculine plural, Qal imperfect        | Strong's #6817<br>BDB #858      |
| 'el (אֵל) [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<br>BDB #39        |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                  | proper noun   | Strong's #3068<br>BDB #217      |

**Translation:** He cried out to Y<sup>e</sup>howah... The people did not go to God, but Moses did, so we may reasonable assume that this is Moses calling out for God.

| 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 #<br>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 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #3384<br>BDB #434 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                 | proper noun   | Strong's #3068<br>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<br>BDB #781 |

**Translation:** ...and Y<sup>e</sup>howah showed him a tree. God then shows Moses a tree. I would assume that God gave Moses instructions, but that those are not recorded here.

| 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 #<br>BDB #253   |
| shâlak <sup>e</sup> (שָׁלַךְ) [pronounced <i>shaw-LAHK<sup>e</sup></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 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7993<br>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<br>BDB #39    |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]                              | <i>water (s)</i>  | masculine plural noun with the definite article               | Strong's #4325<br>BDB #565  |

**Translation:** He threw [the tree] into the waters... Moses throws this tree 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.

## Exodus 15:25d

| 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 #<br>BDB #253       |
| mâthaq (מִתְקַן) [pronounced <i>maw-THAK</i> ] | <i>to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #4985 & #4988 BDB #608 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]    | <i>water (s)</i>  | masculine plural noun with the definite article        | Strong's #4325<br>BDB #565      |
| shâm (שָׁם) [pronounced <i>shawm</i> ]         | <i>there; at that time, then; therein, in that thing</i>                            | adverb of place  | Strong's #8033<br>BDB #1027     |

**Translation:** ...and the waters became sweet. I don't think that this is a miracle, but a simple chemical reaction of what was in the water and what was in the tree.

You may wonder what God is 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. 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*. It is not even necessarily a miracle here. 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. 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.

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.

There is also a type which is presented here. The wood represents Jesus Christ—in particular, Jesus Christ upon the cross. It is through Him that our bitter life is made sweet.

Life is filled with unpleasant experiences and difficulties. 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 they 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 life is very similar. We will all face personal tragedy, pain and heartaches. 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).

This concept of learning the easy way and the hard way is not a difficult concept; and something which we see In reading through my resources, I see that I agree here with Manfred Barthel, who does his best to *demythologize* the Bible in his book *What the Bible Really Says*. This has been the attempt of many hard-working, misguided

men particularly of the past century and a half. It boils down simply to this: I have not observed anything which is miraculous in my lifetime, other than that performed by scientists, therefore, nothing miraculous ever has 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. 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, as I will find my own, long gone, whereas the Word of God lives and abides forever. No matter what the attacks are (and his is an attack, 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 some new author will crop up and try the same thing, while former works are long forgotten. My only attempt is to clarify and to teach what is in the Bible and pass to the souls of another generation the baton of life.

### Exodus 15:25e

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| shâm (שׁם) [pronounced shawm]   | <i>there; at that time, then; therein, in that thing</i>  | adverb of place  | Strong's #8033<br>BDB #1027 |
| sîym (שׂים) [pronounced seem]; also spelled sûwm (שׂום) [pronounced soom] | <i>to put, to place, to set; to make; to appoint</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                                       | Strong's #7760<br>BDB #962  |
| lâmed (ל) [pronounced le]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510   |
| chôq (חֹק) [pronounced khome]   | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>                           | masculine singular noun  | Strong's #2706<br>BDB #349  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]            | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced mish <sup>e</sup> -PAWT]    | <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<br>BDB #1048 |

**Translation:** *There, He made for him a statute and an ordinance...* Now, I am assuming that this is God making a statute and an ordinance for Moses, 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 <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>          | simple wâw conjunction  | No Strong's #<br>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<br>BDB #1027 |
| nâçâh (נָחַח) [pronounced <i>naw-SAWH</i> ]                                 | <i>to test, to try, to prove, to tempt, to assay, put to the proof or test</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5254<br>BDB #650  |

**Translation:** ...and there He put him to the test. I assume that this is God testing Moses; and that this testing was all about what Moses would do when the people would flip out and complain as they did. I am assuming that this is the test for Moses (the 3<sup>rd</sup> person masculine singular suffix) rather than for the people (which is also a masculine singular noun). Many times, a reference back to the people of Israel is plural.

In a way, the Hebrews up until that time were lawless. God had not given them the Law; they had a conscience and had some idea what was right and wrong, but that changes from society to society; from time to time. I recall in the 50's and 60's, being a homosexual in the United States was almost unanimously thought of as wrong; however, in the 90's a large number of people saw it as an acceptable lifestyle. In the 50's, it was generally agreed that sex outside of marriage was wrong, whereas the 60's and the 70's 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 what was right and wrong. Here God will present them with a simple law: *listen to Me and obey Me*.

*Tested* is the 3<sup>rd</sup> person singular, 3<sup>rd</sup> person plural suffix, Piel perfect of nâçâh (נָחַח) [pronounced *naw-SAWH*] and it means *test, try, prove*. With the exception of Psalm 4:6, this is found only in the Piel (intensive) stem. The Piel can also refer to an accomplished fact or a completed state of being. The 3<sup>rd</sup> person singular gives us the subject (God) and the 3<sup>rd</sup> person plural suffix gives us the direct object of the verb: the Hebrews.

Here is one of the many places where these verses were split entirely wrong. How anyone could mess up this badly is hard to imagine; but perhaps it was an off-night and they were exhausted. V. 25b should be a separate verse entirely or attached to v. 26.

## Exodus 15:26a

| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers  |
|---|---|--|---------------------------|
| wa (or va) (וּ)<br>[pronounced <i>wah</i> ] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253 |
| '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> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #559<br>BDB #55  |



## Exodus 15:26a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|---|--|---|-----------------------------|
| ʾîm (אִם) [pronounced eem]  | <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<br>BDB #49    |
| The particle ʾîm (אִם) 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). |  |   |                             |
| shâmaʿ (שָׁמַע) [pronounced shaw-MAHÇ]  | <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<br>BDB #1033 |
| shâmaʿ (שָׁמַע) [pronounced shaw-MAHÇ]  | <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 <sup>nd</sup> person masculine singular, Qal imperfect                        | Strong's #8085<br>BDB #1033 |
| lâmed (ל) [pronounced lʰ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510   |
| qôwl (קוֹל) [pronounced kohl]   | <i>sound, voice, noise; loud noise, thundering</i>   | masculine singular noun   | Strong's #6963<br>BDB #876  |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217  |
| ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]  | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>  | masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #430<br>BDB #43    |

**Translation:** He said, “If you will carefully listen to the voice of Y<sup>e</sup>howah your Elohim... At first, we do not know whether this is God speaking to Moses or Moses speaking to the people, but certainly both conversations occurred and this is the gist of each conversation. 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 them is relatively small. They will perform some animal sacrifices and God has given them the Passover Feast and the Feast of the Unleavened Bread. 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 designation for Y<sup>e</sup>howah, Jesus Christ, their God. When He 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. Râphâʾ (רָפָא) [pronounced raw-FAW] and it means *heal, mend, 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 2<sup>nd</sup> 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.

This is what God said to Moses. Interestingly enough, all of this is couched in the 2<sup>nd</sup> person masculine singular suffix approach. So this is God talking directly to Moses and apparently about what Moses does.

“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 <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>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<br>BDB #449                |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>                                    | a preposition of proximity  | No Strong's #<br>BDB #88                  |
| ‘êynayim (עֵינַיִם) [pronounced <i>ġay-nah-YIM</i> ]   | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>                                  | feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix          | Strong's #5869<br>(and #5871)<br>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>ġaw-SAWH</i> ]   | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>            | 2 <sup>nd</sup> person masculine singular, Qal imperfect                              | Strong's #6213<br>BDB #793                |

**Translation:** ...and do the right [thing] in His eyes,... Many translations have *what is right* rather than *the right thing*. *in His eyes* means that God sees and approves.

So that we 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 the book, it speaks of men doing what is right in their own eyes.

| Exodus 15:26c   |   |   |                           |
|---|---|---|---------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers  |
| w <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>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 <sup>nd</sup> person masculine singular, Hiphil perfect | Strong's #238<br>BDB #24  |

## Exodus 15:26c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| Owens has that this is a 3 <sup>rd</sup> person, but it is 2 <sup>nd</sup> . |   |  |                            |
| lâmed (ל) [pronounced l <sup>e</sup> ]                                       | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| mits <sup>e</sup> ôwth (מִצְוָה)<br>[pronounced mits <sup>e</sup> -<br>OHTH] | <i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i> | feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4687<br>BDB #846 |

**Translation:** ...giving ear to His commandments... Moses (and the people) are to listen to God's commandments.

God has not given the people His commandments yet. He is preparing them to receive His commandments.

God is acting very much like a human king, who gives laws and ordinances for his people in order to provide freedom, stability and order for their lives.

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 <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR]                           | <i>to keep, to guard, to protect, to watch, to preserve</i>   | 2 <sup>nd</sup> person masculine singular, Qal perfect                          | Strong's #8104<br>BDB #1036 |
| kôl (כֹּל) [pronounced kohl]                                       | 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<br>BDB #481  |
| chuqqîym (חֻקִּים)<br>[pronounced khook-<br>KEEM]                  | <i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2706<br>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).

| 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<br>BDB #481 |
| machăleh (מַחְלֵה) [pronounced mahkh-uhl-EH]                                 | <i>sickness, disease, infirmity</i>  | masculine singular noun with the definite article                                  | Strong's #4245<br>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<br>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 <sup>st</sup> person singular, Qal perfect                                       | Strong's #7760<br>BDB #962 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                             | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity   | No Strong's #<br>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<br>BDB #518 |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]                | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>               | masculine singular, proper noun  | Strong's #4714<br>BDB #595 |
| ʿal (עַל) [pronounced gah]   | <i>upon, beyond, on, against, above, over, by, beside</i>                            | preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5921<br>BDB #752 |

**Translation:** ...[then] I will not place on you the diseases which I placed upon Egypt,... 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.

Israel is out in the desert at the mercy of the elements and that 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.*

Positive volition towards the plan of God means little or no discipline (depending upon their sins). The 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<br>BDB #471 |
| 'ânîy (אני) [pronounced <i>aw-NEE</i> ]                     | <i>I, me; in answer to a question, it means I am, it is I</i>  | 1 <sup>st</sup> person singular, personal pronoun                               | Strong's #589<br>BDB #58   |
| YHWH (יהוה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| râphâ' (רפא)<br>[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 <sup>nd</sup> person masculine singular suffix | Strong's #7495<br>BDB #950 |

**Translation:** ...for I [am] Y<sup>e</sup>howah your Healer.” 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 15:25–26 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 him a statutes and an ordinance, having put him 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.”

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.**

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.**

**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

.  
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 (Onkelos)

And they came to Elim, and there were twelve wells of water and seventy palm trees; and they encamped there before the waters.

|                             |   |
|-----------------------------|---|
| Targum (Pseudo-Jonathan)    | 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. |
| Revised Douay-Rheims        | 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.   |
| Douay-Rheims 1899 (Amer.)   | .   |
| Aramaic ESV of Peshitta     | .   |
| V. Alexander's Aramaic T.   | .   |
| Plain English Aramaic Bible | .   |
| Peshitta (Syriac)           | And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the water.   |
| Updated Brenton (Greek)     | 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–2001 | .  |
| 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. |
| <i>God's Word</i> ™       | .  |
| 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.                              |
| Names of God Bible        | .  |
| NIRV                      | .  |
| New Simplified Bible      | .  |

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

|                           |   |
|---------------------------|---|
| College Press Bible Study | .   |
| Contemporary English V.   | Later the Israelites came to Elim, where there were twelve springs and seventy palm trees. So they camped there.  |
| The Living Bible          | .   |
| New Berkeley Version      | .   |
| New Century 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 | .  |

|                             |   |
|-----------------------------|---|
| Common English Bible        | .   |
| International Standard V    | .   |
| 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.      |
| Knox Bible ('you' version)  | .   |
| Translation for Translators | 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. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Alpha & Omega Bible       | .   |
| Awful Scroll Bible        | .   |
| Christian Standard Bible  | .   |
| Conservapedia Translation | .   |
| 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.  |
| Jubilee Bible 2000        | .   |
| H. C. Leupold             | .   |
| Lexham English Bible      | .   |
| NIV, ©2011                | .   |
| Tree of Life Version      | .   |
| Unlocked Literal Bible    | .   |
| Urim-Thummim Version      | .   |
| Wikipedia Bible Project   | .   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| The Heritage Bible         | And they came to Elim, and there were twelve fountains of water and seventy palm trees, and they pitched their tents there by the waters. |
| New American Bible (2002)  | .   |
| 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..               |
| New RSV                    | .   |
| Revised English Bible–1989 | .   |

### 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.             |
| The Complete Tanach      | .  |
| exeGesés companion Bible | And they come to Elim;<br>and there are twelve fountains of water<br>and seventy palm trees:<br>and there they encamp by the waters. |

|                            |   |
|----------------------------|---|
| Hebraic Roots Bible        | . |
| Israeli Authorized Version | . |
| The Israel Bible (beta)    | . |
| JPS (Tanakh—1985)          | . |
| Kaplan Translation         | . |
| Orthodox Jewish Bible      | . |
| <i>The Scriptures</i> 1998 | . |
| Tree of Life Version       | . |

### Weird English, Old English, Anachronistic English Translations:

|                            |  |
|----------------------------|--|
| Alpha & Omega Bible        | .  |
| 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.              |
| Concordant Literal Version | .  |
| exeGesés companion Bible   | .  |
| 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. |
| Rotherham's Emphasized B.  | .  |
| Third Millennium Bible     | .  |

### 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. |
| NET Bible®                 | .   |
| The Pulpit Commentary      | .   |
| Syndein/Thieme             | .   |
| The Voice                  | Then they traveled on to <i>an oasis called</i> Elim, 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. |
|---------------------|---|

**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><br>Then they came to Elim. Here there were twelve springs of water and seventy date palms. They [then] camped by the water. |
|--------------------|---|

#### **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,<sup>81</sup> where there were twelve wells of water and seventy palm trees, and they camped there by the water.

<sup>81sn</sup> 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 " <b>Eyliym</b> <sup>Bucks</sup> ", and there were <twelve> eyes of water, and / date palms, and they camped there upon the waters,... |
| Charles Thompson OT                | .  |
| C. Thompson (updated) OT           | .  |
| Concordant Literal Version         | .  |
| Context Group Version              | .  |
| Darby Translation                  | .  |
| <i>Emphasized Bible</i>            | .  |
| 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.                               |
| Green's Literal Translation        | .  |
| Modern English Version             | .  |
| Modern Literal Version             | .  |
| Modern KJV                         | .  |
| 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 European Version               | .  |
| 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.                            |
| Niobi Study Bible                  | .  |
| Owen's Translation                 | .  |
| Restored Holy Bible 6.0            | .  |
| Third Millennium Bible             | .  |
| Updated Bible Version 2.11         | .  |
| A Voice in the Wilderness          | .  |
| Webster's Bible Translation        | .  |
| World English Bible                | .  |
| <i>Young's Literal Translation</i> | .  |
| 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 <i>wah</i> ]      | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |
| bôw' (בּוֹ) [pronounced <i>boh</i> ]         | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>        | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #935<br>BDB #97  |
| 'Ēlim (אֵילִים) [pronounced <i>ay-LEEM</i> ] | <i>palms, terebinth; transliterated Elim; plural of Strong's #352</i>               | proper singular noun/location; with the directional hê | Strong's #362<br>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...* The name of this place comes from the fact that there are palm trees here. 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.

## Exodus 15:27b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB and Strong's Numbers    |
|---|---|------------------------|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (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 #<br>BDB #251   |
| shâm (שָׁם) [pronounced <i>shawm</i> ]                                  | <i>there; at that time, then; therein, in that thing</i>              | adverb of place        | Strong's #8033<br>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*.

|  |   |  |                             |
|--|---|--|-----------------------------|
| sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NAME</i> ] | <i>two of, a pair of, both of, a duo of</i> | masculine plural numeral; construct form | Strong's #8147<br>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 (אַסָּר) [pronounced <i>gaw-SAWR</i> ] | <i>ten; -teen</i> [resulting in numbers 11–19] | masculine/feminine singular noun | Strong's #6240<br>BDB #797 |
|--|--|----------------------------------|----------------------------|

These two numerals together mean 12.

## Exodus 15:27b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology          | BDB and Strong's Numbers                  |
|--|---|---------------------------|---|
| ʿāyânôwth (תּוֹנִיעַ)<br>[pronounced <i>guh-yaw-NOHTH</i> ]                      | <i>fountains, springs; surfaces; eyes</i>                             | feminine plural construct | Strong's #5869<br>(and #5871)<br>BDB #744 |
| mayim (מַיִם)<br>[pronounced <i>mah-YIHM</i> ]                                   | <i>water (s)</i>  | masculine plural noun     | Strong's #4325<br>BDB #565                |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction    | No Strong's #<br>BDB #251                 |
| shib <sup>e</sup> ʿîym (שִׁבְעִים)<br>[pronounced <i>shib<sup>b</sup>-GEEM</i> ] | <i>seventy</i>  | numeral                   | Strong's #7657<br>BDB #988                |
| tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i> ]                                    | <i>palm-tree, date-palm, Phoenix dactylifera; palms, palm trees</i>   | masculine plural noun     | Strong's #8558<br>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 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, what has occurred 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 is revealing 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), they become sweet. In Elim, this speaks of the Millennium, where we will all enjoy perfect environment.

## Exodus 15:27c

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| wa (or va) (וּ)<br>[pronounced <i>wah</i> ]     | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253   |
| chânah (חָנָה)<br>[pronounced <i>khaw-NAW</i> ] | <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 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #2583<br>BDB #333  |
| shâm (שָׁם) [pronounced <i>shawm</i> ]          | <i>there; at that time, then; therein, in that thing</i>  | adverb of place  | Strong's #8033<br>BDB #1027 |

| Exodus 15:27c                               |   |   |                            |
|---|---|---|----------------------------|
| 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<br>BDB #752 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i> ] | <i>water (s)</i>  | masculine plural noun with the definite article | Strong's #4325<br>BDB #565 |

**Translation:** So they encamped there next to the waters. This is a perfect place for them to stop and camp.

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.

|  |   |  |
|--|---|--|
| <a href="#">Chapter Outline</a>                  | <a href="#">Charts, Graphics, Short Doctrines</a> |  |
| <a href="#">Beginning of Document</a>            | <a href="#">Doctrines Covered or Alluded to</a>   | <a href="#">Chapters of the Bible Alluded to</a> |
| <a href="#">Definition of Terms</a>              | <a href="#">Introduction and Text</a>             | <a href="#">Addendum</a>                         |
| <a href="http://www.kukis.org">www.kukis.org</a> | <a href="#">Exegetical Studies in Genesis</a>     |  |

### 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

1. T
- 2.

[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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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?
- 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 7–8, 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

## Edersheim Summarizes Exodus 15

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, (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](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-7.html) and [chapt. 8](#); both accessed May 6, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[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](#)

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### 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. <sup>(16)</sup>

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 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

## Josephus' History of this Time Period

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 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.

<sup>(16)</sup> 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](#)





| <b>A Complete Translation of Exodus 15</b> |   |
|--|---|
| <b>A Reasonably Literal Translation</b>    | <b>A Reasonably Literal Paraphrase</b>      |
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| <b>Chapter Outline</b>                     | <b>Charts, Graphics and Short Doctrines</b> |

The following Psalms would be appropriately studied at this time: 78.  
 R. B. Thieme, Jr. taught this chapter or portions of it in his 1985 Ephesians series (lesson #1308) and 1963 Life of Moses series (lesson #13).

## Word Cloud from a Reasonably Literal Paraphrase of Exodus 15

### Word Cloud from Exegesis of Exodus 15<sup>16</sup>

These two graphics should be very similar; this means that the exegesis of Exodus 15 has stayed on topic and has covered the information found in this chapter of the Word of God.

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| <b>Chapter Outline</b>                                  |  | <b>Charts, Graphics, Short Doctrines</b> |
| <b>Beginning of Document</b>                            | <b>Doctrines Covered or Alluded to</b> | <b>Chapters of the Bible Alluded to</b>  |
| <b>Definition of Terms</b>                              | <b>Introduction and Text</b>           | <b>Addendum</b>                          |
| <b><a href="http://www.kukis.org">www.kukis.org</a></b> |  | <b>Exegetical Studies in Exodus</b>      |

<sup>16</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.