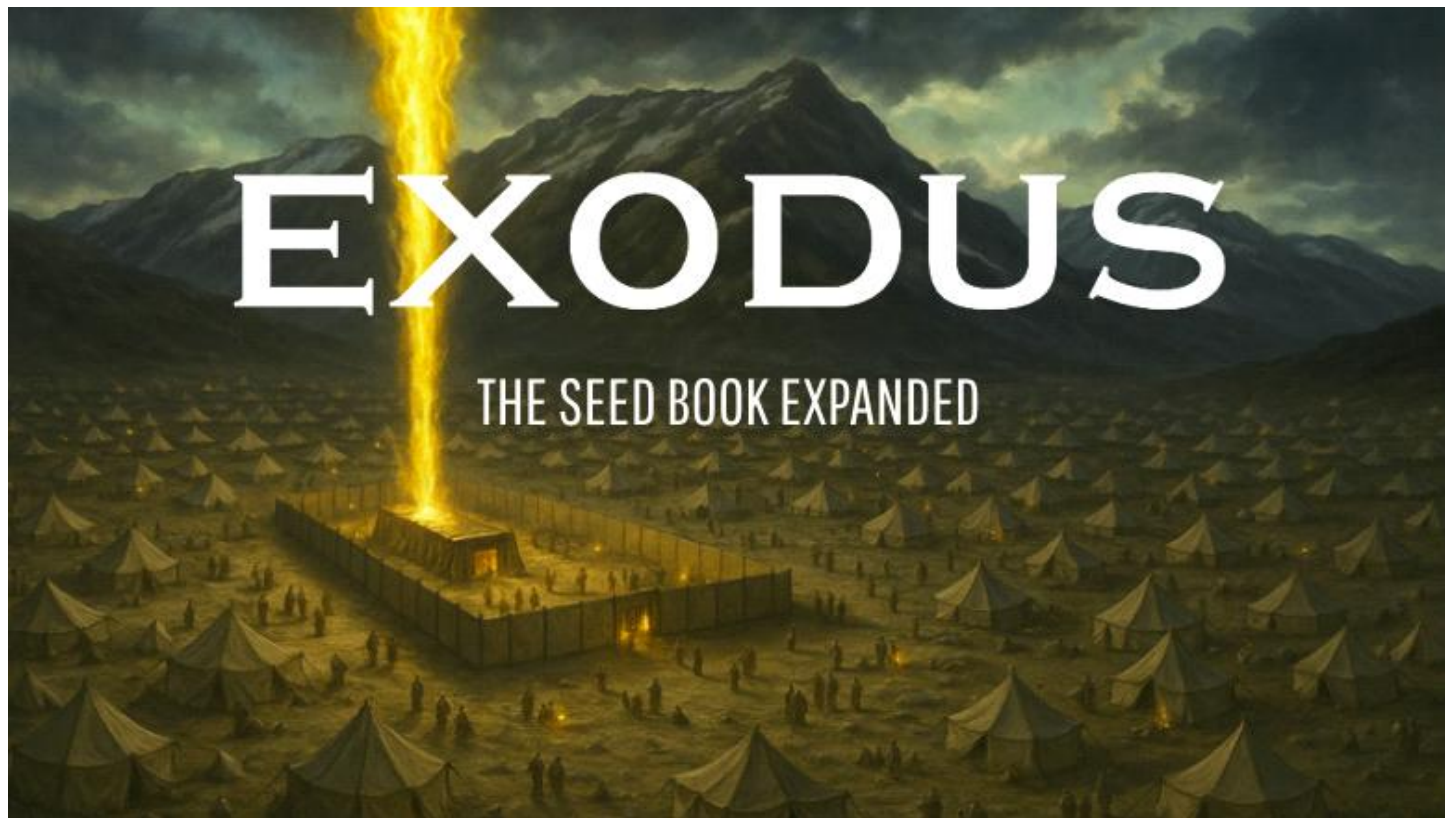


Exodus 15:22-27

Tuesday, September 23, 2025 9:16 PM



Good Evening Arising Church! We are going to have an extraordinary time with you this evening.

We want to come right out of the gate tonight giving credit and honor to a man whose work has greatly blessed us and that is the source documentary series for much of what will be shared tonight.



Filmmaker Tim Mahoney has dedicated decades to researching and producing remarkable documentaries that meticulously explore every aspect of the Exodus. His films are rich with scholarly debate, presenting various perspectives and allowing viewers to easily verify the Biblical account. The documentaries feature credible scholars whose work is well-known, as well as those with differing opinions, providing a balanced view. Conservative scholars often follow those with incongruent views, enabling viewers to contrast the two. We found the presentations personally enriching and believe you will too. Each documentary lasts about two hours, and there are six in total.

We are going to quickly display 3 slides with many of the top scholarly contributors for your reference since we are largely referring to their work:

(do not read)

Top Consultants / Experts in Patterns of Evidence (Part 1)

Timothy P. Mahoney – Filmmaker, director of the series; leads the investigation.

- Lennart Moller — Swedish DNA Scientist: Author *The Exodus Case*
- Jason Derouchi — Professor of Old Testament: Co-author *A Modern Grammar for Biblical Hebrew*
- Joel Richardson — Exodus Explorer, Filmmaker, Teacher, Author *Mount Sinai in Arabia*
- Rabbi Manis Friedman — Biblical Scholar, Author
- Manfred Bietak — Egyptologist - University of Vienna
- Alan Millard — Ranking Professor Emeritus of Hebrew and Ancient Semetic Languages
- Bryant Wood — Archaeologist, Associates For Biblical Research
- Duane Garrett — Professor of Old Testament Interpretation: Author *A Commentary on Exodus*
- David Rohl — Egyptologist, Author *Exodus — Myth or History?*
- Peter Wiegand — Biblical Scholar, Torchbearers International — Austria
- Temple Grandin — American Professor of Animal Science Colorado State University
- Stephen Moshier — Professor of Geology — Wheaton College
- Rabbi David Hartman — Shalom Hartman Institute, Author
- Herschel Shanks — Founder, Biblical Archeology Review
- Mori (Rabbi) Michael Bar-Ron — Torah Scholar, Author, Funded Researcher of Proto-Sinatic Paleography

Top Consultants / Experts in Patterns of Evidence (Part 2)

- Clyde Billington — Historian — University of Northwestern, St Paul
- Fredrick W. Baltz — Pastor Emeritus, Author *Exodus Found*
- Glen Fritz — Environmental Geographer: Author *The Lost Sea of the Exodus*
- John Bimson — Tutor in Old Testament Trinity College — Bristol
- Eric Lembcke — Business Executive, Amateur Explorer
- Carl Drews — Author *Between Migdol and the Sea*
- Robert Carter — Marine Biologist: Creation Ministries Int.
- Craig Keener — Professor of New Testament: Author *Miracles: The Credibility of the New Testament Accounts*
- Barry Beitzel — Old Testament Scholar, Geographer, and Cartographer: Author *The New Moody Atlas of the Bible*
- Stephen C. Meyer — Philosopher of Science: Author *The Return of the God Hypothesis*
- Juris Zarins — Archaeologist, Professor — Missouri State University
- Peter Van Der Veen — Adjunct Professor of Biblical Archaeology — Johannes Gutenberg University of Mainz
- Steven Rudd — Archaeologist: Author *Exodus Route Restored*
- Peter Parr — Archaeologist — University College, London
- Ross Patterson — Exodus Explorer, Biblical Researcher
- Bryant G. Wood — Archaeologist, Associates for Biblical Research
- Emmanuel Anati — Archaeologist, Anthropologist, Author *The Mountain of God*

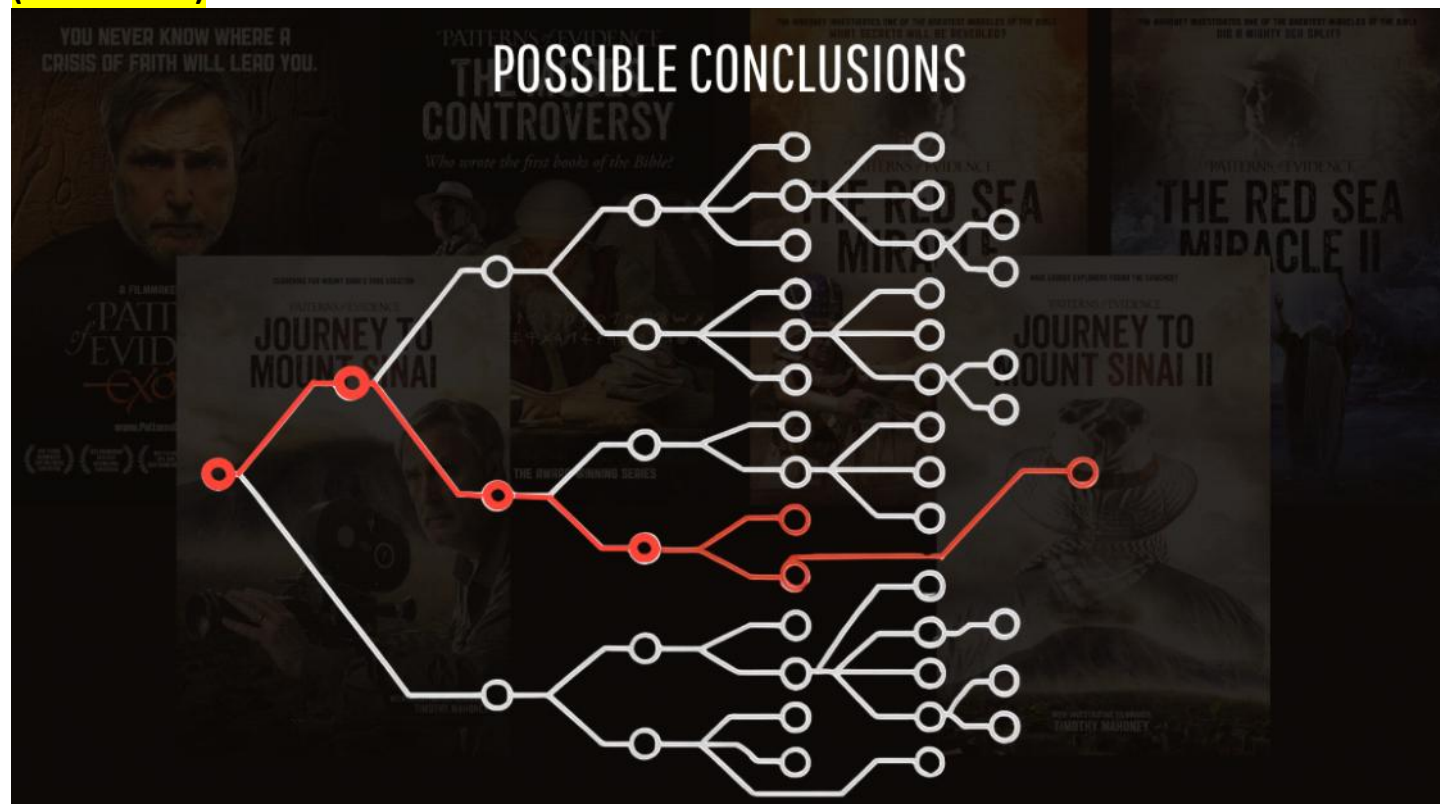
YOU NEVER KNOW WHERE A CRISIS OF FAITH WILL LEAD YOU.

Top Consultants / Experts in Patterns of Evidence (Part 3)

- Mansour Boraik — Egyptologist, Director General of Antiquities — Luxor
- Maarten Raven — Egyptologist, Curator — Leiden Museum
- Charles Aling — Egyptologist — University of Northwestern, St. Paul
- Jim Phillips — Egyptologist, Curator Field Museum
- Chris Naunton — Egyptologist, President of the International Association of Egyptologists
- Kent Weeks — Egyptologist - Theban Mapping Project
- James K. Hoffmeier — Egyptologist, Author *Israel in Egypt*
- Donald Redford — Egyptologist — Penn State University
- Ryan Muaro — Exodus Explorer, News Commentator, Writer, International Security Analyst
- Charles R. Krahmalkov — Professor of Ancient Near Eastern Languages - University of Michigan
- James L. Phillips - Egyptologist, Curator — Field Museum
- Donald B. Redford — Egyptologist — Penn State University, Author *Egypt, Canaan, and Israel in Ancient Times*
- Logan Kiesewetter— Exodus Explorer, Biblical Researcher
- Logan Kiesewetter — Exodus Explorer, Biblical Researcher
- Jim Caldwell — Exodus Explorer, Oil Industry Engineer
- Dr. Sung Hak Kim — Exodus Explorer, Author *The Burning Bush*
- Ron Matsen — Pastor, President — Koinonia Institute

Now that you have these in your notes let's move to the next slide:

(Do not read)



Tonight, we are getting into a topic that has sparked countless debates, from the authorship of the Torah to the identity of the Pharaoh during the Exodus, the living conditions and travels of the Israelites, their numbers, and the route they took to Sinai. Rather than wade through every possible theory, we aim to present the conclusions we've drawn from the available evidence, aligning with the Holy Word of God. Unlike many in this field, we believe the Bible is both supernatural and a reliable historical source. Therefore, we will approach this topic from that

perspective, excluding material that is demonstrably false or Biblically inaccurate.

We would also again like to thank our brothers across the world in Houston and Romania for their countless hours researching this topic so it could be presented well to you all tonight.

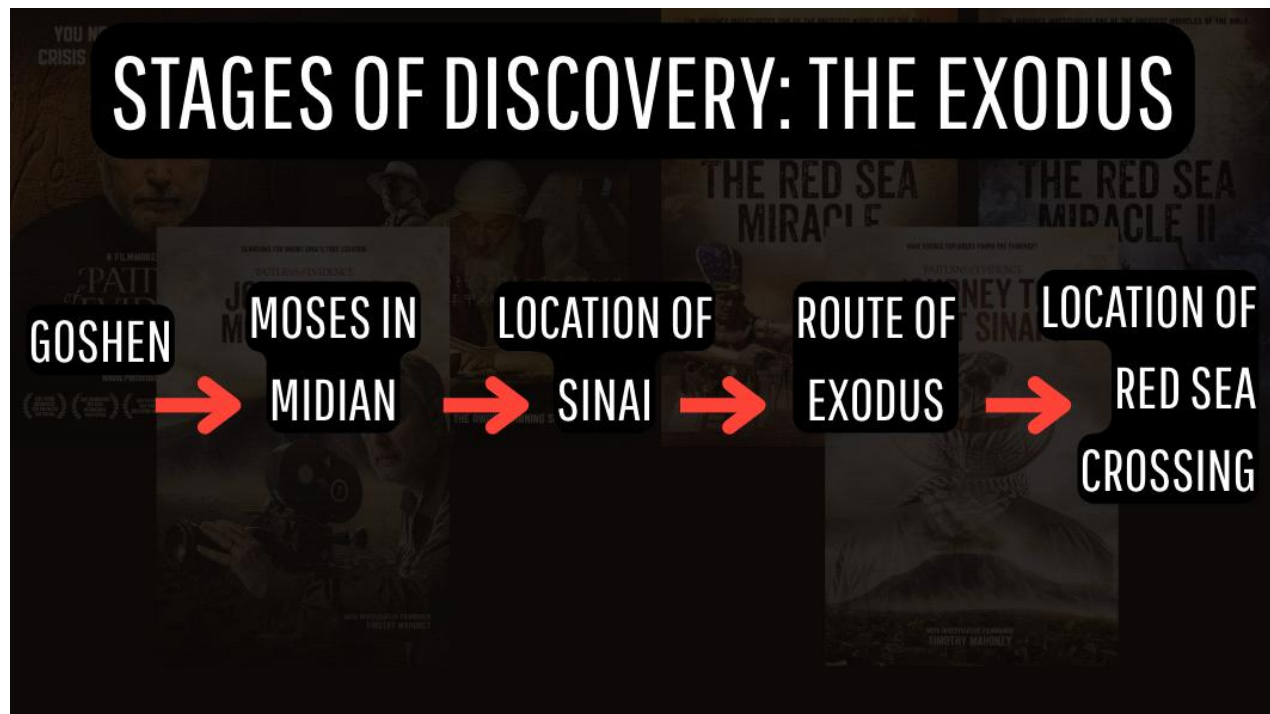
Tonight, we aim to guide you through the geographical context of our text, highlighting the most probable conclusions and optimal routes and locations based on the scriptures. This will serve as both an in-depth geographical lesson and a comprehensive introduction to our focus for the evening—Exodus 15:22-27, a passage rich with symbolism and prophetic significance for the One Association as a whole.

In our discussions this evening about the location of Mt. Sinai, the route of the Exodus, and the correct crossing site of the Red Sea, we will prioritize deriving our conclusions from the scriptures first and archaeology second. Archaeologists often manipulate their data to support their presuppositions no matter how ridiculous they are; our approach is to consult the Scriptures and then present supporting archaeological evidence as a corroboration.

By interpreting the world around us in this way, we remain faithful to the text and avoid allowing cultural biases to influence our Biblical understanding. There is no need to fear whether science or archaeology will support the scriptures; the world is continually catching up to the timeless revelation and truth of God's eternal word and the support for the Biblical narrative is abundant even though it may not be popular.

Our next slide will outline the stages of discoveries you will encounter, illuminating the geography of the Exodus. This will serve as our guide for the evening, drawing extensively from Timothy Mahoney's decades of research.

(READ SLIDE)



We will present our findings in this order for several reasons. Firstly, it aligns with the flow of the book of Exodus. The story begins in Genesis with Jacob's family being granted Goshen by Pharaoh. It then progresses to Moses abandoning his royal life in Egypt and fleeing to Midian. This is where we first encounter Sinai, also known as Horeb, which is Israel's intended destination when leaving their enslavement in Egypt. Their journey of deliverance takes them through the wilderness and ultimately to the Red Sea.

Secondly, to achieve success in any journey, it's essential to have both a clear starting point and a well-defined destination. By identifying where Goshen is and then the location of Sinai, we can then map out the route that they took from the beginning to the end.

With all of that said, let's turn to Genesis and start in the same place that the Bible starts.

○ **Genesis 46:31–47:1 (NIVUK84)**

31 Then Joseph said to his brothers and to his father's household, "I will go up and speak to Pharaoh and will say to him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me.

32 The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.'

33 When Pharaoh calls you in and asks, 'What is your occupation?'

34 you should answer, 'Your servants have tended livestock from our boyhood on, just as our fathers did.' Then you will be allowed to settle in the region of Goshen, for all shepherds are detestable to the

Egyptians.”

1 Joseph went and told Pharaoh, “My father and brothers, with their flocks and herds and everything they own, have come from the land of Canaan and are **now in Goshen.**”

In Genesis 46, the land where the Israelites settled in Egypt is referred to as Goshen. However, this region is known by another name in the following chapter. Let's explore how this area is described differently as we move forward in the text.

○ **Genesis 47:11–12 (NIVUK84)**

11 So Joseph settled his father and his brothers in Egypt and gave them property in the best part of the land, the **district of Rameses**, as Pharaoh directed.

12 Joseph also provided his father and his brothers and all his father's household with food, according to the number of their children.

What is remarkable about this description is that the text says that it was the "best part of the land". Not only that, but we get another name for this region—the district of Rameses.

Let's briefly take a moment to bridge our narrative from these location markers to the rest of the story so we can get a better understanding of the region as a whole and some of the details that will be pertinent to our archeological topics.

○ **Genesis 50:22–26 (NIVUK84)**

22 Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years

23 and saw the third generation of Ephraim's children. Also the children of Makir son of Manasseh were placed at birth on Joseph's knees.

24 Then Joseph said to his brothers, “I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob.”

25 And Joseph made the sons of Israel swear an oath and said, “God will surely come to your aid, and **then you must carry my bones up from this place.**”

26 So Joseph died at the age of a hundred and ten. And after they embalmed him, **he was placed in a coffin in Egypt.**

In our exploration of the three Genesis passages, we have discovered that the Israelites traveled from Canaan and settled in a region called Goshen, within the district of Rameses, and that Joseph had a recognized burial site. Imagine the significance if these details were supported by archaeological evidence. Such findings would be a crucial key in anchoring the geography of this narrative.

Let's move to Exodus.

○ **Exodus 1:6–11 (NIVUK84)**

6 Now Joseph and all his brothers and all that generation died,

7 but the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them.

8 Then a new king, who did not know about Joseph, came to power in Egypt.

9 “Look,” he said to his people, “the Israelites have become much too numerous for us.

10 Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.”

11 So they put slave masters over them to oppress them with forced labor, and they built **Pithom and Rameses** as store cities for Pharaoh.

Exodus chapter 1 mentions that Hebrew slaves were involved in the construction of the cities of Pithom and Rameses. Given that these were significant communities with large populations, one would expect to find their ruins or remains today. Archaeologists have focused their efforts on the Nile delta, particularly in the district of Rameses, to uncover these ancient sites. Let's explore the broader region before zooming in on this specific location.

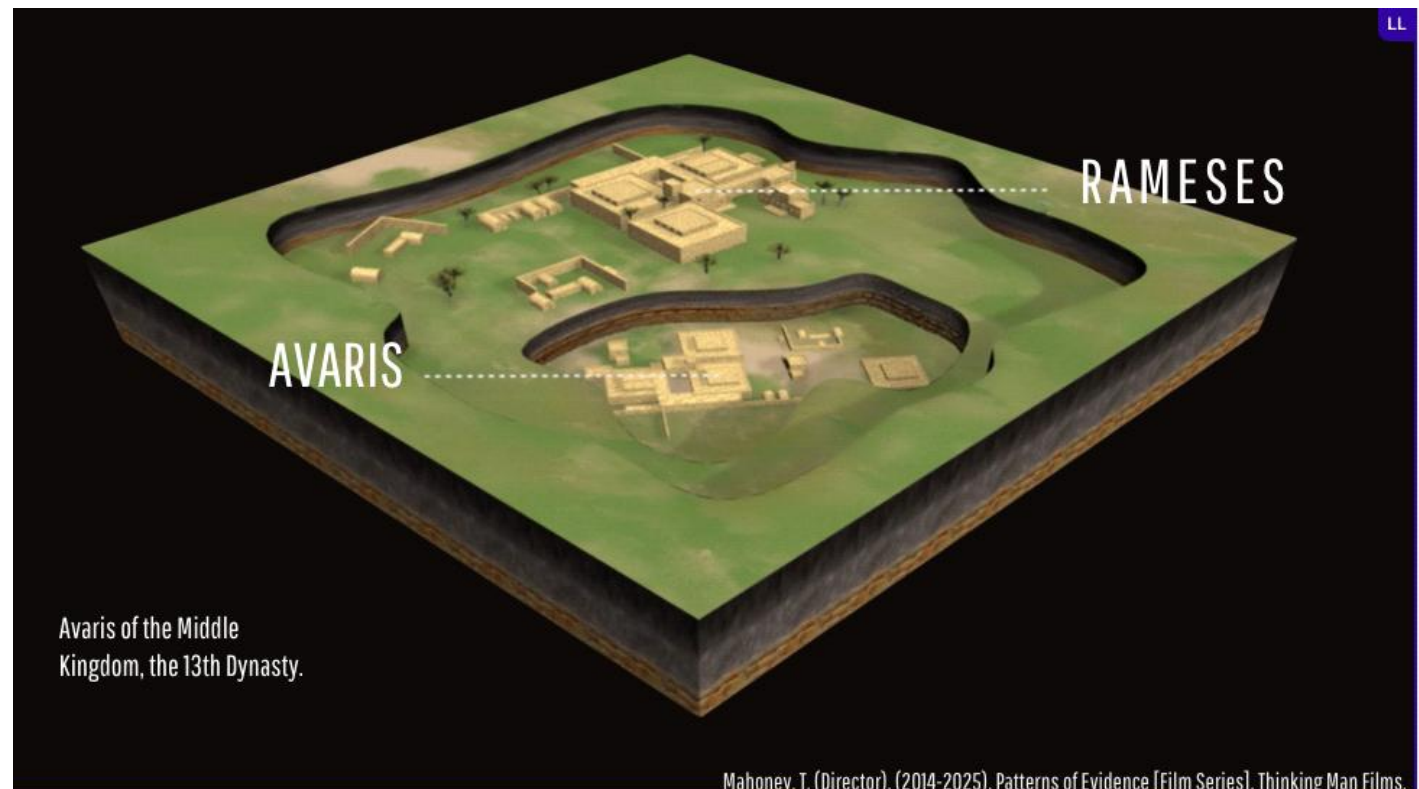
(Do not read)



Archaeologists have discovered ancient cities buried beneath the known locations of Pithom and Rameses, which they refer to as Avaris. These findings reveal that the buried cities do not belong to the Egyptians but another culture and people

group. The next slide will show a model of the Avaris site in the strata beneath Ramesses.

(Point to Ramesses and then Avaris that lies beneath it)



As we continue, we are going to show you that the city of Avaris has clear unmistakable markers of Semitic peoples from Canaan—that is to say that archeologists have verified the presence of a city population of Semitic peoples who originated in Canaan and it is at the site beneath Ramesses called Avaris. This is exactly what the Bible says about the family of Israel coming to Egypt and living in this location



Mahoney, T. (Director). (2014-2025). Patterns of Evidence [Film Series]. Thinking Man Films.

Here you can see a picture of the actual excavation site. What the researchers discovered was striking—these remains were not Egyptian, but rather belonged to a people from the region of Canaan. Even more intriguing, the ruins aligned with the timeframe of the Exodus. Archaeologists noted that the city showed signs of growth and flourishing, but then, quite suddenly, everything stopped, as if the inhabitants had abandoned it all at once. Among the findings was a large amount of pottery, clearly originating from the land of Israel, or Canaan, further linking this site to the people of the Bible.



Researchers have unearthed graves that offer significant insights into the lives of the individuals buried there. The evidence strongly suggests that these people were from Canaan, as indicated by the large quantities of weapons and pottery originating from the Canaanite region. Among the graves, numerous sheep bones were found, implying that these were not Egyptians, since shepherding was considered detestable to them. Analysis of the remains revealed times of prosperity followed by widespread malnutrition, with most individuals dying early in life. Interestingly, further tests showed that the population consisted of a higher rate of females than expected in proportion to males. In other words it appeared as if a consistent effort had been made to suppress the male population.



The image depicts a reconstruction of the homes discovered in the ruins of this region. Experts have noted that these structures differ significantly from those built in other parts of Egypt during the same period. Interestingly, the design of these homes closely resembles those found in Canaan and the architecture is the same as that found in Haran, suggesting that the inhabitants of this area were likely from those regions.

Our next slides take that discovery even further into our Biblical Text.



Mahoney, T. (Director). (2014). Patterns of Evidence: Exodus [Film]. Thinking Man Films.

At the Avaris site, archaeologists discovered a remarkably unique structure. Unlike the typical Canaanite or Haran-inspired homes in the area, this one clearly belonged to someone of royal status. Its design was more closely aligned with Egyptian architecture, featuring distinct royal elements usually only reserved for nobility.

It appears that someone of Egyptian royalty resided among the Canaanite people in Avaris. This is quite unusual, as shepherds, who were prevalent in Avaris, were generally detested by the Egyptians. Therefore, it is possible that this individual was not actually Egyptian. It's not hard to guess who this was... but it gets better.



This royal residence boasted an impressive interior with 12 pillars, a distinctive feature that stands out. These elements begin to reveal some intriguing connections, especially considering that the number 12 appears multiple times throughout the property.



Among the remains, there are 12 tombs situated outside this royal residence. To put this into perspective, we have a royal home nestled among the people from

Canaan and Haran, who are evidently shepherds. The grandest home in the region is royal and features 12 symbolic pillars along with 12 distinct graves. Notably, one of these graves stands out from the rest in several remarkable ways.



Among the twelve tombs, one stands out with its resemblance to those of Egyptian royalty. This suggests that an individual of noble status, who was not originally from Egypt, was buried here. The artifacts found within this tomb have been consistently dated to a period close to the time of the Exodus, and they are a shocking testament to the Biblical text.

Inside the tomb is a statue with features recognized by individuals from the Syria-Canaan region.



Mahoney, T. (Director). (2014). Patterns of Evidence: Exodus [Film]. Thinking Man Films.

This is a model created by the scholars to help you envision what we are about to go through.

Let's zero in on the artifacts themselves:



Mahoney, T. (Director). (2014). Patterns of Evidence: Exodus [Film]. Thinking Man Films.

The headdress on the statue is styled in a manner that resembles how Egyptians

depicted royal figures from the region of Canaan in their art. This suggests that the individual being portrayed is a foreigner, yet also a person of significant importance.

The individual depicted in the statue is shown with yellowish skin, a characteristic often used by Egyptians to differentiate people from Canaan, who typically had lighter skin tones compared to the darker-skinned Egyptians. Additionally, the red hair color further suggests that the artist intended to portray a non-native individual. These features indicate a deliberate effort to capture the physical traits of people from the region of Canaan or Haran, grounding the artifact in its historical and cultural context and perfectly aligning with the Bible.

Is that interesting to you? The most remarkable part is still coming, do you want to see it?

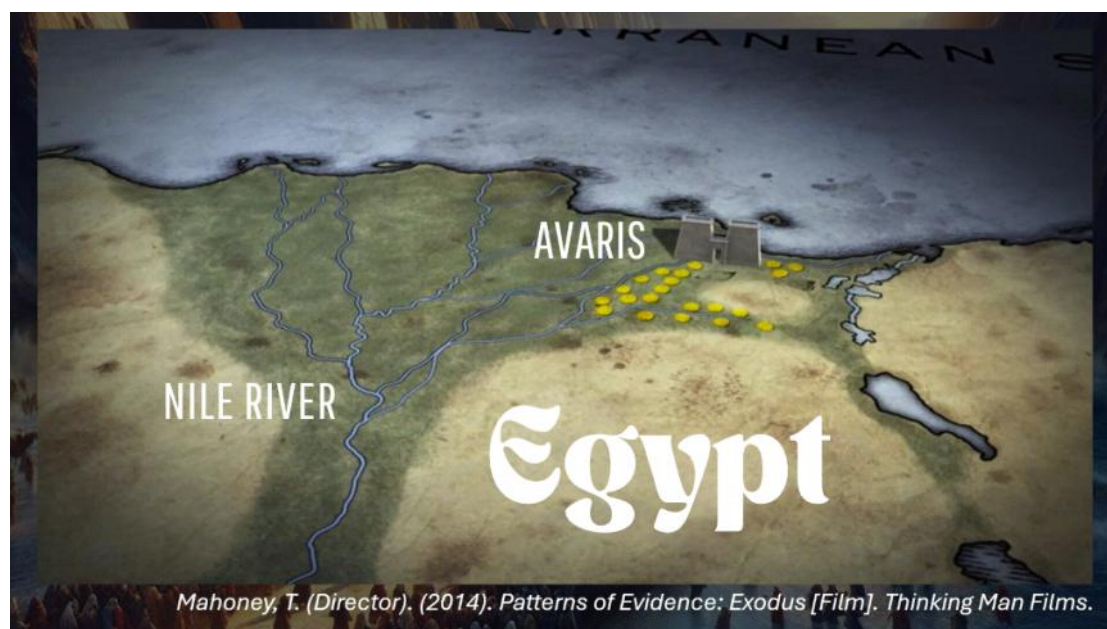


The statue is draped in what can only be described as a "coat of many colors," a stark departure from the traditional burial garments typically found in Egypt. The mere presence of this statue is extraordinary, but its Syrian-Canaan features, coupled with a foreign headdress and the vibrant coat, provide compelling evidence supporting the Biblical narrative. This is far from the norm in Egyptian burial customs, and no similar artifact has been discovered in the extensive archaeological records of Egypt. The uniqueness of this statue highlights its exceptional nature and prompts questions about its origins and the social or political context in which it was created.

The absence of a sarcophagus accompanying the statue is particularly noteworthy. In Egyptian tradition, individuals of high rank were typically buried with elaborate burial containers. The lack of such a sarcophagus may suggest post-burial disturbance, intentional removal, or an unconventional burial practice. While this may puzzle scholars, Bible students might already understand why the actual body of this non-Egyptian ruler is not present. This man, who was elevated to royalty in Egypt, is buried in Canaan or better said, Israel.

○ **Genesis 50:25 (NIV84)**

25 And Joseph made the sons of Israel swear an oath and said, “God will surely come to your aid, and **then you must carry my bones up from this place.**”



The small yellow dots in the picture represent sites believed to be of Semitic origin surrounding Avaris, also known as Goshen. Although these sites are likely to be excavated in the coming years, there is currently little interest among Egyptian archaeologists in definitively proving the existence of Jews in Egypt under the exact circumstances described in the Bible.

The evidence presented here strongly supports the assertion that the Ancient Israelites resided in the region known as Goshen in the district of Rameses beneath the ancient city of Rameses. They may refer to it as Avaris but any student of the Bible will immediately recognize that they have found Goshen. Even more profoundly, they seemed to have found the home of Joseph complete with his empty tomb!

Now that we have a starting point, let's move to our next stage of discovery:

STAGES OF DISCOVERY: THE EXODUS

GOSHEN

MOSES IN
MIDIAN

LOCATION OF
SINAI

ROUTE OF
EXODUS

LOCATION OF
RED SEA
CROSSING

As we progress to our next stage, we are going to show you these discoveries on maps so that you can plot the beginning and ending points and then begin to connect the points that lie between them.

On the next slide you will see the location of Goshen:



This is a fantastic beginning. Now, let's see if we can zero in on the ending point

by examining Exodus 2.

○ **Exodus 2:15–17 (NIVUK84)**

15 When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and **went to live in Midian**, where he sat down by a well.

16 Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock.

17 Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

The Bible says that Moses went to live in Midian. Additionally, the place in Midian that he went to is described as having a well.

Let's try and identify the location of Midian next.

○ **Genesis 25:4–6 (NIVUK84)**

4 The sons of **Midian** were Ephah, Ephher, Hanoch, Abida and Eldaah. All these were descendants of Keturah.

5 Abraham left everything he owned to Isaac.

6 But while he was still living, he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east.

Midian was a son of Abraham and this passage says that Abraham sent him east. When you read that directional marker, it actually becomes quite clear in charting next locations. East in the context of Genesis 25 would have been east of where Abraham was standing and East of Israel as a whole.



The Bible uses Israel as a reference point, indicating that Midian must be located to the east of Israel. Midian is the son of Abraham and the founder of Midian and he was sent to the east. This means Midian cannot be situated to the southwest of Israel or in closer proximity to Egypt. The yellow box and text mark the "traditional Mt. Sinai" location, which simply cannot be correct since it is not even remotely in the correct position.

○ **Numbers 22:1–4 (NIVUK84)**

1 Then the Israelites **travelled to the plains of Moab** and camped along the Jordan across from Jericho.

2 Now Balak son of Zippor saw all that Israel had done to the Amorites,
3 and Moab was terrified because there were so many people. Indeed, Moab was filled with dread because of the Israelites.

4 **The Moabites said to the elders of Midian,** “This horde is going to lick up everything around us, as an ox licks up the grass of the field.” So Balak son of Zippor, who was king of Moab at that time,

This passage provides valuable insights into locating Midian by highlighting regional concerns about Israel's formidable presence in a known area.

Take a look at this map.



In considering the geography of Numbers 22, the narrative situates Moab and Midian as neighbors separated only by Edom. This placement requires Midian to be east of Israel and in proximity to Moab, a conclusion supported by the consensus of biblical scholarship and reflected in most historical maps of the region. Such a location also aligns with the other details of Moses's sojourn in Midian that we will get to later. To strengthen this conclusion, it is instructive to turn to the testimony of Josephus, who provides a historical description of Midian's location and its connection to Moses.

(read slide)

MIDIAN & THE TROGLODYTES

(257) and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in.

Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (p. 70). Hendrickson

(259) These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs which were made for the reception of that water; (260) but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women;

Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (p. 70). Hendrickson.

Josephus, a historian from the 1st century, provides an account that aligns with both the Bible and the archaeological evidence we will present. His perspective, being closer in time to the Exodus, is particularly valuable. He refers to the people in Midian as troglodytes, which adds an interesting dimension to our understanding of the historical context.

What are troglodytes? We are glad you asked:

(READ SLIDE)

Dictionary

Definitions from Oxford Languages - Learn more



trog.lo.dyte

/ˈtræɡlə dɪt/

noun

plural noun: troglodytes

(especially in prehistoric times) a person who lived in a cave.

- a hermit.

Josephus mentions that the Midianites had a significant well, lived in caves, and their territory was located by the Red Sea, which aligns with the Biblical account. Therefore, if Josephus' account is accurate, it stands to reason that this region would contain ancient caves.

Let's take a look:



Mahoney, T. (Director). (2014-2025). *Patterns of Evidence* [Film Series]. Thinking Man Films.

These caves were discovered at a site known as Al-Bad in present-day Saudi Arabia, a location that has yielded a significant amount of Midianite pottery. Archaeologists attribute the material culture of this region to the Mad'yan tribes—the Arabic designation for the Midianites and these caves date to the correct time period—thus providing a direct linguistic and cultural link to the biblical account. Let's look at another one.



Manoney, T. (Director). (2014-2025). Patterns of Evidence [Film Series]. Thinking Man Films.

There is a very notable well here that fits what the Bible says and what Josephus says...the locals to this day affirm this is the place where Moses dwelt and they refer to these caves as Jethro's caves.

From here, if this is Midian, which we believe it is, we need to see where Moses goes from here to eventually arrive at Horeb or, Sinai.

Let's look at Exodus 3 to see what the Bible says.

(READ HIGHLIGHTED TEXT)

FAR SIDE OF THE DESERT

Exodus 3:1 (NIVUK84) 1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the **far side of the desert** and came to Horeb, the mountain of God.

Exodus 3:1 (ESV) 1 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 Horeb, the mountain of God.

Exodus 3:1 (OJPS) 3 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the **farthest end of the wilderness**, and came to the mountain of God, unto Horeb.

Certain translations render the phrase as “the far side,” while others translate it as “the west side.” This variation reflects the ancient worldview in which east was conceptualized as “forward” and west as “backward,” making the terms “far” and “west” function as synonyms in context.

The expression “farthest end” may therefore be understood as the more precise rendering. Furthermore, the terms “desert” and “wilderness” derive from the same underlying concept, both referring to sparsely inhabited regions beyond cultivated land.

If the passage is correctly understood to be on the far side of a desert, it should provide a clearer geographical framework for identifying the area associated with the Mountain of God. We should expect to find a desert or wilderness on the other side of these caves between where Moses was dwelling and the mountain of Sinai.

Let's look at another map.



Mahoney, T. (Director). (2014-2025). Patterns of Evidence [Film Series]. Thinking Man Films.

Moses finds himself in Al BAD with his father-in-law and embarks on a journey to the far side of the wilderness (*which is the illuminated area of this map*). This region is nestled between Al BAD and a well-known grazing area where shepherds tend to their flocks.

Here is a picture of the area:



Mahoney, T. (Director). (2014-2025). Patterns of Evidence [Film Series]. Thinking Man Films.

From the caves in Midian you cross to the far side of a wilderness and then come to this picturesque highland, which is perfect for grazing. The serene and inviting landscape offers an ideal environment for livestock to thrive.

An actual survey of the area at the farthest end of the wilderness reveals significantly better vegetation than most of Midian, making it an ideal location for grazing flocks. The region benefits from cooler summer temperatures, more consistent rainfall, and greater plant growth, which would have made it a logical choice for Moses to bring the sheep. Importantly, this site lies only about thirty miles from Midian, a reasonable distance for a shepherd with sizeable herds.

In contrast, if the traditionally accepted location of Mount Sinai in the Sinai Peninsula were accurate, Moses would have had to lead the flock over three hundred miles through a desolate landscape and navigate through territories controlled by hostile regional powers. Modern visits to the traditional site reveal a lack of viable grazing land, raising the question of why anyone would embark on such an implausible journey. Therefore, the evidence strongly suggests a location much closer to Midian. In the following passage, the biblical text itself provides an additional clue regarding the true placement of Mount Horeb or Sinai.

○ **Deuteronomy 1:1–2 (NIVUK84)**

1 These are the words Moses spoke to all Israel in the desert east of the Jordan—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab.

2 **(It takes eleven days to go from Horeb to Kadesh Barnea by the**

Mount Seir road.)

We have an estimate of the travel time to reach Mount Sinai from a known location. With this information, we should be able to determine a range from Kadesh Barnea that will help us identify the location of Horeb.

Here is a picture of what 11 days travel would look like:



The yellow arc on the screen represents the area in which Mt Sinai could be located based upon it being an 11 day journey from Kadesh Barnea.

Ancient sources consistently indicate that travel caravans covered approximately 20 miles per day. This map illustrates a 220-mile radius from the average of the three potential Kadesh Barnea sites. To put this in perspective, it's akin to knowing that you typically drive at an average speed of 60 miles per hour on the interstate, meaning a 660-mile journey would take around 11 hours. This makes it straightforward to determine the range within which Sinai or Horeb must be located.

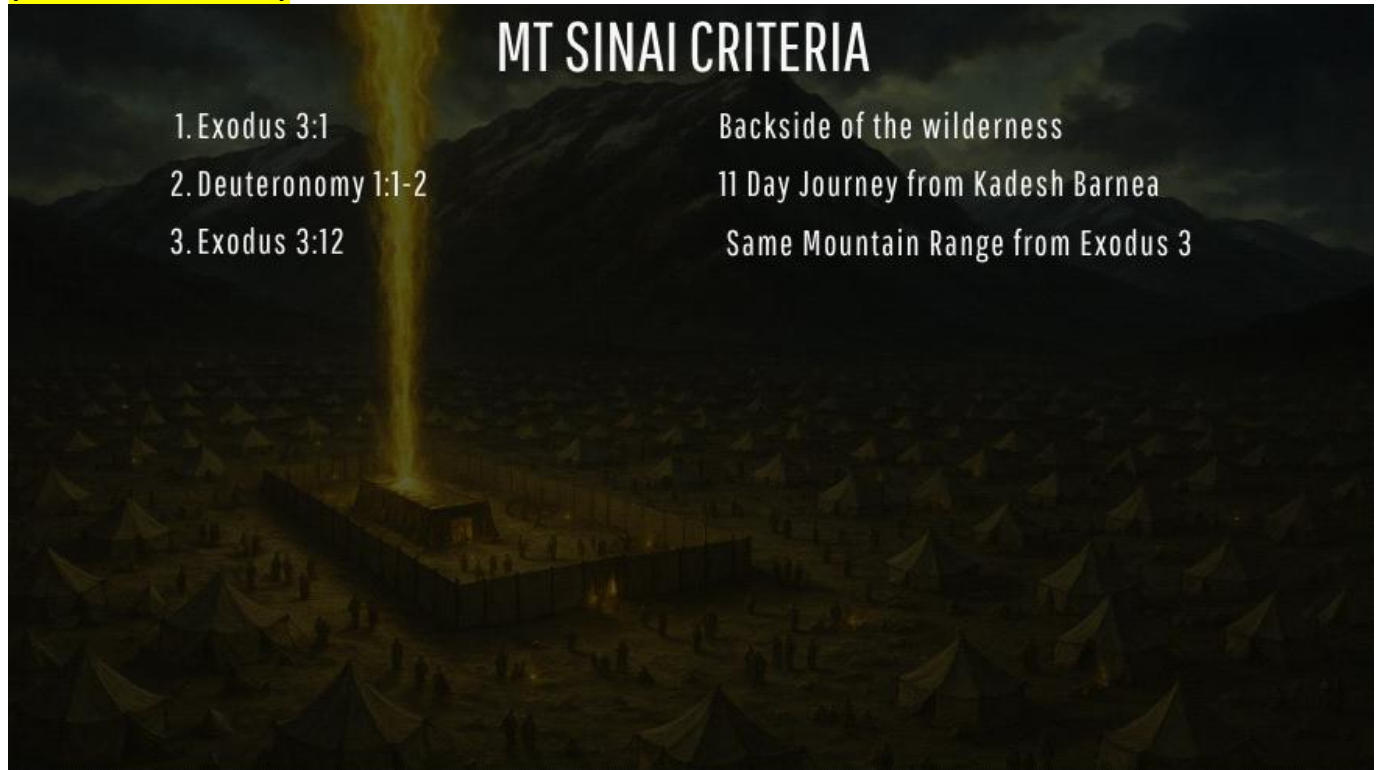
Combine this with the fact that Moses is in Midian, which is east of Israel and you begin to narrow in on a site for Horeb/Sinai. Let's add another detail to get us closer to a mountain location.

- **Exodus 3:12 (NIVUK84)**
12 And God said, "I will be with you. And this will be the sign to you that

it is I who have sent you: When you have brought the people out of Egypt, you will worship God **on this mountain.**"

While Moses is in Midian, he is informed that this mountain is the destination where he will lead the people of Israel upon their Exodus. It's important to note that Horeb and Sinai refer to the same location; Horeb is likely the region, while Sinai is the specific mountain. With this understanding, let's swiftly compile a list of criteria for the Mountain of God and gather all available evidence to determine the true location of Mount Sinai so that we can make a determination.

(Do not read SLIDE)



We have already established that the location had to be on the "backside of the wilderness." It was an eleven-day journey from Kadesh Barnea, and it must be the same mountain mentioned in Exodus 3. So let's move forward in our compilation:

○ **Exodus 19:1–2 (NIVUK84)**

- 1 In the third month after the Israelites left Egypt—**on the very day**—they came to the Desert of Sinai.
- 2 After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

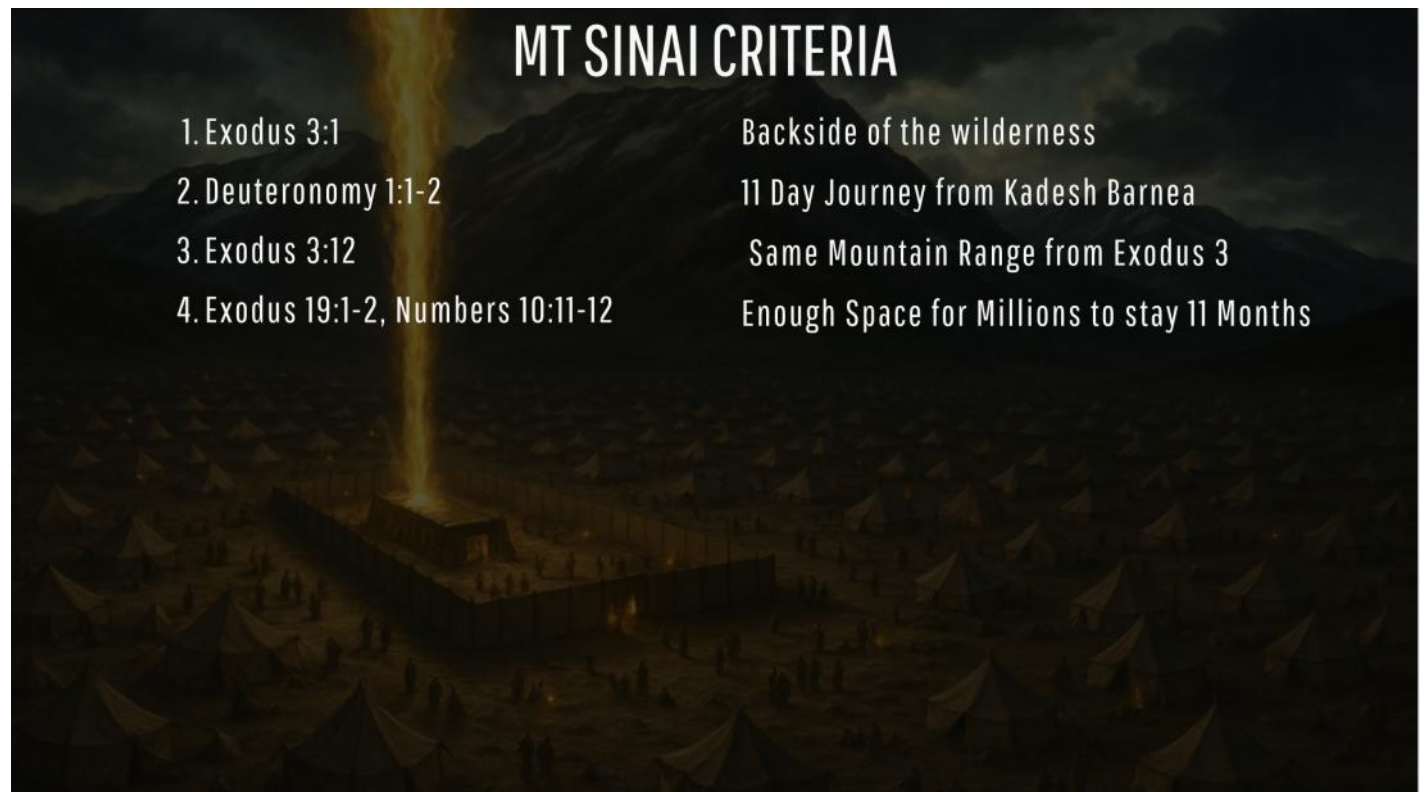
Israel arrived at Sinai in the third month after they left Egypt. Let's see when they left:

○ **Numbers 10:11–12 (NIVUK84)**

- 11 On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the Testimony.
- 12 Then the Israelites set out from the Desert of Sinai and travelled from place to place until the cloud **came to rest** in the Desert of Paran.

The Israelites arrived at Mount Sinai in the third month of the first year, as stated in Exodus 19:1, and remained there until the second month of the second year. During their 11-month stay, they would have likely left some evidence of their presence. After all, their number was in the millions and they resided there for nearly a year with their flocks. The space had to be adequate and there must be some evidence that they were there.

(Point to item 4)



Now look at some of their activities while at the mountain:

- **Exodus 19:10–11 (NIVUK84)**

10 And the LORD said to Moses, “Go to the people and consecrate them today and tomorrow. Make them **wash their clothes**

11 and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people.

This is a detail that would be easy to overlook, but there had to be a source of water that allowed millions of people to wash their clothes. Additionally, look at what these passages go on to say:

○ **Exodus 32:19–20 (NIVUK84)**

19 When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain.

20 And he took the calf they had made and burned it in the fire; then he ground it to powder, scattered it **on the water** and made the Israelites drink it.

There had to be enough water present for Moses to scatter the grindings from the calf idols on the water. Let's keep going:

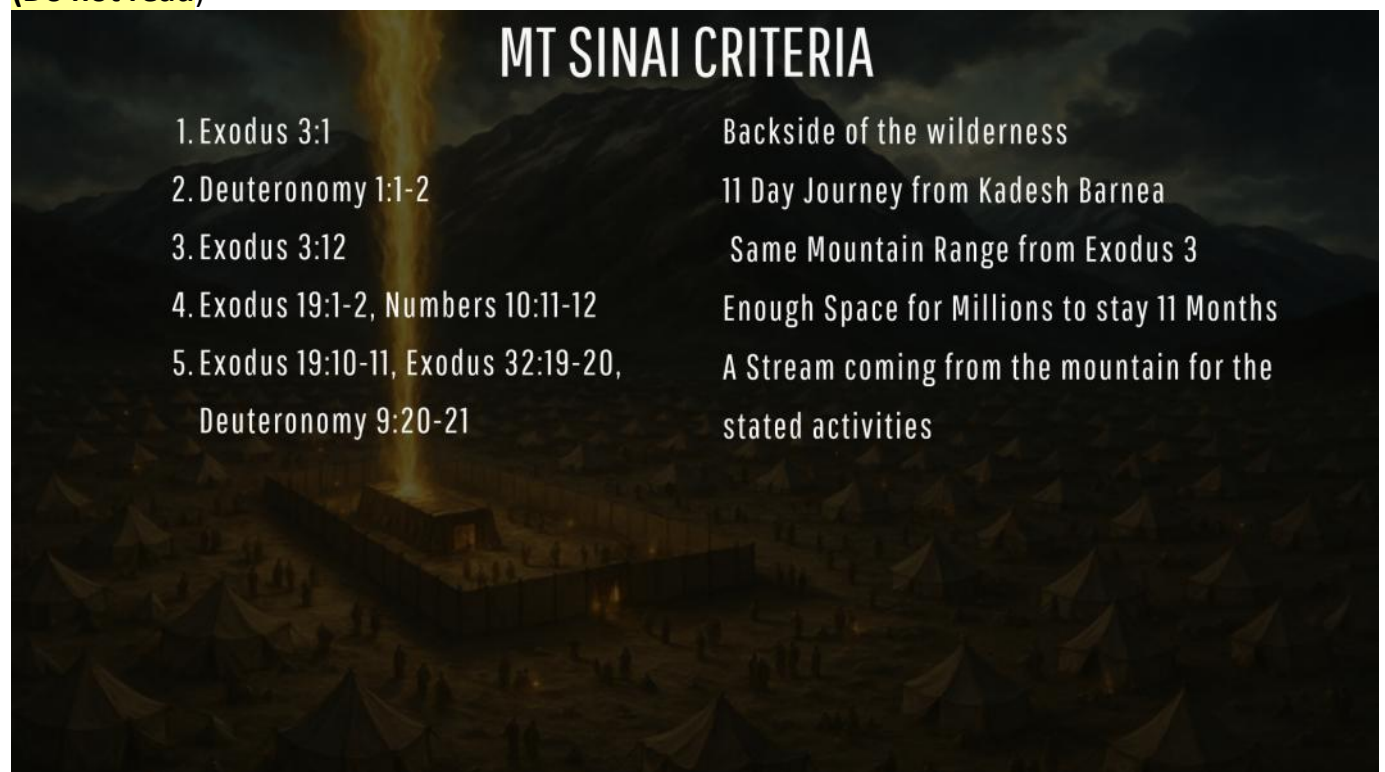
○ **Deuteronomy 9:20–21 (NIVUK84)**

20 And the LORD was angry enough with Aaron to destroy him, but at that time I prayed for Aaron too.

21 Also I took that sinful thing of yours, the calf you had made, and burned it in the fire. Then I crushed it and ground it to powder as fine as dust and threw the dust into **a stream that flowed down the mountain.**

The water source is said to be a stream that flowed from the mountain itself. In other words, a stream flowing from the mountain had to be present that could account for washing clothes and scattering the powdery remains of the golden calf on the water.

(Do not read)



This mountain is also characterized by a stream. With these details in mind, it should be feasible to survey the Middle East and identify a mountain that matches all these criteria. But let's keep building the picture.

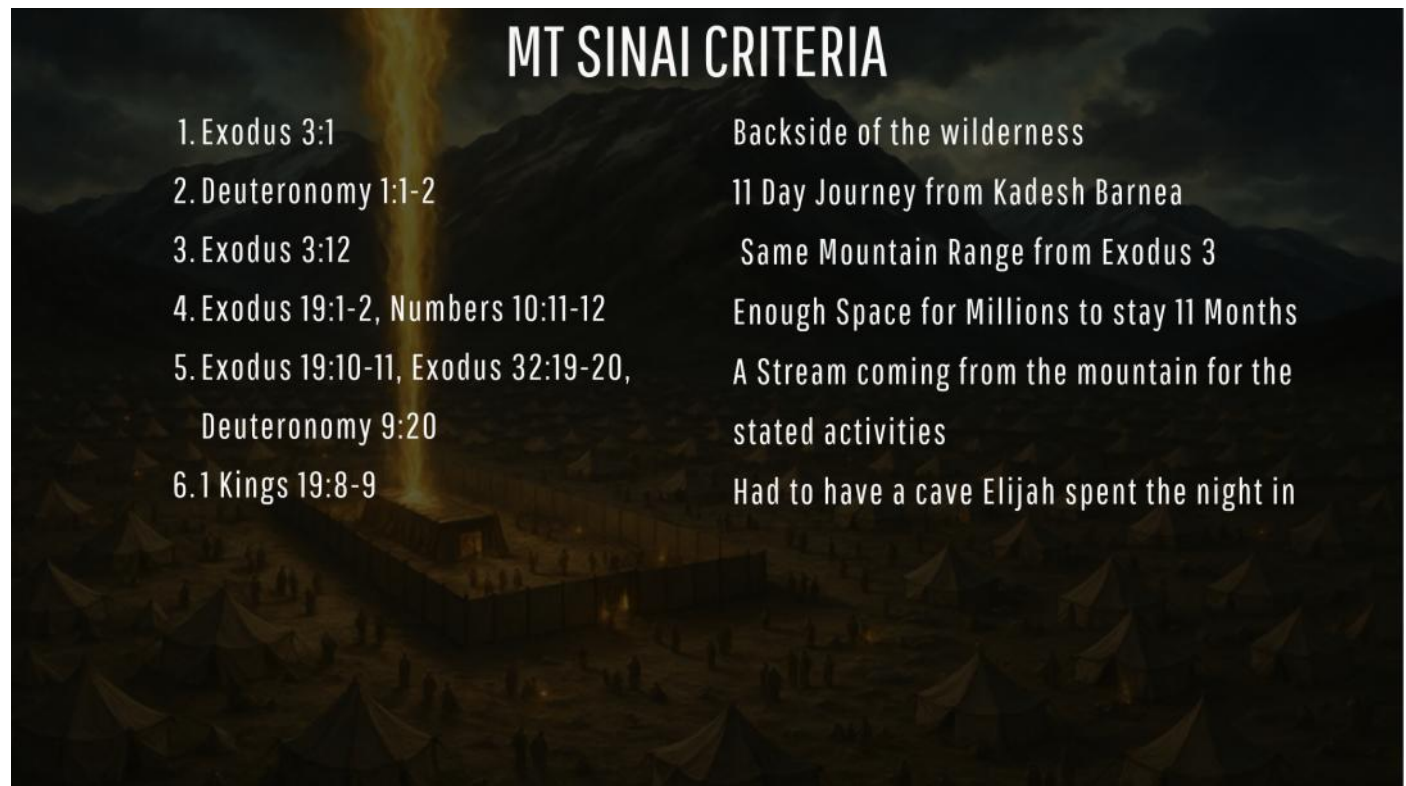
○ **1 Kings 19:8–9 (NIVUK84)**

8 So he got up and ate and drank. Strengthened by that food, he travelled for forty days and forty nights until he **reached Horeb, the mountain of God.**

9 **There he went into a cave** and spent the night. And the word of the LORD came to him: “What are you doing here, Elijah?”

Clearly, Sinai or Horeb had a cave that was big enough for Elijah to spend the night inside of. So let's add that to the list:

(Point to number 6)



Let's keep moving through our criteria.

○ **Exodus 24:1–2 (NIVUK84)**

1 Then he said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, **and seventy of the elders of Israel.** You are to worship at a distance,

2 but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him.”

(Do not read)

MT SINAI CRITERIA

- | | |
|--|---|
| 1. Exodus 3:1 | Backside of the wilderness |
| 2. Deuteronomy 1:1-2 | 11 Day Journey from Kadesh Barnea |
| 3. Exodus 3:12 | Same Mountain Range from Exodus 3 |
| 4. Exodus 19:1-2, Numbers 10:11-12 | Enough Space for Millions to stay 11 Months |
| 5. Exodus 19:10-11, Exodus 32:19-20, Deuteronomy 9:20-21 | A Stream coming from the mountain for the stated activities |
| 6. 1 Kings 19:8-9 | Had to have a cave Elijah spent the night in |
| 7. Exodus 24:1-2 | A designated Place for the Elders half-way up |

The mountain cannot be so steep that there is no possible place for 70 elders to reside halfway up. There must be a suitable place for 70 elders to camp half way up the mountain. This is an essential piece to locating the proper mountain.

Let's keep going:

○ **Exodus 24:3–5 (NIVUK84)**

3 When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do."

4 Moses then wrote down everything the LORD had said. He got up early the next morning and built an **altar at the foot of the mountain** and **set up twelve stone pillars** representing the twelve tribes of Israel.

5 Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD.

So the mountain that we are looking for should also have an altar at the foot of the mountain and maybe even evidence of pillars having been there. Let's add that to the list:

(Read the list of accumulating attributes on the right side of the screen)

MT SINAI CRITERIA

- | | |
|--|---|
| 1. Exodus 3:1 | Backside of the wilderness |
| 2. Deuteronomy 1:1-2 | 11 Day Journey from Kadesh Barnea |
| 3. Exodus 3:12 | Same Mountain Range from Exodus 3 |
| 4. Exodus 19:1-2, Numbers 10:11-12 | Enough Space for Millions to stay 11 Months |
| 5. Exodus 19:10-11, Exodus 32:19-20, Deuteronomy 9:20-21 | A Stream coming from the mountain for the stated activities |
| 6. 1 Kings 19:8-9 | Had to have a cave Elijah spent the night in |
| 7. Exodus 24:1-2 | A designated Place for the Elders half-way up |
| 8. Exodus 24:3-5 | An Altar at the foot of the mountain |

Our list is growing quite extensive, and it's important to remember that these events occurred nearly 3,600 years ago. It may seem improbable that such a mountain could ever be discovered. However, what if such a mountain were found? Surely, that would be compelling evidence, wouldn't it? Let's continue adding criteria and see where it leads us.

○ Exodus 32:3–6 (NIVUK84)

3 So all the people took off their ear-rings and brought them to Aaron.

4 He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods, O Israel, who brought you up out of Egypt."

5 When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the LORD."

6 So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterwards they sat down to eat and drink and got up to indulge in revelry.

That's one more to add to the list:

(Do not read)

MT SINAI CRITERIA

1. Exodus 3:1

2. Deuteronomy 1:1-2

3. Exodus 3:12

4. Exodus 19:1-2, Numbers 10:11-12

5. Exodus 19:10-11, Exodus 32:19-20,
Deuteronomy 9:20-21

6. 1 Kings 19:8-9

7. Exodus 24:1-2

8. Exodus 24:3-5

9. Exodus 32:3-6

Backside of the wilderness

11 Day Journey from Kadesh Barnea

Same Mountain Range from Exodus 3

Enough Space for Millions to stay 11 Months

A Stream coming from the mountain for the
stated activities

Had to have a cave Elijah spent the night in

A designated Place for the Elders half-way up

An Altar at the foot of the mountain

There was the Golden Calf Altar

At the base of the mountain, there must be an altar, and nearby, a place where a Golden Calf stood with an altar in front of it. Is it beginning to look like this kind of mountain will never be found? Well, while you are thinking about that, let's add a 10th criteria just for good measure:

○ **Exodus 32:27–28 (NIVUK84)**

27 Then he said to them, "This is what the LORD, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbour.' "

28 The Levites did as Moses commanded, and that day about three thousand of the people died.

Since the Levites killed 3,000 of their family and fellow Israelites that were caught up in idolatry, let's look for a mountain that also has a substantial burial ground near it.

(Read right hand side of the accumulated criteria)

MT SINAI CRITERIA

- | | |
|---|---|
| 1. Exodus 3:1 | Backside of the wilderness |
| 2. Deuteronomy 1:1-2 | 11 Day Journey from Kadesh Barnea |
| 3. Exodus 3:12 | Same Mountain Range from Exodus 3 |
| 4. Exodus 19:1-2, Numbers 10:11-12 | Enough Space for Millions to stay 11 Months |
| 5. Exodus 19:10-11, Exodus 32:19-20, Deuteronomy 9:20 | A Stream coming from the mountain for the stated activities |
| 6. 1 Kings 19:8-9 | Had to have a cave Elijah spent the night in |
| 7. Exodus 24:1-2 | A designated Place for the Elders half-way up |
| 8. Exodus 24:3-5 | An Altar at the foot of the mountain |
| 9. Exodus 32:3-6 | There was the Golden Calf Altar |
| 10. Exodus 32:27-28 | Graveyard for the 3,000 put to death |

To identify the true Mount Sinai, we must find a mountain that meets all ten criteria. While this may seem like an insurmountable challenge, decades of research by experts like Timothy Mahoney have revealed that only one mountain fits the bill: Jabal Al Lawz in Saudi Arabia.



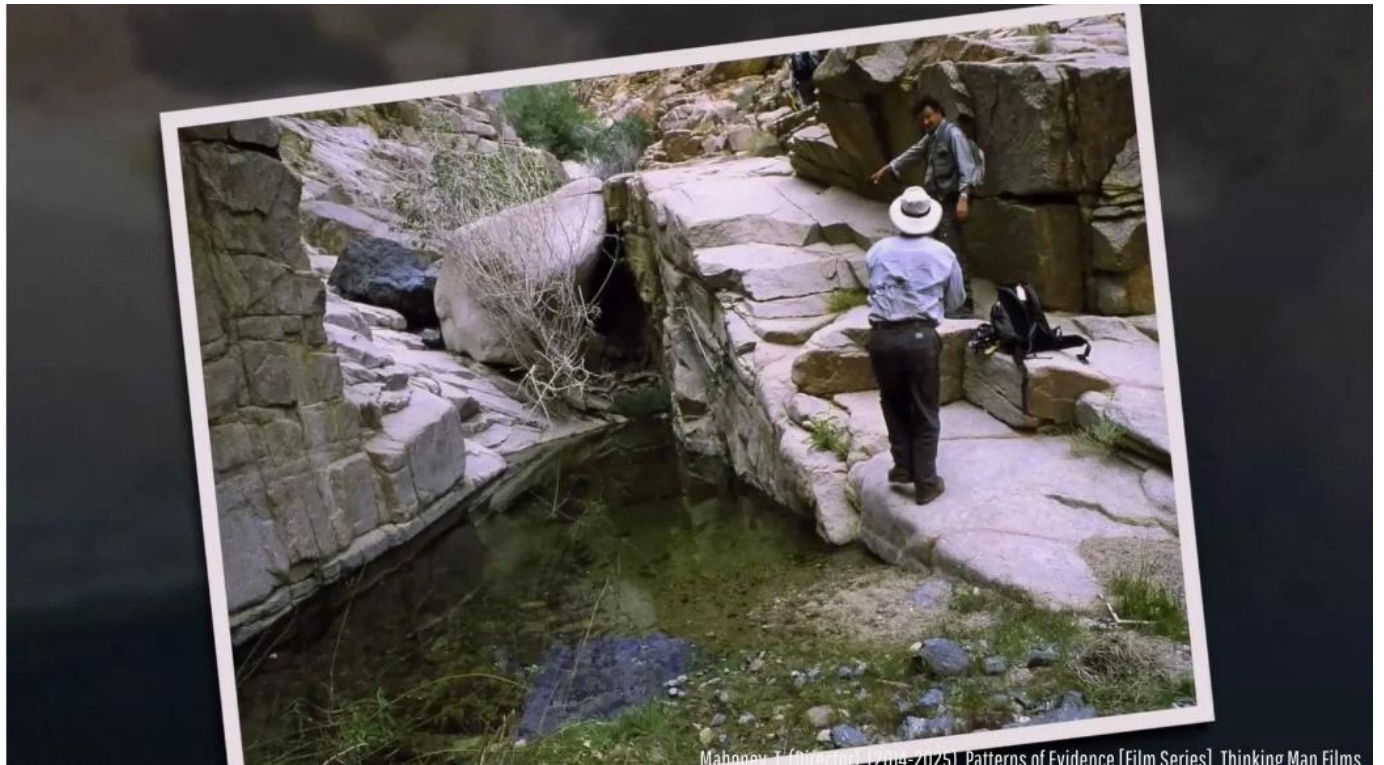
This dark mountain in the center of the picture is Jabal Al Lawz in modern day

Northwestern Saudi Arabia. It is located in the ancient land of Midian and this mountain is on the backside of the wilderness that stands between it and the caves of Jethro. The blue boxes identify the areas that are suitable for sustained camping over an 11 month period. There is more than enough space for millions of people. It is also, precisely, an 11 day journey from Kadesh Barnea. One of the questions coming to your mind should be is there a stream coming off of the mountain?

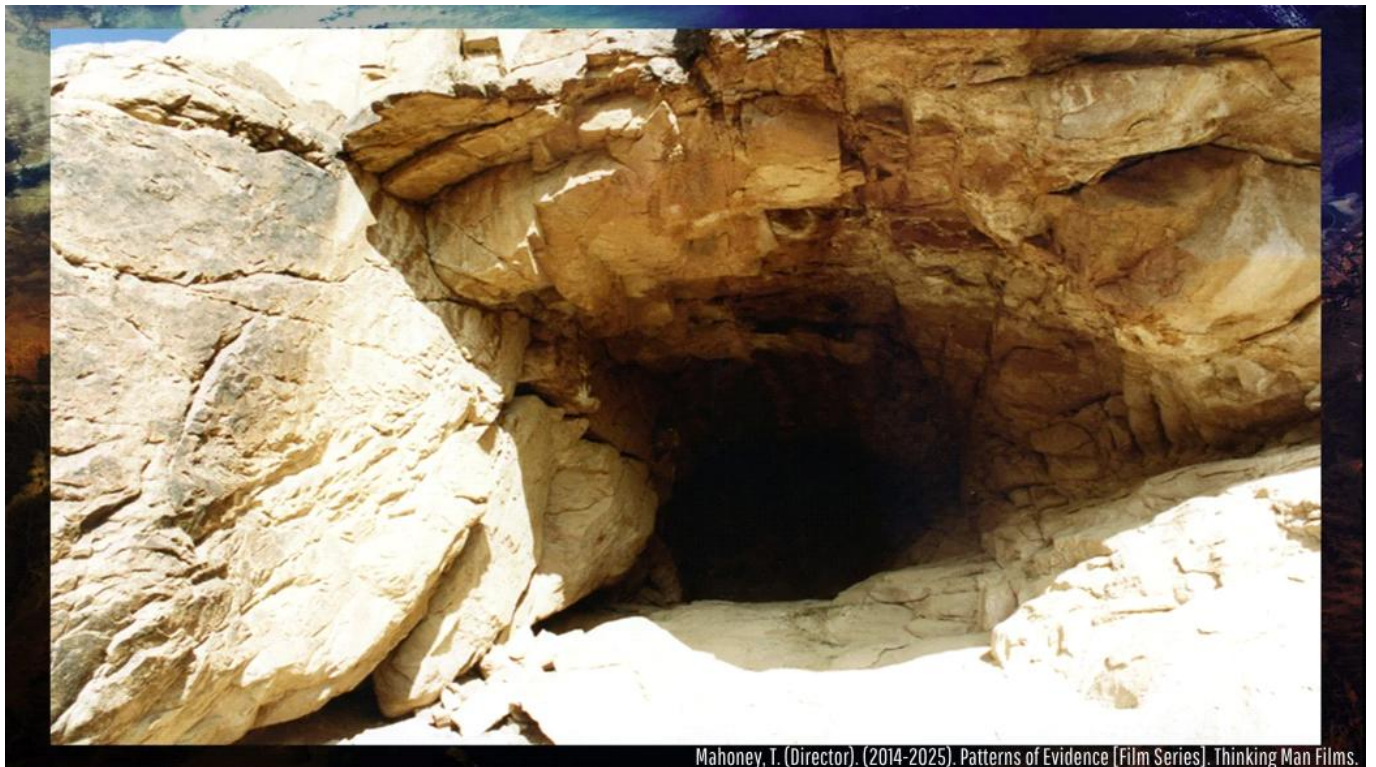


This picture does not do it justice but there is, in fact, a sizeable stream that flows out of the mountain year round. None of the other mountains that claim to be Mount Sinai have this feature. In fact, the traditional location of Mount Sinai has none of the criteria that we are looking for.

Here is another picture:



This section of the stream, though just a picture of a small section, showcases the presence of perennial vegetation and aquatic animals, highlighting the ecological diversity within this area. So the thing that you should be asking based on our criteria is: "Is there a cave large enough for Elijah to spend the night in?" And the answer is yes!



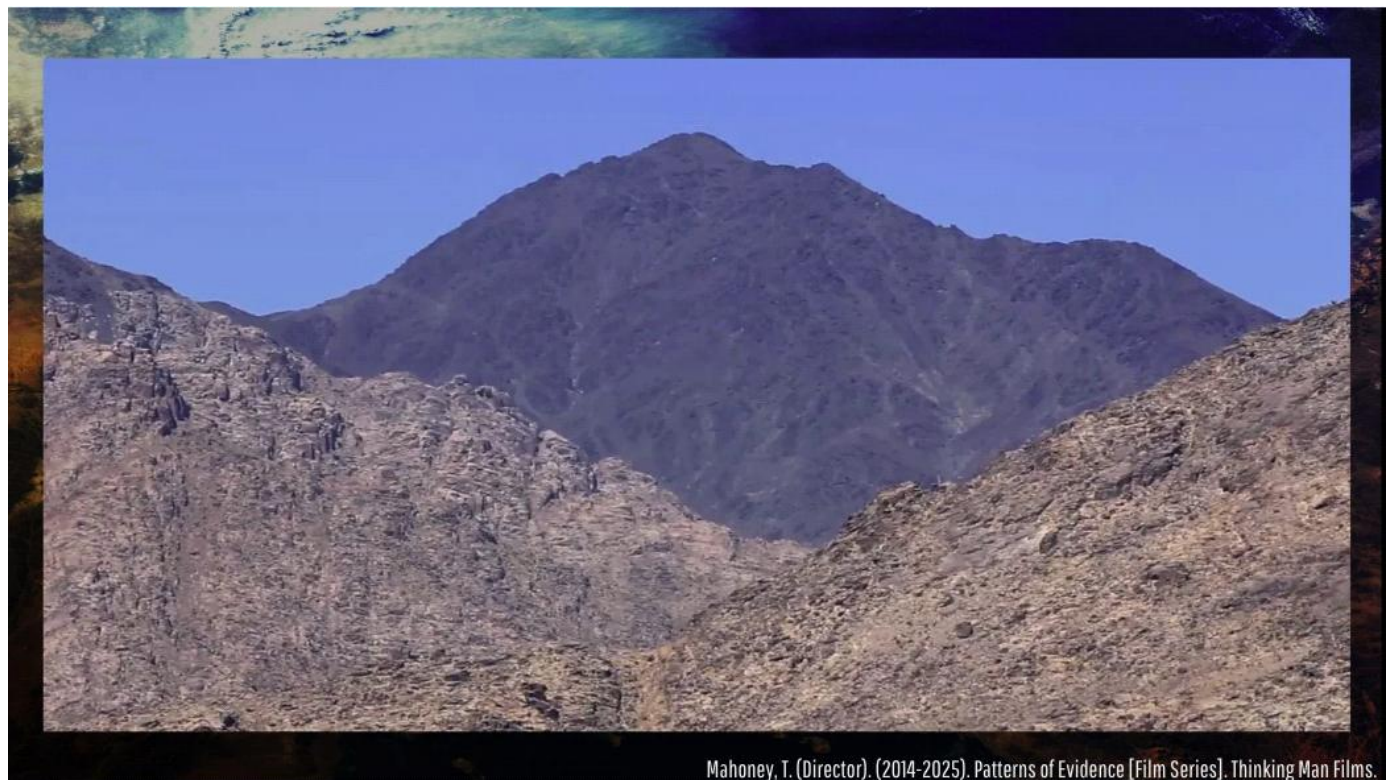
We are going to show you another picture in just a minute, but this cave is quite

large and completely suitable to spend the night in. Do we need to mention that the traditional site does not have a cave like this? Anyway, let's look at the next picture:

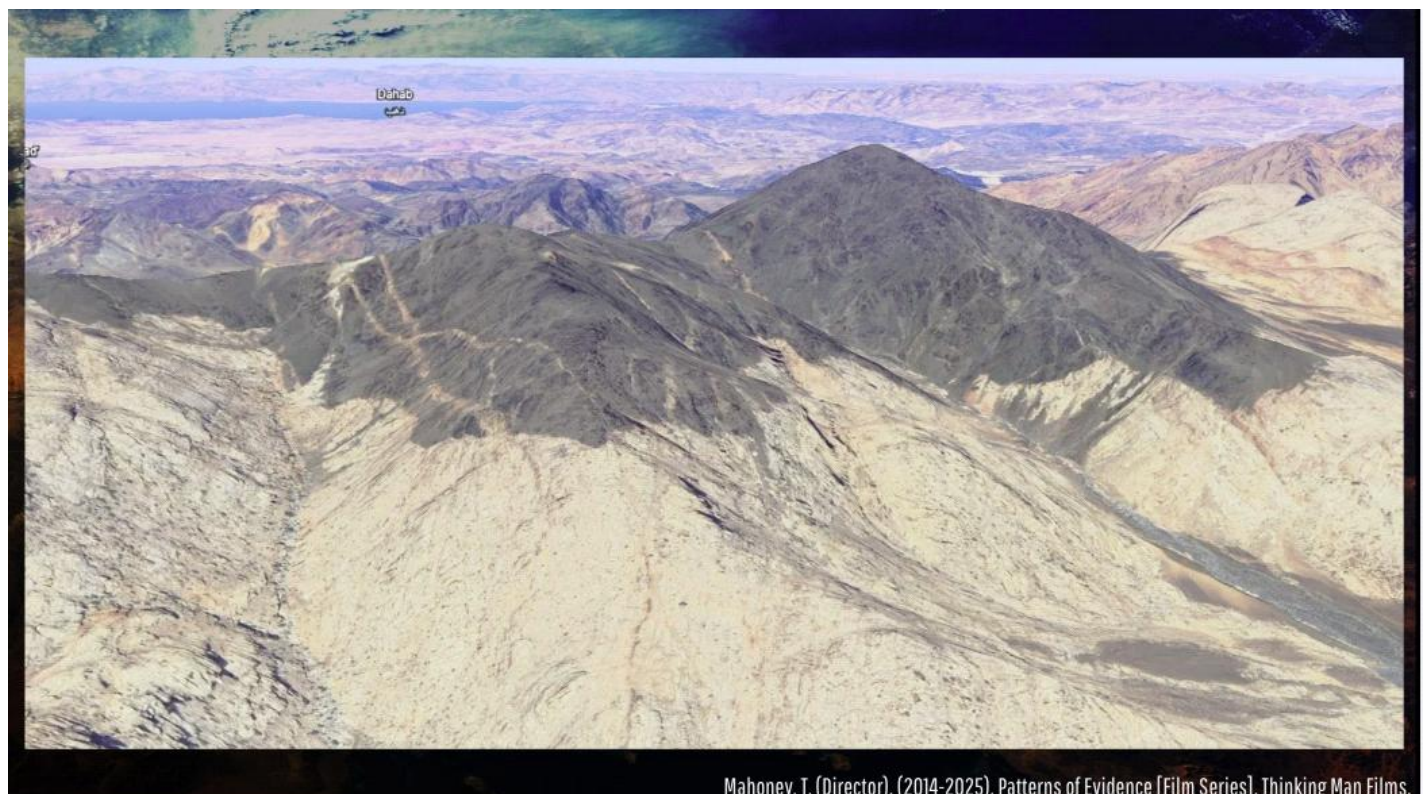


This is the view from the cave and it overlooks the encampment areas we showed you earlier in the presentation. Can you imagine... this is very likely the place that Elijah spent the night on Mount Sinai!

Would you like to see a better picture of the mountain?



Many people have noted that the mountain almost looks like fire descended upon it. Let's look at another picture that is zoomed back just a little bit:



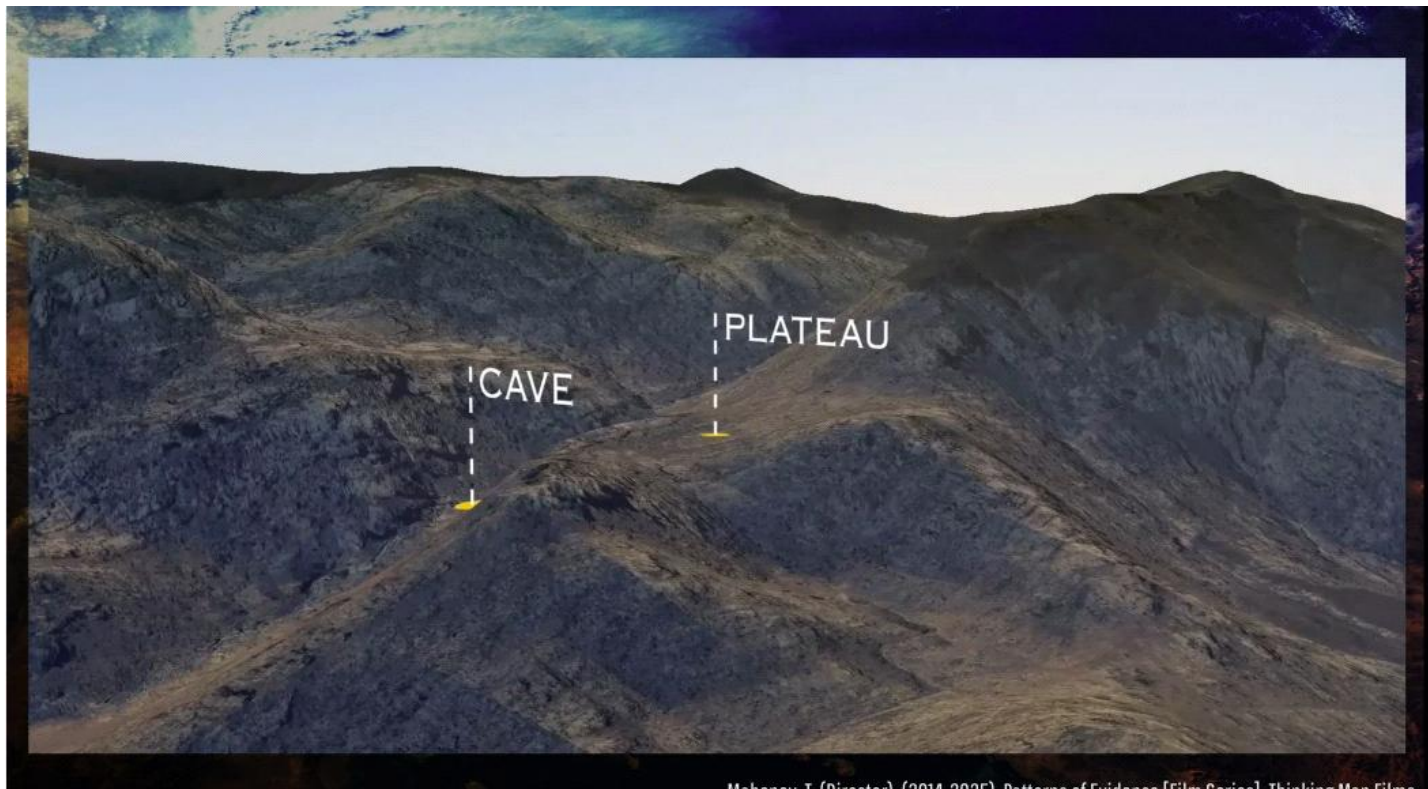
We probably don't have to tell you that this mountain is markedly different than every other site that has ever been proposed. There is a great deal of controversy regarding the blackened appearance of the top of the mountain. Would you like

to see a close up picture of the rocks on the top of the mountain?



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Although no scientific studies have been conducted on these rocks, many people believe their darkened color is linked to the fiery description of Sinai. Others suggest it is a natural geological phenomenon that occurs during the formation of this type of rock. It is important to note that the discoloration does not seem to penetrate the entire rock, but it is certainly visible on the surface. We are not making any claims about the rocks and fire, as that was not part of our criteria. The other evidence is so compelling that it is not worth getting caught up in sensationalism. Would you like to review the rest of the criteria?



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In Exodus 24, the Elders are instructed to accompany Moses, but they are not permitted to ascend all the way up the mountain. The mountain we are looking for must have a designated area where the 70 elders can remain while Moses continues his journey upward, and this mountain certainly has that feature. Would you like to see a closer view?



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What are the chances that this is merely a coincidence? This mountain aligns perfectly with the biblical description: it's situated on the backside of the wilderness across from the caves of Jethro, it is an 11-day journey from Kadesh Barnea. It's in Midian where Moses first encountered Yahweh. The area is about the size of a football field, spacious enough to accommodate millions of people, and a stream flows from the mountain's side. There's even a cave large enough for Elijah to spend the night. The mountain's design features a plateau halfway up, providing an ideal spot for the 70 elders to stand between Moses at the summit and the people encamped below.

But is there an altar at the foot of the mountain? Glad you asked!



Archaeologists are particularly intrigued by the distinctive "L" shaped ruins, which are prominently situated at the base of the mountain. The unique positioning and shape of these ruins make them a focal point of study and interest. Would you like to see a close up picture?



Imagine the scene: the ruins stand as a testament to the past, a place where the Israelites once gathered. This wasn't a small affair; it was a grand festival dedicated to the Lord, requiring the sacrifice of many animals. The scale of the event was immense and these structures were designed for the task. Let's take a closer look at a few of the elements in this structure:

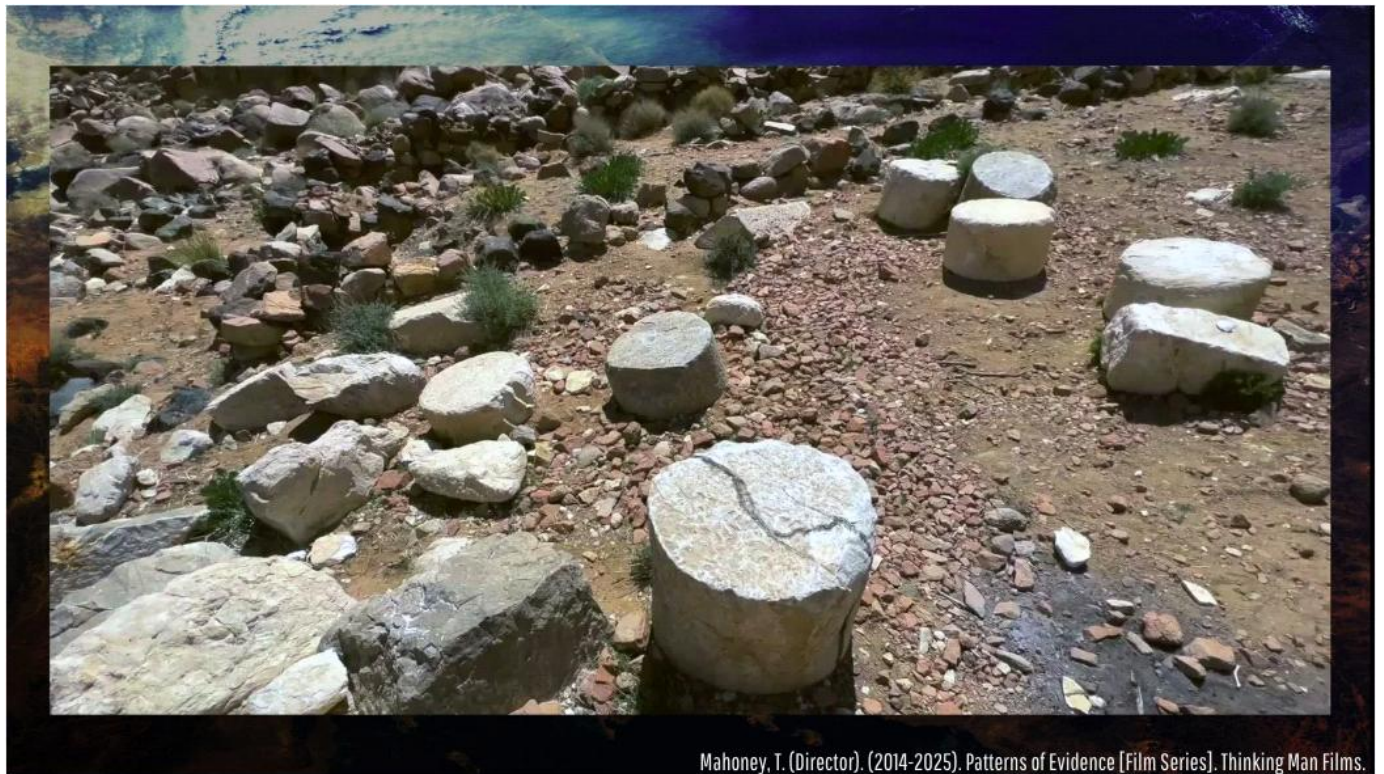


The highlighted section represents the altar, while the L-shaped area resembles a chute where animals would have lined up. Archaeologists have discovered remnants of ash at the end of the highlighted section, indicating its historical significance and function. Let's show you an artist rendition of how the chevrons or L-shaped portion worked:



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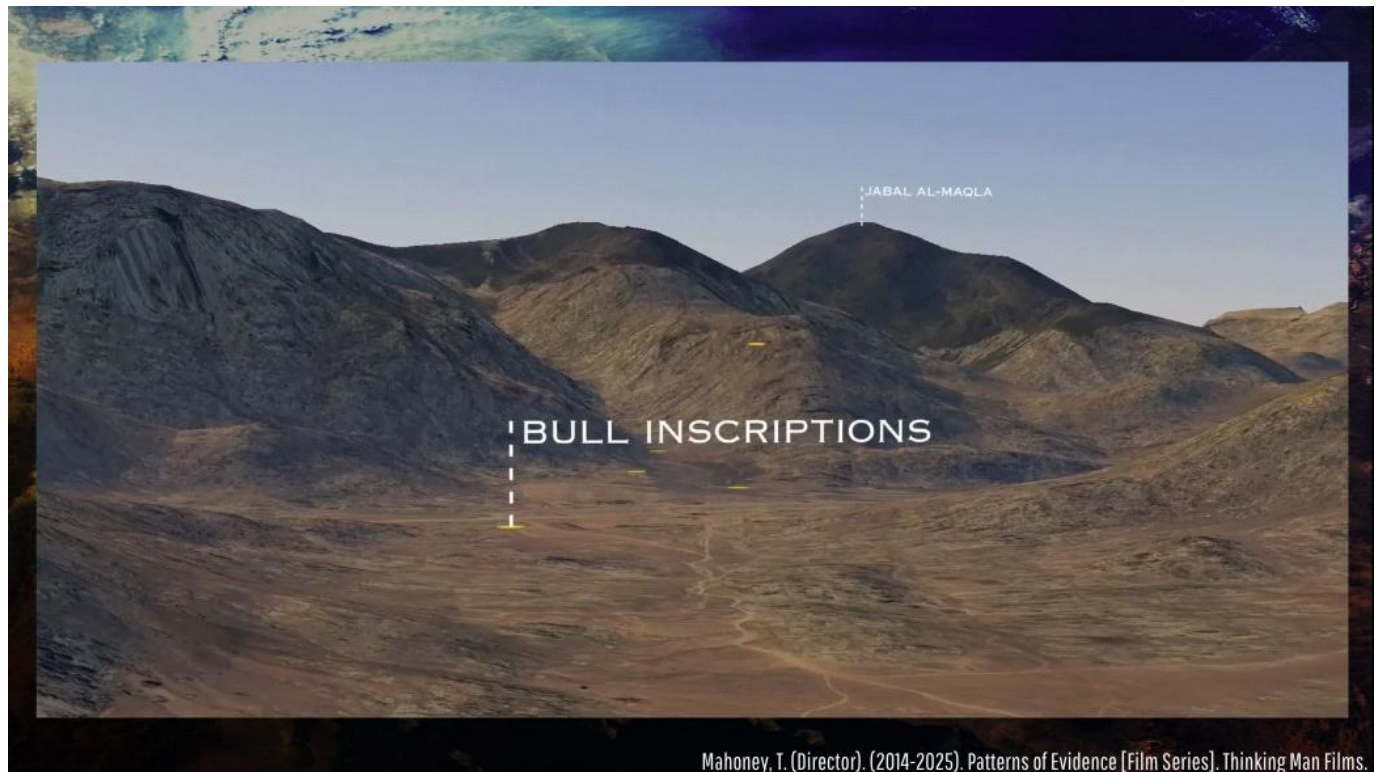
An artist's rendition illustrates what this scene might have looked like. An agricultural specialist was consulted about the shape of the sacrificial area, noting that a bend in the line would be ideal to prevent the animals at the back from seeing what was happening at the front. Additionally, the dimensions of the ruins are perfectly suited for the animals described in Exodus 24. But wait, there is more!



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Next to the altar, there are remnants of pillars that once stood tall. These could be the remains of the original twelve pillars or perhaps fragments from an ancient synagogue commemorating the site. The truth remains elusive, as Saudi Arabia does not permit archaeologists to examine them. This reluctance stems from a lack of national interest in confirming the authenticity of the Bible and the claims of the Jewish people. Do we even need to tell you at this point in the evening that no other proposed site has anything like this?

Because you have kept close track of the criteria, we know what you are thinking. You are wondering if there is a place that a Golden Calf was erected and if there is an altar in front of that as well.



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To start with: The area is adorned with rock carvings depicting bulls and calves, which we will showcase later. Near the encampment, there is a prominent outcropping of rocks covered with these images, possibly marking the site where the golden calf was erected. Would you like to see it?



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This is where the golden calf idol was likely placed. One of the reasons that this

appears to be the case is shown in the next pictures:



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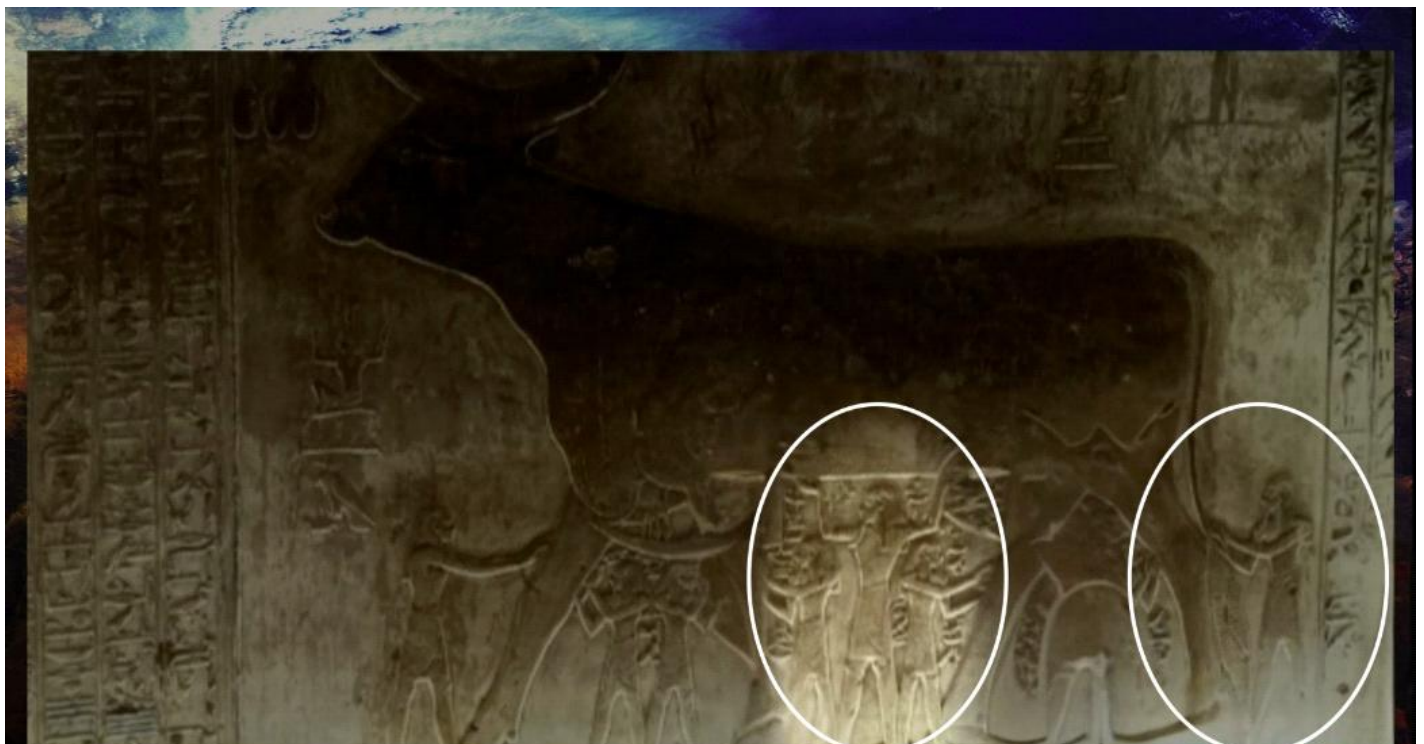
The images on these rocks form the foundation of this platform. While some believe that the rock carvings of bulls in Saudi Arabia are linked to centuries of moon worship, with the bull's horns symbolizing the crescent moon, these particular carvings tell a different story. Notice the arrow in the photograph; beside it, a man appears to be holding up the bull. Joel Richardson has noted that this style of bull worship is distinctly Egyptian, frequently appearing in Egyptian iconography. What is Egyptian style calf worship doing in Saudi Arabia at a location that perfectly matches the description of Mount Sinai in the Bible, if this is not the place?

In the Bible, the people didn't just create a golden calf; they also made sacrifices to it. It's important to remember that there were two altars involved. Here are actual images of the second outcropping of rocks that also bear inscriptions on them:



Exodus 32:2 mentions a distinct altar positioned in front of the calf. Within the white circle, both archaeologists and we believe there is an altar situated before the large stones. The larger platform is where the bull would have been placed and the small feature in the circle is likely where the sacrificing took place.

Since we mentioned what Joel said about Egyptian iconography, let us show you a picture of that located in Egypt:



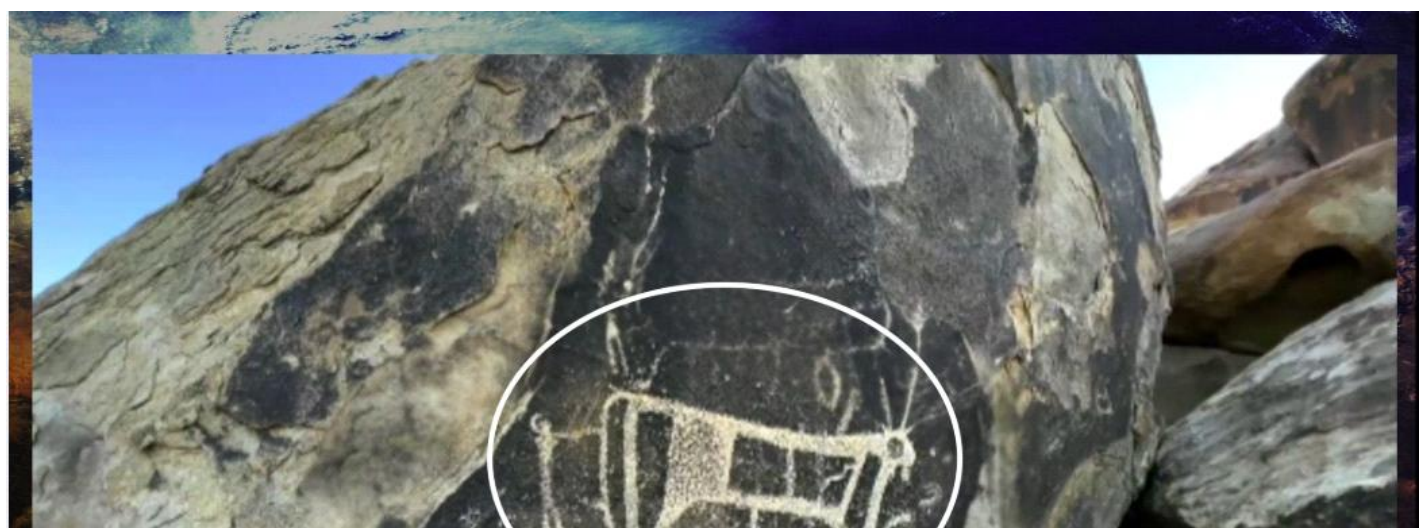


The two most prominent features of the Egyptian style pictographs are a man holding up his hands under the bull and then a man holding the tail of the animal.

Now let us show you a few of the pictures on the rocks at Jabal Al Lawz so that you are sure to make the connection:



Clearly this image reflects the one in Egypt. Now let's look at another one at the real Mount Sinai:





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The depiction of a man holding onto the tails suggests an Egyptian influence in the worship of calves or bulls, rather than being merely random images of bulls that could be found in various cultures.

We have covered 9 of the 10 Biblical criteria laid out for identifying the real Mount Sinai. Would you be surprised if the 10th was also there? Well, before we get to that, let's look at one more rock carving in the area:



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The inscriptions on the rocks also depict scenes of idolaters being slain by the sword. Which leads us into the presence of a large burial area with an unknown number of graves that could reach into the 1,000's.



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Four miles from the mountain and safely outside of the encampment but still very near the mountain, they discovered hundreds of standing stones typically used to mark burial areas. Remember this is on the back side of the desert and there are no sizeable population centers nearby. Why is a large graveyard here? Well, you already know the answer to that question. It is because the Levites obeyed Yahweh and put 3,000 of their idolatrous countrymen to death. This appears to be where they are buried.



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This picture should give you an idea for the orientation of the locations. The

graveyard was safely outside of camp but in easy walking distance to the encampment and the site of the idolatrous incident. This is what the area of the graveyard looks like:



Although, it may be difficult to see. The field is dotted with thousands of standing stones, a sight that has puzzled scholars since no large settlement has ever been recorded in this area by archaeologists or historians. Interestingly, a graveyard located four miles away lies outside the camp. This mountain seems to align perfectly with every criterion mentioned in the Bible, and it's fascinating how following the Bible's directions leads to discoveries that match its descriptions. Additionally, there's something else intriguing about this mountain that adds to its allure.

Listen to what Paul says in his letter to the Galatians:

○ **Galatians 4:25–26 (NIVUK84)**

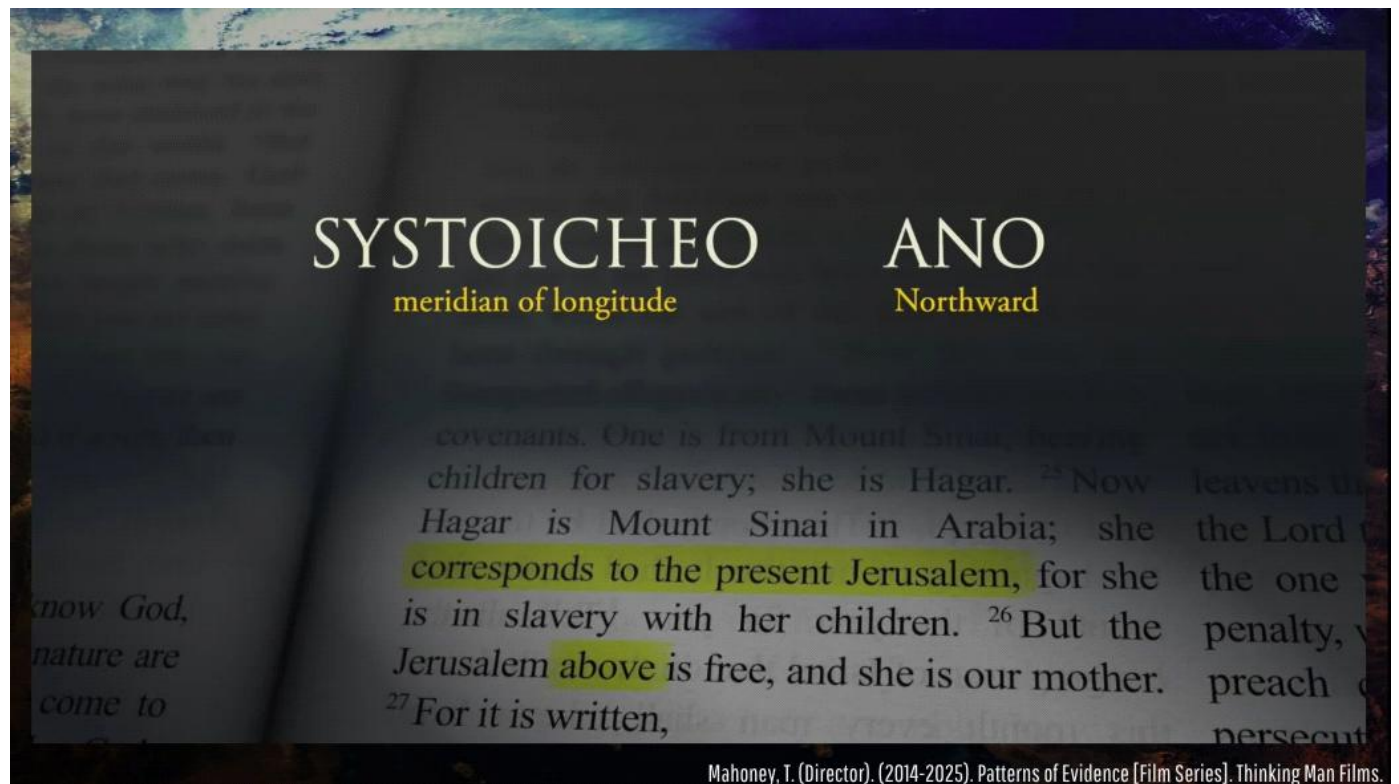
25 Now Hagar stands for **Mount Sinai in Arabia** and corresponds to the present city of Jerusalem, because she is in slavery with her children.

26 But the Jerusalem **that is above is free**, and she is our mother.

Paul uses an allegory based on truths he knows about the geography of Sinai to illustrate our relationship with the Lord. He mentions that Sinai is in Arabia, not near Egypt, confirming that the traditional location of Mount Sinai is incorrect. Additionally, he states that Jerusalem is above Sinai, referring to the Heavenly Jerusalem. This allegory works best when the references are accurate in the physical geography as well.

Take a look at this next slide.

(do not read)



In Greek, the terms Paul uses for "above" and "corresponds" can be interpreted to signify a meridian or alignment with something and Greek writers sometimes used these words in that manner. Additionally, these words can also be used to indicate the direction north. In other words, Paul may have been referring to actual geographical truths in addition to applying a metaphor. If this is true then you would expect Jerusalem to be directly north of this Mount Sinai on the same longitudinal line.

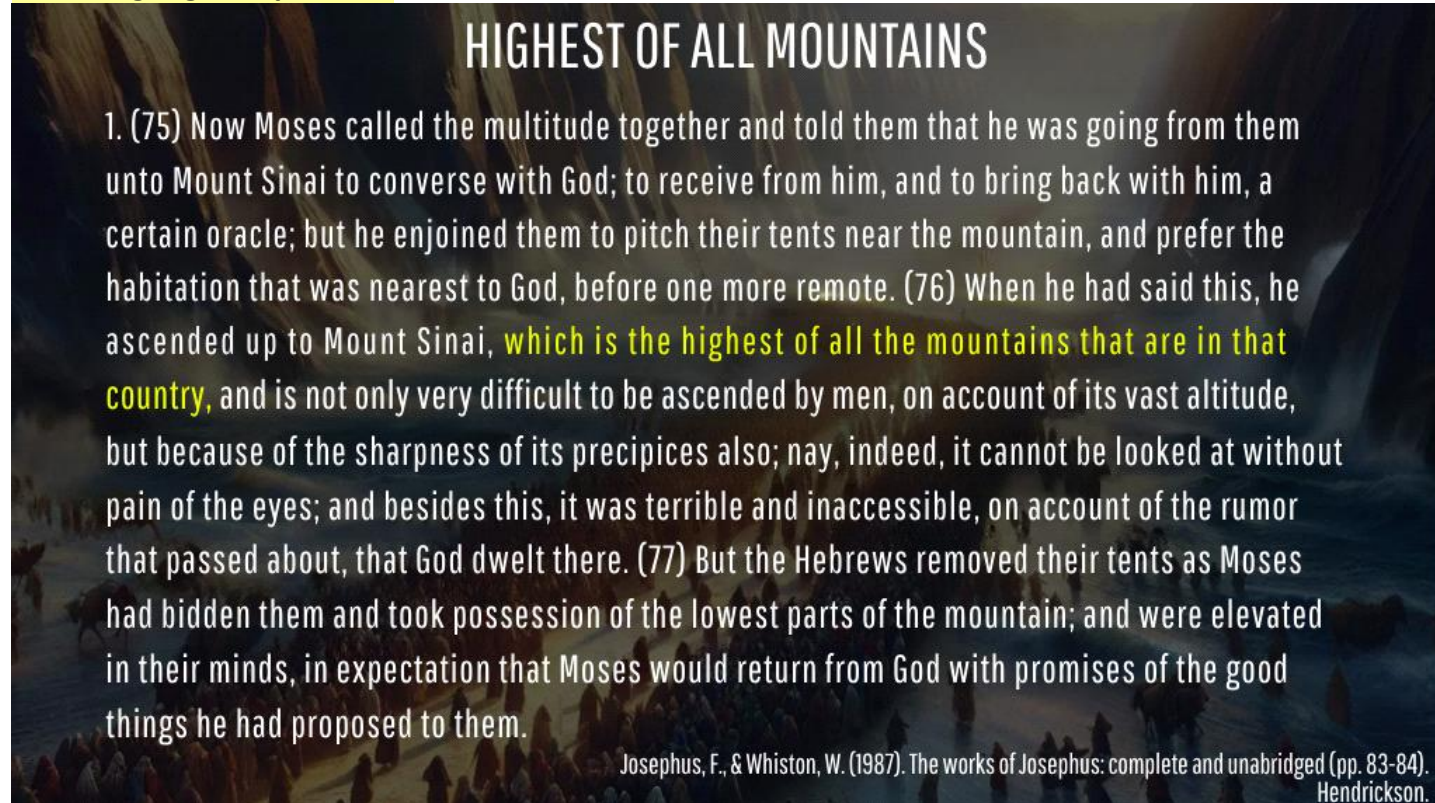


If you examine Jabal Al Lawz on a map, you'll notice that you can draw a direct

line north to Jerusalem, which is quite astonishing! It is accurate to the second decimal place. So to recap that, Paul uses allegory, and the allegory is most effective when the geographical reference is accurate. Additionally, Paul mentioned that Sinai is in Arabia, not near Egypt which rules out the traditional site.

Let's see what Josephus says about this Mountain...

(Read highlighted portion)

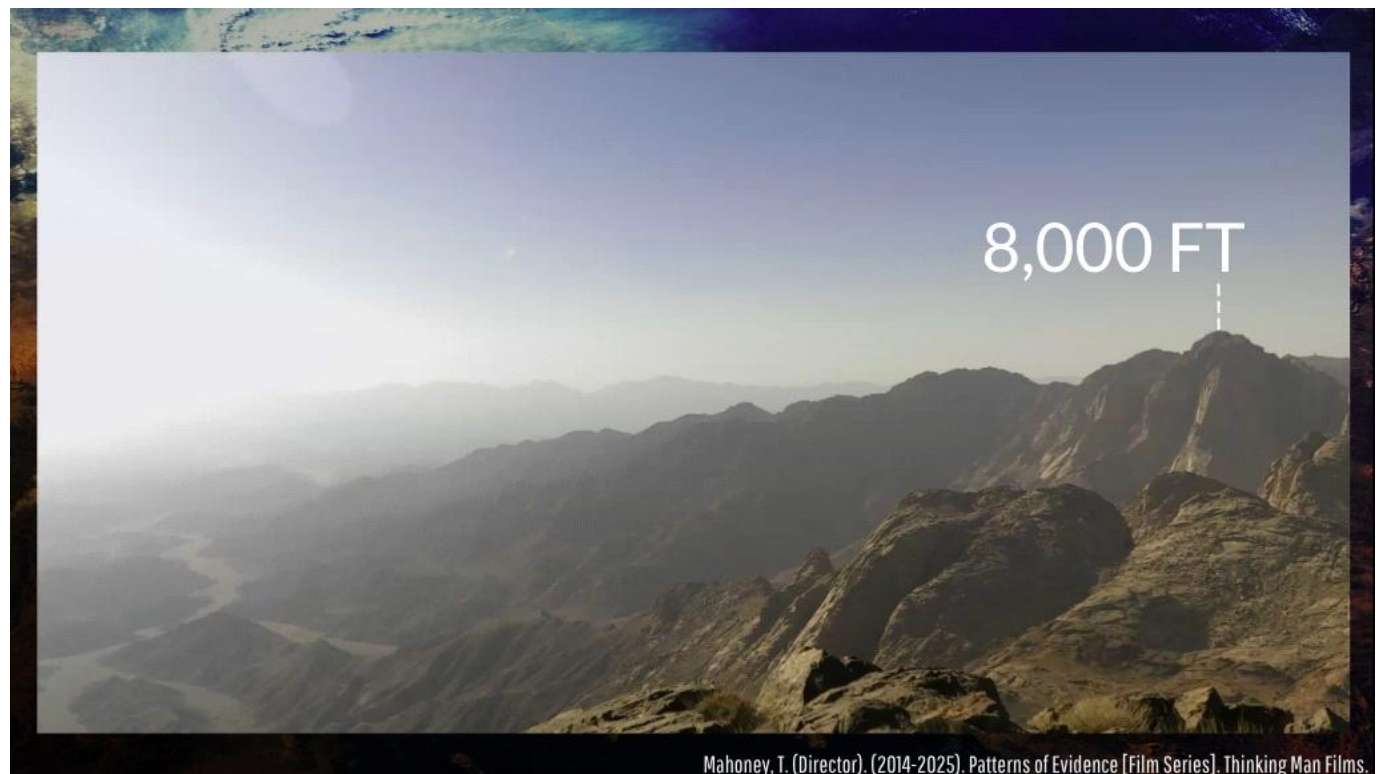


HIGHEST OF ALL MOUNTAINS

1. (75) Now Moses called the multitude together and told them that he was going from them unto Mount Sinai to converse with God; to receive from him, and to bring back with him, a certain oracle; but he enjoined them to pitch their tents near the mountain, and prefer the habitation that was nearest to God, before one more remote. (76) When he had said this, he ascended up to Mount Sinai, **which is the highest of all the mountains that are in that country**, and is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; nay, indeed, it cannot be looked at without pain of the eyes; and besides this, it was terrible and inaccessible, on account of the rumor that passed about, that God dwelt there. (77) But the Hebrews removed their tents as Moses had bidden them and took possession of the lowest parts of the mountain; and were elevated in their minds, in expectation that Moses would return from God with promises of the good things he had proposed to them.

Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (pp. 83-84). Hendrickson.

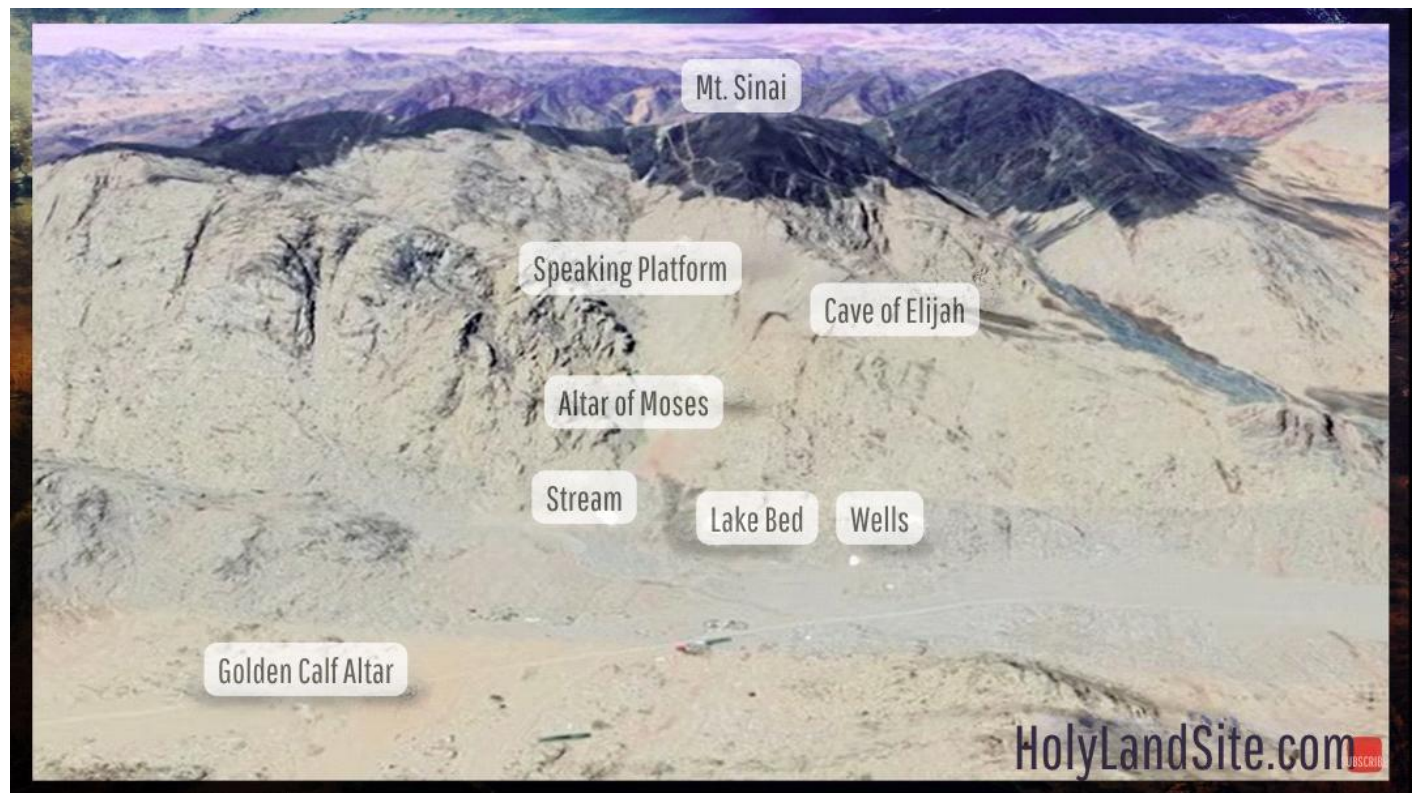
Josephus claims that Mount Sinai is the tallest mountain in the region. So what do you think? You guessed it, Jabal Al Lawz is the tallest mountain in the region.



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Jabal Al Lawz stands as the tallest mountain in the region, making it the only true candidate for the location of Mt. Sinai, as it is the only site with an ancient Jewish witness. The traditional site of Mt. Sinai gained popularity due to Helena, the mother of Constantine the Great, who claimed to have a revelation during her travels to the Sinai Peninsula in the 300s. However, the traditional site meets almost none of the biblical criteria for Mt. Sinai, and even the few that some say it meets should be considered a stretch.

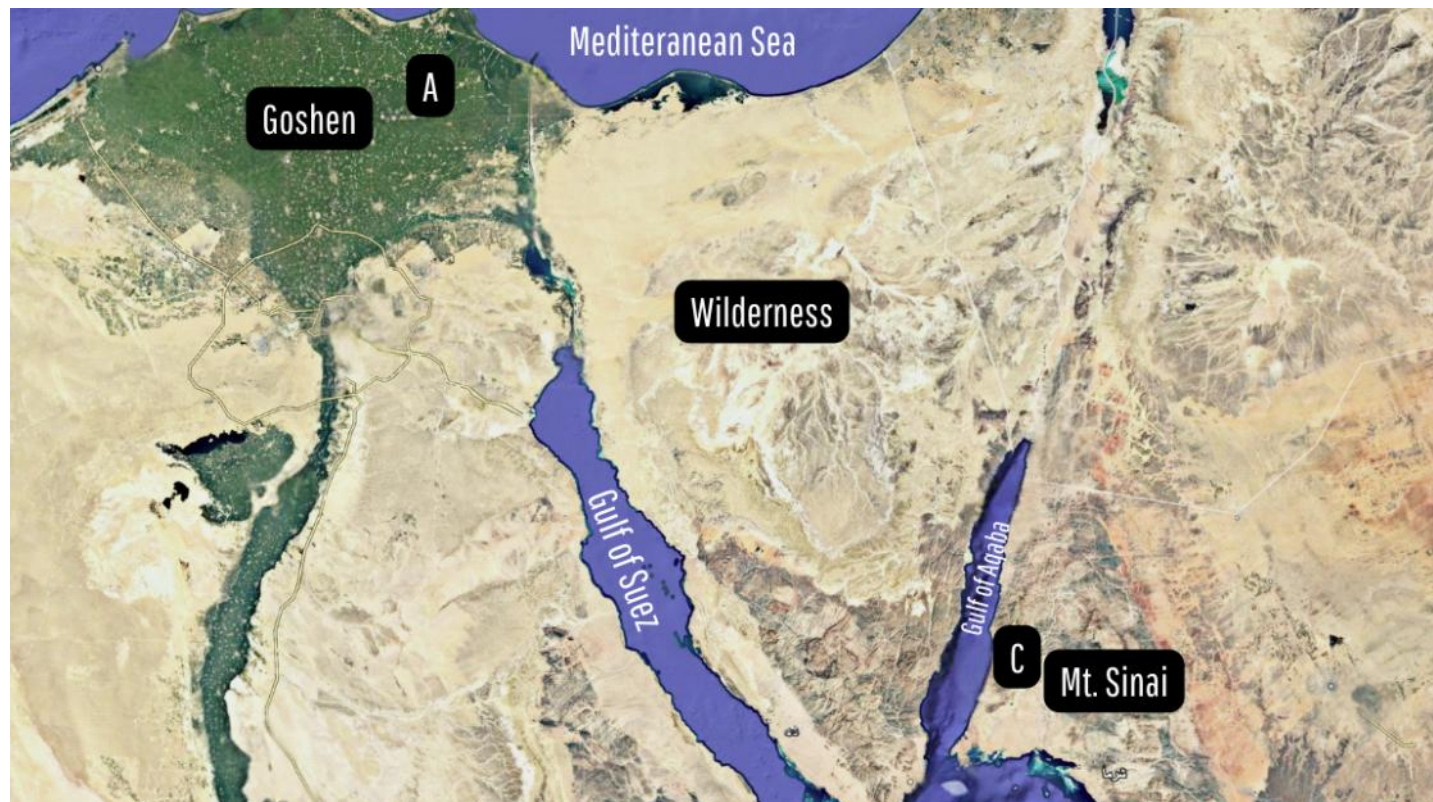
Honestly, there is more information about this location than we can give you in our timeframe, so let's just run through a few we have mentioned and one or two that we haven't:



The plateau where the Elders dined with God is truly captivating. Elijah's cave is breathtakingly overwhelming. The presence of an altar at the mountain's base is undeniable. A stream flowing from the mountain's side perfectly matches the biblical description. Additionally, the area features a lake bed with man-made retention structures and wells, likely constructed during Israel's 11-month stay that we didn't even discuss. If all this isn't convincing enough, the Egyptian-style pictographs on the platform for the golden calf should leave no doubt.

We are completely confident that this is the true location of Mt. Sinai. Unlike other proposed sites that may meet only one criterion, Jabal Al Lawz fits all the Biblical criteria. Additionally, it is the only mountain with credible Jewish witnesses and the proper archeological features. In contrast, the other site was popularized by Constantine's mother, Helen, who claimed to have found Jesus' actual cross, leading to the deaths of many Jewish people.

Now that we have a starting point and a destination, let's view that and then move on to the route in between the two:

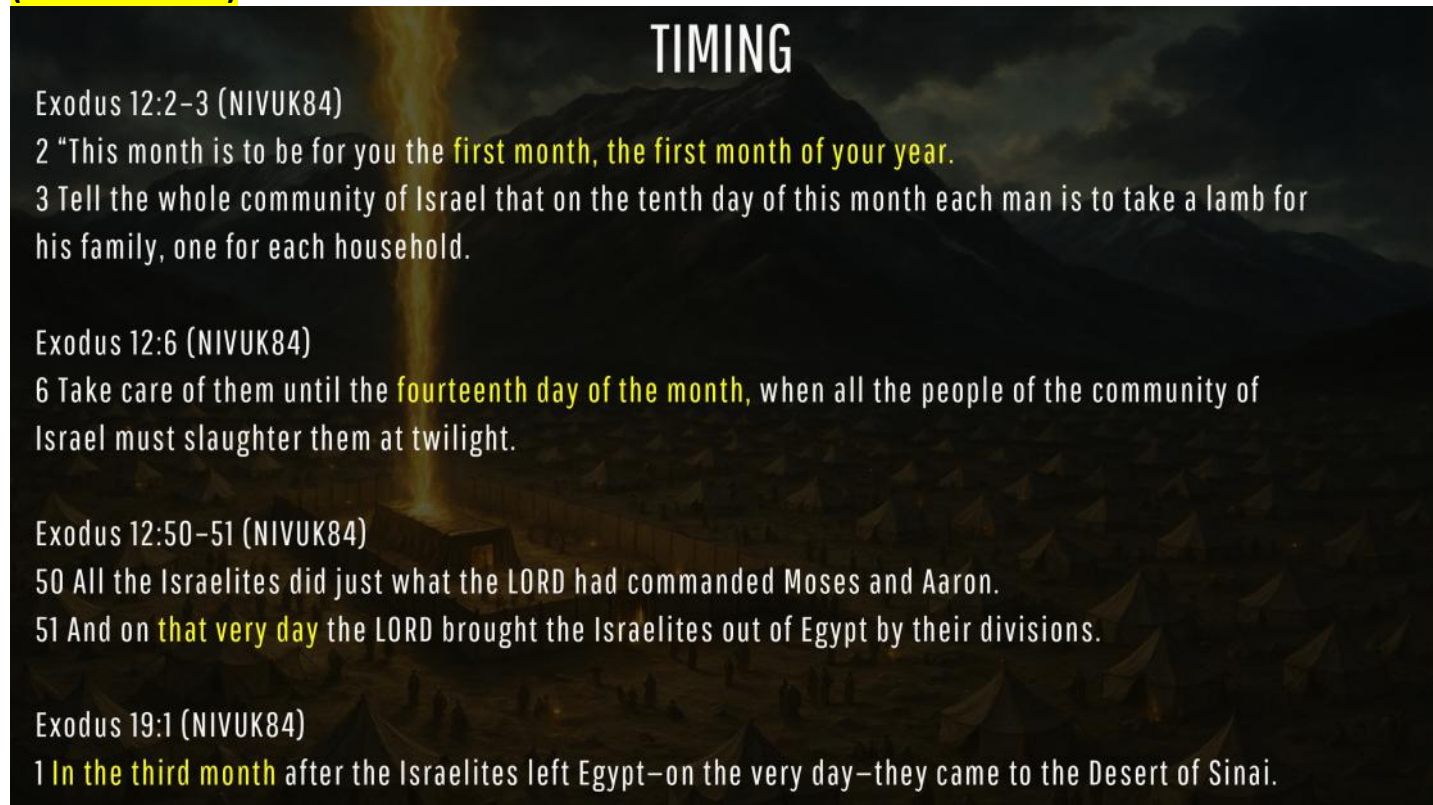


With our starting point at Goshen and our destination at Mount Sinai, we can now chart the route. As we read the Bible, it will provide all the details we need to fill in the journey.



The journey spans approximately 281 to 300 miles (If it were taken in a straight line), so it's essential to determine whether the Israelites could have realistically covered such a distance.

(DO NOT READ)



TIMING

Exodus 12:2–3 (NIVUK84)
2 “This month is to be for you the **first month, the first month of your year.**
3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

Exodus 12:6 (NIVUK84)
6 Take care of them until the **fourteenth day of the month,** when all the people of the community of Israel must slaughter them at twilight.

Exodus 12:50–51 (NIVUK84)
50 All the Israelites did just what the LORD had commanded Moses and Aaron.
51 And on **that very day** the LORD brought the Israelites out of Egypt by their divisions.

Exodus 19:1 (NIVUK84)
1 **In the third month** after the Israelites left Egypt—on the very day—they came to the Desert of Sinai.

○ **Exodus 12:2–3 (NIVUK84)**

2 “This month is to be for you the **first month, the first month of your year.**

3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

It was the first month of the year when Israel left Goshen. This is the starting place in time for the journey.

○ **Exodus 12:6 (NIVUK84)**

6 Take care of them until the **fourteenth day of the month,** when all the people of the community of Israel must slaughter them at twilight.

In the first month, the Passover occurred on the night of the 14th.

○ **Exodus 12:50–51 (NIVUK84)**

50 All the Israelites did just what the LORD had commanded Moses and Aaron.

51 And on that very day the LORD brought the Israelites out of Egypt by

their divisions.

Israel left Goshen on the 15th day of the 1st month, this is a precise day and time given to us explicitly in the Bible.

- **Exodus 19:1 (NIVUK84)**

1 In the third month after the Israelites left Egypt—on the very day—they came to the Desert of Sinai.

The Israelites left Egypt on the 15th day of the first month and arrived at Mount Sinai in the third month, which is approximately 50 days later. This timeline aligns with the period between Passover and Pentecost, which is also 50 days. Considering the distance and the days involved, they would have needed to travel around 5 or 6 miles per day, if the journey were a straight line, but it wasn't. It's worth noting that humans can walk up to 20 miles a day with livestock and the livestock can walk any distance that humans can. Additionally, they were in a hurry, eager to reach Mount Sinai.

(READ HIGHLIGHTED PORTION)

PEP IN THEIR STEP

Exodus 12:33 (NIVUK84) 33 The Egyptians **urged the people to hurry and leave the country.** "For otherwise," they said, "we will all die!"

Exodus 13:21 (NIVUK84) 21 By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, **so that they could travel by day or night.**

Exodus 19:3-4 (NIVUK84) 3 Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: 4 'You yourselves have seen what I did to Egypt, **and how I carried you on eagles' wings** and brought you to myself.

The Israelites had 50 days to reach Mount Sinai, a journey that is feasible for the average person. The Bible emphasizes their haste when leaving, comparing it to being carried on eagles' wings, and the fact that they could travel by day or night. Deuteronomy mentions that their sandals did not wear out, suggesting a supernatural aspect to their swift journey. If Mount Sinai were closer to Egypt or in the Sinai Peninsula, this narrative would not make sense. Now that we have

established the starting and ending points, and that the journey is more than feasible. Let's focus on the journey in between.

- **Exodus 12:50–51 (NIVUK84)**

50 All the Israelites did just what the LORD had commanded Moses and Aaron.

51 And on that very day the LORD **brought the Israelites out of Egypt by their divisions.**

The journey of the Israelites began with their departure from Egypt, and it's important to note that they left the borders of Egypt before reaching the Red Sea. This detail is crucial because some people, who prefer natural explanations over supernatural miracles, suggest that the Israelites crossed a shallow, reed-filled lake. However, this theory doesn't hold up linguistically, textually, or logically, as Pharaoh's army would have had to drown in the same body of water. Moreover, these shallow lakes are within Egypt's borders, while the text clearly states that the Israelites left Egypt before encountering the Red Sea.

- **Exodus 13:17–18 (NIVUK84)**

17 When Pharaoh let the people go, God **did not lead them on the road through the Philistine country**, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt."

18 **So God led the people around by the desert road towards the Red Sea.** The Israelites went up out of Egypt armed for battle.

To reach the Red Sea, they had to traverse a vast wilderness, leaving Egypt behind and ensuring they were no longer within its borders. This is one of the first decisions on the decision tree that we displayed earlier. This journey required taking a specific route through the wilderness and the text forbids them from taking the road through the Philistine country.

(Point to the way of the Philistines)



The ancient routes through the wilderness were well-trodden paths, much like today's major highways. The way of the Philistines was a commonly used route, but since they were forbidden to take the northern path, this leaves only two options. Remember, Moses had fled to Midian before and the most southerly route is a road that goes directly to Midian. For a multiplicity of reasons, this is the only viable option. On the map this route is titled the "Way of the Wilderness"

Next, it must be pointed out that they are not quote "headed to the promised land". That is a misnomer, they are specifically headed to Jabal Al Lawz where Moses met with God previously. Let's begin to uncover other details that will help you.

- **Exodus 23:31 (NIVUK84)**

31 "I will establish your borders from the Red Sea to the Sea of the Philistines, and from the desert to the River. I will hand over to you the people who live in the land and you will drive them out before you.

In contemporary times, many Bibles include a note regarding the term "Red Sea," often stating: "Red Sea: Yam Suph, possibly the Sea of Reeds." This is quite unfortunate, as this idea has been proposed by scholars attempting to justify a shallow water lake crossing within Egypt's borders. However, the major issue with this conjecture, aside from those already mentioned, is that the Bible explicitly defines what Yam Suph refers to. In Exodus 23, it is clearly stated that Yam Suph is the southern border of Israel. We are not going into linguistic arguments regarding Egyptian loan words, every one of the surrounding arguments is

fallacious because the Bible says, the Red Sea is the border of Israel... not a shallow lake within Egypt.

(point to the Gulf of Aqaba at the southern end of Israel)



The Bible describes the southern border of Israel as touching the body of water that the Israelites crossed, using the term "Red Sea" or "Yam Suph" to define this southernmost boundary.

This is only one of dozens of times that the Bible gives us the geographic location of "Yam Suph" or the Red Sea. Let's look at a few others:

- **Numbers 21:4 (NIVUK84)**
4 They travelled from Mount Hor along the **route to the Red Sea**, to go **round Edom**. But the people grew impatient on the way;

Picture what is happening in this verse:



To navigate around Edom, they had to follow a route that ran parallel to the body of water they had previously crossed. This completely rules out any other place than the Gulf of Aqaba and clearly identifies the Red Sea in proximity to Edom, not Egypt!

- **Deuteronomy 2:1 (NIVUK84)**

1 Then we turned back and set out towards the desert along the route to the **Red Sea**, as the LORD had directed me. For a long time we made our way around the hill country of Seir.

This passage refers to turning back from the borders of the promised land after the unfaithful testimony of the 10 spies. The hill country of Seir is a known and undisputed region. This text again points to the Gulf of Aqaba as the Red Sea. Here is an image of what the verse describes:



Let's do another one:

- **1 Kings 9:26 (NIVUK84)**
 26 King Solomon also **built ships at Ezion Geber, which is near Elath** in Edom, **on the shore of the Red Sea.**

Understand what this verse says, it maintains that Elath is on the shore of the Red Sea! This completely rules out any other body of water because Elath is universally understood as the modern city of Eilat. Here is a map for your reference:



The Bible mentions that Solomon had ships stationed in Elath, known today as

Eilat, on the same body of water that the Israelites crossed. When referring to the Red Sea, the Bible is speaking about this specific body of water.

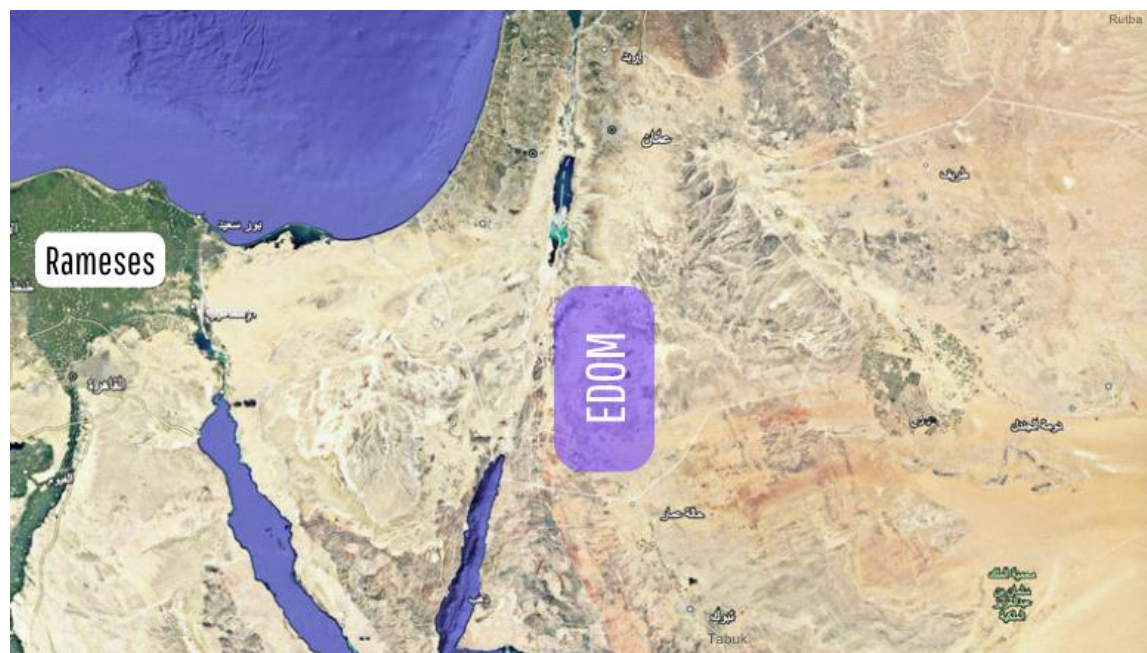
Let's keep going:

○ **Jeremiah 49:20–21 (NIVUK84)**

20 Therefore, hear what the LORD has planned against Edom, what he has purposed against those who live in Teman: The young of the flock will be dragged away; he will completely destroy their pasture because of them.

21 At the sound of their fall the earth will tremble; **their cry will resound to the Red Sea.**

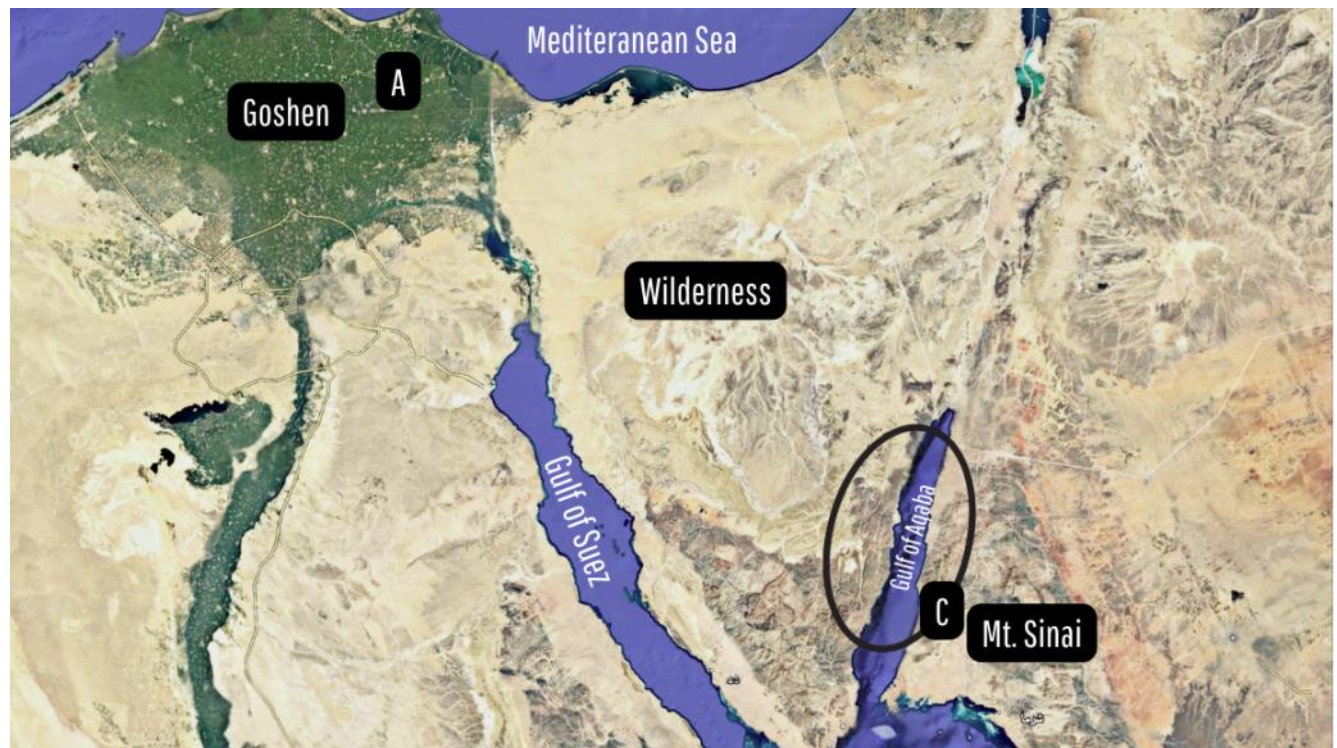
We understand that this may seem repetitive, but it is necessary due to the numerous commentaries and Bible aids that have been unduly influenced by modern interpretations of "Yam Suph." These interpretations are erroneous and completely contradicted by the Scripture. Jeremiah, again, places the Red Sea in proximity to Edom. Here is another picture:



At this point, it ought to be abundantly clear that we have identified three things:

- ◆ The start point is Goshen, presently known as Avaris
- ◆ The ending point is Mount Sinai, presently known as Jabal Al Lawz
- ◆ The body of water that was crossed is the Gulf of Aqaba referred to as "Yam Suph" in Hebrew and the "Red Sea" in English.

Here is a map with those locations identified:



Now that we have plotted three distinct point of the journey, let's go beyond the identification of the body of water and examine what the Bible says about its characteristics.

(Read only the highlights)

THE GREAT DEEP

Exodus 15:4-5 (NIVUK84) 4 Pharaoh's chariots and his army he has hurled into the sea. The best of Pharaoh's officers are drowned in the Red Sea. 5 **The deep waters have covered them; they sank to the depths like a stone.**

Exodus 15:8 (NIVUK84) 8 By the blast of your nostrils the waters piled up. The surging waters stood firm like a wall; the deep waters congealed **in the heart of the sea.**

Exodus 15:10 (NIVUK84) 10 But you blew with your breath, and the sea covered them. They sank like lead in the **mighty waters.**

Psalms 106:9 (ESV) 9 He rebuked the Red Sea, and it became dry, and he led them **through the deep** as through a desert.

Isaiah 51:10 (ESV) 10 Was it not you who dried up the sea, the **waters of the great deep**, who made the depths of the sea a way for the redeemed to pass over?

Psalms 77:16 (ESV) 16 When the waters saw you, O God, when the waters saw you, they were afraid; indeed, **the deep trembled.**

The location must not be shallow, nor can it be a river or lake. Additionally, it should be easily understood to be a "great deep" situated far from Egypt.

Let's keep going:

- **Exodus 14:7–9 (NIVUK84)**

7 He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them.

8 The LORD hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly.

9 The Egyptians—all Pharaoh's horses and chariots, horsemen and troops—pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon.

The entire Egyptian army, not just the 600 elite chariots, but all the other chariots as well, is estimated to consist of at least 250,000 soldiers. This makes sense given that they were pursuing millions of Israelites. If Pharaoh had only brought a small number of soldiers to subdue 600,000 men of fighting age, they would likely have been overwhelmed at some point. The body of water they crossed had to be large enough to drown Egypt's soldiers. All these details, leave you with only one conclusion and that is the Gulf of Aqaba, which is the "Red Sea."

Now, let's examine the two possible crossing sites.

- **Exodus 14:1–3 (NIVUK84)**

1 Then the LORD said to Moses,

2 "Tell the Israelites to turn back and camp near Pi Hahiroth, between Migdol and the sea. They are to camp by the sea, directly opposite Baal Zephon.

3 Pharaoh will think, 'The Israelites are wandering around the land in confusion, **hemmed in** by the desert.'

The location that we are looking for on the Gulf of Aqaba needs to have geological features that account for Israel being hemmed in by the desert:



There are only two possible locations where millions of people could camp, and these are the two options. Both of these locations have geographical features that could lead Pharaoh to believe Israel was trapped by the wilderness, but the northernmost route on this map is by far the stronger candidate . Moreover, Exodus 14:2 mentions that Israel was instructed to "turn back". This is because Israel was on the normal trade route to Midian and the Lord told them to depart and take an unfamiliar route that would lead Pharaoh into believing that they trapped themselves.

Here is a map so that you can see what we are trying to describe. Notice the "Way of the Wilderness" on the map:



This is the route they were on and God intervened with instruction for them to "turn back" so that Pharaoh would think they were trapped. This left the Israelites off of "the well traveled" road and produced this reaction within the hearts of the people:

- **Exodus 14:10–11 (NIVUK84)**

10 As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD.

11 They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt?”

We would like to show you the route we believe to be the actual route:

(Point to each feature on the map)

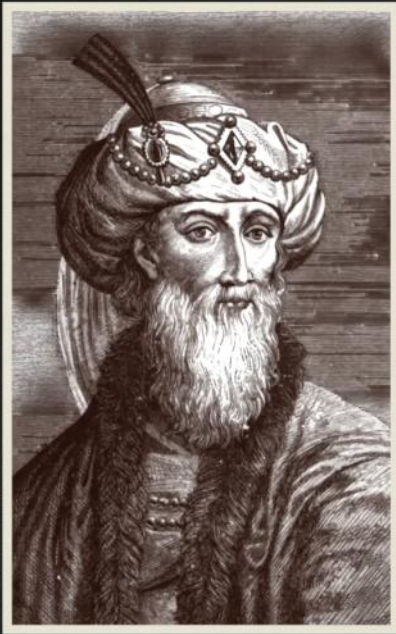


Moses and Aaron, were familiar with the normal trade route and they were unaware that the Lord intended them to cross a body of water. Normally, the route would have just gone North of the Red Sea, but the Lord told them to make an unexpected turn. Finding their plans interrupted by the Lord, who instructs them to deliberately get stuck so He can ensnare Pharaoh was a terrifying experience for Israel.

The term "Migdol" translates to "Tower," but it also may refer to the towering mountain faces on each side of the Israelites. "Pi Hahiroth" means "Mouth of Freedom," but it can also be interpreted as "Mouth of the Gorge." This location provided enough space for the Israelites to camp and it fits the description of being trapped with no escape route, hemmed in by their surroundings.

Let's read Josephus' description of the location:

(Read slide)



Now when the Egyptians had overtaken the Hebrews, they also seized the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea, for there was – on each side – a ridge of mountains that terminated at the sea, which were impassable by reason of their roughness and obstructed their flight.

Josephus, Jewish Antiquities, Book 2, ch. 15:324-325

With that in mind, would you like to see a closer view of the topography at this location?



This is Nuweiba Beach and we have been showing it to you for weeks as we discussed Baal Zephon, Migdol, and Yam. This is almost certainly the site of the Red Sea Crossing. Would you like to see a ground level view from the perspective that Israel would have been facing?

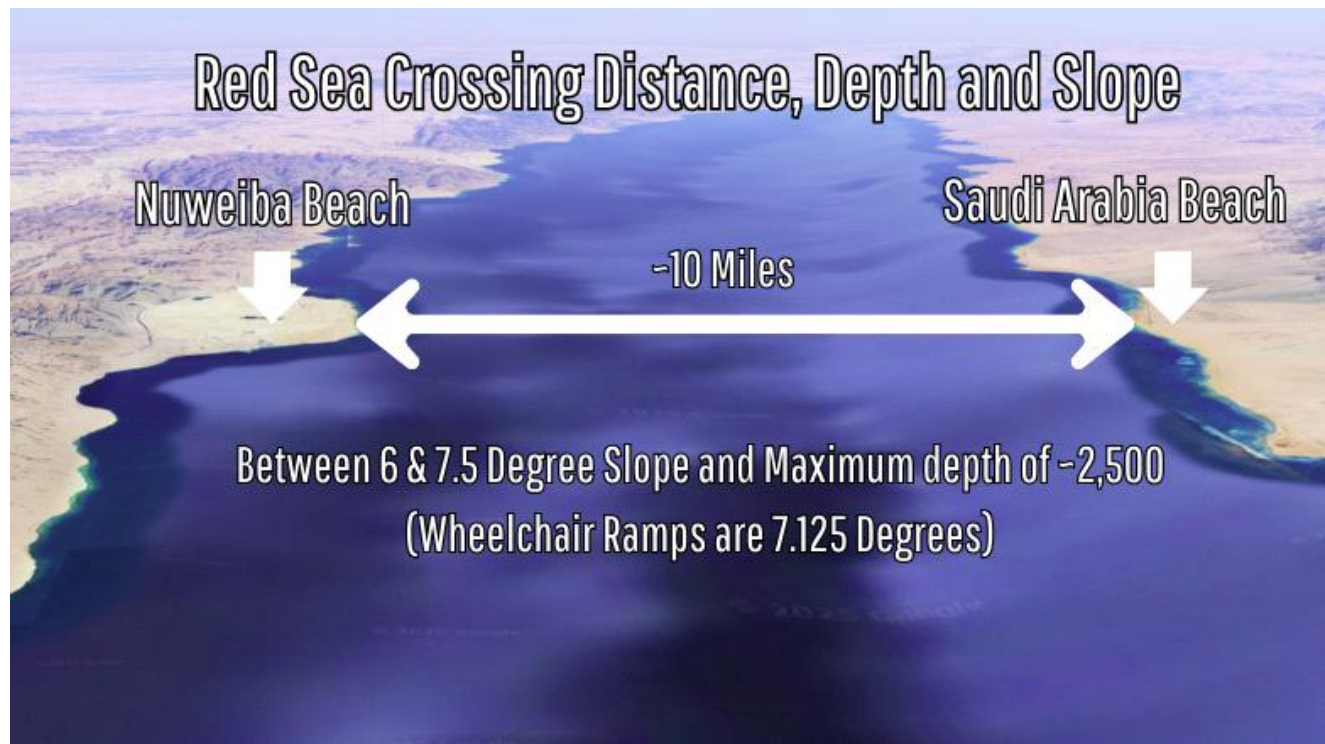


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The picture shows a zoomed-in view of a valley nestled between mountains, which appears narrow at first glance. However, the roads in the image help convey the scale, revealing that the area is as wide as the largest interstate connections in Houston. This valley then opens up into a vast beach capable of accommodating millions of people, yet it lacks an escape route, being enclosed by the sea and mountains on either side.

This is the location, but remember, they had to cross the Red Sea. So, it is important to determine if they could have crossed the distance of the sea within the timeframe allotted by the Scripture.

(Do not read)



The distance from the beachhead to the opposite side is approximately 10 miles. Remarkably, the downward slope from the beach is 6 degrees, while the slope approaching the exit in Midian is 7.5 degrees, resulting in an average slope of less than 7 degrees. This gentle incline is significant because it allows people of all ages to traverse the terrain. To put this into perspective, wheelchair ramps in the United States are mandated to have a slope of 7.125 degrees. It seems as though this crossing site was divinely designed. In contrast, the only other potential site has underwater slopes nearing 30 degrees, which would require repelling. This evidence strongly suggests that this is the ideal crossing location.

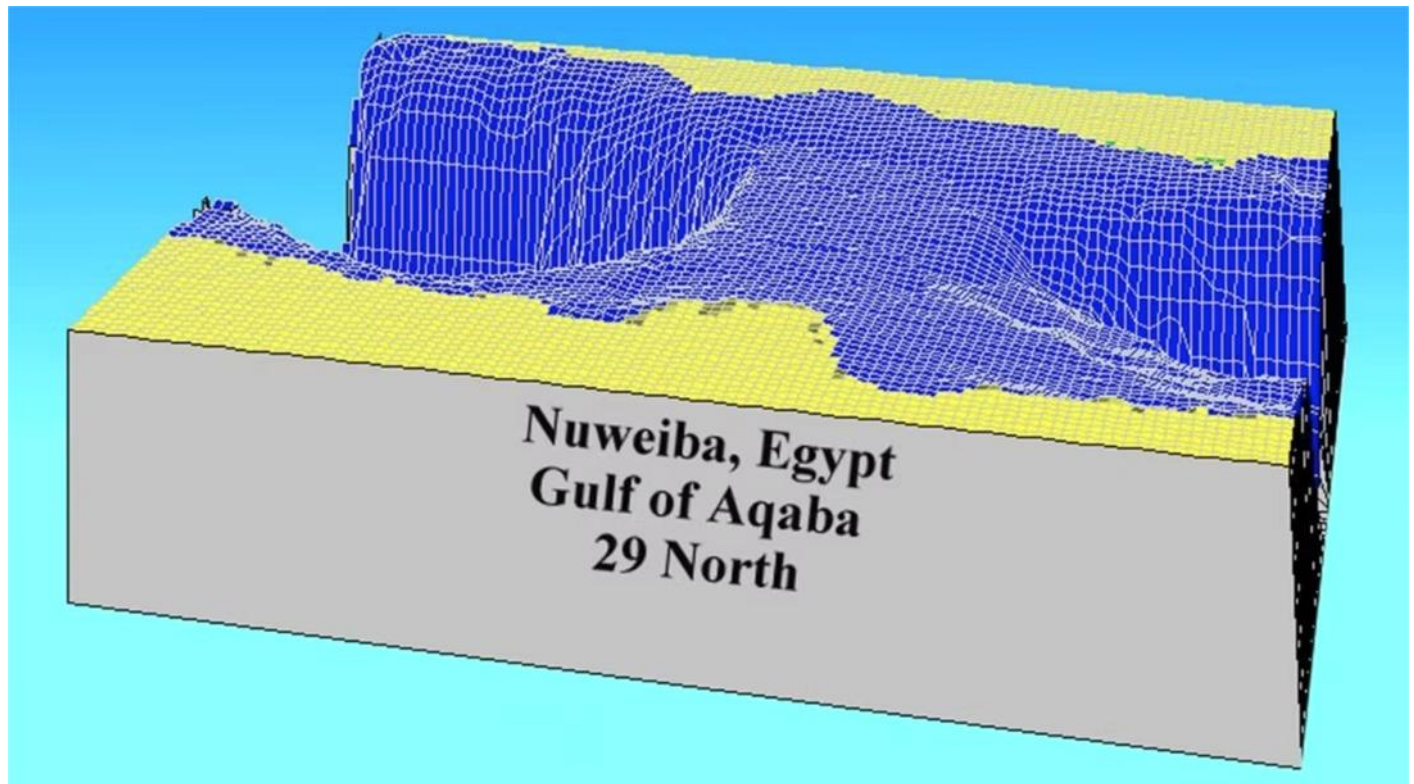
Since we are confident that this is the location of the crossing, we wanted to help you envision it!

THEY SEE ME ROLLIN...



The underwater features here are truly remarkable. The depth of the water is approximately 2,500 feet, which fits the description of a "great deep." What's even more astonishing is that the water is deeper on either side of the route across the Red Sea. Essentially, God provided a specially designed "wheelchair" style decline and incline, allowing people to travel on dry land through what is normally as deep as the Burj Khalifa is tall.

If that weren't cool enough, consider the underwater topography. The crossing path is 2,500 feet deep but look at what is on either side:



The crossing route is flanked by impassable gorges on either side, making it impossible for people to cross on foot at any other spot along the Red Sea. This feature vividly illustrates the fate of the Egyptians when the walls of water collapsed upon them. The grandeur and scale of this miracle are beyond human imagination, which is why scholars often struggle to acknowledge the obvious when the Biblical text is consulted first.

This site has every indication that it is correct. The topography on land and under the water fit the descriptions in the Bible. Now, what about the distance and the time involved?

(Read slide)

ESTIMATED TIME OF RED SEA CROSSING

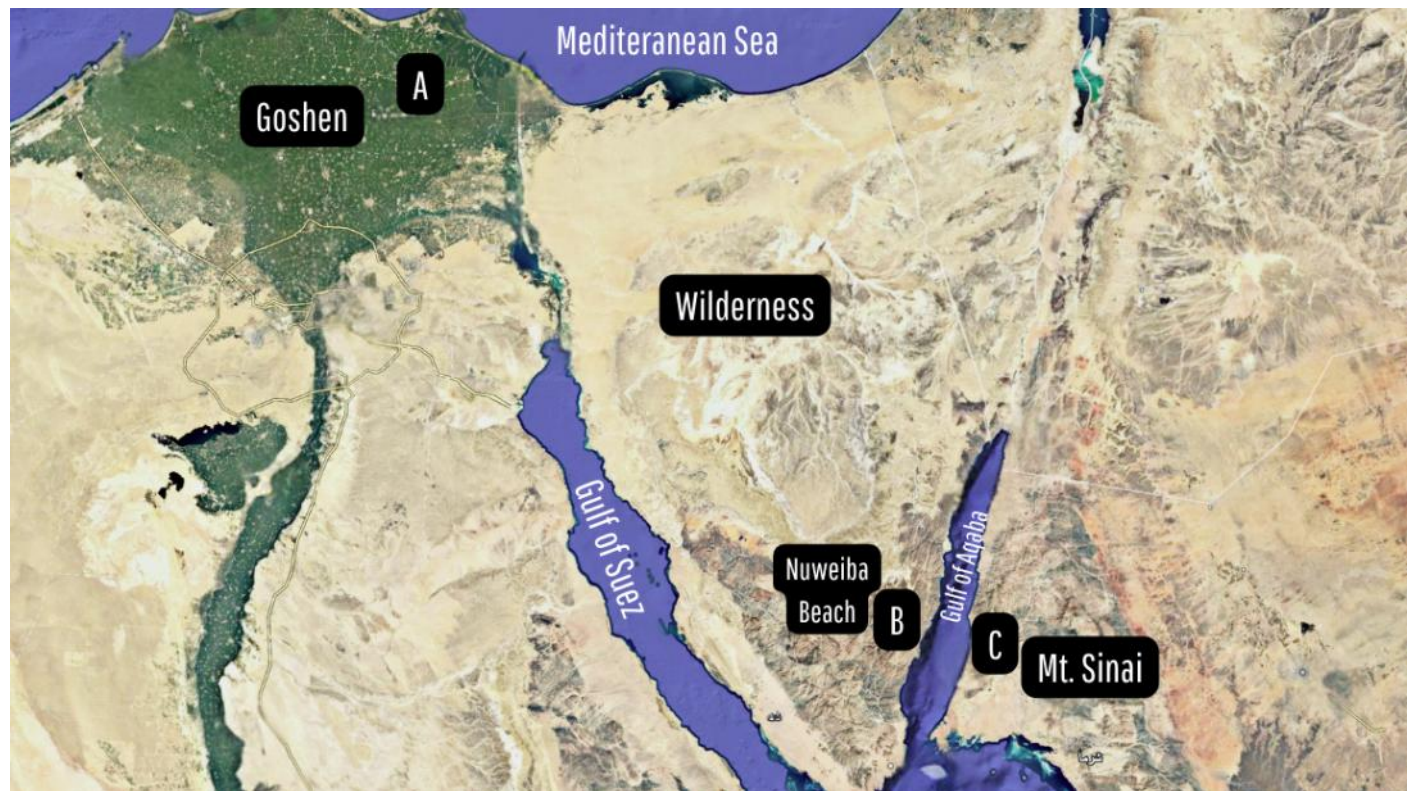
Exodus 14:19-22 (NIVUK84) 19 Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, 20 coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other; so neither went near the other all night long. 21 Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22 and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left

Exodus 14:24 (NIVUK84) 24 During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion

Exodus 14:27-28 (NIVUK84) 27 Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing towards it, and the LORD swept them into the sea. 28 The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

The journey across the sea took place overnight, with the waters closing over the Egyptians at daybreak. The available time for Israel to cross is about 12 hours, from 6 PM to 6 AM. This only required them to move at a pace of 1.2 miles per hour. For comparison, humans typically walk at a speed of 3 miles per hour. This means that every aspect of this miracle and location are completely plausible if you believe that God actually split a sea.

Ok, let's return to our simplified map that is zoomed out:



We have plotted three locations on the map labeled A, B, and C. These are the starting point of the Exodus, the crossing point of the Red Sea, and the location of Mount Sinai in Midian. Now let's consider a few of the details that occur on the other side of the Red Sea

- **Exodus 15:22–27 (NIVUK84)**

22 Then Moses led Israel from the Red Sea and they went into the Desert of Shur. **For three days** they travelled in the desert without finding water.

23 When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.)

The text has given us more place markers. Immediately after crossing the Red Sea, the Israelites encounter desert and go without water for three days. Would you like to see a picture of the Saudia Arabian side of the sea crossing?



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It is not hard to imagine how they experienced a miracle and then fell into despair after walking around this terrain for three days without water. This is what the terrain around Marah looked like.

Let's give you an overview of the route that they took to Sinai:

(Point to Marah on the map)



When considering all the possibilities and the existence of some trade routes, this is the proposed path to Sinai and we have labeled the site believed to be Marah. There are claims of springs emerging from salt flats, which are bitter. The distance from the beach to this location is 18 miles, making it feasible to cover in three days which aligns with the Biblical text.

Let's move on to our next location which is Elim:

- **Exodus 15:27**

27 Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water.

(Point to Elim on the Map)



If you head southward from Marah, you should expect to reach Elim according to the Biblical text. This is exactly what was discovered when the researchers examined the area. Would you like to see an example of what the region of Elim looks like?





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There are Palm Trees and natural springs in the proposed location that is identified on the maps we have been showing you. Since this photo is very narrow in scope, we wanted to provide you with a more zoomed out view that did not come from the documentary. It is in the same area and will give you an idea of what Elim looks like:



The book of numbers tells us that when Israel left Elim they again encamped by the Sea:

- **Numbers 33:9–10 (NIVUK84)**

9 They left Marah and went to Elim, where there were twelve springs and seventy palm trees, and they camped there.

10 They left Elim and camped by the Red Sea.

We emphasize this point to highlight its importance: the Red Sea cannot be located near Egypt, as this would render the narrative illogical. However, with the correct crossing site, the geography becomes clear and understandable.

- **Exodus 16:1 (NIVUK84)**

1 The whole Israelite community set out from Elim and came to the Desert of Sin, which is **between Elim and Sinai**, on the fifteenth day of the second month after they had come out of Egypt.

After camping by the Red Sea for the second time, they ventured into another wilderness. In total, they traversed three different wildernesses, which should be evident in the geography of any proposed location:

(Point to the Wilderness of Sin)



When explorers followed the route, they discovered another untamed region, which is identified as the Wilderness of Sin on the map. Let's move on to discuss

the location of Rephidim:

- **Exodus 17:1–2 (NIVUK84)**

1 The whole Israelite community set out from the Desert of Sin, travelling from place to place as the LORD commanded. They camped at **Rephidim**, but there was no water for the people to drink.

2 So they quarreled with Moses and said, “Give us water to drink.”

Moses replied, “Why do you quarrel with me? Why do you put the LORD to the test?”

&

- **Exodus 17:5–6 (NIVUK84)**

5 The LORD answered Moses, “Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go.

6 I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink.” So Moses did this in the sight of the elders of Israel.

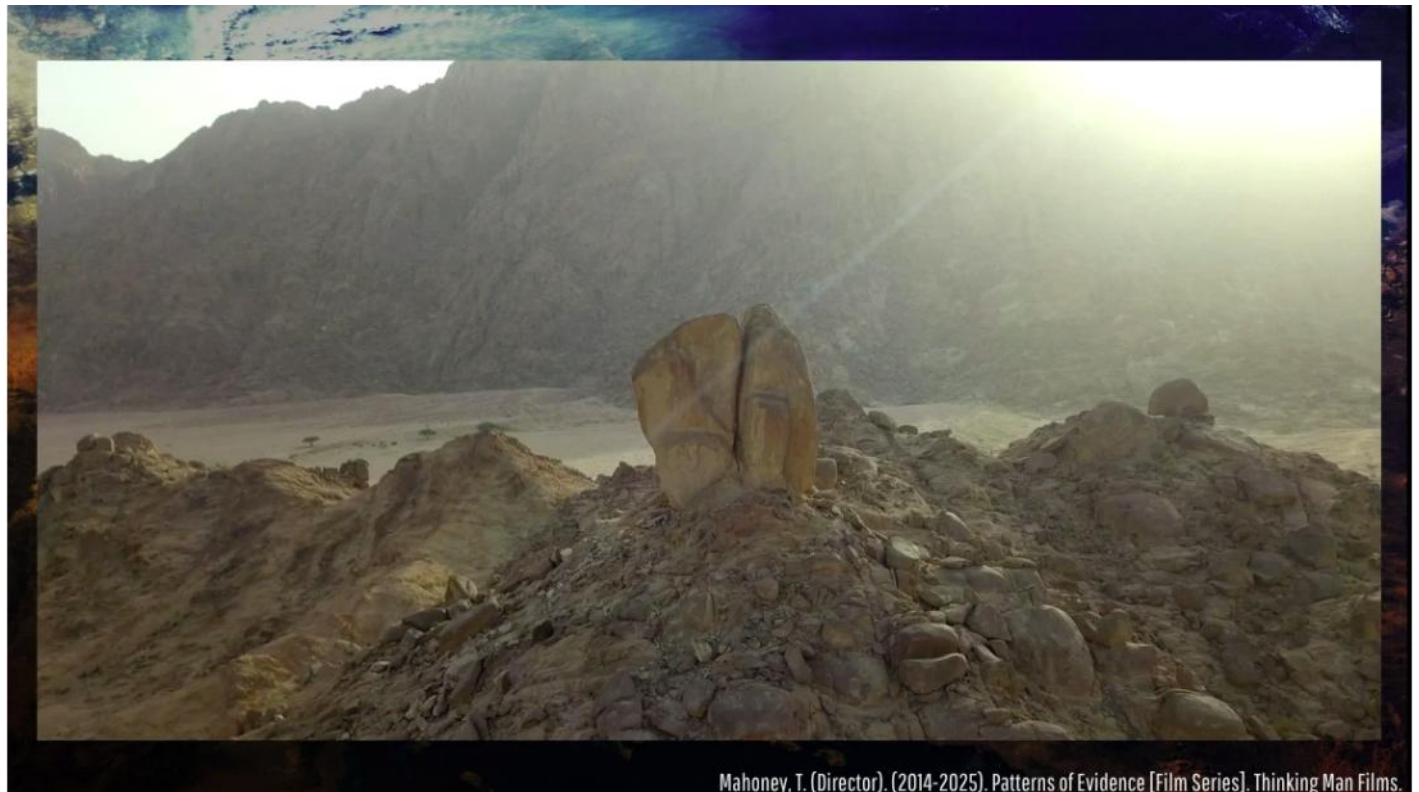
So follow us on the map, leaving the Desert of Sin and following the route. You would expect to come to Rephidim:

(Point to Rephidim)



The next destination is Rephidim, where, according to the Bible, a split rock should be found. Remarkably, this is precisely what is discovered there. Would

you like to see a picture?



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The term "split" refers to something being divided into two parts. The rock in question stands four stories high, which suggests that the Rock at Horeb was a well-known landmark. The Bible refers to it as "**THE** Rock at Horeb," not just any rock, indicating that it was a commonly recognized feature in the landscape.

- Psalm 78:15–16 (NIVUK84)
 - 15 He split the rocks in the desert and gave them water as abundant as the seas;
 - 16 he brought streams out of a rocky crag and made **water flow down like rivers.**

The water source must be substantial, akin to seas and rivers, so the rock and event cannot be small. This structure stands four stories high and is said to have provided enough water to sustain millions of people.

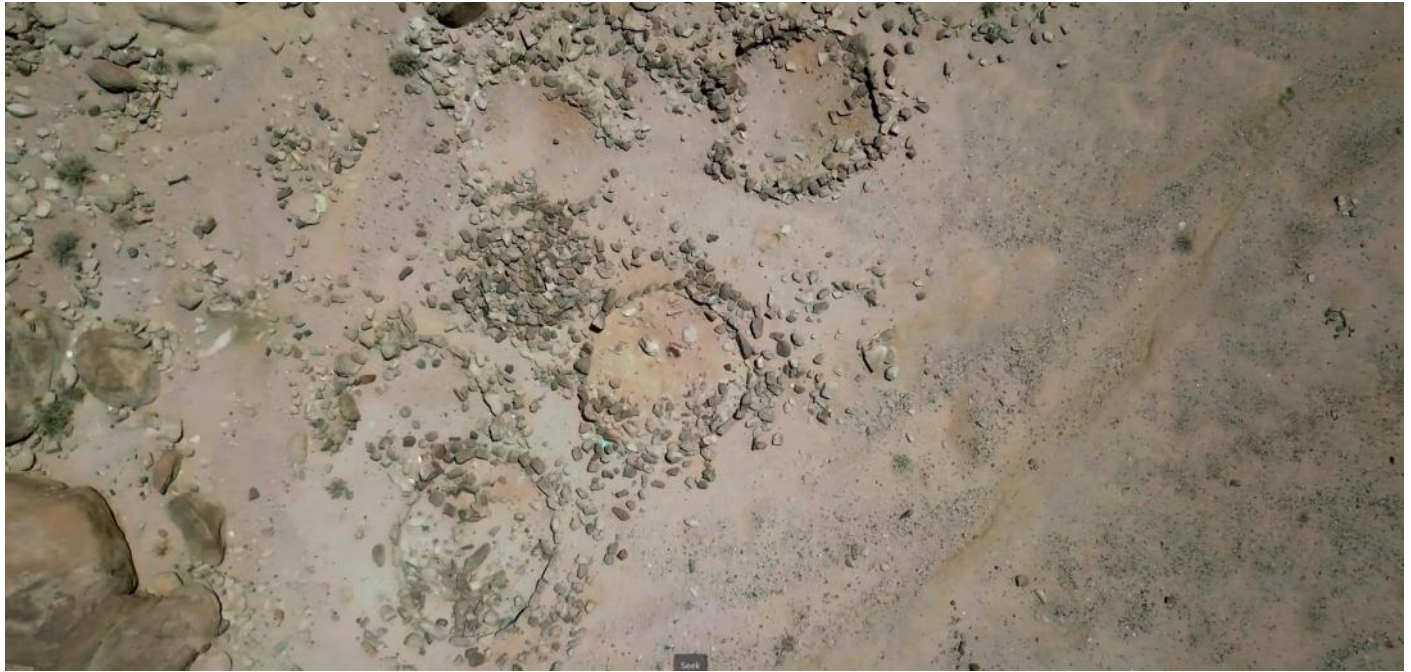
We sent one of our resident experts on the subject to the location. We would like to thank our very own Valentine Diaz for verifying the physical existence of this rock at Rephidim:



Ok, clearly this looks nothing like Valentine and he was not there yesterday because he was likely serving the body by fixing someone's car, but you get the idea.

There are intriguing signs of erosion around the Rock, sparking debates about its origin. Some believe it was caused by large volumes of water emerging from the Rock, while others argue that wind erosion is to blame. Rather than delving into this controversy, we chose to focus on a different aspect. According to the Bible, people camped at this Rock, and indeed, remnants of ancient campsites are still visible in the surrounding area today.

Would you like to see them?



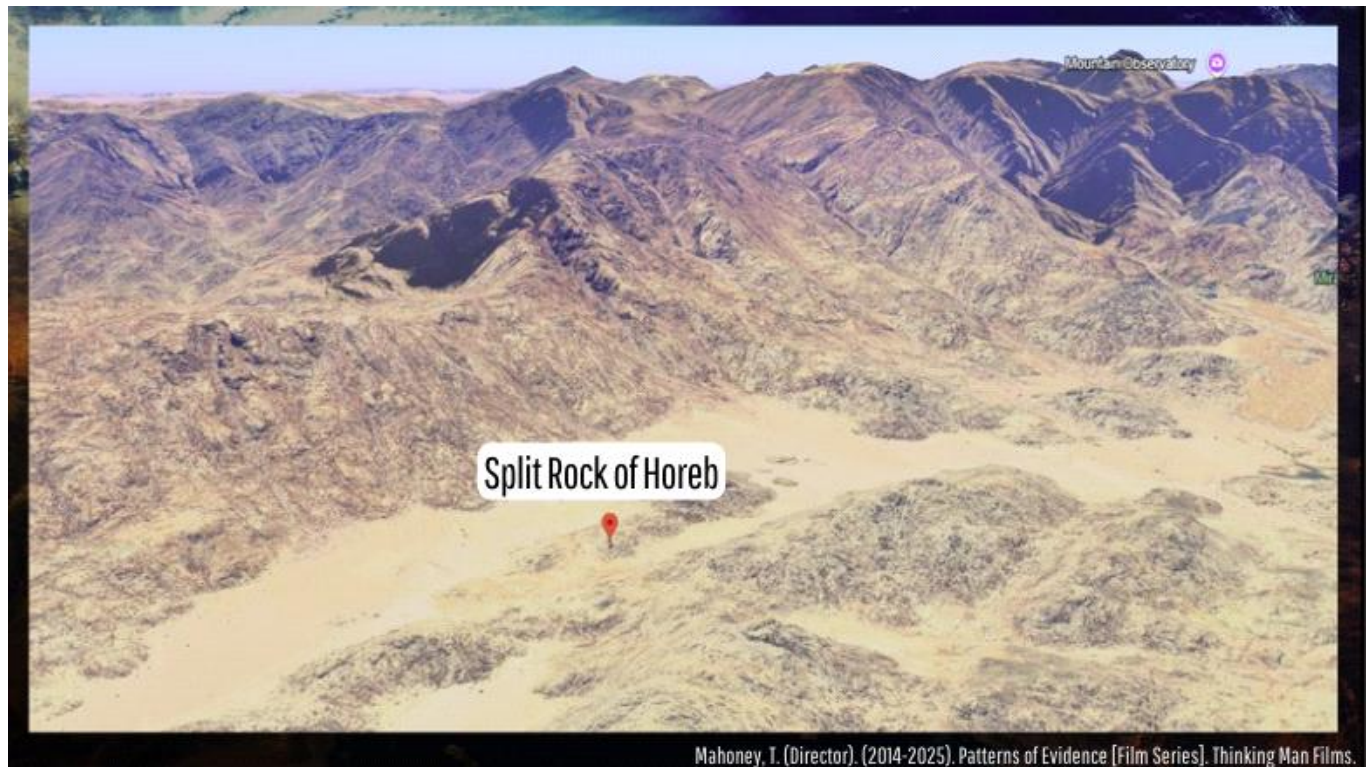
Anyone who has visited Masada can attest to the presence of ancient encampments still visible today. In the Middle East, when large groups of people set up camp, they often built small stone walls. These remnants, representing families camping next to each other, are scattered throughout the area surrounding Rephidim.

- **Exodus 17:8–9 (NIVUK84)**

8 The Amalekites came and attacked the Israelites at Rephidim.

9 Moses said to Joshua, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.”

The space needed to accommodate millions is vast, and it's remarkable to think that a significant battle was fought here. This means that you would expect Rephidim to have adequate space and there even may be signs that a battle occurred there. Would you like to see an aerial view?



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There is ample space for camping and engaging in activities, with the majestic peak of Mount Sinai visible in the background, symbolizing the presence of God watching over. But was there ever a battle here?



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Near Rephidim, evidence of a battle has been uncovered in the form of sling stones. These artifacts suggest that this location was the site of a conflict between

the Israelites and the Amalekites.

Although we are pressed for time, it's important to highlight the Rock at Rephidim's connection to Jerusalem. Previously, we discussed how Jabal Al Lawz is directly south of Jerusalem. Interestingly, the Rock at Rephidim is situated exactly 90 degrees, or due south, of the eastern side of the Temple Mount. While some might dismiss these alignments as mere coincidences, the association with Living Waters suggests a deeper, providential significance.

Let's move forward:

- **Exodus 18:1 (NIVUK84)**

1 Now Jethro, the priest of Midian and father-in-law of Moses, heard of everything God had done for Moses and for his people Israel, and how the LORD had brought Israel out of Egypt.

We are citing this verse to remind you that Jethro visited Moses near the mountain of God. The point is that Sinai must be a reasonable distance from the location in Midian that Jethro lived. Would you like to see a map?



The journey from Al Bad to Sinai, as well as the distance to Rephidim, is approximately 31 miles, making it entirely feasible for Jethro to undertake. This perspective destroys the notion of placing Sinai much farther west in the Sinai Peninsula, which seems less plausible when considering these distances.

- **Exodus 19:1–2 (NIVUK84)**

1 In the third month after the Israelites left Egypt—on the very day—they came to the Desert of Sinai.

2 After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

Our journey of plotting points on the map has now reached the mountain of God. Let's look at the overall route from Nuweiba Beach to Jabal Al Lawz:



After the Red Sea, our final map of the travels is complete. We believe that using the scriptures as a primary source to determine sites and places in the Bible leads to finding evidence. Conversely, starting with supposed evidence and then considering the Bible often results in theories like Mt. Sinai being in the "Sinai Peninsula" or Israel crossing a shallow lake near Egypt. We hope that after examining the Biblical Criteria with us, you share our confidence in the route of the Exodus and the incredible nature of our God. The Bible stands apart from other religious books; when it details an event, you can visit the location and find remnants of those details. This is a unique characteristic not found in other religions.

Having covered the geography as an introduction to our verse range, we can now dive into our final exposition on the chapter. One important observation is that the Lord led them to Marah to utilize their thirst, test their faith, foster a growing maturity, and impart valuable vision. The imagery in this passage has significantly shaped the O.A.C's vision, practices, and understanding of what we are to

accomplish in the world.

Exodus 15:22–27 (NIVUK84)

22 Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they travelled in the desert without finding water.

Having established the locations of Midian and Mount Sinai, it's evident that Moses initially embarked on a path he had traversed 40 years earlier towards the mountain. However, in Exodus 14:1-4, the Lord instructs Moses to lead Israel on a deliberate detour, causing Pharaoh to believe that the Israelites had aimlessly wandered into a geographical trap at the Red Sea crossing. This detail is crucial as it signifies that from that point onward, including the crossing of the Red Sea, Moses was navigating an unfamiliar and unplanned route as led by the Lord.

Moses, undoubtedly, had familiarity with the land of Midian but the crossing of the Red Sea and the location were not anticipated by Moses and this left him in an unfamiliar position with millions of people depending on his leadership for daily necessities. The beautiful part is that the Lord intended this difficult predicament. Perhaps the Psalmist was alluding to this process when he wrote:

- **Psalm 63:1 (NIVUK84)**

- 1 O God, you are my God,
earnestly I seek you;
my soul thirsts for you,
my body longs for you,
in a dry and weary land
where there is no water.

When these statements are made, they often employ an intentional metaphor. It's crucial to understand that the events at Marah were not a metaphor and posed a very real physical threat to survival. This context is important because it explains the grumbling that follows in the story. A thorough review of the narrative from Exodus 14 to this point in Exodus 15 suggests that the Lord intentionally placed the people in this situation. After three days, the natural thirst for water becomes an almost uncontrollable urge, which often serves as a metaphor for the spiritual thirst that believers should experience. Jesus spoke of this kind of spiritual thirst.

- **John 7:37 (NIVUK84)**

- 37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Our point is that the Israelites were led by God into a situation where there

physical thirst was overbearing in order to teach them a very important spiritual lesson. As we move to the next verses, you should retain the understanding that their actual lives were at risk while attempting to ascertain the spiritual lesson being taught by God.

23 When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) 24 So the people grumbled against Moses, saying, “What are we to drink?”

As a recipient of this story, you have the benefit of knowing that a solution is forthcoming, the Israelites participants did not yet know this. We are blessed with a unique perspective because we are aware that everything necessary to redeem the situation is already present, they just need to trust and be given further instruction. (You know this... they did not). This ought to remind you of a similar situation in the book of Ruth:

- **Ruth 1:16–2:1 (NIVUK84)**

16 But Ruth replied, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. 17 Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if anything but death separates you and me.” 18 When Naomi realised that Ruth was determined to go with her, she stopped urging her.

19 So the two women went on until they came to Bethlehem. When they arrived in Bethlehem, the whole town was stirred because of them, and the women exclaimed, “Can this be Naomi?”

20 “Don’t call me Naomi,” she told them. “Call me **Mara (same word as EX 15:23)**, because the Almighty has made my life very bitter. 21 I went away full, but the LORD has brought me back empty. Why call me Naomi? The LORD has afflicted me; the Almighty has brought misfortune upon me.”

22 So Naomi returned from Moab accompanied by Ruth the Moabitess, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning.

2:1 Now Naomi had a relative on her husband’s side, from the clan of Elimelech, a man of standing, whose name was Boaz.

Ruth's reaction in this passage is one of unwavering loyalty to Naomi, choosing to stay by her side even if it means facing death together. As the story unfolds, Naomi describes herself as "Mara," identifying with bitterness. Ironically, within these few verses, all the elements needed to redeem the situation are already present, though they remain unaware of it. Ruth 4:14-17 reveals that the Naomi would be credited with the child born to Boaz and Ruth who was the Grandfather of King David. The point is that by the end of the story faithful loyalty would turn bitterness into abundantly sweet fruitfulness.

The behavior of Israel within our verse range tonight, is less than unwavering loyalty towards Moses and Adonai. The same people who put their trust in the Lord and His servant Moses to cross the Red Sea are wavering in their faith in Moses' leadership. Every believer in this room has experienced these moments. Israel will soon learn that every element needed to redeem the situation is already present. All that is needed is faithful behavior and further instruction. We would all do well to learn from the negative response in this situation as well as the righteous response demonstrated within the book of Ruth.

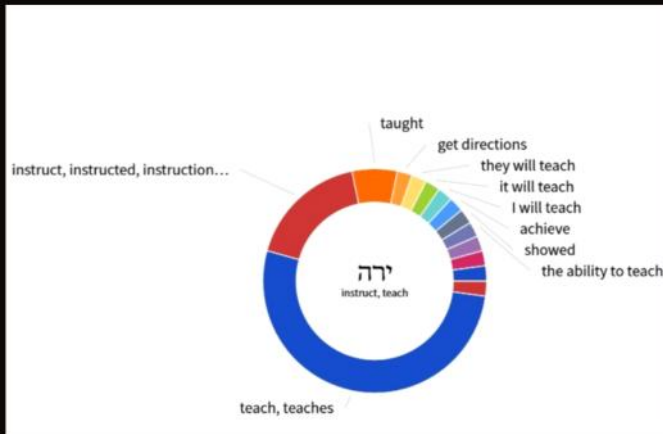
Let's move forward in our verse range:

25 Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became sweet.

There are a few words in this verse that require a more thorough understanding of the underlying Hebrew nuances. Let's begin with the phrase: "the LORD showed him". The word translated as "showed" is the Hebrew word "yarah". This slide will give you an idea of its 46 Biblical usages and how the NIV typically translates it. Additionally, we have included the NET translational note of the actual phrase from their publication:

(Do not read)

More Than "Showed"



יָרָה
instruct, teach

tn The verb is יָרָהוּ (vayyorehu, "and he showed him"). It is the Hiphil preterite from יָרָה (yarah), which has a basic meaning of "to point, show, direct." It then came to mean "to teach"; it is the verb behind the noun "Law" (תּוֹרָה, torah).

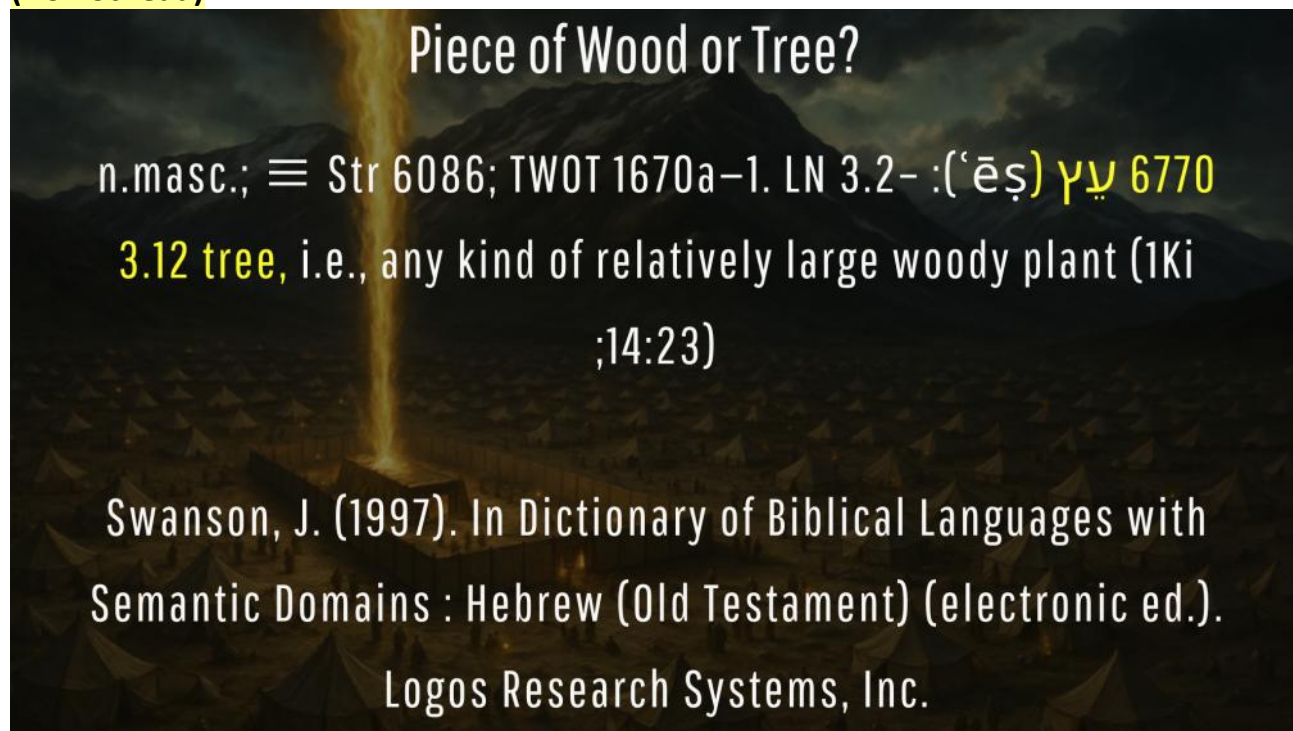
Biblical Studies Press. (2005). The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press.

As you can see the word "yarah" often implies more than merely pointing out an item. The word itself most often describes teaching or instruction. The NET translational note indicates that the who phrase "vayyorehu" takes on the meaning of "to teach". This is even the verb form of the noun Torah which also clearly relates to teaching. We are not saying that the translation "the Lord

showed him" is wrong. What we are saying is that any Hebrew reader would understand that a greater depth of instruction is being implied in Hebrew than is conveyed in English. In our view a better understanding would be expressed as "the Lord showed and instructed or taught Moses about a piece of wood".

This brings up another interesting connection that is not immediately obvious in English. We have made the case that showing, instruction, and teaching are occurring between the Lord and Moses regarding what the NIV calls "a piece of wood". The actual underlying Hebrew word is "es".

(Do not read)



Piece of Wood or Tree?

n.masc.; ≡ Str 6086; TWOT 1670a–1. LN 3.2– : (‘ēṣ) עֵץ 6770

3.12 tree, i.e., any kind of relatively large woody plant (1Ki
;14:23)

Swanson, J. (1997). In Dictionary of Biblical Languages with
Semantic Domains : Hebrew (Old Testament) (electronic ed.).
Logos Research Systems, Inc.

Any good Lexicon will tell you that this word most specifically applies to a "tree" and can also refer to wood or any large woody plant. Many of your Bibles will contain a footnote that indicates that a "log" or "tree" is in reference rather than a small piece of wood. The reason this may have significance is that a derash develops when you consider this verse:

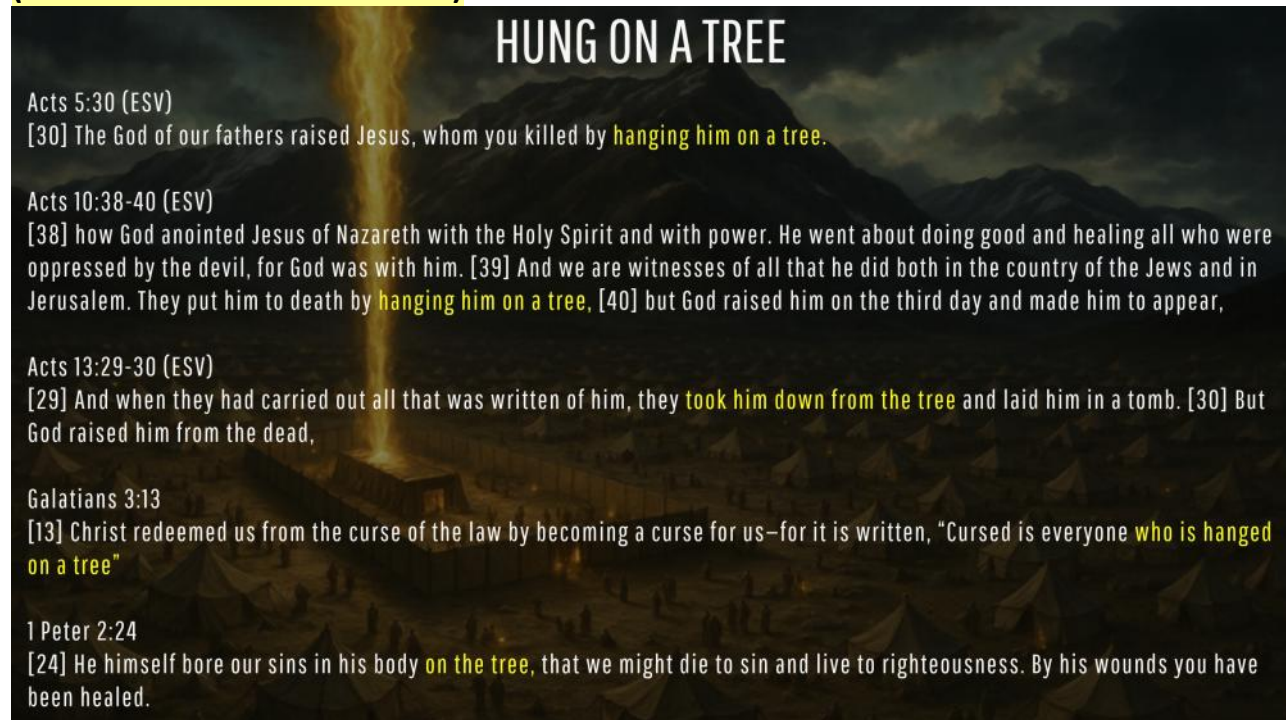
- **Deuteronomy 21:22–23 (NIVUK84)**

22 If a man guilty of a capital offence is put to death and his body is hung on a **tree**, 23 you must not leave his body on the **tree** overnight. Be sure to bury him that same day, because anyone who is hung on a **tree** is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.

Throughout our lives, we've been told that Jesus was crucified on a cross, and there's no disputing that fact. However, the leaders' motivation for having Jesus executed in this manner was likely to suggest that he was cursed for being hung on a "tree." This is the same word "es" that appears in our text tonight. Moses

was instructed, taught, and shown about a tree that was to be thrown into the bitter waters to make them sweet. While you might initially think this connection is weak, consider the phrasing of these statements within the Newer Testament.

(READ HIGHLIGHTED PORTION)



HUNG ON A TREE

Acts 5:30 (ESV)
[30] The God of our fathers raised Jesus, whom you killed by **hanging him on a tree**.

Acts 10:38-40 (ESV)
[38] how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. [39] And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by **hanging him on a tree**, [40] but God raised him on the third day and made him to appear,

Acts 13:29-30 (ESV)
[29] And when they had carried out all that was written of him, they **took him down from the tree** and laid him in a tomb. [30] But God raised him from the dead,

Galatians 3:13
[13] Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone **who is hanged on a tree**"

1 Peter 2:24
[24] He himself bore our sins in his body **on the tree**, that we might die to sin and live to righteousness. By his wounds you have been healed.

The situation at Marah involved the Lord intentionally placing the entire nation in a desperate position of thirst, with their lives literally in jeopardy. In the midst of this bitter situation, the Lord instructed Moses about a tree that could be thrown into the bitter waters to make them sweet. Every element needed to redeem the situation was already present; all that was required was for the people to move forward in faith while receiving further instruction. This scenario may not have been perceptible to the generation in the wilderness as relating to the crucified Messiah, but in the generations following the crucifixion, it certainly seems prophetic. As we move forward in our text, we hope two things are happening within you. First, we hope that prayer is beginning to rise within your hearts towards the nation of Israel, so that the bitter waters faced in the days of a second Exodus will be turned sweet through instruction about the tree Jesus was hung upon. Second, we hope you are able to make practical application to your own lives. Everything you need for redemption is already present if you move forward in faith and await further instruction.

25 Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became sweet. There the LORD made a decree and a law for them, and there he tested them. 26 He said, "If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the

LORD, who heals you."

We have been telling you for months that the Law is eternal and existed before Mount Sinai. This is yet another example of the presence of the Law prior to Moses being on the mountain. Since it is late, it is probably best to spend the rest of our evening looking at imagery of the nation's next encampment at Elim

27 Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water.

After Moses received instructions at Marah about a tree that could transform the bitter waters into sweet, life-giving water, the nation arrived at Elim. The only details we have about Elim are the number of springs and palm trees, but these numbers are significant. They hold deep associations with similar numbers throughout the Biblical text, adding layers of meaning to the narrative. It is our position that these details were provided by the Holy Spirit as a functional description of what Israel was being transformed into:

(Read down the left column and the down the right column)

<u>12</u>	<u>70</u>
• 12 Sons of Jacob • 12 Tribes of Israel • 12 sons go to Egypt first Ge. 42 • 12 governors appointed by Solomon 1Ki.4 "God's governance" • 12 thrones for Apostles Mt. 19 "God's governance" • 12 gates & foundations in New Jerus. Re.21 • 12 fruits produced by Tree of Life Re. 22 • 12 disciples sent out only to Israel Mt. 10	• 70 grandsons from Noah Ge. 10 - "70 Nations of the world" • 70 of Israel who went to Egypt Ge. 46 • 70 Days of Holy Convocation Le. 23 • 70 Elders given to Moses Nu. 11 • 70 Bulls sacrificed at Tabernacles Nu. 29 • 70 Kings subjugated by Adoni Bezek Ju.1 • 70 Lamps on Menorahs 1 Ki. 7 - "House of prayer for all nations" • 70 Disciples sent out to every place Lu. 10
<u>12 Springs Feeding Palm Trees Ex. 15</u>	<u>70 Palm Trees at Elim Ex. 15</u>

The number 12 symbolizes those who have been granted special revelation and authority. The imagery of Elim suggests that the Twelve tribes, or any group with such revelation, are meant to become life-giving springs to the nations. This is because the number 70 represents the nations of the world that will be sanctified and benefitted by God's governance.



In conclusion, it is important to recognize that the foundation of the One Association of Churches is rooted in the belief that Israel is destined to become a source of life for the 70 nations. We feel privileged to have received special revelation, which compels us to join in the mission of becoming like twelve springs, dedicated to nourishing the nations by spreading the gospel of the Kingdom. Our objective is to establish 12 churches in each nation where we operate and teach these congregations about their divine responsibility to contribute to God's plan and destiny for Israel