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How long did the israelites stay at mount sinai

Biblical Mount of Sinai For other uses of Mount Sinai, see Mount Sinai (disambiguation). For other facilities, see Mount Horeb (disambigously). Jabal MaqlaJabal al-LawzHala-I BadrMount SerbalMount CatherineMount Sinai (Jabal Musa)Jabal Ahmad al BaqirJebel al-MadhbahMount Without BisharMount HelalHashem el-Tarif Possible places on Mount Biblical Sinai In the Bible, Mount Sinai (Hebrew: הר סיני, Har Sinai) is the mountain on which the Ten Commandments were given to Moses. [1] In the Book of Deuteronomy, these events are described as occurring on Mount Horeb. Sinai and Horeb are generally considered to refer to the same place by scholars. [2] The location of Mount Sinai described in the Bible is still being discussed. The highlight of the dispute was in the mid-19th century. [3] Hebrew biblical texts describe the theophany on Mount Sinai in terms that a minority of scholars, following Charles Beke (1873), have suggested that they can literally describe the mountain as a volcano. [4] Mount Sinai is one of the holiest places in the Jewish, Christian, and Islamic religions. Biblical description Mount Sinai, showing the approach to Mount Sinai, 1839 painting by David Roberts, in the Holy Land, Syria, Idumea, Arabia, Egypt and Nubia The biblical account of the surrender of the instructions and teachings of the Ten Commandments was given in the Book of Exodus, mainly between books 19-24, during which Sinai is mentioned by two names , in exodus 19:2; 24:16. In history Sinai was shrouded in a cloud.[7] trembled and filled with smoke,[8] as lightning shot out, and the roar of thunder was mixed with the explosions of a trumpet; [7] the story later adds that the fire was seen burning at the top of the mountain. [9] In the biblical account, fire and clouds are a direct consequence of God's arrival on the mountain. [10] According to biblical history, Moses set off on the mountain and remained there for 40 days and nights to receive the Ten Commandments and did so twice because he broke the first set of stone boards after returning from the mountain for the first time. The biblical description of God's descent[10] appears to conflict with the statement shortly after God spoke to the Israelites from heaven. [11] While biblical scholars argue that these passages are from different sources, the Mekhilta argues that God had lowered them in the heavens and spread them over Sinai,[12] and the Pirke De-Rabbi Eliezer argues that a hole was torn into the heavens, and Sinai was torn from the earth and the summit pushed through the hole. 'The skies' could be a metaphor for clouds and the lake of fire could be a metaphor for the lava-filled crater. [13] Several critics of the Bible have indicated the Reference of Smoke and Fire of the Bible suggests that Mount Sinai was a volcano; [14] Despite the ashes. [15] Other Bible scholars have suggested that the description fits a storm[15] especially when Deborah's Song seems to allude to the rain occurring at that time. [16] According to the biblical account, God spoke directly to the Israelite nation as a whole. [18] Sinai is mentioned by name in ten other places in the Tor: Exodus 31:18; 34:2, Leviticus 7:38; 25:1; 26:46; 27:34, Numbers 1:1; 3:1; 9:1 and Deuteronomy 33:2. Sinai was also mentioned once by name in the rest of the Hebrew Bible in

