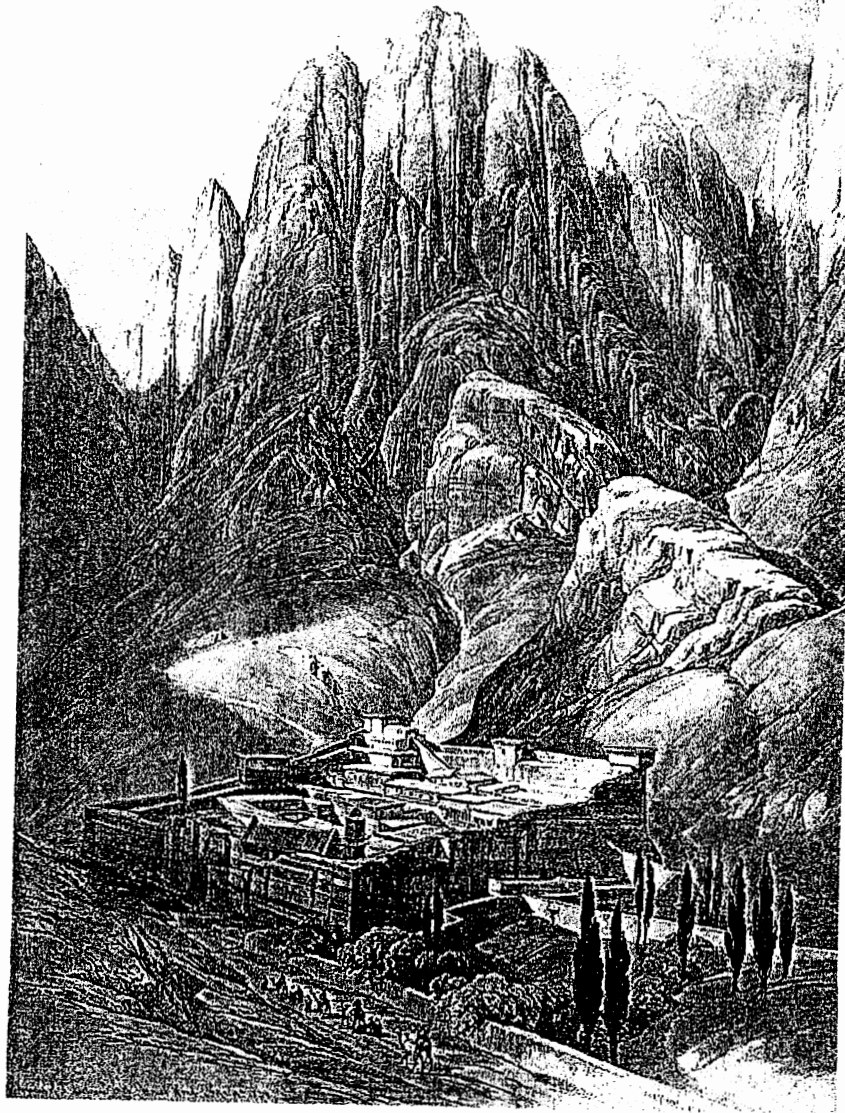
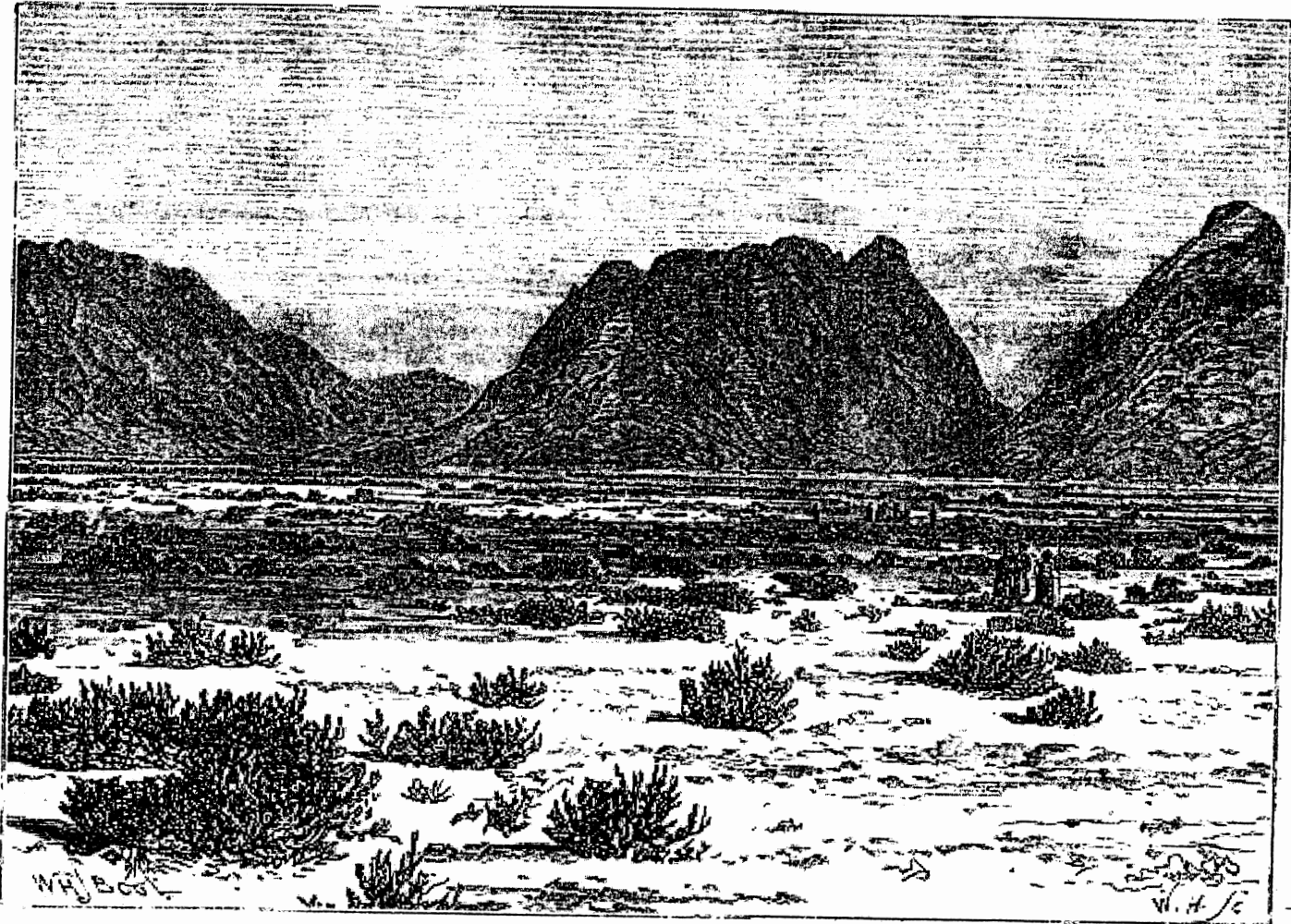
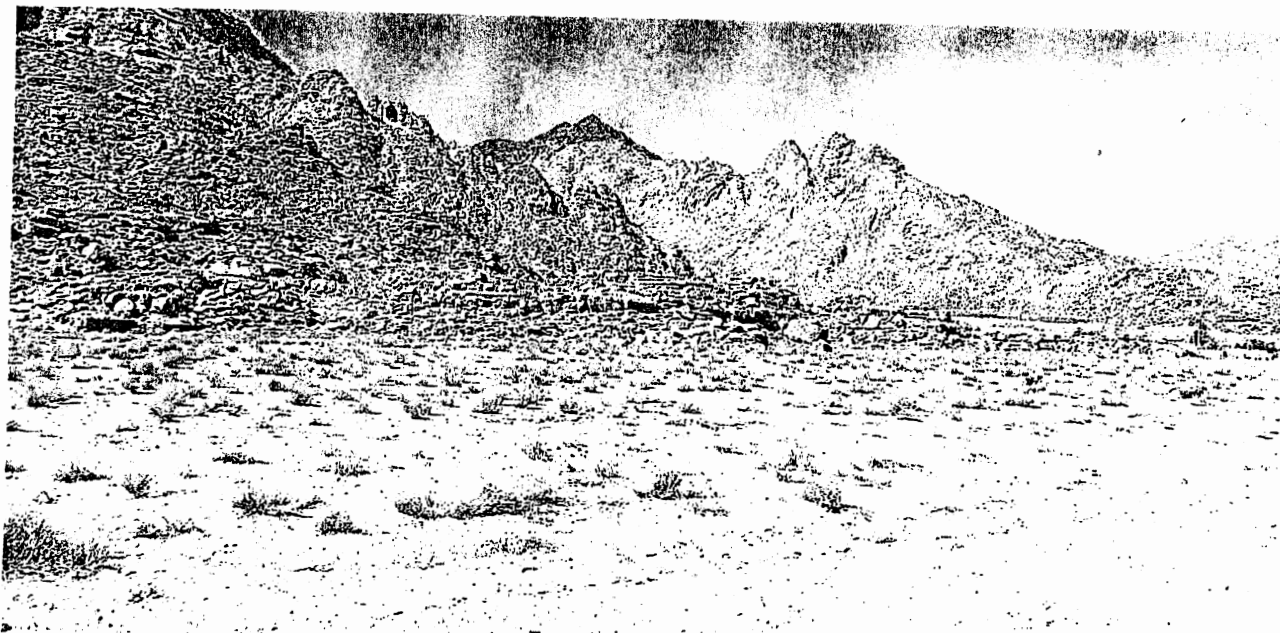


WHERE IS THE REAL MT. SINAI?



Manfred E. Kobex, Ph.D.

Jabal al-Lawz/Jabal Maqla in Saudi Arabia



THE RAS SUFAYEH (MOUNT SINAI).

The Exodus Route Restored!

Proving the exodus route from the Bible: An Analysis of scriptural proof.



- The Scriptures as a whole teach, along with geographic analysis, that the Hebrews crossed the Red Sea on the Gulf of Aqaba, specifically at the Straits of Tiran.
- The Scriptures teach that Mount Sinai is somewhere in north Saudi Arabia. (History leads us to suggest Mt. Lawz as the most likely place.)
- The Scriptures teach that Kadesh Barnea is Transjordan, somewhere south of the Dead Sea in modern Jordan. (History and Archaeology leads us to suggest at Petra, or just north of Petra at Beidha.)

A TYPICAL
HIGH QUALITY
BUT
ERRONEOUS
APPROACH.

MK

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Exodus Route

Red Sea Crossing

Mt. Sinai in Arabia

Kadesh Barnea

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authors note: The exodus route we propose was conceived in 2005 AD, but it is actually a restoration of the ancient view of the first century Christians.

Step #1: We began with the Bible as our only guide and blueprint for locating places connected with the exodus. We completely ignored everything EXCEPT the bible: We ignored: maps, history, commentaries and the opinions of archeologists. From this study, we concluded the Scriptures taught that Israel crossed the Red Sea somewhere on the Gulf of Aqaba, forcing Mt. Sinai in Saudi Arabia. (Paul plainly tells us Mt. Sinai is in Arabia: Gal 4:25) We were also able to prove from scripture that Kadesh Barnea must be Transjordan, somewhere south of the Dead Sea in

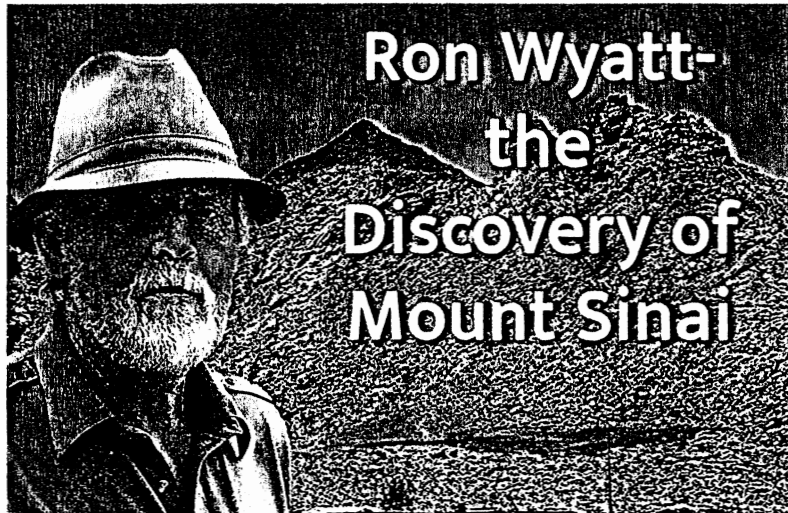
Ron Wyatt

in Wikipedia, the free encyclopedia

Ronald Eldon Wyatt (2 Jun 1933 – August 4, 1999) was an adventurer and former nurse anesthetist noted for advocating the Durupınar site as the site of Noah's Ark, among other Bible-related pseudoarchaeology. His claims were dismissed by scientists, historians, biblical scholars, and by leaders in his own Seventh-day Adventist Church, but his work continued to have a following among some fundamentalists and evangelical Christians.

Contents

- 1 Biography
- 2 Claimed discoveries
- 3 Reception
- 4 Death
- 5 See also
- 6 References
- 7 External links



Biography

Wyatt was working as a nurse-anesthetist in a hospital in Madison, Tennessee,^[1] when in 1960, at the age of 27, he saw a picture in *Life Magazine* of the Durupınar site, a boat-like shape on a mountain near Mount Ararat. The resulting widespread speculation in evangelical Christian circles that this might be Noah's Ark started Wyatt on his career as an amateur archaeologist. From 1977 until his death in 1999 he made over one hundred trips to the Middle East, his interests widening to take in a wide variety of references from the Old and New Testaments.

Claimed discoveries

By the time of his death on August 4, 1999, his claimed discoveries included:

- Noah's Ark (the Durupınar site, located approximately 18 miles (29 km) south of Mount Ararat)^[2]
- Anchor stones (or drogue stones) used by Noah on the Ark^[3]
- The post-flood house, grave markers and tombs of Noah and his wife^[4]
- The location of Sodom and Gomorrah and the other Cities of the Plain: Zoar, Zeboim and Admah^[5]
- Sulfur/brimstone balls from the ashen remains of Sodom and Gomorrah.^[6]
- The area of Djoser's pyramid complex believed to be the remains of Joseph's grain distribution bins used during the 7 year famine.^[7]
- The Tower of Babel site (in southern Turkey)^[8]
- How the Egyptians may have built the pyramids.^[9]
- The site of the Israelites' crossing of the Red Sea (located in the Gulf of Aqaba)^[10]

- Chariot wheels and other relics of the army of Pharaoh at the bottom of the Red Sea
- The site of the biblical Mt. Sinai (in Saudi Arabia at Jabal al Lawz)^[11]
A chamber at the end of a maze of tunnels under Jerusalem containing artifacts from Solomon's Temple (including the Ark of the Covenant).^[12]
- The site of the Crucifixion of Jesus
- Christ's blood, dripped onto the Mercy seat of the Ark of the Covenant beneath the Crucifixion site.
- Burial pots off the coast of Ashkelon^[13]

Reception

While Wyatt won a devoted following from some fundamentalist Christians, he was not considered credible by professional archaeologists and biblical scholars. The Garden Tomb Association of Jerusalem state in a letter they issue to visitors on request:

The Council of the Garden Tomb Association (London) totally refute the claim of Mr Wyatt to have discovered the original Ark of the Covenant or any other biblical artifacts within the boundaries of the area known as the Garden Tomb Jerusalem. Though Mr Wyatt was allowed to dig within this privately owned garden on a number of occasions (the last occasion being the summer of 1991) staff members of the Association observed his progress and entered his excavated shaft. As far as we are aware nothing was ever discovered to support his claims nor have we seen any evidence of biblical artifacts or temple treasures.

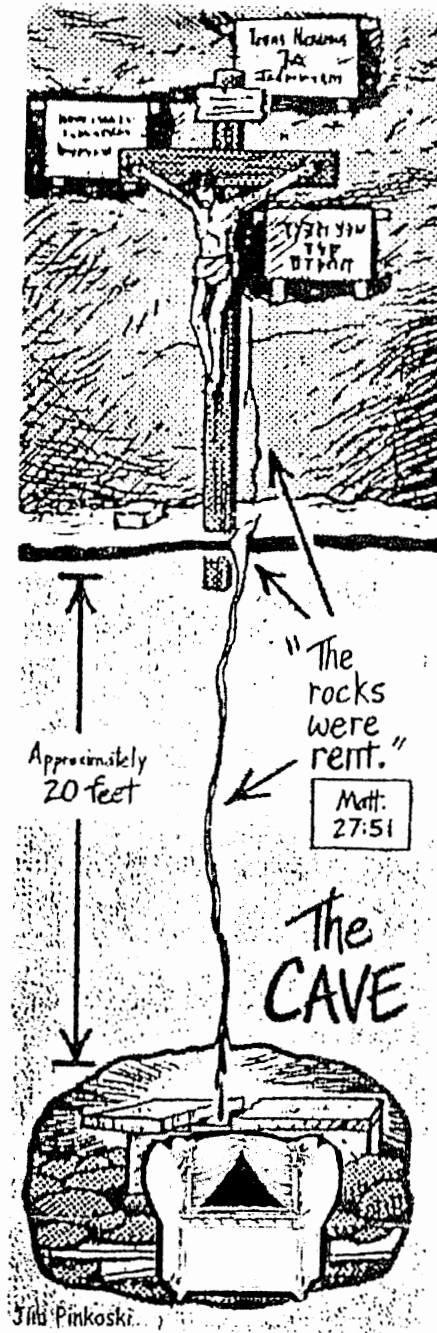
Archaeologist Joe Zias of Israel Antiquities Authority (IAA) has stated that "Ron Wyatt is neither an archaeologist nor has he ever carried out a legally licensed excavation in Israel or Jerusalem. In order to excavate one must have at least a BA in archaeology which he does not possess despite his claims to the contrary. ... [His claims] fall into the category of trash which one finds in tabloids such as the National Enquirer, Sun etc."^[14]

Wyatt's official organization *Wyatt Archaeological Research* (WAR), claims that the IAA have always been aware of the excavations and issued "verbal permits" for most of them and official permits to all WAR excavations since 2002. Nevertheless, the only evidence of WAR involvement in a legitimate excavation sanctioned by the IAA relates to WAR part-funding of a 2005 dig.^[15]

Wyatt's fellow evangelicals have also been critical: Answers in Genesis called Wyatt's claims "fraudulent",^[16] and one Seventh-day Adventist professor of archaeology sums up Wyatt's Noah's Ark and anchor stones claims in these words: "While the Durupinar site is about the right length for Noah's ark, [it is] ... too wide to be Noah's ark. Wyatt has claimed that the "boat-shapedness" of this formation can only be explained by its being Noah's ark, but both Shea and Morris have offered other plausible explanations. Likewise, Wyatt has argued that the standing stones he has found are anchors, while Terian is aware of similar stones outside the Durupinar site area that were pagan cultic stones later converted by Christians for Christian purposes."^[17]

Wyatt died on August 4, 1999, aged 66, in Baptist Central Hospital in Memphis, Tennessee, after having suffered from a type of cancer. His interment was in Columbia's Polk Memorial Park Cemetery.^[18]

DRAWING OF RON WYATT'S
FRAUDULENT CLAIM OF
DISCOVERING CHRIST'S
BLOOD ON THE MERCY SEAT
OF THE ARK OF THE
COVENANT BELOW CALVARY



Biblical archaeologists have gathered archaeologist data with painstaking effort and scholarship. Their work validates the accuracy of the Bible. Yet mostly within a single decade, Ron Wyatt sought out and claimed the most amazing Biblical sites and relics. The sensational discoveries claimed by Wyatt number nearly 100 and include such things as the Ark of the Covenant, anchor stones from Noah's Ark, a book of the law written by Moses, and the original Ten Commandments in stone. Also Christ's literal living blood, fences from Noah's farm, the Golden Censer, Goliath's sword, the graves of Korah and friends, the Table of Showbread, and the wheels of Pharaoh's chariots (Standish, pages 7-10). These are only the beginning. It is unfortunate for those who love the Bible that all of these incredible claims are almost certainly fraudulent. A great criticism leveled at Mr. Wyatt has been that his 'evidence' has generally been in the form of either photographs or nonconclusive specimens, which may or may not have come from the source he claims. His 'findings' have not been given independent confirmation by other researchers with specialized training in the fields of archaeology and related sciences, which Mr. Wyatt (a nurse anesthetist by profession) did not have (he died in 1999). This lack of specific education by itself would not invalidate his findings if they could be supported by others, but they cannot. In this book, the Standish brothers examine the Wyatt claims in-depth, going beyond his videotaped claims. These findings can serve as a benchmark upon which Ron Wyatt's 'discoveries' can be more carefully evaluated. In 58 easily-read chapters the Standishs meticulously, painstakingly examine in detail all of Wyatt's claims.



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is in Saudi Arabia. Not Egypt!" (Cornuke and Halbrook 2000: 17). The Bible does not say Saudi Arabia, it only says Arabia.

One can easily argue that the Apostle Paul used the First Century AD Roman concept of Arabia in this passage. In the first century AD, based on the prior use by Herodotus, Pliny and Strabo, Arabia extended from the Persian Gulf to the Nile Delta, thus including the Sinai Peninsula in Arabia. Paul would be perfectly correct in placing Mt. Sinai in the Sinai Peninsula because the Sinai Peninsula was part of Arabia of his day.

I also interacted in this section with Prof. Cross and Mike Heiser's suggestion (made at the NEAS meeting in 1998) that Mt. Sinai was outside the Sinai Peninsula based on three passages from the Bible, Deut. 33:2; Judges 5:4; and Habakkuk 3:3 (Franz 2000: 107). Cross (1998) and Heiser suggest that Seir, Mt. Paran and Teman are located in present day Jordan or even Saudi Arabia. In my article, I suggested that Teman was at or near Kuntillet 'Ajrud, Mt. Paran is situated in the area of Kadesh Barnea (Num. 13:26) and Seir (Biblical Edom) included the area of the Central Negev Highlands, the area to the west of the Aravah.

When my article came out, I realized that I had not adequately documented the thesis that Edom is also on the west side of the Aravah. My assertion initially came 20 years ago from a friend and fellow student at the Institute of Holy Land Studies in Jerusalem, Bruce Crew. This assertion was part of his MA thesis. At my request, Bruce wrote a follow-up article for *Bible and Spade* on why Edom was also west of the Aravah. He produced an excellent article demonstrating the case, which will appear in a forthcoming issue of *Bible and Spade*. In the course of his writing, I was able to supply him with some articles to help update his material. I was surprised at the number of archaeologists that had come to this same position based on the Biblical text as well as the topography and archaeological considerations. Perhaps some day Biblical scholars might catch up with the archaeological world!

The Archaeological and Geographical Evidence

There are at least eight pieces of archaeological or geographical evidence that the proponents of Jebel al-Lawz use to support their idea.

A land bridge that goes across the Strait of Tiran from the southern tip of Sinai to Saudi Arabia, or the other view has a land bridge that crosses the Gulf of Akaba / Eilat from Nuweiba.

- A set of bitter wells that they identify as Marah.
- Twelve springs of al-Bad' that they identify as Elim.
- The caves of Moses and Jethro at al-Bad'.
- An altar for the golden calf with petroglyphs of bovine.
- The altar of Moses and the twelve pillars.
- The blackened rock on top of Jebel al-Lawz.
- The "split rock of Horeb".

I examined the archaeological evidence in my article in *Bible and Spade* and found that this evidence did not line up with the Biblical record (Franz 2000:107-111). One Saudi archaeologist was very helpful in explaining what the archaeological sites actually were. I stated in my article that Biblical

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Home » Research » Latest Research Articles By Category » The Exodus & Wilderness Wanderings under Moses 1446-1406 BC » Mount Sinai is NOT Jebel al-Lawz in Saudi Arabia
This paper was originally presented at the ETS/NEAS meeting on Thursday, November 15, 2001. It has been slightly edited for Web presentation.

The last ten years have witnessed a proliferation of books, videos, websites, and television programs that have proposed a new site for Mt. Sinai—Jebel al-Lawz in Saudi Arabia. These sources also told about underwater searches for Pharaoh's chariots and weapons from the Egyptian army. This paper examines three aspects of the identification of Mt. Sinai in Saudi Arabia. First, the paper questions the credibility of that position's claims. Second, the paper disputes the false assumptions by the proponents of Jebel al-Lawz. Third, the paper examines the archaeological evidence.

This paper discusses the first two aspects briefly because they have already been dealt with in the Fall 2000 issue of *Bible and Spade* (Franz 2000: 101–13). This paper discusses the third aspect, the archaeological evidence, in more detail. The questions dealt with include the following:

1. Are the archaeological remains that were observed by the proponents of Jebel al-Lawz credible?
2. Do the remains match the biblical text?

The final section of this paper deals with the location of the Red Sea crossing. Was it in the Gulf of Akaba/Eilat or the Gulf of Suez?

I believe that this paper, along with the *Bible and Spade* article, will conclusively demonstrate that there is no credible historical, geographical, archaeological, or biblical evidence to support the thesis that Mt. Sinai is at Jebel al-Lawz in Saudi Arabia.

The Proponents of Jebel al-Lawz as Mt. Sinai

Ron Wyatt first proposed the idea that Mt. Sinai was at Jebel al-Lawz. Whatever one may think of Ron Wyatt's "discoveries," he should be given full credit for this discovery. However, I would like to call your attention to a recent book examining the claims of Ron Wyatt. It is

entitled *Holy Relics or Revelation*, written by two SDA researchers, Russell and Colin Standish (Hartland Publications). This book is a careful, meticulous, in-depth study of Ron Wyatt's claims. These researchers "speak the truth in love" but state that Ron Wyatt has not been truthful in his claims.

While I was writing the first article, some proponents of Jebel al-Lawz not with Ron Wyatt requested that I not mention him. Their stated concern to me was that my mentioning of him would "dignify him" and that they consider him a "con man." They feared that mentioning them in the same paragraph as Wyatt would result in "guilt by association"! I pointed out to them that, when publishing research results, one must begin with a discussion of the history of research and include a review of the literature on the subject. Ron Wyatt is the key player in this discovery. Both sets of proponents of this view used the same archaeological evidence to prove their points. The only differences between the views are their proposed routes from Egypt to the Red Sea and the placing of the Red Sea crossing.

Ron Wyatt went to Jebel al-Lawz in Saudi Arabia with his two sons in 1984. They were arrested for entering Saudi Arabia illegally and were expelled after 78 days. Eleven months later, Wyatt returned with David Fasold and his "molecular frequency generator" to look for the "gold of the Exodus." Again they were expelled and made to promise that they would not return to Saudi Arabia or talk or write about their findings.

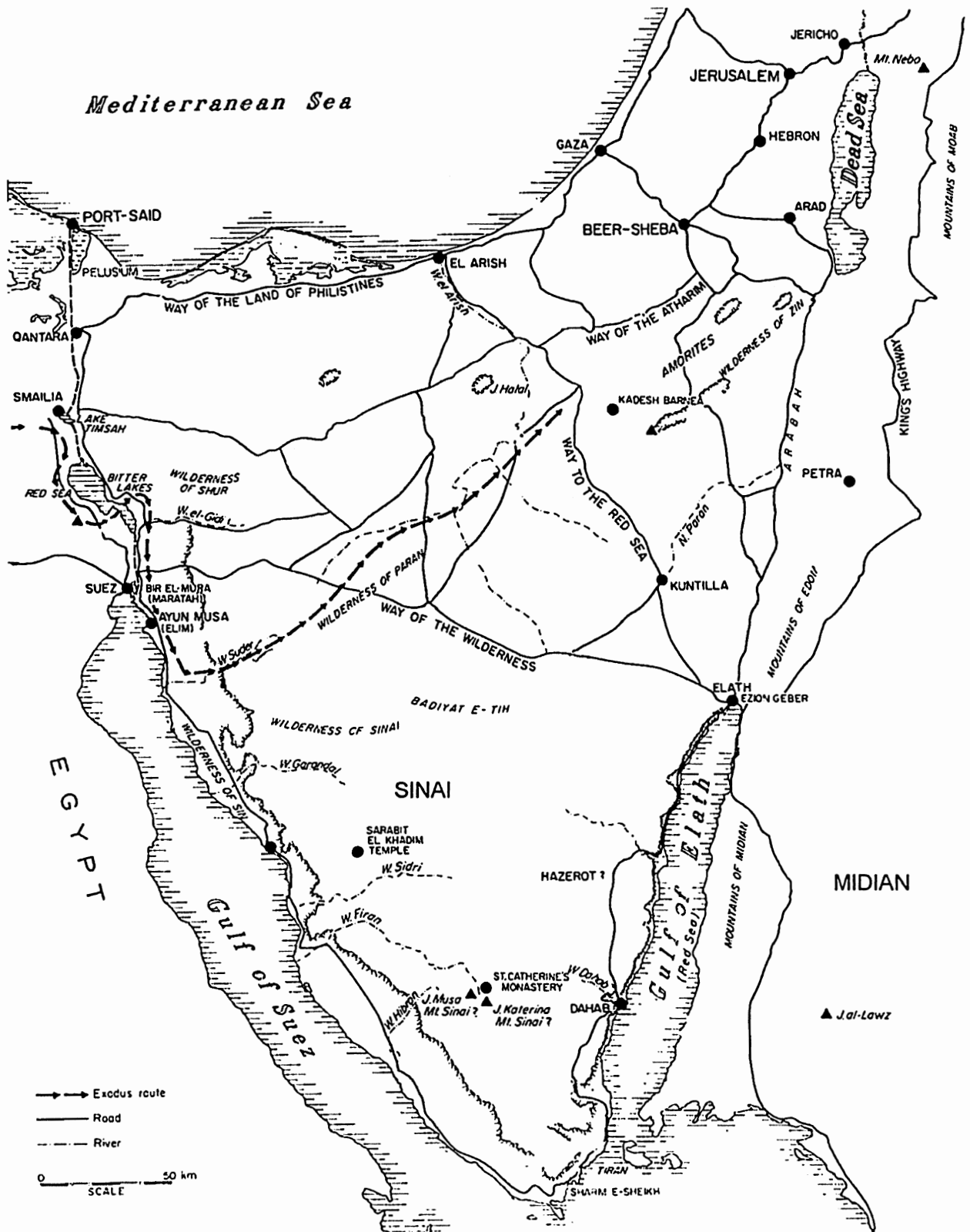
Fasold told Jim Irwin, the Apollo 15 astronaut, of their discoveries. Irwin, in turn, made contact with Bob Cornuke and Larry Williams, who eventually went to Saudi Arabia at least twice in order to ascertain whether Mt. Sinai is at Jebel al-Lawz. Both returned home and wrote books about their adventures. Others have since gone and taken video footage of the sites, footage that is now in videos and television programs. The most recent one is a video entitled *The Exodus Revealed*, by Lennart Moller. He also has a book entitled *The Exodus Case*. He basically uses Ron Wyatt's material and follows his ideas.

Problems with the Jebel al-Lawz Location View

The biggest problem with the identification of Jebel al-Lawz as Mt. Sinai is that it does not meet the biblical criteria for the site. In my *Bible and Spade* article I point out three questionable assumptions made by the proponents of Jebel al-Lawz.

The first questionable assumption that the proponents make is that the Sinai Peninsula was considered part of the "Land of Egypt" (Franz 2000: 103–105). The Bible says that when the Israelites left Succoth they were "out of Egypt" (Ex 13:8–20). The Land of Goshen was the eastern limit of Egypt. Apparently, the line of fortresses on the eastern frontier canal was the border between Egypt and Sinai (Hoffmeier 1997: 164–75).

Nadav Na'aman, a professor of Bible geography at Tel Aviv University, made an important point in an article on the "Brook of Egypt." He states,



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 (Davies 1979: 96; cf. Beitzel 1985: 91), depending upon the terrain. Early in the 15th century BC, the Egyptian army under the leadership of Tuthmosis III averaged a commendable 15 miles

per day in traversing the relatively easy coastal route from the eastern border of Egypt to Gaza (Wilson 1969: 235, n. 16). Once they left Gaza, however, and began to negotiate the rugged terrain of central Canaan, their rate decreased to 7 miles per day (Wilson 1969: 235, n. 18).

We have another record of a long journey made by a large number of people in Biblical times. This was the trip made from Babylon to Jerusalem by Ezra and a group of Jews returning from Exile. They left Babylon on the 12th day of the first month (Ezr 8:31) and arrived in Jerusalem on the first day of the fifth month (Ezr 7:9). The total elapsed time for the expedition was thus 121 days less 11, or 110 days. Allowing 15 days for Sabbath rest gives 95 travel days. The total distance covered was ca. 900 miles (*NIV Study Bible*, note on Ezra 7:7-9), resulting in an average of 9.5 miles per day. Ezra and his company were following a well-traveled route without flocks and herds and thus were able to achieve a respectable rate of travel.

A large group of pastoralists moving with their possessions and animals can cover no more than 6 miles in a day, and usually less (Conder 1883: 79; cf. Beitzel 1985: 91). The limiting factor is the animals. When the Israelites left Egypt, they had 'large droves of livestock, both flocks and herds' (Ex 13:38). Adequate sources of water had to be sought for them along the way and time had to be taken to allow the flocks and herds to graze as they traveled.

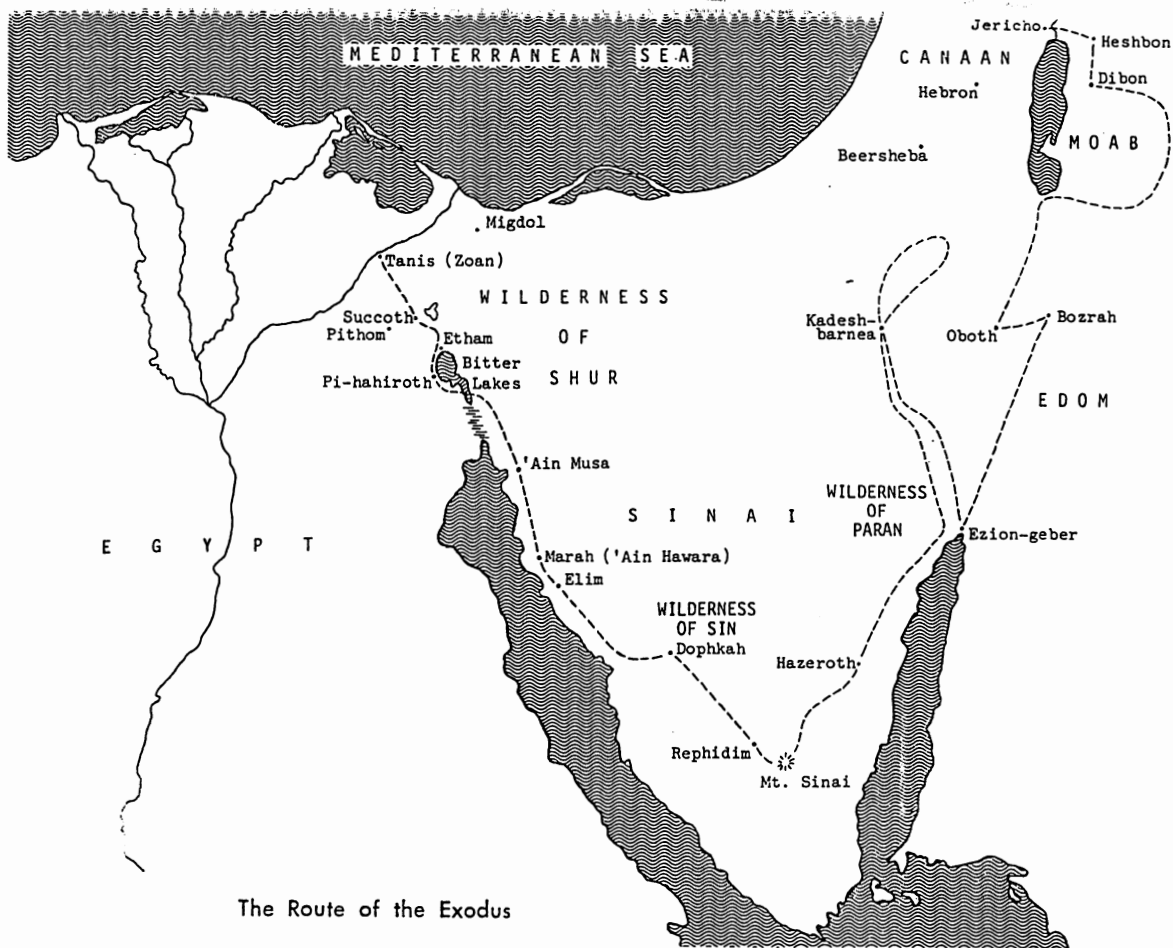
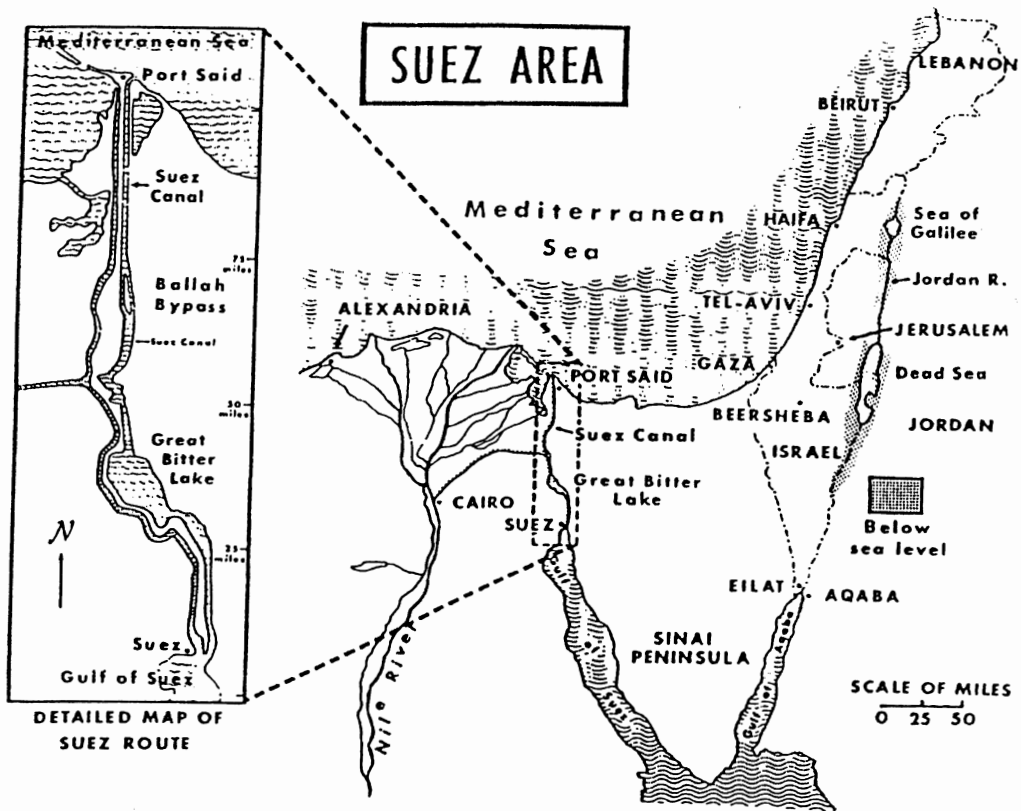
A crucial Biblical text for locating Mt. Sinai is Deuteronomy 1:2. Here it states that it took 11 days for the Israelites to travel from Horeb (Mt. Sinai) to Kadesh Barnea in the northern Sinai. This limits the location of Mt. Sinai to 60 or so miles from Kadesh Barnea. The straight-line distance from Jebel al-Lawz to Kadesh Barnea is approximately 150 miles. Allowing for diversions to find water, twists and turns, and ups and downs, the walking distance would be much greater. This is much too far for the Israelites to travel in 11 days.

Even more devastating to the Saudi Arabia theory is the *yam suph* (Reed Sea) crossing. According to the Bible it occurred at the beginning of the journey shortly after the Israelites set out from Ramesses (Ex 12:37; 13:20-14:2; Nm 33:5-8). The Saudi Arabia theory places the *yam suph* crossing near the end of the journey at the Strait of Tiran at the southern end of the Gulf of Aqaba, some 350 map miles from Ramesses. There is no way the Israelites could have reached the Strait of Tiran within a few weeks after having left Egypt.

The traditional site of Jebel Musa cannot be Mt. Sinai either. The distance from Jebel Musa to Kadesh Barnea is about 160 map miles, again much too far for the Israelites to trek in 11 days.

Utilizing the travel time of the Israelites as an estimate of the distance traveled, the location of Mt. Sinai should be sought in the northern area of the Sinai Peninsula, roughly 60 miles from Kadesh Barnea.

Recommended Resource for Further Study



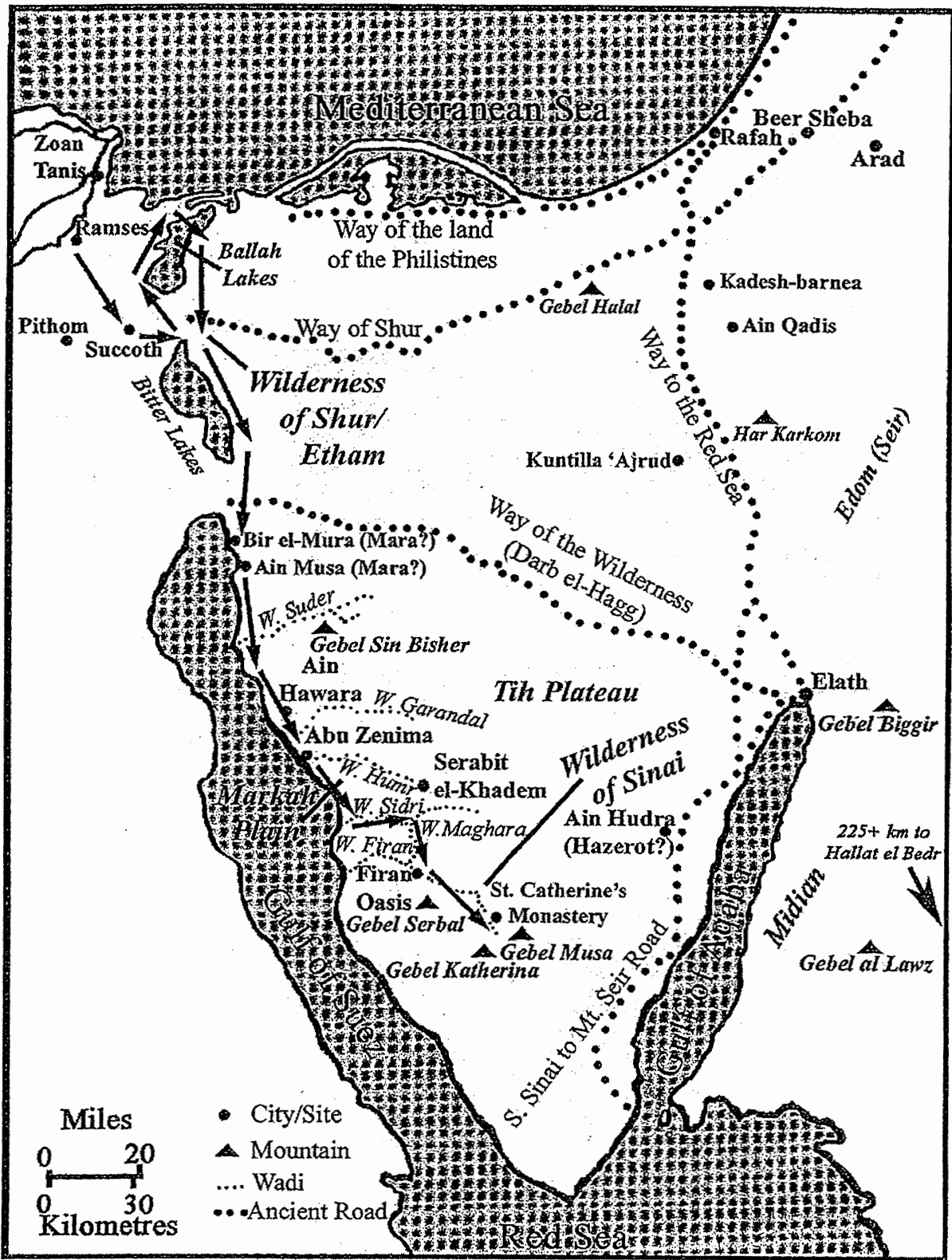


Figure 1. Map of Sinai (created by Jessica T. Hoffmeier)

Ancient Israel in Sinai, by James K. Hoffmeier, Oxford Press, 2005

Exodus Maps by K. A. Kitchen *On the Reliability of the Old Testament*, Wm. B. Eerdmans, Grand Rapids, 2003





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.)

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OF
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THEOLOGICAL, AND ECCLESIASTICAL
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PREPARED BY
THE REV. JOHN MCCLINTOCK, D.D.,
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JAMES STRONG, S.T.D.
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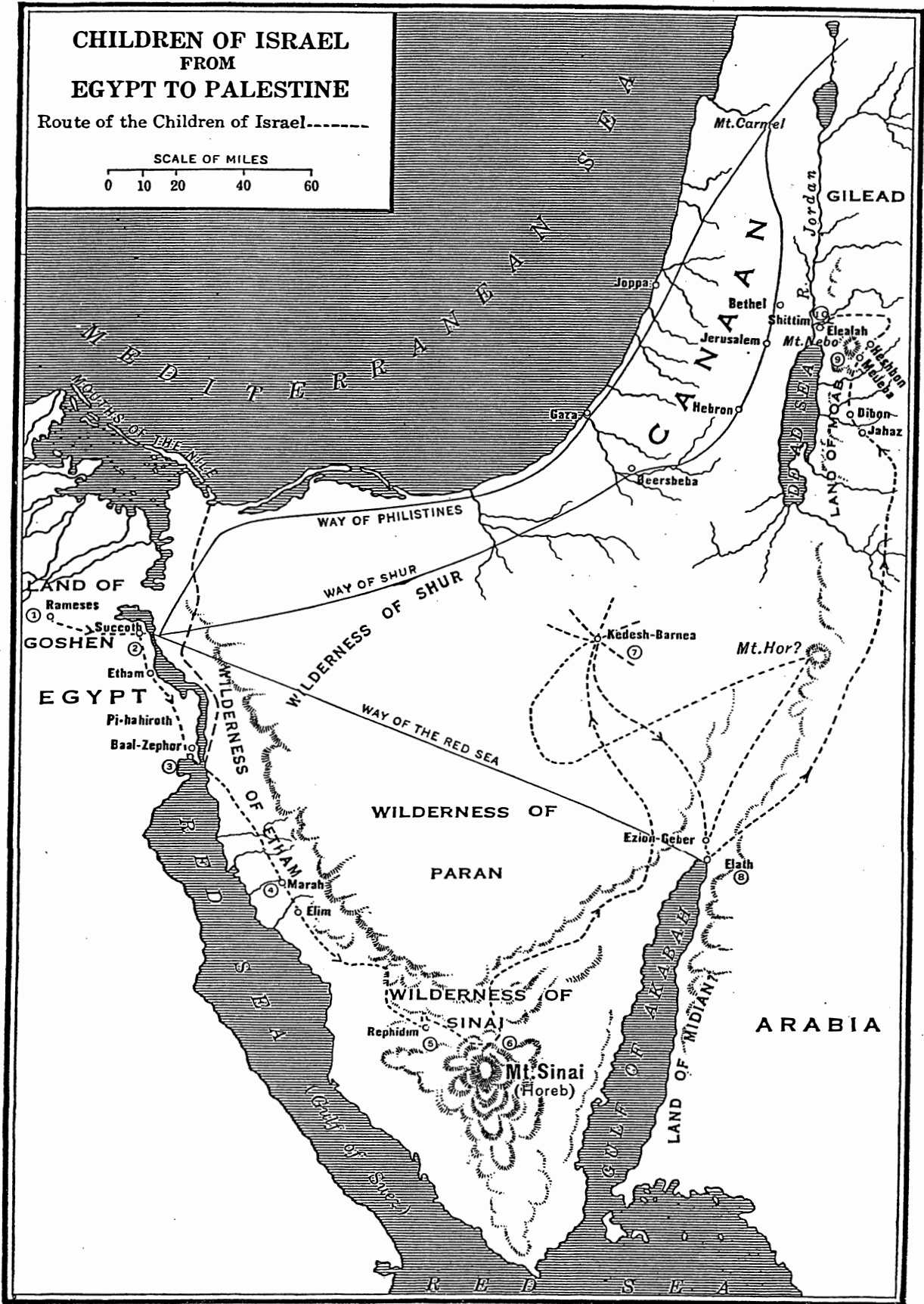
would serve as landmarks to determine the route. As it is, we do not altogether despair of finding some clew to the subject. [See below.] It may be of service to subjoin the following table of the places through which the Israelites passed (not all of them exactly stations) from the time of their leaving 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.

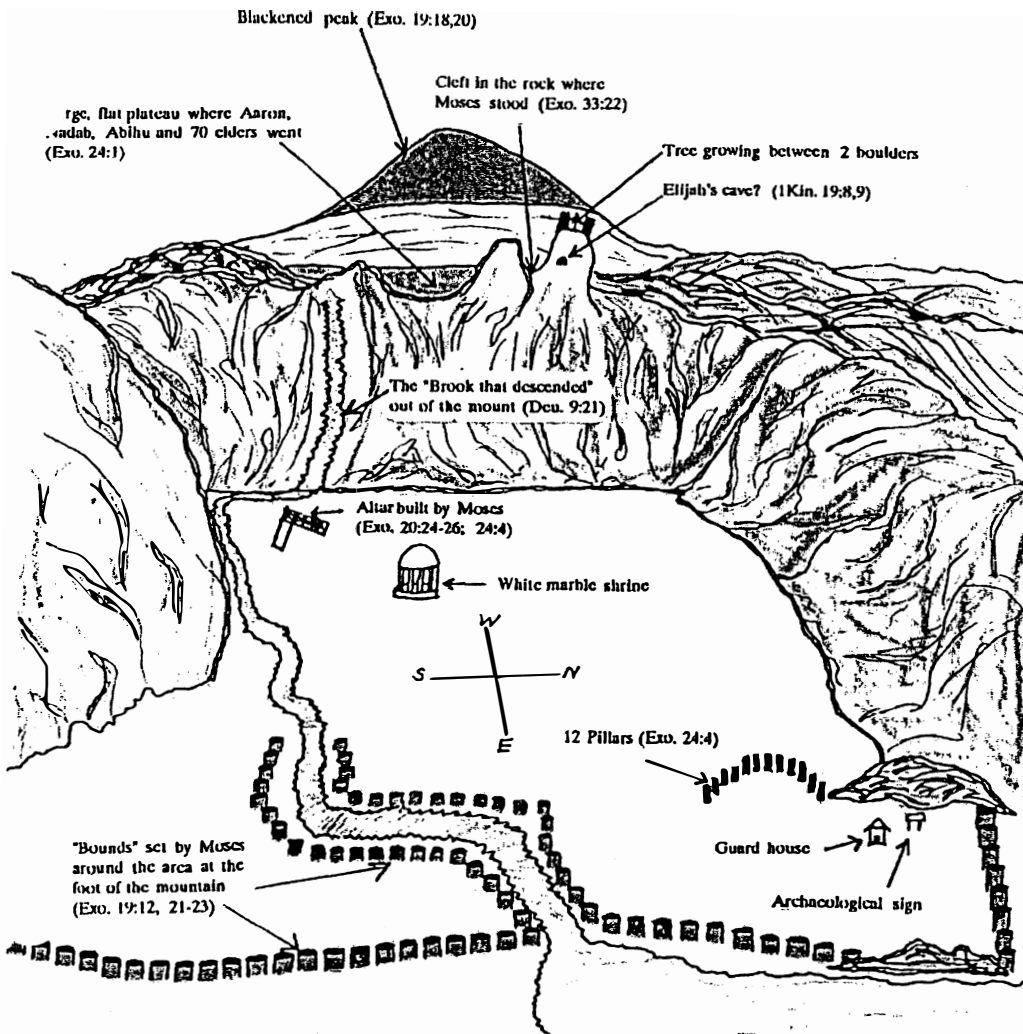
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|--|--|
| (EXODUS XII-XIX.) | (NUMBERS XXXIII.) |
| [1.] From Rameses (xii, 37). | From Rameses (ver. 8). |
| [2.] Succoth (xii, 37). | Succoth (ver. 5). |
| [3.] Etham (xiii, 20). | Etham (ver. 6). |
| [4.] Pi-hahiroth (xiv, 2). | Pi-hahiroth (ver.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

- (2.) From Sinai to Kadesh the second time.
(NUMBERS X-XX.) From the desert of Sinai (x, 12).
(NUMBERS XXXIII.) From the desert of Sinai (ver. 16).
- [15.] Taberah (xi, 3; [Deut. ix, 22]).
Kibroth-hattaavah (xi, 34), in the edge of the desert of Paran (x, 12).
Hazereth (xi, 35).
The desert of 'Arabah, by the way of Mount Seir [Deut. i, 1, 2].
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)].
- [21.] Rimmon-parez (ver. 19).
[22.] Libnah (ver. 20).
[23.] Rissah (ver. 21).
[24.] Kehelathah (ver. 22).
[25.] Mount Shapher (ver. 23).
[26.] Haradah (ver. 24).
[27.] Makheloth (ver. 25).
[28.] Tahath (ver. 26).
[29.] Tarah (ver. 27).
[30.] Mithcah (ver. 28).
[31.] Hashmonah (ver. 29).
[32.] Moseroth (ver. 30).
[33.] Bene-jaakan (ver. 31).
[34.] Hor-hagidgad (ver. 32).
[35.] Jobathah (ver. 33).
[36.] Ebronah (ver. 34).
[37.] Ezion-geber (ver. 35), by the way of the Red Sea [Deut. ii, i].
- [38.] Return to Kadesh, in the desert of Zin (Numb. xx, 1), by the way of Mt. Seir (Deut. ii, 1).
Kadesh, in the desert of Zin (ver. 36).
- (3.) From Kadesh to the Jordan.
(NUMB. XX, XXI; DEUT. I, II, X.) From Kadesh (Numb. xx, 22).
From Kadesh (ver. 37).
Beeroth Bene-jaakan (Deut. x, 6).
Mount Hor (Numb. xx, 22), or Mosera (Deut. x, 6), where Aaron died.
Gudgodah (Deut. x, 7).
Jobath (Deut. x, 7).
Way of the Red Sea (Numb. xxi, 4), by Ezion-geber (Deut. ii, 8).
Elath (Deut. ii, 8).
Zalmonah (ver. 41).
Punon (ver. 42).
Oboth (ver. 43).
Ije-abarim (Numb. xxi, 11).
The brook Zered (Numb. xxi, 12; Deut. ii, 13, 14).
The brook Arnon (Numb. xxi, 13; Deut. ii, 24).
Beer (well), in the desert (Numb. xxi, 16, 18).
Mattanah (xxi, 15).
Nahaliel (xxi, 19).
Bamoth (xxi, 19).
Pisgah, put for the range of Abarim, of which Pisgah was part (xxi, 20).
Mountains of Abarim, near Nebo (ver. 47).
Plains of Moab by Jordan, near Jericho (ver. 48).
- [41.] Elath (Deut. ii, 8).
[42.] Jobath (Deut. x, 7).
[43.] Way of the Red Sea (Numb. xxi, 4), by Ezion-geber (Deut. ii, 8).
[44.] Elath (Deut. ii, 8).
[45.]
[46.]
[47.] Oboth (Numb. xxi, 10).
[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.]
[52.] Dibon-gad (ver. 45).
[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).
[58.] By the way of Bashan to the plains of Moab by Jordan, near Jericho (Numb. xxi, 33; xxii, i).

The points indicated in the above route as far as Kadesh have already been identified with consi-
precision. It remains to consider how far the -37-
are capable of identification. For this purpose we
have a few coincidences with modern or well-known



ISRAEL'S WANDERINGS IN THE WILDERNESS



MT. SINAI
Jebel el Lawz
 Diagram (not drawn to scale)

Straight ahead to Golden calf altar (Exo. 32:19)

