

# THE ROUTE OF THE EXODUS

## Study Notes



Exodus 19:4 Ye have seen what I did unto the Egyptians, and *how*  
**I bare you on eagles' wings**, and brought you unto myself.

**B r o o k y   R   S t o c k t o n**

# The Route of the Exodus 1.1



Brooky R Stockton, PhD  
Pastor / Professor Theology, ret.  
PO Box 884  
Tijeras, New Mexico (87059)  
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# Preface

The exact Exodus Route is shrouded with mystery. The political chaos in the region, the difficulty of obtaining Visas, and the costs of exploration contribute to the confusion.

Fortunately, we have google maps and excellent resources on the internet to research this subject.

I am exceedingly grateful for the many excellent Bible students and scholars that have been to these regions and have published their research. We stand on the shoulders of giants

Enclosed is my notes on this subject containing secondary and tertiary resources. It is not for sale. It is for my benefit and it is free for the using.

Is it accurate? Who knows? We do the best we can with the light we have.

Brooky Stockton



# Acknowledgments

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Dr. Brooky Stockton  
P.O. Box 1452  
Tijeras, New Mexico – 87059

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# The Biblical Text on the Exodus

The Passover (the 14<sup>th</sup> of Nissan -- Tuesday night 6:00 PM through Thursday night at 5:59 P.M.)

**Exodus 13:1** And the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 And Moses said unto the people, **Remember this day, in which ye came out from Egypt**, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib (Nissan- Post Exile Name)<sup>1</sup>.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

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<sup>1</sup> March or April on the Gregorian Calendar

12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 And it shall be when thy son asketh thee in time to come, saying, *What is this?* that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

### **Day One**

17 And it came to pass, when Pharaoh had let the people go, that **God led them not through the way of the land of the Philistines**, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* **the way of the wilderness of the Red sea**: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey **from Succoth**, and encamped **in Etham**, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.<sup>2</sup>

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<sup>2</sup> There are no mention of any troubles, breakdowns, hunger, thirst, crises, death, funerals, complaining, or difficulties among men or beasts during this 25 day trip. It



## The Red Sea Account (Day 25)

**Exodus 14:1** And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before **Pihahiroth**, between **Migdol** and the sea, over against **Baalzephon**: before it shall ye encamp by the sea.

3 For **Pharaoh will say** of the children of Israel, They *are* entangled (confused) in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

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

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

10 And 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.

11 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?

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went as smooth as butter; no one complained of being tired, sick, or injured – a supernatural event in the history of the nation. Some good titles for this leg of the journey to Sinai could be, “The Painless Path,” “the Eagle Flight” or “the Exodus Highway.”

12 *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.*

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 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.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

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

22 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.

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

24 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 host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

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

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

### **The Song of Miriam**

**Exodus 15:1** Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

### **Journey into the Wilderness of Shur**

#### **Day 25**

22 So Moses brought **Israel from the Red sea**, and they went out into the **wilderness of Shur**; and they went three days in the wilderness, and found no water.

23 And when they came to **Marah**, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

### **Arrival at Elim**

27 And they came to **Elim**, where *were* **twelve wells of water**, and threescore and ten palm trees: and they encamped there by the waters.

**Exodus 16:1** And they took their journey **from Elim**, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* **between Elim and Sinai**, on **the fifteenth day of the second month** after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the **quails came up**, and covered (concealed) the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, *It is* manna: for they wist not what it *was*. And Moses said unto them, *This is* the bread which the LORD hath given you to eat.

16 *This is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

### **Rephidim and the Water Crisis**

#### **Day 42**

**Exodus 17:1** And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in **Rephidim**: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon **the rock in Horeb**; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place **Massah, and Meribah**, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

#### **Then Came Amalek to Rephidim**

8 Then came Amalek, and fought with Israel in **Rephidim**.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses **built an altar**, and called the name of it **Jehovahnissi**:



16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

### Arrival of Jethro at Rephidim

**Exodus 18:1** When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and he went his way into his own land.

**Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.**

#### **Day 47 Moses Arrival at Mt. Sinai**

2 For they were departed from **Rephidim**, and were come **to the desert of Sinai**, and had pitched in the wilderness; and there Israel camped before the mount.

## Moses Ascents and Descents Up and Down the Mountain

Throughout this section, Moses goes up and down the mountain seven times. The narrative appears to be out of linear sequence, inviting us as readers to perceive the intense call of God on these matters.

Obviously, this is a serious, critical, holy matter. Moses goes up the mountain, receives instruction, and comes down the mountain to address tribal leaders. He gives them instruction, and then returns for more instruction. In the valley, relays of runners are spreading the message to the people.

3 **And Moses went up unto God**, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;



4 Ye have seen what I did unto the Egyptians, and *how* **I bare you on eagles' wings**, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

**Exodus 20:1** And God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.



# Candidates for the Red Sea Crossing Site

The site of the Red Sea crossing is shrouded in mystery. Archaeologists and scholars are not in agreement where the exodus took place.

The Red Sea is call “Yam Suf” in the Bible and the first mention of Yam Suf is found in Exodus ten:

Exodus 10:19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

## Candidates for the Red Sea Crossing

1. A channel crossing near the Delta of Egypt during flood stage regarding an unknown ancient water way system – Dr. Bryant Wood
2. Sinai North End of the Gulf of Suez – Library of Congress.
3. Ron Wyatt’s Nuweiba Beach crossing 50 miles south of Elat.
4. The Strait of Tiran

Did the crossing take place at an unknown location in the Delta Region, at Elat, at the Nuweiba Beach, or at the Strait of Tiran?

Part of the problem is defining the “Red Sea,” the national boundaries of Egypt, Midian, and Arabia. It would be an error to define the Red Sea theater using modern political boundaries.

In my mind, a Red Sea Crossing near the Delta would be ideal, but this somewhat diminishes the drama of the Biblical account. Further, it demands calling the Suez canal finger the Red Sea and re-imagining the Red Sea in flood stage that reached further north.

We will begin by studying the possibility that the crossing took place at the strait of Tiran. Using Stephen Rudd’s Research, we will begin with a study of the Chronology of the crossing of the Red Sea to Jabel al-Lawz as the Mt. Sinai site.

# A Chronological Study of the Exodus



**Based on the Presumption that the Red Crossing took place at the Strait of Tiran and that Jabel al-Lawz is Mt. Sinai**



## Considerations Regarding the Strait of Tiran

This study is based on the study of Steven Rudd the Logistics Coordinator at Shiloh.

He served as a Square Supervisor and worked at Khirbet el-Maqtir (Ai) from 2011 to 2016. Steve also served as the dig photographer at Maqtir during winter seasons.

He is part of the active Noah's ark excavation team and has twice worked at the summit (2012, 2013). Past excavations include a variety of "day digs" in Jerusalem including the pool of Siloam, Hezekiah's wall, David's Palace, the Temple



Mount Sifting Project, and Joshua's altar on Mt. Ebal. A native Canadian who has served as the full-time minister of the Hamilton Church of Christ for over 30 years, Steve is keen to participate first hand at digging up Bible stories as evidence that scripture is an accurate record of true world history (<https://www.biblearchaeology.org/staffdig/4265-mr-steven-rudd>).

### **Day 1 Preliminary Notes**

1. Israel became free men on the 14<sup>th</sup> of Nissan while still in Egypt (Tuesday at 6:00 PM through Tuesday at 5:59 PM).
2. The children of Israel left Egypt on the 15<sup>th</sup> of Nissan, 1446 B.C. during the Late Bronze Period. This would be Day One from Goshen (Tell el-Dabi) to Mt. Sinai in Arabia – a 450 mile trek through the Strait of Tiran.
3. 2-3 million Hebrews left Egypt. I will use the conservative figure of 2 million in this brief when discussing the Exodus.
4. Traveling from Goshen south along the western shores of the Suez finger of the Red Sea to the Strait of Tiran is about 250 miles. It would have taken the company 17 days traveling 14 miles a day to reach Migdol at the Red Sea. Traveling day and night, the trip would take 47 days to arrive at Jabal al-Alawz (450 miles from Goshen)

Traveling day and night, with rests, it took 17 days to arrive at the Red Sea Crossing in the Migdol region of the Sinai with an 8 day period of rest or a total of 25 days. Israel departed Egypt on the 25<sup>th</sup> day after they left Goshen, and arrived in Arabia on the same day.

Israel probably survived on food packed in their wagons on the day they left Egypt. The rations would begin to run out of 25-35 days.

5. **Supernatural Protection**: This journey is totally, completely impossible without the supernatural!!

Consider carefully how God attended the needs of every Israelite and gave them supernatural abilities.

Moses led between 2 and 3 million people out Egypt with millions of sheep, goats, and oxen to southern Sinai, through the Red Sea, and to Mt. Sinai with the old, young, nursing mothers, menstruating women, aged grandpas and grandmas, crying babies, and bleating goats. Such a task called for supernatural powers wherein the Lord ministered to the detail needs of the people and flocks.

They traveled with speed and ease -- Exodus 19:4 “. . . how I bare you on eagles' wings . . .”

This is a metaphor. However, it is not a poetic statement as much as it is a statement of fact.

God shielded them with an umbrella cloud during the day and led them by a Pillar of Fire at night that acted as “street lights” during the midnight hours of traveling.

Psalm 105:39 “He spread a cloud for a covering; and fire to give light in the night.”

Their sandals did not wear out. The leather did not break. Shoes grew with their feet. They did not have to construct new sandals or repair the old ones. Their clothes did not wear, stain, or rip for 40 years. They did not get blisters, stone bruises, foot swelling, inflammation in the joints, arthritis, strains, or sprains. God was with each Hebrew brewing over their physical issues just as much as He is with each of us today attending our needs.

Deuteronomy 8:4 “Thy raiment waxed not old upon thee, **neither did thy foot swell**, these forty years.”

They did not stumble, fall, or trip traveling across the sea bed on at the Straits of Tiran.

Isaiah 63:12 “That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, **as an horse** in the wilderness, **that they should not stumble?**”

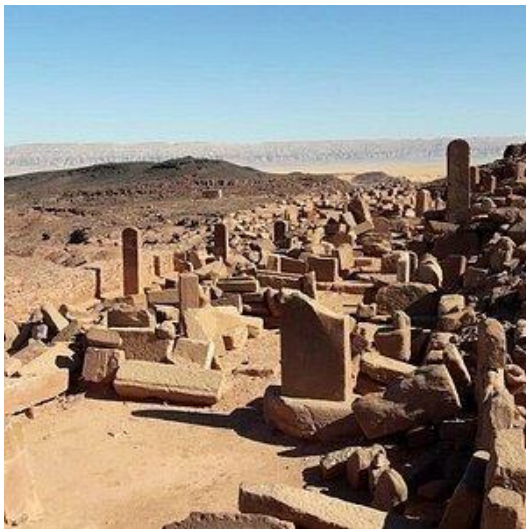


Figure 1: Serabit el-Khadim Western Sinai

6. The journey required space for the column. Some estimate the swath to be around 12 miles wide traveling by “way of the sea” on the eastern sandy shores of the Suez from Goshen to the Strait of Tiran (roughly a 250 mile journey).

Exodus 13:18 But God led the people about, *through* the way of the **wilderness of the Red sea** (eastern shore of Sinai): and the children of Israel went up harnessed out of the land of Egypt.

7. They did not travel west or north.

Exodus 13;17 And it came to pass, when Pharaoh had let the people go, that **God led them not** through the way of the land of the Philistines (the northeast passage to Canaan).

### Day 9 Arrival at Succoth

8. Succoth is a disputed site. Many scholars place Succoth closer to the Delta. A natural reading of Exodus 13:8-20 causes one to conclude Succoth is in the larger Delta Region rather 125 miles down the Sinai Coast.

Steven Rudd identifies Succoth as an indentation on the Gulf of Sues on an Egyptian Sinai Map half-way from Goshen to the Strait of Tiran (Migdol). Rudd identifies "Succoth" as adjacent to Serrabit el-Kadim, the copper-turquoise mines on the Sinai – a place where Moses retrieved Hebrew slave minors to join the column.



Figure 2: Migdol and the Strat of Tiran - Wiki

### Day 15 Arrival at the Strait of Tiran

9. The southern tip of the Sinai is called "Migdol" which means "tower." It contained an Egyptian marking reading "king of the north."

Exodus 14:1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before **Pihahiroth**, between **Migdol** and the sea (Egypt), over against **Baalzephon** (Arabia): before it shall ye encamp by the sea.

10. The Strait of Tiran is the narrow sea passage between the Sinai and the Arabian peninsulas that performs as the mouth of the Gulf of Aqaba and the Red Sea.

It was probably here that Pharaoh's guards sent Pharaoh the message about the arrival of Moses and the Israelites (4 hours by carrier pigeon; 5 days + by pony express); and, it was here Moses gave notice to the people that Pharaoh would change his mind and pursue

them.

Exodus 14:2 Speak unto the children of Israel, that they turn and encamp before **Pihahiroth**, between **Migdol** and the sea, over against **Baalzephon**: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

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

11. The areas east of Migdol (the tip of the Sinai peninsula is called "Elam" or "Etham" in the Bible (Exodus 13;20)



Figure 3: Strait of Tiran Courtesy of Adobe

### Day 17 (Arrival at Pihahiroth)

12. Pihahiroth (or Sharm El-Sheikh) means "mouth at the canal." In this case, it is the mouth of the Gulf of Aqaba on the Arabian side. It is a large area between Migdol at the southern tip of the Sinai Peninsula and the eastern shoreline of the region.

Exodus 14:2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol (Egypt) and the sea, over against Baalzephon (Arabia): before it shall ye encamp by the sea.

13. Israel arrived at Migdol on day 17 and waited 8 days for Pharaoh to arrive on day 25, the Day of the exodus out of Egypt.

### Day 18 Pharaoh Pursues Israel)

14. Pharaoh begins his chariot campaign from Goshen to Migdol and the Red Sea.

Exodus 14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

It took Pharaoh 8 days to make the journey to Migdol.

### Day 25 The Exodus Event

15. On day 25 Pharaoh arrived at Migdol or "Pihahiroth. The Pillar of Fire moved to about 20 miles west of Israel's encampment to prevent Pharaoh from charging His frightened people

16. The Straits of Tiran, the narrow sea passages between the Egyptian Sinai and Arabian peninsulas that connect the Gulf of Aqaba and the Red Sea is about 10 miles long. Its depth is 220-950 feet deep. Tiran Island rest in the middle of this straight.

The northern-eastern edge of the Sinai Peninsula is completely blocked by mountains reaching into the Gulf of Aqaba; that is, there was no escape route from Pharaoh along the northeast shores of the Sinai Peninsula.

17. The journey through this area of the Red Sea would take 3-5 hours.

Israel “did not stumble:” that is they did not have to traverse coral reefs, big rocks, huge dips in the sea floor, negotiate broken wagons or push reluctant oxen. The journey through the sea was fast, easy, and problem free – as smooth as silk. We can only conjecture how wide the swath became: a 1/2 mile? 2 miles?

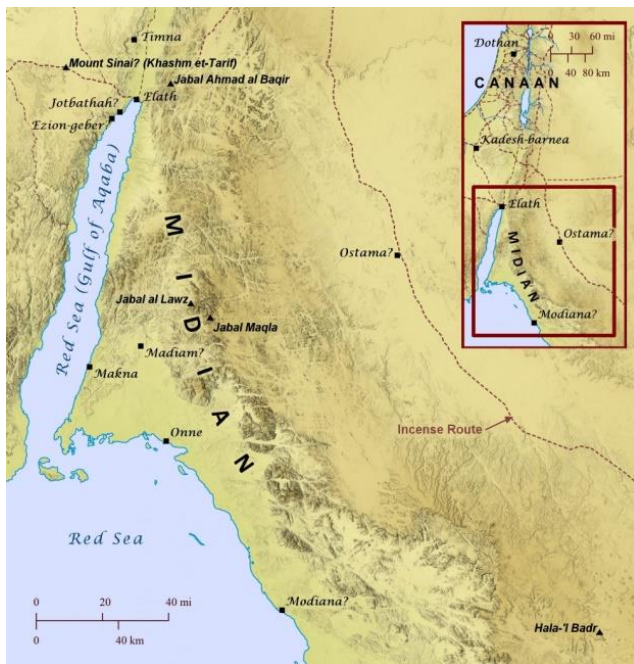


Figure 4: Midian in Arabia Courtesy of Bible Mapper

healeth thee).

Exodus 15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

**Day 28-30 Journey to Elim**

**Day 25-27 (Wilderness of Shur)**

18. Israel travelled 3 days (day 25-27) towards the Wilderness of Shur (headed to the land of Midian) where they experienced their 1<sup>st</sup> trial or their first need – water, the most basic need of men and animals.

Exodus 15:22 So Moses brought **Israel from the Red sea**, and they went out into the **wilderness of Shur**; and they went three days in the wilderness, and found no water.

It was here God tried them . . . and it was at Marah God revealed Himself as **Jehovah-Nissi** (I am the LORD that





Figure 5: Elim Oasis in Arabia

19. The Hebrews traveled 3 more days (day 28-30) where they arrived at their **second camp** (Elim), an oasis that contained 12 wells of water and 60 palm trees (Jabal Maqla).

Exodus 15:27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they

encamped there by the waters.

### **Day 31-38 Journey into the Wilderness of Sin**

20. The Wilderness of Sin is identified as the half-way point between Camp Elim and Mt. Sinai.

Exodus 16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

This would be exactly 31 days after they left Egypt on 15<sup>th</sup> of Abib (Nissan, Exodus 13:4, Iyyar 15), or five days before they arrived at Mt. Sinai (Mt. Horeb/ Mt. Al-Lawz).

21. The Hebrews panicked over a want of bread and meat.

Exodus 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

Exodus 16:13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

The word "covered" (kacah) does **not** mean "spread out." Rather, it means "concealed." Bible.com says the quail piled up to about a depth of three feet and for a day's walk outside the camp.

Numbers 11:31-32 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it **were a day's journey**

**on the other side**, round about the camp, and as it **were two cubits high (36 inches)** upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers<sup>3</sup>: and they spread them all abroad for themselves round about the camp.

22. The Hebrews camped 8 days in the Wilderness of Sin (Day 31-38). During these 8 days, they learned about the manna cycle.

### **Day 39-40 Journey from Dophkah and Alush**

23. Day 39 from Goshen was a Sunday and day 14 from the Crossing of the Red Sea.

24. Day 40, a Monday, 15 days from the Red Sea Crossing. The Hebrews, as a single group, left the central part of the Wilderness of Sin and journey to Dophkah, the northern region of the wilderness of sin.

The first pack of Hebrews travel 18 miles and arrive at Rephidim at the head of a long precession travelling in small group stages between Dophkah and Alush. The weak who stayed behind spent a second night at Dophkah and Alush in the northern regions of the Wilderness of Sin.

The last few miles of this journey weakness, fatigue, and grumbling set in among the people. People travel and arrive at different times.

### **Day 41-42 Journey and Arrival at Rephidim**

First Day at Rephidim, day 41 from Goshen, day 14 from the Red Sea

25. Rephidim is a large wilderness area of about 622 square miles. THE LAST STOP before reaching the eastern base of Mt. Sinai.

On the 41 day, the stragglers from Dophkah and Alush arrive at Rephidim with the main camp.

Second Camp day at Rephidim, day 42 from Goshen, day 17 from the Red Sea.

26. Day 41-42 Israel broke camp and **traveled** by tribes. They arrived in stages and at various times during the day at Rephidim. The first Hebrews

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<sup>3</sup> Homer = about 60 gallons. Lawrence Boadt notes the word homer comes from the Hebrew for an "ass." "It is one ass-load." (The New Jerome Biblical Commentary, Brown, Fitzmyer, and Murphy, Printice Hall, 1990 ISMN 0-12-614934, p. 327). "Ten homers" were 10 ass loads.

travel 18 miles. They arrived at Rephidim at the head of a long precession in small groups.

Exodus 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

Numbers 33:1 "They journeyed from Alush and camped at Rephidim; now it was there that the people had no water to drink. They journeyed from Rephidim and camped in the wilderness of Sinai."

27. This journey was arduous and fatigue set in.

Deuteronomy 25:17-19 "Remember what Amalek did to you along the way when you came out from Egypt, how **he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary**; and he did not fear God. "Therefore it shall come about when the Lord your God has given you rest from all your surrounding enemies, in the land which the Lord your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget."

28. At Rephidim the pilgrims experienced a water crisis and began to grumble. God promised to provide water for the people to drink **At Horeb** (Mt. Sinai).

29. Five key events happen at Rephidim: (1) Israel complains and Moses promises water, (2) the Amalekites attack, (3) Moses builds an altar to commemorate the victory, (4) Jethro arrives (5) Moses strikes the rock 5 days later at Mt. Horeb.

#### **The Problem:**

Exodus 17:1 "Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the Lord, and camped at Rephidim, and there was no water for the people to drink."

#### **The Promise:**

Exodus 17:6-7 "Behold, I will stand before thee there upon the rock **in Horeb**; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place **Massah** (testing), and **Meribah** (strife or contention), because of the chiding



of the children of Israel, and **because they tempted the LORD**, saying, "Is the LORD among us, or not?"

**Massah** became a metonym for strife with God and testing Him with acts of the flesh.

Exodus 17:7 "He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the Lord, saying, "Is the Lord among us, or not?"

Deuteronomy 6:16 "You shall not put the Lord your God to the test, as you tested Him at Massah." Deuteronomy 6:16

Deuteronomy 9:22 "Again at Taberah and at Massah and at Kibroth-hattaavah you provoked the Lord to wrath."

Deuteronomy 33:8 "Of Levi he said, "Let Your Thummim and Your Urim belong to Your godly man, Whom You proved at Massah, With whom You contended at the waters of Meribah;" Deuteronomy 33:8

Psalms 95:8 "Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness,"

Psalms 81:7 "You called in trouble and I rescued you; I answered you in the hiding place of thunder; I proved you at the waters of Meribah. Selah."

**The Second Meribah** took Place in Numbers 20.

The actual striking of water for the people to drink appears to have taken place at Horeb / Sinai on Day 47. That Rock was Christ (1 Corinthians 10:4).

### **Day 42-43 War with Amalek**

30. All 2 million people are now camped at Rephidim.

Third Day at Rephidim (Thursday): Day 43 from Goshen and day 18 from the Red Sea. On the third day at Rephidim, Israel fights with Amalek, builds the altar, and Jethro arrives at night at the end of the day.

Amalek fought with Israel at Rephidim. The text makes this appear as a dispute over water / land rights, but Deuteronomy 25:17 informs us the reason he attacked was because it was in his nature loved war and "he did not fear God."

But, the next morning (Day 43, Thursday) Moses assembles an army to fight Amalek. He holds up the rod to assure victory for Joshua.

Exodus 17:8 Then came Amalek, and fought with Israel in Rephidim . . . And Joshua discomfited Amalek and his people with the edge of the sword.

To commemorate the victory, Moses ordered the construction of an altar which he named “Jehovahnissi” on Day 43). Here he offered sacrifices to the LORD (Exodus 17:15). This would be a man-made structure and not a large rock.

Exodus 17:15 And Moses built an altar, and called the name of it Jehovahnissi:

#### **Day 44 Jethro observes Moses judging disputes**

31. Fourth Day at Rephidim (Friday): Day 44 from Goshen and day 19 from the Red Sea. Moses rests, visits with his father-in-law and family, and returns to his duty of judging the people.

#### **Day 45 Jethro offers His advice to Moses**

Fifth Day at Rephidim (Saturday): Day 45 from Goshen and day 20 from the Red Sea.

Exodus 18:1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

Exodus 18:5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

Exodus 18:6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

#### **Day 46 Jethro Returns home**

32. Day 46 from the Goshen and day 21 from the Red Sea (Sunday) Jethro returns back to his home in Midian.

Exodus 18:27 And Moses let his father in law depart; and he went his way into his own land.

Moses commanded fathers to teach their children how to read and right. Here at Rephidim, even before reaching Mt. Sinai, Moses appoints scribes to read and write the law. “Moses, in fact, took care to appoint teachers of reading and writing for God’s people before they had any written record of God’s Law. (Augustine, City of God 18.39, 400 AD -- Source: <https://www.bible.ca/archeology/bible-archeology-exodus-route-rephidim-meribah.htm>).

## Day 47 Moses Arrives at Mt. Sinai



Figure 6: Mt. Sinai Arabia Courtesy of Christian Forum Site mountain."

Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

Exodus 19:2 "When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the

33. Moses arrives on Day 47 and day 22 from the Red Sea (Monday).
34. The Hebrews complained about water at Rephidim on **day 42** from Goshen but Moses struck the rock for water 5 days later at Mt Horeb **on day 47**.



Figure 7 Split Rock in Sinai - Courtesy of Split Rock Foundation

The split rock at the foot of Mt. Sinai was 15 miles from Rephidim and served as the main water supply for the 3 million Hebrews during their 11-month, 5 day stay at Sinai.

(<https://www.bible.ca/archeology/bible-archeology-exodus-route-rephidim-meribah.htm>).

"He split the rocks in the wilderness and gave them abundant drink like the ocean depths. He brought forth streams also from the rock and caused waters to run down like rivers." (Psalm 78:15–16)

Note: The picture of the split rock is a nice symbol of the real event, but it is located on the wrong side of Mt. Sinai.

## Day 48 Moses ascent to Mt. Sinai

35. Day 48 from Goshen, Day 23 from the Red Sea (Tuesday, Sivan 2), Moses begins his ascent to the top of Mt. Horeb. God speaks to Moses and issues His instructions. He hears the Ten Commandments for the first time.

Exodus 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel

36. Mt. Sinai is located in Saudi Arabia near the Jordanian border. The peak of Jabal al-Laws about 8,450 above sea level. It is called the “Burnt Mountain” because its peak is black (from the fire), but the bottom of the rocks are brown where they were not burned.

(Note: not all scholars agree that Mt. Jabal al-Laws is Mt. Sinai, but there is good evidence for it. Part of the problem is that this area is government military area and it is nigh impossible to obtain a legal visa to investigate this area.)

Exodus 19: 7-8 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

#### **Day 48 Moses First Ascent up Mt. Sinai**

37. Mt. Sinai, Jabal al-Lawz, and Mt. Horeb refer to the same mountain. It was holy at the time of Moses when God was there, but because God is no longer there, it is no longer holy.

38. Moses instructs the people to prepare for three days in order to meet Him (Friday, Saturday, Sunday) (Exodus 19:10-11).

Exodus 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel . . .

The People Respond to God’s Instruction through Moses.

Exodus 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.



Figure 8: Jabal al-Laz Courtesy of DT Research Foundation

#### **Day 50 Moses Second Ascent up Mt. Sinai**

39. Moses Second Ascension up Mt. Sinai and Second set of Instruction:

Exodus 19:9 And the

LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people.

15 And he said unto the people, Be ready against the third day: come not at your wives. i.e; and they washed their clothes.

#### **Day 51-53 Three Days of Preparation**

40. On Pentecost Sunday (Sivan 7) and day 53 from leaving Egypt, Mt. Sinai erupts with fire (Hebrew 12:18) and God gives the law to Moses over a period of 40 days.

#### **Day 53 Day of Pentecost**

41. Day 53 (Sunday), Sivan 7, the People hear God's Voice and the Law for the first time (Exodus 20) Moses Third Ascension up the mountain.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

#### **Day 55 Moses 4<sup>th</sup> Ascension**

42. Moses 4<sup>th</sup> Ascension up the mountain (Exodus 19:24-24:1-8, Silvan 9) with Aaron (Exodus 20-23).

#### **Day 57 Moses 5<sup>th</sup> Ascension**

43. Moses returns to the mountain for a fellowship meal with the Lord and Aaron, Nadab and Abihu, and the 70 elders of Israel (Exodus 24:0-11).

#### **Day 60 plus 40 days**

44. Moses 6<sup>th</sup> Ascension where he receives the two tablets of stone and the plan for the tabernacle (Exodus 24:12-18)

45. On the 40<sup>th</sup> day Aaron makes the golden calf. Moses intercedes for Israel (Exodus 32:7-29).

46. Moses 7<sup>th</sup> Ascension to plead for Israel (Exodus 30:-35; 33:18-23)

47. Moses 8<sup>th</sup> Ascension, Day 102-141 from Goshe (Exodus 34:1-9). Moses hides in the cleft of the rock while God passes by. After 40 days, Moses return to the camp.

48. 382 days after leaving Goshen in the second year on the 12<sup>th</sup> month (Numbers 10:11) Israel depart Sinai for the Promised land where they are halted by judgment at Kadesh Barnea. The people moved small distances, but the tabernacle stayed at Kadesh near Edom for 38 years.

49. Aaron died on the 1st day of the 5th month of the 40th year of the wilderness wandering (summer 1407 BC) where the people mourned for Aaron for 30 days. Shortly thereafter Moses died and they mourned his death for 30 days.



# The Red Sea Crossing Site?

## Evidence Mt. Jabal Al-Lawz is the best candidate for the Real Mt. Sinai

### Is the Strait of Tiran the Correct Crossing Site?

50. The continuing political crisis between Israel, the West, and Saudi Arabia make it nigh impossible to obtain a visa and to explore the region by foot or by air in order to obtain firsthand, primary source information. Saudi Arabia's closed borders made it nigh impossible for a team of scholars and archaeologists to enter the country.

Consequently, we have to hold all claims with a loose hand.

Moreover, the average truth-hungry pastor doesn't have the money to make a sophisticated investigation of the question. Consequently, we have to rely on the experience and work of others on this subject; that is, this research is based on secondary and tertiary sources.

Because I have not been to Jabal al-Lawz, I am not certain this is Mt. Sinai . . . but let's consider the evidence.

In discussing this matter with Dr. Steven Collins and Dr. Bryant Wood and others, the following evidence is offered why Mt. Sinai is in Arabia.

Galatians 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children

"Paul's understanding of Arabia would have been one that was consistent with Old Testament passages like 1 Kings 10:15, 2 Chronicles 9:14, Isaiah 21:13, Jeremiah 25:24, and Ezekiel 27:21, in which Arabia is clearly identified with the region east of the Gulf of Aqaba, where "kings" ruled and the "Dedanites" co-dwelt with other nomadic people" (Base Institute).

51. Jabel al-Lawz is in the right vicinity of Western Arabia. It is 8,460 feet high. It's modern name means "mountain of almonds." The top of the mountain is black indicating that it was burned by fire at one time.

52. St. Catherine's Egyptian Sinai, while a great, peaceful memorial to the Mt. Sinai events, is in the wrong country. It is in modern Egypt. Moreover, St. Catherine's Mt. Sinai does not meet the Biblical geographical criteria. Furthermore, there is no Archaeological pottery support sustaining this claim.

53. Exodus 3:1 indicates that Mt. Horeb, the mountain of God, was somewhere near Midian which corresponds to the region east of Red Sea in Arabia. Jabal al-Lawz is in or near the ancient region of Midian.

Exodus 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Exodus 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Exodus 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

Exodus 18:1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

54. The peak of Jabal al-Lawz is black and charred as if at one time is had burned with fire. Many have reported they turned over the large black rocks and found that they were brown on the bottom side – evidence the mountain at one time burned with fire.

Exodus 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

55. There is a cave there that could qualify as the Cave of Moses and the Cave of Elijah.

1 Kings 19:13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

56. Boundary Markers: All the people I interviewed reported that at the foot of the mountain they discovered piles of rocks spaced about 400 yards a part that would qualify as the boundary markers set up by Moses.

Exodus 19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

57. The Mt. Sinai Base Institute reports they found large boulders 30 feet wide and 30 feet high that would fit the description of the altar for the golden



calf. But, this is not where Aaron erected the golden bull because the text says Aaron built an altar and did not use a natural rock formation.

Exodus 32:4, where Aaron “. . . received the gold from the hand, and he fashioned it with an engraving tool, and made a molded calf.”

58. Moreover, these witnesses report finding a v-shaped altar with each leg reaching approximately 60 feet long and 20 feet wide with toppled rocks.

Exodus 24:4 Moses “. . . built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.”

I am not confident this is the altar . . . it's too big. The text clearly says Moses built the altar at the foot of the mountain.

59. Evidence of a split rock reported by Jim and Penny Caldwell (Mt. Sinai BaseInstitute) and Ron Wyatt. Whether this is the rock or not remains uncertain. It appears to be in the wrong place. But, it is a nice symbol.

Exodus 17:6 “Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.”

60. A Summary of Evidence:

- A land bridge that goes across the Strait of Tiran from the southern tip of Sinai to Saudi Arabia, or in the other view, a land bridge that crosses the Gulf of Akaba/Eilat from Nuweiba
- A set of bitter wells that they identify as Marah
- Twelve springs of al-Bad' that they identify as Elim
- The caves of Moses and Jethro at al-Bad'
- An altar for the golden calf with petroglyphs of bovines (graphite)
- The altar of Moses and the 12 pillars
- The blackened rock on top of Jabal al-Lawz
- The “split rock of Horeb.”

#### **Supportive Quotes for Jabal al-Lawz Provided by Stephen Rudd**

“A great many scholars are now coming around to the notion that Sinai is in fact in northern Arabia.” Frank Moore Cross, Professor Emeritus, Harvard University, The Associated Press. Saturday, February 19, 2000, The Sun Herald, Mississippi

"A reasonable guess, according to Cross, for the identity of Mt. Sinai is Jabal al Lawz, the highest peak in northwest Arabia...The tradition that Mt. Sinai was the highest mountain near Madian may point to Jabal al Lawz because it is clearly the peak that dominates the entire region." Bible Review Magazine, Volume XVI, April 2000

"Mt. Sinai – in Arabia?" Allen Kerkeslager, Bible Review, April 2000

"Jabal al Lawz [may also be] the most convincing option for identifying the Mt. Sinai of biblical tradition...Philo provides a probable witness from the Roman period to the Alexandrian tradition of locating Mt. Sinai in northwestern Arabia...Biblical and post-biblical evidence consistently suggests that most Israelite traditions identified Sinai with some location in northwestern Arabia east of the Red Sea rather than anywhere in the Sinai peninsula...Demetrius the Chronographer, who probably lived in Alexandria in the late 3rd Century located Mt. Sinai in northwestern Arabia near the city of Madyan.

Pilgrimage and Holy Space in Late Antique Egypt, by Dr. Allen Kerkeslager

"I believe what has been found is quite likely the real Mount Sinai. The circumstantial evidence for Jabal al Lawz as the real Mount Sinai is quite convincing."Dr. Robert Stewart, Ph.D., Professor of New Geneva Theological Center

"...the visible evidence is quite overwhelming that the location of the true Mount Sinai has been discovered [in] Saudi Arabia."-- Dr. Roy E. Knuteson, Professor of Biblical Archaeology

"Jabal al Lawz is the most likely site for Mount Sinai." --Hershel Shanks, Editor, Bible Archeology Review

"The evidence points to northwest Saudi Arabia as the location of the actual Mt. Sinai." Dr. Dean McKenzie, Professor Emeritus, University of

Quotes against.

Dr. Bryant Wood, Director of Research Associates for Biblical Research, feels that Jabal al-Lawz in Saudi Arabia is just too far away; that the crossing of the Red Sea is closer to the Delta.

### **More Considerations**

61. The Red Sea (yam suf) is the Gulf of Aqaba, at the tip of the "finger." The Hebrew word "yam suf" means "sea of reeds" and "sea of land's end." So, the crossing had to take place somewhere between Elat and the Strait of Tiran.

62. Solomon built naval ships in Eziongeber, "Elath," modern Elat, on the Shore of the Red Sea (yam suph) in the land of Edom.

1 Kings 9:26 And king Solomon made a navy of ships in Eziongeber, which is beside Elath, on the shore of the Red sea, in the land of Edom.

63. Older Biblical scholars suggest the crossing took place in the Delta region at the "sea of reeds" in the bitter lakes region in Egypt north of the Gulf of Suez. This conclusion is deeply tied into St. Catherine's theories and simply does not compute with the rest of Biblical data on the geographical location of the Red Sea Crossing. That St. Catherine had a dream confirming this was Mt. Sinai removes her testimony from the world of science to the world of the metaphysical; i.e., it doesn't qualify as "proof" of claim.

The main challenge for St. Catherine's Sinai is that there is absolutely no where that 2-3 million people could have camped nor is there pottery evidence that Israel ever visited the site. But, St. Catherine's is a great icon for the Sinai events.

64. Ron Wyatt identified the crossing at the Beach of Nuweiba on the Red Sea, and there is some logical support and evidence for this view. This view grabs the attention of all, but it also has problems squaring with the data on the subject.

Logically speaking, Israel's crossing from Egypt into Arabia had to be at a place where there is some type of natural land bridge 50-500 feet below the surface of the sea, otherwise, Israel would have been descending thousands of feet into an underwater sink hole making it impossible to climb out on the Arabian shore. Both Nuweiba Beach and the Strait of Tiran have land bridges.

65. The sea levels and underwater topography the Strait of Tiran are so problematic that the region has designated shipping lanes in order to avoid wreckage of sea vessels.

66. The Strait of Tiran has an underwater bridge making the Red Crossing not only possible but plausible.

67. Moreover, the Mt. Sinai Base Institute reports they followed the most natural route to Mt. Sinai. After walking 18 miles they discovered a group of terribly bitter springs – a region that would easily qualify as a candidate for the "waters of Marah" (Exodus 15).

68. Traveling further, the Jabal al-Lawz Base Institute discovered the oasis which fits the Biblical record of 70 palm trees and 12 wells or springs.

## The Supernatural Aspect of the Exodus Journey

69. One of the main objections to the Strait of Tiran being the Red Sea Crossing and Mt. Jabal al-Lawz being the site of Mt. Sinai is the distance from Goshen.

The critics are correct! It is too far for 2 to 3 million people to travel the 450 miles . . . unless we consider the supernatural element in the account. And, even this is difficult because insertion of the supernatural into anything grates against the mathematical, scientific, engineering mind of scholars.

Without accounting for the supernatural, a Red Sea Crossing nearer the Delta makes sense. But, considering the power of God in helping His people to the Red Sea and beyond makes Tiran Strait crossing not only possible, but probable.

### A Look at the Supernatural Wonders Surrounding the Exodus

70. The difficulty of organizing 2-3 million people and their flocks, carrying for the sick, mending blisters, applying first aid to sprains, finding water for the pilgrims, and grass for the flocks is definitely an unsurmountable task . . . unless the fleeing Hebrews had none of these problems.

71. It took ten miracles to get Israel out of Egypt, and it is only logical that God supplied His power to energize and sustain the Hebrew refugees to Mt. Sinai and beyond.

Psalm 106:2 Who can utter the **mighty** acts of the LORD? *who* can shew forth all his praise?

Psalm 106:7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

72. Consider the speed of the journey – an average of 10-14 miles per day.

Exodus 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

The use of the metaphor “eagle’s wings” implies speed. Falcons and eagles can fly 80 mph. God used this metaphor to emphasize the speed of the exodus journey.

73. Consider the ease of the exodus journey. “bare you on eagles’ wings” refers to the effortless of Israel’s flight from Goshen. Yes, the people walked, but God supplied the power that every individual needed to complete the journey.

74. Consider the supernatural element provided to Noah on the ark: the gathering of the animals, their orderly march into the ark, the shalom that existed among natural enemies, the slowing down of bodily processes even to the point of hibernation. The exact opposite happened during the exodus. God provided power, energy, and health both to man and beast.

75. Consider the “stated” miracles of God: the cloud and the pillar of fire, splitting the Red Sea, providing manna from the sky, water out of the rock, and flocks of quail for meat.

76. Consider the probability that God provide rain for grass to grow in the Sinai and in Arabia.

77. Consider the supernatural “first-aid” that God supplied on the journey.

Deuteronomy 4 Thy raiment waxed not old upon thee, neither did **thy foot swell, these forty years.**

The nation of Israel did not need band aids, knee wraps, hot baths, or “Ben Gay” ointment for sore muscles. No one in the nation had stone bruises on their feet, sprained ankles, sciatic problems, or twisted knees: “thy foot” did not swell these forty years. Tired, yes: injuries, no!

78. Consider the supernatural care over the material, fabric, and clothes of these Mt. Sinai hikers. They experience no tears, rips, stains, or wearing out threads of cloth. Rabbis jocularly teach that the Hebrews took off their clothes at night and found them ironed and pressed in the morning.

Deuteronomy 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

79. Consider the miracle applied to the sandals of these nomads. Their sandals did not wear out, break, shrink, or age. They arrived in Canaan with the same shoes they wore when they left Egypt; that is, the sandals grew with their feet. If God split the Red Sea, provided manna from heaven, caused water to flow out a rock, we should have no difficulty seeing God’s detailed supervisory care over the people in their exodus journey.

No wonder God ordered the Hebrews to remember His works.

Psalm 105 Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth;

## Who was the Real Pharaoh of the Exodus?

80. The Pharaoh of the Exodus is shrouded with mystery with no end to the possible candidates.

Dr. Bryant Wood argues that Amenhotep II as the Pharaoh of the Exodus (Utube: Associates for Biblical Research).

Dr. Steven Collins presents an argument why Thutmose IV is the Pharaoh of the Egypt.



Figure 9: Mt. Sinai - Courtesy of Pinterest.

### Objections to Mt. al-Lawz Being the Location of Mt. Sinai

distance from Goshen to the mountain – 450 miles. This is objection is reasonable, but not impossible to overcome.

81. Distance: The basic objection to Jabal al-Lawz being Mt. Sinai is the distance from Goshen to the mountain – 450 miles. This is objection is reasonable, but not impossible to overcome.



Figure 10: Cave of Elijah

82. Succoth: It appears that when Israel left Succoth they were “out of Egypt” (Exodus 13:8-20); that is, Succoth appears to be the border region of Egypt, 50-60 miles east of Tel el-Daba and not half-way down the coast of western Sinai at Serabit el-Khadim.

83. Definition of Egypt: Some scholars like Nadav Na’aman, a professor of Bible geography at Tel Aviv University (1979), regard the Sinai Peninsula being regarded as part of Asia – a kind of neutral land, and not Egypt. Some observe that Moses wrote from an Egyptian, not a Canaanite, perspective. His understanding of borders is different than our modern perspective.

84. Midian: Some errantly conclude Mt. Sinai was in Midian, but the text makes a clear distinction between Mt. Sinai and Jetho's Midian "his land" – "Then Moses let his father-in-law depart [from Mt. Sinai], and he went his way to his own land [Midian]" (Exodus 18:27). Jethro clearly left Mt. Sinai to return to Midian.

Two biblical passages clearly place Mt. Sinai outside the Land of Midian. In Exodus 18, Moses and the Israelites are camped at "the Mountain of God" (Mt. Sinai) when Jethro (Hobab), Moses's father-in-law, visits them. Verse 27 says,



Figure 11: Alleged Golden Calf Altar

85. Ken Durham, a research assistant for Bob Cornuke and the BASE Institute, interprets the phrase "his own land" as an "actual, physical tract of land under the control of a person mentioned in the text...not...an arbitrary political/geographical designation" or "land under ones jurisdiction" (letter to Bryant Wood, April 12, 2001, reported by Rudd). But, where is the textual support for such a conclusion? See Numbers 10:30.

86. Saudi Arabia: The third questionable assumption made by the proponents of Jabal al-Lawz is that Galatians 4:25 says that Mt. Sinai is in Saudi Arabia (Franz 2000: 106, 107)

"One proponent affirms this conclusion when he writes, "The apostle Paul, under the inspiration of the Holy Spirit, informs us that Mount Sinai is in Saudi Arabia. Not Egypt!" (Cornuke and Halbrook 2000: 17). The Bible does not say "Saudi Arabia," it only says "Arabia." (Rudd)

What did Paul mean when he referred to Mt. Sinai in Arabia? Paul clearly tells us that Mt. Sinai is in Arabia (Galatians 4:25). He uses the term "Arabia" and not Saudi Arabia; that is, ancient regions do not have the same connotations as modern terms. The ancients did not think in modern, precise geographical coordinates.

87. Logistic Problems: There are ministerial problems with identifying Jabal al-Lawz as Mt. Sinai.

Jabal al-Lawz is a mountain range with a black peak that appears to be the actual Mt. Sinai site.

Too ascend the mountain a couple of times a day as Moses appears to do in Exodus 19 seems unsurmountable task from a Google Map perspective.

There is no possible camp site to the north, south, or east. The only possible place for Israel to camp is on the eastern basin. But it appears to as barren as a moon landscape. How could millions of sheep and goats survive in such a place? The answer, of course, is by the grace and power of God.

Some views of the mountain appear that a man needs ropes and climbing gear to ascend the slopes.

The alleged altar where Aaron allegedly erected golden calf is a small hill of boulders. The text clearly says Aaron build the altar. Moreover, over the golden calf was not six feet tall. Moreover, pottery found at the site is Nabateans.

Rudd says the alleged "Cave of Moses" is really a first-century Nabatean tomb and not the cave where Moses might have communed with the Lord. Apparently, the paleography is identical to nearby tombs.

<https://biblearchaeology.org/research/exodus-from-egypt/2264-mount-sinai-is-not-Jabal-alLawz-in-saudi-arabia>

88. Reputable archaeologists like Dr. Bryant Wood have strong objections for picking the Strait of Tiran as the Red Sea Crossing and Jabal al-Lawz as Mt. Sinai.

## Objections to Nuweiba Beach Crossing

89. The southeastern view: This view places the crossing in the Gulf of Akaba/Eilat. Within the gulf there are two proposed crossings. One crossing, proposed by R. Wyatt and L. Moller, is a land bridge to the east of Nuweiba. The second crossing that was proposed is at a land bridge at the Strait of Tiran. R. Knuteson, J. Irwin, B. Cornuke, and L. Williams hold this view (Rudd).

Ron Wyatt was a go-getter and loved the Biblical stories of the Exodus. To his credit, he invested his whole life in non-professional archaeological research adventures. Anger and "jealousy" by professionals is nothing short of astounding. He seemed to have no peer-buffers to guide him. His lack of professionalism and "jumping to conclusions" pervades his work.

90. This passage site is east of Delta and appears to contradict the clear statement that Moses avoided going the way of the Philistines (Exodus 13:17). Moreover, the Wadi Watir passageway appears too narrow to provide a way escape for the mass of Hebrews fleeing Pharaoh.

Wyatt found metal chariot wheel parts, but this is puzzling since all the wheels of Egyptians were made of Tamarisk hardwood. These chariot wheels



would float several miles before sinking to the bottom. One needs to make a detailed study of ancient chariot wheels beginning with King Tut's tomb.

The supposition that corral developments were from chariots is not convincing because they lack specificity with scientific proof. The intensity of crashing walls of water would have most likely splintered the wheels into floating wheel parts.

There are Red Sea current issues. Rudd informs us that the warm water current surface at the top of the Gulf of Aqaba flow north, while the colder temperature water flows south indicating that debris would most likely move with the cold currents out of the Gulf at the Strait of Tiran. Rudd's detail analysis of the currents flows in the Gulf is nothing short of spectacular.

91. Approaching Mt. Sinai from the West seem nigh impossible. The terrain has too many ravines and mountains to be a suitable travel route to Mt. Sinai.

In conclusion identifying the correct crossing and the correct Mt. Sinai is important, but not all important. The Lord has permitted political impediments to stand in the way of more research. Perhaps, we just don't have enough information to be dogmatic. The best we can do is look at the marvelous research done by others and come to the best conclusion we can. Until then, we know the exodus story is true. Let us rest in what God has given us and trust Him to shed more light on this subject in the future as He sees fit.

Perhaps, the true path through the Red Sea and the exact location of Mt. Sinai will never be known. After all, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" Psalm 77:19.

## **Difficulties of Studying the Red Sea Crossing**

### **92. First, the Arduous Discipline of Archaeology.**

I was fortunate to have traveled to the Holy Land on three occasions: one on a spiritual pilgrimage; once on an archaeological tour at Bethsaida, and once on an archaeological dig at Tel Ai: Et-Tell & Khirbet el-Maqatir.

Archaeology is a slow, painstaking science that progresses at the pace of a snail. A good archaeologist will be fortunate if in his lifetime of research he can make one discovery that changes one paragraph in history.

A good archaeologist will study thousands of potshards so he can interpret data. Who wants to do that? What a task!

Who wants to study Israel in some 12' by 12' hole in Israel digging straight down? Ug! I'd rather study the big themes of Scripture to feed my soul. But, may the Lord be with all those that lend hand to this discipline.

**Second, the Financial Cost of Primary Research.**

Archaeology is an exacting field of study and it takes hundreds of thousands if not millions of dollars to adventure into the field. The time, plane fares, and hotel accommodations are no small cost. Who can afford it? You have to have a cash cow to be an archaeologist.

**Third, the Political Landscape.**

To do first hand research on the route of the exodus and Mt. Sinai, one has to negotiate four jurisdictions: Egypt, Israel, Jordan, and Saudi Arabia – a near impossibility in today's political climate.

Ron Wyatt had to the courage to adventure into Arabia, got caught, and was put in jail. Professional archaeologists are simply too polite to even think of such a thing.

# A Spiritual Perspective on the Exodus



Figure 12: Psalm Courtesy of Unsplash

The exodus story is a foundation upon which so much of Scripture is founded.

Consider the following Psalms and the lessons holy men derived from meditating on the Exodus story.

## Psalm 77 – The Exodus Motivates the Discourage Heart

**11 I will remember the works of the LORD: surely I will remember thy wonders of old. 12 I will meditate also of all thy work, and talk of thy doings.**

Having muddled through his query, the psalmist set his mind on the task of remembering redemptive history -- specifically the works of God in delivering His people from slavery in Egypt (Exodus 1-15).

Exodus 3:7 And the LORD said, I have surely seen the affliction (only: poverty) of my people which are in Egypt, and have heard their cry by reason of their taskmasters (*nagas*; tax collectors); for I know their sorrows (ma'kob: pain);

The phrase "wonders of old" comes from the Hebrew word *palah* which is first translated "hard things" in Genesis 18:14, "Is *anything too hard* for the Lord;" that is, the psalmist sets his mind to remember how the LORD is the God that tackles "hard things" -- that He is the God of the impossible -- the God that could lift his load.

The Hebrew word for "meditate" is *hagah* which means "to moan, groan, growl, muse, or meditate." It is the same word used for a lion growling over his prey in Isaiah 31:4.

Here is a saint chewing on truth and growling over God's Word. When is the last time your spouse has heard a lion roaring over the Bible in your home?

**13 Thy way, O God, is in the sanctuary: who is so great a God as our God?**

The word "sanctuary" (kadosh) in this text should be translated "holy;" that is, "your way is holy." [The word for "sanctuary" is *miqdash* (Psalm 73:17) and not *kadosh*.]

In going down memory lane, the psalmist comes to Exodus 3 and the intriguing story of Moses at the burning bush. There, God spoke to Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground."

The story of redemption from slavery in Egypt began when Bedouin Moses encountered the holiness of God.

In typical Eastern custom, guests showed their respect for the host by taking off their shoes before entering the home, the Bedouin camel-hide tent, the "house of hair."

Likewise, the LORD required Moses to honor his holiness by removing the sandals from his feet.

Before Isaiah entered his ministry, he heard the seraphim cry, "holy, holy, holy is the LORD God Almighty" (6:1-3). Holiness is so important it is the only attribute of God that is mentioned three times in a row.

Deliverance begins when desperate men understand (stand under) the holiness of God.

After Moses saw the holiness of God, the nation saw the greatness of God!

Pharaoh asked the most important question ever asked by a prince, "Who is the LORD that I should obey him? Pharaoh learned the LORD was great in judgment. Israel learned that He was great in love, in wisdom, and in power.

**14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.  
15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.**

The psalmist acknowledges that God did the "hard things" by judging Egypt, breaking the will of Pharaoh, and protecting the Israelites from the Nile plagues. Redemption from Egypt was **by the blood** of the Passover Lamb (the price of redemption) and **by power** wherein the muscular arm of God split the Red Sea delivering Israel and drowning the armies of Pharaoh.

"Declaring thy strength to the people" includes not only the Israelites, but the people in the surrounding nations. The fear of God went before them; that is, the stunning news knocked the wind out of the Canaanites before Israel ever crossed the Jordan River.

He defines "Thy People" as "the sons of Jacob and Joseph." A reminder of the breach between these tribes and a slight hint that God redeems the good, the bad, and the ugly among us.

**16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.**

The psalmist now contemplates one of the hard things God did in the exodus. Trapped between Pharaoh's chariots and the Red Sea, the LORD split the sea into two terrifying towers of death, dried up the ocean floor, and led ALL his people out of Egypt on dry land. And, to everyone's astonishment, the Judge of All Men collapsed the twin towers crushing Pharaoh's army. The floating corpses touching the shore carved a message in the sand the nation would never forget: "the LORD is a man of war" (Exodus 15:3).

**17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. 18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.**

This text may refer to the staggering events at the Red Sea or more likely the shock-and-awe of the electrical storm at Mt. Sinai that preceded the thundering downpour of holiness in the LORD's presentment of the Ten Commandments.

**19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.**

"Thy way" refers to the power of God in parting tons of water at the Red Sea and leading his people between the towers of death on dry ground. Afterward, He covered His tracks under the roaring waves so they could not be traced. God's ways are vast like the ocean, and like the ocean His ways cannot be fully discovered.

**20 Thou leddest thy people like a flock by the hand of Moses and Aaron.**

Leaving the lightening judgments in Egypt, the violent surf at the Red Sea, and the crackling thunder at Mt. Sinai, the psalmist thoughts shift to pastoral scenes of quiet country life. His thoughts drift from an ocean-splitting, War-Lord Redeemer to a wise, tender Shepherd leading and feeding his flock.

This mighty Savior was also a gentle Shepherd Who employed the Prophet Moses and Aaron the High Priest to lead His children through the hostile Arabian Desert.

This psalm begins with the psalmist fretting in a storm of conflict, but ends with the psalmist finding rest and hope in God's pasture -- not because his circumstances changed, but because his soul reclined on three pillows: the love of God (in Egypt), the power of God (at the Red Sea), and the wisdom of God (at Mt. Sinai).

Likewise, our souls can find rest at Calvary, the climax of his love, power, and wisdom.

**Psalm 80 – A Prayer for God to Turn His People**

**7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.**

The word "turn" is used four times in this psalm.

This second prayer ends with "Turn us again." This is a second request for God to "turn them around" . . . to him . . . to each other. Asaph inserts the title, "O God of hosts" -- a reference to the sovereignty, authority, and power of God as Captain over all creatures -- an indicator of greater sincerity by Asaph.

This appeal is to the "God of hosts." Asaph uses this title here a second time -- a request for God to rise and shine and to save the people -- a priestly benediction of the priests in Numbers 6:34-27.

"shine" is used three times in this psalm -- the remnant of priestly blessing referring to the warmth of affection, benevolence, and goodwill.

It is impossible to feel the glow of God's countenance when our backs are to Him -- Lord, turn us around so we can see and feel the warmth of your smile.

### **A Third Prayer for God to Return and Save the People**

This prayer is based on God's gracious historical dealings with His people.

**8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.**

Asaph calls Israel "a vine out of Egypt" - a dormant grape vine capable of being replanted in another field -- a propagation procedure.

"Thou hast cast out the heathen" -- a reference to the Canaanites during the time of Joshua.

**9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.**

"Thou" refers to the work, care, and superintendence of the Lord over His vineyard Israel.

Grapevines that are cut 8 to 16 inches long with three or four buds can be replanted with three buds in moist soil to grow a vineyard. God planted the 12 sons of Jacob in the land to uproot the Canaanite kings and to take possession of the land.

**10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.**

Asaph employs agricultural metaphors to express the growth of Israel.

So effective was the planting of Israel in the land that its boughs were everywhere -- the cities of 12 tribes stood out like large cedars; that is, God's plan not only made progress but prospered to the point of maturity agriculturally, spiritually, and civilly. It became a true nation with a constitution, law, government, and industries that were self-sustaining.

**11 She sent out her boughs unto the sea, and her branches unto the river.**

The metaphor of a growing vineyard continues with an emphasis on expansion.

**12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?**

The theme suddenly switches from one of prosperity to one of plunder. God removed His hedge of protection and foreigners came across its borders as a plundering army to steal the nation's wealth.

The "thou" refers to God's intentional demolition of His vineyard -- a tearing down of the economy that was so complete that foreigners plucked what was left of the country's riches.

**13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.**

"doth waste it" means to cut down or cut off; to devour; and to trample down. The invaders are compared to wild pigs that ravage the vineyard devouring and stealing everything of value due to the intentional neglect of the Foreman.

**14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;**

"Return . . . O God of hosts" is used a third time, and it implies that God intentionally, deliberately left His vineyard to be trampled on by illegal aliens. Asap issues the plea to "return" (shuwb) four times in this psalm. This time it is a plea that the "God of hosts" -- the God of armies . . . the Vinedresser might return -- an appeal to the people's Sovereign to come back and to reverse the nation's fortunes -- to restore His favors -- to employ all His powers to reconnect with His people.

"turn" and "look down" are the verb; the implied "You" or "god of Hosts" is the subject; and the implied "Yourself" is the direct object; and to "us" is the indirect object.

Where is the Owner? Return, O God of hosts. Restore, repair, and renew your vineyard. Protect us. Revive us. Save us.

"visit this vine": The strength of any nation is in its "priests" who enter behind the veil to pray prayers that touch the heart of God and unlock His power for the good of the people (vine). It is not with the voters or government leaders.

## Psalm 81 – Open Your Mouth Wide and I Will Fill It

**10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.**

A positive command: This one absolute God with one absolute law redeemed Israel from Egypt and had made one, absolute demand on His people -- to be exclusively devoted to Him. Blessing was associated with loyalty and obedience.

"Open wide your mouth" is an analogy referring to young chicks that open their mouth so their mothers can feed them. This is God's way of instructing Israel to open their ears and to hear him only; to open their mouth to let God meet their needs. The meaning is clear: "I am the all-sufficient One. Do not go to other gods, other religions, or other counselors.

Don't go to eastern psychologists and the great university professors for guidance. I am able to meet all your needs and satisfy all your wants" Selah!

"Open wide": This positive command requires positive energy; that is, for men to stoke the fires in the furnace of their heart to seek God.

### Dereliction of Duty by Israel

**11 But my people would not hearken to my voice; and Israel would none of me.**

Israel refused to hear the LORD; i.e. they spurned the LORD and refused to find all their happiness in Him.

**12 So I gave them up unto their own hearts' lust: and they walked in their own counsels.**

"heart's lust": God withdrew and turned them over to the hardness of their hearts; that is, to let them go their own way to suffer its bitter consequences.

### Deferred Blessings

**13 Oh that my people had hearkened unto me, and Israel had walked in my ways!**

This passage shows us the blessings that Israel missed because of their hard heart and complaining.

**14 I should soon have subdued their enemies, and turned my hand against their adversaries.**

- **Missed Victories and Conquests** *over their enemies.*



**15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.**

- **Missed happiness, joy, and blessings** which God intended to be perpetual. But, sin and rebellion against God, without exception, is the ruin of all people. See the three most common sins of people in 1 Corinthians 10:6-10 and flee from them as fast as your sandals can slap.

**16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.**

- **Missed Harvests and Honey:** In traveling through the wilderness, Israel complained and grumbled -- this childish petulance is one of the three sins of the nation that resulted in 40 years of discipline.

God tested the nation ten times. Once they responded by committing idolatry; once they plunged into immorality; and, eight (8) times they "grumbled"; i.e. were peevish and choleric (1 Corinthians 10:6-10)

In grace, God provided them with manna and water. The great question, therefore, is what would have happened if they did not grumble? The answer is that God would have provided them with gourmet wheat in the desert and Manuka Honey out of the rock; that is, they got what they needed when they complained, but missed God's best for them by not being thankful and waiting on Him.

Blessed be the Name of the LORD.

### **Psalm 105:25-45 --The Call to Remember God's Great Work**

#### **Remember God Calling Moses to lead the people out of Egypt**

**25 He turned their heart to hate his people, to deal subtilly with his servants.**

Egyptians were not hateful people. Why would you hate the goodness of Jacob? Egypt's change in attitude from hospitality to hostility can only be explained by the work of Providence. God permitted the Pharaoh's to be ruled by their anger, jealousy, and by *libido dominandi*. He permitted extreme taxation, debt slavery, and tyrants to rule over them -- even a command by the king for the midwives to kill, abort, and murder Hebrew babies. Under these abusive dictates, the sons of Jacob prayed and God sent them Moses.

**26 He sent Moses his servant; and Aaron whom he had chosen.**

In their change of status from favor to disfavor, from grace to disgrace, the nation cried out to God to deliver them from taxation and servitude to Egypt's government. He answered them by

sending them the adopted son of Pharaoh's daughter to deliver them from the cruelty of Pharaoh.

**27 They shewed his signs among them, and wonders in the land of Ham. 28 He sent darkness, and made it dark; and they rebelled not against his word. 29 He turned their waters into blood, and slew their fish. 30 Their land brought forth frogs in abundance, in the chambers of their kings. 31 He spake, and there came divers sorts of flies, and lice in all their coasts. 32 He gave them hail for rain, and flaming fire in their land. 33 He smote their vines also and their fig trees; and brake the trees of their coasts. 34 He spake, and the locusts came, and caterpillars, and that without number, 35 And did eat up all the herbs in their land, and devoured the fruit of their ground. 36 He smote also all the firstborn in their land, the chief of all their strength.**

How do you motivate a proud, stubborn powerful king to willfully release prisoners that build your cities and increase your economy? God did it through the ten plagues. Ruined and with the firstborn dead, Pharaoh was forced to conform to the LORD's order, "Let my people go."

**37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.**

If and when slaves and prisoners are freed, they are sent out poor and in poverty. Not so with Israel. They left Egypt richer than kings. Who has ever heard of such a thing?

**38 Egypt was glad when they departed: for the fear of them fell upon them.**

Instead of being angry, resentful, and full of hate, the Egyptians were happy when Israel departed. What slave master releases cheap labor for his farm happily? Egypt did!

### **Remember God's grace in the wilderness**

**39 He spread a cloud for a covering; and fire to give light in the night.**

Traveling through a hot desert during the day without without shade and camping at night without candles, would test the comfort of any people. But, God in His grace, knowing the needs of His people, provide a cloud by day to comfort them and a fire by night to guide them.

**40 The people asked, and he brought quails, and satisfied them with the bread of heaven. 41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.**

How do you live in a desert? Where do you find water? How do you feed two million people? God promised water out of the rock and manna from Heaven's kitchen. He even brought them meat which they craved.

**42 For he remembered his holy promise, and Abraham his servant.**

All this kindness was given, not because of the pleasant disposition of the people, but because of His promise to Abraham.

**43 And he brought forth his people with joy, and his chosen with gladness:**

"joy" and "gladness" describe Israel's disposition following their release from bondage in Egypt.

**44 And gave them the lands of the heathen: and they inherited the labour of the people;**

The foundations of a nation are its people, its language, its religion, and its land. Israel had a people, a religion, and a language, but they did not have a land . . . until they crossed over the River Jordan where God used his powers to drive out the Canaanites and to give Israel land. How can a man be free or wealthy without land? The gift of land made Israel rich, stable, and secure -- a true nation indeed.

**Remember the purpose of God's goodness to His people**

**45 That they might observe his statutes, and keep his laws. Praise ye the LORD.**

Why did God give all these gifts to the nation? Answer: So they would be his grateful, thankful, happy obedient servants with a commission to share His wonders to the rest of the world.

**Psalm 106:6-16 --The Exodus: Recalling the Goodness and Severity of God**

**6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.**

The psalmist acknowledges that the people of his generation followed the course of disobedience which so remarkably marked the generation of their contentious fathers. Three sins are attributed to the fathers that characterized the psalmist's generation: sin, iniquity, and wickedness; that is, sins of omission, sins of commission and sins of perversion.

A reading of the Exodus story shows us that these sins were not causal, accidental, or fortuitous. But, intentional and inexcusable!

**7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.**

How do you persuade 2 million people to pack up their belongings, leave their homes, risk the wrath of the king, and travel 250 miles on foot into a dry, dusty, desert without water, food, shade or shelter to a promised land you have never seen? God used the miracles not only to pressure Pharaoh to free the slaves, but to build Israel's confidence that He could provide and protect them, not only in Egypt's delta, but in Egypt's wasteland.

The sins in verse six refer to bone headedness, willful forgetfulness, and rebelliousness at the Red Sea.

"understood not" refers to the lack of perception and insight of the people into what was happening. "remember" not reflects on their willful neglect, failed thinking, and indisposition to recall the signs God gave them in the Delta. There was no excuse for this. These signs were miracles -- one-of-a-kind events that could only be explained by the dynamic intervention of God.

"multitude of mercies" -- The Lord is rich and His mercies come in bundles.

Exodus 7:14 but Aaron's rod swallowed up their rods.

Exodus 7:21 - and the river stank, and the Egyptians could not drink of the water of the river;

Exodus 8:21-23 . . . the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. 23 And I will put a division between my people and thy people: tomorrow shall this sign be.

Exodus 9:4, 6 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

Exodus 9:26 Only in the land of Goshen, where the children of Israel were, was there no hail.

Their shoes strings did not break and their sandals did not wear out- "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deuteronomy 29:5).

The word "provoked" (marah) means "rebellious, contentious, bitter, grieve, resist, or provoke."

Exodus 14:12 . . . 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.

"provoked him" -- is kind of like biting the hand that feeds you . . . or jabbing a stick at the eye of the One Who is trying to saved you . . . or throwing a temper tantrum and refusing to leave the classroom after the fire bell rings and smoke fills the hallways.

What's so aggravating about this text is there is a little bit of the "children of Israel" in all of us.

### **Remembering God's Salvation**

**8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.**

The exodus event is described as a miracle of care and a matter of speed:

Exodus 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Nevertheless God saved the nation, not because of something meritorious within the people, but because of the marvelous mercy of God -- to show the mysteries of His power; that is, He was motivated by His glory -- to graciously show the world His power and what He is capable of doing for His people. Since He redeemed Israel by blood and power, He can save us by blood and power . . . and He did in the exodus event at Calvary.

So important was this event, Solomon erected two sixteen foot red granite pillars on the Egyptian side and the Arabian side of the Red Sea crossing in the region of Nuweiba Beach.

**9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.**

The marvels of His power include splitting the Red Sea into two towering walls of water 200 feet high and instantly drying up the seabed so the people could conveniently escape from Egypt on dry land pulling their carts and wagons 13 miles to the Arabian side of the sea.

Where this event took place is uncertain. The candidates for the crossing are (a) near the Delta, (b) near Elat, (c) Nuweiba Beach, and (D) the strait of Tehran.

**10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.**

"saved them from the hand of him" refers to the tyrant Pharaoh and His army who died on the 25th day after Israel left Goshen.

**11 And the waters covered their enemies: there was not one of them left.**

Pharaoh and his army drowned in the roaring current during the reunification of the walls of water. All of them. Not one enemy survived.

Whoever the Pharaoh of the exodus was, he was not entombed. This text informs us he died and was buried in the Red Sea.

## **12 Then believed they his words; they sang his praise.**

Immediately, upon seeing Pharaoh's destruction and their salvation, the people shouted for joy.

### **Remembering the Nation's Sins, Part II**

## **13 They soon forgat his works; they waited not for his counsel:**

Who could possibly forget the splitting of the Red sea, the walls of water, the dry land, their escape to safety, and the destruction of Pharaoh, the man who made their lives so bitter? But, they did.

Thus, we learn a lesson about human nature. Men easily forget the kindnesses done to them. Forgetfulness is one of the wretched effects of the Adamic nature upon mankind. For this reason, believers must lay hold of the power of God to remember their salvation in Christ and the goodness God has shown to them.

## **14 But lusted exceedingly in the wilderness, and tempted God in the desert.**

This text scoots over the troubles of Israel in the Wilderness of Sin to target the bigger problem eating away at the company -- that of unbridled desire. Instead of being thankful for Divine deliverances they became lustful in the desert; i.e. they showed contempt to God by insulting Him with "if you can" challenges. "Exceedingly" is an adverb identifying the enormity of their lusts.

- You can petition the Lord to act but you test Him when you turn prayer into a contest of wills.
- You can petition the Lord, but you can't command or demand something from Him.
- You can lay out evidence to prove your case, but you can't demand God prove Himself.
- You can pray to have authority, but you can't challenge His authority.
- You can be a creature in need of His counsel, but you can't demand He concede to your will.

## **15 And he gave them their request; but sent leanness into their soul.**

The Hebrews complained and got what they wanted, but the means of obtaining their needs resulted in a shriveled soul. A screaming child pounding on the floor may get his own way, but his soul shrivels to the size of a pea. Jesus asked, "Is not life more than meat" (Matthew 6:25). Isn't the health of the soul as important as health for the body? Why feast the body and starve the soul? Too many of us are like blubber hanging on a dry stick.

The man who prays and waits enlarges his soul. A child who asks politely and respectfully is more likely to obtain what he requests than a brat throwing a temper tantrum.

A fat soul comes with persistent prayer, diligent patience, and sweating in silence for God to act, and to give his counsel.

## **Psalm 135:7 -12 The Exodus is the Foundation of Praise**

### **Reasons to Praise God**

**7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.**

**(6) Praise the LORD for His power and the marvels of creation.** The psalmist sees God as the Source of mists that watered the earth before the great flood; the lightning and the thunder that announce the coming showers that refresh land, man, and beast; and, the Source of the winds that spread seeds that act like giant fans that cool those working during the heat of the day. The twinkling stars at night, and the white lilies waving in the meadows are His work.

**8 Who smote the firstborn of Egypt, both of man and beast?**

The "who" refers to the LORD God, not Moses.

**(7) Praise the LORD for His work of providence in history . . .** for the power of God in judgment. Smiting the firstborn of Egyptian nobles broke Pharaoh's stubborn will -- the final act that motivated the tyrant to release the Hebrew slaves. Likewise, let us praise the Lord for His acts of providence in our times that makes wars to cease, rains to fall, and fields to grow.

The New Testament consideration of these events is the death of the Passover Lamb, our Lord Jesus Christ, at Calvary.

**9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.**

**(8) Praise the LORD for His judgment miracles in Egypt.** The psalmist showcases the plagues of Egypt as a reason to praise God - signs and wonders that exhibited the power of God; disasters that cannot be explained by natural law; selective judgments that fell upon the Egyptians, but not upon Israel. Consider the death angel that struck the firstborn of the Egyptians, but "passed over" the firstborn of the Hebrews because of blood on their doorposts.

**10 Who smote great nations, and slew mighty kings; 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:**

**(9) Praise the LORD for victory in war.** The psalmist praises God for giving the young, tender nation military-success over Sihon king of the Amorites, Og king of Bashan, and the city-state kings in Canaan -- conquests over giants that can only be explained by the power of God.

[Note: Do not confuse modern military Ashkenazi Israel with ancient Israel: the latter was directed by the correctness of God; the former by the cleverness of man.

**12 And gave their land for an heritage, an heritage unto Israel his people.**

**(10) Praise the LORD for the land.** The hymn writer exhorts the Levites to strike up the drums, to strum the harps, and to carol praises to God because of His generosity and grace in giving them the land. He did not give the hills and meadows to Israel's government, but to families and tribes within the nation.

Having land is one of the four cultural foundations of a nation. The other three blocks include a common race, a common religion, and a common language. Having been given land and victory over the Canaanites, Israel had all the elements that make up a nation – a grand subject of praise.

### **Psalm 136 – The Exodus is the Foundation of Thanksgiving**

**Psalm 136:1 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.**

The LORD is not only good, He is the very definition of good. Only the LORD has the authority to define good . . . and, His law is the best description of good in the universe of man's knowledge.

**10 To him that smote Egypt in their firstborn: for his mercy endureth for ever:**

The death of the firstborn was the "straw that broke the camel's back" -- the death blow that melted Pharaoh leaving him no choice but to "let my people go." This judgment death for Egyptians and the exemption by Israelites under the blood is attribute to the mercy of God -- the key that unlocked the chains of slavery for His people.

**11 And brought out Israel from among them: for his mercy endureth for ever:**

Israel's redemption in Egypt by blood and crossing the Red Sea by power is attributed to the mercy of God, not the merits of the people.

**12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever.**

The exodus event is not attributed to the slow, gradual outworking of politics, but the dynamic, merciful intervention of the LORD to deliver His people and to crush Pharaoh's armies.

**13 To him which divided the Red sea into parts: for his mercy endureth for ever:**



The Red Sea did not slowly dry up so the people could walk across the seabed, but it was vigorously divide by the sword of the LORD. That heat simultaneously dried the muddy bottom so the people could escape from Egypt's tyrant was an act of mercy.

**14 And made Israel to pass through the midst of it: for his mercy endureth for ever:**

Israel walked on dry land between walls of water and the bulwarks of the sea did not collapse on them -- an act of mercy.

**15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.**

As Pharaoh's armies pursued Israel onto the dry sea bed, the walls of water collapse on the charioteers -- a catastrophe for the Egyptians but mercy for God's people.

**16 To him which led his people through the wilderness: for his mercy endureth for ever.**

Two million people traveling in a huge caravan across a hot, dry wasteland! How could they survive the heat, thirst, and hunger? The LORD provided a cloud by day, light for the night, manna for food, and water out of rocks from His reservoir of mercy.

**17 To him which smote great kings: for his mercy endureth for ever:**

The possessions of these mighty kings, Sihon and Og, were transferred to the people of God by the mercy of the LORD. Lands which had been devoted to idols, ambition, tyranny, and crime came under the authority of God's righteous people -- a terrible act of judgment for these tribes, but an act of mercy to the twelve tribes of Israel.

**18 And slew famous kings: for his mercy endureth for ever:**

In verse 17 we are informed that the defeated kings were great kings - great in organization, great in building, great in wealth and great in political power. In verse 18 we are informed that these Amorite kings were famous and well known among other nations.

The thought in verse 19 is separated by the thought in verse 18 by theme, "His mercy endures forever."

**19 Sihon king of the Amorites: for his mercy endureth for ever:**

Sihon king of the Amorites had such a powerful military the only way Israel could defeat them was by the assistance and intervention of God in the minute details of flying arrows and clashing of swords -- an act of mercy.

**20 And Og the king of Bashan: for his mercy endureth for ever:**

Bashan was the capital of the Amorites and it was also the capital of the Romans in the first century. A beautiful, and well-watered area, Bashan was the travel destination of caravans. The conquest of Bashan by a nation of escaped slaves stunned the news channels in the Levant striking fear into the Canaanites -- an act attributed to the mercy of God.

**21 And gave their land for an heritage: for his mercy endureth for ever:**

The LORD gave Israel ancient Palestine by routing 31 kings and destroying their armies -- an act of mercy.

Land is one of the four cultural foundations. Without a land and borders, there is no such thing as a nation. The land grant, therefore, was an act of mercy.

**22 Even an heritage unto Israel his servant: for his mercy endureth for ever.**

The heritage refers to the commonwealth of Israel -- a common people with a common language, common religion-law and their blessing under the covenant, and a common land - an act of mercy.

**23 Who remembered us in our low estate: for his mercy endureth for ever:**

The low estate refers to Hebrews living in the land of Egypt as slaves of the Nile tyrant. The Lord did not redeem them when they were rich, affluent, educated, and free, but when they were they were the serfs on the Delta Basin.

**24 And hath redeemed us from our enemies: for his mercy endureth for ever.**

The word "redeemed" (parak) means "to tear away," or "to snatch away" -- a sudden, violent event. The LORD literally tore them away their chains and ripped them out of Egypt -- an act of mercy.

**25 Who giveth food to all flesh: for his mercy endureth for ever.**

The psalmist moves from God's mercy to Israel to His mercy on all men . . . al sinners. Every meal we enjoy is an act of mercy. He provides for all, but the covenant of grace was for Israel alone -- an act of mercy.

**26 O give thanks unto the God of heaven: for his mercy endureth for ever.**

God's blessed home is in heaven, but He looks down in heavenly love to provide for all -- His mercy endureth then, now, and tomorrow. Praise the Lord.

# The Ten Commandments

## The Grand Prize at Sinai



◆ The law is a product of (1) sovereignty – “I am the LORD thy God”; and a product of (2) love – “I brought you out of Egypt. The LORD is sovereign and supreme, and He is also loving and merciful.

**(1) Supremacy: "You shall have no other gods before me."**

The first commandment teaches the supremacy of the LORD God and secures the Divine Right to our allegiance. It commands our devotion to Him.

This command means there is one absolute God and one absolute law.

Few things are more amiss than to think we live in a multi-universe with multiple gods or that we can worship the god of our choice.

Thus, true Christianity will always be at war with omnism – the belief in and toleration of all religions.

Since gods are the source of law, this law forbids men from nullifying His law by leading His people to surrender to foreign law: Egyptian law, Babylonian law, Roman Law, Admiralty law, Maritime law, and Congressional statutory law.

This law forbids self-law. Few things are more derelict than the notion that men are free to choose their own values and follow their own principles.

If men deny there is one God and one law, the only alternative is imperialistic law (by government) forced on the weak by the strong.

Because the LORD is sovereign and supreme, we should fear God. Since He is the source of law, and the One and only Lawgiver (James 4:12), He has the right to command our allegiance.

In the beginning God gave the earth to families, not governments (Psalm 24:1). The First Commandment forbids governments from playing god -- from seeking to be the source of all law, morality, power, dominion, authority, health, and welfare.

**(2) Loyalty: "You shall have no idols"**

Because the LORD God is faithful and trustworthy, He commands us to be faithful to Him and His law-order (Deuteronomy 7:9).

If the First Commandment secures our spiritual devotion to the LORD God and His law, the Second Commandment challenges our practical, earthly application to the supremacy of the LORD, His unique character (spirit), and His absolute law.

In every society, "gods" are the source of law. To determine the god of a nation, look at its source of law. "Other gods" refer to man-made substitutes for the true God – imitations found in the seats of government.

Not only does the LORD forbid the literal worship of idols and images, He forbids men making gods out of government by asserting their own law system above the Torah, serving their own lusts, or worshiping the true God in any manner they please (Leviticus 26, 1-2).

***(3) Faithfulness: "You shall not take the name of the Lord your God in vain.***

The LORD God calls us to depend on Him because He is faithful and true (1 Corinthians 10:12-13). Likewise, He calls us to be faithful and true to our promises.

All of life is religious. There is no such thing as separation of church and state. Everything men do flows out of their belief system whether Christian or secular.

This Commandment urges faithfulness to oaths and contracts. The LORD orders pious men to take oaths in his name and to keep their agreements even though contracts may be difficult to fulfill (Deuteronomy 6:13). Likewise, since our word is our bond, we must do our very best to honor His name and seek His glory among men by fulfilling our promises. At stake is the honor of God's name whom we serve. All of life is religious. Our word is our bond. When we pledge our word, His honor is at stake.

***(4) Holiness: Keep the Sabbath day holy.***

God is holy, and He calls men to be holy (1 Peter 1:15). Isaiah heard the Seraphim repeat the term "holy" three times: "holy, holy, holy is the LORD God Almighty" (Isaiah 6:1-6). Likewise, the Spirit commands our attention to the supremacy of the LORD God.

Keeping the (First-day) Sabbath signifies freedom under God and liberty under law. God loves freedom. His law is limited; therefore man's law and the beckoning of men must be limited. Life is more than a do-list. Man is not permitted to make himself a slave to work, money, business, or necessity. "Be slaves to no man" or business or government (1 Corinthians 7:23; 16:1-3).

Furthermore, the Spirit calls men to be holy . . . and wholly devoted to the Lord; to rest and obey Him, and to not allow themselves to be driven by the pressures society.

***(5) Respect for Authority: Honor your father and your mother.***

The LORD is the sovereign source of Authority. He rules the world in righteousness. All de jure authority proceeds from Him; all de facto authority originates with sinful man and anti-Christ governments operating under color of law.

There are three institutions in the Bible: family, government, and church. This command promotes and protects the family. God calls men and women to take dominion, and to do so, one needs specific, limited authority. It is not true that power corrupts, and power corrupts absolutely. Authority is good if a man uses it to build his family or business.

The command promotes obedience by children to their parents, and for older adult children to honor and provide for their aged parents. The command does not say, "Parents honor your children."

Biblical law does not promote the idolatry of a youth-worship culture. Biblical law promotes respect for elders. Likewise, commands like "rise up before the aged" and "do not boil a kid in its mother's milk" is case law to the 5th Commandment (Leviticus 19:32 & 14:21). God places the duty of honoring senior citizens upon youth. The LORD places the duty to lead upon adults. Parents can't lead without followers.

***(6) Respect for Life: You shall not kill (murder).***

Because the LORD God is the creator of life, we must respect life (John 14:5).

This command not only prohibits men from recklessly taking another life, it places a duty upon men to protect life . . . not only the life of others but our own life; i.e. this contains the right and duty of self-defense. This is a "God-given" right that cannot be taken away by the swipe of a pen in the hand of a government officer.

The rule of law requires two things from men: obedience to law and the enforcement of law. God's law is not a private matter. It is not for us to obey and others to ignore. All men are charged to love their neighbor, and those who do harm must be brought to justice and to make restitution. Thus, it is every man's duty to enforce the law and to see that it is enforced in the apparatus of the State; i.e. this law provides the foundation for principle of *posse comitatus*.

For this reason, the Sixth Commandment lays the grounds for government. The pious man who prays, "Thy kingdom come" is praying that God's law with its penalties against trespasses, including the death penalty, may be restored among men by righteous authority.

This Commandment protects life and property; health and prosperity. The whole purpose of government is to protect the rights of man and when a regime fails in its duty to protect life and liberty, it must be replaced (The Declaration).

This command establishes the institution of government as an apparatus of justice. Government has a limited duty to protect life, and a direct duty to administer justice to victims of crime and to punish lawbreakers. While this Command calls men to respect life, it does not call them to make an idol out of life. Both the saving of life (mercy) and the taking of life is a duty of a man (justice). Careless, reckless, or intentional, acts of murder are forbidden.

Capital punishment for capital crimes is not murder. Both the saving of life and the taking of life are duties of men. In Biblical law, the act is the intent. Coercion against evildoers becomes the

inescapable duty of godly magistrates. Without righteous authority citizens become victims of unrighteous coercion.

We respect life, but we are not permitted to make an idol out of life. Christians soldiers can be brave and daring in battle because they worship God and not self. Jurors can hand down a death sentence toward a condemned criminal with a clear conscience knowing this is their duty before God.

***(7) Purity: "You shall not commit adultery."***

The LORD is faithful and pure (Psalm 12:6; James 3:17); likewise, He demands purity and faithfulness from His covenant people. Thus, the duty of faithfulness is laid upon all. Marriage is held together, not by feelings, but by faith; not by love alone, but by law. Subjection to a husband is not based on his superior talents, but law. Loving one's wife is not based on her cute attributes, but character forged on the anvil of Biblical principle.

The wonder of marriage is created by the sexual union between a man and his wife. Marriage must follow His rules or end up on a reef. The conjugal union that binds a man and a woman as one can be the very act that destroys that union. Extra-marital intercourse garrotes marriage and strikes a death-blow to the covenant bond.

Further, God has promised to judge fornicators and adulterers (Matthew 19:1ff; Hebrews 13:4-5). All sexual prohibitions condemned in Scripture are case law belonging to the Seventh Commandment (1 Corinthians 6:9ff)

This Commandment protects marriage against sexual energies that would destroy it. One man seeking the good of one woman, and one woman seeking the good of her man is the will of God. Men and women are free to marry whom they choose, but unrestrained coupling not only kills marriage, but releases death upon society; that is, a nation is not built on individuals, it is built on families. Destroy the family and you destroy the nation. For the sake of the family and the sake of the nation, this law requires faithfulness to the marriage contract.

***(8) Honesty: "You shall not steal."***

The LORD is a great-giver and not a terrible-taker. All that we enjoy comes from Him.

God commands men to take dominion of the earth, but stealing is a perversion. The thief, instead of exercising power under God, desires to be God. Stealing is a drift toward totalitarian power. This Commandment not only prohibits individuals pilfering from their neighbors, it forbids governments from stealing from the people.

Moreover, this law proscribes Christians from stealing from the Lord's servants by micro-giving to the church.

***(9) Truthfulness: "You shall not bear false witness against your neighbor."***

The LORD God is a God of truth and He requires that men conduct all of life in truth (John 4:24; 14:5).

This is a command for the courts and their judicial process. Truth conforms with reality. Lies are a fiction. Therefore, this Command protects the institution of marriage and justice in the courts. Without truth, perversion rules society.

However, this is not an absolute command. In a sinful world, you don't owe the truth to people in power who will abuse the truth. When you take an oath in Christ's name, keep it. Integrity demands it. But, in everyday life a legalistic grasp on truth can destroy you.

Furthermore, the ninth Commandment warns the Christian not to be deceived by lies, advertising campaigns, propaganda, and the preaching of Mary Poppins's utopian-ideals espoused by political liberals, Jews, and communists.

***(10) Contentment: "You shall not covet."***

The LORD God is a God of peace and contentment . . . Who has declared war on enemies of His law-order (Romans 16:20).

The word "*covet*" does NOT refer to desires, ***but to action-plans***. It forbids the application of clever, sophisticated ***schemes*** and ***strategies*** of powerful men and governments to finagle, steal, cheat, swindle, defraud, extort, tax, and to scam honest men of their houses, money, servants, wives, or possessions. It condemns a fraudulent use of law for dishonest gain and the unlawful seizure of private property by clever, powerful government officers.

***This is law:*** Do your neighbor no harm.

***This is love:*** Do your neighbor no harm. If you do not injure your neighbor or his property you are a good neighbor.

The aim of law is not salvation, but to purge evil from society. A proper application of law removes criminals from the streets so all men can live free without fear.

Consequently, the purpose of law is the restitution of God's law order and the betterment of society through law and love. As there is no law without love, there is no love without law. Love and law are two edges of the same sword. Law does not save the soul. Jesus saves the soul. There all the difference in the world between being saved by law and being saved in order to have the power to keep the law. Our Lord saves the soul then gives His Spirit to empower us to keep His law-order.

The Scripture is a double-edged sword. On one side you have a sharp law that protects, guides, and dispense justice within society; on the other side you have a crisp, sharp gospel that not only saves sinners, it forgives and restores mortals to a right relationship with God and men.

Law defines love and when the church reimposes law upon its members, the church grows in love. Likewise, when the church proclaims Christ as King and His law-order, the church grows in holiness and service to mankind.

## Law and the Character of God



What is law?

**The Ten Commandments are about the character of God.**

The law is the revelation of God and His righteousness.

If you want to understand God, study His law. The man who studies *nomos* is the best student of theology; and, the application of theology is the practice of law.

The British call people who “practice of law” lawyers or solicitors.

But, they are not really lawyers, but statutors. They do not study God’s law nor do they practice God’s law. Rather, they study man’s statutes, codes, and regulations, and are, therefore idolaters when they permit statutes to usurp the primacy of God’s law. For, there is only one Lawgiver and one Source of law, the LORD God (James 4:12).

James 4:12 There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

To call attorneys “lawyers” is to diminish God’s law and to commit apostasy from the faith because in so doing society permits its dissolution by adopting an alien law order.

For judges to take an oath to uphold the Constitution and the nation’s statutes and not uphold God’s law is apostasy from Christianity and the undoing of God’s law-order.

In fact, the “legal” nature of the BAR Association is a revolution against God’s law-order.

*The definition of the term LEGAL. “the undoing of God’s Law.”*

*1893 Dictionary of Arts and Sciences, Encyclopedia Britannica; a dictionary of arts, sciences and general literature/ The R. S. Peale 9th 1893.*

**The Ten Commandments are a true and accurate reflection of the character of God.**

Every command reflects some righteous attribute of the Lawgiver.



Psalms 119:137 Righteous art thou, O LORD, and upright are thy judgments.

Psalms 119:151 Thou art near, O LORD; and all thy commandments are truth.

**The law was given as an accurate, but partial revelation of the character of God** in history in the midst of a fallen world. His character is the center of truth of that which God wanted men to know about Himself (Deuteronomy 10:1-5; Exodus 40:20, 21; Numbers 1:53).

Given historically to Israel, this objective law also reveals man's moral flaws and failings (Gal. 3:10ff). Law has no life producing qualities (Romans 7), but it does define right and wrong in a fallen world. And, it is the standard or criteria on which all of man's criminal codes should be constructed.

When properly applied, the law purges out the criminal element in a community. Law can not regenerate a nation, but it can expel evil men from society. Law cannot create good men, but it does produce fear in men which leads to a just society.

**The law, however, was never given as a mediator between God and man as Judaism wrongly proposed.** There is one Mediator between God and man, the man Christ Jesus (1 Timothy 2:5).

While the Torah is the objective revelation of the character of God, **the Lord Jesus Christ is the Living Torah and the *subjective* revelation of the character of God.** To study the Torah is to study Christ, and to study Christ is to study the "perfection" of law (Romans 10:4). The greatest lawyer who ever lived was the Son of God because He is the Source of Mosaic Law.

The law, therefore, is the expression of what God requires of all men and all nations as well as what He intends to accomplish in history.

Since the law is the basis of judgment of all men, nations would do well to encourage the study of God and to advance His law-order in its educational system. The promotion of which is "health to the bones," and the lack of which is the path toward pluralism, division, and the death of a nation (Deuteronomy 17:19; Proverbs 3:1-8; 13:14).

## Law and Grace

*Psalms 119:97 O how love I thy law! it is my meditation all the day.*



In order to restore God's law-order among men, Christians must vigorously embrace God's law and hold it up as rule for all men and all of man's institutions.

It is quite common in Christian circles to pit law against grace by saying things like, "We are not under law. We are under grace;" or, "We are not saved by law. We are saved by grace;" or "Our family practices love, not law," or "We are not in the dispensation of law, but in the dispensation of grace."

It is a modern heresy to hold a view that the law has no meaning or practical force in society today.

Such a position is quite antinomian and the one possessing it makes himself an enemy of the gospel.

Any attempt to cling to the Scripture without clinging to law denies it. And, any attempt to understand Western Civilization and its progress apart from Christian law perverts history.

If there is a cloud in the pulpit regarding law, there will be a fog in the pew regarding law.

If the preacher is knotted up in his understanding of law and grace, then the parishioners will be tied up over the subject.

A society that rejects the law of the Lord God commits suicide.

When the vultures of division, strife, and controversy hover over a nation, it is because one law order is dying and being replaced by another.

Pitting law against grace is a false dichotomy. There is no law without grace, and no grace without law. Such a view is like saying, "I believe in heads, but not tails," or "I believe in mornings but not evenings." In all of these, you can't have one without the other.

**The opposite of law is not grace, but lawlessness (2 Peter 2:8; 2 Chronicles 15:3).**

**The opposite of grace is not law, but total permissiveness (Jude 4).**

The aim of gospel proclamation is that "That the righteousness of the law might be fulfilled in us" (Romans 8:4).

The law came in part because of God's grace. The prologue of the law begins, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage:" that is, because God is the LORD, the law is a product of God's sovereignty; but, because "he brought them out of Egypt . . . bondage," the law is a product of God's love and grace. Because He loved

Israel, He gave them His law. Thus, the source of Ten Commandments is the grace and sovereignty of God.

Jesus fully obeyed the law and corrected the thinking of his contemporaries saying, "Do not think I have come to destroy the law, but to fulfill it" (Matthew 5:17).

The tension in Jesus' day was not between law and grace, but between rabbinical traditions and God's law (Matthew 15).

If there is a tension between law and grace, it is because the Jews saw the law as a mediator between God and man and the source of justification. The real conflict is not between law and grace, but between Judaism and Christianity wherein the former proposed that keeping rabbinical amendments was necessary to gain a right standing with God.

Paul firmly rejected law as a mediator between God and man, but in so doing He did not erect a wall between law and grace as the modern mind does. For the apostle would go on to say, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law" (Romans 13:8).

Likewise the tension in the Book of James was not between law and grace, but between justification by faith and justification by works (James 2).

John, the apostle of love, did not pit law against grace. He saw obedience to law as the best application of love.

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

Nothing is more derelict than to hold a view that grace is opposed to law and that law has no place in the Christian life.

Orthodox Christianity teaches that Christ obeyed the law, and then died vicariously to pay for the sins of lawbreakers; that is, men are saved by the doing and dying of Christ.

**If the law is not important, then the death of Christ has no meaning.**

Nothing releases death on society more than the failure of Christians to advance the law of the LORD God as the rule for all men and all of man's institutions. The opposite is also true, nothing preserves a society more than when Christians hold men accountable to the Ten Commandments . . . and preach a gospel that saves souls.

It is not possible to fulfill the dominion mandate (Matthew 28:18-20) without holding men accountable to God's law and to instruct people about the gospel of grace.

Society is made better when evil is identified and punished according to law, and when souls are saved by gospel proclamation. But, society is confused when Christians pit law against grace, or when Christians are cold and indifferent toward their own law.

# Resources

## Modern Sinai Peninsula Political Map



## Sinai Relief Map



Relief Map # 2 Egypt





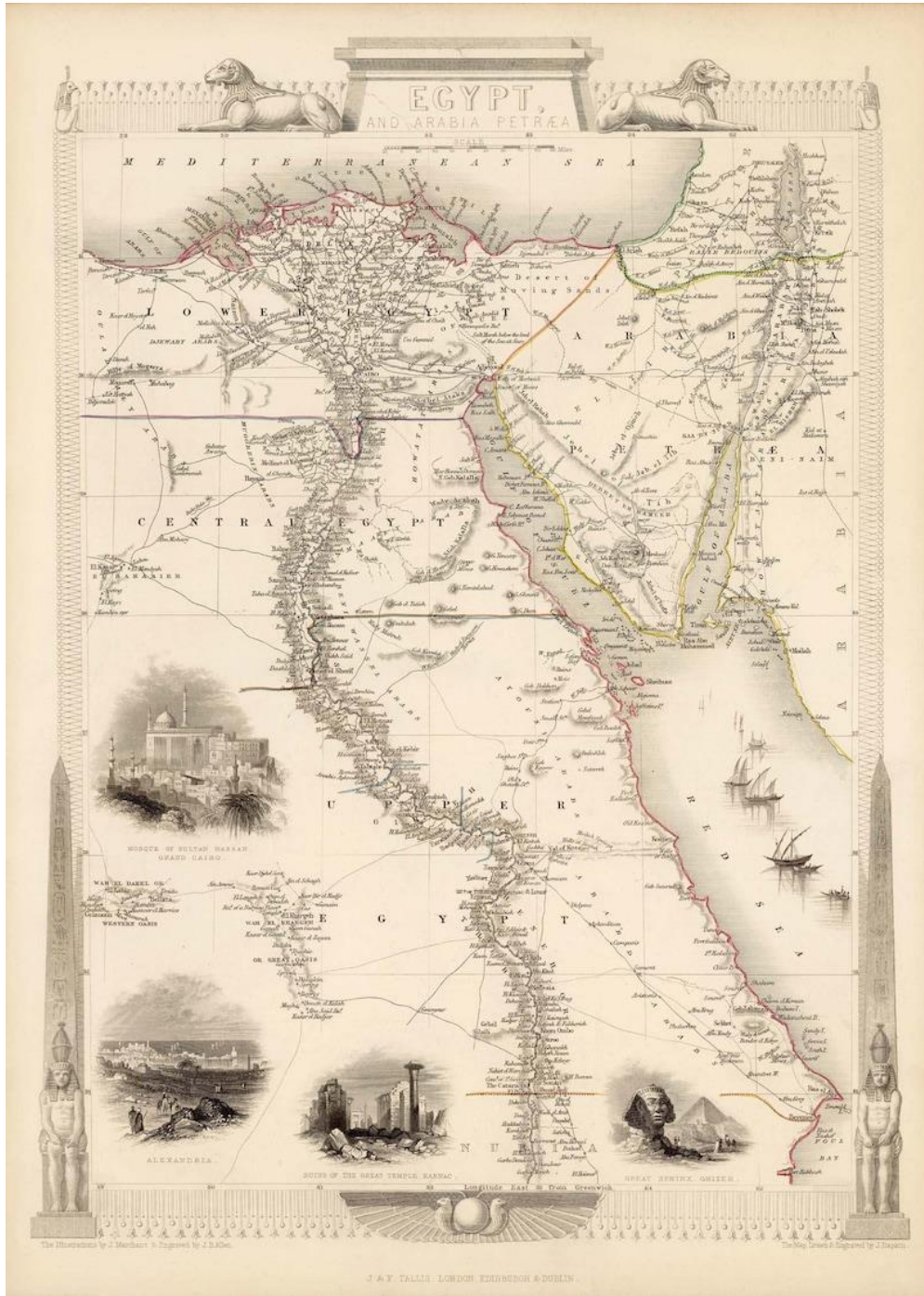
## Strait of Tiran

### Strait of Tiran



## 1851 Map of the Sinai Peninsula

Note that the Sinai was considered part of Arabia.





# Stephen Rudd's Exodus Route Map

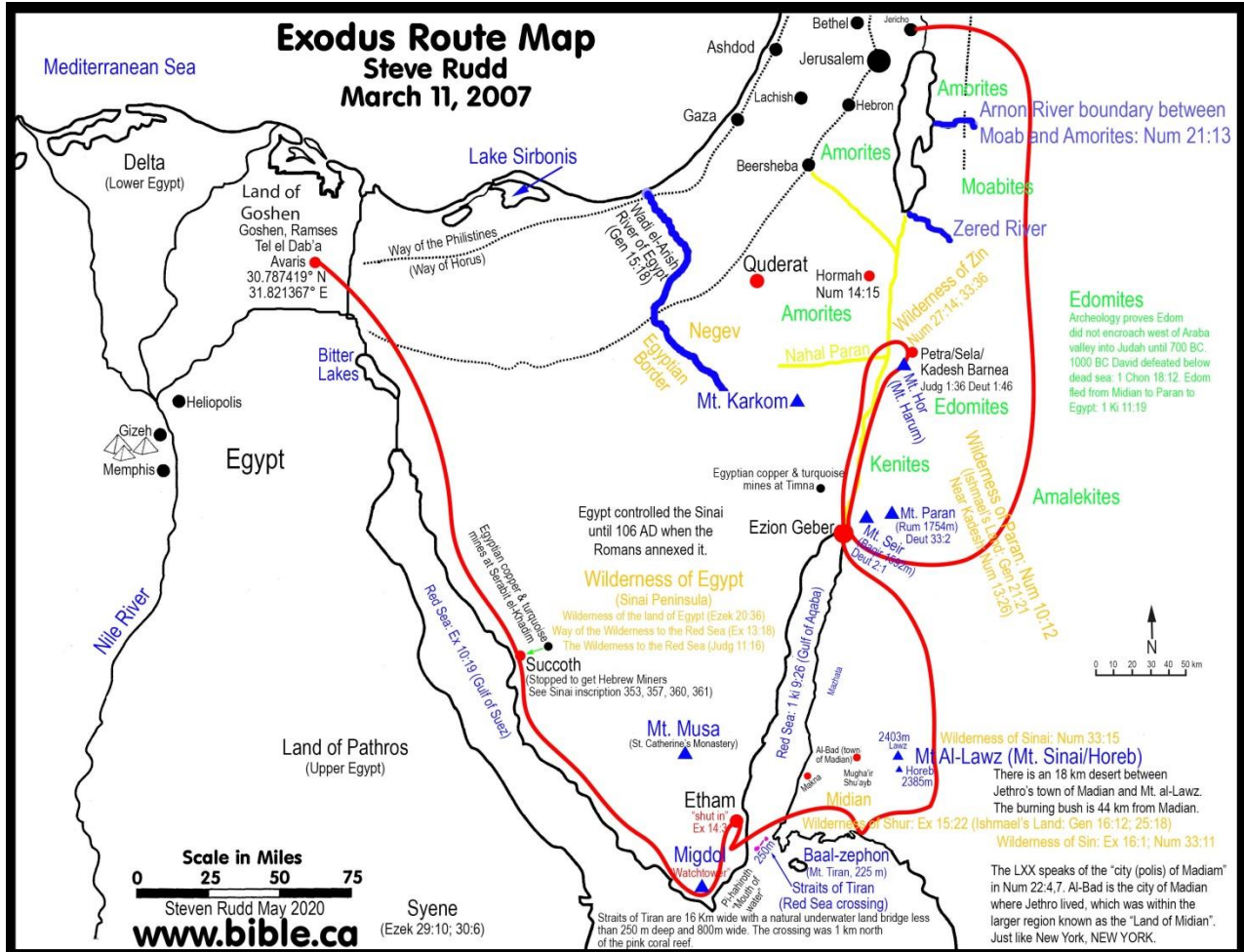
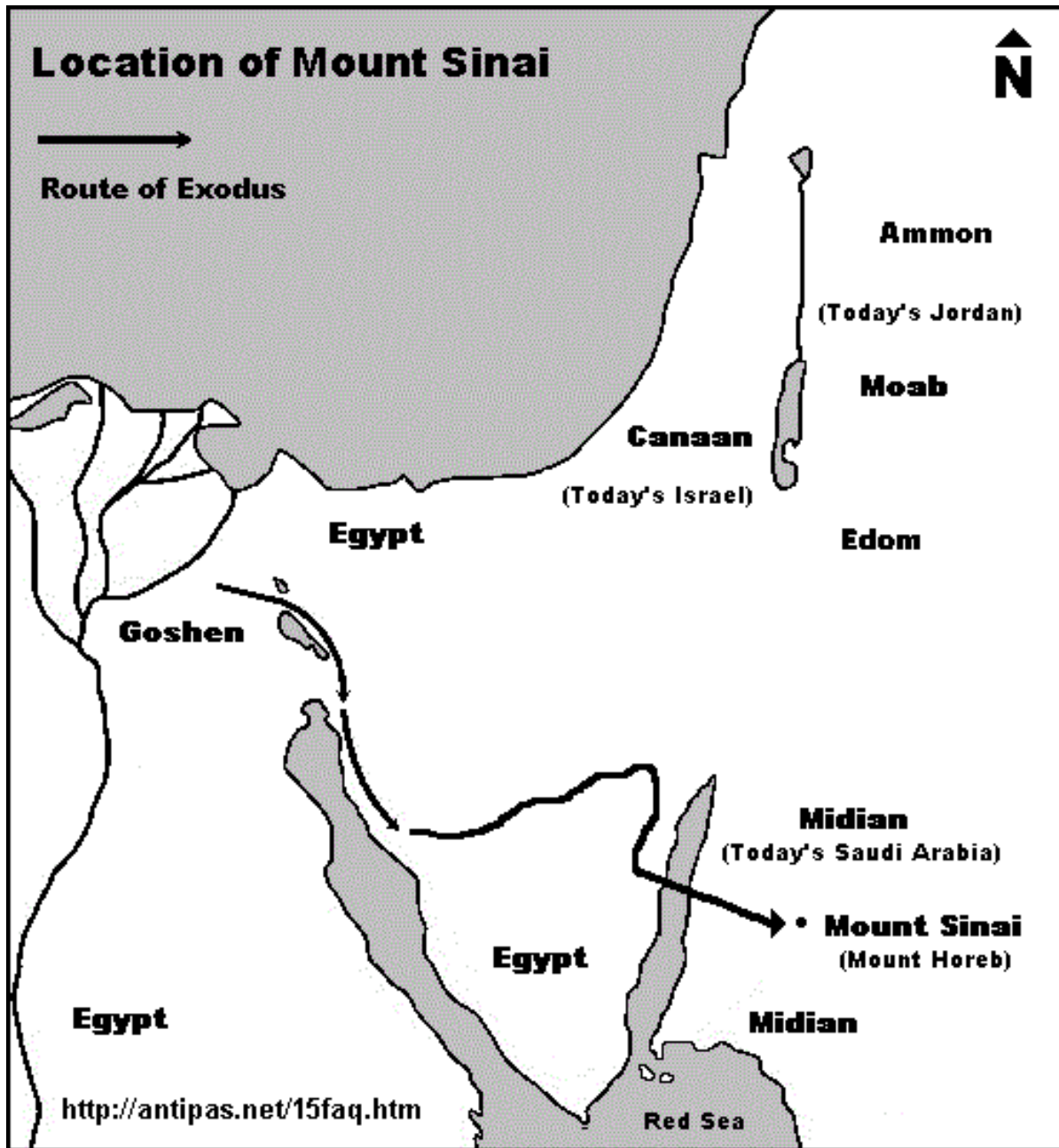


Figure 13:Exodus Route Courtesy of Bible.ca/archeology

Ron Wyatt's Nuweiba Beach Red Crossing Event





**Jabal al-Lawz Alleged Mt. Sinai**



## Short Calendar of Events Provided by Stephen Rudd

Sun	Mon	Tue	Wed	Thurs	Fri	Sat
-	-	-	<a href="#">Goshen</a> Nisan 14: Passover lambs killed before sunset and eaten on Nisan 15 Wed evening.	Day 1 <a href="#">Goshen</a> Nisan 15: Departed in Daylight Num 33:3	2	3 Start counting 7 Sabbaths for Pentecost
4	5	6	7	8	9 <a href="#">Succoth</a> Overnight camp	10 day 8 of Pentecost Nisan 24
11	12	13	14	15 Migdol	16 <a href="#">Etham</a> : Nisan 30	17 <b>Iyar 1</b> <a href="#">camped at Red Sea</a>
18 camped at Red Sea	19 <b>Iyar 3</b> at Red Sea	20 camped at Red Sea	21 camped at Red Sea	22 camped at Red Sea	23 camped at Red Sea	24 camped at Red Sea
25 <a href="#">crossed the Red Sea</a> <b>Iyar 9</b> , saved and Shadow of First Fruits Lev 23:10-12	26 <a href="#">Wilderness of Shur</a> Day 1 after crossing	27 <a href="#">Wilderness of Shur</a>	28 <a href="#">Marah</a> In <a href="#">Wilderness of Shur</a> Day 3 after crossing	29 <a href="#">Elim</a>	30 <b>Iyar 14</b> <a href="#">Red Sea Camp</a> Day 5 from Red Sea Crossing	31 <b>Iyar 15</b> <a href="#">Wilderness of Sin</a> . Ex 16:1. Day 6 from Red Sea Crossing

32 camped at Sin, 1st Manna	33 camped at Sin	34 camped at Sin	35 camped at Sin	36 camped at Sin	37 camped at Sin. Day 12 from Crossing	38 camped at Sin. 1 <sup>st</sup> Sabb ath
39 <b>Iyar 2 3</b>  Day 14 Leave wildern ess of Sin for <a href="#">Dop hkah</a>	40 <a href="#">Dophkah, Alus h</a> (small stage groups) Day 15 from Red Sea Crossing	41 <a href="#">Alush, Rephidi m</a> (small stage groups) Day 16 from Red Sea Crossing	42 <a href="#">Rephi dim (Meribah )</a>  Israel grumbles for water: Ex 17:6  Amalek attacks	43 <a href="#">Reph idim (Meriba h)</a>  Moses hands held up to win war. Mose s' altar: Ex 17:15. Jethro arrives, eats meal Ex 18:12	44 <a href="#">Reph idim (Meriba h)</a>  Moses Judges the people all day: Ex 18:13	45 <b>Iyar 29</b>  Rephidi m  2 <sup>nd</sup> Sabb ath. Jethro's Advice: Ex 18:17
46 <b>Iyar 30</b>  Moses impleme nts Jethro's advice and leaves: Ex 18:27. Is rael leaves for Wild. of Sinai	47 <b>Sivan 1</b>  <a href="#">Wilderness of Sinai</a> : Ex 19:1  <a href="#">Split rock for water at Horeb</a> : Ex 17:6. Day 22 from crossing	Day 48 Sivan 2  <b>1<sup>st</sup> ascension Ex 19:3-8</b>  oath for people	Day 49	Day 50 Sivan 4 <b>2<sup>nd</sup> ascensi on Ex 19:8-14</b>  be ready on the third day: Ex 19:7-14	51 Sivan 5  "prepara tion day" to wash clothes	52 Sivan 6  Day 49 of Penteco st, 7th Sabbath  Seder Olam 5.31
53 <b>Pentec ost Sivan 7</b> <b>3<sup>rd</sup> ascensi on Ex 19:18- 25, 20:1- 26.</b> God <a href="#">d awns from Seir</a>  Moses hears 10	54  Sivan 8	55 <b>4<sup>th</sup> ascension Ex 19:24- 24:1-8, Sivan 9</b>  Moses ascends with Aaron. laws repeated Ex 20-23	56	57 <b>5<sup>th</sup> ascensi on Ex 24:9- 11 Sivan 11</b>  Moses, Aaron, Nadab, Abihu, 70 elders.	58	59

Comm. and laws						
<b>Sun</b>	<b>Mon</b>	<b>Tue</b>	<b>Wed</b>	<b>Thurs</b>	<b>Fri</b>	<b>Sat</b>

## **Hebrew Calendar**

(<https://bje.org.au/knowledge-centre/jewish-calendar/>)

### **THE MONTHS OF THE JEWISH YEAR**

NAME	NUMBER	LENGTH	GREGORIAN EQUIVALENT
Nissan	01	30 days	March-April
Iyyar	02	29 days	April-May
Sivan	03	30 days	May-June
Tammuz	04	29 days	June-July
Av	05	30 days	July-August
Elul	06	29 days	August-September
Tishrei	07	30 days	September-October
Cheshvan	08	29 or 30 days	October-November
Kislev	09	29 or 30 days	November-December
Tevet	10	29 days	December-January
Sh'vat	11	30 days	January-February
Adar	12	29 or 30 days	February-March
Adar II (leap year only)	13	29 days	March-April



St. Catherine's Monastery Sinai Peninsula



Jabal al-Laws



## Recommended Reading

Dr. Stephen Rudd -- The Exodus Route: <https://www.bible.ca/archeology/bible-archeology-exodus-route-rephidim-meribah.htm>

Dr. Stephen Rudd -- Exodus Route Restored: Archaeological Encyclopedia of the Exodus, Amazon.

Mt. Sinai - <https://baseinstitute.org/pages/mt-sinai>

Dr. Bryant Wood: Mount Sinai and the Red Sea Crossing - <https://www.google.com/search?q=Dr.+Bryant+Wood+Red+Sea+Crossing&sc> . .

Dr. Stephen Collins: Will the Real Pharaoh of the Exodus Please Stand Up - <https://www.youtube.com/watch?v=w3BRi5EOz4g>.

John H. Sailhamer - The Pentateuch as Narrative: A Biblical-Theological Commentary,

James Hoffmeier's book Israel in Egypt (1997)

Joel McQuitty (1986). "The Location and Nature of the Red Sea Crossing."



