

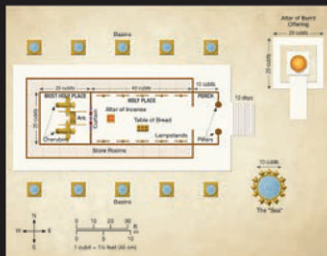
Deluxe THEN AND NOW® BIBLE MAPS

**NEW &
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Edition**



**Modern-Day Map
(CLEAR PLASTIC
OVERLAY)**

Bible Map



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This free e-Chart is taken from the book *Deluxe Then and Now Bible Maps - New and Expanded Edition* ISBN 9781628628623. Connect the "Middle East" of the news with the Holy Land in Scripture! Clear plastic overlays show modern cities and countries on top of Bible maps relevant to the patriarchs, Jesus, Paul, and the early church.

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Date of the Exodus

The date of the exodus is very difficult and highly debated. There are two main options: a high date (1446 bc) and a low date (1290 bc).

Evidence for the High Date (1446 bc)

- ◆ First Kings 6:1 states that the exodus happened 480 years before Solomon's fourth year (966 bc). Working backward, this dates the exodus at 1446 bc.
- ◆ In Judges 11:26, Jephthah (around 1100 bc) claimed that Israel had been in Canaan for 300 years. Adding 40 years for the wilderness journey, this places the exodus around 1440 bc.
- ◆ The Amarna Letters/Tablets (around 1400 bc) are correspondence written between Egyptian officials and representatives in Canaan. These letters speak of a period of chaos in Canaan, which could be Joshua's conquest 40 years after the exodus. The letters also make mention of a group referred to in Akkadian as the *hapiru*—social outcasts/nomads, slaves, or migrant workers—possibly the Israelites at that time.
- ◆ The Merneptah Stele (around 1220 bc) is an inscription recounting an Egyptian ruler's victories. The stele makes mention of "Israel" as an established group in Canaan. The low date of 1290 bc does not provide enough time for Israel to be well established by the date of this stele.
- ◆ The Dream Stele (1401 bc) indicates that Pharaoh Thutmose IV was not the firstborn equal heir to the throne, hinting at the idea that the firstborn son of Pharaoh Amenhotep II (1453–1426 bc) had died.

Evidence for the Low Date (1290 bc)

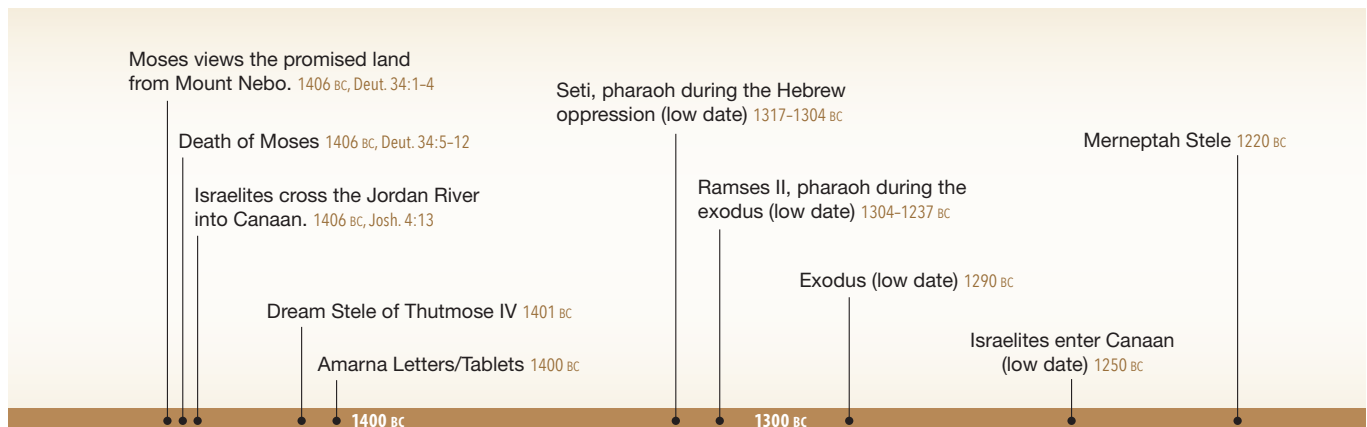
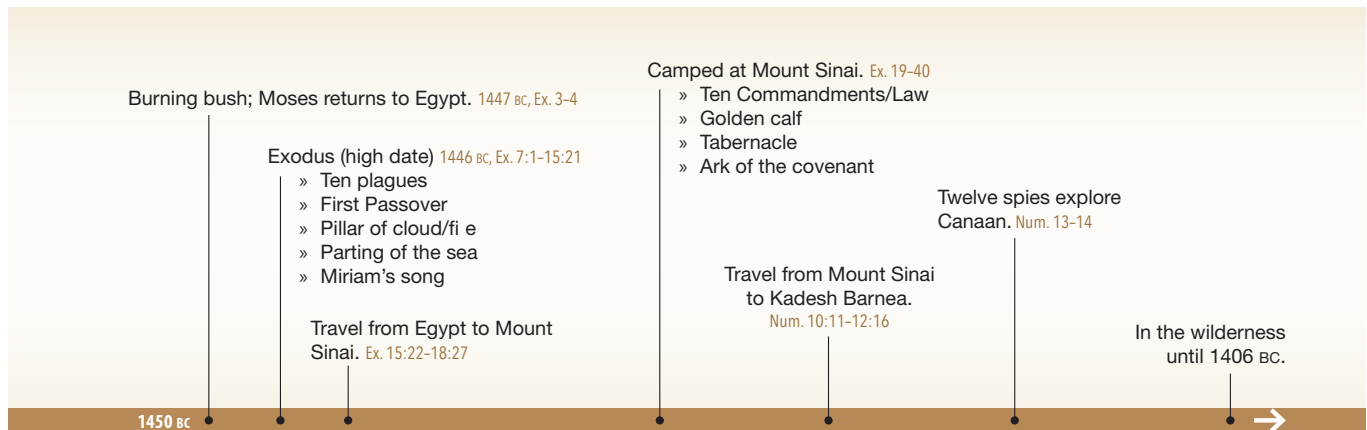
- ◆ No references to "Israel" as a people have been discovered outside the Bible prior to the Merneptah Stele (around 1220 bc).
- ◆ The cities that the Bible says the Hebrews built while in Egypt (Pithom and Rameses; Ex. 1:11) were completed by Pharaoh Ramses II (1304–1237 bc).
- ◆ Biblical dating can be understood as symbolic, so the 480 years mentioned in 1 Kings 6:1 is a period of 12 generations (40 years per generation). Biblical dates may also be exaggerated or generalized, such as Jephthah's claim of 300 years (Judg. 11:26).
- ◆ The time frames for the various judges mentioned in the book of Judges may have overlapped. This would account for a shorter period of time for Joshua's conquest, settlement, and the era of judges, making a low date possible.

As new archaeological discoveries are made, our understanding of this time period continues to grow. While there is not enough evidence to say for certain that the high date of the exodus is correct, both tradition and current research support this position more favorably than the low date.

THE EXODUS

The exodus is the story of God's deliverance of the Hebrews from slavery in Egypt and how he brought them to the promised land. After Joseph's death, Egypt's pharaohs forgot Joseph and enslaved the Hebrews. One pharaoh even ordered that every newborn Hebrew boy was to be thrown into the Nile River! It was during this time that a Hebrew named Moses was born and saved from his own death. Taken out of the Nile by Pharaoh's daughter, Moses grew up as a member of Pharaoh's household. Years later, God called Moses to lead the Hebrew slaves out of Egypt, far from Pharaoh's grip.

Exodus Time Line



Time line dates are approximate. For a low date, events following the exodus (Passover, Sinai, etc.) would fall between 1290 BC and 1250 BC.

Route of the Exodus

The route of the exodus from Egypt to Sinai is listed in some detail in Exodus 12:37–19:2 and Numbers 33:1–15. However, many of the locations mentioned are uninhabited sites, and identifying them in both the ancient and modern context can be difficult, if not impossible. Scholars have done their best to piece together the information found in the Bible along with the archaeological sites and have proposed three main options.

➡ **Northern Route**

The Israelites headed north, with Mount Sinai in the northwestern area of the Sinai Peninsula at Jebel-Helal. However, this view does not take into account that Scripture says God led Israel away from the Philistines located along the Mediterranean coast (Ex. 13:17–18). It is also inconsistent with the eleven-day journey mentioned in Deuteronomy 1:2.

➡ **Central Route**

The Israelites took a more central route across the middle of the Sinai Peninsula. In this view, Mount Sinai is located in Arabia/Midian at Jabal al-Lawz east of the Sinai Peninsula or at Jebel Sin Bisher in Sinai. Potential problems with this view include the harshness of the route (lack of water) and the amount of time it would take to reach the crossing point into Arabia.

➡ **Southern Route**

The Israelites left Goshen and headed south through the Sinai Peninsula. Traditionally, Mount Sinai is located near the southern tip of the peninsula at Jebel Musa, though some suggest it's a little farther north near the Desert of Sin at Jebel Serbal.

WHERE WAS THE “RED SEA”?

Traditionally, the Israelites are said to have crossed the “Red Sea” as they fled from Egypt (Ex. 13:18). This is based on the Greek translation of the Hebrew phrase *yam suph*. But is this what the Hebrew really says? The Hebrew word *yam* can be used for any large body of water like a sea or even a lake. *Suph* in Hebrew is actually the word for “reed,” not “red.” This same term is used to describe where Moses’s basket was placed in the Nile (Ex. 2:3, 5). Based on the Old Testament’s use of this word, a more accurate translation for *yam suph* is likely “reed sea” or “sea of reeds.”

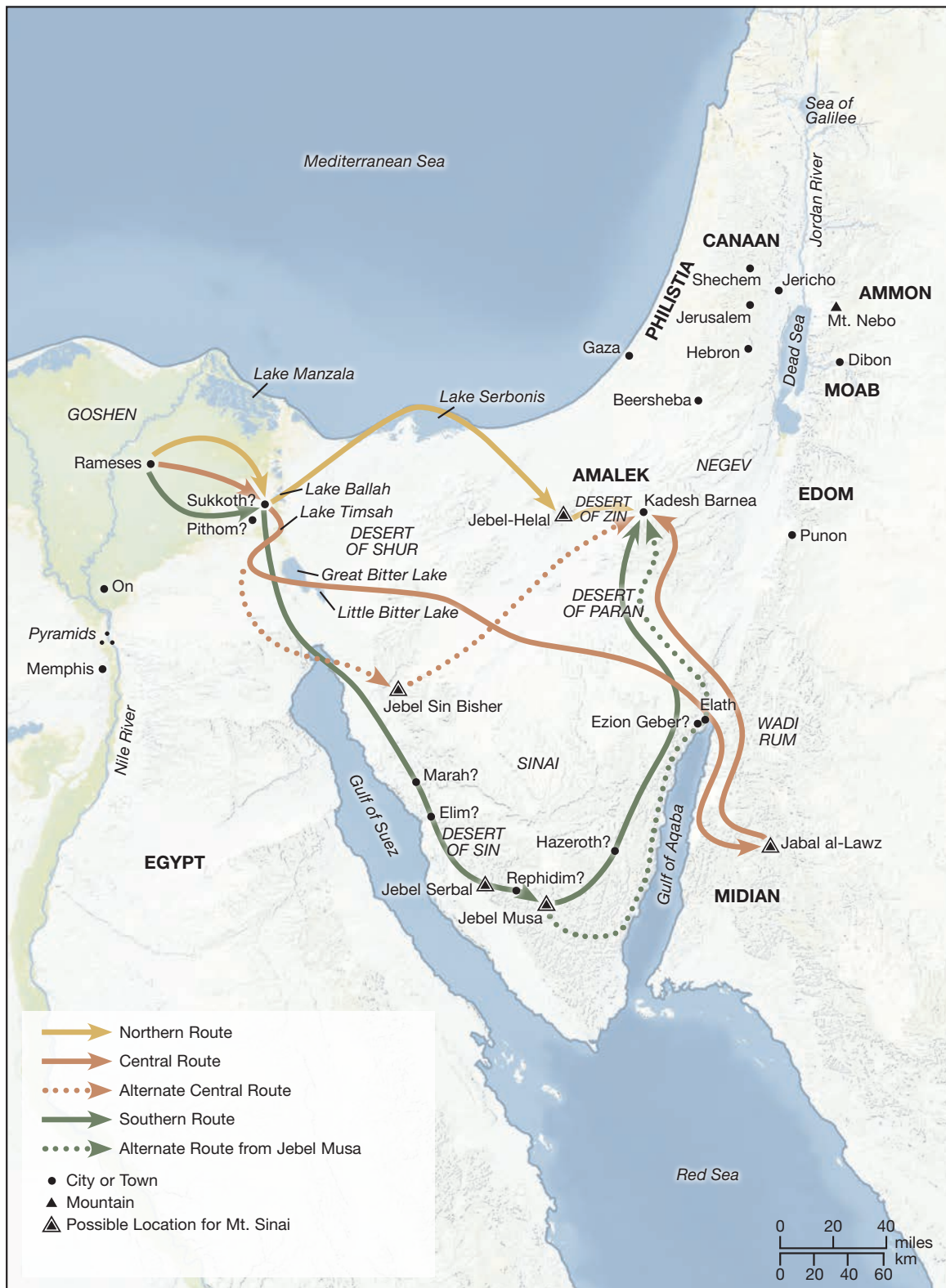
The more pressing question is where was this sea located? The traditional southern route puts the sea at the tip of the Red Sea/Gulf of Suez. Also, the detailed list of places the Israelites camped says that after crossing the *yam suph* they stayed at Marah, then Elim, and then they camped by the *yam suph* again (Num. 33:8–10). If they camped next to the same body of water again, it would have to be a very large body of water, not a small lake.

Other suggested locations for *yam suph* include Lake Ballah, Lake Timsah, Great Bitter Lake, and Little Bitter Lake. Due to the construction of the Suez Canal between the Gulf of Suez and the Mediterranean Sea, much of that area has changed, making it difficult to determine ancient locations today.

Whichever body of water it was, Scripture is clear that God miraculously allowed the Israelites to pass through the waters on dry ground, while destroying the Egyptian army as the waters crashed in.



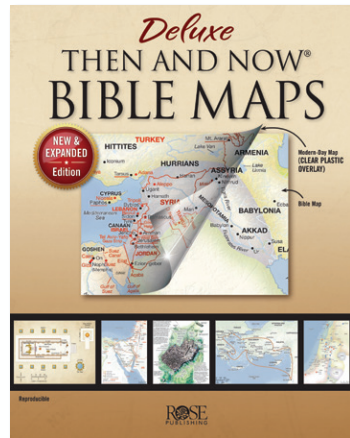
Route of the Exodus +



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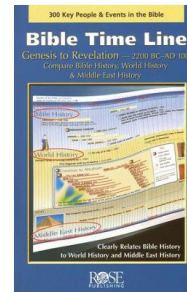


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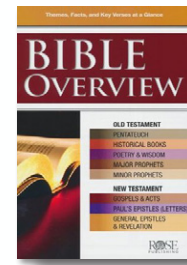


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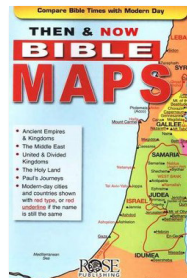


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