

~EXODUS (1796)

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- The deliverance of the nation of Israel from bondage to Egypt Yehowah spoke to Abraham before 1933 B.C.E, after promising that Abraham's seed would inherit the land, and said,
 - And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. ([Genesis 15:13](#))
 - But the nation that they will serve I am judging, and after that they will go out with many goods. ([Genesis 15:14](#))
 - As for you, you will go to your forefathers in peace; You will be buried at a good old age. ([Genesis 15:15](#))
 - But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. ([Genesis 15:16](#))
- It is clear that the beginning of the 400-year period of affliction had to await the appearance of the promised seed. While Abraham had

earlier visited Egypt during a time of famine in Canaan and had experienced some difficulties with the Pharaoh there, he was then childless.

- **Now a famine arose in the land and Abram made his way down toward Egypt to reside there as an alien, because the famine was severe in the land. ([Genesis 12:10](#))**
- **And it came about that as soon as he got near to entering Egypt, then he said to Sarai his wife; Please, now! I well know you are a woman beautiful in appearance. ([Genesis 12:11](#))**
- **So it is bound to happen that the Egyptians will see you and will say; This is his wife. And they will certainly kill me, but you they will preserve alive. ([Genesis 12:12](#))**
- **Please say you are my sister, in order, that it may go well with me on your account, and my soul will be certain to live due to you. ([Genesis 12:13](#))**
- **So it happened that, as soon as Abram entered Egypt, the Egyptians got to see the woman, that she was very beautiful. ([Genesis 12:14](#))**
- **And the princes of Pharaoh also got to see her and they began praising her to Pharaoh, so that the woman was taken to the house of Pharaoh. ([Genesis 12:15](#))**
- **And he treated Abram well on her account, and he came to have sheep and cattle and asses and menservants and maidservants and she-asses and camels. ([Genesis 12:16](#))**
- **Then Yehowah touched Pharaoh and his household with great plagues because of Sarai, Abram's wife. ([Genesis 12:17](#))**
- **With that Pharaoh called Abram and said; What is this you have done to me? Why did you not tell me that she was your wife? ([Genesis 12:18](#))**
- **Why did you say; She is my sister, so that I was about to take her as my wife? And now here is your wife. Take her and go! ([Genesis 12:19](#))**
- **And Pharaoh issued commands to men concerning him, and they**

went escorting him and his wife and all that he had. (**Genesis 12:20**)

- Not long after God's statement about the 400 years of affliction, when Abraham was 86 years old in the year **1932 B.C.E**, his Egyptian slave girl and concubine bore him a son, Ishmael. But it was 14 years later **1918 B.C.E**, that Abraham's free wife Sarah bore him a son, Isaac, and God designated this son as the one by means of whom the promised Seed would result.
- Still, God's time had not yet arrived for giving Abraham or his seed the land of Canaan, and so they were, as foretold, alien residents in a land not theirs.
- Later on Hagar bore to Abram a son and Abram called the name of his son whom Hagar bore Ishmael. (**Genesis 16:15**)
- And Abram was eighty-six years old at Hagar's bearing Ishmael to Abram. (**Genesis 16:16**)
- And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him. (**Genesis 21:2**)
- Accordingly Abraham called the name of his son who had been born to him, whom Sarah had borne to him, Isaac. (**Genesis 21:3**)
- And Abraham proceeded to circumcise Isaac his son when eight days old, just as God had commanded him. (**Genesis 21:4**)
- And Abraham was a hundred years old when Isaac his son was born to him. (**Genesis 21:5**)
- In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. (**Hebrews 11:13**)

.. Time Of The Exodus

- When, therefore, did the 400 years of affliction begin, and when did it end? Jewish tradition reckons the count from Isaac's birth. But

the actual evidence of **affliction** first came on the day that Isaac was weaned.

- Evidence points to **1913 B.C.E.**, when Isaac was about 5 years old and Ishmael about 19, as the date of the start of affliction. It was then that Ishmael the one born in the manner of flesh began persecuting the one born in the manner of spirit.

- But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. (**Galatians 4:29**)

- Ishmael, who was part Egyptian, in jealousy and hatred, began poking fun at Isaac, the young child, this amounting to much more than a mere children's quarrel.

- And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. (**Genesis 21:9**)

- Other translations describe Ishmael's action as mocking. **Yg, Ro,**
Footnote The affliction of Abraham's seed continued on during Isaac's life. While Yehowah blessed Isaac as a grown man, he was nevertheless persecuted by the inhabitants of Canaan and forced to move from place to place because of the difficulties they brought against him.

- And the servants of Isaac went on digging in the torrent valley and so they found there a well of fresh water. (**Genesis 26:19**)

- And the shepherds of Gerar fell to quarreling with the shepherds of Isaac, saying; The water is ours! Hence he called the name of the well Esek, because they had contended with him. (**Genesis 26:20**)

- And they went digging another well, and they fell to quarreling over it also. Hence he called its name Sitnah. (**Genesis 26:21**)

- Later he moved away from there and dug another well, but they did not quarrel over it. Hence he called its name Rehoboth and said; It is because now Yehowah has given us ample room and has made us fruitful in the earth. (**Genesis 26:22**)

- Then he went up from there to Beersheba. (**Genesis 26:23**)

- And Yehowah proceeded to appear to him during that night and to say; I am the God of Abraham your father. Do not be afraid, because I am with you, and I will bless you and multiply your seed on account of Abraham my servant. (**Genesis 26:24**)
- At this Isaac said to them; Why have you come to me, seeing that you yourselves hated me and so sent me away from your neighborhood? (**Genesis 26:27**)
- Eventually, during the later years of the life of Isaac's son Jacob, the foretold seed came into Egypt to reside. In time they came into a state of slavery.

• Internal Bible Evidence Fixing The Date Of Israel's Exodus

- The 400-year period of affliction thus ran from **1913 B.C.E.** until **1513 B.C.E.** It was also a period of grace, or of divine toleration, allowed the Canaanites, a principal tribe of whom were Amorites.
- By this latter date their error would come to completion, they would clearly merit complete ejection from the land. As the preliminary step toward such ejection, God would turn his attention to his people in Egypt, setting them free from bondage and starting them on the way back to the Promised Land.
- And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. (**Genesis 15:13**)
- But the nation that they will serve I am judging, and after that they will go out with many goods. (**Genesis 15:14**)
- As for you, you will go to your forefathers in peace. You will be buried at a good old age. (**Genesis 15:15**)
- But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. (**Genesis 15:16**)

• The 430 Year Period

- Another line of calculation is provided in the statement at;

- And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. (**Exodus 12:40**)
- And it came about at the end of the **four hundred and thirty years**, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. (**Exodus 12:41**)
- And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. on.
- And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. (**Exodus 12:40**)
- The footnote says regarding the expression who had dwelt; In **Hebrew** this verb is plural. The relative pronoun '*asher*', who, can apply to the sons of Israel, rather than to the dwelling.
- The **Greek Septuagint** renders verse 40; But the dwelling of the sons of Israel which they dwelt in the land of Egypt and in the land of Canaan was four hundred and thirty years long.
- The **Samaritan Pentateuch** reads: In the land of Canaan and in the land of Egypt. All these renderings indicate that the 430-year period covers a longer period of time than the dwelling of the Israelites in Egypt.
- The apostle Paul shows that this 430-year period at;
- And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. (**Exodus 12:40**)
- Began at the time of the validation of the Abrahamic covenant and ended with the **Exodus**. Paul says; Further, I say this; As to the Abrahamic covenant previously validated by God, the Law that has come into being four hundred and thirty years later in the same year as the Exodus, does not invalidate it, so as to abolish the promise; whereas God has kindly given it to Abraham through a promise.
- Now the promises were spoken to Abraham and to his seed. It says, not; And to seeds. As in the case of many such, but as in the case of one; And to your seed. Who is Christ. (**Galatians 3:16**)

- **Further, I say this; As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. (Galatians 3:17)**
- **For if the inheritance is due to Law, it is no longer due to promise, whereas God has kindly given it to Abraham through a promise. (Galatians 3:18)**
- **How long was it, then, from the validation of the Abrahamic covenant until the Israelites moved into Egypt?**
- **At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (Genesis 12:4)**
- **So Abram took Sarai his wife and Lot the son of his brother and all the goods that they had accumulated and the souls whom they had acquired in Haran, and they got on their way out to go to the land of Canaan. Finally they came to the land of Canaan. (Genesis 12:5)**
- **We find that Abraham was 75 years old when he left Haran and crossed the Euphrates on his way to Canaan, at which time the Abrahamic covenant, the promise previously made to him in Ur of the Chaldeans, took effect. Then, from the genealogical references at;**
- **At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (Genesis 12:4)**
- **And Abraham was a hundred years old when Isaac his son was born to him. (Genesis 21:5)**
- **And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name Jacob. And Isaac was sixty years old at her giving them birth. (Genesis 25:26)**
- **So Jacob said to Pharaoh; The days of the years of my alien residences are a hundred and thirty years. Few and distressing the days of the years of my life have proved, and they have not reached the days of the years of the lives of my fathers in the days of their alien residences. (Genesis 47:9)**

- It can be seen that 215 years elapsed between the validation of the Abrahamic covenant and the move of Jacob with his family into Egypt. This would show that the Israelites actually lived in Egypt 215 years **1728-1513 B.C.E.** The figure harmonizes with other chronological data.

· From Exodus To Temple Building

- Two other chronological statements harmonize with and substantiate this viewpoint. Solomon began the building of the temple in his fourth year of kingship **1034 B.C.E.**, and this is stated at,

- And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (**1 Kings 6:1**)
- To be the four hundred and eightieth year from the time of the **Exodus 1513 B.C.E.**

· About 450 Years

- Then there is Paul's speech to an audience in Antioch of Pisidia recorded at;
- The God of this people Israel chose our forefathers, and he exalted the people during their alien residence in the land of Egypt and brought them out of it with an uplifted arm. (**Acts of Apostles 13:17**)
- And for a period of about forty years he put up with their manner of action in the wilderness. (**Acts of Apostles 13:18**)
- After destroying seven nations in the land of Canaan, he distributed the land of them by lot: (**Acts of Apostles 13:19**)
- all that during about four hundred and fifty years. And after these things he gave them judges until Samuel the prophet. (**Acts of Apostles 13:20**)
- In which he refers to a period of about four hundred and fifty years. His discussion of Israelite history begins with the time God

chose our forefathers, that is, from the time that Isaac was actually born to be the seed of promise **1918 B.C.E.**, Isaac's birth definitely settled the question, which had been in doubt because of Sarah's barrenness, as to whom God would recognize as the seed.

- From this starting point Paul then goes on to recount God's acts in behalf of his chosen nation down to the time when God gave them judges until Samuel the prophet.
- The period of about four hundred and fifty years, therefore, evidently extends from Isaac's birth in **1918 B.C.E.** down to the year **1467 B.C.E.**, or 46 years after the **Exodus** of **1513 B.C.E.** 40 years being spent in the wilderness wandering and 6 years in conquering the land of Canaan.
- For Yehowah your God has blessed you in every deed of your hand. He well knows of your walking through this great wilderness. These forty years Yehowah your God has been with you. You have not lacked a thing. (**Deuteronomy 2:7**)
- And Yehowah proceeded to speak to Moses in the wilderness of Sinai in the second year of their coming out of the land of Egypt, in the first month, saying; (**Numbers 9:1**)
- Yehowah now spoke to Moses, saying; (**Numbers 13:1**)
- Send out for yourself men that they may spy out the land of Canaan, which I am giving to the sons of Israel. You will send out one man for each tribe of his fathers, each one a chieftain among them. (**Numbers 13:2**)
- Of the tribe of Judah, Caleb the son of Jephunneh. (**Numbers 13:6**)
- Then the sons of Judah approached Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him; You yourself well know the word that Yehowah spoke to Moses the man of the true God with regard to me and with regard to you at Kadesh-barnea. (**Joshua 14:6**)
- Forty years old I was when Moses the servant of Yehowah sent me out of Kadesh-barnea to spy out the land, and I came bringing him back word just as it was in my heart. (**Joshua 14:7**)

- And now here Yehowah has preserved me alive, just as he promised, these forty-five years since Yehowah made this promise to Moses when Israel walked in the wilderness, and now here I am today eighty-five years old. ([Joshua 14:10](#))
- This makes a total number that clearly fits the apostles round figure of about four hundred and fifty years. Both these chronological references therefore support the year [1513 B.C.E.](#) as the year of the **Exodus** and harmonize as well with the Bible chronology concerning the kings and judges of Israel.

See Also CHRONOLOGY (From 1943 B.C.E. to the Exodus)

•• Other Views

- This date for the **Exodus**, [1513 B.C.E.](#), and consequently the Israelite invasion of Canaan and the fall of Jericho in [1473 B.C.E.](#), 40 years after the Exodus, has been considered far too early by some critics, who would place these events as late as the 14th or even the [13th Century B.C.E.](#)
- However, while some archaeologists place the fall of Jericho down in the [13th Century B.C.E.](#), they do so, not on the basis of any ancient historical documents or testimony to that effect, but on the basis of pottery finds.
- Such calculation of time periods by pottery is obviously very speculative, and this is demonstrated by the research at Jericho. The findings there have produced contradictory conclusions and datings on the part of the archaeologists.

See Also ARCHAEOLOGY (Differences In Dating)

See Also CHRONOLOGY (Archaeological Dating)

- Similarly with the Egyptologists, the differences among them in dating the dynasties of Egypt have amounted to centuries, making their dates unusable for any specific period. For this reason it is impossible to name with confidence the particular Pharaoh of the **Exodus**, some saying it was Thutmose III, others Amenhotep II, Ramses II, and so forth, but on very shaky foundations in each case.

•• Authenticity Of The Exodus Account

- An objection against the **Exodus** account has been that the Pharaoh's of Egypt did not make any record of the **Exodus**. However, this is not unusual, for kings of more modern times have recorded only their victories and not their defeats and have often tried to erase anything historical that is contrary to their personal or nationalistic image or to the ideology they are trying to inculcate in their people.
- Even in recent times rulers have tried to obliterate the works and reputations of their predecessors. Anything regarded as embarrassing or distasteful was left out of Egyptian inscriptions or effaced as soon as possible.
- An example is the chiseling away by her successor, Thutmose III, of the name and representation of Queen Hatshepsut on a stone monumental record uncovered at Deir al-Bahri in Egypt. [See *Archaeology and Bible History*, by J. P. Free, 1964, p. 98 and photograph opposite p. 94]
- Manetho, an Egyptian priest who evidently hated the Jews, wrote in the Greek language about **280 B.C.E.** The Jewish historian Josephus quotes Manetho as saying: **that the ancestors of the Jews entered Egypt in their myriads and subdued the inhabitants, and then Josephus says that Manetho goes on to admit that they were afterwards driven out of the country, occupied what is now Judaea, founded Jerusalem, and built the temple.** [Against Apion, I, 228 (26)]
- While Manetho's account is in general very unhistorical, the significant fact is that he mentions the Jews as being in Egypt and as going out, and in further writings, according to Josephus, he identifies Moses with Osarsiph, an Egyptian priest, indicating that, even though Egyptian monuments do not record the fact, the Jews were in Egypt and **Moses** was their leader.
- Josephus speaks of another Egyptian historian, Chaeremon, who says that Joseph and Moses were driven out of Egypt at the same time, also Josephus mentions a Lysimachus who tells a similar story. [Against Apion, I, 228,238 (26)][Against Apion, I, 228,238 288,290 (32)][Against Apion, I, 228,238 288,290 299 (33)][Against Apion, I, 228,238 288,290 299 304-311 (34)]
- The number involved in the **Exodus**.
- And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. (**Exodus 12:37**)

- The round number of 600,000 able-bodied men on foot besides little ones is given. In the actual census taken about a year after the **Exodus**, as recorded at;
- Take the sum of the whole assembly of the sons of Israel according to their families, according to the house of their fathers, by the number of names, all the males, head by head of them. (**Numbers 1:2**)
- From twenty years old upward, everyone going out to the army in Israel. You should register them according to their armies, you and Aaron (**Numbers 1:3**)
- And all those registered of the sons of Israel according to the house of their fathers from twenty years old upward, everyone going out to the army in Israel, came to be. (**Numbers 1:45**)
- Yes, all those registered came to be six hundred and three thousand five hundred and fifty. (**Numbers 1:46**)
- They numbered 603,550 males from 20 years old upward besides the Levites
- These were the registered ones of the sons of Israel according to the house of their fathers, all the registered ones of the camps in their armies were six hundred and three thousand five hundred and fifty. (**Numbers 2:32**)
- But the Levites did not get registered in among the sons of Israel, just as Yehowah had commanded Moses. (**Numbers 2:33**)
- Of whom there were 22,000 males from a month old upward.
- All the registered ones of the Levites whom Moses and Aaron registered at the order of Yehowah by their families, all the males from a month old upward, were twenty-two thousand. (**Numbers 3:39**)
- The **Hebrew** term *geva-rim'*, able-bodied men, does not include women.
- Ask, please, O men, and see whether a male is giving birth. Why is it that I have seen every able-bodied man with his hands upon his loins like a female that is giving birth, and all faces have

turned pale? (**Jeremiah 30:6**)

- Little ones is from the **Hebrew**, *taph*, and refers to one walking with tripping steps.
- And Yehowah says; For the reason that the daughters of Zion have become haughty and they walk with their throats stretched forth and ogling with their eyes, they go walking with tripping steps, and with their feet they make a tinkling sound. (**Isaiah 3:16**)
- Most of these little ones would have had to be carried or at least could not have marched the full length of the journey.

.. In The Fourth Generation

- We must remember that Yehowah told Abraham that in the fourth generation his descendants would return to Canaan.
- But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. (**Genesis 15:16**)
- In the entire 430 years from the time when the Abrahamic covenant took effect to the **Exodus** there were more than four generations, even considering the long life spans that they enjoyed during that time, according to the record.
- But it was only 215 years that the Israelites were **actually in Egypt**. The four generations following their entering Egypt can be calculated in this way, using as an example just one tribe of Israel, the tribe of Levi. (1) Levi. (2) Kohath. (3) Amram, and (4) Moses.
- And these are the names of the sons of Levi, according to their family descents. Gershon and Kohath and Merari. And the years of Levis life were a hundred and thirty-seven years. (**Exodus 6:16**)
- And the sons of Kohath were Amram and Izhar and Hebron and Uzziel. And the years of Kohath's life were a hundred and thirty-three years. (**Exodus 6:18**)
- Now Amram took Jochebed his father's sister as his wife. Later she bore him Aaron and Moses. And the years of Amram's life

were a hundred and thirty-seven years. (**Exodus 6:20**)

- The number coming up out of Egypt, namely, 600,000 able-bodied men besides women and children, would mean that there could have been more than three million persons.
- This, though disputed by some, is not at all unreasonable. For, while there were only four generations from Levi to Eleazar or from Levi to Moses, when viewed from the standpoint of the life span of these long-lived men, each of these men could have seen several generations or several sets of children born during his lifetime.
- Even at the present time a man 60 or 70 years old often has grandchildren and may even have great-grandchildren, thus four generations living contemporaneously.

•• **Extraordinary Increase**

- The account reports. And the sons of Israel became fruitful and began to swarm, and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them.
- And the sons of Israel became fruitful and began to swarm, and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them. (**Exodus 1:7**)
- In fact, they became so many that the king of Egypt said; Look! The people of the sons of Israel are more numerous and mightier than we are. But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel.
- And he proceeded to say to his people; Look! The people of the sons of Israel are more numerous and mightier than we are. (**Exodus 1:9**)
- But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel. (**Exodus 1:12**)
- Also, when we realize that polygamy, with concubinage, was practiced and that some Israelites married Egyptian women, it

becomes evident how the increase to the point of having an adult male population of 600,000 could have occurred.

- Seventy souls of Jacob's immediate household went down into Egypt or were born there shortly thereafter. **(Genesis Chapter 46)** If we exclude Jacob himself, his 12 sons, his daughter Dinah, his granddaughter Serah, the three sons of Levi, and possibly others from the number of family heads who began to multiply in Egypt, we might be left with only 50 of the 70, Levi's sons are excluded inasmuch as the Levites were not numbered among the later 603,550 figure.

- Starting, then, with the very conservative figure of 50 family heads and taking into consideration the Bible's statement that the sons of Israel became fruitful and began to swarm, and they kept on multiplying and growing mightier **at a very extraordinary rate**, so that the land got to be filled with them.

- And the sons of Israel became fruitful and began to swarm, and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them. **(Exodus 1:7)**

- We can easily demonstrate how 600,000 men of military age, between 20 and 50 years old, could be living at the time of the **Exodus**. Consider the following.

- In view of the large families then and the desire of the Israelites to have children to fulfill God's promise, it is not unreasonable in our calculation to count each male family head as bringing forth ten children, about half being boys, on the average, during the period of life between 20 and 40 years of age.

- For conservativeness, we might view each of the original 50 who became family heads as not beginning to father children until 25 years after their entry into Egypt.

- And, since death or other circumstances could prevent some male children from ever becoming productive children, or could interrupt their child-producing before their reaching the limit of 40 years we have set, we might also reduce by 20 percent the number of males born who became fathers.

- Put simply, this means that in a 20-year period only 200 sons, instead of 250, born to the 50 original family heads we have designated would produce families of their own.

· Pharaoh's Decree

- Still another factor might be considered. Pharaoh's decree to destroy all the male children at birth. This decree seems to have been rather ineffective and of short duration. Aaron was born some three years before Moses or in 1597 B.C.E, and apparently no such decree was then in force.
- The Bible definitely states that Pharaoh's decree was not very successful. The Hebrew women Shiphrah and Puah, who likely were the heads of the midwife profession, over the other midwives, did not carry out the king's order.
- They apparently did not instruct the midwives under them as ordered. The result was that the people kept growing more numerous and becoming very mighty.
- Pharaoh then commanded all his people to throw every newborn Israelite son into the river Nile.
- Later on the king of Egypt said to the Hebrew midwives, the name of one of whom was Shiphrah and the name of the other Puah. ([Exodus 1:15](#))
- Yes, he went so far as to say; When you help the Hebrew women to give birth and you do see them on the stool for childbirth, if it is a son, you must also put it to death, but if it is a daughter, it must also live. ([Exodus 1:16](#))
- However, the midwives feared the true God, and they did not do as the king of Egypt had spoken to them, but they would preserve the male children alive. ([Exodus 1:17](#))
- In time the king of Egypt called the midwives and said to them; Why is it you have done this thing, in that you preserved the male children alive? ([Exodus 1:18](#))
- In turn the midwives said to Pharaoh; Because the Hebrew women are not like the Egyptian women. Because they are lively, they have already given birth before the midwife can come

in to them. (**Exodus 1:19**)

- So God dealt well with the midwives, and the people kept growing more numerous and becoming very mighty. (**Exodus 1:20**)
- And it came about that because the midwives had feared the true God he later presented them with families. (**Exodus 1:21**)
- Finally Pharaoh commanded all his people, saying; Every newborn son you are to throw into the river Nile, but every daughter you are to preserve alive. (**Exodus 1:22**)
- But it does not seem that the Egyptian populace hated the Hebrews to this extent. Even Pharaoh's own daughter rescued Moses. Again, Pharaoh may have soon come to the conclusion that he would lose valuable slaves if his decree continued in effect. We know that, later on, the Pharaoh of the Exodus refused to let the Hebrews go for the very reason that he valued them as slave laborers.
- However, to make our figure yet more conservative we may reduce by nearly one third the number of boys surviving during a five-year period to represent the possible effects of Pharaoh's unsuccessful edict.

.. A Calculation

- Even making all these allowances, the population would still increase in an accelerated manner, and that with God's blessing. The number of children born during each five-year period from and after **1563 B.C.E.** that is, 50 years before the Exodus up to **1533 B.C.E.**, or 20 years before the Exodus, would be as follows.

PROJECTED INCREASE OF MALE POPULATION

Dates B.C.E.	Sons Born
from 1563 to 1558	47,350
from 1558 to 1553	62,300
from 1553 to 1548	81,800
from 1548 to 1543	103,750
from 1543 to 1538	133,200
from 1538 to 1533	172,250

Total **600,650***

Theoretical male population from the age of 20 to 50 years at time of Exodus **1513 B.C.E.**

- It may be noted that even a slight adjustment in the method of computation, for example, increasing by one the number of sons born on the average to each male parent, would send this figure up to over a million.

· What Was The Number Of People That Left Egypt Under Moses?

- Besides the 600,000 able-bodied men mentioned in the Bible, there were a great number of older men, an even greater number of women and children, and a vast mixed company of non-Israelites.
- And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals. (**Exodus 12:38**)
- So the total population was possibly over three million persons going up out of Egypt. It is not surprising that the Egyptian royalty hated to let such a large slave body go. They thereby lost a valuable economic asset.
- That there was a fearful number of fighting men the Bible record attests; Moab became very frightened at the people, because they were many, and Moab began to feel a sickening dread of the sons of Israel.
- And Moab became very frightened at the people, because they were many, and Moab began to feel a sickening dread of the sons of Israel. (**Numbers 22:3**)
- The fear on the part of the Moabites was, of course, based partly on the fact that Yehowah had worked such wonders for Israel but was also because of their great number, which could not be said of a mere few thousand people.
- The population figures of the Israelites actually changed very little during the wilderness journey because so many died in the wilderness as a result of unfaithfulness.
- Take the sum of the whole assembly of the sons of Israel from twenty years of age and upward, according to the house of their

- fathers, all those going out to the army in Israel. (**Numbers 26:2**)
- And Moses and Eleazar the priest proceeded to speak with them in the desert plains of Moab by the Jordan at Jericho, saying; (**Numbers 26:3**)
 - Take the sum of them from the age of twenty years and upward, just as Yehowah had commanded Moses. Now the sons of Israel who went out of the land of Egypt were: (**Numbers 26:4**)
 - These were the registered ones of the sons of Israel, six hundred and one thousand seven hundred and thirty. (**Numbers 26:51**)
 - In the census shortly after the **Exodus** the Levites were counted separately, and those from a month old upward numbered 22,000.
 - All the registered ones of the Levites whom Moses and Aaron registered at the order of Yehowah by their families, all the males from a month old upward, were twenty-two thousand. (**Numbers 3:39**)
 - The question may arise as to why among all the other 12 tribes there were only 22,273 **firstborn** males from a month old upward.
 - And all the firstborn males by the number of the names from a month old upward of their registered ones came to be twenty-two thousand two hundred and seventy-three. (**Numbers 3:43**)
 - This can easily be understood when the fact is appreciated that family heads were not counted, that because of polygamy a man might have many sons but only one firstborn, and that it was the firstborn son of the man and not of the woman that was counted.

.. Issues Involved

- According to God's promise to Abraham, His due time had arrived for Him to deliver the nation of Israel from the iron furnace of Egypt. Yehowah considered Israel as his firstborn son by virtue of the promise to Abraham.
- When Jacob went down to Egypt with his household, he went down voluntarily but his descendants later became slaves. As a nation, they were dear to Yehowah as a firstborn son, and Yehowah had the legal right to deliver them from Egypt without the payment of a price.

- But you are the ones Yehowah took that he might bring you out of the iron furnace, out of Egypt, to become a people of private ownership to him as at this day. ([Deuteronomy 4:20](#))
- Sons you are of Yehowah your God. You must not make cuttings upon yourselves or impose baldness on your foreheads for a dead person. ([Deuteronomy 14:1](#))
- For you are a holy people to Yehowah your God, and Yehowah has chosen you to become his people, a special property, out of all the peoples who are on the surface of the ground. ([Deuteronomy 14:2](#))
- And you must say to Pharaoh; This is what Yehowah has said; Israel is my son, my firstborn. ([Exodus 4:22](#))
- And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. ([Exodus 19:5](#))
- And you yourselves will become to me a kingdom of priests and a holy nation. These are the words that you are to say to the sons of Israel. ([Exodus 19:6](#))
- Opposing Yehowah's purpose, Pharaoh did not want to lose the great nation of slave workers. Moreover, when approached by Moses with the request in Yehowah's name to send the Israelites away that they might celebrate a festival to Him in the wilderness, Pharaoh answered:
- But Pharaoh said; Who is Yehowah, so that I should obey his voice to send Israel away? I do not know Yehowah at all and, what is more, I am not going to send Israel away. ([Exodus 5:2](#))
- Pharaoh considered himself to be a god and did not **recognize** Yehowah's authority, although he had undoubtedly heard the Hebrews use the name many times before. From the beginning Yehowah's people had known his name, Abraham had even addressed God as Yehowah.
- This is a history of the heavens and the earth in the time of their being created, in the day that Yehowah God made earth and

heaven. ([Genesis 2:4](#))

- At this Abram said; Sovereign Lord Yehowah, what will you give me, seeing that I am going childless and the one who will possess my house is a man of Damascus, Eliezer? ([Genesis 15:2](#))
- The issue here raised by Pharaoh's attitude and actions brought up the question of godship. It was now necessary for Yehowah God to exalt himself above the gods of Egypt, including Pharaoh, who was revered as a god.
- He did this by bringing Ten Plagues upon Egypt, which resulted in Israel's release. At the time of the last plague, the death of the firstborn, the Israelites were commanded to be prepared at the Passover meal to march out of Egypt.
- Although they went out in haste, being urged on by the Egyptians, who said; We are all as good as dead! They did not go out empty-handed.
- And the Egyptians began to urge the people in order to send them away quickly out of the land, because, they said; We are all as good as dead! ([Exodus 12:33](#))
- They took their herds and flocks, their flour dough before it was fermented, and their kneading troughs. Besides this, the Egyptians granted to Israel what they asked for, giving them articles of silver and articles of gold and garments.
- Incidentally, this was not robbing the Egyptians. They had no right to enslave Israel, so they owed the people wages.
- Consequently the people carried their flour dough before it was leavened, with their kneading troughs wrapped up in their mantles upon their shoulder. ([Exodus 12:34](#))
- And the sons of Israel did according to the word of Moses in that they went asking from the Egyptians articles of silver and articles of gold and mantles. ([Exodus 12:35](#))
- And Yehowah gave the people favor in the eyes of the Egyptians, so that these granted them what was asked, and they stripped the Egyptians. ([Exodus 12:36](#))

- And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. (**Exodus 12:37**)
- And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals. (**Exodus 12:38**)

See Also GODS and GODDESSES (The Ten Plagues)

- Along with Israel went out a vast mixed company.
- And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals. (**Exodus 12:38**)
- These were all worshipers of Yehowah, for they had to be prepared to leave with Israel while the Egyptians were burying their dead. They had observed the Passover, otherwise they would have been busy with Egypt's mourning and burial rites.
- To a certain extent this company may have been made up of those who were in some way related by marriage to the Israelites. For example, many Israelite men married Egyptian women, and Israelite women married Egyptian men.
- A case in point is the person who was put to death in the wilderness for abusing Yehowah's name. He was the son of an Egyptian man and his mother was Shelomith of the tribe of Dan.
- Now a son of an Israelite woman, who, however, was the son of an Egyptian man, went out into the midst of the sons of Israel, and the son of the Israelite woman and an Israelite man began to struggle with each other in the camp. (**Leviticus 24:10**)
- And the son of the Israelite woman began to abuse the Name and to call down evil upon it. So they brought him to Moses. Incidentally, his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan. (**Leviticus 24:11**)
- It may also be noted that Yehowah gave permanent instructions concerning the requirements for alien residents and slaves to eat the Passover when Israel would come into the Promised Land.

- And it must occur that when you come into the land that Yehowah will give you, just as he has stated, then you must keep this service. (**Exodus 12:25**)
- And Yehowah went on to say to Moses and Aaron; This is the statute of the Passover. No foreigner may eat of it. (**Exodus 12:43**)
- But where there is any slave man purchased with money, you must circumcise him. Then first he may share in eating it. (**Exodus 12:44**)
- A settler and a hired laborer may not eat of it. (**Exodus 12:45**)
- In one house it is to be eaten. You must not take any of the flesh out of the house to some place outside. And you must not break a bone in it. (**Exodus 12:46**)
- All the assembly of Israel are to celebrate it. (**Exodus 12:47**)
- And in case an alien resident resides as an alien with you and he will actually celebrate the Passover to Yehowah, let there be a circumcising of every male of his. First then he may come near to celebrate it, and he must become like a native of the land. But no uncircumcised man may eat of it. (**Exodus 12:48**)
- One Law is to exist for the native and for the alien resident who is residing as an alien in your midst. (**Exodus 12:49**)

·· Route Of The Exodus

- The Israelites must have been in various locations when they started the march out of Egypt, not all initially in one compact body. Some may have merged with the main body of marchers as they went along. Rameses, either the city or a district of that name, was the starting point, the first lap of the journey being to Succoth.
- And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. (**Exodus 12:37**)
- Some scholars suggest that, while Moses began the march from Rameses, the Israelites came from all over the land of Goshen and met at Succoth as a rendezvous.

- The Israelites had left Egypt in haste, urged on by the Egyptians, nevertheless, they were by no means unorganized; But it was in battle formation that the sons of Israel went up out of the land of Egypt, that is, possibly like an army in five parts, with vanguard, rear guard, main body, and two wings.
- Besides the able leadership of Moses, Yehowah made manifest his own leadership, at least as early as the encampment at Etham, by providing a pillar of cloud to lead them in the daytime, which became a pillar of fire to give them light at night.
- Hence God made the people go round about by the way of the wilderness of the Red Sea. But it was in battle formation that the sons of Israel went up out of the land of Egypt. ([Exodus 13:18](#))
- And Moses was taking Joseph's bones with him, because he had made the sons of Israel solemnly swear, saying; God will without fail turn his attention to you, and you must take my bones up out of here with you. ([Exodus 13:19](#))
- And they proceeded to depart from Succoth and to encamp at Etham at the edge of the wilderness. ([Exodus 13:20](#))
- And Yehowah was going ahead of them in the daytime in a pillar of cloud to lead them by the way, and in the nighttime in a pillar of fire to give them light to go in the daytime and nighttime. ([Exodus 13:21](#))
- The pillar of cloud would not move away from before the people in the daytime nor the pillar of fire in the nighttime. ([Exodus 13:22](#))
- By the shortest route it would have been a land journey of about 400 kilometers (250 miles) from the vicinity North of Memphis on up to, say; Lachish in the Promised Land.
- But that route would have taken the Israelites along the Mediterranean seacoast and along by the land of the Philistines. In former times their forefathers Abraham and Isaac had had difficulties with the Philistines.
- God, knowing that they might be disheartened by a Philistine attack, inasmuch as they were unacquainted with warfare and also

because they had their families and flocks with them, commanded that Israel turn about and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon. Here they encamped by the sea.

- Yehowah now spoke to Moses, saying; (**Exodus 14:1**)
- Speak to the sons of Israel, that they should turn back and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon. In front of it you are to encamp by the sea. (**Exodus 14:2**)
- The exact route followed by the Israelites from Rameses to the Red Sea cannot be traced with certainty today, since the sites mentioned in the account cannot be definitely located. Most reference works prefer to show them as crossing through what is known as the Wadi Tumilat in the Delta region of Egypt.
- This route, however, is predicated principally on the identification of Rameses with a site in the Northeast corner of the Delta region. But as Professor of Egyptology **John A. Wilson** states: Unfortunately, scholars do not agree upon the precise location of Rameses.
- The Pharaoh's named Ramses, particularly Ramses II, were generous in naming towns after themselves. Further, references to this city have been excavated in Delta towns which can make no serious claim to being the location. [**The Interpreter's Dictionary of the Bible**, edited by G. Buttrick, 1962, Vol. 4, p. 9]
- Various places have been suggested, have held popularity for a time, and then have been rejected in favor of another possibility. The site of **Tanis**, modern **San el-Hagar**, a few kilometers South of the Mediterranean coastal city of Port Said is popular, but so also is Qantir, about 24 kilometers (15 miles) farther South.
- As to the first site, Tanis, it may be noted that one Egyptian text lists Tanis and Rameses as separate places, not the same, and that at least part of the material unearthed at Tanis gives evidence of having come from other places.
- Thus, **John A. Wilson** further states that there is no guarantee that inscriptions bearing the name Rameses were originally at home there. Regarding both Tanis and Qantir, it may be said that the inscriptions relating to Ramses II found in these places would only show an

association with that Pharaoh, but do not prove that either site is the Biblical Raamses built by the Israelites as a storage place prior even to Moses birth.

- So they set over them chiefs of forced labor for the purpose of oppressing them in their burden-bearing, and they went building cities as storage places for Pharaoh, namely, Pithom and Raamses. ([Exodus 1:11](#))
- As is shown in the article **RAAMSES, RAMESES**, the view that Ramses II is the Pharaoh of the **Exodus** has little evidence in its favor.

See Also RAAMSES

- The route through the **Wadi Tumilat** has also been favored because of the popular modern theory that the crossing of the Red Sea did not actually take place at the Red Sea but at a site to the North thereof.
- Some scholars even advocated a crossing at or near Lake Serbonis along the Mediterranean shore, so that after exiting from the Wadi Tumilat the Israelites turned North in the direction of the coast. This view directly contradicts the specific statement in the Bible that God himself led the Israelites away from the route that would go to the land of the Philistines.
- And it came about at the time of Pharaoh's sending the people away that God did not lead them by the way of the land of the Philistines just because it was near, for God said; It might be the people will feel regret when they see war and will certainly return to Egypt. ([Exodus 13:17](#))
- Hence God made the people go round about by the way of the wilderness of the Red Sea. But it was in battle formation that the sons of Israel went up out of the land of Egypt. ([Exodus 13:18](#))
- Others also favor a route through the Wadi Tumilat but argue for a sea crossing in the Bitter Lakes region North of Suez.

.. Red Sea, Was Not Just A Sea Of Reeds

- This latter view is based on the argument that the **Hebrew yam-suph'**, translated Red Sea, literally means sea of rushes, or, reeds, bulrushes, and that therefore the Israelites crossed, not the arm of the

Red Sea known as the Gulf of Suez, but a sea of reeds, a swampy place such as the Bitter Lakes region.

- **In so holding, however, they do not agree with the translators of the ancient Greek Septuagint, who translated *yam-suph'* with the Greek name *e-ry-thra' tha'las-sa*, meaning, literally, Red Sea.**
- **But, far more important, both Luke, who was the writer of Acts, quoting Stephen, and the apostle Paul used this same Greek name when relating the events of the Exodus.**
- **This man led them out after doing portents and signs in Egypt and in the Red Sea and in the wilderness for forty years. (Acts of Apostles 7:36)**
- **By faith they passed through the Red Sea as on dry land, but on venturing out upon it the Egyptians were swallowed up. (Hebrews 11:29)**

See Also RED SEA

- **Furthermore, there would have been no great miracle if a mere marsh had been crossed, and the Egyptians could not have been swallowed up in the Red Sea as the surging waters proceeded to cover them so that they went down into the depths like a stone.**
- **By faith they passed through the Red Sea as on dry land, but on venturing out upon it the Egyptians were swallowed up. (Hebrews 11:29)**
- **The surging waters proceeded to cover them, down they went into the depths like a stone. (Exodus 15:5)**
- **Not only was this stupendous miracle referred to later on by Moses and Joshua but the apostle Paul said that the Israelites got baptized into Moses by means of the cloud and the sea.**
- **That indicated that they were completely surrounded by water, the sea being on both sides and the cloud above and behind them.**
- **Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea (1 Corinthians 10:1)**

- And all got baptized into Moses by means of the cloud and of the sea. (**1 Corinthians 10:2**)
- This would indicate, too, that the body of water was much deeper than anything that could be waded in.
- The route of the **Exodus** depends largely on two factors: where the Egyptian capital was at the time, and the identification of the body of water where the crossing occurred.
- Since the inspired **Christian Greek Scriptures** use the expression Red Sea, there is every reason to believe that it was that body of water that Israel crossed. As for the Egyptian capital, the most likely site is Memphis, the principal seat of government during most of Egypt's history.
- If this was the case, then the starting point of the **Exodus** march must have been sufficiently near Memphis for Moses to have been called before Pharaoh after midnight on Passover night and then to have reached Rameses in time to begin the march toward Succoth before the 14th day of Nisan ended.
- And it came about that at midnight Yehowah struck every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the prison hole, and every firstborn of beast. (**Exodus 12:29**)
- Then Pharaoh got up at night, he and all his servants and all other Egyptians, and there began arising a great outcry among the Egyptians, because there was not a house where there was not one dead. (**Exodus 12:30**)
- At once he called Moses and Aaron by night and said; Get up, get out from the midst of my people, both you and the other sons of Israel, and go, serve Yehowah, just as you have stated. (**Exodus 12:31**)
- And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. (**Exodus 12:37**)
- And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. (**Exodus 12:41**)

- It is a night for observance with regard to Yehowah for bringing them out of the land of Egypt. With regard to Yehowah this night is one for observance on the part of all the sons of Israel throughout their generations. (**Exodus 12:42**)
- The oldest Jewish tradition, recorded by Josephus, is to the effect that the march began a short distance North of Memphis. [**Jewish Antiquities, II, 315 (xv, 1)**]

See Also MEMPHIS

- A route through the Wadi Tumilat would be so far to the North of Memphis as to make the above circumstances impracticable. For this reason, many earlier commentators have suggested one of the well-known pilgrim routes through Egypt, such as the el Haj route leading from Cairo across to Clysma at the head of the Gulf of Suez.

• Where Was The Red Sea Parted Allowing Israel To Cross Over?

- It should be noted that, after reaching the second stage of their journey, Etham at the edge of the wilderness, God ordered Moses to turn back and encamp before Pihahiroth, by the sea. This maneuver would cause Pharaoh to believe the Israelites were wandering in confusion.
- And they proceeded to depart from Succoth and to encamp at Etham at the edge of the wilderness. (**Exodus 13:20**)
- Yehowah now spoke to Moses, saying; (**Exodus 14:1**)
- Speak to the sons of Israel, that they should turn back and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon. In front of it you are to encamp by the sea. (**Exodus 14:2**)
- Then Pharaoh will certainly say respecting the sons of Israel, They are wandering in confusion in the land. The wilderness has closed in upon them. (**Exodus 14:3**)
- Scholars favoring the **el Haj** route as the likely one point out that the **Hebrew** verb for **turn back** is emphatic and does not mean merely to divert or turn aside, but has more the sense of returning or at least of a marked detour.

- They suggest that, upon reaching a point North of the head of the Gulf of Suez, the Israelites reversed their line of march and went around to the East side of **Jebel `Ataqah**, a mountain range bordering the West side of the Gulf.

- A large host, such as the Israelites were, would find no effective way for swift exit from such a position if pursued from the North, and hence they would be bottled up with the sea blocking their way.

- Jewish tradition of the **First Century C.E.** conveys such a picture. But, more importantly, such a situation fits the general picture portrayed in the Bible itself, whereas the popular views of many scholars do not.

- And the Egyptians went chasing after them, and all the chariot horses of Pharaoh and his cavalymen and his military forces were overtaking them while camping by the sea, by Pihahiroth in view of Baal-zephon. (**Exodus 14:9**)

- When Pharaoh got close by, the sons of Israel began to raise their eyes and here the Egyptians were marching after them, and the sons of Israel got quite afraid and began to cry out to Yehowah. (**Exodus 14:10**)

- And they proceeded to say to Moses; Is it because there are no burial places at all in Egypt that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of Egypt? (**Exodus 14:11**)

- Is this not the word we spoke to you in Egypt, saying; Let us alone, that we may serve the Egyptians? For it is better for us to serve the Egyptians than for us to die in the wilderness. (**Exodus 14:12**)

- Then Moses said to the people; Do not be afraid. Stand firm and see the salvation of Yehowah, which he will perform for you today. For the Egyptians whom you do see today you will not see again, no, never again. (**Exodus 14:13**)

- Yehowah will himself fight for you, and you yourselves will be silent. (**Exodus 14:14**)

- Yehowah now said to Moses; Why do you keep crying out to me?

Speak to the sons of Israel that they should break camp. (Exodus 14:15)

- **As for you, lift up your rod and stretch your hand out over the sea and split it apart, that the sons of Israel may go through the midst of the sea on dry land. (Exodus 14:16)**
- **It seems evident that the crossing must have been far enough from the head of the Gulf, or western arm of the Red Sea, that Pharaoh's forces would not have been able simply to circle the end of the Gulf and easily come upon the Israelites on the other side.**
- **At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left. (Exodus 14:22)**
- **And the Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalymen began going in after them, into the midst of the sea. (Exodus 14:23)**

See Also PIHAHIROTH

- **Pharaoh had changed his mind about the release of the Israelites as soon as he learned of their departure. Certainly the loss of such a slave nation meant a heavy economic blow to Egypt.**
- **It would not be difficult for his chariots to overtake this entire nation on the move, particularly in view of their turning back. Now, encouraged by the thought that Israel was wandering in confusion in the wilderness, he went after them with confidence.**
- **With a crack force of 600 chosen chariots, all the other chariots of Egypt mounted with warriors, his cavalymen, and all his military forces, he came upon Israel at Pihahiroth.**
- **Then Pharaoh will certainly say respecting the sons of Israel; They are wandering in confusion in the land. The wilderness has closed in upon them. (Exodus 14:3)**
- **So I shall indeed let Pharaoh's heart become obstinate, and he will certainly chase after them and I shall get glory for myself by means of Pharaoh and all his military forces, and the Egyptians will certainly know that I am Yehowah. Accordingly they did just that. (Exodus 14:4)**

- **Later it was reported to the king of Egypt that the people had run away. Immediately the heart of Pharaoh as well as his servants was changed regarding the people, so that they said; What is this that we have done, in that we have sent Israel away from slaving for us? (Exodus 14:5)**
- **So he proceeded to make his war chariots ready, and he took his people with him. (Exodus 14:6)**
- **And he proceeded to take six hundred chosen chariots and all the other chariots of Egypt and warriors upon every one of them. (Exodus 14:7)**
- **Thus Yehowah let the heart of Pharaoh the king of Egypt become obstinate, and he went chasing after the sons of Israel, while the sons of Israel were going out with uplifted hand. (Exodus 14:8)**
- **And the Egyptians went chasing after them, and all the chariot horses of Pharaoh and his cavalrymen and his military forces were overtaking them while camping by the sea, by Pihahiroth in view of Baal-zephon. (Exodus 14:9)**
- **Strategically the position of the Israelites looked very bad. They were evidently hemmed in between the sea and the mountains, with the Egyptians blocking the way back. In their apparently trapped position, fear struck the hearts of the Israelites and they began to complain against Moses.**
- **Now God stepped in to protect Israel by moving the cloud from the front to the rear. On one side, toward the Egyptians, it was darkness, on the other it kept lighting up the night for Israel.**
- **While the cloud held back the Egyptians from attacking, at Yehowah's command Moses lifted his rod, and the seawaters split apart, leaving the dry seabed as a path for Israel.**
- **When Pharaoh got close by, the sons of Israel began to raise their eyes and here the Egyptians were marching after them, and the sons of Israel got quite afraid and began to cry out to Yehowah. (Exodus 14:10)**
- **And they proceeded to say to Moses; Is it because there are no burial places at all in Egypt that you have taken us here to die in**

the wilderness? What is this that you have done to us in leading us out of Egypt? (Exodus 14:11)

- **Is this not the word we spoke to you in Egypt, saying; Let us alone, that we may serve the Egyptians? For it is better for us to serve the Egyptians than for us to die in the wilderness. (Exodus 14:12)**
- **Then Moses said to the people; Do not be afraid. Stand firm and see the salvation of Yehowah, which he will perform for you today. For the Egyptians whom you do see today you will not see again, no, never again. (Exodus 14:13)**
- **Yehowah will himself fight for you, and you yourselves will be silent. (Exodus 14:14)**
- **Yehowah now said to Moses; Why do you keep crying out to me? Speak to the sons of Israel that they should break camp. (Exodus 14:15)**
- **As for you, lift up your rod and stretch your hand out over the sea and split it apart, that the sons of Israel may go through the midst of the sea on dry land. (Exodus 14:16)**
- **As for me, here I am letting the hearts of the Egyptians become obstinate, that they may go in after them and that I may get glory for myself by means of Pharaoh and all his military forces, his war chariots and his cavalymen. (Exodus 14:17)**
- **And the Egyptians will certainly know that I am Yehowah when I get glory for myself by means of Pharaoh, his war chariots and his cavalymen. (Exodus 14:18)**
- **Then the angel of the true God who was going ahead of the camp of Israel departed and went to their rear, and the pillar of cloud departed from their van and stood in the rear of them. (Exodus 14:19)**
- **So it came in between the camp of the Egyptians and the camp of Israel. On the one hand it proved to be a cloud together with darkness. On the other hand it kept lighting up the night. And this group did not come near that group all night long. (Exodus 14:20)**

- Moses now stretched his hand out over the sea, and Yehowah began making the sea go back by a strong east wind all night long and converting the sea basin into dry ground, and the waters were being split apart. (**Exodus 14:21**)

•• Width And Depth Of Place Of Crossing

- Since Israel crossed the sea in one night, it could hardly be assumed that the waters parted in a narrow channel. Rather, the channel may have been a kilometer or more in width.
- Though in fairly close marching formation, such a group, along with what wagons they had, their baggage, and their cattle, even when rather closely ranked, would occupy an area of perhaps 8 square kilometers (3 square miles) or more.
- It appears, therefore, that the sea-opening allowed the Israelites to cross on a fairly wide front. If there was about a 1.5-kilometers (1 mile) front, then the depth of the Israelite column would probably be about 5 kilometers (3 miles) or more.
- If it was about a 2.5-kilometers (1.5 miles) front, the depth might be about 3 kilometers (2 miles) or more. It would take such a column several hours to get into the seabed and travel across it. While they did not go in panic, but maintained their battle formation, they would no doubt move with considerable haste.
- Had it not been for the cloud, the Egyptians would have easily overtaken and slaughtered many.
- The enemy said; I shall pursue! I shall overtake! I shall divide spoil! My soul will be filled with them! I shall draw my sword! My hand will drive them away! (**Exodus 15:9**)
- When the Israelites had gone into the sea and the cloud behind them had moved ahead to reveal this fact to the Egyptians, they pursued. Here, again, is emphasized the necessity of considerable breadth and length of dry seabed, for Pharaoh's military force was great.
- Bent on destruction and recapture of their former slaves, the entire force went well into the seabed. Then, during the morning watch, which ran from about 2:00 to 6:00 A.M, Yehowah looked out

from the cloud and began to throw the camp of the Egyptians into confusion, taking the wheels off their chariots.

- **And it came about during the morning watch that Yehowah began to look out upon the camp of the Egyptians from within the pillar of fire and cloud, and he went throwing the camp of the Egyptians into confusion. (Exodus 14:24)**
- **The Israelites, by the approaching of morning, got safely across on the eastern shore of the Red Sea. Then Moses was commanded to stretch his hand out so that the waters would come back over the Egyptians.**
- **At this the sea began to come back to its normal condition, and the Egyptians fled from encountering it. This also would indicate that the waters had opened up widely, for a narrow channel would have immediately overwhelmed them.**
- **The Egyptians fled from the enclosing walls of water toward the western bank, but the waters kept converging until their depth completely covered all the war chariots and the cavalymen belonging to Pharaoh's military forces, not so much as one of them was let remain.**
- **It is obvious that such an overwhelming inundation would be impossible in a marsh. Moreover, in a shallow marsh dead bodies would not wash up on the shore, as actually took place, so that Israel got to see the Egyptians dead on the seashore.**
- **At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left. (Exodus 14:22)**
- **And the Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalymen began going in after them, into the midst of the sea. (Exodus 14:23)**
- **And it came about during the morning watch that Yehowah began to look out upon the camp of the Egyptians from within the pillar of fire and cloud, and he went throwing the camp of the Egyptians into confusion. (Exodus 14:24)**
- **And he kept taking wheels off their chariots so that they were driving them with difficulty, and the Egyptians began to say; Let**

us flee from any contact with Israel, because Yehowah certainly fights for them against the Egyptians. (**Exodus 14:25**)

- Finally Yehowah said to Moses; Stretch your hand out over the sea, that the waters may come back over the Egyptians, their war chariots and their cavalymen. (**Exodus 14:26**)
- Moses at once stretched his hand out over the sea, and the sea began to come back to its normal condition at the approaching of morning. All the while the Egyptians were fleeing from encountering it, but Yehowah shook the Egyptians off into the midst of the sea. (**Exodus 14:27**)
- And the waters kept coming back. Finally they covered the war chariots and the cavalymen belonging to all of Pharaoh's military forces and who had gone into the sea after them. Not so much as one among them was let remain. (**Exodus 14:28**)
- As for the sons of Israel, they walked on dry land in the midst of the seabed, and the waters were for them a wall on their right hand and on their left. (**Exodus 14:29**)
- Thus on that day Yehowah saved Israel from the hand of the Egyptians, and Israel got to see the Egyptians dead on the seashore. (**Exodus 14:30**)
- Israel also got to see the great hand that Yehowah put in action against the Egyptians, and the people began to fear Yehowah and to put faith in Yehowah and in Moses his servant. (**Exodus 14:31**)

.. Waters Congealed

- According to the Bible description, the surging waters were congealed to let Israel pass through.
- And by a breath from your nostrils waters were heaped up, they stood still like a dam of floods, the surging waters were congealed in the heart of the sea. (**Exodus 15:8**)
- This word congealed is used in the American Standard Version, the King James Version, and translations by J. N. Darby, I. Leeser, R. Knox, and J. Rotherham.

- As defined in **Webster's Third New International Dictionary (1981)**, congeal means to change from a fluid to a solid state by or as if by cold, freeze, to make a liquid, viscid or of a consistency like jelly, curdle, coagulate.
- The **Hebrew** word here translated congealed is used in;
- Did you not proceed to pour me out as milk itself and like cheese to curdle me? (**Job 10:10**)
- With regard to curdling milk. Therefore, it does not of necessity mean that the walls of water were frozen solid, but that the consistency of the congealed substance may have been like gelatin or curds.
- Nothing visible was holding back the waters of the Red Sea on each side of the Israelites, hence the water had the appearance of being congealed, stiffened, curdled, or thickened so that it could remain standing like a wall on each side and not collapse in an inundation upon the Israelites, to their destruction.
- This was how they looked to Moses when a strong East wind divided the waters and dried up the basin so that it was not miry, nor frozen, but was easily traversable by the multitude.
- The pathway opened in the sea was wide enough that the Israelites, numbering possibly three million, could all cross to the eastern banks by morning.
- Then the congealed waters began to be released and to move in from either side, surging and overwhelming the Egyptians as Israel stood on the eastern bank contemplating Yehowah's unparalleled deliverance of an entire nation from a world power.
- They realized the literal fulfillment of Moses words.
- Then Moses said to the people; Do not be afraid. Stand firm and see the salvation of Yehowah, which he will perform for you today. For the Egyptians whom you do see today you will not see again, no, never again. (**Exodus 14:13**)
- So by a spectacular display of power Yehowah exalted his name and delivered Israel. Safe on the East shore of the Red Sea, Moses led the sons of Israel in a song, while his sister Miriam, the prophetess,

took a tambourine in her hand and led all the women with tambourines and in dances, responding in song to the men.

- **At that time Moses and the sons of Israel proceeded to sing this song to Yehowah and to say the following; Let me sing to Yehowah, for he has become highly exalted the horse and its rider he has pitched into the sea. ([Exodus 15:1](#))**
- **And Miriam the prophetess, Aaron's sister, proceeded to take a tambourine in her hand, and all the women began going out with her with tambourines and in dances. ([Exodus 15:20](#))**
- **And Miriam kept responding to the men; Sing to Yehowah, for he has become highly exalted. The horse and its rider he has pitched into the sea. ([Exodus 15:21](#))**
- **A complete separation of Israel from their foes had been effected. When they went out from Egypt they were not allowed to suffer harm from man or beast, no dog even snarled at the Israelites or moved its tongue against them.**
- **But against any of the sons of Israel will no dog move eagerly its tongue, from man to beast, in order, that you people may know that Yehowah can make a distinction between the Egyptians and the sons of Israel. ([Exodus 11:7](#))**
- **While the [Exodus](#) narrative does not mention that Pharaoh personally went into the sea with his military forces and was destroyed,**
- **And who shook off Pharaoh and his military force into the Red Sea: for his loving-kindness is to time indefinite. ([Psalms 136:15](#))**
- **Does state that Yehowah shook off Pharaoh and his military force into the Red Sea.**

.. Typical Of Later Events

- **In bringing Israel up out of Egypt as promised to Abraham, God looked upon the nation of Israel as his son, just as he had told Pharaoh, Israel is my firstborn.**
- **And you must say to Pharaoh; This is what Yehowah has said; Israel is my son, my firstborn. ([Exodus 4:22](#))**

- **Later on, Yehowah said;**
- **When Israel was a boy, then I loved him, and out of Egypt I called my son. ([Hosea 11:1](#))**
- **This back-reference to the [Exodus](#) was also a prophecy that had a fulfillment in the days of Herod when Joseph and Mary returned from Egypt with Jesus after the death of Herod and settled in Nazareth.**
- **The historian Matthew applies the prophecy of Hosea to this occurrence, saying of Joseph.**
- **And he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Yehowah through his prophet, saying; Out of Egypt I called my son. ([Matthew 2:15](#))**
- **The apostle Paul lists the [Exodus](#) among those things that he says went on befalling Israel as examples or types.**
- **Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea ([1 Corinthians 10:1](#))**
- **And all got baptized into Moses by means of the cloud and of the sea. ([1 Corinthians 10:2](#))**
- **Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived. ([1 Corinthians 10:11](#))**
- **It therefore appears to be symbolic of something greater. Natural Israel is used in the Bible as symbolic of Spiritual Israel, the Israel of God.**
- **For neither is circumcision anything nor is uncircumcision, but a new creation is something. ([Galatians 6:15](#))**
- **And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God. ([Galatians 6:16](#))**
- **Also, Moses spoke of the prophet to come who would be like him.**

- **A prophet I shall raise up for them from the midst of their brothers, like you, and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him. (Deuteronomy 18:18)**
- **And it must occur that the man who will not listen to my words that he will speak in my name, I shall myself require an account from him. (Deuteronomy 18:19)**
- **The Jews looked for this one to be a great leader and deliverer. The apostle Peter identifies Jesus Christ as the Greater Moses.**
- **Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Yehowah (Acts of Apostles 3:19)**
- **And that he may send forth the Christ appointed for you, Jesus. (Acts of Apostles 3:20)**
- **Whom heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. (Acts of Apostles 3:21)**
- **In fact, Moses said; Yehowah God will raise up for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. (Acts of Apostles 3:22)**
- **Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people. (Acts of Apostles 3:23)**
- **The deliverance of Israel at the Red Sea and the destruction of the Egyptian army, therefore, must have significance in the deliverance of Spiritual Israel from their enemies of symbolic Egypt by a great miracle at the hands of Jesus Christ.**
- **And just as the work God performed at the Red Sea resulted in the exaltation of his name, the fulfillment of those typical events in a much larger reality would bring greater and far more extensive fame to the name of Yehowah.**
- **At that time Moses and the sons of Israel proceeded to sing this song to Yehowah and to say the following; Let me sing to**

Yehowah, for he has become highly exalted the horse and its rider he has pitched into the sea. ([Exodus 15:1](#))