

EXODUS 14-15: THE CROSSING OF THE RED SEA AND COMPLAINTS

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Introduction

It is a great honor to again be a part of the Spiritual Sword lectures and the incalculable good which has been done by this effort at Getwell for the better part of half a century. This writer is grateful to the elders for this opportunity and appreciative of the work Bradley Smith has performed as the lectureship's director. What an appropriate them is *Powerful Passages of the Pentateuch!* The first five books are foundational to the rest of Scripture. The theme of this specific lecture is one which has always interested the writer: "Exodus 14-15: The Crossing of the Red Sea and Complaints"--actually the crossing of the Red Sea has been more compelling than the murmuring of the Hebrews. The writer has been frustrated by the many different lines on various maps all supposedly giving the route of the Israelites, but not many agreeing and even less actually showing that a miraculous escape had to be effected; however, he has more than once benefitted from reading the text while having McGarvey's *Lands of the Bible* and Google Earth close at hand. In 1879, J.W. McGarvey visited the site and then laid out the case for a reasonable *and* miraculous crossing place. While he did so with simple observation and relatively simple tools; men today can use images provided by satellites to confirm what he saw. The writer is grateful to Bradley Smith for the writer to be able to include what McGarvey observed in its entirety in a block quote--the study would be worth far less without it. These two chapters will be considered in sections, rather than verse by verse, as determined by what is taking place in the sections and what subjects must be considered.

The Text

Exodus 14:1-4a

Having led His children "*through* the way of the wilderness of the Red sea ... harnessed ["meaning armed, arrayed for battle, in orderly array" (Zodhiates)] out of the land of Egypt" (Exod. 13:18), the Lord told Moses to have the Israelites camp at what was apparently the mouth of a gorge in the mountains on the west side of the Red Sea. Notably, the *International Standard Bible Encyclopedia* makes a note applicable with regard to verse two [and, for that matter, much of the text at hand and others dealing with the wilderness and wilderness wanderings]: "Neither Pi-Hahiroth nor any other place mentioned with it can be exactly located." Surely some of the locations have been brought to light in the intervening eight decades, but the statement helps to show the difficulty for the Bible student and a reason for variances in maps. This was Israel's last camp before they "passed through the midst of the sea into the wilderness" (Num. 33:8).

The Lord had them camp there because it would lure Pharaoh to his destruction--he would not be able to resist attacking the trapped rebels. Starling affirmed, "Pharaoh misinterpreted Israel's change of direction; he viewed them as confused and lost, on a road that by human judgment was very foolish, as it appeared to carry them away from their destination" (143).

Exodus 14:4b

Simply, "And they did so." There was instruction from the Lord and obedience--if only simple obedience to the Lord's commands were always Israel's way, the children of Israel would not only have escaped Egyptian bondage but would soon be living in the land promised to Abraham (Gen. 12:1); however, it would not be long before Israel would not obey Moses [and,

therefore, God] (Acts 7:39). God's commandments in those days, as these, were "not grievous" (1 John 5:3); however, God's people ultimately loved themselves more than God and would smart for it. At this point, however, simply, "And they did so."

Exodus 14:5-9

God's calculation that Pharaoh would pursue Israel had been right [He is God, so that is no surprise]. "The heart of Pharaoh and his servants" is passively spoken of as having "turned against the people." Pharaoh had told Israel to leave (Exod. 12:30-33), but now was rethinking his decision. He had apparently recovered from concern over the plagues [again, for this was basically a post-plague cycle (Exod. 8:8,15; 9:27,28,34; et al)] and had realized that he had lost his Hebrew slave population [which numbered 603,550 not counting women, children, and Levites (Num. 1:45-47)], so he gathered his army to go after the unsuspecting Israelites who had gone "out with an high hand." How many turn to God in difficulty and reject Him in prosperity!

Many will look at the interactions between God and Pharaoh and will focus on the expression "the Lord hardened the heart of Pharaoh" (here and in Exodus 4:21; 9:12; 10:1,20,27; and 11:10) and blame God for making Pharaoh reject God's commands. First, if God made it harder for His people to leave, that would have defeated His own purpose and violated Divine economy; second, God will not tempt one with evil (James 1:13)--which He would have done if He caused Pharaoh to violate the very will of God; third, it is not just God who is spoken of as hardening the heart of Pharaoh, for his heart was hardened by Aaron (Exod. 7:13,14), Pharaoh's own magicians (Exod. 7:22; 8:19), and even Pharaoh himself (Exod. 7:23; 8:15,32) and his servants (Exod. 9:34). If the argument could be made that God operated directly upon the heart of Pharaoh to cause him to sin, the argument could equally be made that Aaron, the magicians,

and Pharaoh's people did likewise. What then does this mean? God gave a standard, a law for Pharaoh that Pharaoh, himself, determined to reject. Aaron relayed the message to Pharaoh which anger Pharaoh the more. The magicians first imitated the actions of Moses and Aaron making Pharaoh reject the genuinely miraculous, but then acknowledged they could not perform the miraculous, thus angering Pharaoh even more. The more that Pharaoh was exposed to the command of God which he wanted to refuse, the more his heart was hardened; nothing supernatural was taking place with regard to his free will.

Exodus 14:10-12

When Pharaoh's army appeared on the horizon, the people cried out [shrieked (Strong) "for relief or justice, calling for help" (Zodhiates)]. Though they cried to the Lord, they complained to Moses. If they were just to have died, they could have done that in Egypt. They thought it better to serve as slaves than to die in freedom. Their crying out to God seemed to show some measure of faith, their complaining to Moses shows a lack of faith. David would pen, "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea" (Ps. 106:7). In spite of their murmuring, when they cried out, the Lord heard. Nehemiah records the post-exilic Levites speaking to God saying that He "didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea" (Neh. 9:9). Again, David penned, "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known" (Ps. 106:8).

Exodus 14:13,14

Moses assured the children of Israel that God was going to work such a miracle that these Egyptians would never trouble them again, for the Lord would fight for them, and they would

have a reason to stop complaining [which they would not do again until all the way in the middle of the next chapter (Exod. 15:24); interestingly, they actually seem to have had about the same memory as the disciples later would have (Matt. 8:24-26; 16:5-10)].

Exodus 14:15-18

Perhaps Moses was himself in his thoughts crying for deliverance, perhaps he was about to take the people's complaining to the Lord; regardless, the Lord said that it was time for the children to march. But the Red Sea? Not a problem, for Moses would part the sea and the children of Israel would pass through on dry land.

The Egyptians surely would follow thinking that the sea would remain dry for them, but, God said, "I will get me honour And the Egyptians shall know that I *am* the LORD, when I have gotten me honour ..." (cf Rom. 14:11). The sea would crash in upon Pharaoh and his host! (Ps. 136:15; Exod. 14:28).

Exodus 14:19,20

The angel [likely the Second Person of the Godhead given the language of verse twenty-four] and the pillar of cloud and fire leading the people out of Egypt (Exod. 13:21) now removed behind them blocking the Egyptians and giving light to the Israelites so that they could pass in safety.

Exodus 14:21-30

Moses stretched his hand over the sea, the Lord divided the sea, and the people went into the sea on dry land. Believing that God would divide the sea, Moses and the children of Israel did their parts and God did His--so often in Scripture this combination [faith+obedience+grace] is seen. Among many other examples of this combination, the Hebrews writer recorded this one:

"By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned" (Heb. 11:29). There is an interesting detail: The Lord used an east wind (a natural force) to cause the water to form a walled passage (an unnatural result) through which the Israelites could walk. This was not merely a natural wind blowing the water to the side so the children could walk on the moist, but relatively dry land; rather, the ground was described as "dry" or in the Hebrew *harabah* (חרבה) meaning "the lack of moisture" (Zodhiates) and "a desert" (Strong). The Greek corroborates the idea, with "dry" in Hebrews 11:29 being the word *xeros* (ξηρός) meaning "(through the idea of *scorching*); *arid*; by implication *shrunken*, *earth* (*as opposed to water*)" (Strong). This was no mere natural event, nor a "miracle in the timing" which would have still had the Israelites on moist ground. One will also note that the Hebrews writer said "through the Red sea"; merely "into" the Red Sea would not have been sufficient, for Pharaoh was still behind and safety was still ahead.

The Egyptians, all of Pharaoh's force from verse seven [his "army" is added in verse nine, but is no where else described specifically--Gill quoted a source suggesting that they would have been carried in the chariots which makes sense given God's promise of verse seventeen to get "honour ... upon all his host"], followed Israel into the sea through the course of the night (though still separated from the Israelites by the pillar and cloud). The Lord, likely the Second Person of the Godhead, looked "through" the pillar and cloud and "troubled the host of the Egyptians," removing the wheels from the chariots so that desired escape from the One who was for Israel and against the Egyptians was not possible. The Lord, with Moses and the Israelites still in their wind-made passage with waters stacked left and right, had Moses stretch his hand again "and the sea returned to his strength" and the Egyptians were killed, " the waters covered

their enemies: there was not one of them left" (Ps. 106:11). One must reason that now the water stood not just to the left and right, but also behind the Israelites. When the Israelites did emerge, they saw the bodies of the Egyptians on the shore (which shows the necessity of a great volume of water--not just to kill, but to transport the Egyptian corpses). Fields says, "The waters of the Red Sea were thenceforth a moral, as well as a physical gulf between them and Egypt. Its passage initiated a new dispensation: 'they were all *baptized to Moses* [emp. his-DFC] in the cloud and in the sea.' (1 Cor. 10:2)" (169).

On this section of the account, there is much discussion and dissension. Did the crossing of the Red Sea really take place at all? Was it merely a natural event? Was it in the Red Sea or another location? These are just some of the questions as modernists try to attack the inspired account or those who only have a limited faith in what God can do struggle to believe that it could have happened as the text says or as well meaning Bible students look at the atlases and commentaries that short-change God and concede, "Okay, I guess it didn't happen the way the Bible makes it sound." The inspired Record will not mislead and there is no reason that God, if He be God, could not have done exactly what the Record says. For God, there is not easy miracle versus hard miracle; rather, there is miracle (Matt. 9:2-6).

What do the modernists, who reject the miraculous altogether, and others, who would--even inadvertently--weaken the miraculous element of the event, allege? [It must be restated that it is difficult to exactly locate many of the places of the exodus and the wilderness wandering (Fields, 168; Free, 89 [Free also there quoted Caiger who wrote, "The dotted line showing the 'journey of the Israelites' in most of our Scripture atlases has no real authority."]; Kaiser, 108; Pfeiffer, 73); however, some may be identified and that quite firmly as shall be seen in

McGarvey's writing and in Free who wrote that M.G. Kyle "related that travelers who follow the coast of the Red Sea, along the line of Exodus, need no other guidebook than the Bible. The whole topography corresponds to that mentioned in the biblical account" (89)]. Conservative writer Hurlbut placed the crossing "at the narrow Strait of Suez [which is in the northern part of the sea, but suggested-DFC] ... At that time the gulf probably extended several miles north of its present position" (46; cf Pfeiffer, 74); however, many have placed the crossing to the north in an attempt to write-off the miraculous altogether.

Free wrote, "Some have argued that *yam suph* (translated 'Red Sea' in KJV and other versions) should be correctly translated "Sea of Reeds" and have sought to relate to a lake or lakes now part of the Suez canal system. It is difficult to support such a position, however" (90). A marginal note in Fields reads that while "the name *Red Sea (Yam Suph)* should be rendered 'Reed Sea' or 'Marsh Sea' ... this does not prove that the Israelites crossed at a very shallow marshy location where no miracle was required for crossing. The name 'Reed Sea' is applied to the entire sea, not just the tip of the Gulf of Suez" (168). To this, Free concurs, for among other reasons from the size required in Exodus 14:27; 15:5,8,10 and 10:19, "Certainly in Numbers 14:25 *yam suph* is the Red Sea" (90). Kaiser appears to flatly reject the hypothesis due the wording alleged not likely being used by the Israelites (108) and the direction of the wind because this could only have been accomplished in the Gulf of Aqaba [which shall be considered briefly, shortly] and, regardless of location, the insufficiency of the wind to harm the chariots or drown the soldiers in such shallow water; interestingly, his objections are with the weak concession, "The Biblical narrative relies on the water's having been shallow enough that a powerful east wind blowing all night could have pushed it back" even though he states, "The

crossing of the Red Sea is a remarkable Old Testament miracle" (111)--it should be recognized that God was not merely blowing the sea back; rather, He was making walls on either side and ultimately behind; while He used the wind, the wind's direction was not important to God's ability to perform a "remarkable" miracle. Simply, too much water was required for this theory to stand at all.

There are other theories that either move the crossing too near the Mediterranean coast (Kaiser, 108) or to the Gulf of Aqaba [the right arm of the Red Sea] (Kaiser, 112; Schlegel, 30) but this would not fit the chronology for how long the Israelites had been out of Egypt distance-wise. Still another theory suggests that the crossing was in the far north of the Suez region and was accomplished via a tsunami caused by the eruption of Thera (Santorini)--that is a "miracle in the timing"; however, that eruption predated the Exodus by perhaps a century and the tsunami would have to have dried the area for a whole night not just a few minutes or hours, frankly the "natural explanation" eliminates any truly miraculous element (Wayne Jackson answered this theory well).

With thanks to the editor of the lectureship for allowing its inclusion in its entirety, here is what McGarvey wrote; it is both scholarly and clear:

Our object in visiting Suez was to study the question of the crossing-place of the children of Israel; and for this purpose we gave ourselves two days there. Three theories have been advanced on this subject by explorers, the careful study of which had left my mind in uncertainty and confusion. Our consul at Cairo, Mr. Forman, of New York, who has been at Suez, told me that I would probably be worse confused after visiting the place than I was already; but I was resolved to fully test the matter, let the result be what it might. One of these theories is, that the Red Sea, in the time of Moses, extended so far north as to connect with the Bitter Lakes,--a series of shallow lakes northwest of the present head of the sea, distant about 50 miles,--and that the crossing occurred at the head of these lakes. Those who adopt this theory suppose that a heavy wind blowing off shore at low tide carried the water out, leaving a dry beach on which Israel crossed over, and that, as

Pharaoh and his host followed, the wind changed, the tide came in, and they were drowned.

The second theory adopts the same supposition in regard to the northward extension of the sea, and assumes that the crossing occurred a short distance above the present head of the sea, where there is a depression a mile or so wide, in which the miracle and the disaster might have taken place. Dr. Robinson, whose judgment I have learned to regard with the highest respect, adopted this view when he visited the place in 1838.

The third theory, and the one which was universal until the former two almost entirely supplanted it among Europeans and Americans, is that the crossing occurred several miles south of the present head of the sea, where the water is deep, and its width is from 8 to 10 miles.

I was determined that on this question, as on all others pertaining to sacred geography, the Bible should be my guide-book, and that I would accept no place as the one at which Moses crossed which fails to meet the requirements of the Scriptures. These requirements are as follows:

1. The place was so situated as to require Israel to turn from the direct route toward Canaan in order to reach it (Ex. xiv. 2).
2. It was such that when Israel reached it they were "entangled in the land," so that Pharaoh was encouraged to pursue them (xiv. 3).
3. It was such that when Pharaoh overtook them there was no escape for them except by going through the sea (xiv. 10, 13, 16).
4. It was such that in opening a passage the waters were divided, not driven away to one side, and that they were "a wall on the right hand and on the left" (xiv. 16, 21, 22, 29).
5. The distance across was sufficient to allow all the 600 chariots and the horsemen of Pharaoh to be within it at one time, and the water was deep enough to prevent the escape of a single person when the two walls of water rushed together (xiv. 7, 9, 28).
6. The place was near enough to Ma'rah, now Huwar'ah, 33 miles below Suez, to allow Israel to march thither in three days (xv. 22, 23).
7. It was where Israel, after crossing, could find an immediate supply of drinking-water, so that they did not suffer for water till they came to Ma'rah (xv. 22, 23).

With these requirements before us, we may dismiss the first theory mentioned above at once; for, although in a slight degree it meets the first three requirements, it is utterly inconsistent with the other four. Indeed, *it denies entirely the miraculous character of the crossing; and, if this event was not miraculous, it was nothing* [emp. added-DFC].

It required only my observations from the train in approaching Suez, and a few minutes spent on the flat roof of the hotel next morning, to satisfy me that the second theory is also untenable. I stood on the rear platform of the car (it was one built on the American model) for many miles as we approached the head of the sea, watching for the indications on this subject, and I searched for them carefully at Suez; but, although the supposition of a passage at or above Suez would meet in a good degree all the requirements of the text had there been enough water there, the absence of water is fatal to it. If Moses had been led by this route, he would have reached the head of the sea, and he could have passed around it to the left by making a détour of more than a mile to pass around it. Only on the

supposition that the main body of this arm of the sea extended many miles above its present head can this theory be accepted; and this supposition is utterly void of historic evidence. Indeed, the historic evidence is in opposition to it. In order to be safe in our conclusions, we must take the sea as it is, without stretching it, and the Bible as it is, without mutilating it.

Our next task at Suez was to test the third and last theory, and to this we devoted our two days there. The first day we went down to Ay'un Musa (the Fountains of Moses), about eight miles below the head of the sea on the east side. We took one of the rude Ar'ab sailboats which abound in the harbor of Suez, for about half the distance, carrying in it, besides the four boatmen and ourselves, our guide, five donkeys, and two donkey-drivers. After landing we rode one hour and a half on the donkeys, the drivers running behind to make them go and to guide them: the rider can do neither very easily. Mine was well gaited, and we had no little fun on the ride. The fountains lie about a mile from the seashore, and are seven in number. We dismounted at the largest one, took its dimensions, and ate our lunch in a rude building by its side intended for this use.

The fountain rises in the centre of an oblong inclosure, which has been made around it by building a stone wall some three or four feet high to keep out the sand. This wall is even with the ground outside, and the basin inclosed is 46 feet long, 36 feet wide at one end, and 27 feet at the other. The water forces itself up through soft mud in the centre, and with it rises a constant succession of gas-bubbles, which explode as they reach the surface. Through an opening in the wall at the north side the water flows away in a lively stream two feet wide and four inches deep. This stream is led through a garden of three or four acres and irrigates it. The garden is filled with a luxuriant growth of date-palms, acacia- and pomegranate-trees, and under these beds of garden vegetables and patches of wheat. Another fountain, which sends off no stream, helps to supply the water for irrigation. There are three such gardens standing in a line parallel to the seashore, and separated from each other only by pass-ways like roads. They are watered by five fountains, and constitute a most beautiful oasis in the midst of a perfectly barren desert. In the hands of a European of taste and means they could be made a little paradise for resort from the dirt and the heat of Suez.

All these fountains rise on top of a sandstone ridge, 15 or 20 feet above the beach which spreads between them and the sea, and nearly that high above the sand immediately east of them; yet they are 30 feet below the general level of the desert which stretches away to the southeast, and along which the Israelites continued their journey after crossing the sea.

We could see at a glance that this spot answers all the demands of the Scriptures as a landing-place for Israel after crossing. A gently ascending beach one mile wide, and stretching about five miles up and down the seashore, an abundant supply of water for their immediate use, and an easy march of three days to Ma'rah, only 25 miles distant, are the features it presents; whereas, but a short distance above, there is no sea to cross, and immediately below there is a perpendicular shore at least 50 feet high. Looking directly across the sea, we saw plainly the gap in the mountains on that side suitable for Israel's approach to the shore, and we determined to explore it the next day.

A range of mountains called Jebel Atâ'kah presents an almost perpendicular wall on the west side of the sea, beginning at its head, and stretching along the shore about eight or nine miles. Farther down the shore there rises the high and dark wall of another range, called Jebel Abu Durâj. Between these there is a gap, and for this gap we started in our Arabian boat the next morning. A pleasant breeze was blowing, making the temperature delightful, but it was a contrary wind, compelling us to sail in a zig-zag, and making our progress very slow. As we approached the southeastern extremity of the Atâ'kah bluffs, we discovered that a low sand-beach, stretching out like a cape two or three miles into the sea, lay in our way. Our boatmen said that they were afraid to pass around it, on account of the heavy waves then rolling in the open sea beyond, and that it was only half a mile across it, so we landed and struck out afoot. Instead of half a mile, we found it two miles across the beach. We also found that, though we had now come abreast of the hill which had appeared to be the last of the Atâ'kah range, another had come into view beyond it and apparently about a mile away. After taking lunch we struck out for it, but found it three miles away instead of one, and we found on reaching it that instead of being a hill about 50 feet high, as it at first appeared, it was at least 300 feet high, and its front was almost perpendicular. We had not yet learned to estimate distances and heights in this clear atmosphere by the eye.

Though somewhat fatigued we clambered to the top of this cliff, and found that, though we had not even yet reached the terminus of this mountain range, the hills beyond grew rapidly lower and lower, and there was unmistakable evidence of a valley several miles wide between it and the mountains beyond. Here, then, was the valley by which Israel is supposed to have descended between the two mountain ranges to the seashore, and the entire scene of the crossing--meeting in the minutest particular all the requirements of the Scriptures--lay in full view at our feet. About three miles to the south of us, and a little west, was the mouth of the valley, probably three miles wide. On reaching the sea through that pass, Israel could not turn to the right because of the Abu Durâj' Mountains in that direction, but to the left a smooth beach, almost as smooth as a floor and gently sloping to the sea, opened a line of march two miles wide and diverging about 30 degrees from their former course. When their marching column had stretched out nine miles along this beach, its front rank found its progress checked by the body of water, four miles across, over which we had sailed in the morning. Here, then, they camped beside the sea, as the Lord had commanded, with the sea on their right and a mountain-wall on their left, the sea also passing around their front and meeting the mountain-wall in front of their left flank. While thus encamped, Pharaoh's host came down the mountain-pass behind them; the cloudy pillar stretched itself across the mouth of the pass, hiding Israel from the Egyptians, while it spread itself over Israel and the sea, a canopy of light. The sea was opened from the Abu Durâj' Mountains on the southwest to the projecting beach on the northeast, a width of about five miles, and the entire column of the host of Israel marched by a flank movement directly across the dried bed of the sea. The Fountains of Moses, distinctly in view from our hill-top, are nearly directly opposite the centre of this line of march, and the depth of the water before us, according to the British and French soundings quoted by Baedeker in his guide-book, varies from 9 to 16 fathoms in the

midst of the sea. On both sides the approach to this depth is gradual--as we can testify from having taken a delightful bath in the water on both sides during the two hot days of our excursion--and the distance across was about 8 miles for the head of the column, and 10 or 12 for the rear.

I came down from our hill-top with my mind at rest on the subject of the crossing-place, and I felt well repaid already for the time and money invested in my journey. ...

(McGarvey, 438-443)

Exodus 14:31

Back to the text, Israel saw, feared, and believed after the great miracle at the sea. Sadly, Israel's memory was short and their potential for faithlessness and dissatisfaction (Exod. 25:24) great!

Exodus 15:1-19

Having escaped the hand of the oppressor, having walked on dry--perhaps even dusty--ground in the middle of a sea, and having seen the corpses of the Egyptians on the banks; Moses and Israel sang! They sang to the Lord for He had triumphed and was worthy of exaltation. The song recounted the deaths of Pharaoh and his host and acknowledged the stacking of the waters of the sea ["the floods stood upright as a heap" (verse eight)]. The arrogance of Pharaoh (verse nine), who was considered by the Egyptians a God, could not compare to the matchless God (verse eleven). The Lord's mercy and strength would be known and feared in Palestina (Philistia in the ASV) and Edom and Moab and Canaan (note Rahab's words in Joshua 2:10); moreover, the God Who delivered from Egypt would deliver to the land He had promised (verse seventeen)! Moses and Israel concluded in their song, "The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, 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" (verses 18 and 19).

Exodus 15:20,21

Miriam, called a "prophetess," or "poetess" (Strong), answered the singing of Moses and Israel with the timbrel, or tambourine (Strong), and the women joined her with timbrels and dancing, and said, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Two things should be noted: first, her use of the instrument is in no way authority for modern use in worship [in fact, not only was she not in the church age, the Law of Moses hadn't even yet been given]; second, it is doubtful that her "dancing" was much more than joyful celebration--sensual movements would have been wholly out of place in movements celebrating the work of God. Today, in the words of McClish, "Christ authorizes men to sing His praises, but not to play or dance in praise to Him (Eph. 5:19; Col. 3:16)" (150).

Exodus 15:22-24

From the Red Sea, Israel "went three days in the wilderness, and found no water"; finally, when they found water it was bitter and they could not drink--this was at Marah, which means "bitter" (Strong). Days earlier, they were singing and dancing; now they murmured not just to, but "against Moses."

Exodus 15:25,26

Moses took the concern to the Lord and the Lord provided the means for sweet waters. The providence, which followed the testing of the people, was accompanied by statute, ordinance: "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."

Exodus 15:27

From Marah, Israel was led to Elim with its twelve wells and seventy palms. The Lord would continue to provide for His people!

Conclusion

The crossing of the Red Sea is one of the most remarkable of miracles; however, to the Lord it was only another act on behalf of the people whom He loved and to whose father He had made promise the better part of a millennium earlier.

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