

“Saving Faith Wins & Warns”

Hebrews 11:29

February 17, 2019

VIDEO: *No Longer Slaves* - Zach Williams in Harding Prison

- That's the perfect introduction to today's sermon...
 - A song of hope...
 - Sung inside a very real prison... to very real prisoners.
- The song is both a **DECLARATION**... & an **INVITATION!**
 - See & hear a declaration of celebration from the faithful Church!
 - See & hear an invitation of clarification to the faking church...
- My question for you: ***Who do you identify with in that video?***
 - Prisoner that's not even there in the worship environment?
 - **Prisoner there in worship environment but not worshipping?**
 - Prisoner there in worship environment pretending to worship?
 - Prisoner there in worship environment truly trying to worship?
 - **Prisoner there in worship environment truly starting to worship?**
 - Prisoner there in worship environment truly & boldly in worship?
 - **Freed man there worshipping AND leading others in worship?**

T/S:

In a similar way,
I want to ask you to find yourself in today's text:

Hebrews 11:29

***By faith, they/the-people crossed the Red Sea as
on dry land, but the Egyptians, when they
attempted to do the same, were drowned.***

*** Which of the **3 groups of people** were you in? ***

Think that's tough? which of the **7 sub-groups**...?

T/S: Hold that thought... **here's some CONTEXT for you.**

VIDEO: “*Exodus ch.1-18*”

T/S: Ok... so which of **the 3 and/or 7 groups** are you in?

A. **3 Groups:**

- a. **Persecuting** the Church
- b. **Pretending** to be Church
- c. **Persevering & Faithful, Faith-filled** Church

T/S: Friends... **Don't confuse:**

- God's missional mercy for His miraculous mercy!
- Leaving Egypt with entering Canaan...
- Being in the caravan/going to the Promised Land
- Being in church vs. BE-ing IN-Christ...
- Being in the church building vs. Christ's BODY...
- Biblical faith often blesses guilty bystanders! - JDP

Hebrews 3:12-19

12*Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God.***13***But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin.* **14***For we have come to share in Christ, **if indeed** we hold our original confidence **firm to the end.*** **15***As it is said:*

“*Today, if you hear his voice,
do not harden your hearts as in the rebellion.*”

16For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? **17**And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? **18**And to whom did he swear that they would not enter his rest, but to those who were disobedient? **19**So we see that they were unable to enter because of unbelief.

B. **7 Groups** (within the 3 groups)

- | | |
|-----------------------|----------------------|
| 1. War-mongers | - Pharaoh |
| 2. Wrong-doers | - Sorcerers/Soldiers |
| 3. Whiners | - Caravan grumbler |
| 4. Worriers | - Caravan cowards |
| 5. Wobblers | - Caravan |
| 6. Worshippers | - Caravan “remnant” |
| 7. Warriors | - Moses-Joshua-Caleb |

Hebrews & I are here to say:
Watch out! Wake up! BE WARRIORS!

C. **2 Destinations** is the critical thing to realize...

- | | |
|------------------|---|
| a. Heaven | - only 2 of the 7 ... |
| b. Hell | - 5 of the 7 are heading to hell |

T/S: Now... watch how this ties into:

➤ God's Word... God's Will... God's Way(s)

VIDEO: “Normal Church”

- D. Want to know what separates the groups?
- a. Grace
 - b. Faith
 - c. Love
 - d. Self-denial (*Surrender, Submission, Selflessness*)
 - e. Maturity

T/S: Okay... here's where I go from preaching to meddlin'

- Some die by **Divine-Drowning**
- Some die as **Desert-Dwellers**
- Some **LIVE** as **DELIVERED-DISCIPLES!**

2 QUESTIONS:

1. WHO are YOU?
2. HOW do you KNOW?

Galatians 3:1-9 By Faith, or by Works of the Law?

1O foolish Galatians! Who has bewitched/hypnotized you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. **2**Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? **3**Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? **4**Did you suffer so many things in vain—if indeed it was in vain? **5**Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—**6**just as Abraham “believed God, and it was counted to him as righteousness”?

7Know then that it is those of faith who are the sons of Abraham. 8And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” 9So then, those who are of faith are blessed along with Abraham, the man of faith.

ILLUSTRATION: [How to understand who you are.](#)

[Let Him Deny Himself](#)

Posted: 02 Sep 2010 02:45 PM PDT

(Author: Jon Bloom)

The Christian life is a journey to the greatest joy that exists. But "the way is hard that leads to life, and those who find it are few" (Matthew 7:14). Why is that? Because, paradoxically, **in order to pursue our greatest joy, we must deny ourselves.**

It was a moment of euphoria for the disciples. Jesus *was* the Christ. Peter had confessed it and Jesus had confirmed it. The long-awaited arrival of Israel's Messiah had come! And the Twelve were at the center of it!

Then oddly, Jesus immediately started talking about being murdered by his enemies. And he said some strange things about a resurrection. This was very confusing. But one thing seemed clear to Peter: defeat could not be the path to the Christ's glory. The Christ was to be victorious.

So Peter brought correction to Jesus. Jesus called his correction satanic.

Peter was stunned. What could be satanic about wanting the Christ to be victorious? Jesus' answer was, "*you are not setting your mind on the things of God, but on the things of man*" (Mark 8:33).

Jesus knew that this was the case for all the disciples and the crowd following him. So he gathered them all together and dropped a bomb on them:

If anyone would come after me, let him deny himself and take up his cross and follow me. (Mark 8:34)

A crowd of bewildered faces. A cross? They all knew what that meant: Roman execution of the most horrific kind. They were hoping that Jesus might conquer their enemies and "*restore the kingdom to Israel*" (Acts 1:6). Carrying a Roman cross did not sound like the Messianic kingdom. It sounded like death. Jesus wanted them to die?

Yes.

Jesus' kingdom was not of this world—not the geopolitical world they knew (John 18:36). His kingdom was far broader in scope than they yet realized. And their true enemy was far more powerful and deadly than Rome. Rome was a drop in the bucket (Isaiah 40:15). **Their real**

enemy lived in them and all around them. Jesus had indeed come to conquer that enemy. In fact, he was headed to Jerusalem to strike the decisive blow...

So he now was preparing them for the cross—his first and foremost, then theirs—and the multi-millennial mission to call out Israel from all peoples into his kingdom. Jesus was teaching them to intentionally move toward death.

Physical death - yes. All present that day would die, some as martyrs. But all his followers would also have to die to themselves. Die to the desire for self-glory, die to the desire for worldly respect and the fear of man, die to the desire for an easy life, die to the desire for earthly wealth, and a thousand other deaths. Finally, they must die to their desire to save their earthly lives.

But Jesus wasn't calling his followers to some stoic life of self-sacrifice for a noble cause. **His was an invitation to joy beyond imagination.** The broad road of the world was lined with seductive false promises appealing to and blinding sinful human heart-eyes. And it was leading many to a horror beyond imagination. **So, Jesus was calling his followers to deny themselves the world's paltry, brief joys that they might have overflowing eternal joy; to deny themselves hell that they might have heaven.**

That's why he went on to say:

For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels. (Mark 8:35-37)

* * *

Two brief summary observations:

First, the Christian life is hard; sometimes agonizing. We shouldn't be surprised (1 Peter 4:12)... **Nothing displays the worth of Jesus more than our willingness to give away our lives** (in small and large ways) **for his sake.**

Second, the only things that Jesus asks us to deny ourselves of are what will rob us of eternal joy. Like Moses, we are called to deny ourselves the passing pleasures of sin and consider the reproach of Christ greater wealth than the world's treasures.

T/S: Again Friends... Don't confuse:

- God's missional mercy for His miraculous mercy!
- Leaving Egypt with entering Canaan...
- Being in the caravan/going to the Promised Land
- Being in church vs. BE-ing IN-Christ...
- Being in the church building vs. Christ's BODY...
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ILLUSTRATION: [How to KNOW who you are.](#)

Pleasures Never Lie

Why Sin Cannot Stay Hidden

Article by Jon Bloom @ desiringGod.org

One of my favorite poems is only four lines long:

*The soul is measured by its flights,
Some low and others high.
The heart is known by its delights,
And pleasures never lie.*

For me, the last line is the zinger: *pleasures never lie*. It has stuck in my brain for over two decades. Like a sharp knife, it cuts through a lot of my baloney and gets right to the heart of the matter: what matters to my heart.

“Pleasures never lie” doesn’t mean the things we find pleasurable are never deceitful. Many are ([Hebrews 11:25](#)), as we all know by lots of personal experience. Rather, it means that pleasure is the whistle-blower of the heart. Pleasure is our heart’s way of telling us where our treasure really lies ([Matthew 6:21](#)). When something evil gives us pleasure, we don’t have a *pleasure* problem; we have a *treasure* problem. The pleasure gauge is working as

designed. What's wrong is what our heart *loves*. And pleasure is blowing the whistle. We can lie with our lips about what we love. But *pleasures never lie*.

And the thing about our pleasure-giving treasures, whether good or evil, is that we can't keep them hidden, at least not for long. What we truly love can't help but work its way out of the unseen heart into the plain view of what we do and don't do, say and don't say.

This is why Jesus told us that when discerning whether a professing believer is true or false, we must examine their *fruit*.

Fruit Trees Never Lie

Fruit is one of God's favorite metaphors for describing what our lives organically produce based on what our hearts believe and love. He employs it repeatedly in the Bible ([Psalm 1:3](#); [Proverbs 14:14](#); [Isaiah 3:10](#); [Jeremiah 17:10](#); [Matthew 3:8](#); [John 15:8](#); [Galatians 5:22–23](#)). And to our point, this parable of Jesus is particularly incisive: Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree

bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits. ([Matthew 7:15–20](#))

This is a devastatingly simple assessment process. We recognize who's true and who's false "by their fruits," what they do and don't do, what they say and don't say. A thornbush can insist it's a vine, but if it bears no grapes, well.... A diseased tree might insist it's healthy, but if the fruit is diseased, well.... Out of the abundance of the heart the mouth speaks and the behaviors behave ([Luke 6:45](#)). We can lie with our lips about what we love, but fruit trees never lie.

This is meant to be unnerving. Faith, not fruit, is the instrument by which we are saved ([Ephesians 2:8](#)). But faith is revealed by fruit. No fruit, no faith ([James 2:17](#)). Bad fruit, bad tree ([Matthew 12:33](#)). God sees faith in the heart ([1 Samuel 16:7](#); [Acts 1:24](#)). But we can see only the fruit of faith. That's why Jesus said, "You will recognize them by their fruits."

Trees Take Time to Grow

False brothers and sisters have been a heartbreaking scourge on the church since its very beginning, when Judas joined the band of disciples as a "devil" among saints ([John 6:70–71](#)). When the net of the kingdom is cast into the sea of the world, it hauls in both good and bad fish, which must be

separated later ([Matthew 13:47–50](#)). When the seed of the kingdom is sown into the field of the world, the enemy sows his own seed in the field, causing the devil's weeds to grow alongside God's wheat, and must be separated later ([Matthew 13:36–43](#)).

That last parable in particular illustrates a difficult reality for us: it often takes a while until we can tell the difference between God's wheat and the devil's weeds. The Greek word translated into English as *weed* in this parable is *zizanion*, which the original readers likely would have understood to be a particular weed called *darnel*. Darnel has been known as wheat's “evil twin” for thousands of years because in seed form and early development it looks very much like wheat, but it's toxic to humans and so must be separated at harvest. So when Jesus says, “You will recognize them by their fruits,” he means we will recognize true and false brothers and sisters when they reach a certain level of maturity and their fruit (whether wheat or darnel) can be seen. Judas, Ananias and Sapphira, and Simon the magician all looked like wheat to the disciples at first ([Acts 5:1–11](#); [8:9–24](#)). Until the toxic fruit of their falseness became visible.

What makes this whole process even trickier is that good trees sometimes act sinfully and bear bad fruit. There's Aaron and the golden calf ([Exodus 32:1–6](#)), David and Bathsheba ([2 Samuel 11:1–25](#)), Peter denying Jesus ([John 18:15–18](#), [25–27](#)), Peter and Barnabas acting hypocritically

([Galatians 2:11–13](#)), a number of Corinthians acting pridefully, immorally, suing each other, and engaging in various other sins ([1 Corinthians 4:8](#); [5:1](#); [6:1–8](#); [8:1](#)). Those don't look like good fruits. So were they bad trees?

No and not necessarily (since I can't vouch for all the nameless Corinthians). Why? Because when confronted, they “[bore] fruit in keeping with repentance” ([Matthew 3:8](#)). And the bad fruit proved to be an anomaly in a longer-term context of bearing good fruits.

Testing Fruit Quality

In the new covenant age, this is where church discipline becomes crucial. In [Matthew 18:15](#), the brother who, when confronted with his fault, listens and truly repents is to be considered a true brother — a “good tree” — even though he had a “bad fruit” episode. But a “brother” who refuses to listen, even when repeatedly confronted in the context of the covenant community of a local church, is to be considered an unbeliever — a “bad tree” — because his bad fruit appears to be normalizing sin rather than being an anomaly ([Matthew 18:16–17](#)).

This church discipline doesn't determine the nature of the tree; only God does that. Paul clearly hopes the excommunication of an immoral Corinthian church member becomes a means of his repentance and salvation ([1 Corinthians 5:5](#)). But since we can only assess a tree by its

fruit, we must call it as we see it. And if severe discipline results in repentance, proving the tree is good after all, we will overflow in joy.

In testing the fruit quality of a person, we are very rarely expected to make such an assessment on our own. That's dicey business, since we have such a tendency to minimize our log and magnify another's speck ([Matthew 7:3](#)). This assessment is meant to take place in the context of a church ([1 Corinthians 5:11–13](#)), where our limited perceptions and particular experiential and temperamental biases can be mitigated by a wider group led by mature, judicious elders.

We're also called to assess our own fruit quality ([2 Corinthians 13:5](#)). But I would say that, just as we should not assess others' fruit in isolation, we should not assess our own in isolation. Our pride distorts our self-assessments in both exalting and condemning ways. The brothers and sisters who observe us most and know us best typically have a more judicious evaluation of us than we do. We need their encouragement and exhortations to help us stay aware of sin's deceitfulness ([Hebrews 3:12–13](#)). And our willingness to receive their observations and repent when necessary is a sign of a good tree — repentance is itself good fruit.

And fruit — consistent fruit over time — is what confirms the species of a tree. Pleasures — consistent, controlling pleasures over time — never lie. These pleasures always work their way out of our hearts into external pursuits —

our words and deeds that reveal what we treasure. Jesus calls these “fruits.” They are the only way the church or the world can tell a real Christian from a false one. Which is why Jesus said, “By this my Father is glorified, that you bear much fruit and so prove to be my disciples” (John 15:8).

BIG IDEA: *Don't confuse God's grace w/ your faith!*

T/S: Again Friends... **Don't confuse:**

- | | |
|-----------------------|----------------------|
| 1. <i>War-mongers</i> | - Pharaoh |
| 2. <i>Wrong-doers</i> | - Sorcerers/Soldiers |
| 3. <i>Whiners</i> | - Caravan grumblers |
| 4. <i>Worriers</i> | - Caravan cowards |
| 5. <i>Wobblers</i> | - Caravan |
| 6. <i>Worshippers</i> | - Caravan “remnant” |
| 7. <i>Warriors</i> | - Moses-Joshua-Caleb |

CLOSE:

- Matthew 7:21-23; *the Double-minded*
- *No cowards in heaven*
- *False teachers raise up false converts*

False converts end up in real hell. - JDP

Let's Pray!

VIDEO: *“When Death Was Arrested*

Study Notes:

By faith, the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned.

Exegetical Breakdown:

A. CONTEXT:

- i. Hebrews
- ii. Exodus

B. CONTENT:

- “By faith,”
- “they”/“the people”
- “crossed the Red Sea”
- “as on dry land”
- “but”
- “the Egyptians”
- “when they attempted to do the same”
- “were drowned.”

C. CONTEST

- i. Worriers - lose most battles and the war
- ii. Wobblers - win some battles but lose war
- iii. Warriors - win war but lose some battles
- See the Jewish people (past, present, future)
- See Revelation 2&3... some of each!

- See Hebrews; 5 warnings addresses the 3 groups

The Faith of Israel

([Hebrews 11:29](#))

The apostle's object in this 11th chapter of Hebrews is to show the power of real faith in God to produce supernatural acts, to overcome difficulties which are insuperable to mere nature, and to endure trials which are too much for flesh blood to bear up under.

Various examples have been adduced in illustration. A further notable one is now before us. In it we see how faith enabled Israel to fearlessly venture themselves to enter a strangely formed valley between two mountainous ridges of water, and to reach in safety the opposite shore. In like manner, a real faith in God will enable the Christian to pass through trials and troubles which destroy multitudes of his fellow-creatures, and which will in due time conduct him unto the enjoyment of perfect bliss.

The force of the above example is greatly heightened by a striking and most solemn contrast. The power of faith in enabling Israel to safely cross the Red Sea is demonstrated by the helpless and hopeless destruction of the Egyptians, who sought to follow them.

"The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen" ([Ex. 14:23](#)). But they had no faith. They were moved by passion, by hatred of the Hebrews.

It was night when the army of God undertook their strange journey, yet though dark, the hosts of Pharaoh presumptuously and blindly followed. But now had arrived the hour when the long-insulted Divine forbearance was to be avenged.

"And it came to pass, that in the morning watch **the Lord** looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the hosts of the Egyptians; and **took off**

their chariot wheels, that they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians" ([Ex. 14:24, 25](#)). But it was too late. The haughty monarch of Egypt and his powerful retinue now discovered how vain it was to fling themselves against the bosses of Jehovah's buckler: **that which had been a channel of deliverance to the believing Israelites, became the grave of their enemies.**

Thereby are we shown that all attempts of unbelievers to obtain what faith secures is utterly futile, and doomed to certain disappointment.

But here a difficulty presents itself, and a formidable one it has proved unto most of those who sought to grapple with it. In our text we are told that, "By faith they passed through the Red Sea," whereas in [Hebrews 3:18, 19](#) it is said, *"To whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief."* Was, then, their faith only a temporary one, like that of the stony-ground hearers? No, for the "faith" mentioned in every other verse in [Hebrews 11](#) was a saving one, and we dare not arbitrarily assume this in 5:29 was an altogether different one.

The solution of our present difficulty lies in attentively noting the pronoun which the Holy Spirit has here employed: "By faith they passed through the Red Sea." It is not there said "By faith the children of Israel" did so, for it is very evident from their later history that the vast majority of them were "a very froward generation, children in whom was no faith" ([Deut. 32:20](#)).

The reference, then, in our text is unto Moses and Aaron, Caleb and Joshua, and the believing remnant among the Hebrews.

But, it may be asked, Did not the unbelieving portion of the Nation also pass safely through the

Red Sea? Truly, and herein we have illustration of the fact that unbelievers are frequently made partakers of temporal blessings as the result of their association with people of God.

Another example of this same principle is found in Acts 27:24 where we see that an entire ship's company were spared for Paul's sake.

"By faith they passed through the Red Sea, as by dry land; which the Egyptians assaying to do were drowned" ([Heb. 11:29](#)).

In seeking to expound this verse we cannot do better than adopt the division of the Puritan Manton thereon, considering it three ways: historically, sacramentally, and applicatively.

I. First, then, historically.

Our text takes us back to what is recorded in Exodus 14.

There we learn that when at last **Pharaoh** consented to let the Hebrews go, he soon repented of his grant, and being informed by his spies that the Israelites were entangled in the straits of Pi hahiroth, he **determined to pursue, and either recover or destroy them**. At the head of a great military force he swiftly went after them. The consequence was that *"When Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold the Egyptians marched after them: and they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"* wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying Let us alone, that we may serve the Egyptians? ***For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Ex. 14:10-12).***

A truly desperate situation now faced Moses and the company he was leading. "Shut in between the great fortress 'Migdol,' which was on the 'Shur' or wall (built to protect Egypt from Asia), and the sea, with Pharaoh's host behind, and shut in on the other side by the wilderness: Exodus 14:2, 3. It was indeed a crisis" (E.W.B.). What could the poor Israelites do? Fight they dare not, being a multitude of undisciplined people, of all sexes and ages, and pursued by a regular and powerful army of enemies. Fly they could not, for they were completely hemmed in

on every side. To all outward appearance their case seemed hopeless; and to human reason, nothing but sore destruction might be expected.

The situation which confronted Israel was a hopeless one so far as they were concerned, and had not the Lord shown Himself strong on their behalf, they had undoubtedly perished.

But, if God be for us, who can be against us?

Ah, my reader, that is the great thing for each of us to make sure of, and when we have done so, to seek grace to rest with unshaken confidence upon it. ***Has not God promised, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overthrow thee" (Isa. 43:2)!***

What better assurance than that can the believing heart ask for? No matter how deep and wide stretching, no matter how dark and foreboding the "waters" of adverse circumstances may be unto sight and sense, has not He who cannot lie declared, "They shall not overflow thee"!

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever"

(Ex. 14:13).

Undeterred by the chiding of the people, and wisely making no reply thereto, Moses turned their minds away

*from the outward danger and directed
their thoughts unto Jehovah.*

They had "lifted up their eyes and beheld the Egyptians" (verse 10), and in consequence they were sore afraid; but

**there was something else for
faith to "see," namely, "the salvation (or
deliverance) of Jehovah," which was not
yet visible to natural sight.**

If they were steadfastly occupied with *that* their trembling hearts would be stilled.

Admire, dear reader, the confident assurance which Divine grace wrought in the heart of Moses, for *by nature he was a frail man of like passions and infirmities as us. But there was no wavering or doubting on his part: "see the salvation of the Lord, which He will show you today": that was the language of faith—of a supernatural, God-given faith.*

Moses was not engaged with the difficulties and dangers of the trying situation which confronted them; instead, he was occupied with One before whom all difficulties disappear like mists before

*the rising sun. "**The Lord shall fight for you, and ye shall hold your peace**" (v.14). Once the soul is able to rest on that fact, doubtings end and alarms are silenced.*

"Faith cometh by hearing, and hearing by the word of God" ([Rom. 10:17](#)). Faith must have a foundation to stand upon, and the only firm and sure one is the promise of the living God. "Fear ye not, stand still, and see the salvation of the Lord, which He will show you today... The Lord shall fight for you, and ye shall hold your peace" afforded the necessary ground for the faith of each believing Hebrew to rest upon. The eye of faith must see that Divine "salvation" or deliverance, before the eye of sense beheld it: **only the sure word of God could give strength to their hearts to advance into the ocean before them. When the promise had been heard," & not before, then came the order "Go forward."**

"And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (Ex. 14:15, 16).

Thus we learn that the heart of Moses was engaged in silent supplication at this time. The Lord's statement here is not to be understood as a rebuke. No, Moses was waiting the word of command, and until it was given, he stayed himself upon the Lord.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (verse 22).

"When Moses gave the signal by his rod, the sea miraculously retreated, standing up like heaps of congealed ice on either side while they passed through. This is done, and they go on safely; the sea flanked them on both sides; the rear was secured by the cloudy and fiery pillar interposing between them and Pharaoh's army, till such a time as all were out of danger, and

safely arrived at the further shore; and so neither man nor child was hurt. **The Egyptians followed the chase, as malice is perverse and blind, and those whom God designeth to destruction take the ready course to bring it upon their own heads; for at the signal again of Moses stretching forth his rod, the returning waters swallowed them all up in a moment**" - (T. Manton).

"A greater instance, with respect unto the work of Divine providence, of the power of faith on the one hand, and of unbelief... presumption on the other, there is not on record in the whole book of God. Here we have the end and issue of the long controversy that was between these two people, the Egyptians and the Israelites; a certain type and evidence of what will be the last end of the contest between the world and the church. Their long conflict shall end in the complete salvation of the one, and the utter destruction of the other" - (John Owen).

Though it was night, the Divine pillar of cloud "gave light" unto Israel (Ex. 14:19).

Dreadful indeed must have appeared those walls of water, for the sea would be raised unto a very great height on either side of them. It called for no ordinary faith to put themselves between such walls, as were ready in their own nature to fall on them unto their destruction any moment,

abiding upright only under an invisible restraint. But **they had the command of God for their warrant and the promise of God for their security, and these, when laid hold of, are sufficient to overcome all fears and dangers.**

That Moses himself, to guide and encourage them (and as the type of Christ) took the lead, is clear from **Isaiah 63:11-13**, "*God led them through the sea by the right hand of Moses.*"

II. The Sacramental Perspective:

Let us now briefly consider the remarkable incident related in our text from a *sacramental* viewpoint. **In 1 Corinthians 10:1, 2 we are told, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea."**

From this scripture we learn that Israel's passage through the Red Sea had the same signification that

Christian baptism now hath. The points of resemblance are many, and were developed at length by Manton, and more so by Gouge, from whom we here give a digest.

1. The ministry of Moses was confirmed by this miracle, so that the Israelites were obliged to take him for their leader and lawgiver: so the miracles wrought by Christ assure us that He was sent by God as our lawgiver, which we must hear and obey.

2. Israel's experience is (figuratively) denominated a "baptism" because it signified the difference which God puts between His people and His enemies: the deliverance of Israel from the Egyptians was sealed by their passage through the Sea. Similarly baptism is said to be an answering figure to the ark of Noah (1 Pet. 3:20, 21): as those on the ark were exempted from the deluge, so those in Christ are exempted from the deluge of wrath which will yet overwhelm the world.

3. They were baptized "in the cloud and in the sea," because by submitting to God's command they gave up themselves to His direction: so in baptism we dedicate ourselves unto Christ, avowing Him to be our Lord and Master.
4. The passing through the Red Sea and baptism had both the same outward sign, which is water ([Matthew 3:6](#)).
5. They had like rites, which were entering into the water and coming out of it ([Acts 8:38, 39](#)).
6. They had both the same ground, which was God's command and promise ([Ex. 14:13, 16](#) and [Matthew 28:19](#), [Mark 16:16](#)).
7. They were both for the same people, namely, the children of God ([Matthew 28:19](#)).
8. They were but once administered ([Eph. 4:5](#)).

III. Practical Lessons...

Let us now consider some of the *practical* lessons which this marvelous incident is designed to teach us.

1. The children of God are sometimes called on to face great trials: a Red Sea of difficulty and trouble confronts them. Let it be duly observed that it was not an enemy who put the sea there, but God Himself!

This tells us that the Red Sea represents some great and trying providence which the Lord places in the path of each newborn Christian: it is in order to try his faith and test the sincerity of his trust in God. Often this trial is encountered soon after conversion.

Sometimes it arises from opposition of ungodly members of our own family. Or, you are engaged in some business—perhaps requiring you to work on the Sabbath day—in which you cannot now conscientiously continue. It means renouncing your means of livelihood, and you cannot see how it can be done and provide things honest in the sight of all men. As you emerged from the bondage of Egypt you thought it would be easy to surrender everything to God, but now a Red Sea of testing is before you, and it appears unfordable.

2. The children of God are sometimes *terrified by powerful enemies*.

The Egyptian who pursued Israel up to the Red Sea may be spiritualized to represent those sins of the Christians from which he expected to be completely delivered. For a little while after conversion sin does not much trouble the newly-regenerated saint: he is filled with joy and praise at the great things which the Lord has done for him. But it is not long before he discovers with the apostle "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" ([Rom. 7:23](#)). Satan now pursues the young saint, and often it seems as though all the powers of hell were let loose against him. At such a time our sins appear more formidable to us than before they were forgiven: in Egypt our taskmasters only appeared with their whips, but now they are mounted and in chariots! Ah, after conversion sin looks far more frightful to the saint than ever it did before, and we feel the plague of our heart much more acutely.

3. The people of God are often *troubled with faint hearts*.

When the children of Israel saw the Egyptians they were sore afraid, and when they beheld the Red Sea they murmured against their deliverer. A faint heart is the worst foe a Christian has here: when the anchor of faith is fixed deep in the Rock, he need never fear the storm; but when the hand of faith be palsied, or the eye of faith be dim, it will go hard with us. When faith is dormant the most insignificant stream will make us quiver and cry: I shall be drowned in the flood; but when faith is dominant it fears not an ocean of difficulty or danger. The babe in Christ has but little faith, for he has but little experience: he has not yet proved God's promises and knows not His faithfulness. But as he grows in grace and in the knowledge of the Lord, and becomes established in the faith, he will not despair before Red Seas and Egyptians; but meanwhile, he often trembles and asks, "How shall I ever find deliverance?"

4. The people of God are here instructed *how to act under great trials*.

The first word the Israelites received in the hour of their great emergency was, "Fear ye not, stand still"; the second was "And see the salvation (deliverance) of the Lord, which He will show you today"; the third was, "Go forward" ([Ex. 14:13, 15](#)). **It is of first importance that we should**

diligently attend to the Divine order of those three things: we are not equipped and ready to "Go forward" until we have "seen" (by faith) the "salvation of the Lord," and that cannot be properly seen until our fears are calmed and we stand still; or, in other words, till we turn from all self-help and cease from all the feverish activities of the flesh.

- 1st FEAR NOT & STAND FIRM (trust & pray)
- 2nd SEE the LORD's SALVATION (have faith)
- 3rd GO FORWARD (Obey... No matter what!)

The continuous call of God to the Christian is "Go forward": persevering steadfastly along the path of duty, walking in that narrow way which the Divine commands and precepts have laid down for us. No matter what obstacles may confront you, no matter what your circumstances may be, no matter what Red Sea of difficulty or danger be before you, "Go forward" is God's authoritative word to you. "Ah, but often that is far from being an easy thing to do!" Quite true, dear friend; yea, we will state it still more strongly: it is often *impossible* to mere nature. What, then, is to be done when the heart faints, when the soul is well-nigh overwhelmed by the greatness of the difficulty or danger, standing right in your path? Two things; first "Stand still." Your own efforts to better matters have brought no relief, your own wisdom can devise no solution; very well, then "stand still": cease from all attempts at self-help.

"But," you answer, "I have my responsibilities to discharge, my duties to perform." Quite true: but admittedly you have now reached the place where a Red Sea is before you; you are dismayed and know not which way to turn. Here, then, is God's word to you in this

dire emergency: "Stand still." This means, Get down on your knees, and cry unto the Lord: tell Him all about your trouble, unburden yourself freely and fully unto Him; spread your urgent need before Him. Probably, you answer, "I have done so, and thus far no way through my Red Sea has appeared before me." Then, you are now ready for His next word.

"And see the salvation (deliverance) of the Lord, which He will show you."

And what does that mean? This, *the exercise of faith* in the living God, the trusting in Him to *undertake* for you, the confident expectation He *will do so*. **Cry unto the**

Holy Spirit to work this faith in you: remain on your knees until He has given you real assurance that your Father will show Himself strong on your behalf; wait before Him till one of His promises is applied to your heart in power. Then, you are ready to "Go forward," to resume your duties and discharge your responsibilities: to look for work, to go on with renewed strength.

The Christian is only ready to "Go forward" when faith has seen that which is invisible to sight and sense, namely, the "salvation (deliverance) of the Lord" before it is actually wrought for us!

The way in which the Christian is required to walk as he journeys through this world on his way to Heaven is the path of obedience to God's commands.

Naught but a spiritual faith inclines the heart to comply with God's demands, and upon compliance to expect the mercy promised: "Lord, I have hoped for Thy salvation, and done Thy commandments" (Ps. 9:166). This is the great business of faith: as the Israelites were to obey God, and to wait for His deliverance out of their imminent danger.

Only a God-given faith imparts courage to obey God in the most difficult crisis.

If we be bidden to go into the Red Sea we must not forbear, for none of God's commands are to be disputed, however contrary they be to flesh and blood. Faith teaches us to depend upon God in greatest extremities. Faith receives the promise of God upon the conditions or terms which He has specified. If Israel were to receive the "salvation" of the Lord," they *must* do what He bade.

Faith and obedience can no more be separated than can light and heat in the sun.

As Abraham, at the call of God, went out of Chaldea, "not knowing whither he went," so Israel were required to "Go forward" though the Sea stretched before them. Probably it was not until their feet touched the brink that the waters divided.

Nature might have gone over it (Red Sea), but faith passed safely through it!

They feared they would be destroyed by Pharaoh's hosts. **The very last thing that they would have looked to as a means of escape would be the Sea!** Yet, in obedience to the Divine command, "The children of Israel went into the midst of the Sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" ([Ex. 14:22](#)). Learn, then, dear reader...

we never lose by obeying God.

"By faith they passed through the Red Sea."

*True faith lifts a man above himself,
puts into him a spirit which is more
than human, and enables him to rise
above the obstacles of reason and
sense.*

Faith emboldened the hitherto trembling Israelites to venture through that strange chasm between the watery walls. **"As by dry land" is added to magnify the Divine providence in making a path in the ocean's bottom fit for women and children to tread upon—like a plain and beaten highway.**

By faith they "passed through": they took not only a few steps, but continued to perseveringly march mile after mile and hour after hour. Hesitate not, my brother, to venture upon anything which God calleth you unto; be assured that He will safely carry you through all difficulties and dangers. "Which the Egyptians assaying to do, were drowned": **the very means of Israel's deliverance was their destruction:** see 2 Corinthians 2:16! **It was a just retribution for the slaying of the male Hebrew children in the waters (Ex. 1).**

5. The people of God may be assured of the Divine providence.

When Israel "by faith," obeyed the Divine command to "Go forward," God wrought a miracle and delivered

them from their dire situation. This is recorded for the encouragement of our hearts.

It was God who had placed the Red Sea where it was, and it was God who opened the way for Israel through it. So, Christian reader, it is God (and *not* the Devil) who has brought about the problem, the emergency, the danger which now confronts you; for "of Him . . . are all things" ([Rom. 11:36](#)).

As He has made thy Red Sea, only He can cleave a way through it for you. Trust, then, in His unerring wisdom. Count upon His mighty power working on your behalf. "Stand still" and rest yourself upon God. View "by faith" anticipatively, expectantly, His "salvation" or deliverance. "Go forward" in obedience to His commands, and He will show Himself strong on thy behalf. He never fails those who fully trust and unreservedly obey Him.

- An Exposition of Hebrews.

Verse 29.

By faith they passed through the Red sea as by dry land. [Exodus 14:22,29.](#)

That is, **it was only by confidence in God that they were able to do this.** It was not by power which they had to remove the waters, and to make a passage for themselves; and it was not by the operation of any natural causes.

***It is not to be supposed that all who passed through
the Red Sea had saving faith.***

The assertion of the apostle is, that the passage was made in virtue of strong confidence in God, that if it had not been for this confidence the passage could not have been made at all. Of this no one can entertain a doubt who reads the history of that remarkable transaction.

***Which the Egyptians assaying to do, were drowned.
Exodus 14:27,28.***

Evidently referred to here as showing the effects of not having faith in God, and of what must inevitably have befallen the Israelites if they had had no faith. The destruction of the Egyptians by the return of the waters, in accordance with natural laws, showed that the Israelites would have been destroyed in the passage, if a Divine energy had not been employed to prevent it. On the passage through the Red Sea, see Robinson's Biblical Researches, vol.i., pp. 81-86.

(*) "passed through" [Exodus 14:22,29](#)

(*) "assaying" "attempting"

- Barnes' Notes on the New Testament.

The next instance of faith is that of the Israelites passing through the Red Sea under the conduct of Moses their leader, [v. 29](#). The story we have in Exodus, ch. 14. Observe,

1. The preservation and safe passage of the Israelites through the Red Sea, when there was no other way to escape from Pharaoh and his host, who were closely pursuing them. Here we may observe,

(1.) Israel's danger was very great; an enraged enemy with chariots and horsemen behind them; steep rocks and mountains on either hand, and the Red Sea before them.

(2.) ***Their deliverance was very glorious. By
faith they passed through the Red Sea as on dry
land; the grace of faith will help us through all
the dangers we meet with in our way to heaven.***

2. The destruction of the Egyptians. They, presumptuously attempting to follow Israel through the Red Sea, being thus blinded and hardened to their ruin, were all drowned. **Their rashness was great, and their ruin was grievous. When God judges, he will overcome; and it is plain that the destruction of sinners is of themselves.**

- Matthew Henry's Commentary

Passover and Moses (Heb. 11:27-29)

We must never forget that it was the once timid and excuse-making Moses who, with his brother Aaron, confronted Pharaoh time after time and finally conquered Pharaoh and all the power of Egypt. [Hebrews 11](#) reminds us that Moses accomplished all of this by faith in the living God.

Passover & Exodus are memorials to the power of faith.

[Hebrews 11:27](#) refers to [Exodus 10:28-29](#) when...

*Pharaoh threatened to kill Moses
if he came to see him one more time.*

Moses believed God's promises and had no fear of what the king might do. Faith simply means that we rely on God and obey His Word, regardless of feelings, circumstances, or consequences.

By faith, Moses kept the Passover, even though slaying the lambs and putting the blood on the doors looked ridiculous to the Egyptians and was certainly offensive to them. **At any time, Pharaoh could have sent his officers to Moses and killed him, but God kept him safe.**

It was faith in God's word that had brought Moses back to Egypt to lead his people; it was faith that took him out of Egypt; and it was faith that separated him and his people from Egypt as they crossed the Red Sea. No matter what our circumstances may be, we can trust God to bring us out and take us through.

Jesus established the Lord's Supper after He had led His disciples in celebrating Passover, for He is the fulfillment of the Passover as the Lamb of God who died for the sins of the world. **Each time we share in the Lord's Supper, we look back and remember His death, but we also look ahead and anticipate His coming again. When Jesus returns, a wonderful exodus will take place!** The dead in Christ will be raised and the living believers will be caught up with them and taken to heaven to be with the Lord ([1 Thes. 4:13-18](#)). Hallelujah, what a Savior!

- Bible Exposition Commentary – Be Delivered (Exodus 25-20).

Surprising Faith in the Covenant-Keeping God

Verse 29 mentions one of God's most extraordinary and miraculous displays of his lordship: the parting of the Red Sea.

It was a foretaste of the redemption that would come when Jesus liberated sinners.

The author of Hebrews, an inspired interpreter of the Old Testament, makes explicit what is implicit in Exodus: it took faith in the trustworthiness of God to walk across the seafloor as one would on dry land. **What held the water back? God, in his providence, keeping his covenant promise to Israel. This is why, when the Egyptian army tried to cross, the water was released and they were drowned.**

- Christ-Centered Exposition – Exalting Jesus in Hebrews.

Verse 29 references the account of the crossing of the Red Sea in Exod 14:21-31. The allusion is specifically to Exod 14:22 LXX.

Three propositions form the verse:

1. the people of Israel passed through the Red Sea "as on dry land";
2. the Egyptians attempted the same;
3. they were drowned.

Those who crossed the Red Sea are not overtly named in the text; rather they are subsumed in the third person plural ending of the verb which would be translated as (lit.) "they passed through."

The Egyptians were "**drowned**," a compound Greek word meaning (lit.) **they were "swallowed up,"** where the prefixed preposition intensifies the meaning of the verb. Louw-Nida note the word indicates **they were "destroyed."**

- The New American Commentary

Miracles Recorded in the Old Testament

Miracles	Location	Text
Aaron's rod changed	Egypt	Exd 7:10-12
Waters made blood	Egypt	Exd 7:20-25
Frogs produced	Egypt	Exd 8:5-14
Lice	Egypt	Exd 8:16-18
Flies	Egypt	Exd 8:20-24
Murrain	Egypt	Exd 10:3-6
Boils	Egypt	Exd 9:11
Thunder, etc.	Egypt	Exd 9:23
Locusts	Egypt	Exd 10:12-19
Darkness	Egypt	Exd 10:21-23
Death of the first-born	Egypt	Exd 12:29, 30
Red Sea	Egypt	Exd 14:21-31
Marah's waters sweetened	Egypt	Exd 15:23-25
Manna sent	In the Wilderness	Exd 16:14-35
Water from the rock Rephidim	Rephidim	Exd 17:5-7
Aaron's rod budded	Kadesh	Num 17:1, etc.
Nadab and Abihu consumed.	Sinai	Lev 10:1, 2
The burning of Taberah	Tabereth	Num 11:1-3
Earthquake and Fire	-	Num 16:31-35
Water flowing from the Rock	Desert of Zin	Num 20:7-11
Serpent healing the Israelites	Desert of Zin	Num 21:8, 9

Miracles	Location	Text
Balaam's ass speaking	Pethor	Num 22:21-35
The river Jordan divided	River Jordan	Jos 3:14-17
Walls of Jericho fall down	Jericho	Jos 6:6-20
Sun and moon stand still	Gibeon	Jos 10:12-14
Water flowing from the rock	En-hakkore	Jdg 15:19
Philistines slain before the ark	Ashdod	1Sa 5:1-12
Men of Bethshemesh smitten	Bethshemesh	1Sa 6:19
Thunder destroys Philistines	Ebenezer	1Sa 7:10-12
Thunder and rain in harvest	Gilgal	1Sa 12:18
Sound in the mulberry trees	Rephaim	2Sa 5:23-25
Uzzah struck dead	Perez-uzzah	2Sa 6:7
Jeroboam's hand withered	Beth-el	1Ki 13:4, 5
Widow of Zarephath's meal	Zarephath	1Ki 17:14-16
Widow's son raised	Zarephath	1Ki 17:17-24
Sacrifice consumed	Mount Carmel	1Ki 18:30-38
Rain obtained	Land of Israel	1Ki 18:41-45
Ahaziah's captains consumed	Near Samaria	2Ki 1:10-12
River Jordan divided	River Jordan	2Ki 2:7, 8, 14
Waters of Jericho healed	Jericho	2Ki 2:21, 22
Water for Jehoshaphat's army	Land of Moab	2Ki 3:16-20
The widow's oil multiplied	-	2Ki 4:2-7
Shunammite's son raised	Shunem	2Ki 4:32-37
The deadly pottage cured	Gilgal	2Ki 4:38-41
Hundred men fed with twenty loaves	Gilgal	2Ki 4:42-44
Naaman cured of his leprosy	Samaria	2Ki 5:10-14
Leprosy inflicted Gehazi	Samaria	2Ki 5:20-27
Iron swims	River Jordan	2Ki 6:5-7
King of Syria's army smitten	Dothan	2Ki 6:18-20
Elisha's bones revive the dead	-	2Ki 13:21
Sennacherib's army destroyed	Jerusalem	2Ki 19:35
Sun goeth back	Jerusalem	2Ki 20:9-11
Uzziah struck with leprosy	Jerusalem	2Ch 26:16-21
Shadrach, Meshach, etc., delivered	Babylon	Dan 3:19-27

Miracles	Location	Text
Daniel in the den of lions	Babylon	Dan 6:16-23
Jonah in the whale's belly	-	Jon 2:1-10

WHAT MIRACLES DID JESUS PERFORM?

According to the gospel accounts, here are the miracles Jesus performed during his time on Earth. For the most part, [Christians](#) know that Jesus performed many miracles but may be surprised to learn of some they didn't know before. Though this is an incomplete list according to [John 21:25](#): "Jesus did many other things as well. If every one of them was written down, I suppose that even the whole world would not have room for the books that would be written."

As recorded in the New Testament, here is a list of miracles performed by Jesus [Christ](#):

The Miracles of Jesus with corresponding Scripture.

1. Jesus changed water into wine ([John 2:1-11](#)).

1 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, 2 and Jesus and his disciples had also been invited to the wedding. 3 When the wine was gone, Jesus' mother said to him, "They have no more wine." 4 "Woman, why do you involve me?" Jesus replied. "My hour has not yet come." 5 His mother said to the servants, "Do whatever he tells you." 6 Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. 7 Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. 8

Then he told them, “Now draw some out and take it to the master of the banquet.” They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 10 and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.” 11 What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

2. Jesus cured the nobleman's son ([John 4:46-47](#)).

46 Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. 47 When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

3. The great haul of fishes ([Luke 5:1-11](#)).

1 One day as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God. 2 He saw at the water's edge two boats, left there by the fishermen, who were washing their nets. 3 He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. 4 When he had finished speaking, he said to Simon, “Put out into deep water, and let down the nets for a catch.” 5 Simon answered, “Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.” 6 When they had done so, they caught such a large number of fish that their nets began to break. 7 So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. 8 When Simon Peter saw this, he fell at Jesus' knees and said, “Go away from me, Lord; I am a sinful man!” 9 For he and all his companions were astonished at the catch of

fish they had taken, 10 and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will fish for people." 11 So they pulled their boats up on shore, left everything and followed him.

4. Jesus cast out an unclean spirit ([Mark 1:23-28](#)).

23 Just then a man in their synagogue who was possessed by an impure spirit cried out, 24 "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" 25 "Be quiet!" said Jesus sternly. "Come out of him!" 26 The impure spirit shook the man violently and came out of him with a shriek. 27 The people were all so amazed that they asked each other, "What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him." 28 News about him spread quickly over the whole region of Galilee.

5. Jesus cured Peter's mother-in-law of a fever ([Mark 1:30-31](#)).

30 Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her. 31 So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

6. Jesus healed a leper ([Mark 1:40-45](#)).

40 A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." 41 Jesus was indignant. He reached out his hand and touched the man. "I am willing," he said. "Be clean!" 42 Immediately the leprosy left him and he was cleansed. 43 Jesus sent him away at once with a strong warning: 44 "See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them." 45 Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

7. Jesus healed the centurion's servant ([Matthew 8:5-13](#)).

5 When Jesus had entered Capernaum, a centurion came to him, asking for help. 6 “Lord,” he said, “my servant lies at home paralyzed, suffering terribly.” 7 Jesus said to him, “Shall I come and heal him?” 8 The centurion replied, “Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. 9 For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.” 10 When Jesus heard this, he was amazed and said to those following him, “Truly I tell you, I have not found anyone in Israel with such great faith. 11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. 12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.” 13 Then Jesus said to the centurion, “Go! Let it be done just as you believed it would.” And his servant was healed at that moment.

8. Jesus raised the widow's son from the dead ([Luke 7:11-18](#)).

11 Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. 12 As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. 13 When the Lord saw her, his heart went out to her and he said, “Don’t cry.” 14 Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” 15 The dead man sat up and began to talk, and Jesus gave him back to his mother. 16 They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” 17 This news about Jesus spread throughout Judea and the surrounding country. 18 John’s disciples told him about all these things. Calling two of them,

9. Jesus stilled the storm ([Matthew 8:23-27](#)).

23 Then he got into the boat and his disciples followed him. 24 Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. 25 The disciples went and woke him, saying, “Lord, save us! We’re going to drown!” 26 He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm. 27 The men were amazed and asked, “What kind of man is this? Even the winds and the waves obey him!”

10. Jesus cured two demoniacs ([Matthew 8:28-34](#)).

28 When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. 29 “What do you want with us, Son of God?” they shouted. “Have you come here to torture us before the appointed time?” 30 Some distance from them a large herd of pigs was feeding. 31 The demons begged Jesus, “If you drive us out, send us into the herd of pigs.” 32 He said to them, “Go!” So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. 33 Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. 34 Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

11. Jesus cured the paralytic ([Matthew 9:1-8](#)).

1 Jesus stepped into a boat, crossed over and came to his own town. 2 Some men brought to him a paralyzed man, lying on a mat. When Jesus saw their faith, he said to the man, “Take heart, son; your sins are forgiven.” 3 At this, some of the teachers of the law said to themselves, “This fellow is blaspheming!” 4 Knowing their thoughts, Jesus said, “Why do you entertain evil thoughts in your hearts? 5 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? 6 But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the paralyzed man, “Get up, take your mat and go home.” 7 Then the man got up and went home. 8

When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to man.

12. **Jesus raised the ruler's daughter from the dead ([Matthew 9:18-26](#)).**

18 While he was saying this, a synagogue leader came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." 19 Jesus got up and went with him, and so did his disciples. 20 Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. 21 She said to herself, "If I only touch his cloak, I will be healed." 22 Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed at that moment. 23 When Jesus entered the synagogue leader's house and saw the noisy crowd and people playing pipes, 24 he said, "Go away. The girl is not dead but asleep." But they laughed at him. 25 After the crowd had been put outside, he went in and took the girl by the hand, and she got up. 26 News of this spread through all that region.

13. **Jesus cured a woman of an issue of blood ([Luke 8:43-48](#)).**

43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. 44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. 45 "Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you." 46 But Jesus said, "Someone touched me; I know that power has gone out from me." 47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. 48 Then he said to her, "Daughter, your faith has healed you. Go in peace."

14. **Jesus opened the eyes of two blind men ([Matthew 9:27-31](#)).**

27 As Jesus went on from there, two blind men followed him, calling out,

"Have mercy on us, Son of David!" 28 When he had gone indoors, the blind men came to him, and he asked them, "Do you believe that I am able to do this?" "Yes, Lord," they replied. 29 Then he touched their eyes and said, "According to your faith let it be done to you"; 30 and their sight was restored. Jesus warned them sternly, "See that no one knows about this." 31 But they went out and spread the news about him all over that region.

15. **Jesus loosened the tongue of a man who could not speak ([Matthew 9:32-33](#)).**

32 While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. 33 And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, "Nothing like this has ever been seen in Israel."

16. **Jesus healed an invalid man at the pool called Bethesda ([John 5:1-9](#)).**

1 Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. 3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. 5 One who was there had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" 7 "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me." 8 Then Jesus said to him, "Get up! Pick up your mat and walk." 9 At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath,

17. **Jesus restored a withered hand ([Matthew 12:10-13](#)).**

10 and a man with a shriveled hand was there. Looking for a reason to bring charges against Jesus, they asked him, "Is it lawful to heal on the Sabbath?" 11 He said to them, "If any of you has a sheep and it falls into a pit on the

Sabbath, will you not take hold of it and lift it out? 12 How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath.” 13 Then he said to the man, “Stretch out your hand.” So he stretched it out and it was completely restored, just as sound as the other.

18. **Jesus cured a demon-possessed man ([Matthew 12:22](#)).**

22 Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see.

19. **Jesus fed at least five thousand people ([Matthew 14:15-21](#)).**

15 As evening approached, the disciples came to him and said, “This is a remote place, and it’s already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.” 16 Jesus replied, “They do not need to go away. You give them something to eat.” 17 “We have here only five loaves of bread and two fish,” they answered. 18 “Bring them here to me,” he said. 19 And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. 20 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. 21 The number of those who ate was about five thousand men, besides women and children.

20. **Jesus healed a woman of Canaan ([Matthew 15:22-28](#)).**

22 A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.” 23 Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.” 24 He answered, “I was sent only to the lost sheep of Israel.” 25 The woman came and knelt before him. “Lord, help me!” she said. 26 He replied, “It is not right to take the children’s bread and toss it to the dogs.” 27 “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.” 28 Then Jesus said to her, “Woman, you have great faith! Your request is granted.”

And her daughter was healed at that moment.

21. **Jesus cured a deaf and mute man ([Mark 7:31-37](#)).**

31 Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. 32 There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him. 33 After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. 34 He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means "Be opened!"). 35 At this, the man's ears were opened, his tongue was loosened and he began to speak plainly. 36 Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. 37 People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

22. **Jesus fed at least four thousand people ([Matthew 15:32-39](#)).**

32 Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way." 33 His disciples answered, "Where could we get enough bread in this remote place to feed such a crowd?" 34 "How many loaves do you have?" Jesus asked. "Seven," they replied, "and a few small fish." 35 He told the crowd to sit down on the ground. 36 Then he took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people. 37 They all ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over. 38 The number of those who ate was four thousand men, besides women and children. 39 After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan.

23. **Jesus opened the eyes of a blind man ([Mark 8:22-26](#)).**

22 They came to Bethsaida, and some people brought a blind man and

begged Jesus to touch him. 23 He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" 24 He looked up and said, "I see people; they look like trees walking around." 25 Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. 26 Jesus sent him home, saying, "Don't even go into the village."

24. **Jesus cured a boy who was plagued by a demon ([Matthew 17:14-21](#)).**

14 When they came to the crowd, a man approached Jesus and knelt before him. 15 "Lord, have mercy on my son," he said. "He has seizures and is suffering greatly. He often falls into the fire or into the water. 16 I brought him to your disciples, but they could not heal him." 17 "You unbelieving and perverse generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy here to me." 18 Jesus rebuked the demon, and it came out of the boy, and he was healed at that moment. 19 Then the disciples came to Jesus in private and asked, "Why couldn't we drive it out?" 20 He replied, "Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you."

25. **Jesus opened the eyes of a man born blind ([John 9:1-38](#))**

Jesus Heals a Man Born Blind

1 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the works of God might be displayed in him. 4 As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world." 6 After saying this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 7 "Go," he told him, "wash in the Pool of Siloam" (this word means

"Sent"). So the man went and washed, and came home seeing. 8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" 9 Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man." 10 "How then were your eyes opened?" they asked. 11 He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see." 12 "Where is this man?" they asked him. "I don't know," he said.

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had been blind. 14 Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath. 15 Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see." 16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others asked, "How can a sinner perform such signs?" So they were divided. 17 Then they turned again to the blind man, "What have you to say about him? It was your eyes he opened." The man replied, "He is a prophet." 18 They still did not believe that he had been blind and had received his sight until they sent for the man's parents. 19 "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?" 20 "We know he is our son," the parents answered, "and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." 22 His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. 23 That was why his parents said, "He is of age; ask him." 24 A second time they summoned the man who had been blind. "Give glory to God by telling the truth," they said. "We know this man is a sinner." 25 He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" 26 Then they asked him, "What did he do to you? How did he open your eyes?" 27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?" 28 Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! 29 We know that God spoke to Moses, but as for this fellow, we don't even know where he

comes from.” 30 The man answered, “Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. 31 We know that God does not listen to sinners. He listens to the godly person who does his will. 32 Nobody has ever heard of opening the eyes of a man born blind. 33 If this man were not from God, he could do nothing.” 34 To this they replied, “You were steeped in sin at birth; how dare you lecture us!” And they threw him out.

Spiritual Blindness

35 Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?” 36 “Who is he, sir?” the man asked. “Tell me so that I may believe in him.” 37 Jesus said, “You have now seen him; in fact, he is the one speaking with you.” 38 Then the man said, “Lord, I believe,” and he worshiped him.

26. Jesus cured a woman who had been afflicted eighteen years ([Luke 13:10-17](#)).

10 On a Sabbath Jesus was teaching in one of the synagogues, 11 and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” 13 Then he put his hands on her, and immediately she straightened up and praised God. 14 Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, “There are six days for work. So come and be healed on those days, not on the Sabbath.” 15 The Lord answered him, “You hypocrites! Doesn’t each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? 16 Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?” 17 When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

27. Jesus cured a man of dropsy ([Luke 14:1-4](#)).

1 One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. 2 There in front of him was a man suffering

from abnormal swelling of his body. 3 Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?” 4 But they remained silent. So taking hold of the man, he healed him and sent him on his way.

28. **Jesus cleansed ten lepers ([Luke 17:11-19](#)).**

11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. 12 As he was going into a village, ten men who had leprosy met him. They stood at a distance 13 and called out in a loud voice, “Jesus, Master, have pity on us!” 14 When he saw them, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed. 15 One of them, when he saw he was healed, came back, praising God in a loud voice. 16 He threw himself at Jesus’ feet and thanked him—and he was a Samaritan. 17 Jesus asked, “Were not all ten cleansed? Where are the other nine? 18 Has no one returned to give praise to God except this foreigner?” 19 Then he said to him, “Rise and go; your faith has made you well.”

29. **Jesus [raised Lazarus](#) from the dead ([John 11:1-46](#)).**

The Death of Lazarus

1 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. 2 (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) 3 So the sisters sent word to Jesus, “Lord, the one you love is sick.” 4 When he heard this, Jesus said, “This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.” 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when he heard that Lazarus was sick, he stayed where he was two more days, 7 and then he said to his disciples, “Let us go back to Judea.” 8 “But Rabbi,” they said, “a short while ago the Jews there tried to stone you, and yet you are going back?” 9 Jesus answered, “Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world’s light. 10 It is when a person walks at night that they stumble, for they have no light.” 11 After he had said this, he went on to tell them, “Our friend Lazarus has fallen asleep; but I am going there to wake him up.” 12 His disciples replied, “Lord, if he sleeps, he will get better.” 13 Jesus had been speaking of his death, but his

disciples thought he meant natural sleep. 14 So then he told them plainly, "Lazarus is dead, 15 and for your sake I am glad I was not there, so that you may believe. But let us go to him." 16 Then Thomas (also known as Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

Jesus Comforts the Sisters of Lazarus

17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days. 18 Now Bethany was less than two miles from Jerusalem, 19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother. 20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. 21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. 22 But I know that even now God will give you whatever you ask." 23 Jesus said to her, "Your brother will rise again." 24 Martha answered, "I know he will rise again in the resurrection at the last day." 25 Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; 26 and whoever lives by believing in me will never die. Do you believe this?" 27 "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world." 28 After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." 29 When Mary heard this, she got up quickly and went to him. 30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him. 31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there. 32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died." 33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. 34 "Where have you laid him?" he asked. "Come and see, Lord," they replied. 35 Jesus wept. 36 Then the Jews said, "See how he loved him!" 37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Jesus Raises Lazarus From the Dead

38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. 39 “Take away the stone,” he said. “But, Lord,” said Martha, the sister of the dead man, “by this time there is a bad odor, for he has been there four days.” 40 Then Jesus said, “Did I not tell you that if you believe, you will see the glory of God?” 41 So they took away the stone. Then Jesus looked up and said, “Father, I thank you that you have heard me. 42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.” 43 When he had said this, Jesus called in a loud voice, “Lazarus, come out!” 44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, “Take off the grave clothes and let him go.”

The Plot to Kill Jesus

45 Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. 46 But some of them went to the Pharisees and told them what Jesus had done.

30. **Jesus opened the eyes of two blind men ([Matthew 20:30-34](#)).**

30 Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, “Lord, Son of David, have mercy on us!” 31 The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!” 32 Jesus stopped and called them. “What do you want me to do for you?” he asked. 33 “Lord,” they answered, “we want our sight.” 34 Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

31. **Jesus caused the fig tree to wither ([Matthew 21:18-22](#)).**

18 Early in the morning, as Jesus was on his way back to the city, he was hungry. 19 Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” Immediately the tree withered. 20 When the disciples saw this, they were amazed. “How did the fig tree wither so quickly?” they asked. 21 Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go,

throw yourself into the sea,' and it will be done. 22 If you believe, you will receive whatever you ask for in prayer."

32. **Jesus restored the ear of the high priest's servant ([Luke 22:50-51](#)).**

50 And one of them struck the servant of the high priest, cutting off his right ear. 51 But Jesus answered, "No more of this!" And he touched the man's ear and healed him.

33. **Jesus rose from the dead ([Luke 24:5-6](#)).**

5 In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? 6 He is not here; he has risen! Remember how he told you, while he was still with you in Galilee:

34. **The second great haul of fishes ([John 21:1-14](#)).**

1 Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: 2 Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. 3 "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing. 4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. 5 He called out to them, "Friends, haven't you any fish?" "No," they answered. 6 He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish. 7 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. 8 The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. 9 When they landed, they saw a fire of burning coals there with fish on it, and some bread. 10 Jesus said to them, "Bring some of the fish

you have just caught.” 11 So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. 12 Jesus said to them, “Come and have breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord. 13 Jesus came, took the bread and gave it to them, and did the same with the fish. 14 This was now the third time Jesus appeared to his disciples after he was raised from the dead.

The Exodus Route

The population of the Exodus Jews

The Number of the Exodus

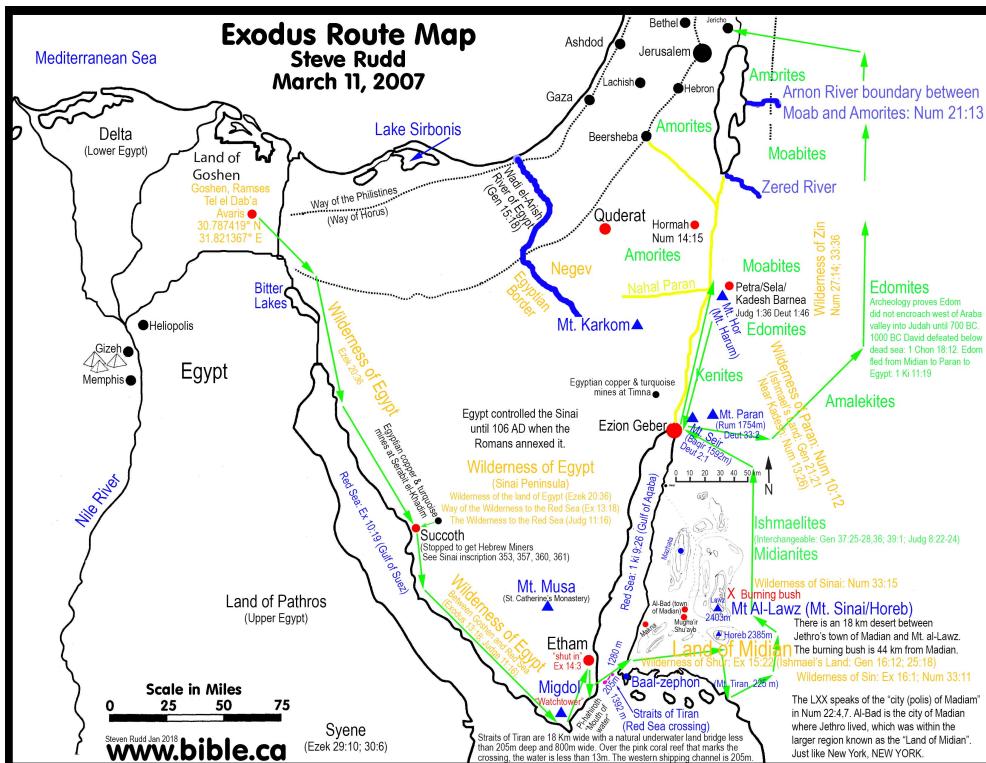
How many Hebrews were in the Exodus

2.5-3.5 million

● [Exodus Route home page](#)

● [Miracles of the Exodus and Red Sea Crossing](#)

● [Excluded Exodus Routes: Nuweiba Beech, Bitter lakes, Gulf of Suez, Mt. Musa, Mt. Karkom, Ein el-Qudeirat.](#)



Overview map

(Click on photo for high resolution)

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Introduction:

1. The Bible is the inspired word of God and sometimes there are things in it that are questioned because they defy human reasoning. The number of Jews who exited Egypt with Moses is one of the facts that are questioned like Noah's Ark, the story of Jonah being swallowed by the sea monster etc. We do not believe that an exodus population of 2.5 million defies human reasoning in any way. It is a very believable number.
2. Israel was "as the sand on the seashore" when they left Egypt and went to occupy the promised land. Today 1.5 million Palestinians live in a tiny corner of the land God promised to give Abraham. It is obvious then, that at least 2.5 million Hebrews would be needed to fully occupy the entire promised land, as they did under Joshua in 1406 BC.
3. We have reviewed all arguments for the various estimates about exodus population of the Jews in detail and have come to the conclusion that the Bible is consistent in its view that there were 600,000 men (excluding women and children) who left Egypt. We find no reason to question this number for any reason.
4. The Hebrew word for 1000 is "elep" and cannot mean "clans" in reference to the exodus population numbers.
5. The exodus population were sustained by miracles: Pillar of fire provided light; cloud provided shelter and water (Isa 4:4-6); manna provided food, their cloths and shoes did not wear out; (Deut 8:4) God gave them supernatural strength in fleeing Egypt and crossing the Red Sea. See: [Miracles of the Exodus and Red Sea Crossing](#).

6. Some feel that the number of 600,000 men, plus women, children (and flocks) for a grand total of between 1-2.5 million humans, is too large. Some of these who question the numbers revealed in the Bible, simply use it as an opportunity to trash the Bible itself as unreliable and unhistorical.
7. Some misguided, but sincere Bible believers seek a lower exodus population number (about 20,000) by suggesting that "elep" means clans, not the number "1000". Although they begin with the goal of defending inspiration of the Bible, they actually end up attacking the reliability of the textual transmission of the Bible by suggesting many of the numbers are scribal changes in both the old and new testaments. For this reason, it must be rejected. Although "elep" can mean "clans" in some places, when used in a census, it always means the number 1000. This is our firm conclusion which preserves both the inspiration and textual integrity of scripture.
8. Apion was an ancient Egyptian who lived about 50 AD. He hated the Jews claimed there were only 110,000 Jews in the Exodus. Josephus says this number is not right, but is "contrived to agree with Lysimaehus. Although the number is wrong, **we can be sure it is not too high**, but rather too low. Apion was trying to discredit the Jews and therefore his incentive was to fabricate a number of the exodus that was lower than the known number. This makes it pretty certain that there were at least 100,000 Jews in the Exodus. This also helps us reject the false notion that "elep" means clans because such a false view would peg the exodus population at no more than about 20,000 who left Goshen. "As for the number of those that were expelled out of Egypt, he hath contrived to have the very same number with Lysimaehus, and says they were a **hundred and ten thousand.**" (Josephus, Against [Apion](#) 2)
9. See our page on [Apion](#) for detailed discussion.

A. Irrefutable arguments against elep meaning "clans":

1. The first irrefutable argument against "elep" meaning "clans" is fact that the ransom difference between the firstborn and the number of Levites is a precise 273. The firstborn of Israel numbered 22,273 but the number of Levites numbered 22,000, so a "head tax" had to be paid for the difference of 273. For those who try to make elep mean clans, this passage proves them wrong without question. The numbers are so precise here, that there was a need to pay a special ransom for the 273 extra firstborn of Israel above the number of the Levites. This proves the numbers are real: "Number every firstborn male of the sons of Israel from a month old and upward, and make a list of their names." Numbers 3:40; "and all the firstborn males by the number of names from a month old and upward, for their numbered men were 22,273." Numbers 3:43; "For the ransom of the 273 of the firstborn of the sons of Israel who are in excess beyond the Levites," Numbers 3:46
2. The second irrefutable argument against "elep" meaning "clans" is the collection of money from each male to build the tabernacle. In Ex 38:24-29, the total silver collection given to the sanctuary was the sum of a "head tax" of one beka donation from each of the 603,550 men. The total silver collected was: 100 talents plus 1,775 shekels. Since a talent equals 6000 bekas and one shekel equals 2 bekas, the total number of bekas is exactly 603,550. The gold and bronze contributions were not based on a donation from every man, but the silver was. Total gold given: 29 talents plus 730 shekels (about 2000

lbs of gold). Total silver given: 100 talents plus 1,775 shekels (about 7500 lbs of silver). Total bronze given: 70 talents and 2,400 shekels (about 5300 lbs of bronze). It is the silver that is directly connected with the census of Num 1:1-46 and the fact that 100 talents plus 1,775 shekels exactly equals 603,550 bekas utterly refutes those who try to make elep mean clans, not the number 1000.

- a) "All the **gold** that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents and 730 shekels, according to the shekel of the sanctuary. The **silver** of those of the congregation who were numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary; a beka a head (that is, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for 603,550 men. The hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket. Of the 1,775 shekels, he made hooks for the pillars and overlaid their tops and made bands for them. The **bronze** of the wave offering was 70 talents and 2,400 shekels." (Exodus 38:24-29)
- b) "So all the numbered men of the sons of Israel by their fathers' households, from twenty years old and upward, whoever was able to go out to war in Israel, even all the numbered men were 603,550. **The Levites, however, were not numbered among them by their fathers' tribe.**" (Numbers 1:45-47)

B. Exodus census populations given in the bible:

Census Summary Chart		
600,000 men on foot	left Egypt	Exodus 12:37
600,000 on foot	left Egypt	Numbers 11:21
603,550 men over 20 years	Mt. Sinai	Numbers 1:45-46
601,730 males	Jordan River	Numbers 26:51

1. **When they left Egypt:** "Now the sons of Israel journeyed from Rameses to Succoth, about **600,000 men on foot**, aside from children." Exodus 12:37
2. **Just after leaving Sinai:** "But Moses said, "The people, among whom I am, are **600,000 on foot**; yet You have said, 'I will give them meat, so that they may eat for a whole month.'" Numbers 11:21

3. **Census at Mt. Sinai:** "So all the numbered men of the sons of Israel by their fathers' households, from twenty years old and upward, whoever was able to go out to war in Israel, even all the numbered men were **603,550.**" Numbers 1:45-46
4. **Census near the Jordan River:** "These are those who were numbered of the sons of Israel, **601,730.**" Numbers 26:51

C. The Census of Numbers 1, at Mt. Sinai: 603,550

1. "Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head from twenty years old and upward, whoever is able to go out to war in Israel, you and Aaron shall number them by their armies." Numbers 1:2-3
2. This was a headcount of males, able to go to war, over the age of 20 years old.
3. "able to go to war" would exclude adult males who are invalids, the sick, cripples and the lame. On the other hand, they may have been healed by God my miracle for the purpose of making the exodus journey. Although the Bible doesn't record any specific miracles of healing the lame in order to make the exodus, it may have happened.
4. The rounding to the nearest 50, is very consistent with numbers in the 50,000 range, we accept them. Clearly there would need to be some estimates made and the rounding reflects in scientifically responsible way, an "error bar".

Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total:	603,550

D. The Census of Numbers 26, at just before crossing the Jordan: 601,730

1. "Take a census of all the congregation of the sons of Israel from twenty years old and upward, by their fathers' households, whoever is able to go out to war in Israel." Numbers 26:2
2. This was a headcount of males, able to go to war, over the age of 20 years old, like the census of Num 1. Again, it likely did not include men who were crippled or sick.
3. The rounding to the nearest 50, is very consistent with numbers in the 50,000 range, we accept them.

Reuben	43,730
Simeon	22,200

Gad	40,500
Judah	76,500
Issachar	64,300
Zebulun	60,500
Ephraim	32,500
Manasseh	52,700
Benjamin	45,600
Dan	64,400
Asher	53,400
Naphtali	45,400
Total:	601,730

E. The redeeming of the firstborn and the Levite males: 22,000

1. The question comes up about the ratio of the firstborn to the total population. There were 22,273 firstborn during the first census at Mt. Sinai and the 601,730 fighting males are over age 20. This also excludes the old and the lame. It says, "those who can go out to war".
2. You can use these two numbers to get an estimate of the family structure including total number of families with children and average number of children per family.
3. If the firstborn were 22,273 from one month old and up, out of a population of 601,730 age 20 and older, you get a ratio of at least 27:1: "Also some argue that the 22,273 firstborn of the 12 tribes was an unreasonably small number since the total population of Israelite men 20 years of age and older was 603,550 (cf. 1:46). **This would yield a ratio of only about 1 to 27.** However, the firstborn of Israel most likely refers only to those who were born after the tribe of Levi was established as a sacerdotal unit. The original statement concerning the firstborn (Ex. 13:11-13) clearly indicates that the implementation of the command was not retroactive to the Exodus but would come into effect in the future. That is, only the firstborn males who were born between the time of the Exodus and the setting apart of Levi about two years later (Num. 1:1) would be counted. So a total of 22,273 would be in line for that period of time since there could hardly be more than that number of families that would give birth to their first sons during that time. (The Bible knowledge commentary, Num 3)
4. A ratio of 27:1 of firstborn males to total males would mean that on average, there would be 54 children (50% female) born to each family. While the Hebrews were very productive, and even had a reputation for being more productive than the Egyptians, this does seem a bit high: "The midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them."" Exodus 1:19. Such a ratio would turn the original group of Hebrews that entered Egypt with Joseph, into a population of 10 million after 430 years.
5. The solution is really quite simple: The vast majority of the firstborn had already been redeemed with the Passover lamb blood that had been wiped on the doors as part of the 10th plague:
-'"Moreover, they shall take some of the [Passover] blood and put it on the two door

posts and on the lintel of the houses in which they eat it." Exodus 12:7

-"For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments am the Lord. The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt." Exodus 12:12-13

-"Now it came about at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle." Exodus 12:29

6. It is important to remember that if an Israelite failed to put blood on the door, only the first born would die, not everyone in the house. The firstborn in Egypt had already been redeemed when they stood at the foot of Sinai.
7. This brings us to our text in Numbers 3:40-51. The firstborn who were born after the 10th plague and leaving Egypt were 22,273. The time it took to travel to Sinai was 45 days. They spent 11 months, 5 days at Sinai. We are told that the total time from leaving Egypt to the time the census was taken was 13 months: "Then the Lord spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first of the second month, in the second year after they had come out of the land of Egypt, saying," Numbers 1:1
8. The census of the first born excluded infants less than a month, so in 12 months 22,273 first born children were born.

F. Other numbers that indicate a large exodus population:

This section is important because they confirm that the census totals of 600,000 are correct. Most of the number in this section must be rejected as scribal changes for those who believe "elep" means "clans". We accept the numbers below as being what the Holy Spirit originally revealed.

Other large numbers Summary Chart

22,273	firstborn	Numbers 3:43
22,000	male Levites	Numbers 3:39
8,580	male Levites (39-50 yrs)	Numbers 4:45-48
12,000	soldiers fought Midian	Numbers 31:32-35
32,000	Midian virgin women	Numbers 31:32-35
40,000	transjordan tribal soldiers	Joshua 4:12-13
30,000	soldiers fought Ai	Joshua 8:3

1. The male Levites numbered 22,000: "All the numbered men of the Levites, whom Moses and Aaron numbered at the command of the Lord by their families, every male from a month old and upward, were 22,000." Numbers 3:39
2. The firstborn numbered 22,273. That would mean there are at least 22,273 family units: "all the firstborn males by the number of names from a month old and upward, for their numbered men were 22,273." Numbers 3:43
3. The firstborn of Israel numbered 22,273 but the number of Levites numbered 22,000, so a "head tax" had to be paid for the difference of 273. For those who try to make elep mean clans, this passage proves them wrong without question. The numbers are so precise here, that there was a need to pay a special ransom for the 273 extra firstborn of Israel above the number of the Levites. This proves the numbers are real: "Number every firstborn male of the sons of Israel from a month old and upward, and make a list of their names." Numbers 3:40; "and all the firstborn males by the number of names from a month old and upward, for their numbered men were 22,273." Numbers 3:43; "For the ransom of the 273 of the firstborn of the sons of Israel who are in excess beyond the Levites," Numbers 3:46
4. While the male Levites numbered 22,000 the Levites aged 30-50 years old numbered 8,580 men. "These are the numbered men of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord through Moses. All the numbered men of the Levites, whom Moses and Aaron and the leaders of Israel numbered, by their families and by their fathers' households, from thirty years and upward even to fifty years old, everyone who could enter to do the work of service and the work of carrying in the tent of meeting. Their numbered men were 8,580." Numbers 4:45-48. Further, the Levites were given 48 cities: "All the cities which you shall give to the Levites shall be forty-eight cities, together with their pasture lands." Numbers 35:7
5. 12,000 Israelite soldiers to fight against Midian: "So there were furnished from the thousands of Israel, a thousand from each tribe, twelve thousand armed for war." Numbers 31:5. Here is the booty: Notice that Midian had 32,000 virgin women, which speaks about just how larger Midian was then Israel: "Now the booty that remained from the spoil which the men of war had plundered was 675,000 sheep, and 72,000 cattle, and 61,000 donkeys, and of human beings, of the women who had not known man intimately, all the persons were 32,000. Numbers 31:3-5
6. The transjordan tribes had 40,000 warriors who joined the other tribes in the conquest: "The sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the sons of Israel, just as Moses had spoken to them; about 40,000 equipped for war, crossed for battle before the Lord to the desert plains of Jericho." Joshua 4:12-13
7. Conquest of Ai with 30,000 soldiers: "So Joshua rose with all the people of war to go up to Ai; and Joshua chose 30,000 men, valiant warriors, and sent them out at night." Joshua 8:3

G. Plagues indicate that the exodus population was very large (1-2 million):

There are several examples of where God killed large numbers of the Jews because they were sinning and in rebellion to His revealed moral laws through Moses. 40,700 Jews were killed within the first two years after leaving Egypt. Then another 24,000 just before they entered the promised land. This is most troubling for those who suggest the entire exodus population was about 20,000. The large number of deaths are consistent with a very large population.

Plagues Summary Chart		
3000 killed by Levites	Golden Calf at Sinai	Exodus 32:28
23,000 killed by God	Golden Calf at Sinai	Exodus 32:35 + 1 Cor 10:8
14,700 killed by God	Kadesh Barnea	Numbers 16:49
24,000 killed by God	At Shittim near Jordan	Numbers 25:9
many people killed by God	Zered river	Numbers 21:6

1. At Kadesh Barnea: "But those who died by the plague were 14,700, besides those who died on account of Korah." Numbers 16:49
2. At Shittim, just before crossing the Jordan: "Those who died by the plague were 24,000." Numbers 25:9
3. Golden Calf at Sinai: "So the sons of Levi did as Moses instructed, and about 3000 men of the people fell that day." Exodus 32:28
4. Golden Calf at Sinai: "Then the Lord smote the people, because of what they did with the calf which Aaron had made." Exodus 32:35
5. Golden Calf at Sinai: "Nor let us act immorally, as some of them did, and 23,000 thousand fell in one day." 1 Corinthians 10:8
6. In the Zered Wady valley after leaving Kadesh Barnea for the promised land: "The Lord sent fiery serpents among the people and they bit the people, so that many people of Israel died." Numbers 21:6

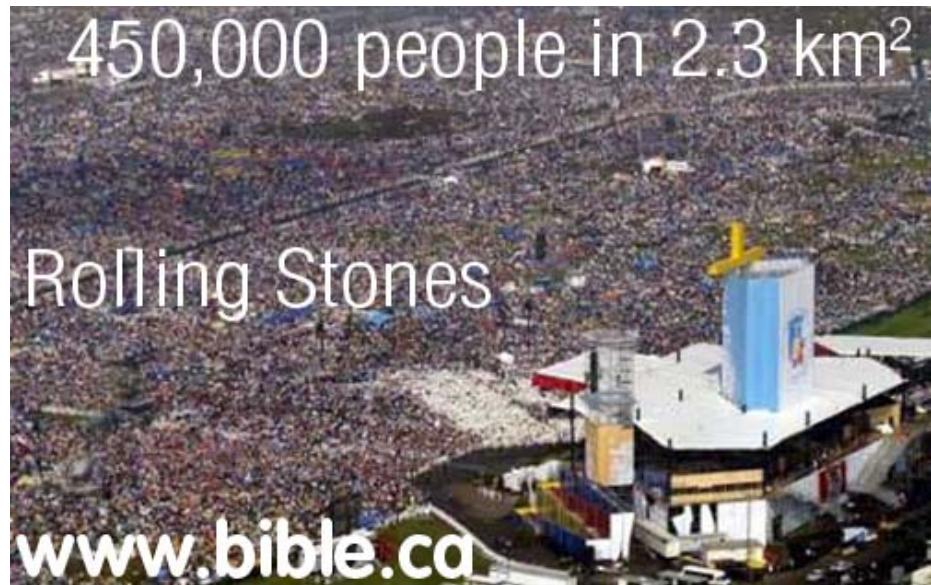
H. Modern examples of large crowds in small places:

We look at the space a modern city of 2.5 million needs and assume that such a needed large space proves the numbers must be under 20,000. This is wrong for a number of reasons. We have many modern examples of large crowds in very small places. You can easily fit 3 million people inside an area of 3 square km.

1. 450,000 in 1 square mile for the rolling stones concert at Downsview park, Toronto
2. 800,000 in 1 square mile for the rolling stones concert at Downsview park, Toronto
3. 800,000 in less than 1 square mile in Washington, DC

800,000 people in Downsview Park, Toronto, Canada (2.3 sq/km)

On July 28, 2003, 800,000 people easily fit into an area of 2.3 square/km to see the Rolling stones.

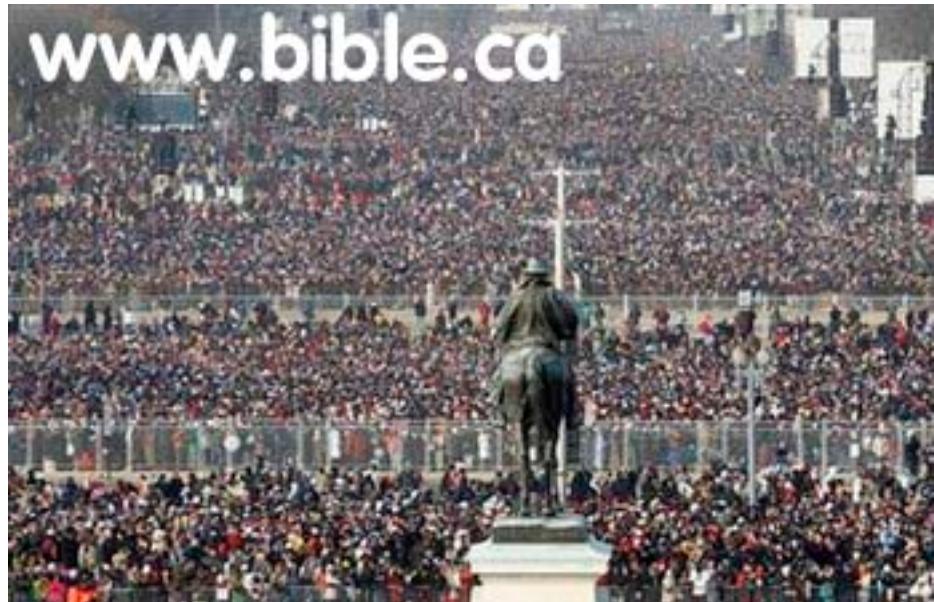


**840,000 people in "The Mall"
Capital Hill, Washington DC is
.6 sq/km**

October 16, 1995, a crowd of 837,214 people, (20% margin of error), was in "The Mall," an area of 0.6 square km.
(National Park Service, estimate)



Obama's inauguration:
Between 1 and 2 million people were reported in "The Mall" Capital Hill, Washington DC is .6 sq/km



I. Things to consider about the amount of room needed:

A. Since they had the cloud by day and night to protect them as a roof, they could all sleep open air, yet we know they used tents. However you need to make room for them to move through the tent city. This means the tents would not be all back to back but in rows or checker boarded. Either in rows or checkered the extra space needed is the same: you need twice the space just to be able to move about through the camp

1. "This is what the Lord has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'" Exodus 16:16

2. "When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent." Exodus 33:10
 3. "Now Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of the Lord was kindled greatly, and Moses was displeased." Numbers 11:10
- B. They had herds of animals that needed room:
1. You need to make allowances for flocks. actually Israel ate a lot of their herds and it was not until the wilderness of sin, day 29 from Goshen. then God started giving them manna about a week after they crossed the Red Sea.
 2. They still had flocks and herds at Mt. Sinai: "No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain." Exodus 34:3

J. One million Israelites camping space requirements estimate:

A. Calculation Method #1:

1. Allowing for the one million to be broken down into 250,000 family units of 4 people (two adults, 2 kids) and given a 16 ft X 16 ft. campsite (256 sq. feet) would equal 64,000,000 sq. feet required. This area could be obtained in several ways:
2. a square of approx. 1.515 miles on a side (8000 feet on each side)
3. a rectangle a half mile wide and 4.6 miles long (or semicircular partway around a mountain)
4. a "donut" shaped area around a mountain. This "donut" has a hole in it 1 mile in diameter for the mountain's base and then a circular "ring" all the way around the mountain that is half a mile (~2640 feet) wide all the way around the mountain. The inner circumference is 3.14 miles and the outer circumference of this circle is 6.22 miles.

B. Calculation Method #2:

1. 1 square mile = 2,589,988 square meters.
2. If one person needed an area of 4 meters x 4 meters (a 12x12 foot room) = 16 square meters
3. $2,589,988/16 = 161,875$ people per square mile
4. $3,000,000/161,875 = 18.5$ square miles are needed
5. 18.5 square miles = an area of 4.3 miles x 4.3 miles = 5 x 5 miles
6. 18.5 square miles = 48 square km = 7 km x 7 km
7. Conclusion: 50 square km needed for 3 million people. or a square area of 7 x 7 km.

K. Estimate of area needed based upon satellite measurements of modern cities:

The table below was created by measuring the diameter of a population area by satellite. We zoomed in on a city and measured with the computer, the area by drawing a circle. It is a crude method, but one that gives an actual, real life visual.

cities	Population	square miles	People per square mile	circle radius city, miles
London Ontario	432,000/80	80	5402	5

Saskatoon Saskatchewan	225,000	50	4500	4
Regina, Saskatchewan	192,000	43	4466	3.75
Winnipeg, Manitoba	671,000	165	4066	7.2
Medicine Hat, Alberta	61,000	19	3211	2.5
Lethbridge, Alberta	67,000	23	2913	2.75
Calgary, Alberta	951,000	317	3000	10
Edmonton, Alberta	937,000	250	3746	9
Totals for 8 cities	3,536,000		31304	
Average			3913	
Rounded	4000 people per square mile			

L. Satellite Estimate of 4000 people per square mile applied to various population sizes:

Population size	4000 people per square mile	square miles needed	square km
50,000	/4000	12.5	32.38
250,000	/4000	62.5	161.88
500,000	/4000	125	323.75
600,000	/4000	150	388.5
1,000,000	/4000	250	647.5
2,000,000	/4000	500	1295
3,000,000	/4000	750	1942.5

M. Estimate of area needed based upon Government statistics of modern cities:

The table below was created using formal government statistic:

cities	Population	area	Actual density
Winnipeg, Manitoba	627,000	178	3,640

Calgary, Alberta	879,000	280	3,250
Edmonton, Alberta	782,000	340	2,340
St Catherine's, Ontario	300,000	155	1,950

N. Comparing the two methods of density population:

(Satellite vs. government stats)

Cities	Density from visual satellite measurement	Density from government stats
Winnipeg, Manitoba	4066	3,640
Calgary, Alberta	3000	3,250
Edmonton, Alberta	3746	2,340

O. Modern Canadian cities density of Population:

(average density of smaller Canadian cities: 0.0002665 square miles per person)

Cities	Population	square miles	square miles per person:	circle radius city
London Ontario	432,000	80	.0001851	5
Saskatoon Saskatchewan	225,000	50	.0002222	4
Regina, Saskatchewan	192,000	43	.0002239	3.75
Winnipeg, Manitoba	671,000	165	.0002459	7.2
Medicine Hat, Alberta	61,000	19	.0003114	2.5
Lethbridge, Alberta	67,000	23	.0003432	2.75
Calgary, Alberta	951,000	317	.0003333	10
Edmonton, Alberta	937,000	250	.0002669	9
Totals for 8 cities	3,536,000		0.0021319	
Average			0.0002665	

P. Using density of smaller Canadian cities to estimate space needed for exodus Population:

(average density of smaller Canadian cities: 0.0002665 square miles per person)

Population size	multiplier to square miles	square miles needed
50,000 *	.0002665	13
250,000 *	.0002665	67
500,000 *	.0002665	133
600,000 *	.0002665	160
1,000,000 *	.0002665	266
2,000,000 *	.0002665	533
3,000,000 *	.0002665	800

Q. Using density of large cities to estimate space needed for exodus Population:

There is a clear trend that the larger the city, the higher the density of the populations. In other words, very large cities of the world are very densely populated.

	Population	Actual square miles	actual radius mile
Pheonix, Arizona	3,800,000	961	17.5
Minneapolis, Minnesota	3,300,000	2400	27
Denver, Colorado	2,600,000	2500	28
Dallas, Tx	5,819,475	2900	30
Houston, Tx	5,280,077	5300	40
Amman, Jordan	2,000,000	69	5.6

R. Using density of New York City to estimate space needed for exodus Population:

	Population	area	density people per sq mi
New York city entire areas combined	8,008,278	303	26,402

Manhattan borough, New York County	1,537,195	22	66,940
New York County	1,537,195	22	66,940
Kings County	2,465,326	70	34,916
Bronx County	1,332,650	42	31,709
Queens County	2,229,379	109	20,409
Dallas city	1,188,580	342	3,469
Houston city	1,953,631	579	3,371

S. Summary chart from of cities to estimate area needed for a population of 2 million:

As we can see, the area needed become much larger when the population is smaller. Larger cities need much smaller areas, in proportion. Of course the area needed by the Jews under the cloud would be much, much less than in a modern city.

exodus population	Known densities of people per square mile for specific cities	area needed in square miles	A circle w radius of $r = \sqrt{A}$
2,000,000	New York city /26,400	75.76	9
2,000,000	Dallas city /3,469	576.54	24
2,000,000	Houston city /3,371	593.3	24
2,000,000	Winnipeg, Manitoba /3,640	549.45	23
2,000,000	Calgary, Alberta /3,250	615.38	25
2,000,000	Edmonton, Alberta /2,340	854.7	24
2,000,000	St Catherine's, Ontario /1,950	1,025.64	32

T. "Elep" means 1000's NOT clans in the census numbers:

1. The most common *alternate interpretation* of the exodus numbers (for those who think 2 million is a problem) is that the Hebrew word for "thousands" is "elep" [Strong's #505] and should be read, "a single Clan of people" not 1000 people by head count. But as we

will see, the only way anyone can take this position is by trashing the reliability of the text of both the Old and New Testament. It therefore must be rejected.

2. Using "clans" results in an exodus population of 5730 men. Using "thousands" results in an exodus population of about 600,000 men.
3. There are times when "elep" means clan, not 1000: "He said to Him, "O Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father's house." Judges 6:15 But there many more places that "elep" means the number 1000, not clans. It always means 1000 in the census numbers.
4. Those who interpret "elep" as clans are divided in their approach to the census numbers. Taking Naphtali as an example with 45,400, approach #1 would say it is 45 clans for a total of 400 individuals. ($45,400 = 400$ actual men from 45 different clans.) Approach #2 says it is 45 clans plus 400 non Hebrews from the "mixed multitude." (Exodus 12:38) Again, the problem is that the numbers are all rounded off to the nearest hundred. This is rather imprecise. And it makes nonsense of the stated, "head by head" count.
5. This system of counting by clans in census taking is never found anywhere in the Bible, but is a modern human invention read back into the text. The Jews never counted this way. There are no examples in archeology of this kind of counting.
6. Also, if this is supposed to be a "head by head" count, why count clans, *then round off the actual headcount of individuals?* It makes no sense!
7. The rounding off to the nearest 100 makes better sense if the numbers are 45,400. Here the rounding fits perfectly, although we wonder why it was rounded off at all for an actual headcount.
8. One of the most obvious reasons for rejecting the idea that "elep" means clans, is because when we apply this formula to the stated grand total, *it doesn't match the sum of the 12 tribes.* Advocates suggest the grand total doesn't match because of scribal changes in the text. We reject all of this outright and are happy to accept the numbers as they read in every Bible.
9. So while this may be a possible key to solving what appears to be a too large a population for the exodus, *it creates more problems than is solves.* Using this method creates many other huge discrepancies which is explained by claiming that a scribe changed many of the texts. This would mean that we cannot really trust our Bible at all and is completely unacceptable. It also makes mush of the New Testament that says in one day 23,000 fell in the wilderness. (A number which corresponds directly in magnitude to the numbers killed in the Old Testament they claim scribes changed. 23,000 is greater than the entire exodus population of 20,000 that they propose. So alleged copyist errors in the Old Testament continue into the New Testament. This is no solution to a problem that exists only in their mind. We have no problem with a population of 1-2 million for the exodus. We believe the apostle Paul was led by the Holy Spirit to record 23,000 men fell in one day at Mt. Sinai.
10. *In conclusion*, we must reject the idea that "elep" means "clans" because it would seriously call into question the reliability of the text of both the Old and New Testament. Sometimes we need to just accept what the Bible says. For example most Jehovah's Witnesses don't know that YHWH (Jehovah) is never used in the New Testament, even

thought their NWT "Watchtower Bible" inserts the word Jehovah hundreds of times in the NT. The official Watchtower position is that the New Testament originally used Jehovah, but that it was removed by later copyists. Of course there absolutely no proof this is true, (and its not true) but it really shows that Jehovah's Witnesses really don't trust the textual integrity of the Bible. Instead, they put all their trust in the "Watchtower book club" for truth. Likewise, we must accept that the Old and New Testament clearly indicate an exodus population of 2.5 million Hebrews. (600,000 men)

U. How the "Elep" means 1000's is interpreted in the census numbers:

1. We reject the idea that "elep" means "clans". Here is the new proposed method of interpreting the census information of Numbers, using the idea that "elep" means "clan", not thousands. The result is that the number of men is reduced from 601,730, down to 5730. Advocates of this false view would suggest the total exodus population was about 20,000.
2. Notice that the "elep = clans" method produces a grand total that doesn't match the sum of the 12 tribes! This is a major problem, which they resolve only by claiming the grand total was changed by a scribe. (untrue)
3. Keep in mind that there are two calculation methods used by the "elep = clans" crowd. Method one would interpret Reuben at "43 clans for a total of 730 individual men" and method two would interpret it as "43 clans of Jews plus 730 non Jews from the mixed multitude. (Exodus 12:38)

Reuben	43,730 =	43 clans	730 individual men
Simeon	22,200 =	22 clans	200 individual men
Gad	40,500 =	40 clans	500 individual men
Judah	76,500 =	76 clans	500 individual men
Issachar	64,300 =	64 clans	300 individual men
Zebulun	60,500 =	60 clans	500 individual men
Ephraim	32,500 =	32 clans	500 individual men
Manasseh	52,700 =	52 clans	700 individual men
Benjamin	45,600 =	45 clans	600 individual men
Dan	64,400 =	64 clans	400 individual men
Asher	53,400 =	53 clans	400 individual men
Naphtali	45,400 =	45 clans	400 individual men
sum of 12 tribes: Clan total: 596 clans		5730 individual men	
Stated Total: 601,730	601 clans	730 individual men	

When we compare the grand total with the actual sum of the 12 tribes, we find that that number of clans does not match and the number of individual men is way off.

V. Refuted Arguments of those that reject the Bible and want an exodus population less than 1 million:

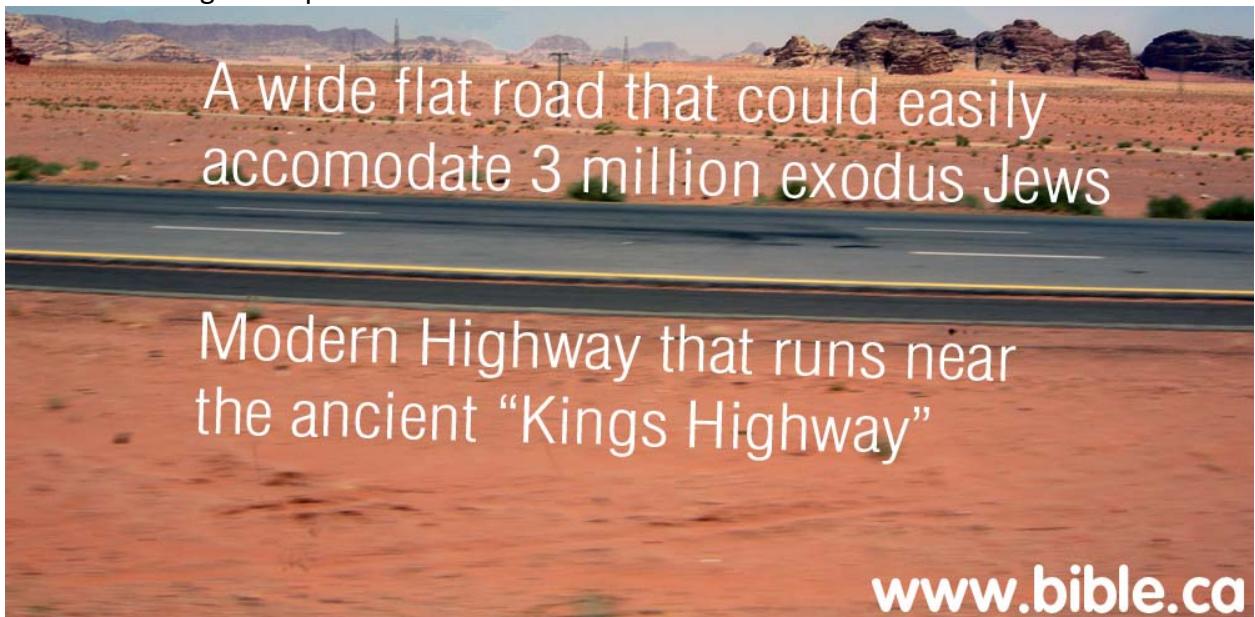
- A. **False argument:** Too many to fit on the King's Highway. It would be a line of people 1000 miles long!

Refuted:

"Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. We will go along the king's highway, not turning to the right or left, until we pass through your territory.' ""

Numbers 20:17

1. It is argued that fitting the volume of people on the narrow kings highway would form a continuous line of people 1000 miles long. The answer is simple. With images of a country road in hometown USA with farmland lining each side of a two lane highway, critics of the Bible create a false dilemma. All Moses promised is that he would not cut through their fields or vineyards. The Kings Highway passes through a broad wide plain. This highway had no curbs or telephone poles lining the sides. The kings highway did not have a dotted yellow dividing line on it. It had no paving stones, like in later Roman roads. It was a general path with a wide swath.



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2. Amazingly, the exodus route from Egypt to Mt. Sinai had only one section where the Bible says they had to "Journey in stages" (Ex 17:1) because of narrow terrain between the Wilderness of Sin and the Wilderness of Sinai. With the small numbers proposed by opponents of the Bible, such "Journey in stages" would never be needed. It is noteworthy that this small section of terrain is the only place that was not a wide open plain. The eastern shore of the Gulf of Suez (see Succoth) and the Wilderness of Shur in North Saudi Arabia are wide open plains.

B. False argument: Organizational hierarchy too small: If there were a million people, Jethro would have said, 10 thousands, thousands and Hundreds.

"Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place *these* over them as leaders of thousands, of hundreds, of fifties and of tens." Exodus 18:21. Of course this may be clans, not actual head count.

Refuted:

1. We are surprised that those who read "clans" instead of "thousands" would not answer their own objection by applying "clans" here.
2. Perhaps the leaders were over 1000 clans, 100 clans, 50 clans, 10 clans.
3. Perhaps the leaders were over 1000 families, 100 families, 50 families, 10 families.
4. Remember that each tribe had a single tribal representative and then there were 70 elders who ruled as well.
5. If we take it at face value: This means that the actual organization was: Moses, 12 tribal leaders, 70 elders, 3000 over 1000's, 60,000 over 50's and 300,000 over 10's. Those over tens would probably be closely equate to the married men with wives and children. In other worlds the smallest organizational unit was the husband/father of each family. Those over the 50's would simply be the patriarch of a single "clan". A simple announcement could be made to the effect that all husbands and patriarchs were leaders.
6. We see no problem taking the numbers literally. This organizational system worked for 400 years between Joshua and Saul, before they had a king. Perhaps the high priest came to replace Moses as the top of the organization, or perhaps one of the "Judges".

C. False argument: 2 million Marching around the tiny town of Jericho is absurd:

Refuted:

1. Having been to ancient Jericho, it is indeed a rather small city.
2. Bible doubters suggest it is odd that 2 million would encircle the 3000 people who lived in Jericho in a ring around the city. We see no problem with this. Remember 3 million people can fit in an area of less than 1 square mile, as is seen in many modern examples today in the USA and Canada.
3. These same Bible scoffers suggest that the huge advantage would make marching around the city unnecessary since they could just take the city by the force. But that is the whole point God was trying to make. Even when they had such an advantage, God fought their wars for them.
4. The Bible does not actually say how many encircled the city, only that "the people" marched. This might imply the whole two million or simply that non-military, women and children may have joined the march.

D. False argument: How could 2 million hear Moses talk, it must have been a far smaller crowd:

Refuted:

This objection is equally valid for 2 million, 20,000 or even 5000 people. Scripture is not intending to say that everyone in the audience would hear the natural voice of Moses, but that Moses directed his words to the entire congregation.

1. "It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud." Exodus 16:10
2. "And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent." Exodus 33:8

3. "Then Moses assembled **all the congregation of the sons of Israel**, and said to them, "These are the things that the Lord has commanded *you* to do:" Exodus 35:1
4. "Speak to **all the congregation of the sons of Israel** and say to them, 'You shall be holy, for I the Lord your God am holy." Leviticus 19:2
5. "Thus Korah assembled **all the congregation against them at the doorway** of the tent of meeting. And the glory of the Lord appeared to all the congregation." Numbers 16:19
6. "Take the rod; and you and your brother Aaron **assemble the congregation** and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink." Numbers 20:8
7. "There was not a word of all that Moses had commanded which Joshua **did not read before all the assembly of Israel** with the women and the little ones and the strangers who were living among them." Joshua 8:35

E. False argument: The 22,000 Levites should have been able to kill more than 3000 men. Shouldn't they have been able to kill many more if they numbered 22,000?

Refuted:

1. 3000 men is a huge slaughter and actually hurts the case for those who think the exodus population was only 5,000 or 20,000.
2. This line of reasoning is highly speculative: We don't know the exact number of Levites that were actually involved in the killing. We don't know if God stopped them early on in their killing. We don't know if they just went out and killed any man they saw or if they were looking only for the principle leaders who were involved in the Golden calf or immorality. Perhaps God directed them who to kill. Perhaps only the prime offenders were killed. There are a long list of speculative reasons why 22,000 Levites only killed 3000 men.
3. "All the numbered men of the Levites, whom Moses and Aaron numbered at the command of the Lord by their families, every male from a month old and upward, **were** 22,000." Numbers 3:39
4. "Thus says the Lord, the God of Israel, 'Every man *of you* [Levites] put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.'" So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day." Exodus 32:27-28

F. False argument: How could the Aaron and his 4 sons serve a population of 2 million that would have hundreds of daily births, deaths and the need for ritual sacrifices?

Refuted:

1. Aaron had four sons: "These then are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar." Numbers 3:2
2. Moses instructed them to show themselves **to any priest**, not specifically one of the four son's of Aaron: "'When the days of her purification are completed, for a son or for a daughter, she shall **bring to the priest at the doorway of the tent of meeting** a one year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering." Leviticus 12:6

3. Any of the possible 22,000 Levites could help in these duties, not just Aaron and his four sons.
4. "All the numbered men of the Levites, whom Moses and Aaron numbered at the command of the Lord by their families, every male from a month old and upward, were 22,000." Numbers 3:39
5. But we also notice that the number of the firstborn approximately equaled the number of male Levite priests and that there was a need to pay a special ransom for the 273 extra firstborn above the number of the Levites. This indicates the numbers are real: "Number every firstborn male of the sons of Israel from a month old and upward, and make a list of their names." Numbers 3:40; "and all the firstborn males by the number of names from a month old and upward, for their numbered men were 22,273." Numbers 3:43; "For the ransom of the 273 of the firstborn of the sons of Israel who are in excess beyond the Levites," Numbers 3:46
6. In the end, each individual family unit would have its very own priest at its sole and private disposal! Sounds like God had it all under control! Now that is religion with a grass roots personal touch. Christians today don't get one preacher per family, but Jews got one priest per family for their personal use!

G. False argument: The population of the Middle east could not be 35 million, given Israel was smaller than the 7 nations they drove out of the promised land!

Refuted:

1. This objection to Israel being 2 million is based upon the fact that they were smaller than the 7 other nations living in the promised land before they drove them out and possessed the land.
2. "When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, **seven nations greater and stronger than you**," Deuteronomy 7:1 ""Hear, O Israel! You are crossing over the Jordan today to go in to **dispossess nations greater and mightier than you**, **great cities fortified to heaven**," Deuteronomy 9:1 "then the Lord will drive out all these nations from before you, and you will dispossess **nations greater and mightier than you**." Deuteronomy 11:23 "When you go out to battle against your enemies and see horses and chariots *and* people **more numerous than you**, do not be afraid of them; for the Lord your God, who brought you up from the land of Egypt, is with you." Deuteronomy 20:1 **Report of the Spies**: ""Nevertheless, the people who live in the land are strong, and the cities are fortified *and* very large; and moreover, we saw the descendants of Anak there." Numbers 13:28
3. Perhaps we should just accept this as a fact, rather than question it.
4. On the other hand, it may be that the sum of the seven nations were greater than Israel (ie all 7 numbered 5 million) rather than each of the seven nations that were individually greater than the 2 million of Israel.
5. Remember also that many of these nations, likely had control centers outside the promised land and their area overlapped into the formal promised land.

6. So the population of the promised land could be projected to be 35 million or 5 million depending on what the expression "larger than you" means.

Conclusion:

1. The population of the exodus was 600,000 men, excluding women and children. This would give us a grand total "head count" of between 1.5-2.5 million Hebrews who left Egypt.
2. An exodus population of 2.5 million causes no problems for space, since we have seen that large modern crowds can fit into very small places. While modern cities are far larger an area then the Exodus used, God huddled them under the cloud by miracle for protection.
3. We must reject outright, the false idea that "elep" means "clans" instead of the number "1000". It trashes the reliability of the text of the Bible. All Bible translators render it 1000, not clans, and we see no reason to change it.
 - a. The redemption of the firstborn in Numbers 3:40-46 utterly trashes those who vainly attempt to bring the population of the exodus down to a few thousand from 3 million. The firstborn of Israel numbered 22,273 but the number of Levites numbered 22,000, so a "head tax" had to be paid for the difference of 273. This difference proves the numbers are to be interpreted, just as they appear in our bible.
 - b. The head tax of silver for the tabernacle in Exodus 38:24-29 proves the numbers are real as they read in the Bible and not to be reinterpreted using a formula that elep is a clan, rather than the number 1000. The total silver collected was: 100 talents plus 1,775 shekels. Since a talent equals 6000 bekas and one shekel equals 2 bekas, the total number of bekas is exactly 603,550. This proves that each of the 603,550 men counted in the census each gave one beka for a total of 603,550 or one beka per man. This kind of precision utterly refutes the idea that elep is a clan, as used in these numbers.
4. There is really no valid reason why we should question or reject the many clear and precise statements that there were 600,000 men (excluding women and children) who left Egypt. We have successfully refuted any counter arguments.
5. There is nothing in archeology that would cause us to question that the exodus population was 1.5 - 2.5 million.
6. God created the world in 6 literal 24 hour days. Noah built an ark for the global flood to house the animals God brought to him. Jonah was 3 days in the belly of a sea monster. Jesus rose from the dead after three days. There are 2.5 million Jews who left Egypt for the exodus. The Bible is God's inspired word. Trust it!

By Steve Rudd: [Contact the author for comments, input or corrections.](#)