

Title:

The Exodus Route considering all Biblical Information, Part 2.0

Abstract:

All biblical information, geographic information mostly with Google Earth Pro and some archaeological evidence was investigated to determine the exodus routes of Israel as accurately as possible. The plural “routes” is sometimes used because of the distinctive phases of the 40-year journey. Evidence points strongly to the Red Sea crossing to have been in the Gulf of Suez and the mountain of Horeb or Sinai to be in Saudi Arabia. Comparing the exodus route information in different books in the Bible and with some identified Google Earth Pro locations also indicates the disobedience of Israel in the last year before entering Canaan by wanting to go their own route. But God forced them by calamities to ask for rescue and to turn around and travel along the border between Edom and Moab eventually to the east of the Jordan river. This is Part 2 of the article.

Introduction:

Numbers 33 was used as the base for this article, and all the deemed relevant parts from other biblical parts were inserted in between the verses of Numbers 33, so that the whole history can be seen.¹ The aim was to show that this proposal was consistent with all biblical information, and the hope is that other proposals will also comply with this aim. One can only come closest to the truth of any biblical aspect if all biblical information on it is considered.

Notes regarding maps:

The maps (Figures 5 to 9) given further on in this document show the main routes of Israel in red, the route of the 12 spies in green, Israel’s travelling in the regions of Kadesh and the Seir mountains for about 38 years due to their disobedience in dark purple, and the route Israel probably wanted to follow to the east of the Jordan river in the last part of the exodus route, in orange. The orange route through the middle of Edom is the guessed passage through Edom which Edom denied them, and the orange route to the south of Edom is one that many think they actually took, but it is argued in this paper that it was not the route as instructed by God, and they eventually followed the red route between Edom and Moab alongside the Zered river to the east, and then northwards to the east of the Jordan river. However, note that this last proposal has no bearing on the location of the Red Sea crossing nor that of Mount Horeb. The so-called Kings’ Highway is shown in light purple, but could not have been followed because God instructed Israel not to travel through Edom or Moab.

The names highlighted in yellow on the maps, are the names of places that could be found on Google Earth Pro² or elsewhere from other scholars, some with strong confirmation and others with weaker confirmation. The names that are not highlighted, could not be located, but their positions are reasonable guesses based on the names before and after them that could be located. It is important to indicate all given biblical locations because without doing so many published maps missed some important potential detours and insights in the route. An example of this is the possible disobedience of the Israelites after the events at Mount Hor causing them to first travel south and then turn around north before crossing to the east of Moab.

Biblical and geographical information:

Num 33:1 to 18 were discussed in Part 1, and there the motivation was given to take Rithmah to be at Kadesh.

Num 33:18 And they set out from Hazeroth and camped at Rithmah.

During this first time at Kadesh, or then possibly Rithmah, 12 spies were sent out to survey Canaan. The next Scriptures show where they went and that they returned after 40 days to Kadesh. Figure 5 shows the approximated route of the spies in green.

- Num 13:21 So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath.

Rehov and Hamath can be found on Google Earth Pro. The change over time from “b” to “v” is a phenomenon called betacism³ and is often found. Negeb in the next verse which is now known as Negev is another example.

- Num 13:22 They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmi, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.)

The meaning of this going up is that Hebron is elevated in a mountainous region relative to the lower grounds of Rehob.

- Num 13:23 And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs.
- Num 13:24 That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there.
- Num 13:25 At the end of forty days they returned from spying out the land.
- Num 13:26 And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land.

Ten of the 12 spies then convinced the Israelites that they can't conquer Canaan, even though God commanded them to invade Canaan. The Lord then postponed the invasion for about 38 years. Immediately after stopping the invasion, most of Israel wanted to go ahead with the invasion, but God forbade it. They tried to carry on despite being warned not to, but were then defeated by the Amorites, the Amalekites and the Canaanites from the mountains (see Deut 1:44 and Num 14:45). Numbers 16 tells of the revolt of Korah, Dathan and Abiram and their gang of 250, and their demise, as well as 14 700 Israelites who were killed by a plague until Aaron went and stood between the deceased and the living.



Figure 5: The journey of the 12 spies, from Kadesh back to Kadesh

Num 33:19 And they set out from Rithmah and camped at Rimmon-perez.

Figure 6 is a proposal of Israel's wandering in the wilderness for 38 years. Most of these camping sites could not be located. But it is important to still show them so that the coherency of different pieces in the Bible can be seen.

Rimmon-perez was perhaps close to Ramon that can be found on Google Earth Pro. Ramon is the name of an erosion valley in Israel. The meaning of Rimmon-perez is “pomegranate of a breach”⁴.

A burst open ripe pomegranate gives the image of an erosion valley such as found at Ramon. The prismatic rock columns found at some places in Ramon may appear like pomegranate seeds sitting in the fruit.

Num 33:20 And they set out from Rimmon-perez and camped at Libnah.

Shani-Livne and Livne can be found on Google Earth Pro; Livne could have been called Libnah, but no confirmation of this connection could be found on the Internet. Some scholars believe they could locate Libnah, also called Laban in Deut 1:2, (both related to the Hebrew word meaning “whiteness”, therefore at a place with white sandstone rocks in the Negev) and that is where I then placed it.¹³ See the map of Figure 6. The unidentified sites are also deemed necessary to show so that a potential route compliant with all the biblical information is indicated.

Num 33:21 And they set out from Libnah and camped at Rissah.

Num 33:22 And they set out from Rissah and camped at Kehelathah.

Num 33:23 And they set out from Kehelathah and camped at Mount Shepher.

Mount Shepher was identified by some scholars.

Num 33:24 And they set out from Mount Shepher and camped at Haradah.

Num 33:25 And they set out from Haradah and camped at Makheloth.

Num 33:26 And they set out from Makheloth and camped at Tahath.

Num 33:27 And they set out from Tahath and camped at Terah.

Num 33:28 And they set out from Terah and camped at Mithkah.

Num 33:29 And they set out from Mithkah and camped at Hashmonah.

Num 33:30 And they set out from Hashmonah and camped at Moseroth.

Moseroth and Moserah are according to the Hebrew explanations in the KJV+ probably the same place – Moseroth is the masculine of Moserah.⁵ Aaron died at Moserah later as described in Deut 10:6. Num 20:7 and 8 and Num 33:38 and 39 described that Aaron died on the mountain of Hor. Therefore Moseroth, Moserah and Hor are at least close together, with Moseroth and Moserah probably the camping location and Hor the mountain peak. Aaron did not die at Moseroth during the camping of Numbers 33:30, but only later when they returned to this place.

Num 33:31 And they set out from Moseroth and camped at Bene-jaakan.

Num 33:32 And they set out from Bene-jaakan and camped at Hor-haggidgad.

Hor-haggidgad is assumed to be the same place as Gudgodah (to which they will come later) because both lie between Hor and Jotbathah, there are some phonetic similarities and the KJV+⁵ explains the 1st is the masculine form of the 2nd.

Num 33:33 And they set out from Hor-haggidgad and camped at Jotbathah.

Yotvata can be found on Google Earth Pro and it is Jotbathah or Jotbath.

Num 33:34 And they set out from Jotbathah and camped at Abronah.

Num 33:35 And they set out from Abronah and camped at Ezion-geber.

Ezion-geber was on the Edom side of Eloth at the Red Sea according to 1Kings 9:26. There can't be any doubt that this location at the Red Sea is at the northern tip of the Gulf of Aqaba.

Num 33:36 And they set out from Ezion-geber and camped in the wilderness of Zin (that is, Kadesh).

This is the 2nd time that the Israelites camped at Kadesh, a short while later they would be at the border of Moab at Iyim (see Numbers 33:44 and 45) and the Zered stream at the same border. Miriam died during this 2nd time at Kadesh according to Num 20:1. Num 20:2-13 described how Israel complained again about water, Moses had to speak to the rock for water but he struck it in anger, and therefore he and Aaron were disallowed to ever enter Canaan. This place was also called Meribah.

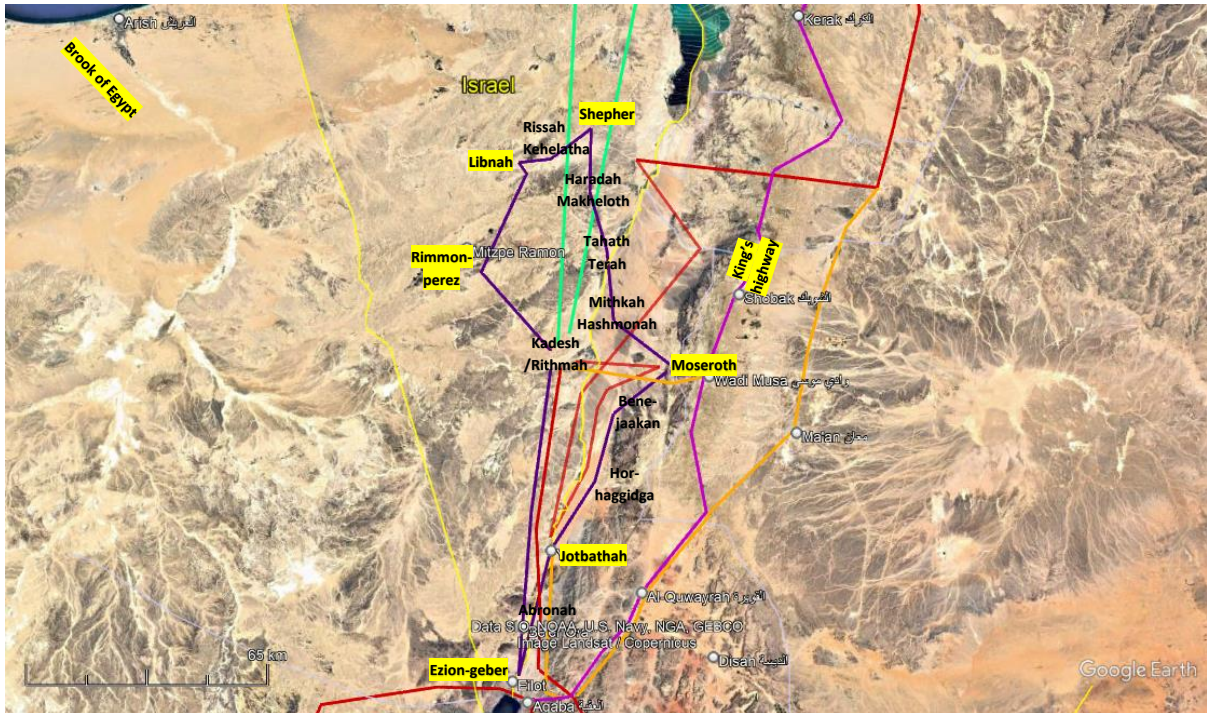


Figure 6: Travelling in the wilderness, from Kadesh back to the 2nd time at Kadesh

In the following it is interesting that the Israelites:

- wanted to travel from Kadesh through Edom and then to the Jordan along the King's Highway, but they were disallowed (see Num 20:14-22),
- then they wanted to travel to the Red Sea (Aqaba) and then up the King's Highway, which they did not do, and
- then they ended up travelling north up the Arabah and then along the border between Edom and Moab from west to east.

Num 33:37 And they set out from Kadesh and camped at Mount Hor, on the edge of the land of Edom.

Num 33:38 And Aaron the priest went up Mount Hor at the command of the LORD and died there, in the fortieth year after the people of Israel had come out of the land of Egypt, on the first day of the fifth month.

Num 33:39 And Aaron was 123 years old when he died on Mount Hor.

Num 33:40 And the Canaanite, the king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the people of Israel.

Google Earth Pro shows that Arad lies to the north of Hor; both can be found on Google Earth Pro; the latter indicated as the mountain and tomb of Aaron.

Num 33:41 And they set out from Mount Hor and camped at Zalmonah.

Num 33:42 And they set out from Zalmonah and camped at Punon.

Num 33:43 And they set out from Punon and camped at Oboth.

It is obvious that some events are omitted between Num 33:40 and 41. They, and some more events between Num 33:40 and 43 are given in other Scriptures:

- Num 21:1 When the Canaanite, the king of Arad, who lived in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive.
- Num 21:2 And Israel vowed a vow to the LORD and said, "If you will indeed give this people into my hand, then I will devote their cities to destruction."
- Num 21:3 And the LORD heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction. So the name of the place was called Hormah.

The KJV⁶ is quoted next – Deut 1:46 and 2:1 describe the wandering for 38 years and then from verse Deut 2:2 is the instruction from the Lord to proceed to Canaan:

- Deut 1:40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.
- Deut 1:46 So ye abode in Kadesh many days, according unto the days that ye abode there.

- Deu 2:1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

It is quite feasible that the big valley from the Dead Sea to the Gulf of Aqaba (also called the Red Sea), was called the way of the Red Sea by the people in that region. Deut 1:46 and 2:1 summarize all the travelling of Israel from their first time at Kadesh until they eventually left the region of Mount Seir to go to the east of the Jordan River. The map of Figure 6 shows that much of the Israelites wanderings in the 38 years were in the wildernesses to the west of mount Seir. The Hebrew word for “compassed” can also mean “travel aside”.⁶

- Deu 2:2 And the LORD spake unto me, saying,
- Deu 2:3 Ye have compassed this mountain long enough: turn you northward.
- Deu 2:4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:
- Deu 2:5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

Note that the “coast” of the children of Esau refers to the border of Edom (in general – not necessarily a sea coast as the meaning nowadays is). God allowed them to travel along the border, not through Edom. Especially note that they are given the instruction to travel northward (Deut 2:3), which they did not do as can be seen in the following Scriptures.

- Num 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

They did not travel here north as instructed by God in Deut 2:3, but south from Hor in the direction of the Red Sea, because they might have been unhappy with the northerly route God instructed – see “discouraged because of the way” in the KJV quote of Num 21:4 above. (The ESV Bible translates this as “discouraged on the way” which of course does not exclude that it was because of the way. In the Hebrew version there is no separate word for “because” or “on” in this case.⁵) Also note that Num 21:4 does not state that God told them to travel towards the Red Sea, simply that they did so. According to Deut 10:6 and 7, Israel travelled from Hor to Gudgodah and Jotbathah, and Google Earth Pro shows that Jotbathah (Yotvata) is south of the mountain of Hor:

- Deut 10:6 The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place.
- Deut 10:7 From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of water.

Deut 10:6 is a summary of part of Israel’s journey; therefore, the sites between Bene-jaakan and Moserah (Num 33:32-37) are omitted. It is a summary of the loop they journeyed from Bene-jaakin close to Moseroth (Moserah) down to Ezion-geber at Aqaba and back to Moserah. With Gudgodah and Jotbathah south of Moserah (Hor), it is clear they disobeyed the command of Deut 2:3 to travel north. I therefore assume that the ark in this case did not lead the way, and that Moses waited at Moserah for Israel to return from their wrong route. It does appear in the next verse as if the people are directly speaking to God and Moses, but the original Hebrew does not have the “you” in the quote, it has “they” in its place. Even the KJV has this slightly wrong, but it is important regarding my proposal that Moses was not present.

- Num 21:5 And the people spoke against God and against Moses, "Why have you (*actually they*) brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food."

This could have been at Gudgodah, and they even found the manna despicable (see Exo 16:35). But instead of turning around, they then moved to Jotbathah, a place of water. (See Deut 10:7 above.)

- Num 21:6 Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died.
- Num 21:7 And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us." So Moses prayed for the people.

They “came to Moses” seems to fit the assumption that Moses waited for them to return to him at Moserah. I assume that the snakes kept on biting them from Jotbathah up northwards to Moserah where Moses was waiting for them.

- Num 21:8 And the LORD said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live."
- Num 21:9 So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.
- Num 21:10 And the people of Israel set out and camped in Oboth (Num 33:43 describes the arrival at Oboth).

I now repeat the next 3 verses of Numbers 33 to add some more explanations.

Num 33:41 And they set out from Mount Hor and camped at Zalmonah.

The fact that Moses omitted the sites between Hor and Zalmonah in Num 33:41 is some confirmation that he did not travel from Hor to Gudgodah and Jotbathah, it was against the Lord's instruction, and therefore he skipped those two places in his recount in Numbers 33.

More motivation for this conclusion follows from Num 21:4-7 and Deut 10:6 and 7. On its own, it is probably insufficient motivation, but the explanation is also addressing some difficult biblical passages which any Bible believer should not ignore when trying to come up with a better explanation. Together with the other motivations, the combination is reasonable to believe there was another detour in Israel's routes and why there was this particular one.

In Deut 10:1-11 Moses is telling Israel how he had to carve the stone tables for a 2nd time for the Ten Commandments to be written on, that he had to make an ark for them, that he had to climb Mount Sinai for God to write the Ten Commandments, that he descended and put the two tables in the ark, that God chose the tribe of Levi to carry the ark, that he prayed 40 days and nights that God would not destroy Israel, that God listened to his prayer and told him to stand up and lead Israel into the promised land. Moses is telling this history just before Israel would have crossed the Jordan river into Canaan according to Deut 9:1. But in the middle of his history telling, he inserted the words of the next two verses, just before verse 8 where he reminds them that the tribe of Levi should carry the ark. Keep in mind that the ark should have gone in front of them whenever they proceed with their journey (Num 10:33-35):

- Deut 10:6 The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place.
- Deut 10:7 From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of water.

The events of verses 6 and 7 were about 38 years after the rest of Moses' history telling before and after these two verses, for example the following happened at Horeb 38 years before Aaron died:

- Deut 10:8 At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him and to bless in his name, to this day.

The suggestion is that Moses inserted verse 6 and 7 here because it was an example he wanted to highlight where the ark did not lead the way, they travelled south against God's instruction of Deut 2:3, and therefore Moses would unlikely have travelled with them to Gudgodah and Jotbathah. He did not need to tell them again about their disobedience and the snakes, simply mentioning the names of the places would make it clear what he is referring to because this moment of his history telling is only a few months after the event.

It was also illogical to travel here south and just thereafter turn right around to travel north, as they did – the locations of Hor, Yotvata (Jotbathah) and Punon according to Google Earth Pro make this clear. Keep in mind that they were then not still busy with their aimless wanderings of 38 years, they were then on their way to invade Canaan. They travelled south in disobedience, because they wanted to go to the east of Jordan around the south of Edom and then with the King's Highway northwards – see the orange line on the map in Figure 7 below going south from Jotbathah, then a little east, then northward along the Kings' Highway all the way or for only a while and then on the orange line up to the red line. The red line I propose was their actual route from there onwards. Up to this point it was the route they wanted to travel, but never did. Instead, they turned at Jotbathah to travel to Zalmonah, and then as follows.

Num 33:42 And they set out from Zalmonah and camped at Punon.

There is a photo reference on Google Earth Pro to Punon near the place that is now called Feynan. A website confirms this location.⁷ The maps in some study Bibles also confirm this location.^{8,9,10}

Num 33:43 And they set out from Punon and camped at Oboth.

Ovot can be found on Google Earth Pro, and it could be confirmed as the Oboth of the exodus because it is close to Punon and the maps in some study Bibles also confirm this location.^{8,9,10}

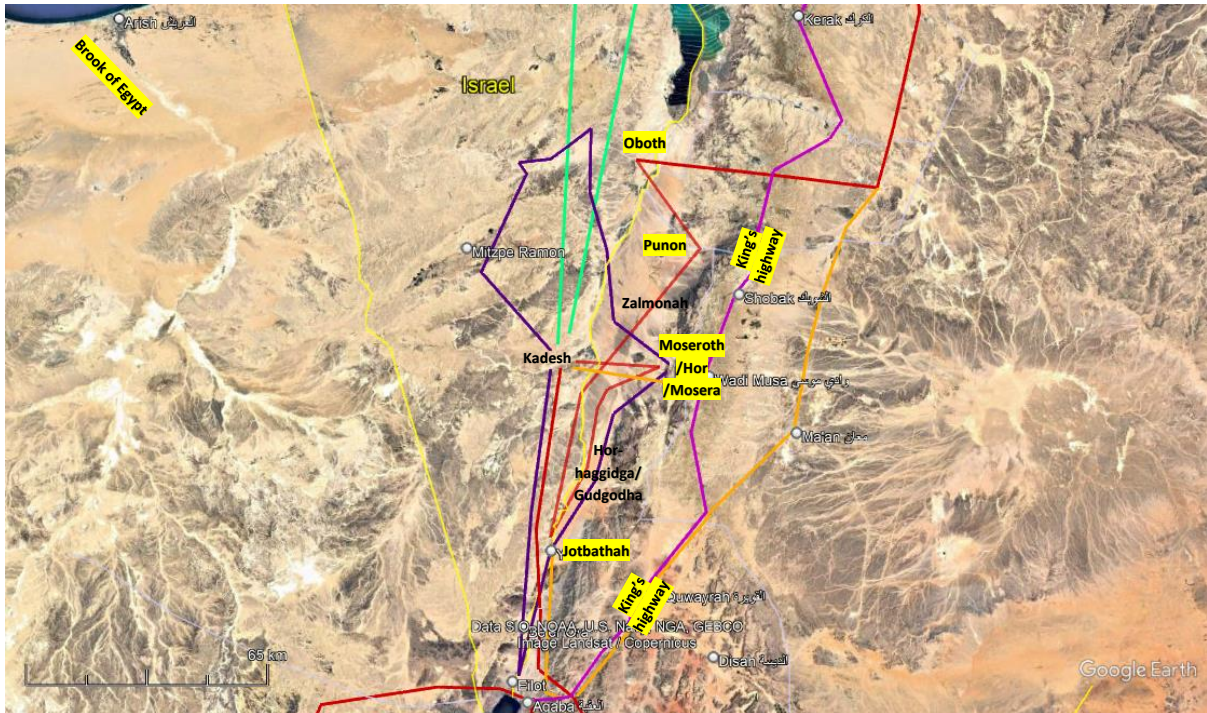


Figure 7: From 2nd time at Kadesh to Oboth

Num 33:44 And they set out from Oboth and camped at Iye-abarim, in the territory of Moab.

- Deu 2:8 So we went on, away from our brothers, the people of Esau, who live in Seir, away from the Arabah road from Elath and Ezion-geber. And we turned and went in the direction of the wilderness of Moab.

Israel has now left behind the Edomites and the places mentioned in Deuteronomy 2:8. The Arabah road is the big valley between the Gulf of Aqaba and the Dead Sea at its ends. See Figure 8 below.

Num 33:45 And they set out from Iyim and camped at Dibon-gad.

Iyim is the same as Iye-abarim as can be seen when compared with the previous verse 44. After Iye-abarim they camped at the Zered stream, then they camped at the Arnon river, and they got water from the well at Beer (see Numbers 21:11-13 and 16). The Israelites thus travelled to the east of Moab from the Arabah road (valley) along the south side of the Zered stream. This part of the exodus route agrees with the exodus map in Dr John MacArthur's Study Bible.¹¹ According to Deut 2:9, God instructed Israel to travel peacefully through Moab. At the Arnon river the Amorites, who took the land between the Arnon and the Jabbok rivers from Moab and reigned with the Midianites, tried to prevent Israel to travel though the land. Kings Sihon and Og of the Amorites attacked Israel and were defeated (see Num 21:21-35). These Midianites were defeated a little later as per Num 25:16-18 and Numbers 31.

Num 33:46 And they set out from Dibon-gad and camped at Almon-diblathaim.

Dibon can be found on Google Earth Pro; it is reasonable to think Dibon-gad was close to Dibon. Dibon is also mentioned in Num 21:30.

Num 33:47 And they set out from Almon-diblathaim and camped in the mountains of Abarim, before Nebo.

Moses died here a little later; see the discussion below just after Numbers 33:49. According to Deut 3:27 and 34:1 the mountains Abarim and Pisgah are the same.

Num 33:48 And they set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho;

Num 33:49 they camped by the Jordan from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.

These are still called the plains of Moab, even though Israel took it from the Amorites, because the Amorites took it from the Moabites (see Num 21:21-35). Also see Deut 1:5 where the land of Moab is mentioned east of the Jordan river.

Abel-shittim is the longer name for Shittim of Num 25:1. In Numbers 25 it is described how the Israelite men whored with the Moabite and Midianite women who came to them. The Lord then

punished them with a plague killing many until Pinehas, grandson of Aaron, killed an Israelite man and a Midianite woman with a spear in the man's tent.

Thereafter, according to Numbers 31, Moses sent out the Israelites to destroy the Midianites, with their 5 kings. These Midianites don't include all of them down to Midian including Moses' in-laws, but only the Midianites and their 5 kings who reigned with the Amorite Sihon in the land they previously had taken from the Moabites (see Joshua 13:21). This is far from Midian that lied southwest of Horeb in the Arabian Peninsula.

After the events at Shittim, Moses appointed Joshua as his successor, he went back to the mountain of Nebo, he saw Canaan from there and then he died, as recorded in Num 27:12-23, Deut 31:7, 8, 14, 15, Deut 32:48-51 and Deut 34:1-6.

Jephthah was one of the leaders in Israel before the time of the kings. His history confirms the route Israel took around Edom and Moab just before invading Jericho:

Jdg 11:14 Jephthah again sent messengers to the king of the Ammonites

Jdg 11:15 and said to him, "Thus says Jephthah: Israel did not take away the land of Moab or the land of the Ammonites,

Jdg 11:16 but when they came up from Egypt, Israel went through the wilderness to the Red Sea and came to Kadesh.

Jdg 11:17 Israel then sent messengers to the king of Edom, saying, 'Please let us pass through your land,' but the king of Edom would not listen. And they sent also to the king of Moab, but he would not consent. So Israel remained at Kadesh.

Jdg 11:18 "Then they journeyed through the wilderness and went around the land of Edom and the land of Moab and arrived on the east side of the land of Moab and camped on the other side of the Arnon. But they did not enter the territory of Moab, for the Arnon was the boundary of Moab.

Jdg 11:19 Israel then sent messengers to Sihon king of the Amorites, king of Heshbon, and Israel said to him, 'Please let us pass through your land to our country,'

Jdg 11:20 but Sihon did not trust Israel to pass through his territory, so Sihon gathered all his people together and encamped at Jahaz and fought with Israel.

Jdg 11:21 And the LORD, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them. So Israel took possession of all the land of the Amorites, who inhabited that country.

Jdg 11:22 And they took possession of all the territory of the Amorites from the Arnon to the Jabbok and from the wilderness to the Jordan.



Figure 8: From Oboth to Jericho

Deut 1:1 and 2:

These two verses are rather difficult to understand, but there is a reasonable explanation if the exodus routes are basically as I've laid out in this paper. I quote them from the KJV⁶:

Deut 1:1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

Deut 1:2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.)

Moses is somewhere to the east of the Jordan when he spoke the words of Deuteronomy 1 and the following chapters. He and the Israelites are then on the opposite side of a plain (vast wilderness region) than where the Red Sea (Aqaba) is. (Keep in mind that the Red Sea in the Bible refers to either the Gulf of Suez or the Gulf of Aqaba, depending on the specific context.) The two "ins" in verse 1 don't appear in the original Hebrew, and over against means opposite, so this part of verse 1 can mean: "on this side of the Jordan, regarding the wilderness plain, opposite the Red Sea". The plain he refers to lies between 4 places the Israelites knew because they travelled there and it thus includes the valley of Arabah (see Figure 9):

- Paran – the wilderness in the southwestern corner, known from geography
- Tophel – the northeastern corner, known to be Tafilah in the nowadays Jordan
- Laban = Libnah – the northwestern corner, as agreed by many scholars, and
- Hazeroth – the southeastern corner.

Dizahab only appears this one time in the Bible, and is difficult to place. If one looks at Moses' last summary of the recent history and teachings forming the book of Deuteronomy, one will think Mount Horeb (Sinai), should also be mentioned when he is referring to all the regions he is going to talk about. I propose therefore that Dizahab is referring to Horeb as follows. Dizahab means "of gold", the Israelites lost all their gold in their sin of making a golden calf, which Moses then destroyed and grinded to dust, from there onwards they wore no golden jewelry, and that happened at Horeb.

With Horeb located in proper Arabia (east of the Gulf of Aqaba), and knowing that Hazeroth was the 3rd mentioned station since the departure from Horeb, it follows that Hazeroth was probably a bit east of the northern tip of the Gulf of Aqaba. That would then be the southeastern corner of the above-mentioned wilderness plain.

Deut 1:2 is then taken as exactly what it says: they could have travelled in 11 days from Horeb (in proper Arabia) to Kadesh-Barnea (where I see it close to the current town of Paran). The way of Mount Seir is to the south of the Seir mountain range, with the whole range lying east of the Arabah valley being the valley between the Dead Sea and the Red Sea (in this case the Gulf of Aqaba).

But what is the sense of the info of verse 2 at this point in time? Deut 1:3 declares that it took Israel almost 40 years from their departure from Egypt to where they were at that moment. From Egypt to Horeb took a few weeks and then they stayed at Horeb for a while but that was to build the ark, to receive the 10 commandments and other laws, and to be taught God's will, so they would be prepared to live in the promised land. Then it should have taken only 11 days to get to Kadesh Barnea. And from Kadesh they should have invaded Canaan. But there everything went wrong because of their disobedience, and they ended up ready to invade Canaan only almost 40 years after departure from Egypt. So it should have taken them 11 days from Horeb to Kadesh, and then they should have been ready to invade Canaan, but instead it took them about 38 years from Horeb to their 2nd time at Kadesh, from where the last parts of their journey started.

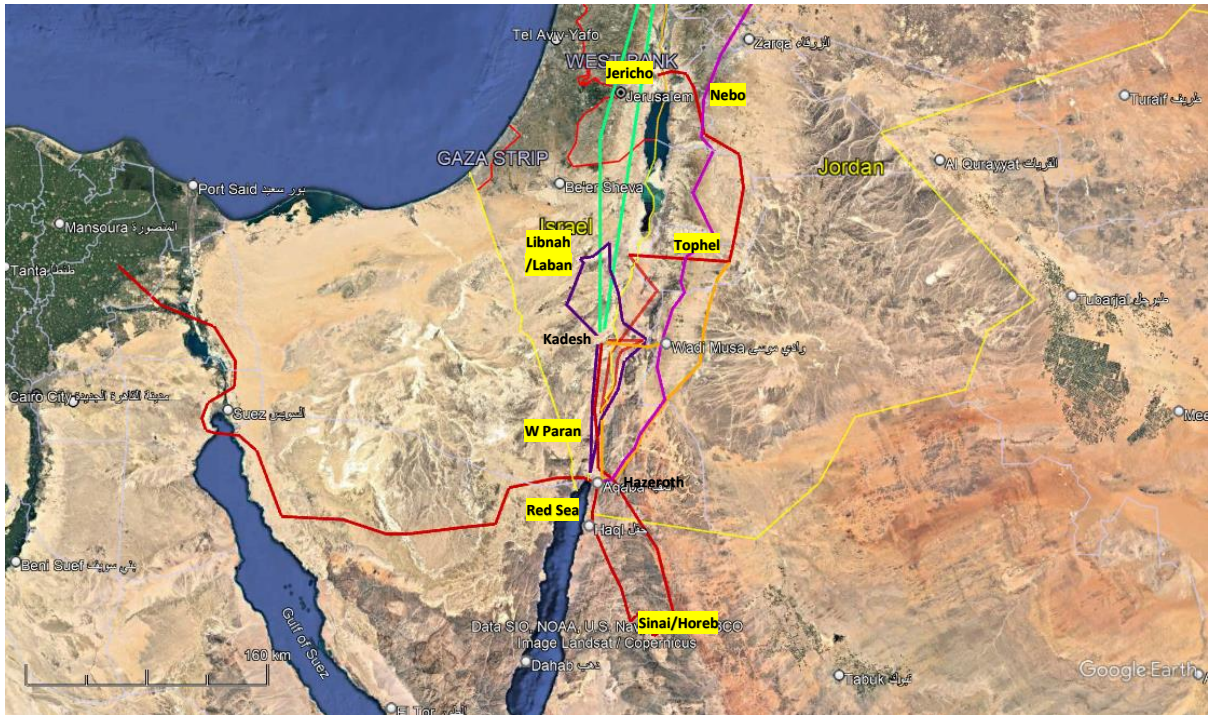


Figure 9: Deut 1:1-3

Conclusion:

Looking at all the information in the Bible, a strong case can be made for Mount Sinai or Horeb to be in the current Saudi Arabia. All the information points to the Gulf of Suez in the Red Sea to be the crossing point through the Red Sea rather than the Gulf of Aqaba, and even less so the Great Bitter Lake or any shallow marsh. The location of Kadesh could be determined reasonably well. A novelty in this paper is the finding that the Israelites first travelled south after burying Aaron at Mount Hor, despite God instructing them to travel north. They then encountered a lack of water, and thereafter snakes probably at Jotbathah, asked Moses for help by praying to God, and God then instructed Moses to make a snake of copper and put it on a pole so that only those looking at the snake, would be healed. This was a clear reference sign to Jesus on the cross who would die some 1500 years later for the sins of the world, to become the only Saviour of the world. The Israelites then turned around and travelled north as they were originally instructed by God, crossed to the east by travelling along the border between Moab and Edom just south of the Zered river, and then north to eventually get to the east of the Jordan river.

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