

Hebrew and Torah

Beshalach: Exo. 13.17-17.16.

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Transliteration by **Rabbi David Hall**

Please excuse typos.

Translation

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Reading Exercise

[פרשת בשלח] יז וַיְהִי בְּשַׁלַּח פְּרַעֲהַ אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דְּדָרָךְ אֶרֶץ
פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי | אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ
מִצְרַיִם; יח וַיֹּסֵב אֱלֹהִים | אֶת־הָעָם דְּדָרָךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ
בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: יט וַיִּקַּח מֹשֶׁה אֶת־עֲצָמוֹת יוֹסֵף עִמּוֹ כִּי הִשְׁבִּיעַ
הַשָּׁבִיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהִעֲלִיתֶם אֶת־עֲצָמוֹתַי
מִזֶּה אֶתְכֶם: כ וַיִּסְעוּ מִסִּפְתַּי וַיַּחֲנוּ בְּאֶתְם בְּקִצֵּה הַמִּדְבָּר: כא וַיְהִי־זֶה הַלַּיִךְ
לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהַאֲוִיר לָהֶם לְלַכֹּת
יוֹמָם וְלַיְלָה: כב לֹא־יִמָּישׁ עַמּוּד הָעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לַיְלָה לִפְנֵי הָעָם:

[פרשת בשלח] יז וַיְהִי בְשַׁלַּח פְּרַעֲהַ אֶת־הָעָם וְלֹא־נָתַם אֱלֹהִים דֶּרֶךְ אֲרָץ פְּלִשְׁתִּים
כִּי קָרוֹב הוּא כִּי | אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרַיִם:

Vaihi beshalach Pharaoh et-haam velo-nacham Elohim derech eretz Pelishtim

ki karov hu ki amar Elohim pen-yinachem haam birotam milchama veshavu Mitzraima.

17 Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, "Lest perhaps the people change their minds when they see war, and return to Egypt."

יח וַיִּטֵּב אֱלֹהִים | אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְנֵי־יִשְׂרָאֵל
מֵאֲרָץ מִצְרַיִם:

Vaiyasev Elohim et-haam derech hamidbar Yam-Suf vachamushim alu beney-Yisrael meeretz Mitzraim.

18 So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

Led: OT:5437 סָבַב *cabab* (saw-bab'); a primitive root; to revolve, surround, or border; used in various applications, literally and figuratively

Orderly ranks: OT:2571 חָמֵשׁ *chamush* (khaw-moosh'); passive participle of the same as OT:2570; staunch, i.e. able-bodied soldiers: KJV - armed (men), harnessed.

יט וַיִּקַּח מֹשֶׁה אֶת־עַצְמוֹת יוֹסֵף עִמּוֹ כִּי הִשְׁבִּיעַ הַשֶּׁבִיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר
פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהִעֲלִיתֶם אֶת־עַצְמוֹתַי מִזֶּה אִתְּכֶם:

Vaiyakach Moshe et-atzmot Yosef imo ki hashbea hishbia et-beney Yisrael lemor

pakod yifkod elohim etchem vahaalitem et-atzmotey mize itchem.

19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."

Bones: OT:6106 עֶצֶם *etsem* (eh'tsem); from OT:6105; a bone (as strong); by extension, the body; figuratively, the substance, i.e. (as pron.) selfsame

כ וַיִּסְעוּ מִסֹּכֹת וַיַּיְחַנוּ בְּאֵתָם בְּקֶצֶה הַמִּדְבָּר:

Vayisu misukot vaiyachanu betam biktze hamidbar.

20 So they took their journey from Succoth and camped in Etham at the edge of the wilderness.

Edge: OT:7097 קֶצֶה *qatseh* (kaw-tseh'); or (negative only) qetseh (kay'-tseh); from OT:7096: an extremity (used in a great variety of applications and idioms; compare OT:7093): KJV - after, border, brim, brink, edge, end, [in-] finite, frontier, outmost coast, quarter, shore, (out-) side, some, ut (-ter-) most (part).

כא וַיְהִי הַלַּיְלָה לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ
לְהַאֲרִיר לָהֶם לְלַכֵּת יוֹמָם וְלַיְלָה:

VaYHWH holech lifneyhem yomam beamud anan lanhotam haderech velaila beamud esh

lehair lahem lalechet yomam valaila.

21 And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

Pillar: OT:5982 עַמּוּד *ammuwd* (am-mood'); or *ammud* (am-mood'); from OT:5975; a column (as standing); also a stand, i.e. platform

כב לֹא־יָמִישׁ עַמּוּד הָעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לַיְלָה לִפְנֵי הָעָם:

Lo-yamish amud heanan yomam veamud haesh laila lifney haam.

22 He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

פרק יז

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

Vaidaber YHWH el-Moshe lemor.

14 Now the Lord spoke to Moses, saying:

ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיָּשׁוּבוּ וַיַּחֲנוּ לִפְנֵי פִי הַחִירוֹת בֵּין מִגְדֹּל וּבֵין הַיָּם לִפְנֵי
בְּעַל צְפֹן נִכְחוּ תַחֲנוּ עַל־הַיָּם:

Daber el-beney Yisrael veyashuvu veyachanu lifney pi hachiroth beyn migdol uveyn haiyam lifney

Baal Tzefon nichecho tachanu al-haiyam.

2 "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.

Pi Hahiroth: literally, mouth of the cave. - **Migdol:** literally, tower or lofty - **Baal Zephon:** literally lord of the north

ג וְאָמַר פַּרְעֹה לְבָנֵי יִשְׂרָאֵל נִבְכִּים הֵם בְּאַרְצָךְ סָגַר עֲלֵיהֶם הַמִּדְבָּר:

Veamar Pharoh livney Yisrael nevuchim hem baaretz sagar aleyhem hamidbar.

3 For Pharaoh will say of the children of Israel, "They are bewildered by the land; the wilderness has closed them in."

Bewildered: OT:943 בּוּק buwk (book); a primitive root; to involve (literally or figuratively): KJV - be entangled, (perplexed).

Closed in: OT:5462 סָגַר cagar (saw-gar'); a primitive root; to shut up; figuratively, to surrender

ד וַחֲזַקְתִּי אֶת־לֵב־פַּרְעֹה וְרַדְף אַחֲרֵיהֶם וְאֶכְבְּדָה בְּפַרְעֹה וּבְכָל־חִילוֹ וַיַּדְעוּ
מִצְרַיִם כִּי־אֲנִי יְהוָה וַיַּעֲשׂוּ־כֵן:

Vechizakti et-lev-Pharoh veradaf achareyhem veikavda bePharoh uvchal-cheylo veyadu

Mitzraim ki-ani YHWH vaiyaasu-chen.

4 Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord." And they did so.

Pursue: OT:7291 רָדַף radaph (raw-daf'); a primitive root; to run after (usually with hostile intent; figuratively [of time] gone by)

ה וַיִּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָּרַח הָעָם וַיִּהְיֶה לֵב פַּרְעֹה וַיַּעֲבְדוּ אֶל־הָעָם וַיִּאֱמְרוּ
מִה־זֹּאת עָשִׂינוּ כִּי־שַׁלַּחְנוּ אֶת־יִשְׂרָאֵל מִעַבְדָּנוּ:

Vaiyugad lemelech Mitzraim ki varach haam vaiyehafech levav Pharoh vaavadav el-haam vaiyomru

ma-zot asinu ki-shilachnu et-Yisrael meavdenu.

5 Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?"

Fled: OT:1272 בָּרַח barach (baw-rakh'); a primitive root; to bolt, i.e. figuratively, to flee suddenly
Turned against: OT:2015 הָפַךְ haphak (haw-fak'); a primitive root; to turn about or over; by implication, to change, overturn, return, pervert

ו וַיַּאֲסֵר אֶת־רֶכְבוֹ וְאֶת־עַמּוֹ לָקַח עִמּוֹ:

Vaiyesor et-richbo veet-amo lakach imo.

6 So he made ready his chariot and took his people with him.

Made ready: OT:631 אָסַר 'acar (aw-sar'); a primitive root; to yoke or hitch; by analogy, to fasten in any sense, to join battle

Chariot: OT:7393 רֶכֶב rekeb (reh'-keb); from OT:7392; a vehicle; by implication, a team; by extension, cavalry; by analogy a rider, i.e. the upper millstone

ז וַיִּקַּח שֵׁשׁ־מֵאוֹת רֶכֶב בָּחוּר וְכָל רֶכֶב מִצְרַיִם וְשָׁלֹשׁ עַל־כִּלּוֹ:

Vaiyikach shesh-meot rechev bachur vechol rechev Mitzraim veshalishim al-kulo.

7 Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.

Captains: OT:7991 שָׁלִישׁ shaliysh (shaw-leesh'); or shalowsh (1 Chron 11:11; 12:18) (shawloshe'); or shalosh (2 Sam 23:13) (shaw-loshe'); from OT:7969; a triple, i.e. (as a musical instrument) a triangle (or perhaps rather three-stringed lute); also (as an indefinite, great quantity) a three-fold measure (perhaps a treble ephah); also (as an officer) a general of the third rank (upward, i.e. the highest)

ח וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרָיו בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל לִצְאִים בְּיַד רָמָה:

Vaichazek YHWH et-lev Pharoh melech Mitzraim vaiyirdof acharey beney Yisrael uvney Yisrael yotzim beyad rama.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness.

Boldness: OT:7311 רוּם ruwm (room); a primitive root; to be high actively, to rise or raise

[שני] ט וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁיגוּ אוֹתָם חֲנִים עַל־הֵיָם כָּל־סוֹס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וְחִילוֹ עַל־פִּי הַחִירוֹת לִפְנֵי בַּעַל צָפֹן:

Vaiyirdefu Mitzraim achareyhem vaiyasigu otam chonim al-haiyam kal-sus rechev

Pharoh ufarashav vecheylo al-pi hachiroth lifney Baal Tzefon.

9 So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.

Overtook: OT:5381 נָסַג nasag (naw-sag'); a primitive root; to reach

י וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲנִה מִצְרַיִם | נִסַּע אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה:

UPharoh hikriv vaiyisu beney-Yisrael et-eyneyhem vehine Mitzraim nosea achareyhem

vaiyiru meod vaiyitzaku beney-Yisrael el-YHWH.

10 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord.

Marched: OT:5265 נָסַע naca` (naw-sah'); a primitive root; properly, to pull up, especially the tent-pins, i.e. start on a journey

Cried out: OT:6817 צָעַק tsa`aq (tsaw-ak'); a primitive root; to shriek; (by implication) to proclaim (an assembly)

יא וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמְבַלִּי אֵין־קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוֹת בַּמִּדְבָּר מֵהַזֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם:

Vaiyomru el-Moshe hamibli ayn-kevarim bemitzraim lekachtanu lamut bamidbar

ma-zot asita lanu lehotzinanu miMitzraim.

11 Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?"

Because: OT:1115 בִּלְתִי biltiy (bil-tee'); ...properly, a failure of, i.e. (used only as a negative particle, usually with a prepositional prefix) not, except, without, unless, besides, because not, until, etc.

יב הַלֹּא־זֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חַדַּל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמִּתְנוּ בַּמִּדְבָּר:

Halo-ze hadavar asher dibarnu elecha veMitzraim lemor chadal mimenu venaavda

et-Mitzraim ki tov lanu avod et-Mitzraim mimutenu bamidbar.

12 Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than that we should die in the wilderness."

Let alone: OT:2308 חָדַל chadal (khaw-dal'); a primitive root; properly, to be flabby, i.e. (by implication) desist; (figuratively) be lacking or idle

יג וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אַל-תִּירְאוּ הִתְיַצְבוּ וּרְאוּ אֶת-יְשׁוּעַת יְהוָה אֲשֶׁר-יַעֲשֶׂה
לָכֶם הַיּוֹם כִּי אֲשַׁר רְאִיתֶם אֶת-מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לְרִאתֶם עוֹד עַד-עוֹלָם:

*Vaiyomer Moshe eo-haam al-tirau hityatzvu uru et-yeshuat YHWH asher-yaase
lachem hayom ki asher reitem et-Mitzraim hayom lo tosifu lirotam od ad-olam.*

13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.

יָד יְהוָה יִלָּחֵם לָכֶם וְאַתֶּם תַּחְרִשׁוּ:

VYHWH yilachem lachem veatem tachrishun.

14 The Lord will fight for you, and you shall hold your peace."

Fight: OT:3898 לָחַם lacham (law-kham'); a primitive root; to feed on; figuratively, to consume; by implication, to battle (as destruction)

Hold Peace: OT:2790 חָרַשׁ charash (khaw-rash'); a primitive root; to scratch, ... (from the idea of secrecy) **to be silent, to let alone;** hence (by implication) to be deaf (as an accompaniment of dumbness)

Note: the nun at the end of this verb makes it an imperative. It is not a suggestions but a direct command.

[שְׁלִישִׁי] טו וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה מֵה-תִּצְעַק אֵלַי דַּבֵּר אֶל-בְּנֵי-יִשְׂרָאֵל וַיִּסְעוּ:

Vaiyomer YHWH el-Moshe ma-titzak elai daber el-beney-Yisrael veyisau.

15 And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward.

טז וְאַתָּה הָרַם אֶת-מִטְּךָ וּנְטֵה אֶת-יָדְךָ עַל-הַיָּם וּבִקְעָהוּ וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל

בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה:

*Veata harem et-matcha unte et-yadecha al-haiyam uvkaehu veyavou beney-Yisrael
betoch haiyam baiyabasha.*

16 But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.

Divide: OT:1234 בָּקַע baqa` (baw-kah'); a primitive root; to cleave; generally, to rend, break, rip or open

יז וְאַנִּי הִנְנִי מְחַזֵּק אֶת-לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וְאֶכְבְּדָהּ בַּפְּרֵעָה וּבְכָל-חֵילוֹ
בְּרִכְבוֹ וּבַפָּרָשָׁיו:

Vaani hini mechazek et-lev Mitzraim veyavou achareyhem veikavda bePharoh uvchal-choylo berichbo uvfarashav.

17 And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen.

יח וַיֵּדְעוּ מִצְרַיִם כִּי-אֲנִי יְהוָה בְּהִכָּבְדִי בַּפְּרֵעָה בְּרִכְבוֹ וּבַפָּרָשָׁיו:

Veyadu Mitzraim ki-ani YHWH behikavdi bePharoh berichbo uvfarashav.

18 Then the Egyptians shall know that I am the Lord, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen."

יט וַיֵּסַע מִלְּאֲךָ הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּסַע עִמּוֹד
הָעֲנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם:

*Vaiyisa malach haElohim haholech lifney machane Yisrael vaiyelech meachareyhem vaiyisa amud
heanan mipneyhem vaiyaamod meachareyhem.*

19 And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.

כ וַיָּבֵא בֵּין | מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעֲנָן וְהַחֹשֶׁךְ וַיֹּאמֶר
אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה:

*Vaiyavo beyn machane Mitzraim uven machane Yisrael vaihi heanan vehachoshech vaiyaer
et-halaila velo-karav el-ze kal-halaila.*

20 So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.

כֹּא וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ יְהוָה | אֶת־הַיָּם בְּרוּחַ קְדִים עֲזָה
כָּל־הַלַּיְלָה וַיִּשֶׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:

*Vaiyet Moshe et-yado al-haiyam vaiyolech YHWH et-haiyam beruach kadim aza
kal-halaila vaiyasem et-haiyam lecharava vaiyibaku hamayim.*

21 Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.

Strong: OT:5794 עז `az (az); from OT:5810; strong, vehement, harsh

Dry land: OT:2724 חֲרָבָה charabah (khaw-raw-baw'); feminine of OT:2720; a desert

כֹּב וַיָּבֵאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבְשָׁה וְהַמַּיִם לָהֶם חוֹמָה מִיְמִינָם וּמִשְׂמָאלָם:

Vaiyavou beney-Yisrael betoch haiyam baiyabasha vehamaim lahem choma miminam umismolam.

22 So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.

Dry ground: OT:3004 יַבְשָׁה yabbashah (yab-baw-shaw'); from OT:3001; dry ground

כֹּג וַיִּרְדְּפוּ מִצְרַיִם וַיָּבֵאוּ אַחֲרֵיהֶם כָּל סוּס פָּרְעֹה רֶכְבוֹ וּפָרָשָׁיו אֶל־תּוֹךְ הַיָּם:

Vaiyirdefu Mitzraim vaiyavou achareyhem kol sus Pharoh richvo ufarashav el-toch haiyam.

23 And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

כֹּד וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר וַיִּשְׁקֹף יְהוָה אֶל־מַחֲנֵה מִצְרַיִם בְּעַמּוּד אֵשׁ וְעָנָן וַיִּלְהֶם
אֶת מַחֲנֵה מִצְרַיִם:

*Vaihi beashmoret haboker vaiyashkef YHWH el-machane Mitzraim beamud esh veanan vaiyaham
et machane Mitzraim.*

24 Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.

Morning watch: OT:821 אֲשֻׁמְרָה 'ashmurah (ash-moo-raw'); or 'ashmuwrah (ash-moo-raw'); or 'ashmoreth (ash-mo'-reth); (feminine) from OT:8104; a night watch

Looked down: OT:8259 שָׁקַף shaqaph (shaw-kaf'); a primitive root; properly, **to lean out (of a window)**, i.e. (by implication) peep or gaze (passively, be a spectacle)

Troubled: OT:2000 הָמַם hamam (haw-mam'); a primitive root [compare OT:1949, OT:1993]; properly, **to put in commotion**; by implication, to disturb, drive, destroy

כֹּה וַיִּסַּר אֶת אֶפְרָן מִרְכָּבָתָיו וַיִּנְהַגְהוּ בְּכִבְדָּת וַיֹּאמְרוּ מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל
כִּי יְהוָה נִלְחַם לָהֶם בְּמִצְרַיִם:

*Vaiyasar et ofan marchvotav vainahagehu bichvedut vaiyomer Mitzraim anosa mipney Yisrael
ki YHWH nilcham lahem beMitzraim.*

25 And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians."

Wheels: OT:212 אוֹפָן 'owphan (o-fawn') or (shortened) 'ophan (o-fawn'); from an unused root meaning to revolve; a wheel

[רביעי] כו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נִטֵּה אֶת־יָדְךָ עַל־הַיָּם וַיָּשָׁבוּ הַיָּם
עַל־מִצְרַיִם עַל־רֶכְבּוֹ וְעַל־פָּרָשָׁיו:

*Vaiyomer YHWH el-Moshe nete et-yadcha al-hayam veyashuvu hamaim
al-Mitzraim al-richbo veal-parashav.*

26 Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."

כז וַיִּטֵּ מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיָּשָׁב הַיָּם לַפְּנוֹת בִּקְרֹ לְאֵיתָנּוֹ וּמִצְרַיִם נָסִים
לְקִרְאָתוֹ וַיִּנְעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם:

*Vaiyet Moshe et-yado al-haiyam vaiyashav haiyam lifnot boker leytano uMitzraim nasim
likrato vainaer YHWH et-Mitzraim betoch haiyam.*

27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea.

Appeared: OT:6437 פָּנָה panah (paw-naw'); a primitive root; to turn; by implication, to face, i.e. appear, look, etc.
Overthrew: OT:5287 נָעַר na`ar (naw-ar'); a primitive root [probably identical with OT:5286, **through the idea of the rustling of mane, which usually accompanies the lion's roar**]; to tumble about

כח וַיָּשָׁבוּ הַיָּם וַיִּכְסּוּ אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכָל־חֵיל פְּרֹעֹה הַבָּאִים
אֲחֵרֵיהֶם בַּיָּם לֹא־נִשְׁאַר בָּהֶם עַד־אֶחָד:

*Vaiyashuvu hamaim vaichasu et-harechev veet-haparashim lechol cheyl Pharaoh habaim
achareyhem baiyam lo-nishar bahem ad-echad.*

28 Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

כט וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם וְהַיָּם חָמָּה מִיְמִינָם וּמִשְׂמָאלָם:

Uvney Yisrael halchu vaiyabasha betoch haiyam vehamim lahem choma miminam umismolam.

29 But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.

Wall: OT:2346 חוֹמָה chowmah (kho-maw'); feminine active participle of an unused root apparently meaning to join; a wall of protection

ל וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיִּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת
עַל־שַׁפְּתַי הַיָּם:

Vaiyosha YHWH baiyom hahu et-Yisrael miyad Mitzraim vaiyar Yisrael et-Mitzraim met al-sefat haiyam.

30 So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

לא וַיִּרְא יִשְׂרָאֵל אֶת־הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם
אֶת־יְהוָה וַיֵּאֱמִינוּ בְּיְהוָה וּבַמֹּשֶׁה עַבְדּוֹ:

*Vaiyar Yisrael et-haiyad hagdola asher asa YHWH beMitzraim vaiyiru haam
et-YHWH vaiyaaminu baYHWH uvMoshe avdo.*

31 Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.