

# TIMELINE OF THE EXODUS

Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu – Fri
10 Nisan	11 Nisan	12 Nisan	13 Nisan	14 Nisan	15 Nisan	16 Nisan	17 Nisan	18 Nisan	19 Nisan	20 Nisan	21 Nisan	22 Nisan – 14 Iyar
Lamb Chosen	Goshen (Approaching)			Lamb Slaughtered	Succoth (Booths)	Etham (Enduring)	Pi-Hahiroth (Freedom)	Red Sea Crossing	Wandering		Marah (Bitter)	Elim (Trees)
Approval	Egypt			Pesach	Carried on Eagles' Wings			Bikkurim	Wilderness of Etham			Red Sea
Praise	Suffering			Blood	Eating the Unleavened Bread of Affliction						Sufficiency	
Entry into Jerusalem	Unrighteousness			Messiah Crucified	Sign of Jonah (72 hours)			Resurrection (Rebirth)	Testing		Green Tree (Sweet)	Righteousness

Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri
15 Iyar	16 Iyar	17 Iyar	18 Iyar	19 Iyar	20 Iyar	21 Iyar	22 Iyar	23 Iyar	24 Iyar	25 Iyar	26 Iyar	27 Iyar	28 Iyar
Quails	1 <sup>st</sup> Manna	2 <sup>nd</sup> Manna	3 <sup>rd</sup> Manna	4 <sup>th</sup> Manna	5 <sup>th</sup> Manna	6 <sup>th</sup> Manna	Sabbath	Ropheka (Healer)	Alush (Multitude)	Water (Promise)	Hilltop (Elevation)	Jethro (Visit)	Judgment (Delegation)
Wilderness of Sin										Rephidim			
Flesh	Eating the Bread of Angels												
Weakness	Bread of Life						New Covenant (Confirmation)		Spirit (Promise)	Authority (Ascension)	Gentiles (Salvation)	Torah (Teaching)	

Sat	Sun	Mon	Tue	Wed	Thu	Fri
29 Iyar	1 Sivan	2 Sivan	3 Sivan	4 Sivan	5 Sivan	6 Sivan
Ascent	Mt. Sinai	1 <sup>st</sup> Message	2 <sup>nd</sup> Message	3 <sup>rd</sup> Message	Boundaries	Torah
Wilderness of Sinai					Shavuot	
Eating the Bread of Angels					Spirit	
Pilgrimage					Power to Keep Torah	

The 15th Nisan was a Thursday, the New Moon of Iyar was Shabbat, as Nisan is typically thirty days long. And the New Moon of Sivan was on the 1st day of the week, as Iyar is typically twenty-nine days long. (BT *Shabbat* 87b)

And the children of Israel traveled from Goshen and encamped in Succoth on the 15th day of the 1st month. (Jash 81:5)

In an instant, Israel traveled from Rameses to Succoth, as per: “And I bore you on eagles’ wings.” (Exod 12:35, *Mekhilta*)

On the third day they came to a place called Beelzephon, on the Red Sea. (Josephus, *Ant.* 2.15.1)

After traversing a wide space, the Hebrews came on the third day to the Red Sea. (Eusebius, *Præp. Ev.* 9.27.34)

## NOTES

### GENERAL CHRONOLOGY

The Exodus of G-d's firstborn son Israel not only foreshadows the feasts of Passover, Firstfruits, and Pentecost, but also the vicarious work of the Messiah. From his entry into Jerusalem until the outpouring of the Spirit, the Exodus mirrors Yeshua's death, resurrection, and ascension.

While the sources agree that the Torah was given 50 days after Israel's exit from Goshen, we must retain that the Exodus is a shadow. How to correctly determine the date of Shavuot was only revealed at Mount Sinai [*note: as typified by the parting of Yam Suph and Yeshua's wave offering, the omer count starts after the weekly Sabbath, not after the High Sabbath as Judaism teaches*].

The Babylonian Talmud informs us about the months of the Exodus:

The 15th Nisan was a Thursday, the New Moon of Iyar was Shabbat, as Nisan is typically thirty days long. And the New Moon of Sivan was on the first day of the week, as Iyar is typically twenty-nine days long. (BT *Shabbat* 87b)

### PRIOR TO THE CROSSING OF YAM SUPH

Scripture informs us that Israel traveled for several days from Yam Suph to Marah. What about Goshen-Succoth, Succoth-Etham, and Etham-Yam Suph? Why would Scripture not also tell us that each of these trips lasted for several days if that was the case? The reason seems apparent: simply because they did *not* last several days; these were day trips.

Israel's travel narrative *after* Mt. Sinai, when she carried the ark and had to set up the tabernacle, cannot serve as a pattern for her travel habits *prior to* Mt. Sinai. The Book of Jasher says, the Hebrews left Goshen on 15th Aviv and arrived on the same day in Succoth, which was a Thursday:

The exodus took place on a Thursday. L. Ginzberg, *The Legends of the Jews*, vol. 3 (Philadelphia, 1911), 10.

And the children of Israel travelled from Goshen and encamped in Succoth on the fifteenth day of the first month. (Jash 81:5)

In an instant, Israel traveled from Rameses to Succoth, as per: "And I bore you on eagles' wings." (Exod 12:35, Mekhilta d'Rabbi Yishmael)

G-d did not employ the metaphor to sound poetic but to convey swiftness and safeguarding [*note: at times, eagles let their young drop from a nest, and if the latter struggle, the mother swoops down under them and carries them home on her wings. In horizontal flight, an eagle can travel up to 70 mph*].



**Figure 1:** Exodus Route | Num 33:5–15

G-d carried Israel in three days to Yam Suph to foreshadow the resurrection of His firstborn Son; that was the spot where He wanted Pharaoh to be after three days. On 16th Aviv, the Hebrews traveled from Succoth to Etham, because we read:

After traversing a wide space [the Hebrews] came on the third day to the Red Sea. (Eusebius, *Praep. Ev.* 9.27.34)

Many of the heathen joined them in their departure from Egypt and in their journey of three days in the wilderness [across the Sinai Peninsula]. M. Gaster, *The Chronicles of Jerahmeel or The Hebrew Bible Historiale* (London, 1899), 127.

There was a reason why G-d told Moshe to only ask permission for a 3-day trip into the desert (Exod 3:18; 5:3; 8:27):

For he [G-d] knew before what they would do; how that having given them leave to depart, and sent them hastily away, they would repent and pursue them (on the third day, to prevent *The Salvation of the Lord*; Sirach 19:1–2)

On the second day, Pharaoh was told that Israel would not return after three days (because otherwise she would have turned around after 1.5 days). The Hebrews' route was likely observed from watchtowers and signalled to Memphis by employing mirrors; this is a viable option since Egyptian technology was highly advanced.

And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude. And one man said to his neighbor, Surely Moses and Aaron spoke to Pharaoh, saying, We will go a three days' journey in the wilderness and sacrifice to the Lord our G-d. Now therefore let us rise up early in the morning and cause them to return. (Jash 81:8–10)

When the sun rose on the third day, Pharaoh marched out of Memphis. S. Baring-Gould, *Legends of the Patriarchs and Prophets* (New York, 1881), 285

Pharaoh “covered in one day the ground which it had taken the Israelites three to traverse. L. Ginzberg, *The Legends of the Jews*, vol. 3 (Philadelphia, 1911), 12.

That no one can hike 90 miles a day is entirely irrelevant within the Exodus setting, and only our esteemed post-Enlightenment experts (who are obsessed with finding rational solutions) would be foolish enough to sit down with a map and a calculator. G-d could have brought Israel in one day to the Red Sea or in one minute – such ability is commonly implied in *omnipotence*; yet the time-plan demanded three days. Covering long distances in a fraction of time is a common token of divine assistance (cf. Acts 8:39–40; 1 Kgs 18:12; 2 Kgs 2:16; 2 Bar 6:3; Ezek 8:3); the author has experienced this supernatural phenomenon himself.



**Figure 2:** Red Sea Crossing Site – *Nuweiba*, Gulf of Aqaba (Egypt) | Exod 14:2

A note on *Baal Zephon*: according to the following sources, it is on the Egyptian side; it is not *Ash Sharaf* or any other place in Midian:

The Hebrews went out of Egypt; on the third day they came to a place called Beelzephon, on the Red Sea. (Josephus, *Ant.* 2.15.1)

Israel was to encamp “between Migdol and the sea, before the idol Zephon, that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped nigh unto it, on the border of the sea.” (Exod 14:2, Targum of Palestine)

Victory over Pharaoh means victory over the fallen cherub and a transfer from darkness to light, to wit, to G-d (note: in Rev 15:3, the redeemed sing *The Song of Moses and the Lamb*).

[At the Red Sea] He saved them from the power of the adversary; he redeemed them from the power of the enemy. (Ps 106:10)

Israel was baptized into Moshe in the cloud and in the sea (1 Cor 10:2), and we are baptized into the Mashiach, thereby born of water and spirit, the latter being also represented by wind and fire:

Don't you know that those of us who have been immersed into the Messiah Yeshua have been immersed into his death? Through immersion into his death, we were buried with him; so that just as through the glory of the Father the Messiah was raised from the dead, likewise we too might live a new life. For if we have been united with him in a death like his, we will also be united with him in a resurrection like his. (Rom 6:3–5)

Ignoring these spiritual parallels while trying to reconstruct the Exodus route is the way of unregenerate man; it is a humanistic approach which certainly leads to error.

## THE CROSSING OF YAM SUPH

The waters of the Red Sea began to open on Saturday night at the end of the Sabbath, that is, on 17th Aviv “*as it dawned towards the first day of the week*” (Mt 28:1). Yam Suph meant life for some, and a watery grave for others. On the one hand, it foreshadowed the opening of the tomb and the Messiah's resurrection (an event which in turn denotes rebirth through the Spirit). On the other hand, it typified the burial of the ‘old man,’ i.e. the removal of the sinful nature, or, in short: ‘death through water immersion.’

Cutting away the old nature by the circumcision performed by the Messiah [during baptism]. We are buried with him through baptism into death (Col 2:11; Rom 6:4).

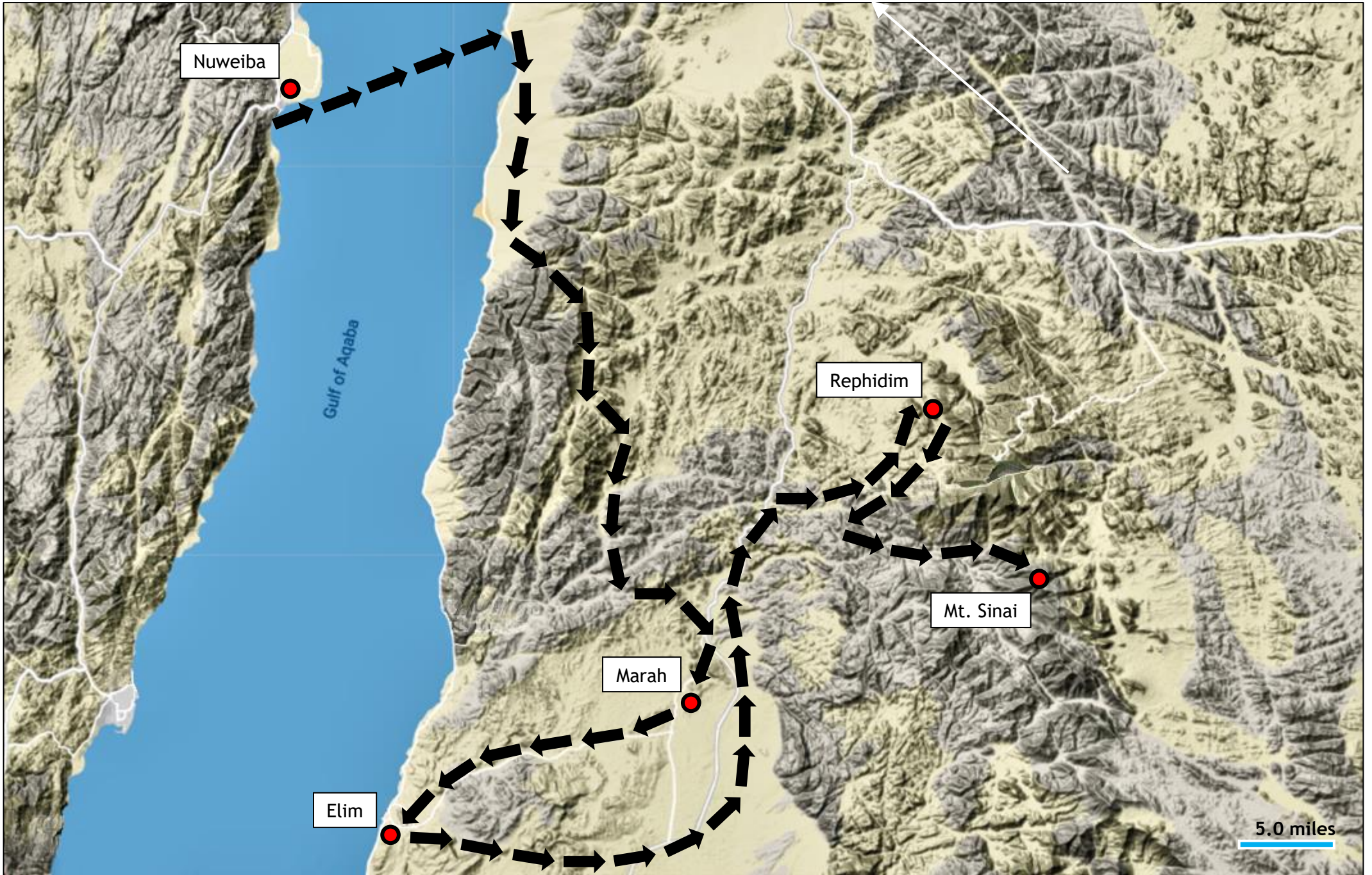


Figure 3: Route from the Red Sea to Mount Sinai | Num 33:8–15

## AFTER THE CROSSING OF YAM SUPH

While not explicitly stated in the narrative, it seems unlikely that the Hebrews left the coast right after the crossing. Egyptian corpses had been cast onto the Midianite shore and, as per Josephus, Israel first collected the weapons:

The next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews, by the current of the sea.

(Josephus, *Ant.* 2.16.6)

Israel crossed the Red Sea throughout the entire night, thus she would have set up camp and gone into the wilderness next day (note: it does not affect the overall timing, even if we assume immediate departure). Various quotes regarding the subsequent stops:

They [the Hebrews] came late in the evening to a place called Marah. (Josephus, *Ant.* 3.1.1)

“And they came to Elim, and there they found twelve springs of water.” We are hereby apprised that it was specially favoured above all other places. Know this to be so, for there were twelve springs there, which sufficed for only seventy palm trees; but when Israel came and sixty ten thousands encamped there, it sufficed for them. (Exod 15:27, Mekhilta d’Rabbi Yishmael)

When Israel camped in the desert of Sin on 15th Iyar, it was likely not more than 10 miles from Maqna (‘Elim’), because quails came from the sea that evening (cf. Num 11:31). Josephus portrays quails as “*a bird more plentiful in this Arabian Gulf than anywhere else, flying over the sea.*” (Josephus, *Ant.* 3.1.5).

Regarding the timing of the provision of manna, the Talmud states:

The Manna fell for them on the sixteenth day of Iyar, which was the first day of the week. (BT *Shabbat* 87b)

Israel left camp after one week and on the same day she reached *Dophkah* or *Ropheka* as per LXX. While we cannot know their exact location, Ropheka must be in the desert of Sin, likely east of Al-Bad’, while Alush is some 10 miles further north near Wadi al-‘Ifal:

They proceeded to depart from the desert of Sin by stages [Ropheka, Alush] and camped at Rephidim. (Exod 17:1)





**Figure 4:** *Rephidim* | Exod 17:1

Given the fight with Amalek, the smiting of the rock, the building of the altar, plus Jethro's visit and advice, Israel must have stayed for four days at *Rephidim*. It was the 26th Iyar when living water gushed forth from the split rock, ten days before Shavuot. It foreshadowed Yeshua's promise of 'Living Water' ten days before Shavuot: the outpouring of the *Ruach HaKodesh* ('Spirit of Holiness').

Moshe on a mountaintop and his prayer reaching the throne of G-d foreshadows the Messiah's ascension from the Olivet.

Given the high seismic activity in the area, one cannot insist the topography was identical 3,500 years ago. Certain wadis may have been open which would have shortened the final journey. The Talmud even proposes a 1-day trip from Rephidim to Mount Sinai:

They left Refidim and arrived and camped in the desert on the same Sunday. (BT *Shabbat* 87b)

That Sunday was the 1<sup>st</sup> Sivan:

In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert; for they had journeyed from Rephidim, and had come to the desert of Sinai; and Israel encamped there in the desert, of one heart, nigh to the mountain.

(Exod 19:1–2, Targum Palestine)

And on the 6th Sivan they received the Torah:

In the third month from the children of Israel's departure from Egypt, on the sixth day thereof, the Lord gave to Israel the ten commandments on Mt Sinai.

(Jash 82:6)

On the 6th day of the month of Sivan, the Ten Commandments were given to the Jewish people. (BT *Shabbat* 86b)

A final remark on Exod 4:27, since it is frequently cited to undermine that "*Sinai is a mountain in Arabia*" (Gal 4:25): I doubt the slave Aharon simply left Goshen after work, hiked 380 km to meet Moshe at *Jabal Musa* (the traditional Mt. Sinai), and then both walked back 380 km to meet with the elders. Since Egypt has many gods (and likely some hills), **הר האלהים** ought to be rendered "*hill of the gods*" – probably some dunghill on Goshen's eastern periphery.



## *Appendix* | THE WISE MEN FROM ARABIA

Circumstantial evidence of Mt. Sinai being in Midian may be gleaned from the fact that the *magi* came from Arabia. Justin Martyr, writing in 150 CE, gives this location (*Dial.* 77, 78, 88, 102, 103, 106), which is also affirmed by Tertullian, Clement of Rome, and Tanakhic prophecy:

Caravans from Midian and Ephah will come to your light. The kings of Sheba will bring gifts of gold and frankincense and bow down before him. (Isa 60:3, 6; Ps 72:10–11, *paraphrased* | *note: frankincense and myrrh are harvested from trees that only grow in southern Arabia*).

Referencing Ps 72:17, the Talmud identifies the honored one as the Messiah:

Before the sun was, His name was Yinnon [‘will continue’]. (BT *Sanhedrin* 98b).

Moreover, a 4th-century Syriac version of the *Protogospel of James* states that the Magi were translated by the Spirit:

They set out from [Arabia] at cockcrow and at daybreak they entered Yerushalayim. E. Budge, *The History of the Blessed Virgin Mary* (London, 1899), 36.

Besides features such as the ‘Green Tree’ (*Marah*), the ‘Smitten Rock’ (*Rephidim*), or the ‘Moses-like Prophet’ (*Mt. Sinai*), all of which are associated with Arabia, the clearest type of Bethlehem’s ‘Heavenly Bread’ is the bread that first fell from heaven in Midian.

The Messiah’s birth, ministry, death, resurrection, and ascension were foreshadowed in Midian. Wise men from Arabia, i.e. Nabateans, seem therefore more fitting than soothsayers from Babylon, the latter location being an emblem of idolatry throughout Scripture.



## REFERENCES

- Baring-Gould, Sabine. *Legends of the Patriarchs and Prophets: And Other Old Testament Characters from Various Sources*. New York: American Book Exchange, 1881.
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- Gaster, Moses, trans. *The Chronicles of Jerahmeel or The Hebrew Bible Historiale: A Collection of Apocryphal and Pseudo-Epigraphical Books Dealing with the History of the World from the Creation to the Death of Judas Maccabeus*. London: Royal Asiatic Society, 1899.
- Ginzberg, Louis. *The Legends of the Jews*. Vol. 3. *Bible Times and Characters from the Exodus to the Death of Moses*. Philadelphia: The Jewish Publication Society of America, 1911.



**ADDITIONAL IMPRESSIONS OF THE EXODUS ROUTE BELOW:**



**Figure 5:** Canyon winding its way through *Migdol* (Copt. *megtol* ‘many hills’) 0.5 miles from *Pi-Habiroth*, the ‘Mouth of Freedom’ (Egypt) | Exod 14:3



**Figure 6:** *Marah* (Arab. *Al-Malbah* ‘the salty’) | Exod 15:23



**Figure 7:** *Elim* with its twelve natural springs and seventy palm trees (Arab. *Maqna* ‘sufficiency’) | Exod 15:27



**Figure 8:** The Wilderness of *Sin* between Elim and Mount Sinai | Exod 16:1–36





**Figure 9:** Remains of a mudbrick settlement in the Wilderness of *Sin* (20 miles southwest of Rephidim) – peradventure *Ropheka* | Num 33:12



**Figure 10:** Mount *Sinai* | Exod 19:2

ADDITIONAL IMAGES OF THE RED SEA CROSSING SITE & MOUNT SINAI AT:

[\(PDF\) THE RED SEA CROSSING – A SELECTION OF IMAGES \(researchgate.net\)](#)

[\(PDF\) MOUNT SINAI – A SELECTION OF IMAGES \(researchgate.net\)](#)

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