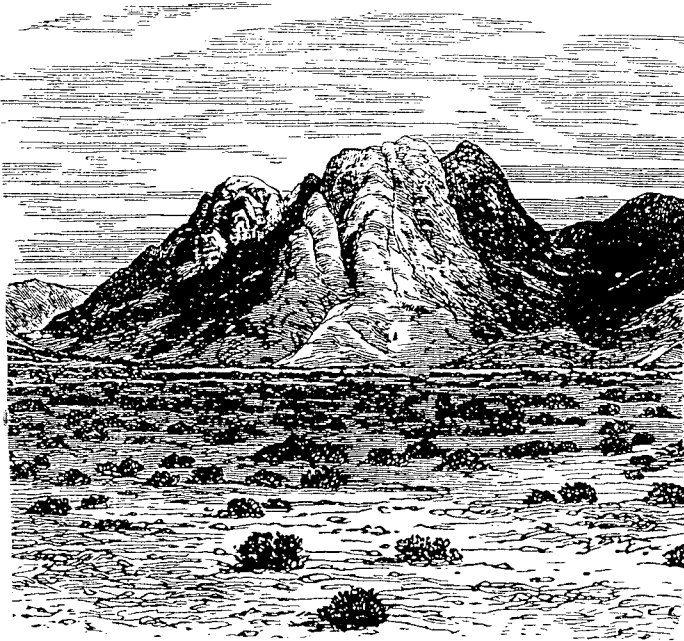
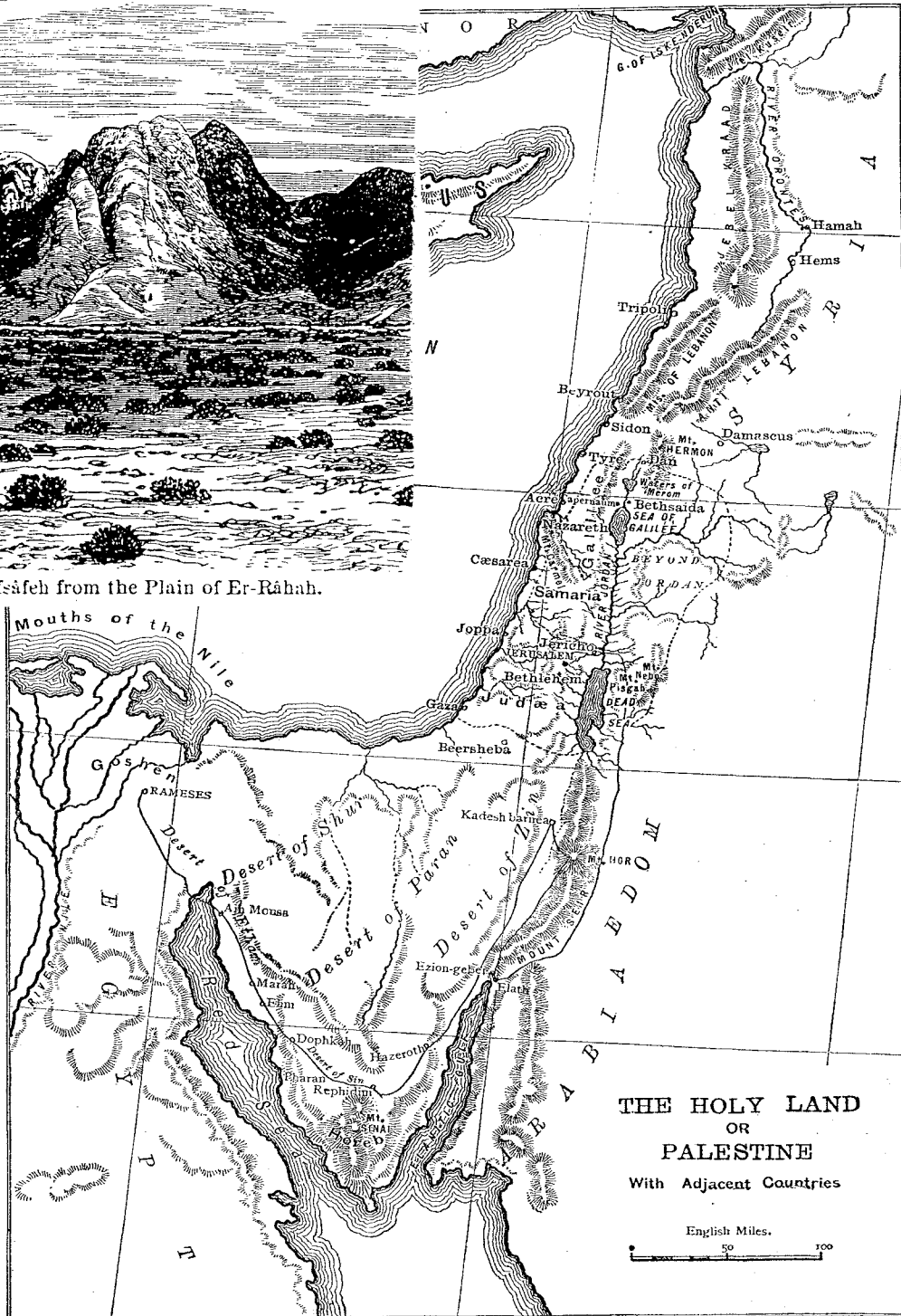


Mt. Sinai – Terror, Trumpets, Trembling and Tablets



Ras es-Sufsáfeh from the Plain of Er-Ráhah.



Mt. Sinai – Terror, Trumpets, Trembling and Tablets

1A. THE CONTROVERSIES CONCERNING THE EXODUS:

1b. The duration of the Israelites in Egypt:

(c. 1871-1445 B.C.)

2b. The Pharaoh of the oppression:

(Thutmose III 1501-1447 B.C.)

3b. The Pharaoh of the Exodus:

Amenhotep II (1447-1421 B.C.)

4b. The route of the Exodus:

5b. The identity of the Red Sea:

Literally, "the Reed Sea" or "Sea of Reeds"

6b. The date of the Exodus: 1445 B.C. Liberal date: c. 1290 B.C.

7b. The location of Mount Sinai:



Fig. 27.—Bust of THUTMOSE III.

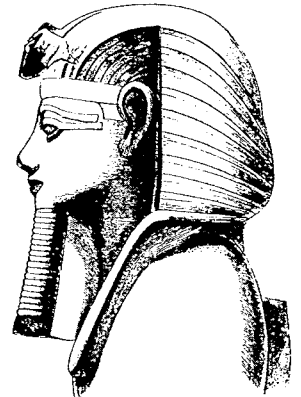


Fig. 53.—Amenophis II

2A. THE CONVICTIONS CONCERNING THE ORIGIN OF ISRAEL:

1b. Leonard Rost, professor of O.T. in Erlangen, Germany

Only Judah and half the tribe of Benjamin left Egypt originally. Other tribes east of Canaan saw their success in conquest and joined them.

2b. Israel Finkelstein and Neil Asherman:

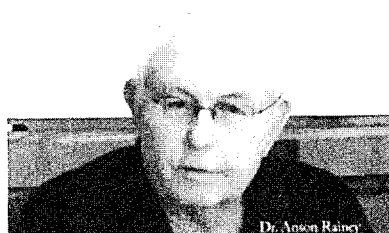
Both Jewish scholars regrettably deny Israel's rich history and question the biblical account concerning the dynasties of David and Solomon as well as the biblical account of the Exodus.

3b. William Dever:

Presently America's foremost archeologist at the University of Arizona, he insists that the Israelites were native Canaanites who decided to leave city life to settle in the country.

4b. Anson Rainey:

Dr. Rainey is an American scholar and archeologist who has lived in Israel for decades. He counters Dever's position by insisting that the Israelites came from the east of Jordan.



Dr. Anson Rainey

- 5b. The conservative, biblical view:
- 1c. Israel spent about 400 years in Egypt. Joseph arrived around 1871 B. C.
 - 2c. After the 10 plagues (in 1445 B.C.), Moses led the 12 tribes out of Egypt.
 - 3c. The 12 tribes of Israel became a nation at the foot of Mt. Sinai.
 - 4c. Forty years later, or 1405 B.C., Moses died on Mt. Nebo.
 - 5c. Under Joshua the 12 tribes conquered much of Canaan.
 - 6c. Reuben, Gad and half the tribe of Manasseh settled east of the Jordan.
 - 7c. Jerusalem was not conquered from the Jebusites until David's time around 1000 B.C.

3A. THE COMMENTS OF SCRIPTURE CONCERNING THE EXODUS:

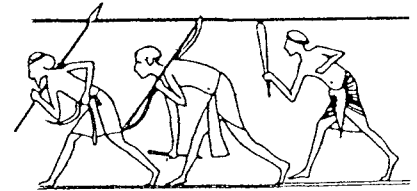
- 1b. The importance of the issue:

Much of Old Testament chronology hinges on the correct date of the Exodus and conquest, and to ignore the clear teachings of Scripture is to doubt the clarity and accuracy of God's Word.

- 2b. The statements of Scripture:

1. Kings 6:1

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the Month Zif, which is the second month, that he began to build the house of the LORD.



The biblical evidence states that the building of Solomon's temple was begun in the fourth year of his reign (i.e., 966 B.C. or shortly thereafter), which was the 480th year after the Exodus. This would give the precise date for the Exodus as 1445 B.C. in the third year of Amenhotep II (c. 1447-1421 B.C.). The Israelite conquest of Canaan which commenced with the destruction of Jericho would logically have been around 1405 B.C.

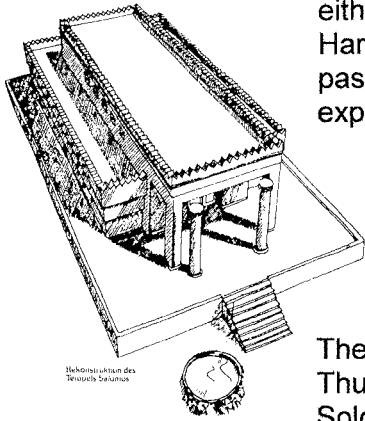
Judges 11:26

While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? Why therefore did ye not recover them within that time?

Jephthah reminds the Ammonite invaders that Israel had been in possession of Gilead for 300 years. Jephthah's period is earlier than that of Saul, first king of Israel, who began his reign around 1050 B.C. This certainly pushes the Israelite conquest back to 1400 B.C.

3b. The critics and chronology:

Unfortunately, even a number of conservative scholars espouse a late date of the Exodus (1290 B.C.) and Conquest (1250 B.C.). To arrive at the late date, they either ignore biblical data or explain it away. Very illustrative is the way R. K. Harrison handles the I King 6:1 passage. The period of 480 in the I King 6:1 passage is reduced to 300 years by making the figure 480 symbolic. Harrison explains:



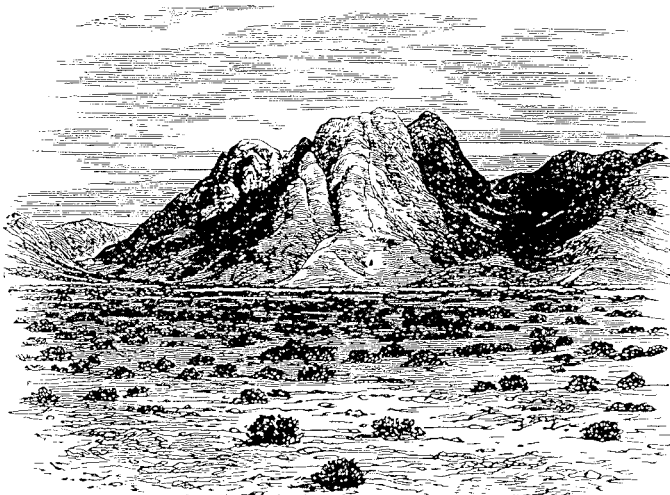
The phrase “forty years” was synonymous with the concept of a “generation,” . . . When the reference in I Kings 6:1 is examined from this standpoint, it is found to comprise a matter of twelve generations of forty years each (*Old Testament Times*, 131).

The ideal generation is 40 years in length; the real generation only 25 years. Thus 12 generations of 25 years each is 300 years. The construction of Solomon’s temple began in 965 B.C. Calculating only 300 rather than 480 years backwards results in a date for the Exodus of 1265 B.C.

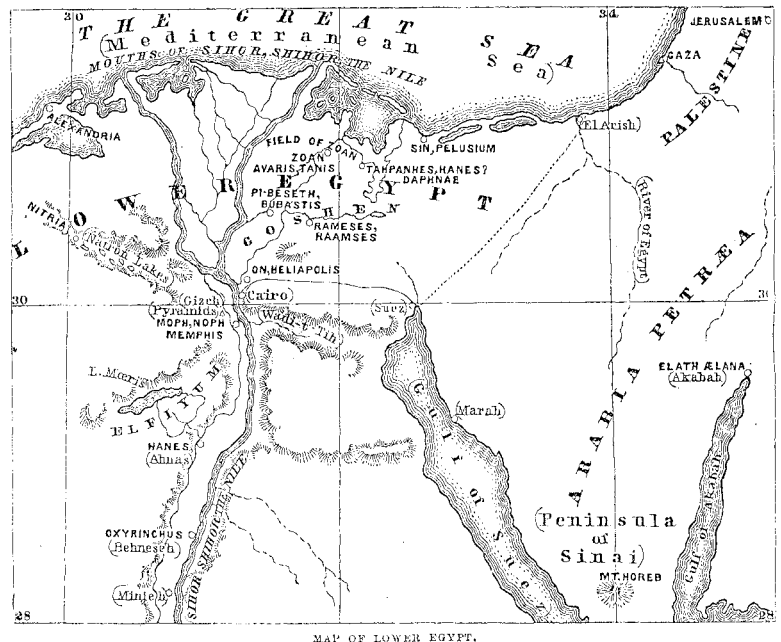
4A. THE CONTROVERSY CONCERNING THE IDENTIFICATION OF MT. SINAI:

At least 18 different mountains have been suggested as the real Mt. Sinai. Three mountains apart from the traditional Mt. Sinai are Jabal al Lawz in northern Arabia, Jebel Serbal (6730 ft.) in the western Sinai and Har Harkom in the northeastern Sinai.

The position that Jabal al Lawz is Mt. Sinai is based in part upon the belief that the Israelites did not cross the western branch of the Red Sea, the Gulf of Suez, but the eastern branch known as the Gulf of Aqaba or Gulf of Eilat. Many in the fundamentalist and conservative camp subscribe to the idea that Mt. Sinai is really found in northern Arabia. The insuperable difficulty with this position is that whatever body of water the Israelites crossed, when they reached the eastern shore, they were not in northern Arabia but they were in the northern Sinai in the **Wilderness of Shur** (Ex. 15:22). (For a refutation of the claim by Ron Wyatt and others that Mt. Sinai is Jabal al Lawz, see Gordon Franz at www.ldolphin.org/franz-sinai.html, “Is Mount Sinai in Saudi Arabia?”)



Ras es-Suf-sáfef from the Plain of Er-Ráhah.



MAP OF LOWER EGYPT.

If your friends insist on locating Mt. Sinai in northern Arabia, just ask two questions: (1) **How many times did the Israelites cross the Red Sea?** Of course, the obvious answer is, "Just once." (2) **Where were they when they reached the other side of that body of water?** The biblical reference to the Wilderness of Shur is almost universally ignored. The text, however, is clear and the identity of the Wilderness of Shur as the barren desert in the northern Sinai is undisputed. So it is best to see Mt. Sinai as somewhere in the Sinai Peninsula and this writer does not see any reason to change its traditional location, though he is familiar with a good number of the opposing arguments.

5A. THE DESCRIPTION OF MT. SINAI:

Mt. Sinai or Horeb is the chief object of interest in the Sinai Peninsula. The two names are identical (Ex. 3:1; 18:5; Deut. 1:6; 5:2; 1. Kg. 19:8). The one probably designates the whole range, the other a particular mountain, as they do at the present day.

One of America's outstanding church historians, Philip Schaff, a German-American scholar, has written a very engaging book, *Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine*. (New York: American Tract Society, 1878).

It might be well to quote extensively from his visit to and description of Mt. Sinai:

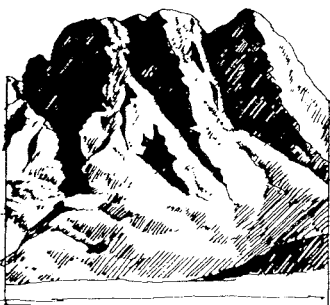
1b. The contrast between law and grace:

Mount Sinai, or Horeb, is the chief object of interest in the Sinaitic Peninsula. A visit to it is an ample reward for all the trouble and fatigue of the journey through the wilderness.

From the throne of the Mount of God the purest and sublimest code of laws was proclaimed for all ages of the world. The Decalogue is a **moral miracle** greater than the **physical miracles** wrought in Egypt, and is the best evidence of the divine legation of Moses—that mighty man of God who towers high above ancient and modern legislators. But there is One greater than Moses; and **the Sermon on the Mount, which contains the Magna Charta of Christ's kingdom**, is better, as it goes deeper and aims higher, than the Ten Commandments. There is a poetic fitness in the correspondence between these two codes and their locality. **Mount Sinai** in the frowning wilderness is the appropriate pulpit for the proclamation of the law which threatens death and damnation to the transgressor; the **Mount of Beatitudes** on the smiling lakeshore of Galilee is the best pulpit for the gospel of freedom, which promises life and salvation to the humble and penitent that hunger and thirst after righteousness.

Sinai looks like "a huge altar" of incense. There it stands in solemn silence and solitary grandeur, surrounded by death and desolation, and reflecting the terrible majesty and holiness of God. In ascending Jebel Musa and Ras Sufsafeh, where Moses communed with the infinite Jehovah as no other mortal ever did, I was overwhelmed with this idea. Such a sight of terrific grandeur and awful majesty I never saw before, nor expect to see again in this world.

At the same time I felt more than ever before the contrast between the old and new dispensations: **the severity and terror of the law**, and **the sweetness and loveliness of the gospel**. Blessed be God that we "are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of the trumpet, . . . but unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel" (Heb. 12:18-24.)



Das Sinaagebirge (Mosesberg).

“The law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). Sinai is in bondage with her children; Jerusalem above is free (Gal. 4:22-26). But the law was the schoolmaster to lead us to Christ by bringing us to a knowledge of sin and a sense of the need of redemption. It contained, under a hard shell, the sweet kernel of the gospel. God could not command his poor fallen creatures to do his will without intending to give them the ability and showing them the way of salvation from the curse of the law. On the same Mount Sinai Jehovah appeared to Elijah, not in the raging storm, not in the earthquake, not in the consuming fire, but in the still, small voice (I Kings 19:11, seq); thus foreshadowing the higher revelation of love and mercy in the gospel. Moses and Elijah, **the two prophets connected with Horeb, were permitted to meet, as the representatives of the covenant of law and promise, on the Mount of Transfiguration**, and there to behold the greater glory of Him who came to fulfill the law and the prophets, and to speak with him of that greatest of themes—the death which he should suffer at Jerusalem for the sins of the world.



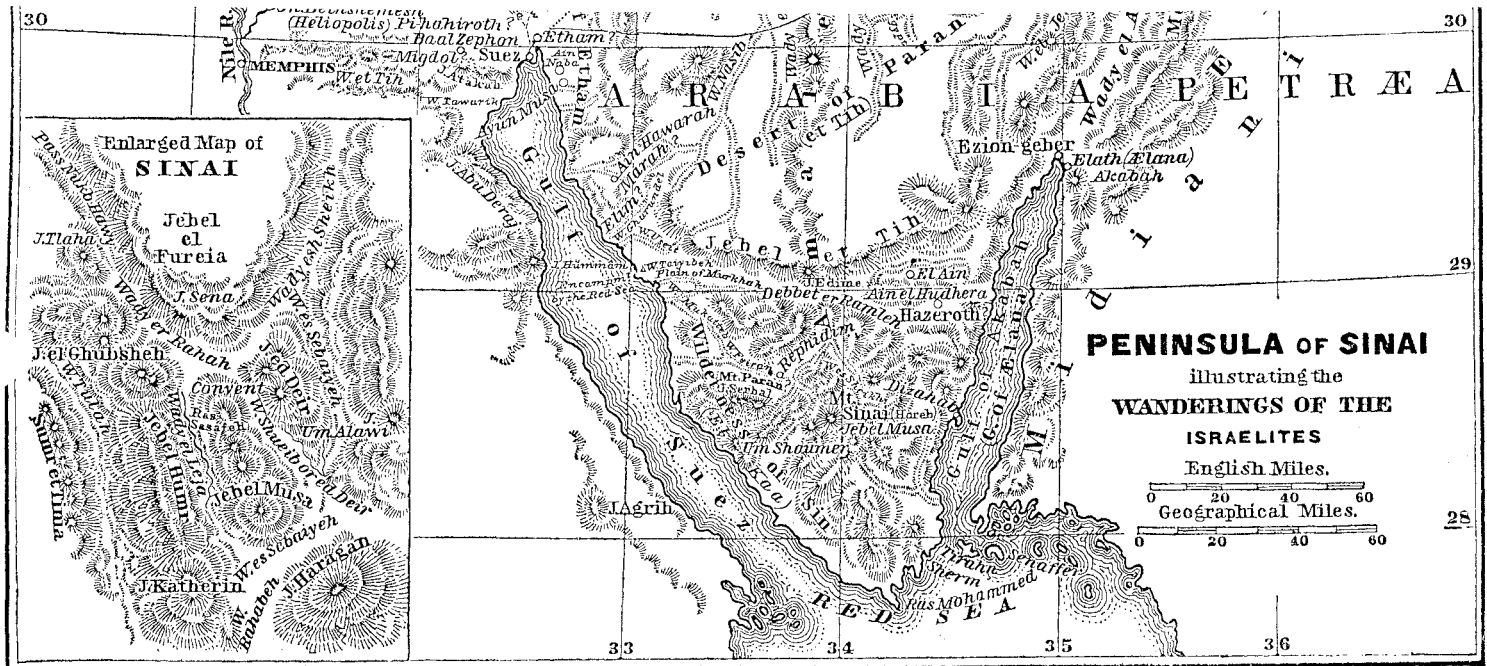
2b. The geography of the area:

Mount Sinai lies in the midst of a group of mountains, but is surrounded by valleys. It rises up precipitously from the bottom of the plain of sand and hard gravel to a height of over 2,000 feet, or over 7,000 feet from the level of the sea, and covers about two miles in length from north to south and one mile in breadth. It can be “touched,” and the people of Israel could stand “at the nether part of the mount” (in Wady Er Rahah) and listen to the voice of God speaking to them from the northern summit. It consists of two peaks; the southern peak is called *Jebel Musa*, or “the Mount of Moses;” the northern peak *Ras Sufsafeh*, or “the Peak of the Willow” (probably so called from an old willow-tree beneath the summit at the small chapel of the Virgin Mary). The former is the traditional, the latter, as I take it, the real spot of the giving of the law; but both together must be included in “the Mount of God,” and witnessed the grand and overwhelming theophany described by Moses. “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 were in the camp trembled; 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” (Exod. 19:16, 18). Then it was that “Jehovah talked with Israel face to face in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice,” and that Moses stood between Jehovah and the people to show them the Ten Words of Jehovah, and received them on the two tables of stone (Deut. 5:2,4,5,22). It was then that the heads of the tribes and the elders said unto Moses, “Behold, Jehovah our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this

day that God doth talk with man, and he liveth. Now, therefore, why should we die? for this great fire will consume us: if we hear the voice of Jehovah any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived!" (Deut. 5:24-26). . .

3b. The suitability of the site:

I am fully satisfied by mind that Ras Sufsafeh is the platform from which the Law was proclaimed. Here all the conditions required by the Scripture narrative are combined. Moses may have received the Law on the higher Jebel Musa, but it must have been proclaimed to the people from Ras Sufsafeh, which can be seen from every part of the plain below. For Er Rahah is a smooth and gigantic camping ground protected by surrounding mountains, and contains—as has been ascertained by actual measurement—two millions of square yards, so that the whole people of Israel could find ample room and plainly see and hear the man of God on the rocky pulpit above (171-175, 178, emphasis and points of the outline added).



6A. THE COMMUNICATION OF THE LAW:

It would be difficult to find a more engaging and thoughtful description of the events surrounding the giving of the Law than that given by John McFarlane, in his classic book *The Mountains of the Bible*, (London: James Nisbet & Co., 1849). His word picture of the drama at Mt. Sinai merits a lengthy citations (with subtitles provided by this writer).

1b. The miraculous Exodus:

Mount Sinai. When the angel of the Lord had left communing with Moses, we are told that "he took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand." On his arrival in Egypt he convened the elders of Israel, and acquainted them with what had been disclosed to him on Horeb. His brother Aaron was, from this period, associated with him in the sacred office to which God had consecrated them. It is written, "the people believed; and when they heard that

the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Upon the various plagues sent to Pharaoh and his people, to influence them to give the Hebrews an exodus from Egypt, we need not animadvert. That liberty was at length granted, and the Israelites marched out of the country of their long bondage, crossed the Red Sea miraculously, and continued their journey in **Arabia Petrea for nearly three months**, till they came into the wilderness of Sinai, and "there Israel camped before the mount;" that is, upon the low grounds before the double-peaked mountain formerly described. Horeb was the scene of the burning bush; but the promulgation of the law was made from the mountain of Moses, which is Sinai. To the sublime and altogether appalling circumstances in which that law was delivered let us now direct our meditations (109-110).

2b. The anxious expectation:

On the occasion of Jehovah's former visit to this wild region, only one of his people was present. At this time, six hundred thousand men, besides women and children, amounting to nearly three millions in all, were encamped before Sinai, and there witnessed **the grandest spectacle ever presented to the eyes of mortals**. It was now the purpose of God to come down from heaven and display his glory. But, previous to this, three days were to elapse, which were to be occupied in solemn preparations for meeting God, who, on the third day, was to come down in the sight of all the people. The Hebrews were to wash their clothes, to sanctify themselves, to set bounds around the mount, across which neither priests nor people were to step, on peril of perishing; yea, they were not to touch the mount, not even the border of it; "for whosoever toucheth the mount shall be surely put to death." We can easily conceive the intense interest with which that vast multitude would attend to these instructions, and their deep solicitude about the intentions of that awful Being who was to manifest is glory before them. Within every tent this would be the topic of conversation, and within every mind this would be the predominant subject of thought. Many eager looks, during these days of preliminary arrangement, would be directed to that bleak and frowning mountain, and many conjectures would be formed about the moment and the mode of the grand descent on its summit! (110-111, emphasis added).

3b. The terrifying encounter:



The morning of the third day dawned—all Israel was astir; there was a going to and fro among the people. We may believe no sluggard folded his arms to sleep then. At every tent-door throughout the wilderness, were groups of gazing spectators. Fathers were there whose hands had been hardened in the oppressions of Egypt; mothers were there whose hearts had sunk within them over the tears and cries of their enslaved children; and children were there who did not yet understand the ways of the Lord, but who were destined to become the future warriors that should take possession of the land of promise. As they thus stood, the order of Moses circulated throughout the camp that they should all come forth and meet with God. And they all came forth and "stood at the nether part of the mount." Now, every tongue is silent, every murmur hushed, and every eye is fixed on Sinai. The stillness that pervades the vast assembly is fearfully profound, when, lo! A distant rumbling noise disturbs that stillness. It is the noise of thunder. The people draw closer to one another, for thunder has a solemnizing effect; it is the voice of the Lord God omnipotent. Then after the thunder, came vivid and terrific flashes of lightening. The people turn pale, and fix themselves more firmly on the ground. The mother hides her babe in her bosom, the children cling to their parents, and the parents fear for themselves and offspring. After the thunders and lightnings, came down a thick cloud upon the mount. By and by, Sinai is enveloped, from its summit to its base, in smoke; which some "ascended as the smoke of a furnace."



Sinai is now invisible, and the people, whom fear has wedged more closely together, gaze in astonishment, wondering what prodigies must next appear. As they looked upon that dense mass of cloud, within whose smoky folds the sacred hill lay concealed, they beheld strange fire descending from the higher regions of the air. That fire alighted on the summit of the cloud-clothed Sinai; and in that fire was the Almighty himself. Then, piercing through cloud and camp, was heard "the voice of a trumpet, exceeding loud;" and that voice sounded long, and waxed louder and louder. It was not the varying notes of the loud clarion playing with the gentle and musical echoes of the hills, but one long, long, monotonous, loud, and ever-waxing louder stream of awful sound, which drowned the very noise of the thunder itself. Then, not only the millions of Israel, but the ground on which they stood, trembled, and Sinai rocked to and fro as in a cradle! Angels were employed in this astonishing display; for "the Lord shined forth from Paran with the thousands of his saints," (that is of his angels,) and then "the earth trembled at the presence of the Lord," and "the mountains skipped like rams; yea, even Sinai melted from before the Lord God of Israel!" It is impossible to do justice, by description, to such a terrific and sublime scene as this. To describe it is to profane it. Let us, therefore, put off the shoes from our feet (111-113).

4b. The overwhelming experience of Moses:

But, in the midst of all the thundering, and flashing, and quaking, another sound, different from the rest, reaches the ear. It is the voice of one that speaks. They listen, and they hear some one commanding their leader to ascend to the very top of that mount. IT IS THE VOICE OF GOD! And will Moses have courage to go up, in the very midst of that fire, exposed to the terrors and perils of that dread artillery? For a moment every eye in the camp is fixed on him. Some fear that he may be destroyed, and others, perhaps, implore him to remain. But, behold! the man of God arises! How erect his person, and how tranquil his appearance! He proceeds to the sacred limit, steps over it, ascends,

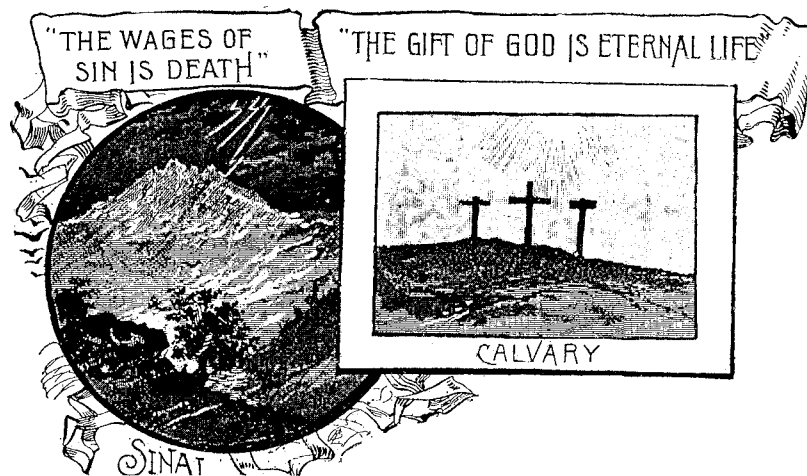
enters the cloud, and disappears! Moses rested not till he gained the very summit. And not a few men of God since then, have had to climb even the ascent of Zion encompassed with many legal terrors. Determined, however, to gain its merciful and blissful heights, whatever were the difficulties and the discouragements of the passage by the grace of God, they succeeded.

The scripture is not altogether silent as to what took place on the top of the mount, between Jehovah and his servant. Moses received a commandment to go down again, without delay, and prevent the people from looking through the prescribed bounds to gaze. Permission was, at the same time, given to bring up Aaron, when he should return. Moses descended; and immediately after he had resumed his proper position at the head of the congregation, the voice of God was again heard from within the cloud on the top of the mount; and it was at this time, and in those circumstances, that the moral law, which comprehends the ten commandments, was promulgated. Surely, never was there before, and never has there been since, such a sermon, and such a preacher, and such an audience. With the mountain top for his pulpit, and the firmament for its canopy, Jehovah here lifted up his voice, and became himself the preacher to millions of his people. Surely, too, every eye was fixed on that mysterious fire upon the summit of the mount, and every ear listened to these solemn commandments, and every heart beat in holy unison with the will of the preacher (113-114).

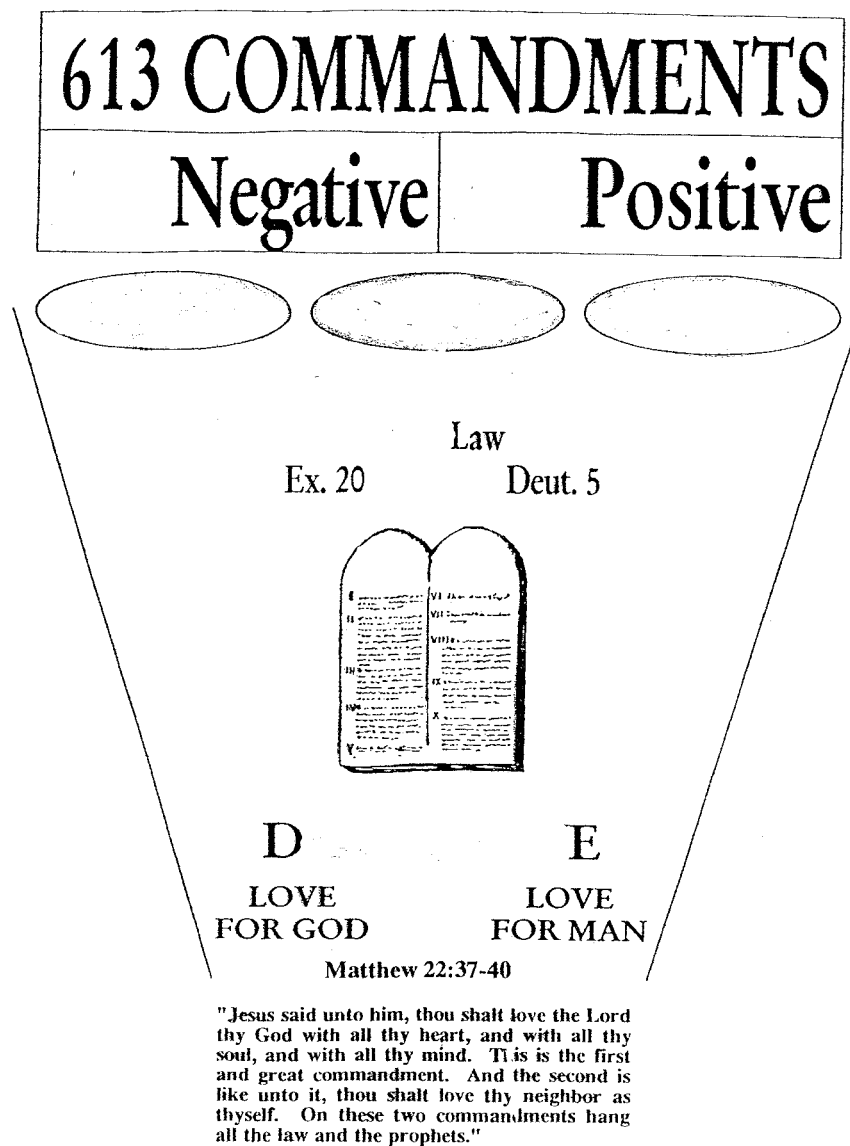
As Jehovah was repeating these holy, just, and good commandments, the solemnizing phenomena of thunder, fire, cloud, earthquake, and the sound of a trumpet accompanied his dreadful voice. The effect of this upon the people seems to have been overwhelming. So long as God kept silence, they had been able to listen and look without absolute consternation; but when this voice was heard, they seem to have become incapable of farther endurance: "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." The people then retired farther and farther from the mount. But Moses "drew nearer and nearer unto the thick darkness where God was." It appears, then that the only portion of what was revealed on Sinai, which was heard by all the people was the moral law, or the ten commandments. To Moses, alone, the minutiae of the judicial or civil law was given (115-116).

5b. The gracious extension of the gospel:

The law came in the midst of terror-striking phenomena. The gospel was announced by an angel, in the stillness of the evening hour, to a few shepherds, on the plains of Bethlehem. Clouds and darkness were about the one; light and peace were about the other. The one made the earth to shake for fear; the other caused it to rejoice with exceeding great joy. The one was delivered in fire and thunder; the other was heralded, on the day of pentecost, by the descent of the Holy Spirit in fiery tongues on the apostles. The fires of Sinai were accompanied with smoke; but the fires of the gospel were without smoke, "befitting the clearness of the new dispensation, fire, not in flashes but in tongues, not to terrify, but to instruct." The mount itself was strictly protected, and it was on peril of life if it was even touched, while only to a very few the honor given of ascending so far up its rugged sides, and only one was it permitted to come near to God on its summit. In the gospel, however, no cordon of any description forbids our approach to Zion (128).



7A. THE CONTENT OF THE LAW:



8A. THE CESSATION OF THE LAW:

Manfred E. Kober, Th.D.



- 1b. The great theological problem in Christendom:

Most believers somehow think that we are still under parts of the Mosaic Law, at least the moral law, i.e. the Ten Commandments.

- 2b. Five propositions of the Mosaic Law:

- 1c. It was given as a union and not divided as commandments, ordinances, judgments.

613 COMMANDMENTS

365 Negative | 248 Positive

Judgments

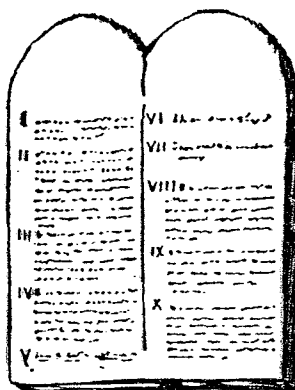
Commandments

Ordinances

Moral Law

Ex. 20

Deut. 5



DECALOGUE

LOVE
FOR GOD

LOVE
FOR MAN

Matthew 22:37-40

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Manfred E. Kober, Th.D.

MK

- 1d. All parts are equally important: Ex. 20; 21; 25
- 2d. Breaking the law in one point means the breaking of all: James 2:10
- 3d. Penalties are equally severe:

- 1e. Commandments: breaking the Sabbath: death: Nu. 15:32
- 2e. Ordinances: Nadab and Abihu offering strange fires: death: Lev. 10:1-7.
- 3e. Judgments: Ex. 21-24: death: Jer. 25:11

- 2c. It was given to Israel, not to Gentiles:

- 1d. O.T. proof: Lev. 26:43 between God and the children of Israel.
- 2d. N.T. proof: Rom. 2:14 Gentiles which have not the Law.
Rom. 9:4 to Israel is the giving of the Law.
Eph. 2:12 the Gentiles are strangers to the Law.

- 3c. All of the Law is done away: All 613 commandments.

- 1d. The Ten Commandments are especially mentioned: 2 Cor. 3:6, 7-11,

“... the ministration of death, written and engraven in stone (v.7)
... is done away” (v.11).

- 2d. A different priesthood necessitates a different law: Heb. 7:11-12.

“For the priesthood being changed (from the Aaronic to the Melchizedekian priesthood), there is made of necessity a change also of the law.”

- 4c. In spite of this, the Law has a right use: to show a standard from God, to demonstrate His righteous demands.

- 1d. The Law is useful for the unsaved: 1 Tim. 1:9.
The Law was made for the unrighteous; it was to point the ungodly to Christ, Gal. 3:19-25.
- 2d. The Law is useful for the saved: to show what God thinks about things. As all Scripture is profitable, so is the Law.

- 5c. The Law has a real abuse:

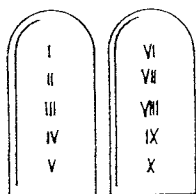
- 1d. When it is used as a means of salvation:

- 1e. Rom. 3:20 by deeds of law no flesh will be justified.
- 2e. Acts 13:39 man could not be justified by the Law of Moses.

- 2d. When used as a means of sanctification:

The Law stirred up Paul, did not lead to a sanctified life: Rom. 7.





We still have laws, but they are **not** the same as the Mosaic Law. Some of God's standards are repeated in the N.T., but they are a part of a new code of law. We are under a new priesthood, therefore have a new code. The old law, including the Ten Commandments, has been abrogated and is not for the church age believer. It never has been and never will be.

- 3d. It would be sinful to obey some of the laws today, such as the putting to death of anyone who did not observe the Sabbath day.

9A. THE COMMANDMENTS FOR THE DISPENSATION OF GRACE:

1b. We are not bound in any way by the Mosaic Law.

2b. This age has laws but not the Law:

1c. The names of this system of laws:

1d. **"the perfect law of liberty"** (Jas. 1:25)

2d. **"the royal law"** (Jas. 2:8)

3d. **"the law of Christ"** (Gal. 6:2)

4d. **"the law of the spirit of life"** (Rom 8:2)

2c. The nature of these laws;

The Law of Christ is a definite code containing hundreds of specific commandments. Freedom from the Mosaic Law is not lawlessness or license. The Apostle Paul wrote, "being not without law to God, but under the law to Christ" (1 Cor. 9:21).

1d. Its precepts:

1c. **Positive commandments:** (1 Thess. 5:16-18)

"16 Rejoice evermore. 17 Pray without ceasing. 18 In everything give thanks: for this is the will of God in Christ Jesus concerning you."

2c. **Negative commandments:** (Rom. 12:2)

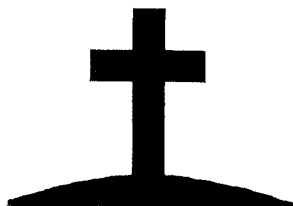
"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

3c. **Principles:**

1d. Is it a weight? Heb. 12:1 "lay aside every weight."

2d. Is it a habit? 1 Cor. 6:12 "not be brought under the power of any."

3d. Is it a stumbling stone? 1 Cor. 8, esp. v. 13.



- 4d. Is it winsome? Col. 4:5 “walk in wisdom toward them that are without.”
Give no offense to unsaved, 1 Cor. 10:32.

4c. **Rules:**

In some areas there are neither principles nor precepts given. In this area it is necessary to have special rulings. God has made provision for this by giving leaders to His church who rule in these matters (Eph. 4:11-12, 1 Tim. 3:5). These leaders are given authority to rule in spiritual matters (Heb. 13:7,17). If there are rulers, it is obvious that there are those ruled who must obey these rules (Heb. 13:17). Examples of this type of leadership would be the local church, a Christian camp, rules at school, such as dress, dating, conduct.

2d. Its power:

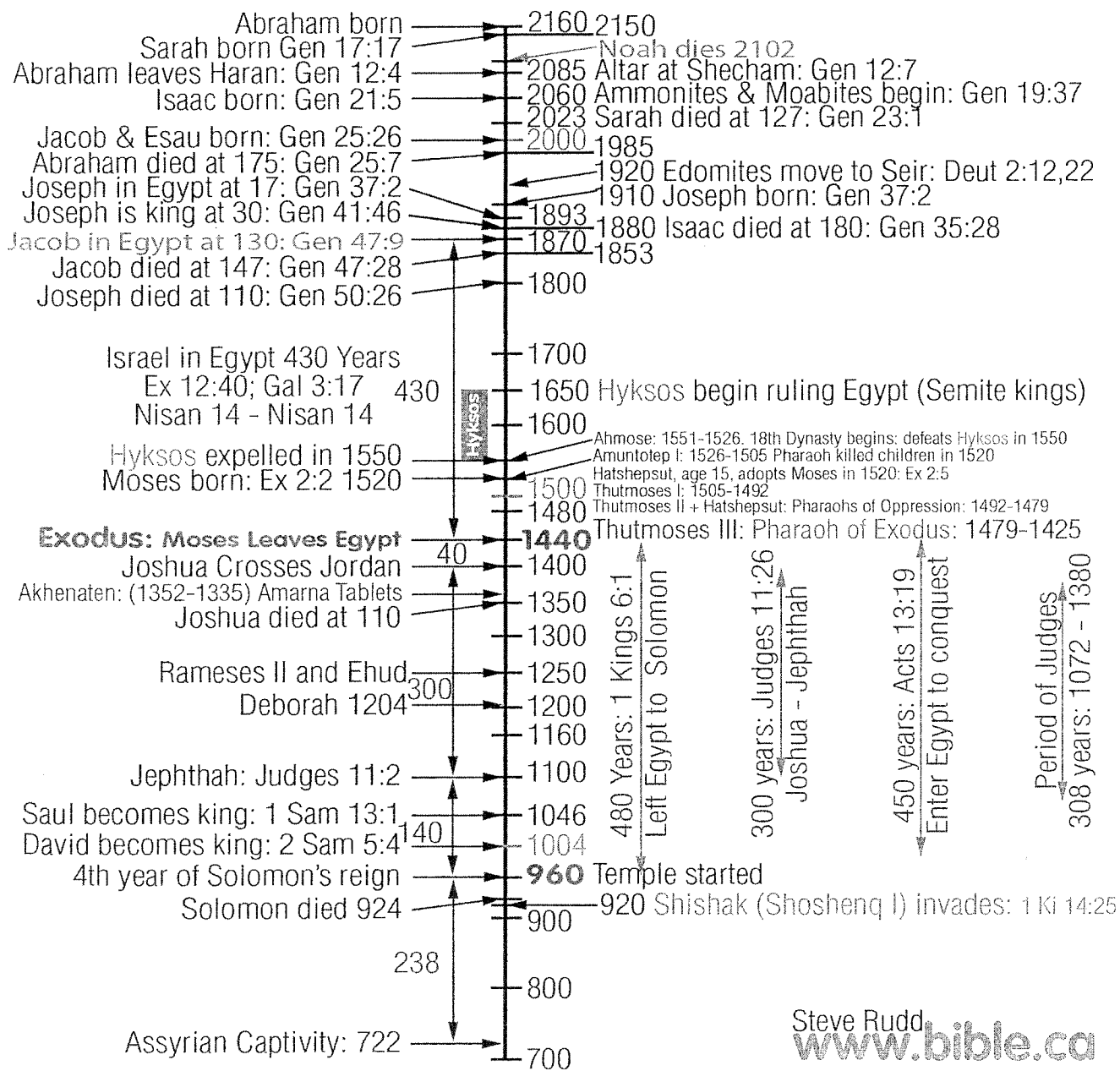
- 1e. The Spirit indwells permanently: John 14:17.
- 2e. The Spirit indwells every believer: Rom. 8:9.
1 Cor. 6:19—does not depend on spiritual maturity.
His presence is proof of salvation.
- 3e. The Spirit encourages the believer.
Nothing could be greater than the difference in spirit between the O.T. saint and Church age believer. In the O.T. **the believer obeys in order to be blessed** (e.g. Mal. 3:8-11). If he disobeys, he is cursed. In the N.T. the **believer obeys because he has been blessed** (e.g. Rom. 12:1-2). If he disobeys, he will lose rewards.

3d. Its purpose: Sanctification.

- 1e. A holy person resembles his heavenly Father: 1 Pet. 1:16.
- 2e. We know what God is like through Christ: John 1:18.
- The person of Christ is our **example** for godly life;
the law of Christ is our **exhortation** to godly life.
- 3e. We are to bring glory to God: 1 Cor. 10:31.
(Glorifying God may be described as “displaying any or all of His attributes.” The glory of God “is God seen in some or all of His characteristics” Charles C. Ryrie, *Transformed by His Glory*, Wheaton, IL: Victor Books, 1990. 19).

Exodus Timeline

The Exodus took place in 1440 BC



Steve Rudd
www.bible.ca



Map of the Arabian Peninsula, exhibiting the Route of the Israelites. (The dotted parts are uncertain. The numbers show the order and direction of the journeys.)

CYCLOPÆDIA
BIBLICAL,
THEOLOGICAL, AND ECCLESIASTICAL
LITERATURE.

PREPARED BY
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JAMES STRONG, S.T.D.

VOL. III.—E, F, G.

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE
1885.

would serve as landmarks to determine the route. As it is, we do not altogether despair of finding some clew to the subject. [See below.] It may be of service to subjoin the following table of the places through which the Israelites passed (not all of them exactly stations) from the time of their leaving Egypt to their arrival in Canaan, which we take (with some alterations) from Dr. Robinson's paper in the *Biblical Repos.* for 1832, p. 794-797.

(1.) From Egypt to Sinai.

- | | |
|--|--|
| [1.] From Rameses (xii, 37). | (NUMBERS xxxiii.) |
| [2.] Succoth (xii, 37). | From Rameses (ver. 3). |
| [3.] Etham (xiii, 20). | Succoth (ver. 5). |
| [4.] Pi-hahiroth (xiv, 2). | Etham (ver. 6). |
| [5.] Passage through the Red Sea (xiv, 22). | Pi-hahiroth (ver. 7). |
| [6.] Three days' march into the desert of Shur (xv, 22). | Passage through the Red Sea (ver. 8). |
| [7.] Marah (xv, 23). | Three days' march in the desert of Etham (ver. 8). |
| [8.] Elim (xv, 27). | Marah (ver. 8). |
| [9.] | Elim (ver. 9). |
| [10.] Desert of Sin (xvi, 1). | Encampment by the Red Sea (ver. 10). |
| [11.] | Desert of Sin (ver. 11). |
| [12.] | Dophkah (ver. 12). |
| [13.] Rephidim (xvii, 1). | Alush (ver. 13). |
| [14.] Desert of Sinai (xix, 1). | Rephidim (ver. 14). |
| | Desert of Sinai (ver. 15). |

(2.) From Sinai to Kadesh the second time.

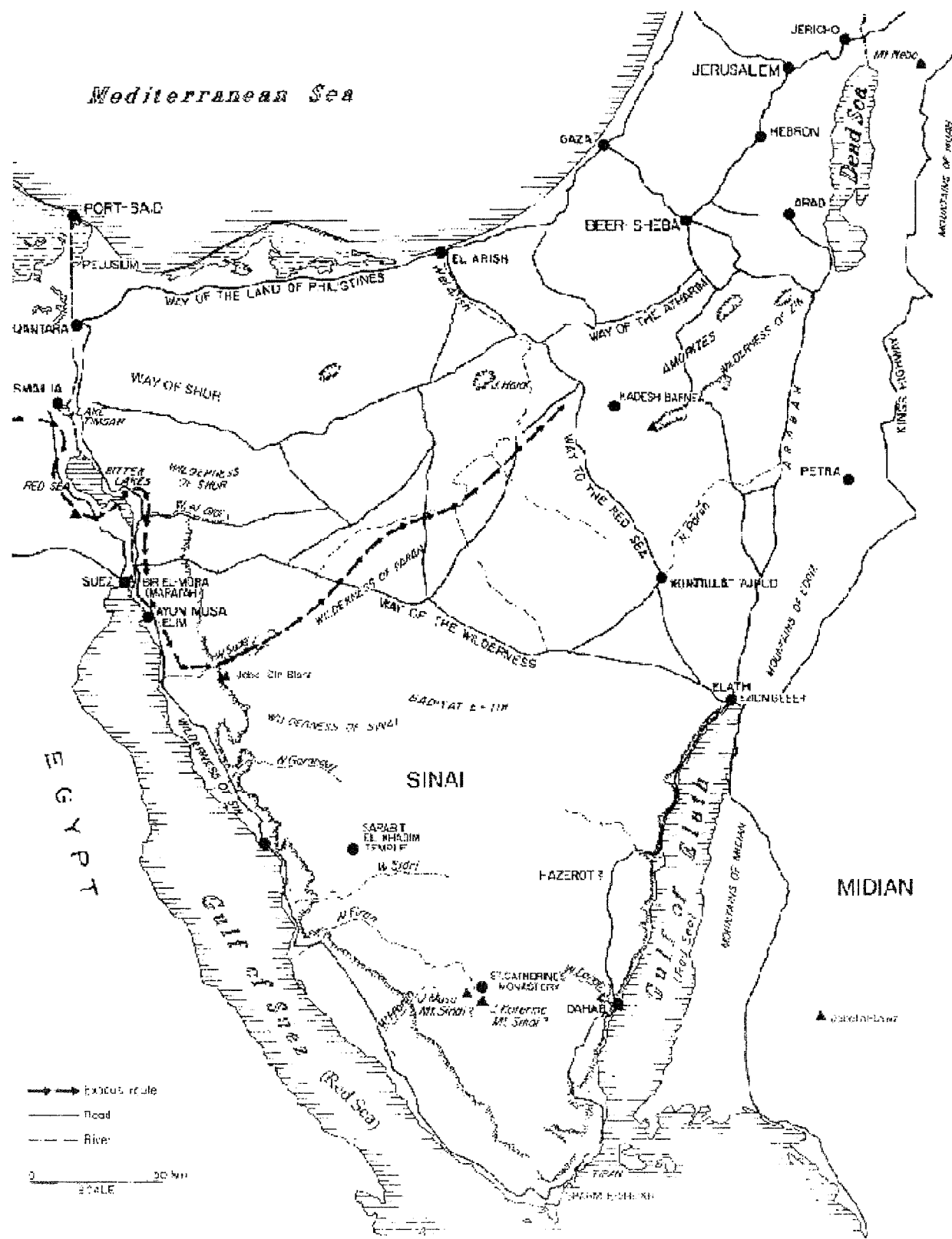
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|---|--|
| (NUMBERS x-xx.) | (NUMBERS xxxiii.) |
| From the desert of Sinai (x, 12). | From the desert of Sinai (ver. 16). |
| [15.] Taberah (xi, 3; [Deut. ix, 22].) | Kibroth-hattaavah (ver. 16). |
| [16.] Kibroth-hattaavah (xi, 34), in the edge of the desert of Paran (x, 12). | Hazereth (ver. 17). |
| [17.] Hazereth (xi, 35). | Dreadful desert by the way of the mount of the Amorites [Deut. i, 19]. |
| [18.] The desert of 'Arabah, by the way of Mount Seir [Deut. i, 1, 2]. | Rithmah (ver. 18). |
| [19.] | |
| [20.] Kadesh, in the desert of Paran (xii, 16; xiii, 26; [Deut. i, 2, 19]. [Hence they turn back and wander for 38 years (Numb. xiv, 25 sq.) through the desert (Deut. ii, 1)]. | Rimmon-parez (ver. 19). |
| [21.] | Libnah (ver. 20). |
| [22.] | Rissah (ver. 21). |
| [23.] | Kehelethah (ver. 22). |
| [24.] | Mount Shapher (ver. 23). |
| [25.] | Haradah (ver. 24). |
| [26.] | Makheleth (ver. 25). |
| [27.] | Tahath (ver. 26). |
| [28.] | Tarah (ver. 27). |
| [29.] | Mitheah (ver. 28). |
| [30.] | Hashmonah (ver. 29). |
| [31.] | Moseroth (ver. 30). |
| [32.] | Bene-jaakan (ver. 31). |
| [33.] | Hor-hagidgad (ver. 32). |
| [34.] | Jotbathah (ver. 33). |
| [35.] | Ebronah (ver. 34). |
| [36.] | Ezion-geber (ver. 35), by the way of the Red Sea [Deut. ii, 1]. |
| [37.] | Kadesh, in the desert of Zin (ver. 36). |
| [38.] Return to Kadesh, in the desert of Zin (Numb. xx, 1), by the way of Mt. Seir (Deut. ii, 1). | |

(3.) From Kadesh to the Jordan.

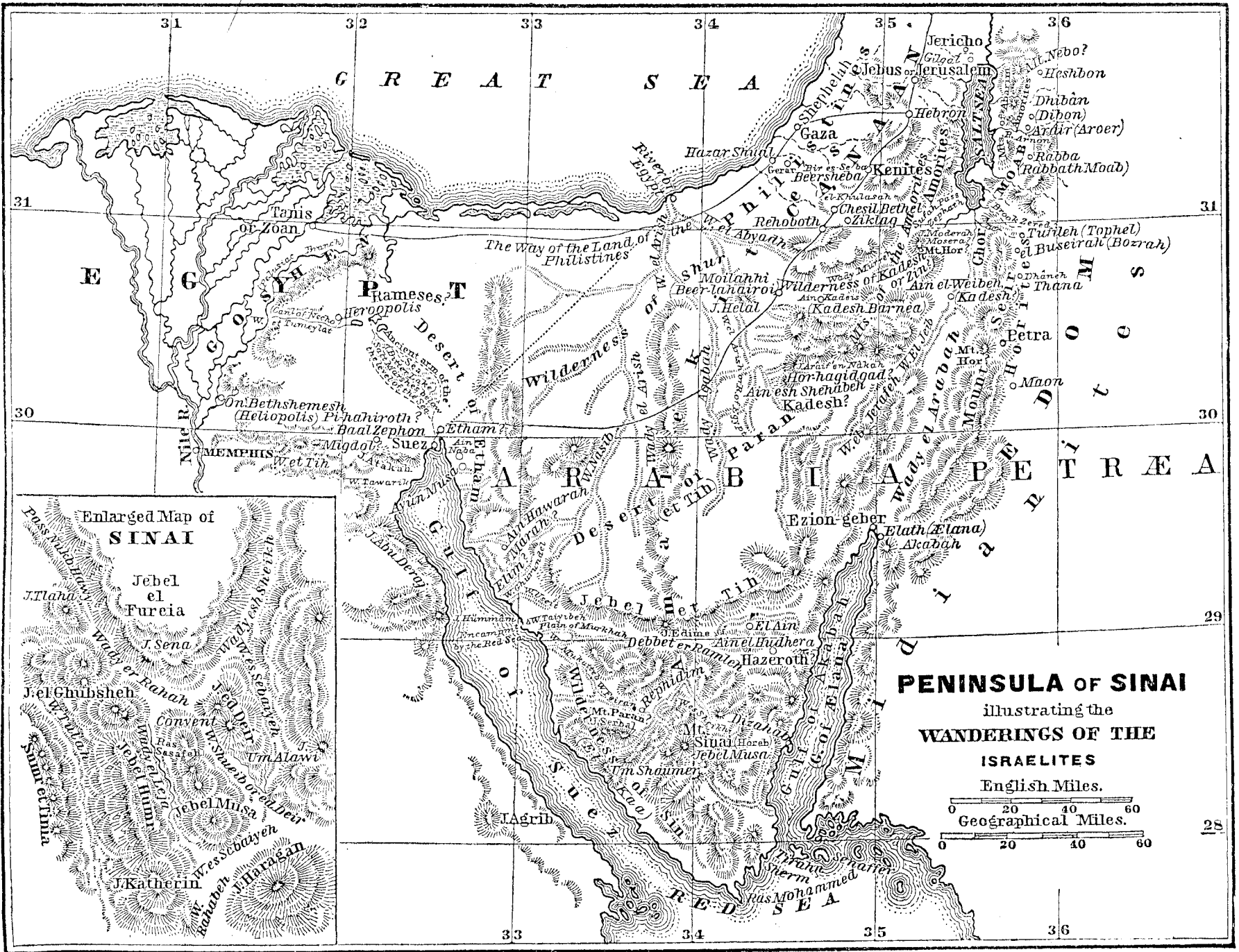
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|--|---|
| (NUMB. xx, xxi; DEUT. i, ii, x.) | (NUMBERS xxxiii.) |
| From Kadesh (Numb. xx, 29). | From Kadesh (ver. 37). |
| [39.] Beeroth Bene-jaakan (Deut. x, 6). | Mount Hor (ver. 37). |
| [40.] Mount Hor (Numb. xx, 22), or Mosera (Deut. x, 6), where Aaron died. | |
| [41.] Gudgodah (Deut. x, 7). | |
| [42.] Jotbath (Deut. x, 7). | |
| [43.] Way of the Red Sea (Numb. xxi, 4), by Ezion-geber (Deut. ii, 8). | |
| [44.] Elath (Deut. ii, 8). | Zalmonah (ver. 41). |
| [45.] | Punon (ver. 42). |
| [46.] | Oboth (ver. 43). |
| [47.] Oboth (Numb. xxi, 10). | Ije-abarim, or Iim (ver. 44, 45). |
| [48.] Ije-abarim (Numb. xxi, 11). | |
| [49.] The brook Zered (Numb. xxi, 12; Deut. ii, 13, 14). | |
| [50.] The brook Arnon (Numb. xxi, 13; Deut. ii, 24). | |
| [51.] | Dibon-gad (ver. 45). |
| [52.] | Almon-diblathaim (ver. 46). |
| [53.] Beer (well), in the desert (Numb. xxi, 16, 18). | |
| [54.] Mattanah (xxi, 15). | |
| [55.] Nahaliel (xxi, 19). | |
| [56.] Bamoth (xxi, 19). | |
| [57.] Pisgah, put for the range of Abarim, of which Pisgah was part (xxi, 20). | Mountains of Abarim, near Nebo (ver. 47). |
| [58.] By the way of Bashan to the plains of Moab by Jordan, near Jericho (Numb. xxi, 33; xxii, 1). | Plains of Moab by Jordan, near Jericho (ver. 48). |

The points indicated in the above route as far as Kadesh have already been identified with considerable precision. It remains to consider how far the residue are capable of identification. For this purpose we have a few coincidences with modern or well-known

Map of the route of the Exodus according to Dr. Menashe Har-El, professor of Historical and Biblical Geography, Tel Aviv University.

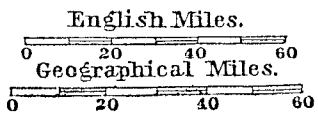


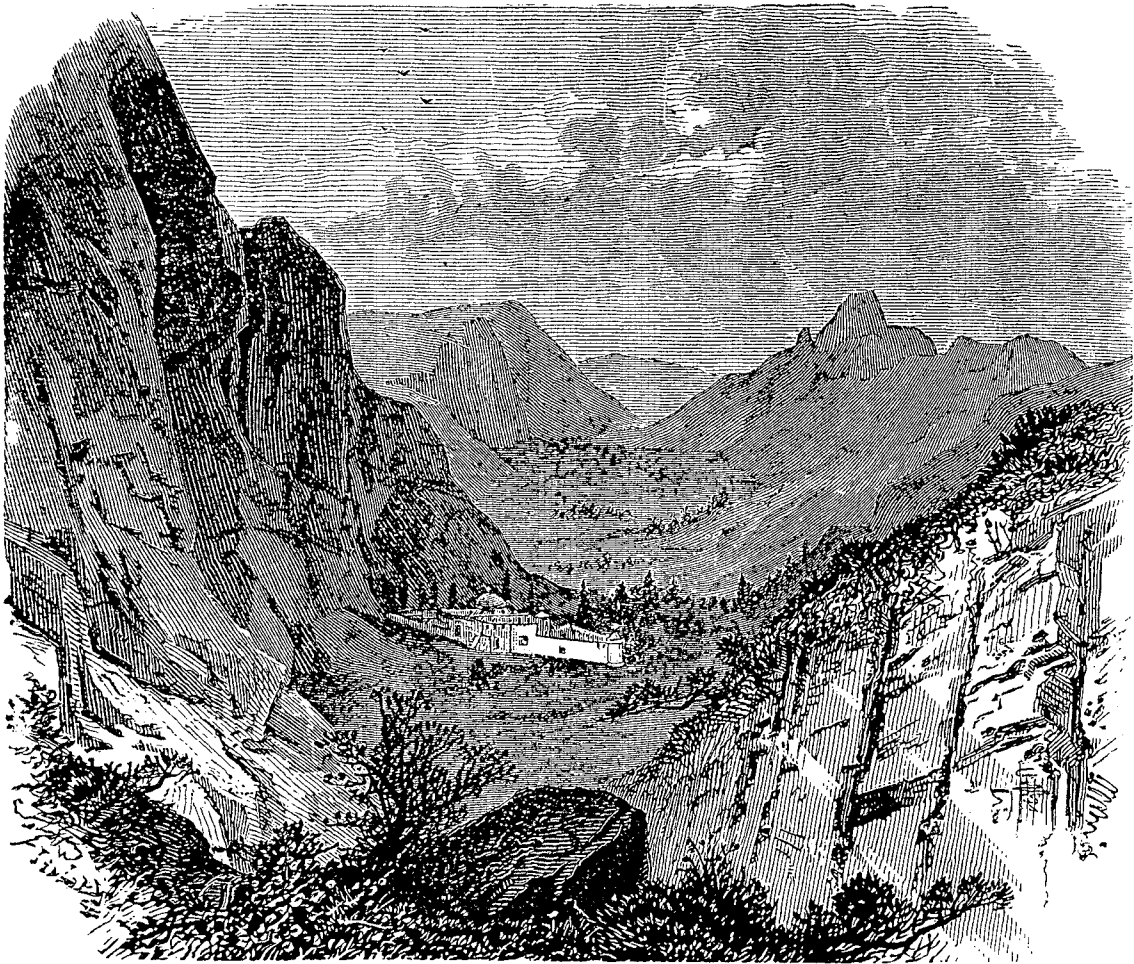
Individuals traveling in the Sinai on camelback average about 20 miles per day, or a little less (Davies 1979: 95-96). Donkey and camel caravans can average between 16 and 23 miles per day



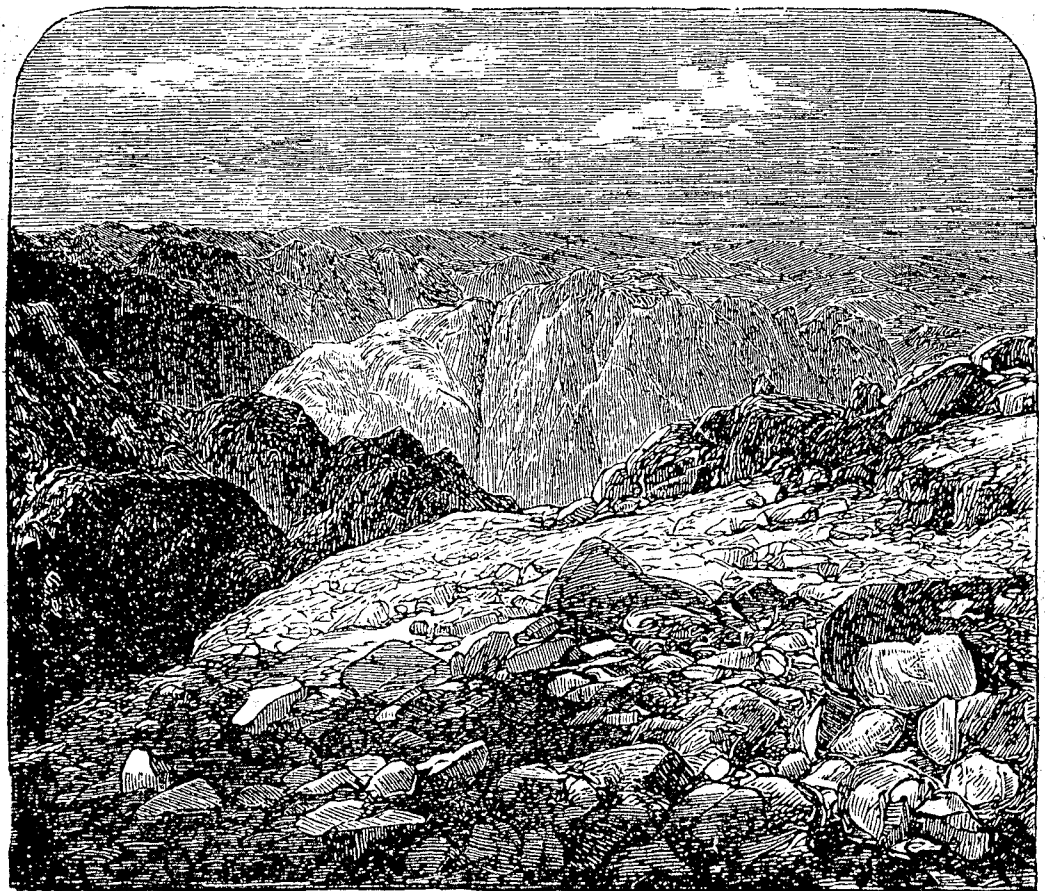
PENINSULA OF SINAI

illustrating the
**WANDERINGS OF THE
ISRAELITES**



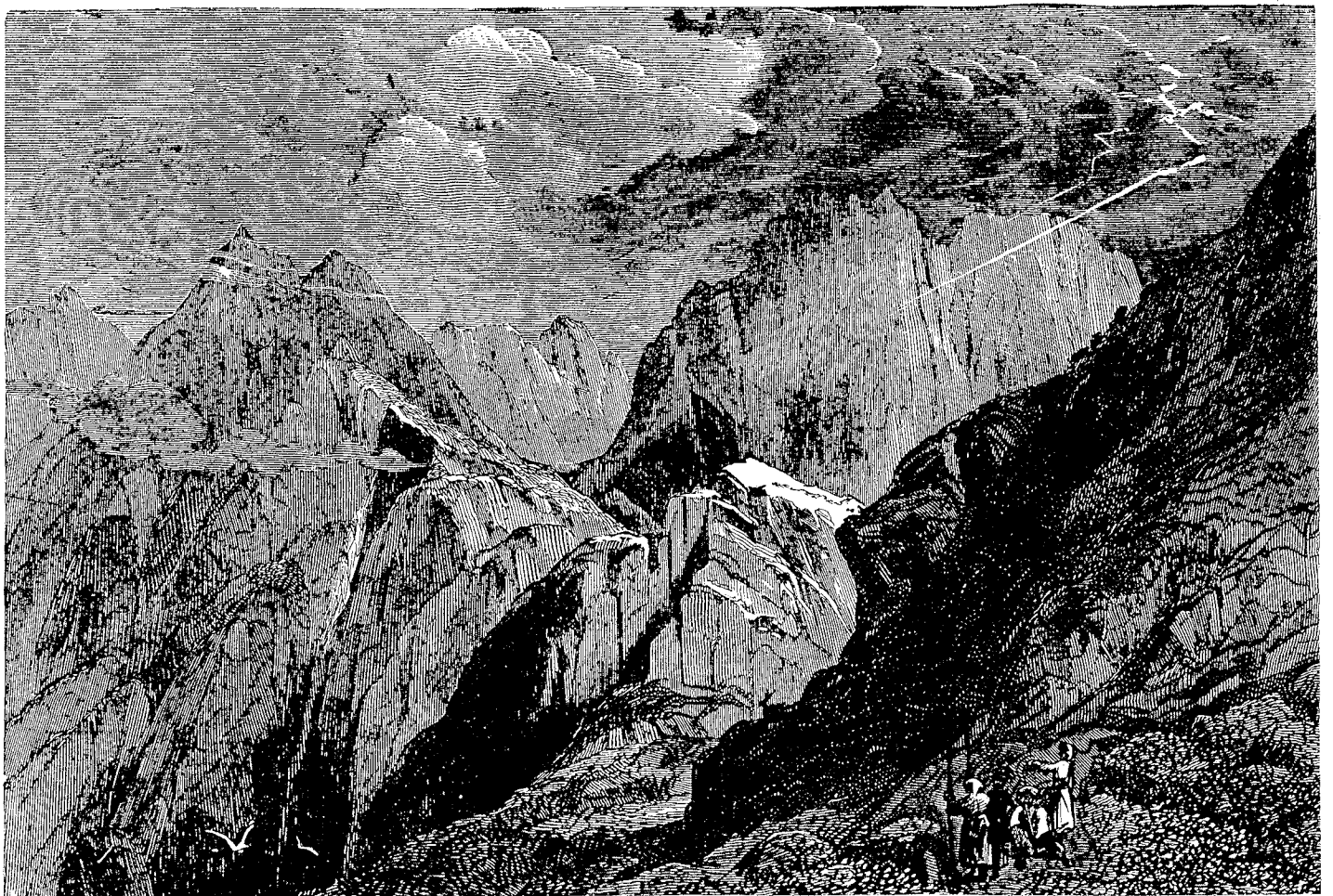


St. Catharine's Convent, Mt. Sinai.



View from the Summit of Sinai.

Moses bringt dem Volke Israel die neuen Gesetzstafeln.



Wüste am Sinai.