

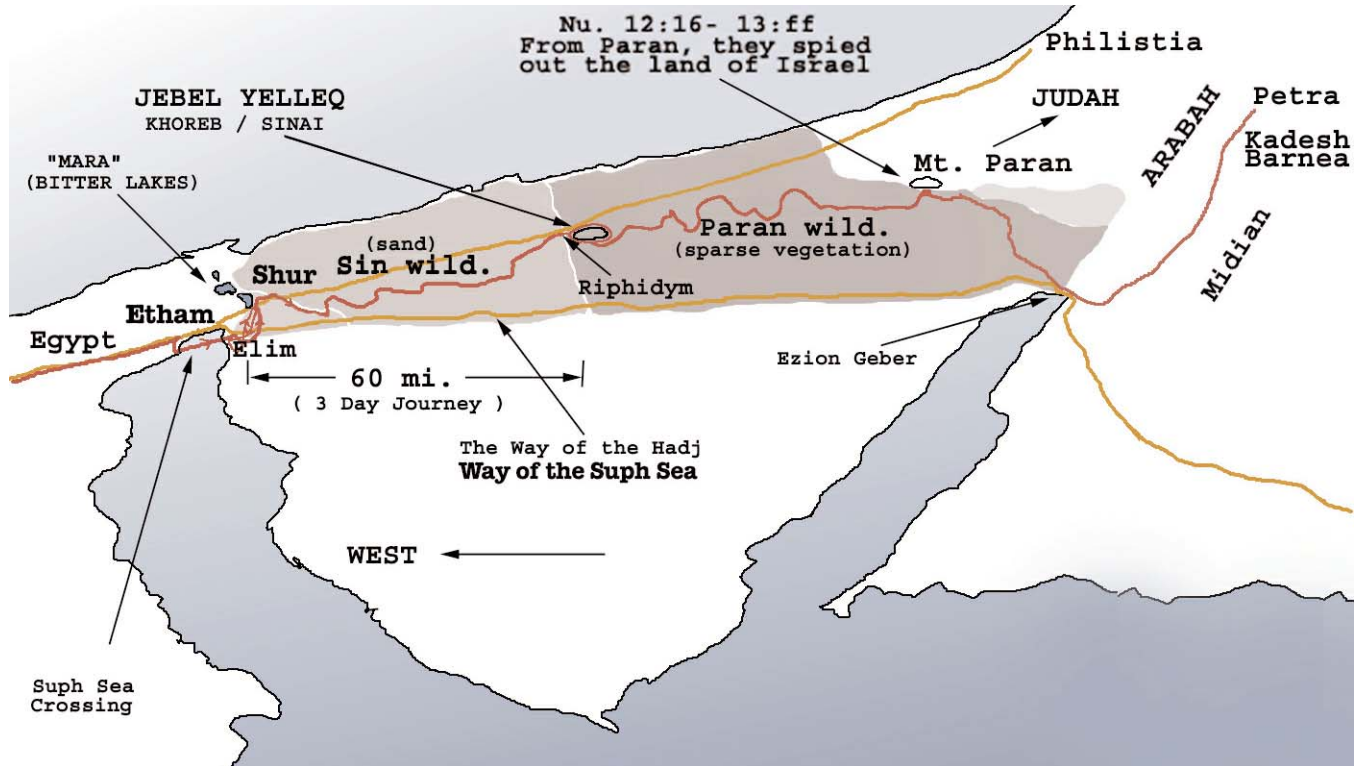
Mt Sinai... is it in Sinai, or is it possibly in Arabia?

Several major biblical points militate against the confused idea that Yahweh's holy mountain, Mt. Sinai, is *Jebel Al Lawz* in Saudi Arabia. This theory was first proposed by the late Ron Wyatt, and generally accepted by many who have not carefully reviewed the internal evidence from the Bible. Here we shall review all of those salient points. Wyatt was as wrong as anyone could be.

The Route from Egypt to Mt. Sinai

In speaking of the route to Mt. Sinai - remember Israel had to go to that specific mountain, it was even a sign from Yahweh - as they were decamping from *Etham*, on the sixth day of their travels (*Numbers 33*), the statement is made:

Yahweh did not lead Israel by the way of the Philistines "although it was nearer."
Exodus 13:17.



This clear statement means that Yahweh's holy mountain *kHoreb-Sinai*, upon which He intended the Israelites to make sacrifices and serve him, was "nearer" by "Way of the Philistines," and importantly also "nearer" in a more or less direct line, to their destination which was Kanaan. This point cannot be over stressed. The "Way of the Philistines" was a route from Etham, at the head of the Suph Sea (near present Suez), directly to Gaza and the Philistine coastal region. Midian is not even close, it is the opposite direction. No other mountain can qualify except the one presently called by the Arabic name of *Jebel Yelleq*, which, at 3527 feet msl, is the highest mountain in northern Sinai.

"But I will be with you; and this shall be a SIGN for you, that I have sent you: ...you shall SERVE ELOHYM UPON THIS MOUNTAIN." *Exodus 3:12*

Three Day Journey

So the "sign" given to Moses and the Israelite children was that the very mountain of Yahweh (*kHoreb-Sinai*) was their primary destination from Egypt, and that this specific mountain was precisely a "THREE-DAY journey" from Egypt.

*"...go to the king of Egypt and say to him... יהוה (Yahweh *), the elohee- (mighty one) of the Hebrews has met with us, and now we pray you, let us go a THREE-DAY JOURNEY into the*

wilderness, that we may sacrifice to Yahweh our elohee. (eloHy-nw). *Exodus 3:18*

* (*eeaaooeh* is a better rendering, for Josephus claimed that the tetragrammaton was “all vowels.” *Wars of the Jews V, V, VII*)

The “THREE DAY JOURNEY” is repeated several times in the following texts: *Exodus 5:3, 8:27*, - This establishes **how far the mountain is from the borders of Egypt**, NOT how long it took them to arrive. The traditional border of ancient Egypt has long been understood to have been the terminus of the Bubastis branch -most eastern- of the Nile River delta system, then southward to the Suph Sea through the bitter (*mara*) lakes. A three-day journey eastward from this line, about 60 miles places one at *Jebel Yelleq*. (A day's journey is the distance a man can travel on foot per day, usually about 20 miles).

This measure is that which a normal man can travel in three days.

To find this mountain, that is, its actual location verses the recent and prevalent idea of the late Ron Wyatt and his followers such as: Bob Cornuke, Larry Williams, Dr. Charles Whitaker, etal — That of *Jebel Al Lawz* is Mt. Sinai in the southern portion of ancient Midian, we must go back to the beginning of the Bible story, further, we must admit the internal evidence from the Bible as primary evidence, particularly when it contradicts Wyatt's theory.

“Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, **AND HE LED HIS FLOCK TO THE WEST SIDE OF THE WILDERNESS and came to kHoreb, the mountain of ElohyM.**” *Exodus 3:1*

The assumption has been made by some men, that the wilderness mentioned is within Midian, It is not.

kHoreb is **west** of a wilderness, but is there a wilderness area west of Midian? In the middle and south, there is nothing to the west of Midian except the greater Red Sea. *Jebel Yelleq* is indeed west of Midian, also coincidentally were one to continue just 60 miles farther, one arrives at the ancient, eastern, border of Egypt. Therefore, both the wilderness and the mountain (not to mention Egypt) are west of ancient Midian. The only wilderness west of, and adjacent to, Midian is the Wilderness of Paran.

Ancient Midian is the land south and east of the Arabah valley (that descends southward from the Dead Sea) which incorporates a portion of present Saudi Arabia ending in the north, above Elath (Ezion-Geber). At first glance we seem to have the physical problem that the Gulf of Akabah lies to the west of Midian. The only accessible land west of Midian is that which lies west of the port of Ezion Geber and Elath (*present Akabah*) and then northwest into the Sinai peninsula. Moses returned the sheep he was tending to their owner Jethro. He presumably returned to Midian, by the same land-route, back through the wilderness of Paran, that he used to get them there in the first instance. He crossed no bodies of water to get there or return.

There is an ancient trade route that passes through Ezion-Geber called “The King's Highway,” later made into a Roman road, that had existed into deep antiquity. This route ascends to the east and north into northern Midian, thence upward, through Moab and Ammon. It also passes out of Midian to the south west, up the Arabah and turns into the southern part of the wilderness of Paran, now called the “Way of the Hadj” (*used by pilgrims to Mecca*) and passes through Sinai to Egypt. About 70% of the way through the northern Sinai peninsula is Mt. kHoreb, *Jebel Yelleq*- the highest mountain in the entire region of northern Sinai (3527'msl). It is precisely here, on the western side of the wilderness of Paran, that we find Mt. Sinai.

There are two major “wilderness areas in northern Sinai. One, on the eastern side abutting Midian which is the “wilderness of Paran.” It lies to the WEST of ancient Midian, therefore must be the wilderness spoken of in the Bible. There also is the smaller “Wilderness of Shur” to the north, but to the west, there is the formidable “Wilderness of Sin” (Sinai) which is mostly a pure sand desert between Mt. Sinai (which lies at the boundary of the two wilderness areas) and Egypt. There is a distinct change of wilderness character at this point. To the west of Mt. Sinai (kHoreb) [*Jebel Yelleq*] there is a majority of pure sand and no grazing area for flocks, all the way to Egypt. To the east, toward Midian the wilderness of Paran has grazing land, although sparse. It is this wilderness area that Moses led the flocks of Jethro through, to the western terminus and the mountain of Yahweh. This is precisely where Mt. kHoreb lies about 60 miles east (a 3-day journey) from the ancient and traditional borders of Egypt.

When Yahweh had finished telling Moses that he would lead his brothers, the Israelites out of Egypt, Moses first **“went back to Jethro”** to return his flocks to him (**Jethro was in Midian**) *Exodus 4:18* and to seek leave to go in peace. Later (*we do not know how much later it was*), **“Yahweh said to Moses in MIDIAN, Go back to Egypt, for the men who were seeking your life are all dead.”** *Exodus 4:19*

Since Moses had to return (eastward through the entire wilderness that he was at the western end of) to Midian from Mt. kHoreb, we can begin to determine from this story that Mt. kHoreb- Sinai is definitely not in the land of Midian. We have no evidence that Jethro left Midian at this time. We also can determine that the wilderness to the west of Midian has to be the Wilderness of Paran. And we can form two of the three axes needed to triangulate from these statements, Mt. kHoreb-Sinai was also along the “Way of the philistines.” An absolute cross reference which points to northern Sinai.

Next we look at the statements from the actual movements of Israel *Numbers 33*. From Sukkoth which was very near **On**, the capitol of Egypt, (*Hresh-On* הֶרֶשׁ־עֹן in Hebrew) { literally **“ON-the head ”** } erroneously called by translators “Rameses.” We know that the capitol (*resh* = head) of Egypt was not in the north, in the Delta, but at “On,” not far from Memphis on the Nile. Sukkoth (meaning “tent camp”) was on the west bank of the Nile next to **On**. (a place later called babylon of Egypt), At this place on the 4th day of the Exodus, Moses retrieved the bones of Joseph. Here, there is a 90-100 mile valley leading to the top of the Suph Sea. After the Shekinnah Glory met Israel in a pillar of smoke and fire, Yahweh led them two days and three nights without stopping, to Etham.

Josephus states it was “hasty three days journey “ (i.e., night and day) *Josephus: Antiquities of the Jews Book II, Chapter. XV section 1.*

In speaking of the route to Mt. Sinai - remember Israel had to go there first – it was a sign from Yahweh...As they were decamping from Etham on the sixth day of travel, the statement is made:
-*Numbers 33*

“THE WAY OF THE PHILISTINES WAS NEAR.” *Exodus 13:17* This means his holy mountain kHoreb-Sinai, upon which Yahweh intended the ISRAELITES to make sacrifices was near to the “Way of the Philistines,” as seen from Etham. Etham (city) was a destination both **before** the crossing and **after** (meaning the wilderness of Etham). *Mara* is in the eastern part of the *Wilderness of Etham*.

No other mountain can qualify for Mt. Sinai except the one presently called by the Arabic name of *Jebel Yelleq*. It is Mt. Sinai.

Yahweh did not lead Israel by the way of the Philistines “although it was near,” Exodus 13:17 but through the wilderness to the top of the Red Sea (Suph Sea). This can be no other way than from “On-Heliopolis” through the 90-100 mile valley (day and night) to the top of the Suph Sea. It is here that the Israelites were turned south (on the western side of the sea) to *Migdol* or *Pi-Ha Khirioth* also called “*Ba-al Zephon*.” (meaning *hidden Ba-al*) the *migdol* (*tower*) which is the naturally appearing pyramid (also known as *Ba-al Zephon*) which sits atop *Jebel Atakah* in the pocket from which there appeared no way out. Josephus claims that the **“sea was on one side and the mountains were on the other”** There was no escape. As the Egyptians formed ranks on the ridge, which is still there on the north of the triangle, they **“sent troops around to the south to guard the chops of the mountains”** * **to prevent Israel’s escape to the south along the narrow sea coast.** •

* (Josephus *Antiquities of the Jews*, II, xv, 3.

In *Josephus’ Antiquities of the Jews*, II xv 1 He claims that **“Babylon of Egypt was where they came first, then followed a hasty three day travel to the Red Sea at Baal Zephon.”** The tent camp (Sukkoth) at Babylon, on the 16th day of Abib, was for the purpose of the weekly sabbath and to rest.

A great problem exists here with the *Jebel Al Lawz theory* of our late brother Wyatt, it is this: that the Shekinnah glory led Israel three days and nights without stopping to the crossing point and had them encamp there at Migdol before the face of Ba-al Zephon at the very place of crossing. There is no way they could have made it to the southern part of the Sinai peninsula in three days and nights. First

we must ask why three days and nights? Some say Well “Yahweh can do whatever he wants.” But to make a good test of the text is best, then rely on miracles. An understanding of the Passover feast and Unleavened Bread must be grasped before this issue is resolved. The Feasts (*kHagim*) during this cycle are most important in an overall prophetic sense of the Exodus. The positioning of these events fit precisely into their appointed slots. There are seven days of Unleavened bread. *Exodus 24:14ff, Leviticus 23:5* These days point prophetically to future events, some yet unfulfilled. Even the closely timed arrival at Sinai was meant to point out a future event, “the marriage of the lamb.”

THE PROPHETIC SEQUENCE OF EVENTS

Passover (High sabbath)

*day 1 (the 14th of Abib, the “beginning of months” or first month of the year -properly in spring)
[Messiah was killed on this very day in 33 A.D. about the ninth hour 3:00 PM]*

Feast of Unleavened Bread

*the 15th of Abib first travel day in the Exodus. (2nd day of cycle) feast. Not a sabbath.
[Jews observe “Passover of the jews” on this day quite in error — Messiah remains dead]*

Sukkoth

*(Israel rested because of weekly sabbath) 16th Abib (3rd day of cycle)
[Messiah remains dead , followers rested on the sabbath] Moses collects Joseph's bones at On.
Important point in placing Sukkoth near the Nile where On, “hreshon” was the Capitol of Egypt and the place of Joseph's bones. This restricts the movements of Israel and begins the 4th day of the Exodus, at evening, near the Nile River and only allows 3 days to get to the crossing place which was the night of the 7th day of unleavened bread when they crossed during the night, arriving on the far side during the daylight hours of the 7th day of unleavened bread, or the “Last Day.” Josephus says it was a “three day journey to Baalzephon.”*

*Yahweh Meets Israel at night (Shekinnah Glory pillar of fire and smoke comes to meet & lead them)
[Holy spirit comes and resurrects Messiah Yahwshua at night after the weekly sabbath.]*

Two days and three nights travel, night and day without resting Exodus 13:21 (4-5-6th days of cycle) ending with the camp at Etham on the 6th day.

[Elect of Israel lie dead for three days and nights before Messiah comes and resurrects them — the two witnesses are a type of the elect and lie dead in the streets of Jerusalem 3 1/2 days before they are resurrected - Revelation 11]

“I will raise you up on the last day” cannot mean the last day of judgment because the elect are raised at his second coming and rule with him for 1000 years before Satan is released, and then the judgment period (1000 years) therefore he will raise his elect on the “last day of Passover or Unleavened Bread.”

Last day of Unleavened bread (High Sabbath) (7th day of Passover cycle)

*(Israel is camped at Migdol (tower) - Pi Ha kHirioth (the place of the burrow or crossing - i.e. grave).
It is stated in scripture that the sea crossing was a sort of baptism. Baptism stands for death and resurrection- messiah was to “undergo a baptism” which meant death and resurrection. This baptism stands for the resurrection of his believers, when he returns. “I will raise you up on the last day” (day 7 of cycle)*

Ba-al Zephon - hidden Ba-al (see photo)

*(Israel has the feast of the last day of unleavened bread that evening while encamped by the sea)
[Yahweh passes Israel through the sea that night and brings them out - (death and resurrection). At the same time the evil of the earth die in the sea, also symbolic of judgment - Egypt stands for the world].*

Jebel Atakah looking northwest to sandbar ridge where the Egyptian army stood deployed



There is only one place where this could have happened. A three-day forced march from the Nile, to the north west edge of the Suph Sea and a turn south into the wilderness, west of the sea, into the pocket at Pi-ha-Khirrioth, where the mountain range *Jebel Atkah*, terminates at the sea about five miles or more down the northwest shore. It is here, as Josephus describes it, that they became "trapped by the mountains on their right and the sea on their left."

Jebel Atakah southwest of Suez view from the Red Sea looking west



Migdol (the tower)

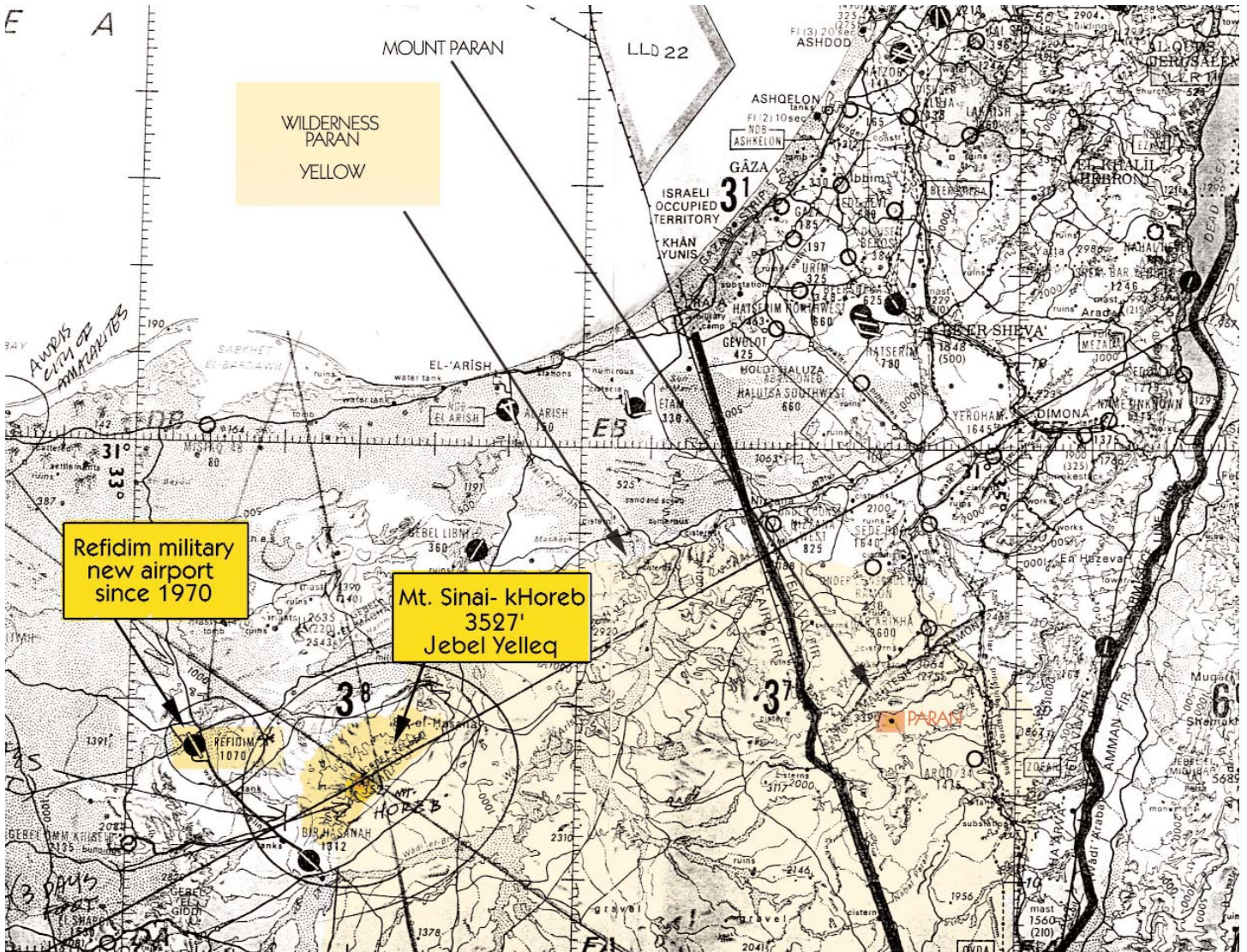
Ba-al Zephon (hidden Ba-al)

Pyramid is a tower or high place dedicated usually to Ba-al the sun god

This sequence of events is important, first to understand the meaning and then to understand the mechanics of the Exodus. Israel stands for the righteous and Egypt stands for the worldly system. Israel is symbolically taken out of the world, and the world is judged. This does not mean "rapture," because it is clear that the elect must first "sleep," that is to say die, and then be resurrected (*the passage through the sea*) represents the death and resurrection of the elect of Israel.

Do not let the fact that it took the Israelites 49 days to get to Sinai obfuscate the clear passages that insist the mountain is a **“3 day journey into the wilderness”** from Egypt. *Jebel Al Lawz* does not fit this requirement. According to the scriptures Mt Sinai (*kHoreb*) was not in Midian but Sinai proper. The precise timing of the arrival of Israel at Sinai is clear and critical. The arrival was just three days before the Feast of First Fruits, called The Feast of Weeks, or **“Pentecost”** by the Greeks. They arrived on the **“Third new moon after the people had gone forth out of the land of Egypt.”** *Exodus 19:1ff.*

This means, counting from the 14th of Abib (*The passover is at the first full moon*) it was 19 days to the second “new moon” which was after Passover. Then one month later, or 30 days later, at the third new moon, the tribes of Israel arrived at Mt. Sinai. That is a total of 49 days of wandering. Then three days later after 51 days had passed, on the 52nd day, Yahweh met Israel at Mt Sinai on the Day of Pentecost, or First Fruits. This being symbolic of the future marriage of the lamb after the resurrection of the elect. **“Blessed is he who comes to the 1335th day”** *Daniel 12:12 -- Exodus 19:10,15 and 16.*



“Riphidym” was a place located near the holy mountain where Israel battled with the Amalekites. The Amalek were the Hyksos (foreign Edomite Hebrew) rulers of Egypt who took over without a fight (after the Pharaoh and his army were drowned in the Suph Sea). They ruled Egypt for 400 years after the Exodus from Avaris in the Delta not far from Pelisium on the Mediterranean Sea. These descendants of Isaack and Essau, looked so much like the Israelites that modern Egyptologists confuse these foreign “Shepherd Kings” with the Israelites who exited Egypt just as the Hyksos took over. 400 years later they were destroyed by Saul and the Israelites along with help from Pharaoh Amose. Riphidym is located on a modern WAC chart (for aerial navigation) just west of Jebel Yelleq (Mt. Sinai). This new Egyptian air-

port was built in the 70s after Sinai was returned to Egyptian control several years following the 1967, 6 day war. This new airport was named for its ancient site. It is fittingly within striking distance from the Delta region. The Nile Delta (Avaris) became the ruling center of these "middle kingdom" Amalekite-Hyksos kings of Egypt. This means that they could not have struck the Israelites in Midian, when their center of operations was the Nile delta. This directly points to Ryphidym in northwest Sinai. The battle of Ryphidym was fought on a plain adjacent to Mt. Sinai. *Exodus 17:8* (see Map) Again, we see that important internal data places Mt Sinai in the northern Sinai peninsula, NOT in Saudi Arabia.

The Allegory of Galatians 4

The *Jebel Al Lawz* proponents invoke the statement in Galatians 4 that "*Hagar is Mt. Sinai in Arabia*" and try to place the holy mountain of Yahweh in Arabia without proper linguistic knowledge or in-depth knowledge of scriptures, in fact "they err not knowing the scriptures."

First the statement is made that this is an "allegory" *Galatians 4:24*.

The point is made that it is for "...those who desire to be under the law...Hear what the law says" *Galatians 4:21*.

In this allegory: *Hagar stands for* present Jerusalem in darkness (*arabia*). The word "arab" [ערב] in Hebrew, the original text, simply means "darkness." When taken into Greek it was not translated, but transliterated (#688 "*of Hebrew*" #6158) as "*arabia*" because there was no Greek equivalent as the meaning of the metaphor was not understood by the translators.

By this same type of error, Joshua was mistranslated "*Jesus*" in two places in the KJV translation *Acts 7:45*, and *Hebrews 4:4:8*.

We find this in many instances of Bible translation. If you want to see a clever KJV trick done by the translators, who lived during the life of both Wm. Shakespeare and the actual writer of the plays and sonnets, Sir Francis Bacon. Look to Psalm 46. The 46th word from the beginning is "Shake," and the 46th word from the end is "spear." (not counting the proclamation "*Shelah*" a common Psalmist note to the cantor). Now, when one examines the Hebrew text he finds no such literary trick.

And finally in the Song of (Songs) Solomon 2:12, "turtles" somehow developed voices. The word in Hebrew was to be translated as "turtledoves." And in Galatians 4, *Arab* (darkness) became arab-ia.

Hagar represents Jerusalem, under law, and resulting sin, and is allegorically being compared to the New "Jerusalem from above" sinless, coming from heaven, full of light.

The comparison here is *light* as opposed to *darkness*, good against evil, just as it was in *Genesis 1*. Jerusalem is in sin (breaking Yahweh's commandments) and darkness, under the law of Moses, but being unable and only observing talmudic "traditions of the elders," not keeping Yahweh's royal law of commandments, unwilling to believe in the messiah, thus "killing him daily," because of their rejection of him as Messiah, in total darkness (*arab-ia*). That is why Jerusalem is called "Mystery Babylon Mother of Harlots" In whose streets "is found the blood of the prophets." *Rev. 18:24*, *Matt. 23:27-39*

"Let there be light and the light was good," *Genesis 1*, The light was the Messiah who "enlightens ever man that enters the world." *John 1:9* *John 1:1-14* discusses this light.

"Let us walk in the Light of Yahweh" *Isaiah 2:5*

"And the people dwelling in deep darkness have seen a great light." (messiah). *Matthew 4:16*

The darkness in *Genesis 1* that was upon the face of the waters of the great world sea (dry land does not appear until the third day) is "*Khoseq*" not "*arab*" in Hebrew and (also) literally means "darkness, death, evil and ignorance." It is compared to the light. This is the same idea in *Galatians 4*. The verse simply uses a different Hebrew word for darkness or duskyess.

Galatians discusses our heirship which must come about through adoption as sons, and being no longer

slaves to sin (*keeping the commandments*-not sinning -I John 3:4) The stated allegory of Galatians 4, when properly understood has to do with the inheritance which comes through promise via our mother Sarah, the legitimate wife of Abraham (Jerusalem from above). (Our faith is to mirror Abraham's faith of course...that's what Galatians 3 is about... that's how we get an *inheritance*, through Messiah's death-in the first place). *Hagar stands for* slavery, a covenant of sin, which is present Jerusalem under the law of Moses (not the law of Yahweh), and darkness (*arab-ia*). *Galatians 4* even states that it is an "allegory." An allegory cannot be used to establish a geographic location with any certainty.

Even if Mt. Sinai actually were in Arabia, how could **Hagar** be a "mountain," a "covenant" and the city – "Jerusalem?" Hagar is dead, but in this *allegory* she (the Jews), and her children yet **live** in slavery under the Levitical law, and in **darkness** of sin (*arab-ia*).

Anyway Mt. Sinai cannot be in Arabia the land, because Arabia does not pertain to the Israelite people. Mt. Sinai is in the territory of the tribe of Levi, well within the borders of the land promised to Israel, although it is true that Midian is also in the *greater* promised land, Israel's promised land is the important centerpiece.

Did Israel cross the "RED SEA?"

The Hebrew Bible does not state that the Israelites crossed the "RED SEA," rather it states that they crossed the SUPH Sea (שׁוֹף) *Exodus 15:5*. (*English translations claim the "Red Sea"*) This body of water was always known as the Suph Sea (sea of termination) *Strong's #5487*. Since the modern name ifor the Sea of Reeds is "soof" meaning reeds #5488 many have claimed that the Israelites crossed the sea of reeds (*bitter lakes*). *But this is wrong because that body of salt water has been called "Mara" since deep antiquity*. It is an erroneous, almost atheistic contention based on a basic lack of trust and disbelief in Yahweh's word, his power and the very description of the place, which we have just reviewed. Today Suph Sea is called the "Red Sea." At the time of the Exodus, however, the "Red Sea" was what we now call the "Persian Gulf." Modern terminology has allowed this error by Mssrs. Wyatt, Williams, Whitaker, historians, et al.

The Bitter Lakes ("Marah")

it is extremely important to realize that the "Bitter Lakes," called anciently "Marah," are north of Suez and the actual crossing place. This place (the eastern side of its wilderness area), is where the Israelites went just "Three days" (24th of Abib) after crossing the northern portion of the Suph Sea. Marah was in the eastern portion of Wilderness of Etham. It was anciently and always called "Marah" meaning "Bitter" lakes. It is precisely in the correct place for our analysis, but disabling for Wyatt, Cornuke and Williams and *Jebel Al Lawz* theory. **The fact that the Israelites doubled back after crossing the Suph Sea and made a three-day journey north by northwest to the Bitter Lakes (Mara) Identifies the location of the crossing.** This fact certainly precludes Midian as a location for Sinai, the Mountain of Yahweh, and again, points to the impossibility of Mt. Sinai existing off course, 150 miles down in Saudi Arabia, and to the necessity of its location in the north of the Sinai peninsula, near Kanaan, near Mt. Paran, near the Negeb wilderness, on the "Way of the Phillistines," near Ryphidym, all of these very well-known places and at the risk of being repetative, a "**Three Day Journey**" from Egypt. Here then, is the third axis for our triangulation of Mt. Sinai. Look at the map and mark these coordinates.

The Wilderness of Etham

The critical point here is that *Marah* (The Bitter Lakes) lay in the Wilderness of Etham and Etahm was a camping place for the Israelites one day before the Suph Sea crossing. Three days after the crossing the Israelites are again in Etham's Wilderness zone at Marah Lakes, although not in the town of Etham itself, which proves that the crossing was at the northern terminus of the Suph Sea, near present Suez, about five miles to the south, and that the Marah lakes, where Israel found no fresh, only brakish water, is north of the Suph Sea towards Shur and Pelusium, which is on the Mediterranean coast. This points to northern Sinai for the movements of Israel after the famous Suph Sea crossing., coupled with the statement that the "Way of the Phillistines" was a "nearer' route to Mt. Sinai. AFter all, it must be remembered Mt. Sinai was their primary destination (a three days' journey), their secondary and ultimate destination was the promised land, but they were both in the same direction, not 150 -200 miles to the

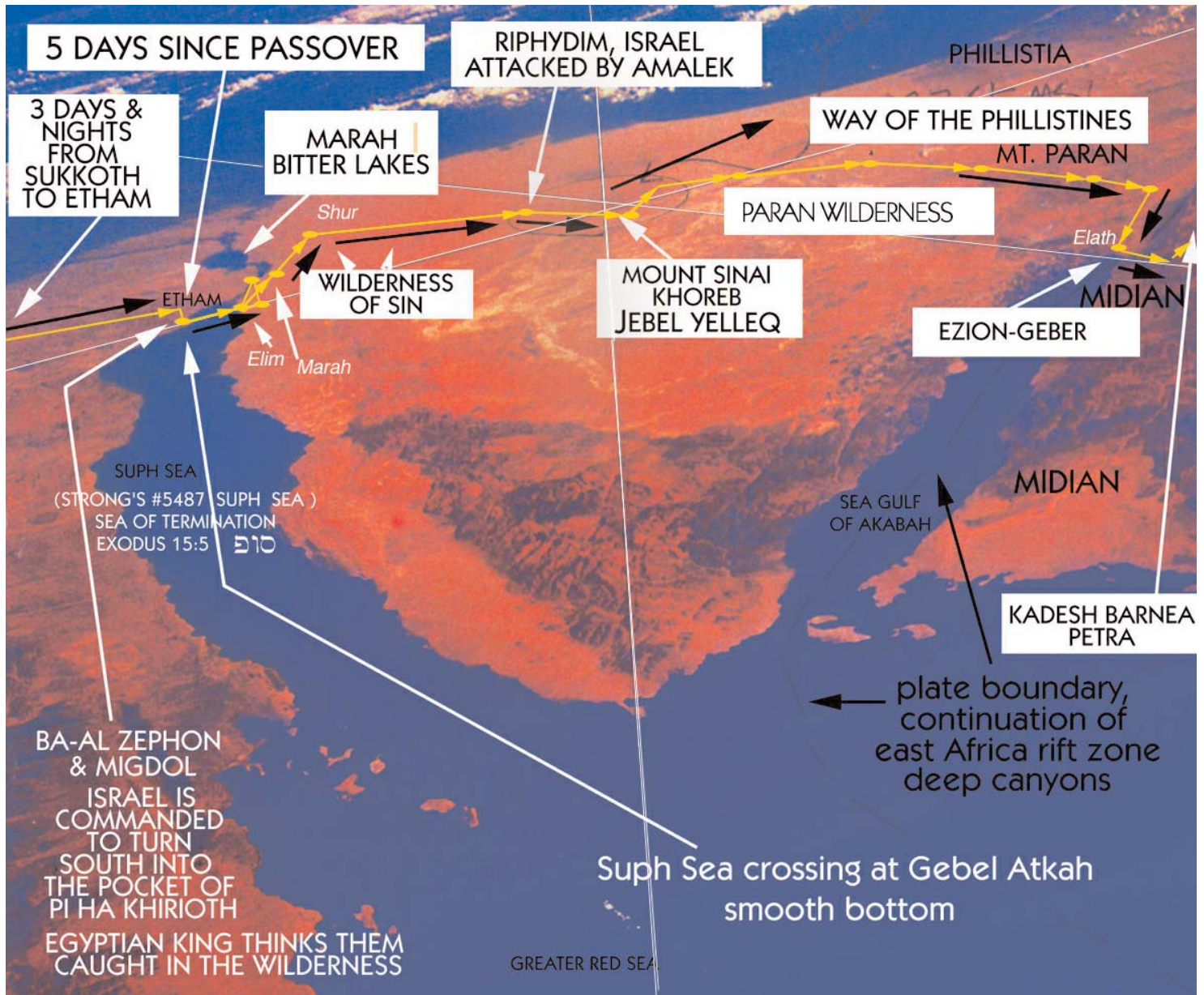
south in Midian.

The following story in Numbers is of another “three-day journey,” this one began after a year at Mount Sinai, on the second month of the second year (of the Exodus) on the 12th day, when the Israelites pulled up stakes and migrated, 60 miles eastward, and after several stops ultimately to Mt. Paran, a well-known location, just at the northern extreme of the wilderness of Paran, and near Palestine, where the spies were sent out. This area is certainly nowhere near Midian. Clearly not near *Jebel Al Lawz* in Saudi Arabia. It is, however, in northern Sinai peninsula, not anywhere near *Jebel Al Lawz*.

Hobab the MIDIANITE goes home to Midian from Mt Sinai

“Hobab, son of Reul the Midianite,” while preparing to leave Mt. Horeb/Sinai, as Israel was about to “pull up stakes,” *Numbers 10:29*, was requested by Moses, but refused, to accompany the Israelites into the promised land, “to be ears and eyes for them.” Instead Hobab desired to “go back to his land and kindred (Midian).” This singular verse, never considered by Wyatt, Cornuke and Williams, means that Mt. Sinai cannot possibly be in Midian. This verse alone, disqualifies Wyatt’s theory, because if Mt. Sinai had been in Midian, why on earth would Hobab desire to return to his own land, Midian, and his Midianite kindred if he were already there, at Sinai, in Midain – according to Mr. Wyatt’s false claim?

Some may claim that the use of the word *eretz* means Hobab was referring to his own private land (eretz), and not his country, however, the usage of “country” is the most prevalent in the scriptures.



And, when one sees the actual placement of Mt. kHoreb-Sinai, the intent and meaning become clear. *Eretz*, also can mean the “earth” in Hebrew, however, we understand this was not the intent of Hobab the Midianite, because he was not returning to *the earth*. Logic and reason must prevail.

Next stop, Wilderness of Paran, Mt Paran and Negeb.

Shortly after leaving Mt kHoreb-Sinai (**a three day journey again**), after several stops, they arrived and camped in the wilderness of Paran (quite naturally where Mt. Paran is situated) and sent spies into the land of Kanaan up ‘through the Negeb.’ *Numbers 12:16 - 13: 1:1ff*)

This means that *Paran*, a well known mountain in the far southern Negeb region of Israel, *Numbers 13:17*, had to lie very close to Kanaan/Palestine **AND CLOSE TO MT. SINAI**. And it does, to this very day. Spies, logically would be sent from a near border region, not from a hundred miles away, down in Saudi Arabia at Wyatt’s *Jebel Al Lawz*. The spies returned to the still encamped Israelites near Mt. Paran in the Negeb Desert of southern Israel after 40 days in reconnoitering the land of Kanaan. - *Numbers 13:25-26*

Now to Midian and Moab for 38 years of wilderness wandering:

Next the Israelites are prevented from entering the Promised Land, are turned south, because of a great lack of trust in Yahweh, back toward Elath and the "Way of the Yam Suph" (Red Sea) *Numbers. 14:25*. It is at this point that the Israelites are driven down towards Elath (Ezion Geber region), and from thence, east into Midian. It is agreed that the Israelites spent most of the remaining 38 years of wandering in the formidable wilderness of Midian, the “Great and Terrible” Nefudh being the worst wilderness. Kadesh Barnea is in upper Midian. Not in “*Zin*” as Wyatt claimed. Kadesh Barnea is near Petra on the east of the mountains in Midian, under - south - of Moab and Ammon. It is here that the Israelites wandered and encamped for the rest of the 38 years of their exile. And it is precisely from here, that the Israelites invaded Kanaan under Yahwshua the General (*Joshua ben Nun*) nearly 39 years later in 1400 BC.

Mt Sinai

Back to Mt Sinai (*Jebel Yelleq*) it is important to note that this mountain is a sedimentary uplifted non volcanic mountain, yet here are found fields of scattered volcanic basalt rocks (bomblets), very dark and black, not from fire, although fire is how they are formed, but basalt, such as this, is found on nearly all volcanos. It is blackened by a process called "desert Varnish" or *patination* from a microbe in consort with the sun's heat. In any event, the volcanic basalt should not be found on a sedimentary uplift. That is not normal, although a fissure could have produced it. Yahweh must have opened a fissure, for the fire and hot plutonic rocks to explode and fly upward.

Lastly, one personal observation; it would seem that a place called “Sinai” must have some relationship to the Sinai peninsula and not Midian which has never been called “Sinai.” It seems also to me that someone went to a great deal of trouble to convince others that *Jebel Al Lawz* was actually Mt Sinai. However all of the internal details of the Bible story refute such an erroneous conclusion.



Freshly machined, full lustre “ancient Egyptian charriot wheel” recently placed on the sandy bottom of the Gulf of Akabah by persons unknown. To believe that after 3,500 years, a old broken charriot wheel would be lying at the surface, ever so lightly dusted by sand and in full polished brilliance requires a level of gullibility unheard of. We aren't buying this one Ron.

