

**AN ILLUSTRATIVE JOURNEY INTO CHRIST'S  
SINAI AND THE PLACES OF THE EXODUS**

**Rebecca Tourniaire**

# **Lost In Sinai**



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Other books related to the discoveries of Ron Wyatt by the same author:

- Confrontation: The Battle Between the Ark of the Covenant and the Mark of the Beast (2001)
- King of the Ark (2014)
- Journey of the Ark (2014)
- The Second Coming, The Timelines, and the Ark Discovery (2025)

# **Lost In Sinai**

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## *Introduction*

# **My Journey to Saudi Arabia in Brokenness**

After years of defending Ron Wyatt's discoveries, I wasn't going to visit his Sinai claim without bias. But perhaps my bias wasn't as strong as people might think. I've always had a strong sense of justice, a deep desire to know the truth, a desperate craving to find meaning and purpose in something real, and that's often put me at odds with other Christians. I've been ignored in church, challenged by both spoken and written words, treated like an outcast and a problem. I learned early on after my conversion that people don't like it when you ask too many questions. I had many.

Nobody wants to be the odd one out. All humans desire three fundamental things: acceptance, belonging, and love. And although I would like to think I was above that, I'd only be fooling myself.

Now, at fifty years old, I knew my body couldn't take much more after living for decades under the stress of opposition.

I also knew that if I went to Arabia and came back rejecting Ron Wyatt's claims, I'd be welcomed and even praised for it.

People would see me as an important voice, once a defender, now a critic. That's a quick way to climb the ladder of recognition. Even

just expressing doubt would be praised as intellectual, while continuing to believe would be mocked as foolishness.

The pain I'd suffered for standing by Ron Wyatt's testimony regarding The Ark Of The Covenant could vanish if I just agreed to throw him under the bus. I might be welcomed back into my community, maybe even into my wider family. My friends were waiting for me to come around to their conception of sanity. So yes, I was going to face Ron Wyatt's claimed Sinai mountain, and yes, I was biased but not in the way people thought. I had reached my limit, and many of my problems would disappear if this mountain was a lie and the man who discovered it was a fraud in all things. Continuing to believe had become the harder road.

Sharing these things for nearly 30 years had cost me everything. I gained no money, no fame, and no praise, either portrayed as gullible and stupid, or as a cunning deceiver, depending on who was attacking. The moment I showed signs of weakness, many were eager to take the opportunity to kick me while I was down, thinking they were doing God service. Few people would endure this for so long, for no gain. But I did it because Christ called me. I did it out of love, to help God reach others. All I got in return was a clean conscience before God. But the world doesn't trade in that currency.

Yes, I went to Jebel Maqla believing it could be the real Sinai. But truthfully, I had become lukewarm. I no longer saw why it should matter. Even among those currently gaining the most attention for promoting Sinai in Arabia were people whose true character was highly questionable.

The truth is, I didn't even want to go to Saudi Arabia. I was growing



bitter, even bitter toward God. I questioned my own conversion at twenty-one and what it had really brought me. Like Jeremiah, I could lament:

*"I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.*

*Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?"*

*Jeremiah 15:17–18*

While I preached the gospel for years, trying to save people from lies and bring them to Christ, my peers were focused on ambition and careers. While they spent money on themselves and their families, I gave everything I had to God's work, and now I began to question if I had done the right thing. I felt like John the Baptist in prison, wondering what was happening and whether it had all been worth it.

In a moment of doubt, the greatest prophet who ever lived, sent a message to Christ:

*"Art thou he that should come, or do we look for another?"*

*Matthew 11:3*

His whole mission had been to proclaim Jesus as the Messiah, and now, imprisoned and discouraged, he was unsure. I too was so broken that I recognized myself in Elijah's words on his way to Sinai:

*"It is enough; now, O Lord, take away my life; for I am not better than my fathers."*

*1 Kings 19:4*



After fighting for truth for so long, I didn't feel better than anyone else. I saw myself repeating the mistakes of those who came before me. Moreover, I felt no better than the average worldly sinner. I was still full of faults and certainly did not feel "holy" in any way.

Anyone truly called by God will face hardship and resistance, including "great wrath" (Rev. 12:12). That wrath wears you down. Yet God promises renewed strength:

*“But they who wait for the Lord shall renew their strength;  
they shall mount up with wings like eagles;  
they shall run and not be weary; they shall walk and not  
faint.”*

*Isaiah 40:31*

I asked God why I was given the hard job, while others got the easier path like doing charity or non-confrontational tasks without needing to defend truth or doctrine. Some preachers seemed even more “blessed” just by saying whatever was popular at the time. Why did God give me the unpopular work? Yes, I want to serve Him. Yes, I love Him. But I was bruised and weary, heading into the Saudi Arabian wilderness to a mountain I didn’t even want to visit.

Like another worn-out traveler before me, I longed to see God act with visible power, to strike down enemies with an iron rod. Elijah fled after Jezebel’s threats, depressed and drained, begging God to take his life. But God sent an angel to strengthen him. And when Elijah reached Sinai, God had a lesson for him. As I arrived, I too carried the same questions Elijah had, the same ones asked by Job, David, Jeremiah, Moses, and others.

Even the Jews would have accepted Christ if He had come with a sword. But a suffering King? A crucified Messiah, while they remained under pagan rule? That wasn’t the King they wanted. I had welcomed Christ with joy too, but after years of resistance, I longed for a forceful God. The same God who drowned the Egyptian army, parted the sea, rained manna, made water gush from rock, and spoke truth through fire and lightning so no one could mistake His voice. Why doesn’t He act like that now? Why let enemies deceive and rule over His people for so long? Why does He let bad people take over His work, His church, again and again?

Even Ron Wyatt's work had in part been taken over by people who turned his message into a personal business. What is Christ waiting for?

My heart echoed the cry of the saints:

*"How long, O Lord, holy and true,  
dost thou not judge and avenge our blood  
on them that dwell on the earth?"*

*Revelation 6:10*

And the other verse kept returning to my mind:

*"Here is the patience of the saints."*

*Revelation 14:12*

As doubt flooded my thoughts, I began to see the Exodus from the perspective of the miserable travelers. They were homeless. I was "homeless." Their fears were my fears. While Christians often compare themselves to the heroes of the Bible, I was starting to identify with those who perished. Why had God led them into a covenant that seemed doomed to fail?

It became clear that my journey to Saudi Arabia wasn't just about a mountain, it was about the journey itself. I had questions, and I knew God had answers. Walking in darkness, with doubt creeping in, I chose to trust God until the path lit up again.

I hadn't wanted to see Sinai. I hadn't wanted to look at the rocks and ruins of what felt like a dead place. But I came anyway. And as I stood before the mountain, one among many, barren and silent, a story began to unfold.

I saw Christ. I saw Him fighting for His people, limited in what He could do for them because of their unbelief, yet still victorious. And slowly, the old stones scattered around that desolate place came to life. A question swept over me:

Do I still desire the truth, even if it comes at a cost?

Or do I want to close my eyes and take the easier road?

Have Christians been misled not just about the location of the mountain, but about what really happened here, and what it means for us today? Is God pointing to a mountain, or telling a story? Are these stones crying out a message?

# **Two Mountains: Truth and Lies**

In March 2025, I crossed the border into Saudi Arabia to visit the mountain Ron Wyatt claimed was the real Mount Sinai. I had countless visits to the Middle East behind me, but mount Sinai had never been on my list. I had visited Ron Wyatt's Noah's Ark site, investigated the areas around it and the villages, searched for lost inscriptions, tracked ancient migration routes, and looked for remains of the Tower of Babel. I had been countless times in Ron Wyatt's Sodom and Gomorrah and crossed archaeological sites all over Israel and Egypt. I had followed what was Israel's route from Egypt to the Red Sea multiple times. But while standing on the Egyptian shoreline, looking over at the to-me unreachable mountains of Saudi Arabia, I never pictured actually going there. Perhaps it was the stigma of Sinai itself, the doom and gloom of a covenant that failed. A mountain often said to symbolize bondage.

## **Of Truth and Lies**

Trying to discover the truth when religion and politics are intertwined is always a challenge. It's even harder in a world where people strive to protect their own reputation and avoid losing face.

Today, we live in an age of information overload, and yet, people have never seemed more confused. We praise ourselves for being more enlightened than our ancestors, yet many struggle to tell truth from lies, becoming just as ignorant, or even more so, than people of the past.

In a world where arguments fly like arrows across a battlefield, it becomes tempting to think that behavior alone, rather than doctrine, defines true Christianity. After all, does truth even matter when those who preach it don't live it, and those who live it don't understand doctrine?

Christ made a shocking claim for His time:

*"I am the way, the truth, and the life."*

*John 14:6*

He also said that the Devil is *"the father of lies"* (John 8:44).

If Christ calls Himself the truth, and His enemy the father of lies, then truth should matter to us.

Can someone truly live in the truth while believing a lie? Or live a lie while believing the truth? If either is possible, then surely the highest path is both to live and believe the truth. If there's no benefit to truth, why would it be important to us?

Yet God says:

*"I have not spoken in secret, in a dark place of the earth:*

*I said not unto the seed of Jacob, 'Seek ye me in vain':*

*I the Lord speak righteousness, I declare things that are right."*

*Isaiah 45:19*

The only purpose of a lie is to hide something. When you're denied correct information, your ability to make informed decisions is suppressed. We make choices based on what we know and see, and if what we know is false, we are led into wrong decisions. Every lie, by definition, involves deception. It is meant to mislead, to control, to manipulate.

Christ said, "The truth shall make you free", because it gives you back your power of choice. Satan is called the "father of lies" because his war is built on misinformation. His lies lead people to destruction. They end up blaming God, fighting God because they have learned to view Him as the enemy. Truth is only hated by those who are misled, benefit from lies, or who want to escape accountability. Lies are preferred by those who want to make decisions on behalf of others, keeping them ignorant and easy to control.

### **Does It Matter Where the Mountain Is?**

Ron Wyatt's Mount Sinai in Saudi Arabia didn't seem that important to me any longer. I've seen Christians believe in one mountain or another, and still be either equally terrible or equally good Christians. So what does it matter if someone believes one geographic point is the correct one? Is salvation tied to a location?

The mountain, wherever it is, is no longer holy, and it's unlikely any future divine event will take place there. It's just a large mass of rock. Can a rock determine the salvation of mankind?

I asked God:

Why would the location of the real Mount Sinai matter so

much that You would reveal it in the end times?

Did Ron Wyatt get the mountain right? Was he led by God? And if he was, there must be a reason. Was it to prove God's existence? Surely God has far greater ways to do that.

Biblical archaeology has been popular for over 150 years, but somehow everyone uses its findings to confirm what they already believe. A discovered biblical city doesn't tell anyone what church to join or which preachers are teaching truth. Jews stay Jewish. Muslims get more confident in Allah. Christians remain in their separate denominations. Most bible-related discoveries don't tell a story that brings someone to deeper understanding.

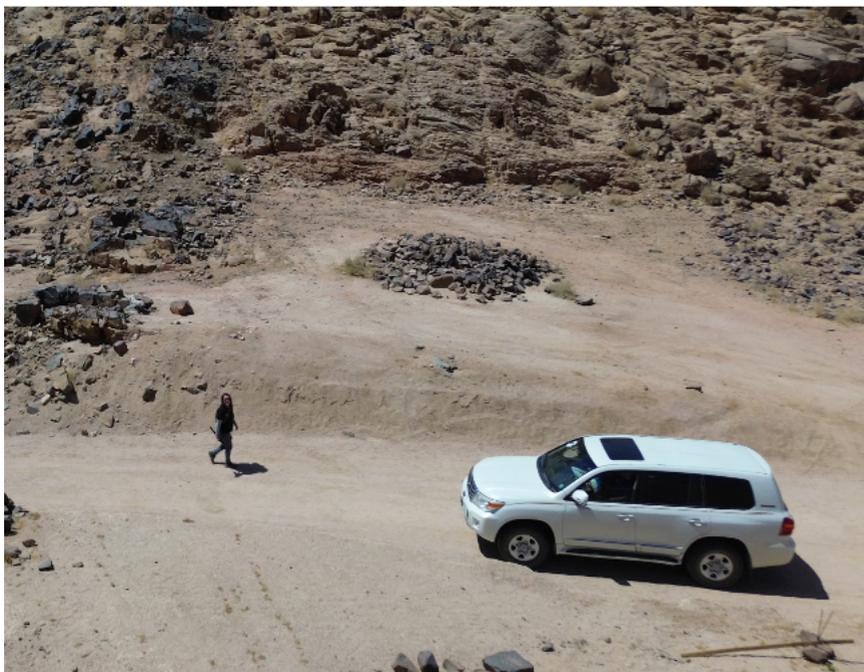
Ron Wyatt's claimed discoveries are different. If they're true, they expose deep and dangerous lies. That may be why his claims face such hostility, not just from archaeologists, but also from pastors and church leaders. They stir the pot, unlike typical biblical finds. Many reject Wyatt's discoveries because he came from the Seventh-day Adventist church. In the case of the Ark of the Covenant especially, the very nature of the discovery suggests that the one who found it had to be chosen by God Himself. That means God preferred a man from this church over men from other churches, a thought that is unbearable to many who already have their own ideas about which church God should favor.

Throughout history, God has chosen His messengers from the congregations closest to the truth, especially when work connected to the Ark of the Covenant, God's earthly throne, is involved. Ron Wyatt's discoveries are therefore a provocation in a way other biblical archaeological sites are not. Those sites don't challenge a person's choice of religious affiliation or prophetic

understanding. Ron Wyatt's claims do.

To make it even worse, the Seventh-day Adventist church has from its beginning claimed that the leader of the Catholic Church, the Pope, is the man of sin who sets himself up as God. The Pope claims to be Christ's representative on earth, and if that were true, he should have been the one to mediate the Ark of Christ to the world. Yet he is passed over, along with his bishops and priests, in favor of a man who believed and preached that the Pope was a charlatan. The same Pope and church that claims Mount Sinai is in Egypt.

So who is telling the truth, the most powerful religious figure in the world with billions of followers or a lay preacher with competing archaeological sites and an Ark of the Covenant claim yet to be



**The author exploring the area.**

verified? Is this a David-versus-Goliath situation, or was Ron a deceived deceiver?

If the real Mount Sinai isn't the one traditionally identified in Egypt, and if a false Sinai has been promoted instead, then that lie was told for a reason: to hide something important. And so I wanted to know for what reason that lie was told. As a lay preacher myself, I was not looking for an archaeological duel, I wanted to explore the spiritual battle behind it. I believe that no matter where the mountain is, what happened there truly did happen. God is real, and therefore the battle is a spiritual one. But if someone does not believe in God, the battle is nothing more than a clash of deceptions, a quarrel of myths and legends, one quack against another.

The real Sinai mountain's significance today is in the story it tells. And the resistance to that story only confirms how much it still matters.



# **Constantine and Helena – Of Politics and Archaeology**

In 327 AD, Flavia Julia Helena traveled to Jerusalem. According to tradition, she was said to be approached by christian hermits who sought imperial support to build a chapel at the site of the Burning Bush where God called upon Moses. In response, she ordered the construction of a small basilica and fortified refuge there, completed around 330 AD. The full story of the emperor's mother establishing churches across the Middle East is still partially shrouded in mystery.

Her son Constantine was the ruler of the Roman Empire, and she herself held a prominent political role. He had converted to Christianity in 312 AD. But even before that, Christians had begun involving themselves in Roman politics in an attempt to gain influence. As emperor of both pagans and Christians, Constantine became focused on building a new Rome, a Rome that wouldn't even be ruled from Rome. In 330 AD, the same year the shrine at the claimed Mount Sinai in Egypt was built, Constantine moved the empire's capital to a city that bridged Europe and Asia. He first called it New Rome, but it later became known as Constantinople, today's Istanbul in modern Turkey.



**Constantine and Helena.  
Mosaic in Saint Isaac's Cathedral**

From that point on, the Roman Empire began to weaken and was attacked from multiple groups.

Looking into the battle of the Sinai's, Constantine was not a new

figure to me. I have spent many days walking through Istanbul and its history, trying to learn what truly happened when the emperor of Rome became Christian. The evidence left behind shows him honoring pagan gods alongside Christ, merging the two cultures together. A great heroic figure in Roman Catholicism was, to other Christians, a great tragedy. Roman gods, figures, myths, and feasts were given Christian names, ancient pagan ceremonies practiced in a new cloak.

### **Was Constantine prophesied?**

According to the 19th-century book *Thoughts on Daniel and the Revelation* by Uriah Smith, a prophetic time period in the book of Daniel ended when Constantine moved the capital, marking his reign as a pivotal moment in history. And although this interpretation is controversial, we should still explore it.

*“He shall forecast his devices against the strongholds,  
even for a time ...and it cast down the truth to the ground”*

*Daniel 11:24.25*

In biblical prophecy, a time is equal to 360 years, based on a 360-day biblical year where one day equals one year. From Rome’s conquest of “the king of the south” at the Battle of Actium in 31 BC, when Rome finally gained full control of the remaining parts of Alexander the Great’s empire, a period of 360 years brings us to 330 AD, exactly when Constantine moved the capital.

Uriah Smith was an Adventist pioneer, editor, and the first secretary of the General Conference of the Seventh-day Adventist Church. His writings represented the official early Adventist understanding. He also claimed that Constantine fulfills another prophecy in Daniel:



**The emperors Justinian and Constantine are depicted on each side of the Virgin Mary with Jesus in the Hagia Sophia mosaic in Istanbul. Both played a huge part in the rise of political church power.**

*“He took away the continual,  
and cast down the place of his sanctuary”  
Daniel 8:11*

Most Bibles read: continual sacrifice. The word sacrifice is not in any original manuscripts but was added by Bible interpreters wanting these verses to point to the Jewish temple rather than the

Roman Empire. The expression “his sanctuary” (מִשְׁדֵּךְ) is rarely used in Scripture. When God’s temple is mentioned elsewhere, it usually uses “my sanctuary”, “your sanctuary”, or “their sanctuary”, different suffixes.

Roman theologians have long worked to give these verses different meanings than those understood by Uriah Smith, the early Adventist church and Protestants before him. For if the verses points to the change of Rome from pagan to Christian, they are exposed as those who confuse and hinder truth rather than the mediators of God’s truth. Therefore, the way these verses are interpreted is potentially explosive.

The argument often presented is that miqdāšô must refer only to God’s temple, since the root letters q-d-š refer to something holy. However, these same root letters are also used in the Bible for pagan worship:

- מִשְׁדֵּךְ (qəḏēšāh) – a “sacred prostitute” (Genesis 38:21–22; Hosea 4:14)
- שֵׁדֶךְ (qādēš) – a male cult prostitute (Deuteronomy 23:17–18; 1 Kings 14:24; 15:12) → “set apart,” but for pagan sexual worship
- בֵּית מִשְׁדֵּכֵי (bêt haqqəḏēšīm) – “house of the male cult prostitutes” (2 Kings 23:7)

The phrase “his sanctuary” could therefore very well mean the holy place of the Roman emperor and empire. In Isaiah 16:12 the very same Hebrew word, translated “his sanctuary”, is used by God in reference to Moab’s main religious temple which was also connected to their governmental power. God calls it his (Moab’s)



**It is said that Constantine saw a cross in the sky and heard the words, "In this sign you will conquer." He went to battle under the Christian symbol, won control of the West and later the East, and turned the Roman Empire toward Christianity, changing history forever.**

sanctuary, showing that the word is not limited to, nor does it always mean, God's temple.

And because the suffix "his" is rare in this setting, the angel may be referring to the temple of the kingdom being warned against in those verses. He casts down his pagan temple and set up an abomination that ends up suppressing God's truth. The consistent addition of the word "sacrifice" throughout the book of Daniel in nearly all Bible translations shows a potential spiritual war over the interpretation of these verses. Yet in Revelation we hear a curse upon those who add to Scripture words that are not there (Revelation 22:18). It is reasonable to assume that such additions are not from God but from His enemy, hiding the bible exposing his deceptions. When we see a word added consistently to match a

popular interpretation we should take Gods warning and be on special alert. We can be sure it has not happened without reason.

And understanding this verse wrong is no small matter, for Constantine represents in large part the foundation of the Roman Church's political power and the turning point of Rome and Europe, even to this very day.

Constantine rejected the pagan Roman religion and its temples, desecrating what had been the spiritual core of Rome. Instead of claiming his position from the Roman gods, he now claimed to have been crowned by the Christian God.

He built new churches like Lateran Basilica, St. Paul's, St. Peter's. The church that today serves as the roman church's capitol church.

Constantine also weakened pagan institutions by ending pagan sacrifices and state funding for the pagan temples.

He moved the imperial capital to Constantinople (330 AD), reducing the city of Rome's sovereign political role.

The emperor was supposed to be the pagan religion's highest protector, even its High Priest. His conversion was, to them, a betrayal. Instead of simply abandoning paganism, he elevated a corrupted version of Christianity that was continued by the Papacy.

*"And it cast down the truth to the ground;  
and it practiced, and prospered."*

*Daniel 8:12*

While interpretations of these verses vary, it's worth noting that this view shows how God may have marked Constantine's rise as a devastating turning point for truth. Christianity was no longer a truth-seeking movement rising from the Jewish nation, it had

become a tool of politics and manipulation. The same empire that had once tried to destroy Christianity now claimed to be its greatest defender, and even its high priest. Christianity was from then on considered the authorship of Rome.

### **Its connection to Mount Sinai**

At that time, Christianity was becoming politicized like never before. It was about uniting a fractured empire. It was about reshaping religion and society, a spectacle that shocked many. For what nation had ever changed its state religion in such a radical way? Pagan temples were abandoned or re-purposed into churches all over the empire. To ensure Christianity's dominance, places of worship had to be established quickly. It's no coincidence that most Christian "holy sites" were chosen during this era.

I've personally visited churches in Rome that still have pagan sanctuaries preserved in their basements, such as a church built directly over a Mithraic temple. The Pantheon is perhaps the most famous converted temple. Pagan myths merged with Christian themes in artwork, and artifacts in the Vatican Museum still show depictions of Christ blended with Roman mythology. The historical evidence of the early pagan-Christian merge is well documented in history.

**A Mithra temple still lies beneath a church in Rome showing how temples were only converted.**



**The Partheon in Rome was built as a temple for all Roman gods ("Pan-theon" = "all gods") turned into a church in 609 CE. It's pagan design continued in roman and greek church architecture.**



According to church historians Eusebius of Caesarea and Socrates Scholasticus, Constantine's mother Helena made a pilgrimage to Palestine around 326–328 AD. She sponsored the construction of the Church of the Nativity in Bethlehem and the Church of Eleona on the Mount of Olives. She also reportedly oversaw the destruction of a temple to Venus so that the Church of the Holy Sepulcher could be built in its place. It was from then on claimed to be Skull Hill and the place of Christ's crucifixion. Remnants of the ancient temple of Venus can still be seen today beneath a nearby protestant building. (*Eusebius of Caesarea's Life of Constantine*) Helena is even said to have discovered pieces of the cross and other relics.

But the question remains: Did God inspire all of this to help Christianize the empire, or was it simply a religious-political strategy? And if it was a political game, what purpose would choosing the wrong locations serve?

And why would God choose to expose them over 1600 years after?

The sites established under Constantine form the foundation of Orthodox and Catholic tradition and are even embraced by many Protestants who in turn got their traditions from the Catholic Church. Ironically, many atheists now defend them as the most authentic locations. So these sites are protected today by the West's greatest religious forces: Atheism/Agnosticism, Orthodoxy, Catholicism, Protestantism and even by many Jews.

What was controversial at the time has now become tradition, and traditions are rarely questioned. Catholicism wasn't the only Christian power back then, but it became the dominant one by defeating all competitors: Christian Vandals, Christian Goths, Irish

and Scottish pre-catholic movements, Messianic Jewish movements, and Arian Christians and later the Albigensian and Waldensian. The remaining groups were small, scattered, and easily controlled. Eventually, the world was sold the idea that Catholicism was the original and only form of Christianity.

For centuries, people have made pilgrimages to appointed holy sites, even receiving forgiveness from their sins just for visiting them. They've been told that God is pleased when they spend money and time to see these places, and that they come closer to Him because of it.

But that's quite a claim.

If these holy sites are built on false foundations, the entire structure becomes fragile, like a house of cards. Questioning them could shake the faith of billions and threaten the influence and wealth of powerful religious institutions. Even atheist archaeologists have little incentive to speak against them. Jewish and Arab countries enjoy the tourism from them. Everyone has something to gain.

When political influence is the foundation of a religious institution, the truth can become a threat. If the church built its authority on lies, what does that mean for the other doctrines it teaches?

### **The Political Game of "Holy Sites"**

Constantine didn't just fund churches, he favored certain theological directions over others. He supported councils like those in Arles and Nicaea, targeting what he and his allies considered heresies and strengthening his preferred side of Christianity, where the money and the power was placed. Even if that side had the



**Important church meetings were held in Arles, France, and Nicosia, Turkey.  
The picture shows Arles today.**

right theology on some topics, their methods were still not Christ-like. Jesus had clearly instructed His followers: *“The rulers of the Gentiles lord it over them... not so among you.”* (Matt. 20:25–26) These words were ignored under the belief that they were serving God by conquering the empire for Christ.

In 321 AD, Constantine also issued the first Sunday law, which discriminated against Sabbath-keeping Christians. The Council of Laodicea later reinforced this, declaring that those who rejected church legislation in favor of biblical practices were to be ostracized. Questioning the religious leaders was seen as rebellion against God, and the consequences were severe. Unity was prioritized over truth. Those who refused to comply were blamed for disrupting peace and prosperity.

This was not just a battle between Christianity and paganism, it was a battle over which version of Christianity would rule over the others. Why else would God give them the relics, the holy places, money, power and the authority? Wasn't that proof that God was with them? Why else were they so blessed and the others so



**Top: The remains of the church in Nicosia in Iznik, Turkey. To the Left: Greek icon representing the First Ecumenical Council of Nikea 325 A.D with Arius depicted as defeated by the council, lying under the feet of Emperor Constantine.**



pathetic, if not by the hand of God? People still think that way today, even among Protestants. The more people attend a church, the more of God's Spirit and blessing they believe they have.

Eventually, the Papal church won the argument. And for long over 1,600 years, few dared to question whether the sites were even the right places.

Was Helena's divine revelation just a political move? Christ said:



*"My kingdom is  
not of this world."*

*John 18:36*

Jesus said these very words to the Roman governor, perhaps forewarning Rome, knowing that one day they would claim to lead Christ's kingdom on earth. To His followers, He gave this warning:

*"The kingdom of God cometh not with observation...  
for, behold, the kingdom of God is within you."*

*Luke 17:20–21*

No physical mountain or church proves the arrival of God's kingdom. A warning against the Roman Christian kingdom that would one day claim to rule in Christ's stead. For how can someone sit on a throne with a crown on his head and rule as a governmental power in Christ's place if Christ has no kingdom on earth?



**Statue of Helena in St. Peter's Basilica, Vatican. Helena claimed to have discovered the cross of Christ, which is why she is usually depicted holding a cross. The cross was transformed from a symbol of sacrifice into a symbol of power over that sacrifice. By claiming ownership of Christ's cross, the church also claimed to be the mediator of it. Redemption had to be sought in their churches alone.**

## **What About Sinai?**

The alleged Mount Sinai in Egypt was likely just another move in the church's game for power and influence. When they declared it the holy mountain, no archaeological investigation had been done. The hermits believed this was the place of the burning bush, though such a claim could never truly be proven. Their claim came more than 1,700 years after the events had taken place.

A bush is not an artifact that archaeology can examine or preserve. Archaeology didn't even exist as a science yet. At the time, claiming divine revelation was enough to convince people. People were superstitious and tended to follow those who claimed to have divine inspiration.

Those who wanted political power wouldn't dare question Helena's choices. The church's hopes of gaining authority rested on flattering Constantine and his mother. Whether or not the site was biblical or historically accurate didn't matter. Most people didn't have access to Scripture. The leaders only had to convince the people that they were God's chosen and then everything else they claimed would be accepted without question.

And if someone did question it, they were labeled an enemy of the church and they would suffer for it.

They also risked becoming unpopular among their fellow Christians. For many, Constantine was seen as a savior whose conversion promised deliverance from the harsh persecutions suffered under pagan rulers. Fear of losing control and once again becoming targets of cruelty drove believers to seek safety in Constantine. They embraced the idea of Christian prosperity, and anyone who spoke against it was seen as sabotaging Christ's cause and even risking a new wave of persecution.

In many ways, Constantine can be compared to the American political situation today. Many American Christians know Donald Trump is a questionable man, accused of many unchristian words and actions. Yet, in him, they have placed their hope. Faced with modern paganism, often from the political left, they fear suppression under new rules and regulations. By electing Trump, they hoped to change the course and save the Christian foundation. Yet this move may lead to corruption rather than glory. Time alone will reveal which path it brings. Still, it stands as an example of how Christian fear and desperation can create powerful political alliances, just as they did with Constantine. At last, an emperor who claimed to defend their cause and fight their battles, few considered the cost or the risk of self-deception. They believed they were working for peace. That he was heaven sent. They wanted a kingdom of Christ on earth. And just like that, they followed in the path of the Jews who rejected Christ because He was not conquering pagan Rome. Christians felt the same way as the Jews had, only they decided to conquer Rome using Christ's name, creating a political Messiah with an earthly kingdom.

The Catholic Church does not consider Constantine a saint, but the Orthodox Church does. His mother, Helena, is recognized as a saint in both Catholicism and Orthodoxy. There are traditional prayers to Helena, often invoking her as patroness of archaeologists, converts, and those seeking the True Cross. Examples include:

Catholic Novena Prayer: "O glorious Saint Helena, most excellent imitator of Christ... grant that I may love Him with all my heart..." (full text found on sites like PrayMoreNovenas or Catholic Online).

Troparion of Saint Helena: "O wise Helena, having sought



**Above: The monks believe that this bush is the original bush seen by Moses, rather than a later replacement. Some believe it has sprung up as a shoot from the original bush. Visitors are required to take off their shoes when approaching it.**

**Below: The Madonna with the baby Jesus placed inside the 'burning bush'..**



Christ with faith, you found the precious Cross, and you enlightened kings and peoples. Intercede with Christ God that He may save our souls." (Eastern Orthodox liturgy).

Portraying Helena as the mother of the church, as one who intercedes for people before God, if her legacy is built on deception, shakes the very foundation of the Roman church. To expose one lie is to strike at a major pillar of the institution on which the most powerful religious systems on earth stands. As of 2023, there are about 260 million Orthodox Christians and 1.4 billion Catholics worldwide, with countless leaders eager to please them in order to secure support. So yes, where the mountain is, is a very big deal. Seeing this only as an archaeological dispute can be simplifying a larger issue and approaching it from a naive angle. Jesus had said to the Roman governor: *"Everyone that is of the truth heareth my voice."* Caught between a rock and a hard place, wanting to please the Jews yet unwilling to condemn the innocent, Pilate replied with irony, *"What is truth?"* (John 18:38) When truth becomes inconvenient, doubt becomes a deliverer.

While Ron Wyatt's motive was to inspire faith in the word of God, it proved impossible to do so without stepping on religious feet. Even placing Christians in the position of Pilate, forced to choose between pleasing the powerful, preserving alliances and human peace, or standing for the truth. They embrace doubt and echo Pilates words to excuse themselves.

Deceptions are often embraced by those who wish to escape responsibility for their own fate. Deception offers an alternative form of salvation that does not require more than what people are willing to give. Throughout time, man has always preferred to give money, material things, and acts of service rather than their hearts

and desires. To take the judgment that belongs to God into man's hands, they feel more confident they won't be judged, as men equally sinful as they are controlling the judgment. Here also lies the desire for graven images. When man fashions God with his own hands, he makes himself both God's creator and God's judge, giving the illusion of control and security while "worshipping" God. It's the same reason Israel made a molten calf while God was still on Mount Sinai. They wanted a god they could see, touch, and control. Through worshipping their beast, they felt a temporary relief from their anxiety, even though their situation and problems remained largely unchanged.

The holy sites backed by Constantine and Helena were designed to meet that same human desire: to find faith in stones, in "gold", and in rituals. In the things seen with the eye. But while God is only a heartfelt prayer away from a repentant sinner, many people prefer to seek Him in external things. Something they can hide behind, just as Adam and Eve once hid among the trees so they would not have to face the Lord. (Gen.3:8) Ironically future pagan worship involved worshipping in groves. (*Exo.34:13, 1Ki.14:15, 1Ki.18:19*)

Paganism offered this kind of religion: one that didn't demand inward change, where divine favor could be earned through deeds and ceremonies. A good deed covers up a bad deed. A god who doesn't care about the heart can easily control people through force and manipulation. They offered gifts to satisfy an angry god rather than gifts of gratitude and repentance.

This is exactly what happened when Christianity merged with paganism: the Roman church became a controlling institution, serving Jesus Christ through a pagan mindset.

If the Bible identifies Constantine's religious reforms as the beginning of an age of deception, where lies replaced truth, then it would make perfect sense for God to expose these lies at the end of time.

# Revelation and Revelations

Revelation chapter 17 describes a woman riding a beast. From the books of Ezekiel and Daniel, we learn that a woman represents a church or God's people, and a beast represents a government or political power. The woman riding the beast in Revelation is described as corrupt, deceitful, and murderous, using political power to serve her own interests; imagery that reflects a fallen, impure church that has become a harlot in God's eyes.

Revelation 18 shows how far-reaching her influence is:

*“For all nations have drunk of the wine of the wrath of her fornication,  
and the kings of the earth have committed fornication with her,  
and the merchants of the earth are waxed rich through  
the abundance of her delicacies.”*

*Revelation 18:3*

From this prophecy, we learn that the most powerful and politically successful church is not God's true church. In fact, God's faithful people are shown as persecuted all the way to the end, only delivered at Christ's second coming. This means God's true church is never a ruling institution, never the power in control of the political climate. It never “rides the beast.”

In Ezekiel, God explains that when Israel and Judah formed military and political alliances with pagan nations, their kings and religions, that is when they became unclean in His eyes. That's when He called them harlots (Ezekiel 23). They rejected God as lawgiver. They wanted redemption on their own terms. It is God Himself who defines spiritual harlotry, and He defines it as uniting with political powers for influence and gain at the cost of truth. God set the record straight, if they were faithful to His law and His atonement, He would personally save them. But if they were unfaithful and tried to cover their infidelity with political alliances for safety and success, He would consider them infidels. (Eze 16:28-29; Hos.7:11, Isa.31:1) This was a greater crime than that of the pagans, who at least were true to their own gods (Jer. 2:10-13). Israel and Judah, while claiming to represent Jehovah, did not obey or trust Him. They paganized God's truth in a house that was called by His name (Ezek. 23:37-39). Similarly, a Christian church can call itself by Christ's name and yet still be seen as a harlot in God's eyes, by



**Symbol of the woman riding the beast was not unknown to ancient pagan nations. Here the Babylonian deity Ishtar is shown riding the beast, representing her mastery over chaos, enemies, and the wild, to impose order, justice, and cosmic balance.**

**Europa riding the beast, the god Zeus in disguise. After her abduction and rape (seduction), Zeus makes Europa a ruler, a queen. From Greek mythology.**



practicing pagan customs, replacing His laws with politically inspired practices, and doing so in a house called by His name.

In the book of Daniel and Revelation in the Bible, Rome is identified as a beast, and as the “iron kingdom”. And all continuation of this empire, in the forms of horns or heads, are part of or descendants of that beast.

Any Christian church that becomes a political power suppressing God’s pure people is a beast, and any church that aligns with a government to achieve its religious and political goals at the cost of truth is a harlot riding the beast.

This is important when we consider that many of today’s “holy sites” were established during the time when the church became “unholy” by God’s standards. A woman riding the same beast Christ called the abomination of desolation (Matt.24:15). Sinai in Egypt was established precisely the moment when, by God’s own definition, it became a harlot. The way the church describes itself stands in direct contradiction to how God sees it. And that contradiction suggests a great deception was taking place at that specific time.

The very moment God had rejected her authority, would have been the perfect time for Satan to convince the world that the church was “holy” and had the power to declare places and relics “holy”. It was a way to counteract God's judgment and deceive people into thinking He was still with them, when in reality, He was going to leave them to their desolation. Such was the case with Judah: after their time of probation ended, when they began persecuting Christ’s followers, they continued for over thirty years serving at the Jewish temple, thinking God was with them, though He had already left their house “desolate.” They still believed they were fighting God’s battles, upholding His atonement and His law. They still do to this day. Christians have also deceived themselves in a similar way. Although God did not reject all His churches, He made



**The pure woman represents how the faithful church flees from the beast; the corrupt woman represents the fallen church who instead of fleeing it, rides it.**

it clear in Revelation that their standing with Him depended on their choices (Rev. 2:5, 2:16, 2:22–23; 3:3; 3:16). God’s true church found its authority in faithfulness, not in houses or buildings. It has always continued through the faithful, not through human institutions, agreements, or popularity. In Revelation, Christ is clear that if His church no longer represents His character, it will be rejected. There will be no succession through names or titles.

Although the church was unfaithful and unholy when Sinai in Egypt was chosen is not, by itself, proof that Mount Sinai is not in Egypt, but it does weaken the claim. Putting Christ’s name on pagan temples and rituals did not make these things holy; it only made the people who did it unclean. (*Hag.2:10-19*)

### **The Persecuted Church**

God’s true church is symbolized as a woman clothed with the sun:

not riding the beast, but fleeing from it.

*“And when the dragon saw that he was cast unto  
the earth, he persecuted the woman...  
And the woman fled into the wilderness...”  
Revelation 12:13–14*

God's people are never described as having political power. Instead, they are shown as being persecuted, hidden, or in exile. They are identified by traits of faithfulness. Revelation 13:17 even describes a time when they won't be able to buy or sell unless they unite their religion with the state.

*“That no man might buy or sell, save he that  
had the mark, or the name of the beast, or  
the number of his name.”  
Revelation 13:17*

Daniel speaks similarly of the state of the true church:

*“When he shall have accomplished to scatter  
the power of the holy people, all these things  
shall be finished.”  
Daniel 12:7*

The word “scatter” here comes from the Hebrew *nâphats*, which means to shatter, dash in pieces, or crush. God's people will be crushed, without political influence or power, until the very end. They will continue to run from the beast until Christ returns and destroys it (Revelation 19).

The tables will only turn right before Christ returns. Then God will say about His people's enemies:

*“Reward her even as she rewarded you.”  
Revelation 18:6*



**The Papal Church has long claimed that salvation can be obtained only through the Church.**

But God's people are not to fight with physical swords. The plagues are God's work, His battle for His people. They will not be found in one country. They will remain scattered across the earth until Christ Himself gathers them as it is written:

*"He shall send his angels... and they shall gather together his elect from the four winds..."*

*Matthew 24:31*

## **The Exposure of False Churches**

Even though God's people remain suppressed, He promises their enemies, the unholy churches, will be exposed before Christ returns. Revelation says they have deceived all nations:

*"For all nations have drunk of the wine  
of the wrath of her fornication..."  
Revelation 18:3*

Then, an angel is sent to expose the many lies that have been told:

*"After these things I saw another angel come down from heaven,  
having great power; and the earth was lightened with his glory.  
And he cried mightily with a strong voice, saying, Babylon the great  
is fallen... and is become the habitation of devils..."  
Revelation 18:1-2*

It makes sense, then, that part of this end-time 'enlightenment' would be the exposure of false biblical archaeological sites, especially those that support foundation-lies. In Scripture, a mountain often symbolizes a kingdom. Christ's coming kingdom is pictured as a mountain, and the harlot is described as sitting on seven mountains (Rev. 17:9). This shows that the battle over Mount Sinai's location may have a symbolic undertone: a battle over spiritual power and authority.

## **Which Mountain? Which Kingdom?**

The true Mount Sinai represents God's law and His chosen priesthood. In the Bible, the priesthood is successive: first the firstborn, then the Levites, then Christ together with His ministers. (Num. 3:12-13, 1 Sam. 2:30, Rev. 1:6, 1 Pet. 2:9)

In the sanctuary, the menorah symbolized God's chosen people. In His message to the first church in Revelation, He clearly stated that the menorah, the seven-branched candlestick, would be removed from them if they were not faithful. Similarly, when Israel betrayed



God at Mount Sinai, He moved His “tent” outside the camp, showing that He could not dwell among them while they opposed His principles. When the glory of the Lord is seen departing from His temple in Ezekiel, it is for the same reason, He cannot remain, even in the house built for Him, when truth is mingled with error. From this, it is clear that God will not dwell or reign in a church corrupted by falsehood and idolatry.

Mount Sinai represents the foundation of Christ’s ministry and the cross, while many churches have built another foundation upon mixed ideologies. The mountain Golgotha represents Christ’s death and resurrection: the foundation of His kingdom. If these two mountains, Sinai and Golgotha can be clearly identified and proven, God brings the attention back to His original teachings and His truth.

By one mountain, the Ark was built, the law was given, and Christ’s

mission was prophesied. By the other, the Ark and the law were fulfilled in Christ. The two mountains are connected.

Spiritually speaking, are we standing on Christ's mountain, or a false one? Is the kingdom we serve true, or a counterfeit? These questions matter and should matter to all Christians.

### **The Power of Truth**

When God tells us the truth, He gives us the freedom to make new choices. If spiritual leaders have lied about something as important as a holy site, what else have they lied about? When they declared God's Sabbath unholy and their own Sabbath holy, did they have that right? When they replaced God's holy times with their own, could they do that? When they made new ways to receive God's pardon, were they approved by heaven? When they speak on God's behalf, are they really? Did they have the power to determine who is a heretic and who is God's chosen? To bless and curse? To execute those who spoke against them? Can they claim that they are chosen no matter what they do?

If the foundations of the world's most powerful churches are built on deceptions designed to control believers, then exposing even a few of those lies is liberating. The fact remains that the Roman church rose to power by uniting with Rome's political leaders, not by divine appointment.

Jesus said:

*"There is nothing hidden that will not be revealed;  
nothing kept secret that will not come to light."*

*Mark 4:22*

### **A messenger of truth?**

In the Bible, an angel is a messenger. In the book of Revelation, messengers are sent to expose lies and draw attention to the truth.

But their message often requires an army of God's workers, people under each angel's guidance who help uncover deception, one lie at a time.

Was Ron Wyatt called to be one of those workers? Was he chosen to expose the foundational lies hidden within the world's most powerful churches?

Or was he just a delusional archaeologist wanna-be?

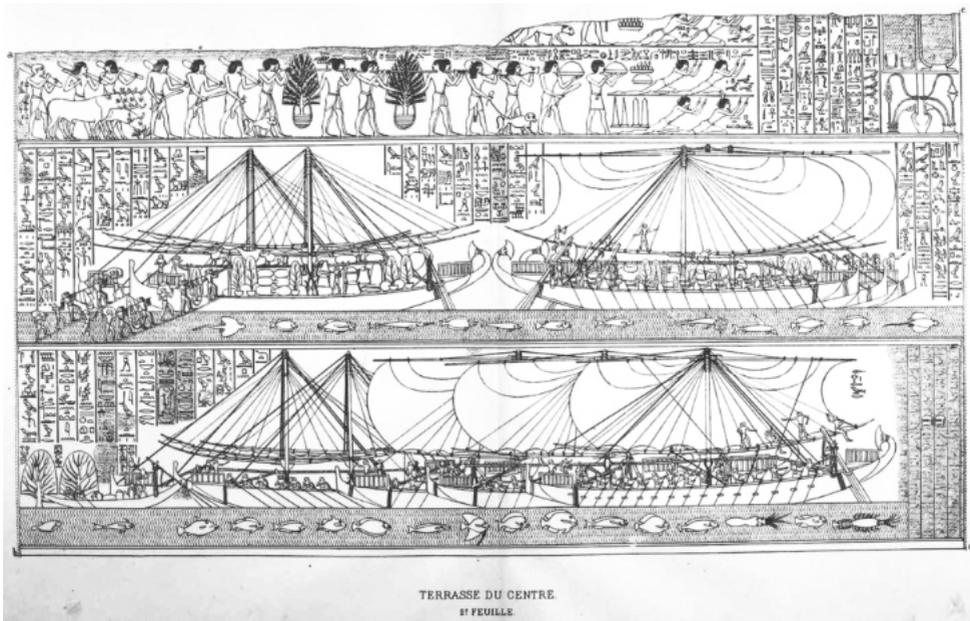
# ***The Tales Of The Two Red Seas***

**Following the Clues: Egypt, Tradition, and a Flawed Assumption**  
Just as ancient Israel began its journey to Sinai from Egypt, so did Ron Wyatt.

He started by studying the landscape and geography of what is now called the Sinai Peninsula.

Wyatt came to believe that this peninsula had never been called Sinai before Helena's time, and that it didn't match the biblical description. The ancient Egyptians called the area Biau or Khetiu Mafkat ("Ladders of Turquoise"), referring to the turquoise mining region there. During the Babylonian era, the region was described as "the desert [mâ] to Egypt" (*Babylonian Chronicle 5, rev. 10–11, Nebuchadnezzar II's 37th year, 568 BCE*), a reference to the eastern desert frontier or the route known to the Egyptians as Biau. In the Persian period, it was referred to simply as "the desert" or "Egypt's eastern borderland."

During the Hellenistic era, the name Mafkat continued in use, and the northern part of the peninsula was known as Rhinocorura ("Cut-off Noses"), mentioned by Strabo (*Geography 16.2.31*). In the Roman period, the region was incorporated into the province of



**Top: From the Temple of Hatshepsut at Deir el-Bahri (15th century BC), this relief records her famous expedition to the "Land of Punt." The sea creatures, including a squid, indicate that these were sea journeys. The trade goods shown were typical of Africa, so these hieroglyphs are understood to describe voyages on the Red Sea to what they called "God's Land" or the Land of Punt, which many believe was in the Horn of Africa. Some also believe Punt is India.**

**Egyptian Harbors to the Sinai Peninsula Stelae from Wadi al-Jarf and Ayn Soukhna show that Egyptians used Red Sea harbors to launch expeditions across the Gulf of Suez. These short sea crossings carried workers to Sinai's copper and turquoise mines, proving that the Egyptians used both land and sea routes into the peninsula and controlled both sides of the Gulf. There are also remains of ports discovered on the Peninsula side.**



Arabia Petraea. The name “Sinai Peninsula” clearly originated with Christianity.

For decades, Bible maps showed Israel crossing north in or over the Gulf of Suez or in the area of the Great Bitter Lake.

No archaeological evidence was ever found to support either the crossing of the area north of the Gulf of Suez or the traditional site of Mount Sinai in Egypt.

Ron Wyatt believed the truth might help people regain faith in the Bible, especially those who had lost trust due to the lack of evidence at the traditional sites.

If people were searching in the wrong place and found nothing, it gave mockers more reason to mock, and the faith of the weak more reason to collapse.

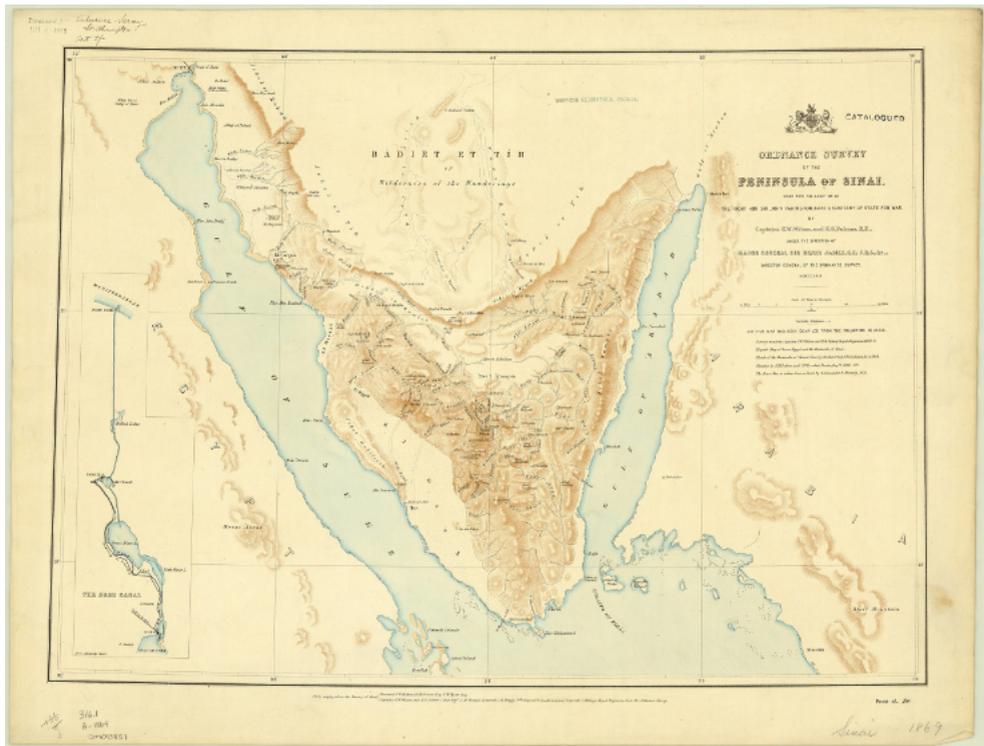
Ron Wyatt dreamed of helping people believe that the Bible is authentic. So, without anyone telling him where his conclusion had to land, he began to study the matter freely.

### **Midian and the Red Sea**

Wyatt realized that Moses had fled Egypt to Midian: a region that has always been located in modern-day Saudi Arabia.

According to the Bible, Moses encountered the Lord on the other side of the wilderness of Midian, at the same mountain he later brought Israel to.

At the time of the Exodus, the Sinai Peninsula contained Egyptian mining operations. It was under Egyptian control and hardly a place for Moses to hide. Midian was outside Egyptian territory. It would



**The first scientifically accurate map of the peninsula was the 1869 Ordnance Survey of the Peninsula of Sinai. The Gulf of Suez to the left and the Gulf of Aqaba to the right.**

have made no sense for Moses to flee from Egypt only to hide within its own outposts or even to close to the empire.

The Bible says that Abraham's sons, including Midian, were sent "eastward, unto the east country" (Genesis 25:6).

The Sinai Peninsula is actually south of Canaan, and today's Jordan, Saudi and Iraq were the Biblical "east".

For a very long time, however, the Gulf of Aqaba as the Red Sea in the story was completely ignored, and it was indicated that it did not even exist. Rather, the Gulf of Suez was presented as the Red Sea, and the Sinai Peninsula as the western end of the Arabian

Desert. There are many reasons for these assumptions, and the reasons may perhaps reveal why Helena and the monks believed Sinai was on the other side of Suez. For they might not have picked this area knowing it was wrong.

### **Why the Gulf of Aqaba Was Overlooked in Ancient Times**

When we read old writers like Josephus, Strabo, or Ptolemy, we notice something strange: the Gulf of Aqaba, the narrow arm of the Red Sea stretching up toward Israel and Jordan, is almost never mentioned by name. They simply spoke of the “Red Sea” as if it was just one single body of water.

One reason is the trade routes. The Gulf of Suez connected straight to Egypt and the Nile, which was the center of trade. Ships could sail up toward Memphis, and later Alexandria. Aqaba, on the other hand, was narrow, deep, and closed in by steep mountains.

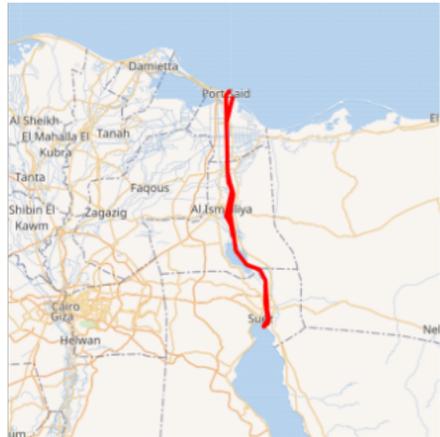
Another reason is that maps and geography were poor. For Greek and Roman geographers, the Red Sea often blended together with the Arabian Sea or even the Indian Ocean. They called it Erythra Thalassa or Mare Erythraeum, meaning red sea. It was usually used to refer to the Gulf of Suez and the larger sea to which it was connected.

The sea of Aqaba did not have strong cities. The lands around it, Edom, Midian, and later Nabatea, were important locally, but they never grew into nations like Egypt. With no large ports or rulers to make it known, Aqaba stayed in the shadows.

### **Rome’s Interest in the Gulf of Suez**

The gulf of Suez was early on connected with the Nile.

Neco II, son of Psammetichus, became king of Egypt and started building a canal from the Nile to the left arm of the gulf, a project



**Linking the waterway from the Mediterranean to the gulf of Suez and the Red Sea has been important since ancient Egypt and till the 21st century. Little interest was taken in the right arm today known as the Gulf of Aquaba.**

later finished by Darius of Persia [*Herodotus, Histories 2.158*]. The canal was about four days' journey long and wide enough for two triremes to row side by side [*ibid.*]. It was supplied with water from the Nile, beginning a little above Bubastis, passing by the town Patumus (Pithom, Tell el-Maskhuta), and eventually emptying into the Gulf of Suez [*ibid.*].

When Rome annexed Egypt in 30 BC, the empire gained not only the fertile Nile valley but also a key gateway to the East. At the head of the Gulf of Suez was the canal entrance begun by Pharaoh Necho II and later restored by Emperor Trajan. Through this passage, Roman goods could move from the Mediterranean into the Indian Ocean trade routes.

The Romans built up the port of Clysma (near modern Suez) as the place where the canal met the sea. From there, fleets and caravans carried spices, silk, incense, and ivory, luxury goods that fed Rome's hunger for trade with the East. To guard this lifeline, Rome kept troops and a naval presence in the region.

For the empire, controlling the Gulf of Suez was not about settling in deserts or mountains but about ruling trade. Whoever held this narrow waterway controlled the passage between the Mediterranean world and the wealth of Arabia and India. The Suez channel, the more modern installation, has great importance even in the 21<sup>st</sup> century.

### **Egypt: The Empire's Breadbasket**

From the time of Augustus, Egypt became the breadbasket of the Roman Empire. The rich Nile valley produced so much grain that it fed not only Egypt but also the crowded capitals of Rome and later Constantinople. To protect this supply, the emperors kept Egypt under their own control, no senator was allowed to govern it. The grain fleets sailing from Alexandria meant the difference between full granaries and famine in the cities. Writers like Strabo and Josephus already noted that Rome's survival rested on the steady flow of Egyptian grain. Augustus placed Egypt under direct imperial rule for this very reason (*Suetonius, Augustus 18*). Later, when Constantine built Constantinople, the same grain fleets that once supplied Rome were sent north to feed his new capital (*Procopius, Wars 1.19.26*).

### **Roman Control of the Sinai Peninsula**

When Rome annexed Egypt in 30 BC, the Sinai Peninsula came under imperial rule as part of Egypt's eastern frontier. Control of this dry land was less about resources and more about strategy. Sinai was the land bridge between the Nile Valley and Judea, and the caravan road that linked the Mediterranean with Arabia. Roman garrisons guarded the main routes, watchtowers kept an eye on movement, and expeditions worked mines in the southern mountains.

The population was thin. Nomadic Arab tribes moved through the deserts, herding animals and sometimes acting as guides or raiders along the trade roads. In the north and east, the Nabataeans pushed their influence, sending incense and spices through Sinai.

It should also be noted that in ancient times, moving and placing people loyal to the empire was one way to keep land in their hands. If a piece of land stayed empty, it could be taken over by others, weakening their hold on more important areas. Such was the case with the Sinai Peninsula in Roman times. It was the same in ancient Egyptian times, which is why Moses would never have hidden in that area. Moses, being a “very great man in the land of Egypt,” an Egyptian prince, would have been known at the outposts in the important peninsula (Exodus 11:3).

When the monks and Helena chose this place, it was strategic and in line with land important to the Romans. It also opened the way for more Christian settlers in the region. By Constantine’s time, Midian was not a Roman-controlled province. Rome did not directly govern it. Traders from there usually brought their goods north and west by caravan into Egypt (via Sinai), Gaza, or Petra, where Roman merchants and officials received them.

Rome itself did not send fleets to Midian’s small harbors. Instead, the Midianites and Arabian traders carried goods out of their own region to the Roman markets. For this reason, the body of water we now call the Gulf of Aqaba was not important or central to the Romans, and the land on the other side was of no real interest to them, neither politically nor for commerce.

Having Mount Sinai on that end meant it was out of their reach. Considering the history of Rome’s strong connection to Egypt, and the Gulf of Suez as the only “arm” of the larger Red Sea that interested them, it was natural for them to think of this as the Red



Abraham Ortelius, 1587 AD

**Top photo: Map by Abraham Ortelius, a Flemish cartographer and geographer best known for creating the first modern atlas, shows no sea between the Peninsula and Midian (1587).**

**Bottom: Map by Abraham Ortelius, 1598, shows the Gulf of Suez and the Persian Gulf, but not the Gulf of Aqaba in between. Maps like these, presented to Christians in Europe, made it impossible for many to imagine a crossing at the Gulf of Aqaba, since they did not even know of its existence. This made the Peninsula-Sinai location seem credible even into the 19th century.**



Abraham Ortelius, 1598 AD



Cornelis De Jode, 1579 AD



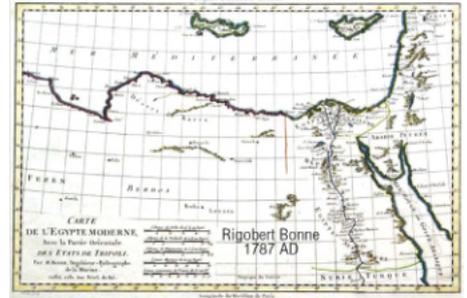
Gerhard Mercator, 1584 AD

**Maps in the 1500s consistently omitted the Gulf of Aqaba, whether by choice or through ignorance.**

**Top: maps by Cornelis De Jode (1579), Gerhard Mercator (1584), and Petrus Plancius (1590).**



Petrus Plancius, 1590 AD



By the 1700s, knowledge of this region was increasing. Edward Wells' map (1700) does not show the Gulf of Aqaba. Carsten Niebuhr (1762) included it, but as a misproportioned arm of the Red Sea. Rigobert Bonne (1787) and William Albert Baciene (1750) understood the layout of the Peninsula better, showing the two gulfs as equal in size. Bottom right: Carl Radefeld (1849) finally mapped it in a more accurate way.



Sea mentioned in the Bible. Helena might therefore have thought nothing more about it when supporting the construction of a chapel on the other side of this gulf.

Later, the idea that this gulf was the only branch of the Red Sea that mattered became part of Roman Christian geography. Building on the early Roman assumptions, they continued to place biblical names where they believed they ought to be, based on their own conclusions. Few traveled to these areas, and most relied on secondhand descriptions.

### **The Gulf of Aqaba and Israel**

The Gulf of Aqaba's importance was tied mainly to ancient Israel's history, since their land bordered this sea, and if they wanted their own trading routes to Africa and India, it had to be through these waters and not the arm connected to Egypt. The Gulf of Aqaba as the Red Sea of the Bible therefore made sense in the Biblical world, but not in the wider Greek and Roman world, who did not use it for their purposes.

Jews, however, were not popular among Christians. Few wanted to hear the rabbis' view on the matter or even saw the need to. The Jewish perspective was often neither considered nor known.

### **Constantine and Helena's Relationship with the Jews**

At the start of his reign, Constantine did not single out the Jews for persecution, and they continued to live under the empire's protection. Over time, however, as he increasingly favored Christianity, he introduced restrictions. Laws in the Codex Theodosianus forbade Jews from owning Christian slaves and from converting Christians to Judaism (*Cod. Theod. 16.8.1*). He also limited the rebuilding of synagogues under certain circumstances (*Cod. Theod. 16.8.25*). These measures reflected his view of Judaism as a rival faith that denied Christ.

**It cannot be argued where Edom, Eloth, and the Biblical Red Sea were with today's geographic knowledge. This map places Midian correctly, but still forces Sinai onto the wrong side of the sea.**



From the beginning, Roman Christianity wanted to set itself apart from the Jewish faith. This may very well be why the Jewish understanding of the Red Sea, or even their memory of the Gulf of Aqaba's importance, was ignored.

With no control over the Gulf of Suez, ancient Israel's waterway lay on Edom's border. The Jewish historian Josephus mentions it when describing Solomon's navy, and he names the Gulf the "Red Sea."

So while the Gulf of Aqaba certainly existed and was of great importance in Biblical times, it slipped past the notice of most ancient Roman and christian historians, because it was remote, less useful, and overshadowed by its larger western twin.

### **The Biblical Red Sea**

The Bible says Israel crossed the Red Sea, known in Hebrew as Yam Suph.

The body of water we now call the Gulf of Aqaba is the only part of the Red Sea mentioned in Scripture.

Why ancient people called it the Red Sea is uncertain. The sea has

a wide variety of algae. One species in particular, *Trichodesmium erythraeum*, is known for its reddish-brown color during massive blooms. When these algae die off, they can cover the water's surface with a reddish tint.

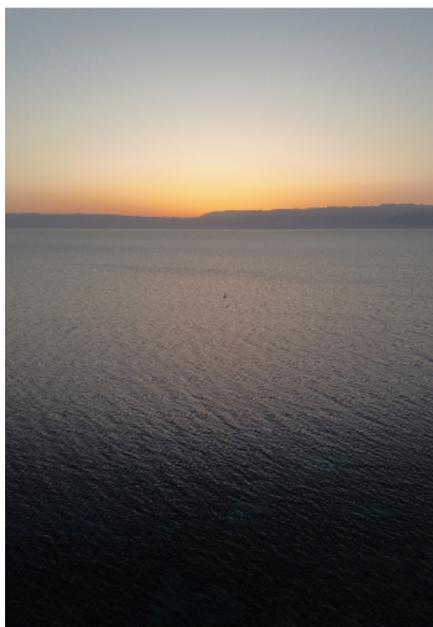
While this effect can still be seen today, it's possible that in ancient times the blooms were more frequent and striking, making the name "Red Sea" more visibly justified. Environmental changes over thousands of years may have reduced its intensity, but the red appearance is still sometimes observed (Source: LiveScience).

The Bible itself clarifies the location when it describes Solomon's navy:

*"And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom."*

*1 Kings 9:26*

**The Red Sea showing Egypt on the other side.**



The Bible presents one Red Sea, but it is not called "red" but sùph, meaning reed and not red.

Yet despite this clarity of where the body of water is, many Bible maps still show Israel's crossing over the Mediterranean, small lakes, or the Suez gulfs, anywhere but this part of the Red Sea. Because accepting the true Red Sea crossing would now undermine Helena's Sinai and Roman traditions.

The absence of the correct location on modern biblical maps is, by itself, a sign of religious devotion to tradition.

And as we look deeper into ancient history, it becomes clear: the confusion was either a major conspiracy or severe ignorance or both.

Following the Biblical account, the Gulf of Aqaba is the Red Sea of the Exodus. But when Rome Christianized the region, they confused the two gulfs, Aqaba and Suez, either out of ignorance or for territorial reasons.

### **Edom and The Sea of Reeds**

The consistent name “sea of reeds” in the biblical name for the sea has often been used to support the idea that Israel must have crossed a shallow body of water. The Hebrew word *sûph*, has been taken to indicate a freshwater swamp or marshland.

However, the Bible says Solomon built ships on this very sea, which means it had to be deep and connected to a larger body along a trade route. Context is crucial here. The Psalms describe Israel’s crossing as “Your way was through the mighty waters” (Psalm 77:19), hardly language that fits a lake or shallow marsh.

Likewise, Isaiah records:

*“Was it not you who dried up the sea, the waters of the great deep (tĕhôm rabbâ), who made the depths of the sea a way for the redeemed to pass over?”*

*Isaiah 51:10*

Why then was it called the Sea of Reeds?

If the location and depth are already established, we must seek an explanation that fits these facts. The confusion likely arises because

many researchers have assumed sôph refers exclusively to papyrus reeds from the Egyptian marshlands. Yet the Bible shows the word has a broader use.

In the story of Jonah, we read that he boarded a ship on the Mediterranean coast. When thrown overboard, he was swallowed by a great fish. From inside it, he prayed:

*“For you had cast me into the deep, in the midst of the seas;  
and the floods compassed me about; all your billows and  
your waves passed over me... The waters compassed me  
about, even to the soul; the deep closed me round about;  
the weeds (sôph) were wrapped about my head.”*

*Jonah 2:3–5*

This shows that sôph does not necessarily refer to marshland reeds in shallow water. Some Hebrew scholars, however, suggest that sôph might actually be a mistranslation of the Hebrew word sôp, meaning end or edge, referring to Israel’s southern border, the one adjoining Edom.

Ancient Hebrew did not include vowels, so the original word could have been either. One of the scrolls containing the Exodus story found in Qumran reads ים סוף (y-m s-w-p) (*DJD XII [4Q22 plates], without vowels*). By that time, many centuries had passed since the crossing, and the Jews had been dispersed and displaced. When they later began writing with vowels, some Jewish writers in Egypt likely felt that “Sea of Reeds” made the most sense. They no longer had the northern part of the sea as their border. Seeing the letters s-w-p, they chose to interpret it as reed instead of end. However the name really speaking of Israel’s border is the most plausible explanation for the name of the sea and may also be closely tied to why other nations later called it the Red Sea.

The use of the color red might have been related to territorial reasons, just like the word end, Israel marking it as their border. When the Romans expelled the Jews from their land, they renamed the region after Israel's enemies, the Philistines, calling it Palestine. That name remained in use for nearly two thousand years until the formation of the modern State of Israel. Likewise, pagan nations had long been at odds with ancient Israel, believing Israel had taken territory that did not belong to them. It would therefore have been politically motivated for them to name the land and sea after those they believed were its rightful owners, rather than accept it as Israel's "border" or "end."

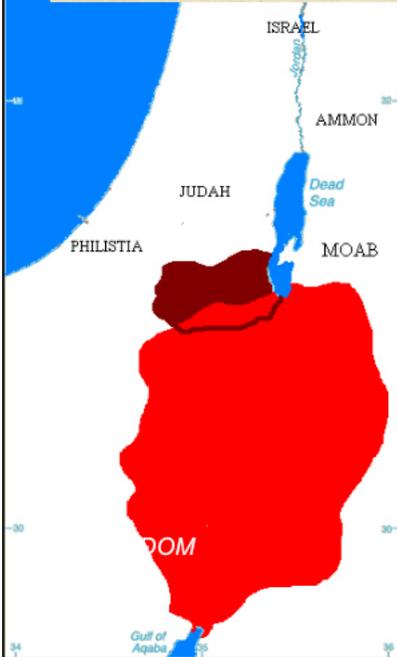
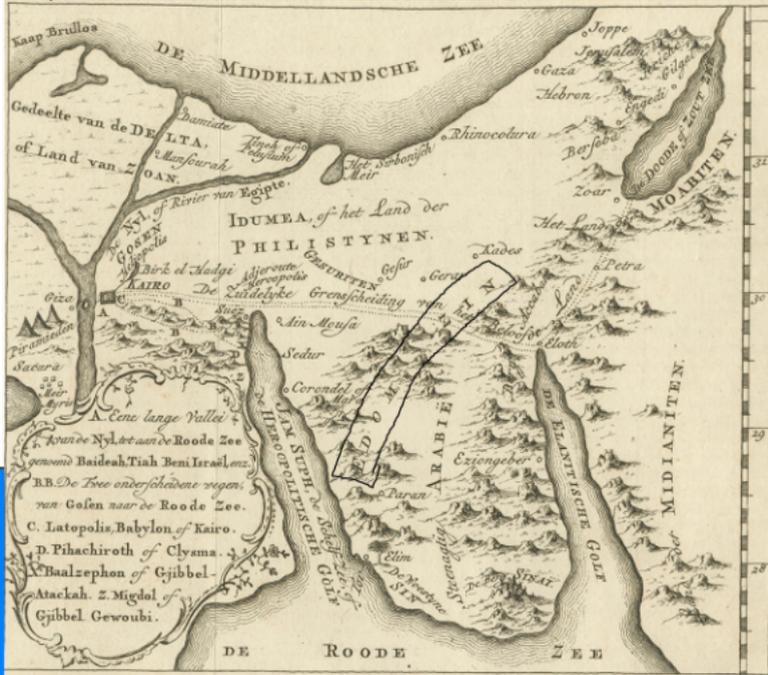
Israel's ancient enemies, Edom and Assyria, were connected to this region. Both were at war with Israel. When Assyria conquered Elath by the Red Sea and gave it to Edom (2 Kings 16:6), Edom gained control of Israel's southern waterway. The name Edom means red. Thus, the Red Sea may originally have referred to Edom's sea. Because Israel and Edom often fought over the northern harbors, Israel may have used a different name for the same body of water, Yam Sûph, to mark their border, while Edom called it Red to claim the land. Israel's enemies likely supported Edom's claim, and centuries later the Greeks and Romans continued using the name Red Sea, unaware of its original meaning.

God said to Israel:

*"And I will set your bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you."*

*Exodus 23:31*

God did give Israel a portion of the land from the sea, but this claim was not always accepted by other nations.



**“Ancient Edom controlled the northern part of the Red Sea (see picture to the right). Some have believed that the wilderness of Sinai was once called the wilderness of Edom, as shown on the 1773 map above. The area was largely seen as a borderland between Egypt and the tribes of the Middle East, especially Edom when it was the ruling nation, and later the border of Israel when it was. Egypt, being the most dominant power, caused the region to be commonly referred to as the wilderness toward Egypt.**

Whether the name came from algae, wind direction, a national border, or the nation of Edom, the meaning does not alter the biblical reality: the Exodus crossing took place at the Gulf of Aqaba, a deep sea, not a shallow lake. The name “Sea of Reeds” does not contradict that fact, as the same term is used in Jonah’s account of a deep, open sea, and the vowels that turn it into “reeds” are not even found in ancient Hebrew. It is a later interpretation by Jews living in a different time, with different borders and a different understanding of the geography.

The oldest Greek translation of the Old Testament, the Septuagint (LXX), translated between 250 and 150 BCE in Alexandria, Egypt, was produced by Jewish scholars. They could have rendered Yam Sûph as any known body of water at the time, especially since they lived in Egypt and were familiar with local geography. Yet they chose to translate it as the Red Sea. This shows that early Jewish translators understood Yam Sûph to refer to a deep gulf, not a shallow or marshy body of water.

The conclusion, therefore, is that there is no biblical reason to use the word “reed” against Ron Wyatt’s Exodus crossing site. The name itself does not prove the location to be elsewhere.

# Ron Wyatt and Saudi Sinai.

## Topography and Traps: Wadi to Nuweiba

Ron Wyatt chose to take the Bible at its word. If Israel left Egypt that same day, they could not have traveled the equivalent of a six-day journey while still remaining within its territory (Exo.12:41; 13:21). If it said Israel crossed the Red Sea which the Bible say is by the land of Edom, then that is what they did. And if Midian has always been in Saudi Arabia, then that is where Mount Sinai must be. He tried to trace the possible route they took from Egypt, estimating how far they could have traveled by walking both day and night for three days before camping, and then a few more days until they reached the sea itself.

Wyatt began searching for a place that matched Exodus 14:3, where Pharaoh said:

*“They are entangled in the land, the wilderness hath shut them in.”*

This was why Pharaoh felt confident in pursuing them. They were outside of Egypt, yet not within another nation’s territory, where Pharaoh could pursue them without risking war. He believed Israel was trapped and would be an easy target. And indeed, there is only one location on the peninsula that fits this description: the canyon leading to Nuweiba, on the Gulf of Aqaba.

The wadi winds between steep mountains and cliffs, gradually descending to a wide beach plain at the edge of the Red Sea. Once Israel entered the wadi, they were trapped. The mountains shut them in on both sides, and Pharaoh's army only had to close off the northern path.

Ron Wyatt recognized this unique geographical match. And he decided to investigate further.

### **Discovery in the Deep: Chariot Remains**

In 1977, Ron Wyatt and his sons began searching the seafloor at Nuweiba for any evidence of the biblical crossing. They discovered that there was almost like a sand bridge in the water, that was less rocky and fewer corals compared to the sides.

If Israel crossed the Red Sea they would have had to descend quite deep before climbing back up. The normally sea bed would be near impossible to cross over even if the water was removed. That is unless God cleared the path of hindrances and raised the part they were to cross.

Here this was the case. And although several thousand years had passed with water possibly eroding part of that path, it was still there and fairly cleaned up compared to the sea bed on both sides of it. This was in harmony with Scripture saying God made "a road":

*"Was it not You who dried up the sea, the waters  
of the great deep, who made a road in the depths  
of the sea for the redeemed to cross over?"*

*Isaiah 51:10*

So far several things had to come together: entanglement before reaching the sea, a raised and cleared sea bed to make it possible to cross Midian on the other side of the sea. Wyatt felt more and more convinced this had to be the crossing site.



**Satellite images show how the way curves through the landscape, with mountainous terrain on both sides. Once they were on this path, Israel's movements after reaching the Red Sea were severely limited, and they became especially vulnerable with an army approaching from behind. The way south was blocked by mountains, the Red Sea lay to the east, and if the Egyptian army positioned themselves on the other side, there would be no escape for Israel.**



**Ron Wyatt in front of Nuweiba beach in Egypt. The mountains are blocking the way south.**

As they were diving, they saw the glimmer of a golden wheel beneath the sand. Subsequent discoveries included coral-encrusted wheel shapes, originally made of wood, now preserved as coral formations on the seafloor. There weren't many, but enough to raise serious questions.

Some of these ancient Egyptian chariot wheels were similar in design to those found depicted in King Tut's tomb. While not conclusive on their own, they offered more evidence than had ever been found at the traditional sites. The coralized and gilded wheels were details.

The main argument was the overwhelming biblical and geographical consistency.

Still, the discovery of ancient Egyptian chariot wheels in the water was significant, as there would be no reason for them to exist in this area. No sunken ship was found that could have transported them, nor did Egypt use this sea for transportation. Everything pointed to this being the right place.



18th Dynasty wagons.

## **The Pillars**

While Ron Wyatt and his sons were scuba diving in the area, they came across a pillar lying in the water. After informing the Israeli authorities, who controlled the peninsula at that time, the pillar was erected. Wyatt believed it could be a marker stone for the crossing site. Later, he found another column on the opposite shore, which he showed to the Saudi Arabian government. While the inscription on the Egyptian column was eroded, the one in Saudi Arabia still had ancient Hebrew writing on it, indicating that the pillars were erected by King Solomon. Ron Wyatt was not able to read the text in full, but enough to confirm his belief that these pillars had been erected by ancient Israel in remembrance of the crossing. Wyatt believed to his very end that the Bible referred to this very pillar and memorial:

*“In that day shall there be an altar to the LORD  
in the midst of the land of Egypt, and a pillar  
at the border thereof to the LORD”  
Isaiah 19:19*

## **A Mission Against the Odds**

Before going to Saudi Arabia, Ron Wyatt looked across the sea, convinced that Mount Sinai was on the other side. But getting there would be difficult.

He applied for a visa to Saudi Arabia for four years without success. The country was not open for tourism at the time.

He would not give up, he would find a way. Meanwhile he studied maps of the area and soon found a mountain ridge that caught his attention.



Wyatt's mount Sinai peak.

### **Finding the Mountain**

Reaching Saudi Arabia was hard enough. But knowing which mountain was the real Sinai? That was just as difficult.

The region was filled with chaotic wilderness, jagged mountains, and endless plains.

When I visited the area, this was the first thing that struck me: Finding the true mountain among so many would be extremely difficult.

Even if Ron Wyatt had identified the likely crossing site, choosing the correct mountain was not an obvious next step.

But Ron himself said:

“Now, in order that the glory and credit go to the Lord, I feel it my duty to make it known that it was God who led me there. Not my wisdom or the wisdom of others.”

*(RonWyatt.com – Article by Ron Wyatt)*



**Ron Wyatt found this column in the water near Nuweiba and believed it to be the pillar mentioned in Isaiah 19:19.**

## **In Ron Wyatt's Own Words**

To a Nashville TV station, Ron Wyatt said:

“We found some chariot parts that looked like the chariots found in King Tut’s tomb in the Gulf of Aqaba, west of this Jebel el-Lawz. Now, we found these at depths from 60 feet out to 200 feet, and over a stretch of about a mile and a half. And we believe that was the crossing site. So, in the biblical narrative, they arrived at Mount Sinai after crossing the Red Sea. The language in the Bible indicated that they stayed ‘in’ a mountain, enclosed in a mountain. An aerial map showed that this Jebel el-Lawz had a large valley enclosed in the rim of an ancient volcano. There’s about 5,000 acres in there. We felt this was the place.”

“In Exodus 24:4 and Leviticus 6:28, 11:33, and 15:12, it tells of some artifacts that were to be found—twelve pillars of stone, an altar, and pottery. And so this is why we looked at that particular mountain.”

*(RonWyatt.com – Article by Ron Wyatt)*

## **Divine Guidance**

Ron Wyatt would either need years to search the area, or he would need divine guidance.

And beyond that, he would need evidence, otherwise, it would be just one man’s word against another. According to the Bible, certain things were built or took place at Mount Sinai, so if this truly is the site, there should be some trace left behind.

Perhaps this is where the similarity between Ron Wyatt and Helena begins and ends. Helena was said to be divinely convinced that the mountain in Egypt was the real Sinai. Her judgment was accepted

as sufficient evidence. But Ron Wyatt also claimed that God had led him to a different mountain, and unlike Helena, he brought evidence to support his claim.

And what better mountain for God to do this with than the very one where Moses himself was given signs, signs meant to prove that he was not just acting on his own, but was truly sent by God?

*“And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.*

*And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:*

*That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.*

*And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And He said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out... and, behold, it was turned again as his other flesh.*

*And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.”*

*Exodus 4:3–8*

These signs were full of symbolism. The staff represented power.

The serpent represented Egypt’s royal authority, including Pharaoh himself. Through this sign, God told His people: Do not fear Pharaoh’s power, My power is greater. If they feared Pharaoh more than God, they would remain under his control and suppression. Taking a serpent by the tail prevents it from biting you and allows you to take control of it.

The second sign was just as powerful. Moses placed his hand over his heart and it became leprous. Then, by God's word, it was made whole again. Leprosy was considered incurable, but God used it to show that He was above the impossible. *"With God, all things are possible."* (Matthew 19:26)

This sign spoke not just of physical healing, but of spiritual healing. God was saying: I can heal your hearts. I can restore what no one else can fix.

Israel didn't just need physical deliverance, they needed emotional and spiritual healing. They had lived under persecution, and the result was compromise, insecurity, and fear. Their faith had grown lukewarm.

In a similar way, many Christians today are deceived and suppressed by false teachings and false teachers.

Just as God needed to prove that He sent Moses He now must reveal where His truth stands and who truly represents Him.

God exposing the political foundations of modern Christianity is not enough. His people need to be freed from confusion.

Throughout history, religious leaders have used signs to prove that God was with them, but often these signs were used only to strengthen their own authority.

People were led to trust the leaders, not God. The signs served to boost human status, not divine truth.

If Ron Wyatt had simply pointed to a mountain in Arabia and turned a stick into a snake, it would have meant nothing in our day of age.

He would likely have been accused of sorcery. Times have changed, and so has the way people perceive miracles. God does not give

signs just for the sake of signs. He gives them to send a message to those who are willing to believe. Signs must glorify God, not man. They must point to the message, not the messenger. Even the signs given Moses was to ensure the message he brought was believed (Exo.4:1). The signs given at Sinai were to prove God's message about His deliverance.

Today, Christians are not physically enslaved like ancient Israel but they are often spiritually deceived. They still need to learn to trust God's power, and they still need healing. The process may look different, but the result must be the same. The signs must deliver a message, and they must point back to God, His truth and deliverance. This is exactly what happened when Moses and Aron showed Israel the signs, they worshiped and bowed to God as a result:

*“And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped”*

*Exodus 4:31*

They needed to believe that it was God who was calling them to leave Egypt. Now we need to believe that it is God calling us out of spiritual Babylon.

And as we will see, the signs at Mount Sinai in Arabia do exactly that. They point to Christ, to the true gospel, and to the freedom offered by God, not the control of religious institutions. Ron Wyatt revealed the signs from Sinai to point people to Christ's deliverance and the blood upon the mercy seat. While Helena's holy sites drew people to Rome's authority and human thrones, Ron's discoveries directed them to Christ's throne.

Sinai was not a sign meant to point to Sinai itself; Sinai was the sign given by God for the discovery and message of Christ blood upon the Ark of the Covenant. Every discovery by this mountain points to

the Ark and the finale conflict. Here lies the reason behind Satan's great resistance to Mount Sinai in Arabia. If Ron Wyatt was truly led by God to find this mountain, people would see it as confirmation that the Ark of the Covenant has been found with Christ's blood upon it. Therefore, Satan cannot allow the Saudi Sinai to be accepted, despite all the evidence presented.

### **Ron Wyatt Takes the Risk**

In 1984, after researching the area through maps and trying to pin the direction Israel might have taken, Ron Wyatt decided to go to Saudi Arabia illegally. His two sons insisted on coming with their father, and they crossed from an old crossing point from Jordan without being detected. After making their way in the blazing Arabian sun, they were able to hitch a ride. They headed for the mountain their research had suggested might be the right place.

Here, as if frozen in time, several remains matched the biblical description: an altar at the foot of the mountain, the remains of what could have been an ancient fence, remains of what could be pillars, a dried up river bed, a campsite, graves and much more. Could it really be true that this mountain had been lying here as a silent witness to the events that took place so long ago, while tens of thousands of pilgrims visited the wrong place?

While evolutionists were gaining ground questioning the Bible's credibility, Christians were busy protecting their traditions and status rather than defending Scripture. Perhaps if the mountain is really there in Saudi Arabia, with the documentation in the rocks, it reveals the poetic reality of humanity's failure. It is not God who does not speak, it is we who do not listen. It is not God who hides, it is we who do not wish to see.

Ron Wyatt discovered, not far from the mountain base, a large altar-like rock full of inscriptions of golden oxen and calves (Exodus



**Ancient altar found at the foot of the mountain with the dried up river bed on the side. Exodus 24:4 states Moses built an altar “under the mountain”.**

32:5). He saw how Moses, when descending the mountain with the law, would have had a front-row view of the idol worship below. Israel questioned if God was really among them, while He was visibly present in the pillars of cloud and fire. All they had to do was look up toward the mountain in front of them. Instead, they were so bewildered and religiously confused that they could not recognize His presence, and decided to create a god with their own hands: the one they could see, carry, and lead, while claiming it was leading them.

Could the real mountain with evidence exist on one side of the Red Sea while people made their pilgrimages to a mountain on the other side? Perhaps it was this very human folly that allowed the true evidence to remain in peace. The mountain itself stood witness to how we prefer our idols, even calling them by God's name, over God Himself. This is the core reason the false gospel is more popular than the real gospel, not because one is more visible, but because it seduces our desire to shape the narrative.

The erroneous mountain still located in Egypt symbolically represents a church that never crossed over to the other side.

To many, the remains at the mountain in Saudi Arabia were just too incredible to be true. That was my own thought as I walked through the different remains. Are there too many evidences here for it to be likely? Are we that foolish? But in the end, too many or too few make no difference if we don't want to hear the truth.

Ron Wyatt was ecstatic about the evidence he found around this mountain. He hoped it would help people regain faith in Scripture, in God. People were demanding evidence like never before, but as he would painfully experience, once presented, they didn't want it after all. Humanity's resistance was never really about evidence.

Though it would take some years for Ron Wyatt to become pain-



**Top photo: Sinai in Arabia.**  
**Bottom and next page: The molten calf altar still bears motifs of calves and oxen.**  
**The foot of the mountain Moses was on can be seen in the background.**





**The altar of the golden calf as seen from Mount Sinai, possibly where Moses was descending.**



fully aware of how hated he would be for showing these things, he was at first hopeful. All he had to do now was make it back through the border. But the trip had taken a toll on the man in his fifties. Perhaps Mr. Wyatt was pumped up by the success of the trip so far, by everything he had found, and thought for a moment nothing would go wrong from there.

He explained to his sons that he was too exhausted to go the same way they had entered, and that they should go to the border crossing and say they had entered Saudi Arabia illegally by mistake, hoping they would be allowed to pass. Naturally, it did not go well. They were suspected of being Israeli spies and treated as such. Crossing back into Jordan the same illegal way would have been less of a toll on Mr. Wyatt's health than the endless interrogations and prison cell.

For Ron Wyatt, his greatest concern was for his two sons, who were in this predicament because of his choice to bring them. As the weeks went by, they were all three broken down.

For three months, they were in prison, accused of being Israeli spies. The prison stay took a serious toll on Ron's sons, and they all feared for their lives. At one point, they were told to walk toward a wall with gunshot holes. They were sure they were about to be shot. One guard said "Stop" in Hebrew, but even though they understood, they kept going, afraid stopping would be taken as confirmation that they were spies.

Ron Wyatt explained why he was really there. He told them about Sinai and the Exodus. Upon pointing out the crossing site, they discovered a pillar standing there with the ancient Hebrew writing. This at least helped confirm that Mr. Wyatt was telling the truth about why he was there and it was another encouragement that the crossing site was correct and commemorated by ancient Israel.

A kind guard at the prison gave them hope to endure. And as they were planning an escape from the prison, fearing their stay would end in death, they were released and able to return to the States. Their imprisonment and return were covered by the News.

As I made my way through the area, I briefly stopped by what some say is the prison where Ron Wyatt had suffered, uncertain of his fate. I pondered the hardship God had allowed and what it might have meant. Ron Wyatt's sufferings had been more than many knew both here and throughout the years. Wherever he went, whether in search of Noah's Ark, the Tower of Babel, Mount Sinai, or Golgotha, angry men seemed to follow. And although he was to blame for entering Saudi Arabia illegally, he had risked and endured it for a greater good.

### **Response from the Biblical Archaeological Community**

There was evidence that convinced Ron Wyatt about both the crossing site and the mountain, and many of them were in harmony with the Bible. An unexplained blackened peak, different from the sun-darkened rocks in other places, covered the top of the mountain. A path showed where a river had once flowed down the mountain, just as the Bible described. There was a campsite large enough to accommodate the vast group of travelers. Stones showed signs of having been used to grind grain. There was a cave, reminiscent of the story of Elijah. Even a large area with graves, something you would expect, as 3,000 men died when Israel camped in the area. Would the bodies of 3,000 men simply disappear? This was certainly an option worth investigating.

Ron Wyatt's initial news was not met with excitement by the biblical archaeological community. Even before any proper investigation could be conducted, they were against it. It could not be borne. Too many influential men had their spiritual experiences tied to the mountain in Egypt. Many a pastor has come home from



**Ron Wyatt and his sons Danny and Ronny coming home after prison in Saudi Arabia. Image is a screenshot from CBS morning news who covered the homecoming.**



**A large area with many graves has been found not far from the camp, but they have not yet been analyzed. The Bible records that a mixed multitude traveled with Israel, and they may be among the 3,000 who died. If these graves are ever studied, many of the bones should be tested for verification.**

a trip there, telling the members of the church about their godly experience, leaving them in awe and admiration. Tradition was dominant, and they would never consider that there might have been a deception or why. Anyone even suggesting the possibility would be pressured out of the scholarly community. Was it worth risking influence over? When I began attending church regularly, I quickly learned that the topic was not even supposed to be debated or discussed but rather silenced. I saw fear in people's eyes whenever I dared to bring it up. They thought they could transfer their fear to me so I would drop the subject. But seeing the anger and trembling they displayed over whether one mountain could be biblical and another could not only strengthened my suspicion that something spiritual was going on.

How could it be that they showed no fear over the sins that had entered the church, even pardoning sexual predators, embracing ecumenical cooperation with apostasy, and teaching that doctrine

no longer mattered, yet found discussing the location of Mount Sinai overwhelmingly dangerous? It made no sense to me. If Ron Wyatt's theory was truly wrong, why would it matter more than other disagreements they dismissed as unimportant? But here I saw rage. I saw ridicule. I saw a spiritual war.

Seven mountains had the early political church claimed: what they said was Sinai, what they said was Zion. They constructed churches on the Mount of Olives, on Carmel, on Mount Tabor (claimed to be the mountain of transfiguration), the hill of Nazareth, and Bethlehem.

Now Ron Wyatt claimed they had been wrong about the mountains of the two covenants, both Sinai and Zion, and none would accept it. The Arabian government knew that Sinai most likely was within their territory; even their own traditions pointed to it. Without question, this place had archaeological remains. But were they from the Israelites?

God's enemy may have seen that he was losing ground, and as time progressed, more men claimed to have found the real Sinai both here or there. But none had the evidence that Ron Wyatt's Sinai had, yet strangely, it didn't seem to matter. I watched with wonder how others who made different mountain claims never received the same rage directed at Ron Wyatt.

### **We don't need evidence?**

Some concluded that the mountain's location had no bearing on them personally, as they believed the Bible regardless. They dismissed the idea that God might have something to say through all this.

From my own experience, seeing the strong emotions surrounding

the mountain's location revealed that something was being shaken, and needed to be. When people shut down the debate or resist it with all their strength, it shows that something isn't right. If it truly doesn't matter, why is it treated like it does?

As my investigation into the Exodus continued, I saw that believers' relationship to evidence has always been questionable. Israel received the greatest signs during their exodus: witnessing God's power, hearing His voice, seeing immediate deliverance, yet it didn't change their hearts the way we might expect.

Israel in the time of Christ, and Israel at the Exodus, both demonstrate the same principle. At the Exodus, God delivered them with great force, defeated their enemies, helped them gain independence, and offered them independence in their own land.

That is exactly what the Jews had hoped the Messiah would do when Christ came, but He did not. In this way, Sinai explains Christ's mission in an opposite yet meaningful way.

In both cases, God was rejected. Even dramatic deliverance didn't stop the people from rebelling.

Had Christ done the same for Israel during His time on earth, delivering them from the Romans, it would not have guaranteed they would stay faithful or become a holy nation. The result might have mirrored the events after the Exodus. When they tried to make Him king after He fed the multitudes, He refused.

Instead, Christ declared that the kingdom must begin in the heart, in the quiet working of the Spirit. This was the same message given to Elijah when he came to Sinai discouraged and downcast.

In the end, people are not swayed by evidence as much as by their own desires.

To see the biblical archaeology community instantly oppose both written and physical evidence, just to protect a site with no evidence, shows how people will disregard anything that doesn't confirm what they want to believe.

If God knows that evidence doesn't lead to conversion, why would He reveal it now? Why would He place such revelations at the forefront of the end-time messages to the world? The answer lies in God's principles. Lies have been told, and the truth is what sets people free. But only if they want to be set free. If the truth is never presented, people are robbed of the opportunity to choose it.

The real issue is not the mountain's location, but what the revelation exposes and reveals. God can prove His existence at any time. He can make angels visible. He can thunder His voice from heaven. Clearly, this is not about proving His existence. Likewise, Satan does not care where the real mountain is, unless he can attach a deception to a lie.

Because of this, emotions will remain high until the end. Some will fight even the idea of any alternative site, as if their lives depend on it. It's not their faith in God being shaken, but their faith in church leaders, rituals, and doctrines. And if these things are their god, if they represent God to them, then questioning them feels like questioning God. Their golden beast will be broken and ground to dust.

### **My Journey Compared to Ron's**

My journey to the Saudi-Sinai, or Jebel Maqla, was easy compared to Ron Wyatt's first visit. Where he had to sneak in, I entered legally. Someone had already walked the hard road to make it possible for others to follow. You could say it's unfair, but the world relies on brave men willing to take chances to uncover the un-

known. He had done all the hard work, searched for it, prayed for it, suffered for it, and now I came just to investigate the result.

Was he right or not? Many had already gone before me doing the same. I realized how quick we are to judge, even though most of us lack the experience and knowledge Ron Wyatt had when he made his discovery. True judgment requires more than just staring at rocks.

Today, this place is visited daily by travelers from all over the world. I met groups from various Asian countries, others from South Africa, and I was with travelers from Sweden, Denmark, and Norway. Many could now visit, yet much of the site remains unprotected. I admit I was among those who crawled under the fence to see the altar of the golden calf up close.

Everyone came with their own bias, their own wounds, and their own hopes, to find confirmation for their faith or for their doubts. In the end, we deceive only ourselves if we think that a quick look is enough to determine the truth.

Yet now Ron Wyatt's Sinai faces new threats. One is tourists like me, touching, exploring, playing experts, and the site risks being damaged over time. Saudi Arabia is not venerating or protecting the sites, nor conducted proper testing before contamination happened. Some also appear to have mishandled, and even altered, some of the remains.

There are also those who come with the sole purpose of disproving Ron Wyatt, thinking their brief visit qualifies them to judge what is true and what is not. "I was there, and it was not there," is a powerful argument. But for hundreds of years, this mountain was left alone, untouched, used only by local herds feeding on sparse vegetation. Just like when Moses first approached the mountain with his sheep.



Now the site is known, and it will suffer for it. It will become a battleground, a religious war of opinions. But remember: God is order. Babylon is confusion. The presence of confusion is not evidence that God's truth isn't there. Satan uses confusion when he cannot silence something by any other means. Where there is the most confusion, God's voice is often nearby. So when we face religious confusion, it's not a time to give up on the truth, or say as Pilate: "what is truth?" Rather, confusion is proof that the truth is near.

The louder the noise, the greater the truth being fought.

What happened at Mount Sinai has been twisted and distorted. Many now believe that Christ came to save us from the God of Sinai. Perhaps the remains at this mountain will help bring focus back to the real story and what really happened.

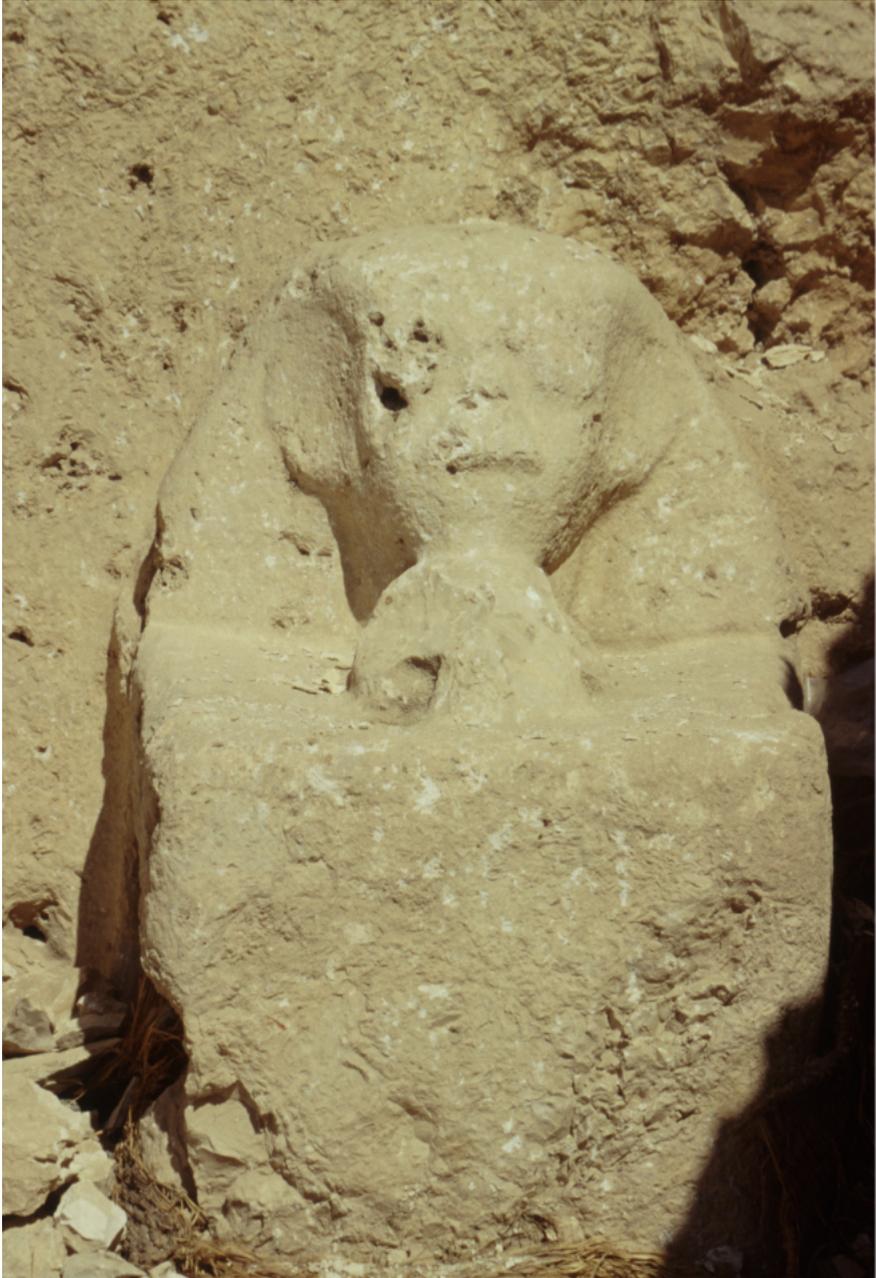
God never called me to be an archaeologist, and I will not pretend to be one. I was called to be a preacher. Yet now that I had hit the wall and thought perhaps the best thing for me and my family was to give up on that call, I found God confronting me through the places of the Exodus and their stories. Would I follow in their footsteps and failings, or would I learn from the messages God gave to them? Would I replace bitterness with rejoicing?

Is it even possible to find Christ at Sinai?



# **The Exodus**

**-The Cost of Freedom-**



**A statue depicting a woman with a prince, believed by Ron Wyatt to be of Moses and his Royal Egyptian foster mother**

## Midian in Arabia

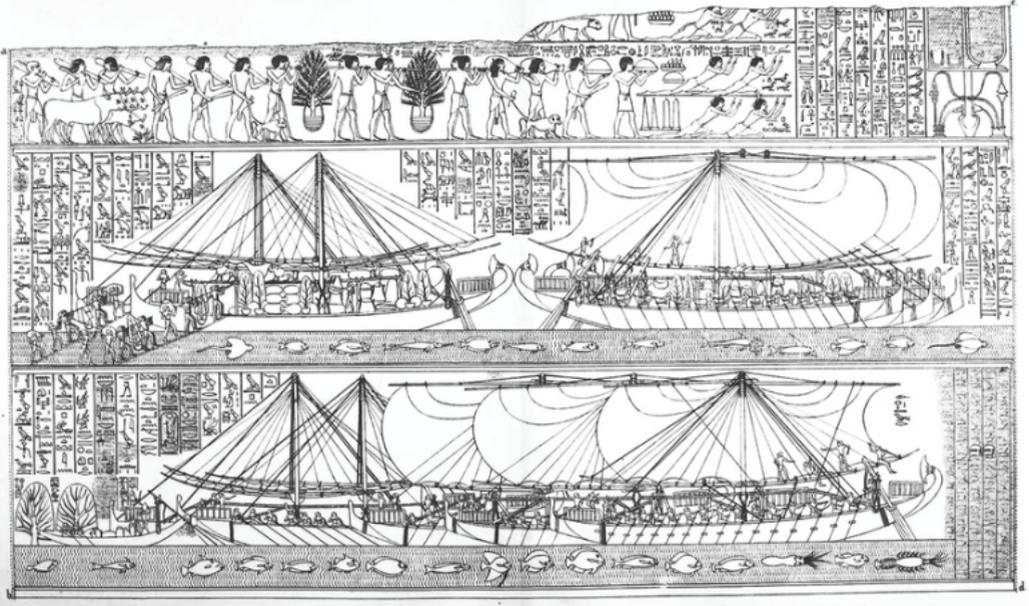
Moses was a prince of Egypt. Despite what popular Hollywood films suggest, Moses always knew who he was and chose the faith of his people. When the princess selected Moses' mother as his nurse, she had the opportunity to teach him (Exodus 2:9). In those days, a nurse usually cared for a child, not only during infancy, and this may have been the case with Moses. In his heart, Moses knew who his true mother was and who God is (Hebrews 11:24).

His steadfastness brought him into conflict with the government and the priests of Egypt. Yet for a time, Moses had to partly compromise his faith:

*“And Moses was learned in all the wisdom of the Egyptians,  
and was mighty in words and in deeds”*

*Acts 7:21*

Living in an idolatrous world, Moses must have struggled with his faith. But when he turned forty, his heart began to ache for God's people (Acts 7:22).



**Egyptian expedition to Punt, sent by Khnumet-Amun Hatshepsut, likely Moses. The appearance of the Puntites and the traded items have led many to speculate that Punt was in India. These sea expeditions show how far and wide Egyptian trade reached in the time of Moses.**

In seeking a way to deliver them, he acted impulsively and killed an Egyptian to defend an Israelite. He soon realized that he did not have the support of his people, and now the government had reason to take action against him. So Moses fled to Midian, where he lived in hiding for forty years with a Midianite priest and his family (Acts 7:24–29). This family was his distant relatives, with Abraham as their common ancestor.

I traveled to Al-Bad, which to this day holds the tradition that this was the ancient land of Midian, the place where Moses fled. With the Red Sea cutting him off from Egypt, Moses likely felt safe here. Had he gone to the great cities or the more populated regions, he would have been quickly discovered.



**Rock-cut tomb at Mughā'ir Shu'ayb, Al-Bad' (northwestern Saudi Arabia). Carved into soft sandstone cliffs, these facades with stepped cornices and rectangular doorways are believed to date to the Late Bronze or early Iron Age. The area is traditionally identified with ancient Midian, mentioned in the Bible and Qur'an, and shows distinctive North Arabian architectural style linking it to early desert civilizations.**



**Ancient remains show early settlements in what the Bible describes as Midian.**



**According to local and regional tradition, this is the well where Moses met the daughters of Jethro (Shu' ayb) after fleeing Egypt (Exodus 2:15–17). The structure is ancient, carved into bedrock, and later enclosed with a protective stone wall and metal railing. It's one of the most recognized archaeological and religious landmarks in the Madyan/Al-Bad' area.**



**Ancient remains of an old city wall mark what many believe is one of the earliest Midianite cities. The site has not been fully excavated, and the remains are now almost eroded away into the landscape.**

Moses was “a very great man in the land of Egypt.” People knew his face. As a prince who had lived forty years in Pharaoh’s court, he would have been what we might call a celebrity today. He had represented Egypt in its provinces and cities, and even in dealings with foreign traders. In those times, statues and images of the princes were made, spreading their likeness far and wide. Egypt then was what the United States is today, the eyes of the world were upon it. Nations sought to please Egypt for the sake of trade and diplomacy. Its economy was powerful, its medicine and science advanced, and its military unmatched.

For this reason, a fugitive from the royal house would have drawn great attention, and harboring him would have caused a serious diplomatic crisis. Moses could not remain in Egyptian territory, nor could he disappear into the great nearby cities. Instead, he crossed into what we now call Saudi Arabia, a region more sparsely populated, where he could blend into obscurity. Egyptian reliefs mention little to nothing about this area or its people, showing how little they interacted.

There he met Jethro, the priest of Midian. After Moses defended Jethro's daughters at the local well, rather than taking advantage of them, Jethro recognized his character and welcomed him into his household. God provided Moses with refuge in this quiet land, where he lived a simple country life in hiding. Few would have thought to look for the great prince of Egypt tending sheep or goats in the wilderness.

# THE CHOOSING OF A LEADER

The world praises self-confidence. The world praises appearance, accomplishments, and the ability to push yourself ahead, even if it means stepping on others. The world praises leaders who look strong, sound persuasive, and never admit they are wrong. But at the bottom of it all lies fear and insecurity. People are drawn to those who appear confident because confidence makes them feel safe. They want someone to lead them. Yet the kind of confidence the world exalts produces pride and leaders who cannot be corrected, who demand rather than serve. And so the world manufactures its own bad leaders by praising the very traits that will one day betray it.

God measures leaders differently. He looks for clay that can be molded. He looks for humility. He seeks someone whose confidence rests not in themselves, but in His love and strength. He is not impressed by beauty, charm, a charismatic personality, or eloquence.

When Moses was a leader in Egypt, a man of high position, he thought he could use that position to deliver Israel. But though

Moses was faithful to God, he needed to be retrained for the task ahead. The education and training he had received in Egypt were not the kind needed to lead God's people. God had to teach Moses His own standard.

Jesus did the same for the apostles who were to lead the first Christians. He said:

*"You know that the rulers of this world lord it over their people, and officials flaunt their authority over those under them. But among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must become your slave. For even the*



**A shepherd leads his sheep to water (Anatolia).**

*Son of Man came not to be served but to serve others and  
to give his life as a ransom for many”*

*Matthew 20:25–28*

They had to learn to serve in order to lead. This was the same lesson God gave Moses in Midian. Moses held a high position in Egypt, the greatest power of the time. No nation was more advanced, and no place was more admired. Few men were more privileged. The other great centers of civilization were in Mesopotamia, while Midian, in comparison, was simple and rough. Life there was old-fashioned even in those days, like living in the countryside. Yet it was here, in this humble place, that God prepared Moses to lead His people.

Moses began working as a shepherd, not even for his own flocks, but for Jethro's, his employer. It was the most common work there was. Outside the rush of the great cities, away from ambition and the chase for wealth, Moses was slowly learning what truly mattered.

As a shepherd, Moses learned how to lead. But how could watching over sheep prepare him to lead people?

Among such weak creatures, Moses discovered that harsh leadership destroys, while gentle firm care builds loyalty. He had to make sure the sheep had food and water, that their wounds were tended, that none were stolen, and that no wild animals attacked them. If they were healthy and safe, then he had done his work well. By being a shepherd, Moses learned that a true leader is really the servant of the sheep. It was not the sheep serving Moses while he ruled over them. Instead, Moses worked for the good of the

sheep. He was their doctor and their nurse, their hairdresser and their table, their guard in the night.

In this way, God turned upside down the heathen idea of leadership. The sheep would be lost without obedience to their shepherd, but this obedience was never meant to feed Moses' ego or his desire for power. He taught the sheep to follow so that he could protect them. Their obedience was for their own good. He knew that without discipline they would scatter, become weak, fall ill, or be taken by predators.

By combining service with care, firmness, and order for the sake of the sheep's well-being, Moses was learning the very qualities God desired in a leader.

To Ezekiel, God used the shepherd metaphor to call out the bad leaders of his day. He said:

*“Woe to the shepherds of Israel who feed themselves!  
Should not the shepherds feed the flocks? You eat the fat,  
you clothe yourselves with the wool, you slaughter the fatlings,  
but you do not feed the flock. The weak you have not strengthened,  
the sick you have not healed, the broken you have not bound up,  
the strays you have not brought back, nor have you sought what  
was lost. But with force and cruelty you have ruled them”*

*Ezekiel 34:2–4*

In this whole chapter God calls His people sheep and their leaders bad shepherds, because they served themselves instead of caring for the flock.

Jesus also used this imagery when calling out bad leadership:



**The mountains of Midian today.**

*“When he sees the wolf coming, he abandons the sheep and runs away.  
Then the wolf attacks the flock and scatters it”*

*John 10:12*

The shepherd image tells us not only what God expects from a human leader, but also who He Himself is. Jesus said:

*“My sheep hear my voice, and I know them, and they follow me.  
I give them eternal life, and they shall never perish,  
and no one will snatch them out of my hand”*

*John 10:27–28*

And *“The good shepherd lays down his life for the sheep”*

*John 10:11*

He came to serve and to save. The bond between Christ and His followers is that of a shepherd and his sheep. The sheep follow the good shepherd because they know he provides for them and protects them. A good shepherd does not need to whip the sheep from behind to make them move; they follow him when they hear his voice.

When God calls someone to lead or to be a prophet, they can come from all kinds of backgrounds. The prophet Amos was a fig farmer (Amos 7:14). Just as Christ compared leadership to shepherding, He also compared His people to a tree. A tree must be cared for and tended if it is to bear good fruit, and sometimes it must even be pruned. You cannot command a tree to blossom; you have to nurture it.

For the leading work of sharing the gospel, Christ chose at least four fishermen. To them He compared the gospel to fishing. It required patience. Sometimes you catch many, sometimes few, but you do not give up. At times He gave assignments to women, at times to young men, and at other times to the elderly. God never chose by outward standards; He always looked at the heart. And if the heart was not right with Him, He could not use them.

Many politicians today have academic degrees but little real work experience. Some have been leaders, but in fields where the care of workers is not a priority. In many offices, stores, and large companies, people are treated as part of a business transaction rather than as individuals. Leaders in such professions are not required to care for those under them. As these roles have grown and become dominant in society, the meaning of true leadership has become even more blurred. When someone is no longer useful, they are cast aside. Life becomes about profit.

When God is rejected, people's value is reduced to their achievements, and this creates a restless chase for recognition and identity. Many feel worthless in society because they cannot keep up with the pace or feel they have nothing desirable to offer. Rejection becomes much harder to bear when your sense of worth is tied to your accomplishments.

But God did not prepare Moses to be a leader so he could make a name for himself, prove his superiority, satisfy a hunger for power, or become rich. God needed a leader whose purpose was to heal, protect, and provide. He needed someone willing to serve unselfishly, even at personal cost. Even if it meant that he had to suffer danger and personal want in pursue to fulfill the needs of those he was responsible for. David chosen to be King over Israel said about his time as shepherd:

*“Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him”*

*1 Samuel 17:34-35*

God saw David's willingness to forget his own safety to protect his sheep and knew he would be a good leader. While wandering in the wilderness, I found myself thinking that perhaps Ron Wyatt, though not called to be a leader but a provider, had also pushed himself beyond his comfort zones and chosen to suffer in the hope of helping to save lost sheep for the Great Shepherd. I had once been one of those lost sheep he helped. I was one of the fruits of his labor, someone who found Christ because of his care.

While Christian leaders complained that Ron Wyatt's education was not in the right field to preach or to date rocks, Ron repeatedly risked his life to bring doubters to Christ. The religious leaders' complaints about Ron Wyatt lost their last grip of me in the valleys between the rugged mountains.

It was not only life in Midian and the work of being a shepherd that prepared Moses for leadership. One more quality was desperately needed to make him a good leader: patience.

Moses remained in Midian for forty years before God called him to lead His people. Moses had wanted to deliver them in the beginning. By now, at eighty years old, a part of him had probably given up the thought that he would ever have a role in their rescue. Yet he no doubt prayed for them every day. He prayed for their deliverance. Once he had tried to rush God, but in Midian he learned to place it all in God's hands, to trust Him.

Patience and trust go hand in hand: *"He that believeth shall not make haste"* (Isaiah 28:16). A good leader must be patient with those he leads. Some will be slow to listen. Some will make poor decisions because they do not understand. Some will misunderstand entirely. A true leader must bear with all of this and not take it personally. A true leader does not cast away those who are not instantly perfect in understanding, but give them time and space to grow.

Patience is also essential in our walk with God. Revelation 14:12 says that in the end times God's people will be known for their patience. Through patience they are able to keep the commandments of God and hold to the faith of Jesus. This applies directly to the time we live in now. If we grow impatient with God, our faith



will begin to falter. And when faith falters, sin follows every time. Distrust is what leads God's people to fall.

Patiently trusting God is a safeguard against individual apostasy. If Moses had not learned patience, he could never have taught it to the people.

This reflects Christ's style of leadership perfectly. He said:

*"Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."*

*For my yoke is easy and my burden is light”  
Matthew 11:29–30*

Why don't humble men lead nations today? Why is it so hard to find good leaders? The kind of leadership that truly good men show is mistaken for weakness by the world's standard. And that same standard has crept into the churches. The humble are pushed aside, while strong, self-confident men convince others that they are more fit to lead, claiming that without them everything will fall apart. Their power grows wherever fear is present, and they often use fear rhetoric to stir their anxious followers.

The only way good men can remain in leadership is if they have the people's support. Not just support, but also patience. Because leading in a good way, restoring and building, takes time. People must trust that leadership is working for their good, even when results are not seen immediately. You cannot give people your best if they are not patient with the process.

Nor can a good man lead those who will not accept him. Without their support, his leadership, his character, and his purpose would all be forced to change. And as long as the world craves self-confidence, charm, and smooth speech, it will miss out on wise leaders who truly care for their people.

God could rule the world by force. He could subdue everyone instantly. He has the power. But He does not do this. He knows that to truly rule, He must have our willing support. Otherwise He would only have created a prison, with Himself as the warden. That might suit a narcissist, but God is no narcissist.

Instead, He asks for our love. He asks us to choose Him, so that He can lead us rightly. Even an all-powerful God must be chosen to lead well.

And this was the very issue at Mount Sinai, as we will see more closely. It was never God's leadership or His laws that were the problem. The problem lay in the hearts of the people.

Israel had just come out of a slave–master relationship, and God was trying to teach them a new way. Still, they were around two million people, and they needed law and order. But how could they understand laws in a way that was not shaped by slavery?

So God asked them if they would choose Him as their leader. He presented His laws, and He told them what He would do for them if they accepted Him. They agreed and made a covenant with God, promising to let Him be their ruler and lawgiver. In return, God gave them His promises of protection and care.

Yet little more than a month later, they were in open rebellion, breaking the covenant they had made with Him. So what went wrong?

God wanted them to choose Him freely, as a nation of free people, but they were still thinking like slaves. When Moses did not come down from the mountain, they grew impatient and fearful. Corrupt men stepped into leadership, and Israel slipped back into what felt familiar. They made an image of a god, something visible to follow.

Their new leaders even suggested returning to Egypt, the only home they had ever known. The familiar seemed more attractive

than the unknown future, even if it meant living under oppression again. They knew Egypt's army had been destroyed and that Egypt was weakened, and they thought perhaps they could handle life there better now. Even become the masters of a subdued nation.

The covenant at Sinai represents God's principles. His standard is His law, and He will only rule by His law. There was no way God would be their leader if His law was rejected. If He leads, He must also make the laws. The first covenant shows us that we must choose God for Him to be our leader. We cannot make Him a dictator. He will not force us to choose Him.

Yet many wish He would. They love the things of this world, they love sin, but they do not want to be lost. So they want God to force them to make the right decisions. They want Him to perform miracles before their eyes or frighten them into obedience. But what happened at Sinai shows us that neither miracles nor deliverance from oppression can change the heart.

God's leadership is the leadership of love, a relationship of mutual love. Yes, He has laws. He must have them in order to care for His sheep, but they are for our benefit. "The law was made for man, not man for the law." Just as a shepherd sets boundaries for his flock to protect them, so does God. A sheep that wanders away may escape the shepherd's rod, but it also loses his protection and care.

If God's intentions are not understood, if He is only feared, then fear will drive out love, and He cannot lead us. The greater the display of power, the more people feel forced to comply. That is why God works gently, through His Spirit, speaking to our hearts. This brings us closer to Him than any outward display of power ever could. It is not that God wants to make it difficult for us by not

showing His strength openly. He knows such demonstrations do not produce lasting faith. They create an unequal balance of power that manipulates people into temporary obedience, but does not win their hearts. People will follow the law of stone, but it will not be written in their hearts. In the end they will break it and rebel, because no one can live under forced submission where the heart and external demands are in conflict. Forced obedience always leads either to rebellion or the feeling of oppression.

If you offer bread to the hungry, they will be grateful. But if you force it down their throat, they will hate both you and the bread. The problem is not the bread. We are created with free will, and God made us that way. This means He can only lead us perfectly if our free will is involved in the process. That is why God asks for our devotion, our trust, our love, and our obedience.

It must be our choice. This is why He asked Israel at Mount Sinai to elect Him as their lawgiver and leader even though He is God. He did not ask them before He had delivered them and they could give their answer as a free people. Once they agreed, He could rule them by His law, as we see Him doing. But when they rebelled, He moved His tent outside the camp. They had to choose Him again for His presence to return among them.

If they chose God, He would rule as King in power and glory, raising them above the nations. If not, He would rule them as He ruled the other nations, through heavenly law that ensured the survival of humanity and restrained evil when human rights were under great threat. He would rule as the the supreme judge of all beings. But Israel had the chance at something greater. By agreeing to keep God's law, they could have been the light of the world, showing all

people a higher way of life. God could only accomplish this if they trusted Him as both lawgiver and leader.

God told Jeremiah and Ezekiel that the covenant He had made with Israel had failed, and that in the new covenant His law would be written on their hearts (Jeremiah 31:31). The prophecy of a new covenant was not an admission of fault on God's part. He gave these promises to Jeremiah and Ezekiel at the time when their kingdom was collapsing and the people were being carried into captivity. It seemed as if God had abandoned His nation forever, but He assured them that He had not given up on their hearts.

The promise of a new covenant meant that God was still willing to save them. Even though they had broken His covenant and were now suffering the consequences, He still had plans to redeem them and to win their loyalty.

By coming as a man and speaking face to face with humanity, Christ would restore the truth about God and reveal who He truly is. The misunderstanding of God's intentions has led mankind into disobedience from the time of Eve until our very own time. God was eager to clear away false ideas, to teach mankind true freedom and true leadership. This is why He sent His only Son, not only to give His life for the salvation of the world, but also to demonstrate God's Word in action so that it could not be easily misinterpreted.

Through Christ, God sought to reach the human heart, to open its eyes to the beauty of His principles so that people would make them their own. Only then could God lead a people who loved Him, instead of facing constant resistance and distrust from those He was trying to save.

God makes no mistakes. He knows every action and reaction. He did not make a mistake at Sinai. He allowed what happened to stand as a witness for all ages, for everyone who demands that God must make great manifestations before they will choose Him.

Israel had prayed for God to act mightily in their deliverance, and He answered their prayers (Exodus 3:7–8). Sometimes God does act with power, even with great miracles. But such signs only benefit the believer, for only they see salvation in them. The unbeliever feels only threatened or forced by them.

Even Christ had to keep this in mind. At times only those closest to Him witnessed His greatest miracles, because He knew that if such power were shown to His enemies, it would manipulate them into temporary submission while their hearts were unmoved.

God is not a pagan ruler; His leadership is different in nature. He continues to ask us to submit to His leadership and His law with love.

We see Christ doing the same in His new covenant as He did at Sinai. He placed the symbols of His covenant in the wine, the bread, and baptism. He said, “Drink of it; it represents the blood of my covenant. Eat the bread; it symbolizes my sacrifice for you.” He commanded baptism in Spirit and in water. These acts show our part in entering the covenant.

Christ’s death on the cross is the means of our salvation, but it is not forced upon us. We must even choose our own salvation, which

includes admitting our sins, confessing our law-breaking, and accepting God as our leader.

In the message to the last church, Laodicea, Christ is pictured standing at the door and knocking. (Rev.3:20) He says that if we open the door, He will come in and dine with us. Dining is a symbol of making a covenant, the Lord's Supper. This shows us that He cannot save or lead even His own church unless we willingly enter into a covenant with Him. It remains a two-way covenant. We must enter it by free will, submitting to Him as our leader, choosing Him as our Lord, just as Israel had to do in the first covenant.

God's struggle with Israel is both a lesson and a warning to all mankind, as Paul says in his letter to the Hebrews chapters 3 and 4. Teaching slaves to think as free men was not only a challenge for Israel, it is a challenge for us as well. We were never slaves in Egypt, but we are slaves to sin and to worldly thinking. This oppression often leads us into the same mistake as under the old covenant: making promises we cannot keep. And trying to make God rule over us after the manner of man.

## **The burning bush – Moses meets Christ**

While Moses worked as a shepherd he sometimes had to travel far to find pastures for the flock. By now he had given up the thought of delivering his people. He was no longer used to the energy of a great city. He was no longer surrounded by high achievers and constant conflict. Instead, he had grown accustomed to the quiet and calm of his new life.

He never returned to Egypt, fearing they would still want him dead for his act of treason. So he tended the sheep in the highlands, leading them where streams of water flowed down from the mountains. Moses may have reached Sinai at early spring, when the wilderness of the mountains was at its most fruitful.

When I visited, I first expected Moses to have seen the burning bush on the great plain before the mountain, for that is where I thought the herds would graze. But as I began climbing Sinai, I noticed animal droppings all along the way and quickly realized that goats love climbing the mountain, at least up to the first platform. In the middle of the mountain, there is almost a natural amphitheater with remarkable acoustics.



**The plateau halfway up toward the peak of Ron Wyatt's Mount Sinai acts like a natural amphitheater. The rocks in the middle are enormous, and the area is covered with bushes and animal droppings.**





**Top: There are many large rocks and ledges that provide travelers on this mountain with shade and rest. Here overlooking the camp-site to the east. Bottom: The rugged area near the mountain peak.**





**The almond tree standing between two boulders on Ron Wyatt's Mount Sinai has become a landmark because it resembles a bush. Its really a almond tree. The place can also be where God placed Moses while He walked passed him and declared His glory, His righteousness and character.**



**Aerial view shows where the river once ran and something still does in winter times. The high altitude and river ensured the area is a good herding ground in the time of Moses during winter and spring. Traveling from the lower wilderness of Midian up to the higher areas would also provide cooler temperatures during the hot summer months for both shepherds and their herds — all of which explains why Moses chose to come here.**

The area has many bushes and may provide both food and water in certain seasons. It also offers a cooler climate during the hot Arabian summers, with large rocks that give shade. I found myself moving from rock to rock, pausing in the shade from the pressing sun and taking in the quiet, majestic atmosphere. For a moment, life's troubles seemed far away. My heart was filled with joy and praise. I then turned and saw a majestic-looking bush further up the hill, and I was captivated by the sight, thinking of Moses.

Moses might have been down on the plain, but he could also have been standing on the lower platform of Sinai when he saw the



**On my climb up Saudi-Sinai, I encountered many bushes, the typical greenery of the area. Even today, herds still walk up in the mountains, and animal droppings are found everywhere. It feels like a place frozen in time, undisturbed for thousands of years.**

burning bush. He could easily have climbed up to it, or it may have been on his own level. The Bible does not give the details of its exact position, whether by the mountain or on it. Visiting the area today feels like traveling back in time.

Moses saw a bush on fire, which in itself was not unusual. In dry weather, a bush could catch fire, and it would not be surprising, or even necessarily dangerous. The bushes grow far apart, and the wilderness of rocks and sand between them prevents fire from spreading. What caught Moses' attention was not that the bush was burning, but that it never stopped. The fire did not consume it.

After a while, seeing that the flames continued without end, Moses decided to find out what was happening.

He started walking closer, but still could not make out what kept the fire alive. As he drew near, he saw the flames rising over the bush, and then he heard a voice speaking from within it. The voice told Moses that he was standing on holy ground and commanded him to remove his shoes. God revealed Himself as the God of Abraham, Isaac, and Jacob, and He called Moses to lead the people of Israel out of their oppression in Egypt and bring them back to this mountain.

Although Moses had once been eager to deliver his people, he was now old and had lost his confidence. But God told him that He would go with him:

*Moses said unto God,  
"Behold, when I come unto the children of Israel,  
and shall say unto them,  
'The God of your fathers hath sent me unto you';  
and they shall say to me,  
'What is his name?' what shall I say unto them?"  
And God said unto Moses,  
"I AM THAT I AM."  
And He said,  
"Thus shalt thou say unto the children of Israel,  
'I AM hath sent me unto you.'  
Exodus 3:13–14*

The one who spoke to Moses at the burning bush was none other than Christ. Christ is simply the Greek word for Messiah. At this

time, however, He was not introduced as the Messiah, because this was not yet the fulfillment of the messianic prophecy. Rather, it was the fulfillment of the promise of an earthly inheritance, the promised land.

Throughout the Bible, God takes on different titles depending on the stage of His work. Here He introduced Himself as the God of Abraham, Isaac, and Jacob, the Deliverer of the promise given to them. Yet even this calling of Israel was part of the greater plan of salvation. Christ was preparing the world for His coming, and part of that preparation was the creation of a kingdom on earth to receive Him.

Later, speaking to the Pharisees and scribes, Christ said:

*“Verily, verily, I say unto you,  
Before Abraham was, I AM.”*

*John 8:58*

Here Christ revealed that He was the same I AM, Jehovah, who spoke to Moses from the burning bush. He declared His eternal existence, even before Abraham. And He warned them of the consequence of rejecting Him:

*“I said therefore unto you,  
that ye shall die in your sins:  
for if ye believe not that I AM he,  
ye shall die in your sins.”*

*John 8:24*

## **Who Was Moses Speaking to?**

Who is Christ? John 1:1 says that Christ is the Word of God, come in flesh, the Word through whom everything was created. It was He, as the Word, who formed man out of the dust of the earth. And it was Jesus who gave man breath, who breathed life into him.

The God of the universe is Jehovah, a name meaning the eternal, ever-living Life. Christ, as His Word, carries this name before man. Jesus said: *“I am the way and the truth and the life”* (John 14:6) The same meaning as Jehovah, “I am life”.

In the Old Testament, the Father and the Word are presented to mankind as one unity. But in the New Testament, a drastic change takes place. Christ steps down from being one with God to become man’s Mediator between humanity and God. He lays aside His divine nature and takes upon Himself human nature.

Yet nothing changed in their oneness. Jesus had always been the image and voice of God the Father. The Father alone now held divine nature, while Christ as a man continued to do what He had always done, to represent God, His divine law, and the principles of heaven to mankind. Their relationship is the cause of many theological disagreements and harsh rhetoric, but the truth is that it is beyond our ability to fully comprehend. God uses earthly terms to help us understand. Many speculate about how they can be one and yet separate, describing it as them sharing the same Spirit. Christ described it as a Father and a Son, one coming from the other, of the same nature. Once one in nature, now one in Spirit.

Jesus was called Immanuel, God with us. He dwelled among Israel in the Shekinah glory and in the temple, just as He later dwelled

among men in human flesh. Throughout earth's history, Jesus has always been God with us. He is the only expressed image of God given to mankind. He is the Alpha and the Omega of humanity. He breathed air into the first man's lungs, and He will also judge mankind in the end. He is the breath and the life of man.

No other savior has been given, no other God to approach. Jesus has always been the one to represent the God of the universe to mankind. Humanity has only ever beheld God through Him, in the Old Testament as well as in the New. No one can take His place or share His glory. He will not give His glory to another, for that would diminish His role as the one Mediator. To claim another mediator or voice of God is to attack who Christ is and to reject what He does.

Many think the following words are spoken by God the Father, but they are the words of Christ:

*"Ye are my witnesses, saith the LORD (Jehovah),  
and my servant whom I have chosen:  
that ye may know and believe me,  
and understand that I AM he:  
before me there was no God formed,  
neither shall there be after me."*

*Isaiah 43:10*

This is not a rejection of the Father. Rather, it shows that Christ is the only one given to mankind through whom we may be saved, the only one appointed for us.

The divinity of Jesus shone through on several occasions. One was when He was arrested:

*They answered him,  
"Jesus of Nazareth."  
Jesus saith unto them,  
"I AM."  
And Judas also, who betrayed him, stood with them.  
As soon then as he had said unto them,  
"I AM,"  
they went backward and fell to the ground.  
John 18:5-6*

For this reason John wrote:

*All things were made by him;  
and without him was not any thing made that was made.  
In him was life...  
He was in the world,  
and the world was made by him,  
and the world knew him not.  
He came unto his own,  
and his own received him not.  
John 1:3-4, 10-11*

"He came to His own" reveal just who Christ was. Israel whom He visited, were His people.

The New Testament speaks of the Father and the Son, but a family is one authority, one voice, one command. In this way, they are always one. They are both Elohim. They are both Jehovah. One carries the name of the other, with all the authority that comes

with it. They are not to be considered two different authorities, characters, or spirits. They have the same law, and they offer the same mercy.

The Jehovah who met with Moses was Christ, the Word of God. God the Father could never die for mankind, for if the God of the universe gave up His divinity, all creation would instantly cease to exist. He is the origin and sustainer of all life. But He had One who was part of Himself, who could represent both God and mankind at the same time.

This is why the Word of God, the Son of God, was the only one who could redeem mankind. Not the Father, only the Son. And God gave the earth His Son: to be Judge, to be Lawgiver, to be Redeemer, to be the Alpha and the Omega for mankind, to be the only God given to humanity, to be Jehovah to them. Through Him, God was honored, for Christ, before and after His incarnation, was God's expressed will and person.

When the God of the Old Testament says, "My glory will I not give to another," it is Christ speaking. If it was the Father speaking He would have denied His son. Rather it is Christ, God's expressed will, and no one can take His place on earth. Christ is the Mediator, and He Himself does not need a mediator. Only He can mediate God to mankind because He is one with God. This is why the Roman Pope is committing a grievous crime by claiming to be Christ substitute. In doing so, he is taking the place and glory only Christ can have because of His divinity and His merits. Christ will not give His glory to a man.



When He says, “Hear, O Israel, the Lord our God is one Lord,” He is declaring that there is no division between Him and the Father. They share the same name, the same nature, the same will. They cannot be separated in Spirit and truth. Yet many Christians make the error of separating Father and Son, giving them different personalities, even portraying one as saving us from the other. They make it seem as if the Father and the Son represent different values, cultures, and purposes, one giving one set of laws, and the other giving different ones.

When God says, “There is no other God,” it is Christ telling us that no other divine being has been given to mankind to communicate with. He is it. He is our Life-giver, our Creator. Christ formed and shaped the earth, and even the Sabbath commandment was given in His honor. When we worship Christ, we worship our Maker. When we worship Christ, we worship the God of the universe. God can only accept worship through Christ, because our worship is tainted with sin.

*“Philip saith unto him,  
“Lord, shew us the Father, and it sufficeth us.”  
Jesus saith unto him,  
“Have I been so long time with you,  
and yet hast thou not known me, Philip?  
he that hath seen me hath seen the Father;  
and how sayest thou then, Shew us the Father?””*  
*John 14:8–9*

When we finally understand who Christ is, we will confess as the apostle Thomas did:

*“My Lord and my God.”*  
*John 20:28*

### **Christ in the Burning Bush**

The bush perfectly symbolized both Christ’s future humanity and the fire of His divinity.

A bush in the wilderness has little beauty in itself. Concerning Christ’s coming as a man, the prophet wrote:

*“For he shall grow up before him as a tender plant, and as a  
root out of a dry ground: he hath no form nor comeliness;  
and when we shall see him, there is no beauty that  
we should desire him.”*  
*Isaiah 53:2*

Such was the bush Moses saw. Had the fire not come from it, he likely would not have given it a second glance.

Fire in Scripture represents many things: the presence of God, His judgment, purification and refinement, spiritual passion and zeal, divine guidance, and the empowerment of the Holy Spirit.

Jeremiah once wrote:

*“This I recall to my mind, therefore have I hope.  
It is of the LORD’s mercies that we are not consumed,  
because his compassions fail not.  
They are new every morning:  
great is thy faithfulness.”  
Lamentations 3:21–23*

God’s purpose is not to destroy us, though He is *“a consuming fire”* (Deuteronomy 4:24). His purpose is to cleanse our hearts and characters, like gold refined in the fire, where only the impurities are consumed, not the metal itself. We see this again in Babylon, when Nebuchadnezzar cast three Jewish men into the furnace. They walked unharmed with the Son of God, and not a single hair on their heads was burned. (Dan.3:8-30)

For those who will not be purified, the fire will one day consume. But in the case of the burning bush, God came to save and deliver His people. Later He appeared as a pillar of fire, not to consume them but to warm them by night and give them light on their journey.

When God's voice came from the fire in the bush, Moses knew he was in the divine presence. He took off his shoes as he was told and showed respect, for he was standing on holy ground.

Thus in the lowly wilderness bush and in the fire together, we see Christ symbolized, His future humanity in the bush, His eternal divinity in the flames.

Christ, Jehovah, met with Moses and revealed Himself there. Once, in Eden, Christ came to meet mankind face to face. But after man sinned, they hid from Him, unable to endure His presence. In mercy, Christ came to Moses and to others with His divinity veiled. For if He did not cover His glory, mankind could not bear either His presence or His words. God cannot become a sinner to make sinners comfortable. Because He is righteous, our sins have created a distance. Instead of consuming mankind with His unveiled presence, He comes gently, covered, so that we will not run from Him. Though His glory is hidden, He remains present through His Spirit across the earth.

### **“Moses, Moses!”**

At the burning bush, Christ called Moses twice by name:

*““Moses, Moses.”*

*And he said,*

*“Here am I.””*

*Exodus 3:4*

This pattern appears throughout Scripture.

“Abraham, Abraham!”—when God stopped him from sacrificing his son.

“Jacob, Jacob!”—when he received a vision on his way to Egypt.

“Samuel, Samuel!”—when God called the boy serving in the temple.

In the New Testament, Christ’s style is the same:

“Martha, Martha”—when He called her to focus on what was most important.

“Simon, Simon”—when He warned Peter of his coming betrayal and urged him to return.

“Saul, Saul, why do you persecute me?”—when He confronted Paul on the road to Damascus.

From the burning bush, in visions, in the temple, in human form, or as light itself, it is always the same voice, the same Christ, speaking to His children with the same loving personality and call.

# THE EXODUS

Once in Egypt, Moses faced two great challenges. First, he had to convince his own people that God had truly heard their cry and was now delivering them. Second, he had to convince Pharaoh to let them go.

At that time Egypt was the richest and most powerful nation on earth. Losing nearly 1.5 to 2 million slaves would be an enormous economic blow. Egypt's prosperity and position as the head of all trade rested heavily on the labor of the Israelites. If they left, every part of Egypt's success would begin to collapse. Pharaoh was not about to agree to such a devastating idea.

So God sent signs to show Pharaoh that someone greater than him was demanding Israel's release. The first signs were not even harmful; they were God's way of asking Pharaoh to let His people go peacefully. After all, building an empire on the backs of slaves was wrong, and it was time to set them free.

The first sign was Aaron, Moses' brother, casting down his staff so that it became a serpent. Pharaoh's magicians imitated the act through illusion, but then God turned their trick against them, Moses' serpent devoured theirs.



**Ancient relief showing prisoners. Some believe the last name tag says "Israel." (Berlin Pedestal relief)**



**Papyrus Brooklyn 35.1446 records the names of forty household slaves, many with Semitic names. This documents the existence of Hebrew slaves in Egypt.**



**From the Tomb of the Kings, Luxor, we see the underworld (Duat) and the judgment or punishment of the enemies of Ra (or Osiris). The decapitated heads or bound figures are souls or enemies being punished after death. This is how Egypt scared their population from going against Pharaoh's commands, which they claimed was the sun god Ra's order. A crime that was committed by the Hebrews and Moses. By the sign of the serpent Moses set the record straight on Pharaoh's authority.**



**Ron Wyatt taught that Tutankhamun was a co-regent and the firstborn son of Pharaoh who died during the last plague.**

**The serpent seen on the headgear also symbolized divine power, showing that the king ruled under the gods' protection and could destroy his enemies with their help.**

**Egyptologists believe Tutankhamun was Akhenaten's son, but Ron Wyatt claimed they were brothers and that Akhenaten became pharaoh after the Exodus. Amenhotep III, the pharaoh of the Exodus, died in the Red Sea but was retrieved and buried in Egypt.**

**In ancient Egyptian royal houses there was incest, fathers having children with their daughters, and they also had children by multiple wives. Brothers with the same father usually shared the same male genetic mutation, so brothers could appear as father and son in DNA records, and even a father could also be his son's grandfather.**

**This makes it complicated when Egyptologists study the genes of the 18th Dynasty. Tuth Ankh Amon was likely the son of Amenhitop II and Amenhotep's daughter Sitamen which we know had an incestuous relationship.**

**Ron Wyatt's theory could therefore be right. Several mummies of this time show close inbreeding.**

**On a red granite lion of Amenhotep III (Prudhoe Lion), the base carries Tutankhamun's text: "he renewed the monument of his father, the King of Upper and Lower Egypt, Nebmare (Amenhotep III)"**

## **The Serpent: Preaching God's Authority as Creator**

This sign was not chosen at random. On Pharaoh's crown was always a serpent, symbolizing that he ruled with the serpent's power, the power of the sun god. The serpent was considered their divine protector, while staffs represented rulership. By turning Moses' staff into a serpent, God was declaring two things to Pharaoh: first, that He was greater than the Egyptian gods, greater than even their sun god; and second, that their serpent-protector could not protect them from Him. God had power over the serpent itself.

To the Egyptians, these symbols carried deep meaning. They understood exactly what God was showing them. He left them without excuse.

## **Built on Blood - Preaching the Fall of Egypt**

The next sign Moses gave on behalf of God was turning the Nile into blood, another symbolic demonstration from God. The Egyptians' most important source, seen as the "river of life," was the Nile. Their new year was even tied to the rise of the water levels in the summer. It was regarded as the source of their prosperity. But God told them that the true source of their prosperity was blood.

When Moses was a baby, thousands of Israelite infants and toddlers had been murdered because Pharaoh feared they would grow too numerous and potentially rise up against the Egyptians. They were instructed to kill the babies by casting them into the river (Exodus 1:22). The blood did not point only to the babies, but also to the blood of all the slaves from many nations. God had seen their exploitation.



**The Nile represented "life" in ancient Egypt. Napy was the name of the Nile god, personified as the one who brought life, food, and fertility. Phrases like "the bringer of food," "creator of all good things," and "the one who gives life to Egypt" are common in hymns to Napy. The Egyptians celebrated their New Year when the river rose during the summer. It was also the place where they had murdered the Hebrew babies, something God had not forgotten.**

The Egyptians had turned their prosperity into something divine—poetic, the will of the gods—believing they deserved it because they were better than others. But the truth was that Egypt's greatness was built upon the blood and sweat of others. The transformation of the river into blood also foreshadowed the consequences of Egyptian resistance. Their land would be destroyed, and many Egyptian lives would be lost if they continued to fight against the release of the slaves.

Through this, God told Pharaoh: He would not allow it anymore. His people must be set free.

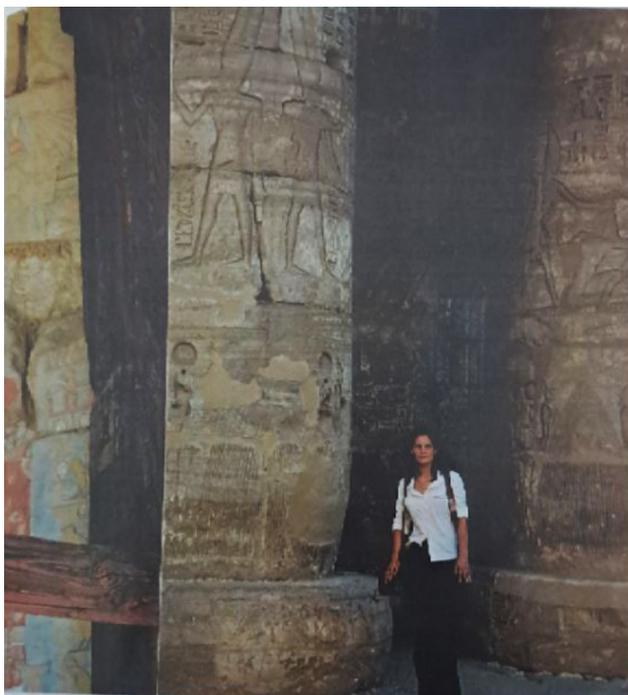
But money and fear make people blind. Pharaoh did not want an economic collapse, and he feared not God but the anger of the Egyptian people if he let the Israelites go. He feared an uprising when there were not enough workers to sow, harvest, build, and perform the tasks that Egyptians depended on for their daily lives.

It can be compared somewhat to our own time. Much of the plenty in the West is built upon the backs of underpaid workers and even slaves in other parts of the world. Yet, despite knowing this, people will not give up their living standard to do what is right. Their own prosperity means more.

This was the same situation in Egypt. They had plenty in every area because of the slaves. And if Pharaoh had allowed them to leave, he knew his people would overthrow him for it. His kingship would be over. If the slaves rose successfully against Egypt and Pharaoh showed weakness, it could also lead to invasion or exploitation by competing nations.



**The temples of Karnak and Luxor still stand today. They date to the era of the Exodus and display the great wealth of ancient Egypt.**



**Left: The writer standing in front of a few of the colossal pillars in Luxor.**

**Bottom: The entrance to one of the temples features a portico lined with sphinxes.**





The plague of frogs in Exodus directly challenged their worship of the goddess Heqet, showing that the God of Israel had power over life and fertility, domains the Egyptians attributed to to this goddess.

### **Of frogs: prosperity omen**

Pharaoh did not fear God at first. He feared for his own life, his people, his reputation, his status, and his wealth.

This left God with no choice but to get physical. The first plague was just a nuisance, not something that harmed them directly: millions of frogs invading Egyptian homes, workplaces, storages, and every other space.

The frog was a beloved figure in Egypt. Their goddess of fertility, birth, and generation, Heqet, was depicted with a frog's head. Just as the Nile was a symbol of their prosperity, so was the frog. Now, the very symbol of the prosperity they desired so much—so much that they would not stop plaguing God's people—was itself plaguing them.

The magicians of Egypt also made frogs appear, which made Pharaoh think Moses was simply performing tricks. But when the

frogs multiplied beyond control, it became a disaster. Frogs in such numbers would spread disease, contaminate water, and upset the balance of the ecosystem.

Since Egypt used the frog as a symbol of fertility, God was showing them the destruction their own “fertility” had caused His people. Remember, it was not just Pharaoh who refused to let Israel go; the Egyptians themselves took part in the crimes:

*“And the Egyptians made the children of Israel to serve with rigour:  
And they made their lives bitter with hard bondage, in mortar,  
and in brick, and in all manner of service in the field: all their service,  
wherein they made them serve, was with rigour.”*  
*Exodus 1:13–14*

Even the killing of the babies was carried out by the Egyptians themselves:

*“And Pharaoh charged all his people, saying, Every son that is born  
ye shall cast into the river, and every daughter ye shall save alive.”*  
*Exodus 1:22*

God was now plaguing them with the very symbol of their own fertility. What they had adored, they now hated.

But once Pharaoh pleaded with Moses, and God caused the frogs to die, Pharaoh still would not let God’s people go.

So God struck again, this time more physical, though still with limited harm. He turned the dust of the land into billions of lice. Another powerful demonstration and message to the Egyptians.

Lice feed on human blood, and on animals too. Now these little blood-suckers swarmed over them.

The message was clear: just as the Egyptians had fed upon the blood, sweat, and toil of the Israelites until they were worn down, sick, and discouraged, so now lice were feeding on them.

The symbolism was great, but still the Egyptians did not take the message to heart. And Pharaoh refused to let the people go.



**Artistic copy of queen Ahhotep's golden fly necklace (17th Dynasty, about 1550 BC), discovered at Dra' Abu el-Naga, Thebes. It's the authentic military decoration given to her or her warriors for valor in battle.**

## Flies and the offer of religious freedom

The next plague God sent was flies. Flies transmit many diseases to humans, but in Egypt the fly also symbolized tenacity and courage. This came from its relentless and persistent nature, it fears no man or beast and always returns when chased away. Egyptians even placed flies on necklaces, and some believe they were given as honorary awards. By flooding Egypt with flies, God sent another message: what they perceived as bravery and persistence was, in reality, stubbornness that would only harm them in the long run. Again, God spoke to them in their own symbolic language, showing that He is the one true Judge.

This time Pharaoh's pride and courage began to falter, and he tried to strike a deal with Moses. Moses had never openly declared to



**The goddess Hathor was either depicted as a cow or with the cow horns with the sun in the middle. The cow symbolized motherhood, nourishment, and fertility, which matched Hathor's roles as the goddess of love, joy, music, and motherhood. The image combines the nurturing symbol of the cow with the divine power of the sun.**

the Egyptians that Israel was leaving for good, though they knew Israel's hope and understood why they could not allow them to take even the smallest step toward freedom. Many knew of Abraham and the prophecy, but mocked it as fantasy. Pharaoh used Moses' own words, that they needed to leave Egypt to worship God, against him. He offered Moses permission to sacrifice to God within the borders of Egypt (Exo. 8:25). Pharaoh's strategy was clever: by allowing "religious freedom" under Egyptian control, he could expose Moses' true intentions. After all, the sacrifices of Israel were considered an "abomination" to the Egyptians (Gen. 46:34). In this way Pharaoh proposed a compromise: a small religious concession for Israel without a great loss for Egypt. He told Moses that if the Israelites feared offending the Egyptians and causing conflict by sacrificing within the land, then he would guarantee their safety.



**The Egyptian goddess Sekhmet was said to be the bearer of plagues but also of healing. Feasts held in her honor often to stop plagues, typically involved large amounts of beer drinking and celebration. Amenhotep III is said to have erected over 700 statues of Sekhmet toward the end of his reign.**

**Asking Moses to plead to the God of Israel for healing would have been a great humiliation for the pharaoh, an open admission that the Egyptian goddess was powerless.**

But Moses insisted they must travel three days into the wilderness to worship God. Pharaoh immediately recognized the problem: if they left, they would have a three-day head start to escape. He refused. Their dialogue was loaded with tension, Moses revealing more of God's plan, while Pharaoh pretended to negotiate but secretly understood everything.

God had instructed Moses not to declare openly that Israel was leaving permanently, because such a statement would have provoked a war within Egypt. Israel was outnumbered and surrounded. A battle in Egypt would have been to Egypt's advantage. God was not incapable of defeating Egypt, but Israel was not yet ready to trust Him or fight such a war. In His mercy, He spared them. This same care is seen later when God chose their route out of Egypt:

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

*Exodus 13:17*

God saw His people could not yet handle war, either in Egypt or immediately after leaving. They first needed experience and faith.

### **God takes their livestock**

The next plague was the death of livestock. Again the beliefs of the Egyptians were put to the test. They had refused to let Israel go to worship God because they feared the loss of wealth and prosperity. Now God did exactly according to their fear. Part of their wealth was taken from them.

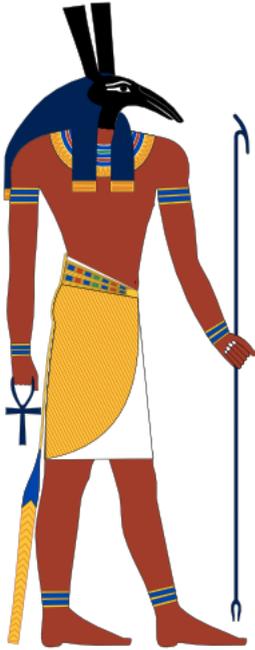
For the Egyptians, livestock was not only wealth but also sacred. The cow, in particular, was holy. They worshiped the goddess Hathor, who was half-cow. She was considered the mother or lover of Ra, sometimes called the pharaoh's "mother," and even acted as the eye of the sun god. To some, she was seen as the female form of Ra himself. She symbolized life, yet God turned this symbol into one of death and destruction. All their livestock suffered the same fate.

But Pharaoh would not let the people go. Now that Israel kept all their livestock while Egypt lost theirs, even the little Israel possessed began to look tempting. Letting them go at this point would be considered even more foolish. They became even more determined to hold them back. We don't know how much time passed, but Egypt quickly started replacing their cattle and livestock with new ones, either through trade with neighboring countries or with Israel. They would not give in or give up.

### **Boils: God attack their health**

The sixth plague God sent was boils. With this, God was telling them that continuing in rebellion would cost them everything, even their own health. Those afflicted with such diseases were considered unclean. Egypt had treated Israel with racism, as if they themselves were an unclean thing. Now God made the Egyptians unclean, even by their own standards. Would they despise even themselves? Would they recognize that their actions had made them unclean in the eyes of God?

Still Pharaoh refused to let Israel go, refused to let go of their living standard, their pride, and their greatness. All the surrounding



To the right: Renenutet could not save them either. She was the goddess of the harvest and nourishment. Often depicted as a cobra or a woman with a cobra's head. In their beliefs she protected the fields, grain stores, and workers. Her name means "the Nourishing Snake," and farmers offered her the first fruits of the harvest.

To the Left: The god of chos and storms was Seth. Any violent or unnatural weather , thunder, lightning, or hail , would be seen as Set's fury unleashed upon the land.



nations were now watching the conflict through their representatives in the land, observing Pharaoh's decision. They wondered how it would affect their trade interests. The nations were closely monitoring the situation, and everyone had something to lose in the conflict.

If slaves could rise up against their masters, every nation had reason to tremble, for slaves were common in most places. Pharaoh may have felt he was upholding order for the entire world, setting an example to all slaves everywhere. Any sign of weakness would mean defeat, and perhaps inspire uprisings in other nations. Pharaoh would not allow himself to appear weak before the world. Instead, they battled to restore their losses while God punished them.

## **Hail - Gods blessing turned into weapon.**

The livestock they had bought and traded for would also die in the next plague.

The next plague God sent was devastating hail:

*“And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.”*

*Exodus 9:25*

It also destroyed the coming harvest, for the flax and barley were already ripening. This was an economic catastrophe, and the Egyptians now rightly feared a hunger crisis. Yet the wheat and rye were only in their beginning stage. In mercy, God took half their grain but left the other half for them to harvest later, if only they would listen.

Through the plagues, God consistently showed mercy, always leaving room for repentance so that He could preserve even the lives of the Egyptians. Yet justice in the universe also required that they be punished for their crimes against humanity, for the sake of their victims, and even for their own sake.

Egypt now began to look like the aftermath of a war zone. Every tree in the fields was broken, the herbs they relied on destroyed, and both men and animals who had not taken shelter were struck down.

This would have shaken the Egyptians deeply. The losses had grown too great, and many had lost family members. Pharaoh came under immense pressure on how to handle this highly political crisis. The very people who had once urged him not to let Israel go were now



**Ron Wyatt believed Amenhotep III was the Pharaoh who hardened his heart. He was married to Tiye and his own daughter. If he was the Pharaoh, his body was quickly retrieved from the Red Sea before embalming and burial. The mummy show he was obese and died around the age of 50.**

blaming him for their calamities. The uproar Pharaoh had tried to avoid at all costs was now upon him.

*“And Pharaoh sent, and called for Moses and Aaron,  
and said unto them,*

*"I have sinned this time: the LORD is righteous,  
and I and my people are wicked.*

*"Intreat the LORD (for it is enough) that there be no  
more mighty thunderings and hail; and I will let you go,  
and ye shall stay no longer."*

*Exodus 9:27–28*

God gave Pharaoh another chance to keep his word and stopped the hail and thunder. But as soon as the plague ended, Pharaoh only grew bolder in his resistance.

Pharaoh and his friends and counselors spoke in anger, deciding there was no way they would let Israel go. Now more than ever they needed their slaves to rebuild what had been lost.

*"And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants." (Exodus 9:34)*

The Bible does not reveal what specific sins Pharaoh committed, but it makes clear that he "sinned yet more." God's mercy only made him even more defiant. He was still under great stress, and many people especially turn to sin in such times, as adrenaline and dopamine become their go-to coping mechanisms. Rather than repent, Pharaoh continued exploiting others.

Isaiah comments on how fruitless it is to show mercy to the wicked:

*"But when grace is shown to the wicked, they do not learn  
righteousness; even in a land of uprightness they go on  
doing evil and do not regard the majesty of the LORD."*

*Isaiah 26:10*

Those with an evil disposition interpret mercy as weakness and use it to their advantage. Although God longs to show mercy, sometimes He cannot without allowing more harm. Pharaoh was such a man. Every time God withdrew a plague, Pharaoh believed he had won a victory over God by tricking the Almighty. Each act of mercy became a playground for even greater evil.

Through this story, God teaches mankind that mercy alone will not always solve problems. To show mercy to the unrepentant is also to risk further harm to the innocent. Anyone with experience dealing with narcissists or psychopaths knows they feed on the pain of others. Show them weakness, and they exploit it to gain the upper hand. This is why people are advised never to share personal struggles with them. When others cry, they feel empowered or threatened, but not sympathy. A narcissist may even cry as a weapon, claiming victimhood when confronted with their own abusive behavior.

God's conflict with Pharaoh mirrors what it looks like when a narcissist attempts to manipulate someone more powerful than themselves, yet cannot succeed. Pharaoh tried, but God would not yield. His admission of guilt was not born of genuine conversion. If it had been, he would have acted on it. His apparent regret was induced by the punishments, not from admitting and understanding his own wrong. And as soon as the punishment ended, "he sinned even more." As a striking contrast is the King of Nineveh who instantly humbled himself and sought to change his ways when confronted. In this case God accepted his plea and showed the whole city mercy. (Jonah 3:6)

The pride of Pharaoh points forward to the final Judgment Day. If God shows mercy then, it will only be abused to commit more evil. If He punishes, it will not change the hardened sinner either. In the end, it reveals the tragic truth: there is nothing God can do to save the unrepentant. Whether shown mercy or correction, the evil heart responds in the same way.

### **The Hardening of Pharaoh: How Did It Come About?**

Many Bible critics have questioned God's goodness when reading these words: "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt" (Exo. 7:3). At first glance, it appears that God is making Pharaoh into a tool of destruction and that Pharaoh has no will of his own. But God does not possess people or force them to do evil, that is the method of God's enemy. God hardened Pharaoh's heart by simply being righteous.

*"If thine enemy be hungry, give him bread to eat;  
and if he be thirsty, give him water to drink:  
For thou shalt heap coals of fire upon his head,  
and the LORD shall reward thee."*

*Proverbs 25:21–22*

To heap coals of fire on someone's head would seem like torture, yet here it means that a merciful act can itself be torment to an enemy. The goodness of one induces guilt and shame in the other. For a narcissistic leader, such an emotion would be unbearable. Even ordinary people often hate those more righteous than themselves. Stephen, correcting the sins of the Jews while having "the face of an angel," was more than they could endure, and they stoned him (Acts 6:15).

In the battle between good and evil, goodness is hated by those who wish to continue sinning. Once confronted, their hearts only grow harder in the presence of what is good. When Stephen was stoned, it says: *“When they heard these things, they were cut to the heart, and they gnashed on him with their teeth”* (Acts 7:54). Even the great hatred against Christ and His crucifixion was the result of hearts hardened by His righteousness.

God knew that Moses and His Word would have this effect on Pharaoh. But His concern was not the Egyptian ruler or his people, it was their victims. Therefore, God would not soften Pharaoh by telling him what he wanted to hear. Pharaoh’s heart was hardened because he refused the truth and resisted the Spirit. His hardening was the result of both God’s mercy and His punishments.

Pharaoh’s heart was hardened by God’s gentle approach, by God confronting him with his sins, and by the plagues that followed. Yet through it all, God remained righteous.

When God told Moses, *“I will harden Pharaoh’s heart so that he will...”* it reflects that God is not ignorant of the human mind, nor of the consequences of His actions. God knew exactly what the confrontation would do to Pharaoh and how he would respond. Yet God decided it had to be so, that He would proceed with His confrontation and allow the result it produced in Pharaoh, for the greater good. God would not be just if He let resistance to good prevent Him from doing good.

A man’s hardening of heart cannot prevent God from fulfilling His purpose for His people. Because God knows the future perfectly, knowing every action and reaction, He chose the path that would harden Pharaoh’s heart, for the sake of Israel’s freedom. When you

know the future, the future does not simply happen to you, you make it happen. Such is the case with an all-knowing God. He knew where it would lead, and He still chose His course of action, acknowledging beforehand that it would harden Pharaoh's heart.

But the hardening of Pharaoh's heart was never God possessing Pharaoh to do harm. This is the teaching of Bible critics and false prophets who lack deeper understanding.

Egypt had become so powerful that anyone skilled at something found a place to flourish there. They were advancing rapidly. But technological progress combined with evil is a dangerous mix. One reason God destroyed the Tower of Babel was to prevent one nation from controlling everything. Egypt was becoming the next Babel in both power and influence. No one could stand against them. Egypt needed either to turn from their ways or be brought down to the same level as the other nations. God's care was not only for Israel, but also for the future of all mankind.

Therefore God targeted Egypt, knowing exactly what the result would be when He demanded the release of His people. He chose this deliberately, not to please His own ego, but for the sake of mankind. God has shown that even a planned destruction can be overturned if people reflect on their sins and change their ways. It would also serve as an example to the other nations of the time that had begun following in Egypt's footsteps.

When God sent Jonah to Nineveh, the most powerful city of its day ruled by the mighty Assyrians, the king and the people took Him seriously. They reflected on who they had become, repented, and actively changed. In response, God not only spared the people, He even spared their cattle (Jon. 3:10; 4:11).

In both Egypt and Nineveh, God already knew the outcome. He knew one king's heart would harden, and another king's heart would soften. Both times His actions were deliberate, knowing the results. Egypt had to be brought down, because He knew they would not change.

People still accuse the Biblical God of judging too harshly, but they fail to see what the world would have become had He not. They do not realize that He has always acted for their sake, to give them a future.

### **God withdrawing mercy**

God in His mercy had let them keep the most luxurious grain harvest. The wheat, their daily bread, remained. But the next plague would destroy that too. Moses was told to warn Pharaoh so that he could prevent this great calamity for his people by agreeing to let Israel go. Pharaoh himself would still have enough to eat, he was wealthy, but his people would suffer greatly from this plague.

The dreadful thought of it even persuaded Pharaoh's own servants:

*"And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?"*

*Exodus 10:7*

Pharaoh was deeply affected by his servants. The very ones who had sinned with him after being relieved from the last plague were now pressuring him to let Israel go.

Pharaoh was ready to strike a deal. He reasoned that if only some of them went out to worship in the wilderness, they would have to return to their families in Egypt, making escape impossible. So he asked Moses who would go:

*“And he said unto them, Go, serve the LORD your God:  
but who are they that shall go?”*

*And Moses said, “We will go with our young and with our old,  
with our sons and with our daughters, with our flocks and with  
our herds will we go; for we must hold a feast unto the LORD”*

*Exodus 10:8–9*

Pharaoh realized then that they planned to take everything with them, and he knew they would never return if they did. He tried to manipulate the conversation, presenting himself as more caring and concerned for their children than they were themselves:

*“And he said unto them, Let the LORD be so with you, as I will let you  
go, and your little ones: look to it; for evil is before you. Not so: go now  
ye that are men, and serve the LORD; for that ye did desire. And they  
were driven out from Pharaoh's presence.*

*Exodus 10:10-11*



**Locusts had a strong negative meaning in ancient Egypt. They symbolized destruction, famine, and divine punishment.**

### **An Army of Locusts: Symbol of Destruction**

This was not the agreement for ending the former plague, and so God sent a swarm of locusts which devoured the land. What the hail had not destroyed, the locusts now consumed. Fruit and everything green was destroyed. In Egypt locusts were already a symbol of destruction, chaos, and divine punishment.

Pharaoh realized they were entering a time of great want and struggle. His people must have cried out to him over the great losses, demanding that he act. He could no longer escape the situation. He now faced the risk of a state coup.

Pharaoh pleaded with Moses, but the moment the plague ended he went back into fight mode.

### **Darkening of the Sun**

Pharaoh feared for his position and the loss of admiration. The next plague struck directly at this. Pharaoh was regarded as the representative of the sun god on earth, the sun in human form. The sun was seen as the life-giver, the lawgiver, and the very symbol of all that Pharaoh's throne claimed to be for the people.

The next plague was darkness. For three days there was complete darkness in Egypt. God showed them that their sun god had no power to save them, nor could their leadership save them from His judgment.

Pharaoh tried to make another deal. Because of the devastating losses, he was now willing to let Israel go, men, women, and children, but they would have to leave behind all their flocks and herds. At first Pharaoh had refused to let them go to maintain Egypt's greatness and its economy. Now, with both in ruins, he still clung to whatever wealth he could. Their food supply was mostly gone, and Pharaoh feared how the Egyptians would react if he allowed Israel to leave with the animals that were now desperately needed. He felt entitled to Israel's property, demanding they pay for his own sins.



**Amun-ra was especially adored in ancient Egypt. He was supreme creator and sun god combined. They honored him in their titles.**

**Amenhotep ("Amun is satisfied") and Tutankhamun ("Living image of Amun"). There was also built great temples for the sun god, yet he had no power to help or rescue them when the God of Israel darkened the sun, proving to the people He is the only supreme God.**

Moses refused, insisting that they must take all their livestock with them. Pharaoh's heart instantly hardened, and he would not let them go. So enraged was Pharaoh that he told Moses never to appear before him again.

### **The Death Of The Firstborns - Changing Egyptian leadership**

This led to the final plague upon the Egyptians: the death of the firstborn.

The firstborn was the pride of the family, the heir of property, business, and good name. The sin Egypt had committed against Israel would now be returned upon them.

The Egyptians had murdered those children because they feared Israel might become too great, take over the land, and destroy their culture. They wanted to secure the Egyptian race and way of life. But now they were to receive what they had given. The very ideas they had once defended were now turned back on them. Egypt had become the true threat to the world of that time.

God would greatly reduce their numbers. From being a mighty nation, Egypt would not only be plagued into poverty, but also into becoming a smaller and weaker people. God had done everything to reason with the Egyptians despite their great sins. The people were guilty of murder. They had abused and exploited Israel with cruelty. Yet even in this final punishment God showed mercy, judging only a portion of the guilty.

Egypt, like many other societies, was ruled by primogeniture. The firstborn held absolute power within the family unit. They were the

leaders and priests of the families, or were destined to become them. God sent a strong message by striking the firstborns. It was a great dishonor and a shocking new age for Egypt. From then on, Egypt would be ruled by the second-borns. In this way God shifted the generational power dynamic, giving them new leaders. He was telling them that their leaders had led them astray and bore the guilt for their calamities.

The Bible does not actually say that only children were killed, though some may very well have been, as they were being raised to continue in the sins of their fathers. It is worth noticing that when God punished Israel for refusing to enter the promised land, the punishment came only upon those twenty years old and older (Num. 14:29). Although the firstborn children in Egypt may also have been struck, both as a sign of new leadership and as a



reflection of how Egypt had taken Israelite children for crimes they only feared they might one day commit, the common focus on God killing only children in this plague is the product of those who wish to vilify God rather than understand the full picture.

In Hollywood depictions, Pharaoh is often shown mourning his dead little child. Yet the Bible is clear: *“from the first-born of Pharaoh that sitteth upon his throne”* (Exo. 11:5).

The throne was only used once a son had authority, meaning Pharaoh's firstborn was already of age, a co-regent of the kingdom.

Even the firstborn of the animals died, the very ones considered the most perfect for breeding and for sacrifice. This too was a powerful signal.

Ironically, the Pharaoh himself had not been the firstborn in his family. He had come to the throne by other means, perhaps even by cheating the system. This hypocrisy would not have gone unnoticed by the Egyptians when they saw the other firstborns fall while their ruler lived.

### **The systematic plagues tell us a story of their own.**

God had first asked them to let His people go. He then used symbolism to show the Egyptians their sins against Israel, reasoning with them and trying to make them understand that what they had done was wrong. But the message was rejected.

Next, He turned their own gods against them, using the very symbols they trusted in to reveal how they had harmed and plagued Israel. When they still refused, God took away the source of their income and food supply, the very things they valued above fairness and human life. What they had not wanted to lose by letting Israel go, they lost by refusing to let them go.

God showed them how their religion, which they had used to justify their greatness, became their downfall. At last came the final plague, the only way God saw that they would release Israel. There was only one thing they feared more than losing prosperity: losing their own lives. God now had to go to physical warfare with them,

their leaders, and the leaders of their families. Yet even in this last plague there was mercy.

When the Assyrian army once encamped against Jerusalem, ready to destroy it and everyone within, God sent an angel who struck down the whole army. When the people of Jerusalem woke, they saw their enemies slain. God could have done the same to Egypt. He could have slain them all, condemning them for their murders, their kidnappings, and their unlawful slavery of others. Instead, He struck only the pride of the family: the firstborn. His mercy was seen in not destroying them completely.

Sometimes war is necessary. When the enemies of God are determined to destroy, God must destroy them in order to save His people.

The Egyptians had judged Israel to be a danger to their society and slaughtered their children. Now God judged Egypt in the same way: as a danger to all nations. Egypt had not only plagued Israel, but held slaves from many nations. They suppressed other peoples and roamed the known world as masters. Their strength had become unbeatable, and it would only grow worse if God did nothing. Few could speak against them. So God judged them, allowing their survival but ensuring they would not continue to rise unchecked at the expense of others.

# The Condition for Israel's Exodus

## Was Israel Innocent?

Could God judge the Egyptians for their sins and ignore the sins of the Israelites? He could not, for He is fair. Over the years they had mixed their religion with falsehood, adopting traditions and beliefs from the Egyptians both before and during their bondage. Israel was God's people, but they too had committed great sins. By intermingling with idolatry and Egyptian society, they placed themselves outside of God's protection, and He did not prevent their enslavement.

God had once protected Abraham in both Egypt and Canaan:

*"Because that Abraham obeyed my voice, and kept my charge,  
my commandments, my statutes, and my laws."*

*Genesis 26:5*

But Israel had lost much of this knowledge. In ignorance, and in the pursuit of life's pleasures, they turned the wrong way. The more numerous, powerful, and wealthy they became, the more of a threat the Egyptians considered them to be. Israel still kept a

different culture, and Egypt feared they might take over. At first Israel flourished, but as they turned from God's principles, His protection began to withdraw. The consequences of racial and social conflict soon turned against them. A new pharaonic dynasty, which had conquered their alliances in the north, subdued them as a perceived threat. As this change of power took place, Israel became more and more oppressed.

Their hardships eventually led them to seek the God of Abraham, Isaac, and Jacob more earnestly, praying for deliverance. The way they were treated helped them separate from Egyptian ways and embrace their own culture.

As outcasts, they began to long for the promise of a land of their own. When they lived in Egypt as free men, they had everything they desired and felt no need for their own land. But when they were suppressed and tormented, the dream of ruling themselves became a deep desire. They cried out to God, following what knowledge they still had. God recognized this and heard them. But He would not give them the land of the Egyptians, it belonged to them. Instead, He would lead Israel to the land promised to their fathers.

*“And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.”*

*Exodus 2:23–24*

The timing of their deliverance had been prophesied, not because God willed them to be slaves, but because He foresaw their entire journey. He saw them come into Egypt, He saw them prosper, He saw them fall into bondage, and He saw them finally turning back to Him. Knowing this, He set the time of their deliverance.

It was never God's will for them to be slaves, but He could not save them until they turned to Him for help. Before that, their desires were different, and they would not even have wanted what God could give them.

To be freed required justice. For God to deliver them, He had to forgive their sins against Him and against heaven. This required an admission of guilt from Israel and a willingness to turn from their former ways. Only upon such a covenant would God bring them out of Egypt.



And so God would not let them leave at Egypt's expense without Israel's sins being atoned for first.

On the night of the last plague, Israel was to sacrifice a lamb and put its blood on "the two side posts and on the upper door post of the houses." They were to eat the lamb, confess their sins, and humble themselves. The blood on the doors served as a sign that their sins had been atoned for by the blood of the lamb. Through this atonement, God accepted them and delivered them. The lamb bore their punishment so that they could go free.

*"But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel."*

*Exodus 11:7*

This did not mean Israel was without sin. The difference was that the Egyptians sought salvation through a myriad of gods, the work of their imagination, while Israel sought the true God, the Creator.

*"All that the Father giveth me shall come to me;  
and him that cometh to me I will in no wise cast out."*

*John 6:37*

On the final Judgment Day, the difference will also be between those who sought God for deliverance and those who sought it through religions of deception and lies. One will be saved, the other not.

*"For whosoever shall call upon the name of the Lord shall be saved"*

*Romans 10:13, Joel 2:32*

When Rahab, a foreign harlot, sought salvation from God, she and her family were the only ones delivered when Jericho was destroyed. When Ruth, a Moabite, sought God, she was delivered and became the ancestral mother of both David and Jesus. God is not a racist who saves people based on their genetics. He saves those who come to Him for mercy, those who let Him help them. Israel did; Egypt did not.

Later, when Israel sinned in the land promised to them, doing worse than the nations around them, God did not deliver them at the expense of others (Ezek 5:6). Like the Canaanites before them, they too were given more than 400 years to change. When they would not, God allowed them to be cast out, just as the Canaanites had been. This happened when He did not save them from the Romans, and they were scattered.

God told them before they got the land:

*“Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:*

*(For all these abominations have the men of the land done, which were before you, and the land is defiled;)*

*That the land spue not you out also, when ye defile it, as it spued out the nations that were before you*

*Lev 18:26-28*

There is only one way to be saved and delivered, regardless of ancestry: seeking God. In the case of Israel, an entire nation turned to Him, and an entire nation was delivered.

God showed the prophet Isaiah that His plan was to reach and save everyone:

*"...I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth" (Isaiah 49:6).*

*"I, the LORD, have called you... to be a light for the Gentiles, to open eyes that are blind, to free captives from prison..."*

*Isaiah 42:6*

His love was not just for one nation.

### **The Sinner and the lamb**

All of Israel's story in Egypt is symbolic of both the individual Christian and the end times. A person cannot be saved until they desire deliverance. Too often we want God to remove the bad consequences of our actions, and the actions of others, without us taking responsibility. People want permission to sin, not deliverance from it. But God cannot save us in that state. He can only deliver those who long for His principles and His ways.

For example, if a man struggles with sinful desire, he is controlled by it and wishes to satisfy it. God cannot bless that. But once he realizes his desire is wrong and seeks help to be free, God hears his cry and heals him, both by forgiving him and by giving him strength to overcome.

God cannot make a deal with sin; He must hold us accountable. This is why atonement is necessary. Since Adam and Eve sinned, sacrifices were given as a symbol that sin must be dealt with before anyone can be delivered. Every true conversion begins with

accountability and atonement, and only then can God bring freedom.

Christian freedom is not only about heaven; the kingdom of God begins here.

*“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*For my yoke is easy, and my burden is light.”*

*Matthew 11:29–30*

The sinner therefore cannot be delivered until he desires what God offers. God cannot free us from what we wish to keep. Israel turned to Him, and He could only deliver them once they sought what He had to give. Their exodus from Egypt was marked by confession and the blood of the lamb, showing that God had forgiven them. They no longer desired Egypt’s power or riches, but longed for the promised land where they could worship Him freely.

The plagues not only judged Egypt, they also prepared Israel. They showed that what Israel had once admired only led to destruction. What once looked tempting was revealed as empty. This is one reason why the exodus took time. God was giving Egypt a chance to repent, but He was also loosening Israel’s heart from the society they had been part of for so long. Many would not have been ready to leave on the first day Moses came. Egypt had been their only home, and leaving it was frightening. They had to want to leave, not just receive relief while staying in the land.

In the same way, a sinner often feels at home in his sin and cannot imagine life without it. For God to deliver him, He must show him

that there is something better. We need to see how sin harms us and those around us. Sometimes God allows us to feel the weight of our choices so that we begin to long for good instead. If He removed every consequence, we would never see the truth of cause and effect. By letting us see the reality of sin, He gives us the chance to reflect and choose a better way.

God spared Israel from the earlier plagues, for they were punishments on Egypt and its sins. Israel had their own issues, but they were called to accountability in another way. Egypt had reached the limit of what God would allow, while Israel had not. Egypt rejected God; Israel was seeking Him. That is why Israel was shielded from the plagues before the Passover lamb. But in the final plague, all were in danger unless they followed God's instructions.

*"For all have sinned, and come short of the glory of God."*

*Romans 3:23*

God had to remind them that they were being saved by mercy, not because they were righteous in themselves. It was not because Abraham was their forefather or because of their name. Their deliverance came from taking accountability for their sins and from God's mercy, nothing else. On the judgment night in Egypt, they knew they had no righteousness of their own. God holding them accountable, while also showing mercy, served as a witness to Egypt and to all nations.

Israel learned that the only way to escape the plague of the firstborn was through the Passover lamb and its blood. Likewise, there is no forgiveness outside of Christ, our Passover. The only

difference between the saved and the lost is whether they allow Christ's blood to stand in their place.

Everyone has sinned. The difference is the same as in the exodus story: those who had the blood of the lamb were spared. By accepting Christ's blood and claiming it for ourselves, we too can go free and take part in God's promises.

# THE MESSAGE IN PASSOVER

## The Symbolism

God commanded:

*“And thus shall ye eat it; with your loins girded,  
your shoes on your feet, and your staff in your hand;  
and ye shall eat it in haste: it is the LORD'S passover.”*

*Exodus 12:11*

This verse reveals how God deals with sin from a symbolic perspective. Egypt represents the kingdom of sin, and Israel's bondage symbolizes our bondage to sin.

The fact that the Passover lamb had to be slain while Israel was still in Egypt shows that we cannot escape sin or deal with it on our own before coming to God. Deliverance comes only after accepting Christ's atonement, not before. Yet those who take part in God's atonement must do so with the intention of leaving their old life behind. The shoes and staff symbolized readiness for a new journey. The staff gave support to the traveler, but it also represented will, firmness, and decision. While Christ is the

Passover Lamb for us, He calls us to receive Him with the intention of beginning a new life.

Jesus said: *“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3)*. The most famous chapter of the New Testament, containing John 3:16, begins with this truth.

The staff and shoes also symbolize how Christ has gone before us and is our example to follow.

### **The Lamb**

John the Baptist declared: *“Behold the Lamb of God, which taketh away the sin of the world” (John 1:29)*.

### **Unleavened Bread and the Feast of First-fruits**

At His final Passover meal, Christ took the unleavened bread and the wine and declared them symbols of His life and His death. We are called to partake of both, and also to live through Him:

*“I am the bread of life: he that cometh to me shall never hunger;  
and he that believeth on me shall never thirst.”*

*John 6:35*

Israel was commanded to eat unleavened bread for seven days. In Scripture, the number seven often symbolizes cleansing and completion. At creation it symbolized God’s power. In this feast it symbolized new birth. The Passover lasted one day, and then came seven days of unleavened bread, showing that forgiveness and

cleansing belong together. We cannot accept the Passover without also embracing the new life God offers.

Within the week of unleavened bread came the Feast of First-fruits. This illustrated that any good fruit in our lives comes from Christ Himself. He blesses the one who receives His salvation and abides in Him, producing fruit in their life.

Jesus said:

*“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”*John

15:4–5

In this way Christ placed His entire plan of salvation within the Passover and its connected feasts. First, we come as sinners to Christ, prepared to leave the old life behind. Then, through His life, God grants us new birth. Finally, He blesses us with fruit that shows the reality of that new life.

Passover, unleavened bread, and first-fruits cannot be separated. If we stay in Christ, we will bear fruit. If we try to accept the Passover but reject the cleansing and the new life, salvation is incomplete. The exodus story teaches us that forgiveness and transformation belong together.

### **Hyssop**

To apply the blood to the doorposts, Israel was told to use hyssop. Hyssop is another symbol of Christ cleansing us (Psalm 51:7;

Leviticus 14:52). Christ's blood does not cover up sin; it cleanses us from it.

### **The Blood**

The blood placed on the doorposts illustrates how each person must apply Christ's blood individually. When Israel left Egypt, it was not enough for the leader or any important figure to apply the blood. Every household had to choose it for themselves. Their ancestry, their leadership, or even their place of worship could not save them. They had to apply the blood personally.

God uses the symbolism of doors in other places. In Revelation 3, Christ tells the church that He is knocking, desiring them to open and dine with Him. Again, the lesson is clear: choosing God must be our own decision. He cannot save those who refuse to apply the gift of salvation to their own life.

The angel of destruction during the last plague did not look at who was inside the house. He looked for the blood on the outside. The blood signified not only that sins had been paid for, but also that the people inside had actively chosen that salvation for themselves. The lamb and the blood symbolized Christ. So did the door: *"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"* (John 10:9). The door showed Christ shielding His sheep by His blood.

But the blood alone was not a license to continue in sin. Those who abused it were rejected by God. The instruction was clear:

*“Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel” (Exodus 12:19).*

This shows us that God is not fooled. Jesus warned: *“Many will say to me in that day, Lord, Lord... and then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22–23).*

This is the same lesson contained in the symbolism of Passover and unleavened bread. The blood alone saves, but it is given to cleanse iniquity, not to excuse it. If used as permission to continue in sin, it leads to judgment and separation from God’s people.

God repeated this principle throughout Scripture. To Israel, when they misused His mercy, He said:

*“Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.”*

*Jeremiah 7:9–11*

The result was the destruction of Jerusalem. They were cut off from the Lord’s tree when they thought His house was a cover for their sins rather than the path to a new life.

The book of Revelation warns that Christians who practice the same deception will face the same fate. Paul warned the converted heathens in Rome:

*And if some of the branches be broken off, and thou,  
being a wild olive tree, wert grafted in among them, and with  
them partakest of the root and fatness of the olive tree;  
Boast not against the branches. But if thou boast,  
thou bearest not the root, but the root thee.  
Thou wilt say then, The branches were broken off,  
that I might be grafted in.*

*Well; because of unbelief they were broken off,  
and thou standest by faith. Be not highminded, but fear:  
For if God spared not the natural branches, take heed  
lest he also spare not thee”*

*Romans 11:17-21*

# **The Red Sea Drowning and the End Time**

The drowning of Pharaoh and his army holds a great deal of symbolism, psychology, politics, and justice. It shows the blindness of hatred and greed. Believing he was saving Egypt, Pharaoh destroyed both it and himself.

It is hard not to compare this with European history, especially the nation of Germany. In the years leading up to World War II, the elected party under Adolf Hitler sought to restore Germany after the terrible losses of World War I. They wanted to make Germany great again, protect their culture and ethnicity, and defend their economic interests. But it all came at the cost of other races and other nations.

I come from one of the countries Germany occupied during this war, whose people sabotaged their plans to create atomic weapons by disrupting the production of heavy water at an electrolysis plant. When we consider the devastation caused by the U.S. bombing of Hiroshima and the shift in world power that followed, it is chilling to imagine what might have happened if Germany had built and used the bomb first. What would the world look like

today? Some shiver at the thought, but few consider what the world would have looked like if Pharaoh and his army had been successful.

Just as the German leaders' hopes of greatness were suddenly cut off, so too were Pharaoh's. The German leaders were tried at an international court and executed one by one, and the world saw it as justice. This is exactly what God did with Pharaoh and his men. They were judged by God's heavenly court for their crimes and executed in the Red Sea. There was no international court to sentence them. Israel was not strong enough, nor was any other nation. By destroying Pharaoh and his army, God was not only saving Israel but also securing the future.

The drowning of Pharaoh and his men came suddenly and ended quickly, but the process leading up to it took nearly a year. God gave the Egyptians countless chances. You could say He tried diplomacy first. He began by asking Pharaoh kindly to let the people go, confirming His command with signs that brought no harm. Pharaoh refused. God then sent mild plagues with clear messages about their crimes, still paired with the call to let His people go. They refused. The plagues increased in strength. Egypt lost part of its wealth. Still they refused.

Finally, God had to act forcefully, as must be done in warfare when diplomacy fails and hostages are at stake. He warned that lives would be lost. They still rejected Him. In the end, Pharaoh and his army became so blinded by pride that they charged after Israel into the Red Sea, and there they drowned.

## God Traps Pharaoh

There had been a word-game between Pharaoh and Moses for some time. Moses said they needed to go on a three-day journey to sacrifice to God. At first Pharaoh said no, then he said only the men could go, then he allowed the women and children but not their flocks, and finally he allowed them all to go. Yet Pharaoh knew they were planning to escape. He knew of their hope for the land of Canaan.

They had not openly confessed their intention to leave for good, still using the “three-day journey” argument. At first Pharaoh expected them to remain just outside Egypt. Traveling with such a large group would, in his mind, limit how far they could go. So it came as a great surprise when they walked day and night for three days, covering much more ground than Pharaoh believed possible (Exo 13:21). His anger grew as he watched from a distance.

When Israel crossed the peninsula, Pharaoh expected them to continue north toward the promised land, where his allies could intercept them. Instead, they turned south into a wadi that eventually closed them in against the sea. That was when he considered that the battle wasn’t lost after all and that he still had a chance to defeat them.

The Bible says:

*“For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in”*

*Exodus 14:3*

This is exactly what happened. The moment the three-day pass was over and Israel did not turn back toward Egypt, Pharaoh had the

**Ron Wyatt brought our group to an old fortress with an even older well, suggesting that Egypt may have had an outpost north of the plain as well.**



evidence he needed to prove to the Egyptians that they had no intention of returning. He began preparing his army. Once they entered the wadi, they pursued. He saw them trapped by the sea and thought they would be easy prey. He considered them foolish and was strengthened in his own sense of superiority. By capturing Israel, killing some, and enslaving the rest, Pharaoh could once again prove to the world that he was the most powerful leader. His thirst for revenge mingled with his desire for greatness. He wanted their livestock, the gold they had taken, and the satisfaction of crushing rebels. No doubt he questioned the God of Israel, mocking a people who seemed to have been led into a trap of their own making. Pharaoh was so blinded that he still believed he could conquer the God of Israel.

As soon as Israel was entangled, Pharaoh pursued and caught up with them at the shore.

God admits that He led Israel down this path for two reasons. First,

they were not ready for war. Second, He intended to bring Pharaoh and his army to justice:

*“And I will harden Pharaoh’s heart, that he shall follow after them;  
and I will be honoured upon Pharaoh, and upon all his host”*

*Exodus 14:4*

Once again Scripture uses the phrase “harden Pharaoh’s heart,” yet it was the situation itself that stirred this reaction. When Israel showed they had no intention of returning, Pharaoh felt his resentment and suspicions confirmed. His hatred was stirred. Rather than blaming himself, as he once did during the plagues, he now blamed only God and His people. He made himself the victim, entitled to revenge.

Once the perpetrator views himself as the victim, there is little hope of redemption. Ultimately we reject the Spirit’s work, which convicts the world of “sin, righteousness, and judgment” when we constantly shift blame. (John 16:8) Recognizing our sin leads us to God for mercy. But when we argue that our sins are justified or caused by others, God cannot save us.

Pharaoh’s refusal to take responsibility made him a dangerous man and a destructive leader. God had tried to reason with him from the beginning, in vain. Neither diplomacy nor force changed him. Pharaoh was determined to fight until death, and his course of action left God with no other choice. It was him or them.

### **Pharaoh’s Hatred and Satan’s Tactics**

The hatred Pharaoh and his people felt for Israel, especially after God protected them, can be compared to the hatred shown toward

the true Christians. Jesus said:

*“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.”*

*John 15:19-20*

Both for the individual believer and for Israel leaving Egypt, there is the same experience of disdain and rejection from the world around. This cannot be explained logically, for it is a spiritual manifestation. Satan and his angels wage war against anyone who dares to leave his rule, and he uses those who follow him to fulfill his cause.

He employs the most efficient psychological attacks against those who come to Christ. With thousands of years of experience in manipulation, Satan knows how to play the victim and make God the perpetrator. Like Pharaoh, he directs his anger at God’s people because they are the ones he can reach. He knows that Christ identifies with His people, and that when they are harmed, Christ Himself is wounded. Their prayers also sabotage Satan’s plans, for the prayers of God’s followers move Him to act in the lives of those Satan seeks to control.

One example of this is seen in the life of Elisha. His prayers, and those of the faithful, caused God to overturn the schemes of the Arameans:

*“The Aramean king was very upset by this. He called his officers and asked them, ‘Why are you not telling me who is trying to betray me? One of you must be working for the Israelite king.’ One of his officers replied, ‘None of us, my lord the king, but Elisha, the prophet in Israel, tells the King of Israel the words you speak in your bedroom.’”*

*2 Kings 6:10–12*

Many of Satan’s plots have been ruined because faithful men and women called upon God. And the less people pray, the more freely Satan is able to roam. For this reason, Satan tries either to stop



**Tel Dan Stele (9th century BC)**

**Discovered at Tel Dan in northern Israel, this broken basalt inscription was written in Aramaic by an Aramean king—likely Hazael, successor of Ben-Hadad II from the time of Elisha.**

**It describes victories over the kings of Israel and Judah, mentioning the “House of David.” The stele confirms the conflict between Aram-Damascus and Israel described in the Bible and provides the earliest known extra-biblical reference to the dynasty of David.**

God's people from praying or to destroy them altogether, seeing them as enemies aiding his greatest enemy.

### **Zersetzung**

In nature, one tactic of predators is to scatter the herd, separating the weak from the strong, and once they are isolated, the prey is taken down. The Bible says: *"and they became meat to all the beasts of the field, when they were scattered"* (Ezek. 34:5) and, *"a threefold cord is not quickly broken"* (Ecc. 4:12). Satan constantly works to scatter and divide God's people. His handiwork can be seen today in the countless churches divided into thousands of groups. Whenever there is even a small disagreement, separation follows, and the weak become prey.

'Zersetzung' is an example of how Satan operates. It was a psychological warfare method used by East Germany during the 1970s and 1980s. After studying the human mind, they devised techniques of abusive control and manipulation to silence those who opposed the government. If someone spoke against the political line, they were targeted for destruction without the appearance of physical persecution. Some sources claim over 5,000 people were victims of these methods.

The techniques included the systematic destruction of reputation, image, and prestige by mixing truth with lies, creating professional and social failures to undermine confidence, planting mistrust within groups, and even separating families by assigning distant workplaces. Their goal was to cause despair, isolation, and a sense of failure.

This is exactly how Satan works against God's people. He manipulates their family, stirs suspicion, sows misunderstanding, and tries to turn those closest to them against them. He seeks to ruin their



**The Nuweiba plain marks the place where Ron Wyatt believed Israel was trapped in front of the Red Sea. The picture shows the pillar Ron Wyatt discovered on the Egyptian-side. Below: The southern side of the beach were Israel would have crossed over.**



confidence, break their spirit, and convince them they are failures. Satan uses the world as his tool, and even those who claim to be Christians can, if not sanctified by truth, become instruments of his attacks.

In the end times this will become even clearer, as God's servants face persecution from both church and state. Interests will unite, and worldly Christians will join the world in rejecting God's true people. They will be discriminated against, socially isolated, and despised. When Revelation says, "*Here is the patience of the saints,*" it shows how difficult it will be to stand against the combined powers of the world (Rev. 14:12).

The confusion will be so great that many will think they are serving God by attacking His faithful. Christ said they act this way because they do not know Him. They follow the spirit of the world, mistaking it for the Spirit of God, and even claim the Spirit of God



**East Germany gave us an example of psychological warfare used to break down resistance that is similar to tactics Satan uses. The picture show the wall that was erected between East and West Germany after World War II.**

Christ endured this very attack. He was lied about, His words twisted, He was accused of being possessed, mocked as a lawbreaker and a blasphemer, and even His family doubted Him. His own disciples misunderstood Him, many left Him, and the religious leaders stirred the people against Him until He was crucified by the state at the demand of His own people.

Mission Zersetzung proved difficult in East Germany because it required full access to family and workplace. Satan, however, has such access, and his angels work tirelessly to use the same psychological warfare against God's servants. Often, they succeed in driving them to despair, silence, or doubt.

Pharaoh himself becomes a symbol of Satan, and Egypt a symbol of the world of sin. At the beginning Pharaoh tried to defeat Moses by stirring dissension between him and the people. If they blamed Moses for their hardships instead of Pharaoh, they would lose their leader and be easily turned aside. (Exo.5:6-21)

A manipulator hates those they cannot manipulate. They see them as a threat to their power. This is why the world hates God's people, for their very lives are a silent correction to the sins of others. The righteous become a living testimony against wickedness. Christ Himself was hated because His life exposed hypocrisy, and in the same way, anyone who walks in His footsteps will be hated too.

### **Last chance and God's judgments**

Once Pharaoh and his army came to the seashore, God moved His pillar of cloud to go between Israel and the Egyptians. "It was a cloud and darkness to them, but it gave light by night to these"

(Exo.14:20). Again, a supernatural occurrence which should have alarmed Pharaoh.

Today as well, there are many evidences of a Creator, many signs that the Bible is true and that its final prophecy will come to pass. Yet many atheists harden their hearts. They search for natural explanations and refuse to see God's hand in biblical archaeology, in nature, in DNA, and in creation. When they see evidence that water once covered the earth, they deny a worldwide flood and invent separate explanations for each location. Every time new evidence for God emerges, they explain it away: "*Professing themselves to be wise, they became fools*" (Rom.1:22). Every working of the Spirit upon their heart is rejected.

This is why Jesus could give no supernatural sign to Herod when he asked for one. There was nothing Jesus could do to convince a king who would only abuse such a sign to strengthen his own pride. King Herod and Pharaoh had both hardened their hearts so completely that God could no longer reach them. When the darkness came over Pharaoh's army and not Israel, it was rationalized away. They refused the great warning. They convinced themselves that every plague had natural causes, or at worst that their own gods were judging them, but they would not believe it was the God of Israel. Pharaoh's words, "They are entangled in the land," show he had already rejected the thought that Israel was being led by God. We know historically that the Egyptians continued worshiping their gods after Israel left, refusing to learn from the plagues that had exposed them as false and powerless. They found ways to keep believing because they wanted to preserve their traditions and way of life.

In the same way, people today convince themselves again and again that there is no God, that everything happens by chance, while the religious claim their god alone is true and all others false.

In the last days, when the plagues come upon the earth, people still will not acknowledge God. It will be the same as in Egypt.

In Egypt it began with Pharaoh refusing to acknowledge the God of Israel as the true God.

*“And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.”*

*Exodus 5:2*

Pharaoh knew about God, very much so. He knew the religion of Israel well. He was not claiming that he had never heard of God, but rejecting Israel’s God as real, and as someone he would have to answer to.

Then, as God showed signs through His servants that He was greater than Pharaoh, the magicians only copied the signs to make them seem fake, so Pharaoh would not take them seriously.

Likewise, in the end times we see a “beast,” which the Bible explains represents a political power. This alliance will want its judgments and laws to stand above those of God. They will refuse to listen to God’s law and will subdue His people, forcing them to comply with the law of the state. Pharaoh responded in the same way to Moses, making Israel work even harder in an attempt to prove his own authority over their God.

At first, Pharaoh explained away the signs Moses gave, but as they continued even his sorcerers had to admit:

*“This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.”*

*Exodus 8:18-19*

Likewise we see not reflection that the plagues at the end times are a punishment from God in the beginning. When disease spreads and the waters turn to blood, they will still not turn to Him.

But when the fourth plague comes, everything changes. It says they:

*“blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory”*

*Revelation 16:19*

At the fifth plague it continues:

*“And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds”*

*Revelation 16:11*

Here we see them admitting, even by their blasphemy, that the first plague was also from God. Then, in the sixth plague, they prepare for *“the battle of that great day of God Almighty”* (Rev.16:14).

Their hearts are hardened. They believe they are marching toward victory, but in truth they are marching to their own destruction.

Just as God sent messengers to Pharaoh to urge him to make the right decision, so He will in the end times before the plagues. He sends three angels with three messages. The first calls out:

*“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters”*

*Revelation 14:7*

Then God warns against following the beast and its laws.

The plagues show us that those who suffer will reject these warnings and continue in their rebellion. The end leads them to war.

In the same way Pharaoh did not turn back, but went to war with all his horses, all his army, all his chariots, and all his weapons, marching into battle against Israel.

In Revelation, Egypt is compared to both Sodom and Jerusalem: *“which spiritually is called Sodom and Egypt, where also our Lord was crucified.”* All three had rejected God’s call to repentance and God’s judgments. But there is another similarity: they were all guilty of going to war against God. Sodom went to physical battle against the angels and Lot the night before they were destroyed. Egypt’s army was about to destroy Israel when God destroyed them in the Red Sea. And Jerusalem attacked and killed their own King, the Lord Jesus Christ, an act of war. Although they were not instantly held accountable, they would be:

*“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth*

*shall wail because of him. Even so, Amen.”*

*Revelation 1:7*

Likewise, in Revelation, when we see the great battle manifesting in the sixth plague, we also see Christ’s retaliation at His coming in the seventh plague.

We also see this scene after the thousand years:

*“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”*

*Revelation 20:8-9*

Once again we see them choosing to take control by force, just as before. Throughout God’s judgments we see the opposing side with the same intention: to kill. And sometimes they do kill.

Even the last judgment to come upon mankind is, in truth, an act of defense. God shows throughout the Bible that when dealing with rebellion He first tries diplomacy and negotiation. He offers salvation and peace. When rejected, He tries to restrain their evil by hindering them or keeping them occupied. But when they continue to harm, God must act physically to stop them. And finally, their judgment comes when they wage war and by it create an “us or them” situation, forcing God to choose between His people and their enemies.

Ultimately this is what happens at the very end as well. Revelation is clear that it is the enemy side that chooses the “us or them” mentality and is prepared to force, suppress, or kill anyone who will not obey. That is when God must act. Either by letting evil win or by saving the victims who cry out for His help.

Humans have even proved themselves capable of killing their own Creator. They are a threat to peace forever. Yet still, through all of that, we see that God’s judgments almost always come in defense. They wage war, they attack, and God responds.

This is what happened with Pharaoh and his army. They refused to let their victims go and become a nation following God in peace. They decided that the cost of Egyptian supremacy would be Israel’s lives. God responded by destroying the entire army, their weapons, and their means of transportation. The Egyptians had made their choice, and God had to choose His. Just as He will again when the armies of the world surround the New Jerusalem and His people. Once more He will destroy their enemies. They initiate the fight; God finishes it.

Many who hate God do not believe He has a right to defend Himself, or that His people have a right to be defended. Their hatred and willful blindness, caused by rejecting the Spirit’s work upon their hearts, makes them think they have the right to rule over the souls who have chosen God.

And so it will be in the end. God will make a great manifestation of truth. He will warn the world. Yet most will still choose to fight, to suppress, to control people they have no right to control. Even when they realize they are wrong, they still refuse to let go, and so



**Visiting the other side of the Red Sea crossing in Saudi Arabia.**

**Below: A pile of rocks marks where Saudi Arabia removed the pillar from their side.**



they continue. Their desire for power, their demand to make what they want into truth, rather than accept what is true, will be so strong that they will go on in darkness, blinded by their own desires, leading only to their destruction.

### **Entering the sea**

God used the whole night to open the sea for Israel to cross over. It was an act of faith in God's continued salvation that brought them into the deep. The walls would have been so high that they shadowed the light. Yet Christ is the light, and He let them see where they were walking. We don't know if God showed them everything at once, or if they walked in faith one section at a time.

All of Passover and the feast of unleavened bread had been full of symbolism of the salvation of Christ. It is Jewish belief that they crossed the Red Sea on the last day of the feast.

The Red Sea can have more than one symbolism. Paul recounts: *"And all passed through the sea, and all were baptized into Moses in the cloud and in the sea" (1 Corinthians 10:1–2)*. In baptism the water symbolizes death, and surfacing from it symbolizes a new life. It first of all represents Christ's death and resurrection. Through His death we can have life. By being baptized we take part in Christ's death and resurrection.

The wander from Egypt started with accepting Christ's death, accepting the new life in Christ, and producing the works of the Spirit. Now the end was revealed. As the river of death compassed them about, they resurrected on the other side. So will the Christian who has chosen to walk with Christ; they too will rise again.



By rejecting the God of Israel, the Egyptians perished in the sea that symbolized death. They had no Savior, and they perished in “the abyss.” So will all those who do not accept Christ’s death on their behalf, they will not rise with Christ.

The Egyptians pursued Israel into the sea and came halfway. This has both an interesting political and spiritual argument. Once they were halfway in the sea, they had already left Egyptian territory. Even today, halfway across the Red Sea marks the border between Egypt and Saudi Arabia. They had crossed out of their own jurisdiction to battle Israel in land that historically belonged to Midian. Although we can argue that God would have taken the army down regardless, even at that time the Egyptian army was no longer in charge.

When Israel left Egypt, God made the Egyptians pay them in gold and silver. This was important. By receiving payment for their labor, they were no longer runaway slaves, but paid workers who had left Egyptian territory. In the old days, if a runaway slave was found, they were to be returned to their master. But by receiving wages, Israel could argue they were free laborers and no longer under the stigma of slavery. They were not to be returned.

While they were wandering in the peninsula, no army came to rescue them. Egypt still controlled these areas and felt justified in pursuing them. But once they followed Israel into another territory, the Egyptian army was out of line. You can compare it to a fugitive today crossing the border into another country. If the army of the land they fled stepped across the border to seize them, it would be considered an act of war. The soldiers would be shot, a plane would

be taken down, or a boat destroyed. If another nation wanted a fugitive, it could only be resolved through diplomacy.

So we see that God even waited until they were halfway across the sea before physically stopping the Egyptians. God is ruler over all the earth, the supreme judge, the one justice system beyond galaxies. He does not need borders in that way, but the world is always judging His judgments. Here, even by their own standards, they were guilty. In this way God exposes His critics while carrying out judgment. Israel was already on the other side. Egypt had no business pursuing them at this point.

God then

*“took off their chariot wheels, that they drave them heavily:  
so that the Egyptians said, Let us flee from the face of Israel;  
for the LORD fighteth for them against the Egyptians”*

*Exodus 14:24–25*

Once their wheels came off, they realized and sensed the divine doom about to fall upon them. Yet it was too late for repentance. Their regret was not tied to what they were doing; it was only fear for their own lives. They finally accepted there was a God judging them, yet that realization could no longer save them.

In the same way, the great men of the earth who boldly resist God’s law and persecute His people will one day have to acknowledge the truth. Revelation says:

*“And the heaven departed as a scroll when it is rolled together;  
and every mountain and island were moved out of their places.  
And the kings of the earth, and the great men, and the rich men,  
and the chief captains, and the mighty men, and every bondman, and*

*every free man, hid themselves in the dens and in the rocks of the mountains And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:For the great day of his wrath is come; and who shall be able to stand?"*

*Revelation 6:14–17*

First they blasphemed God, then they waged war against Him—whether knowingly or unknowingly—and in the end they will recognize the “Lamb of God.” But by then they will know their chance is forfeited. They will know they are guilty. Their time will be over. They will fear for their lives, but even if they were given another chance, they would do it all over again.

### **Israel's Victory**

Israel, during the plagues and their wandering from Egypt, had constantly been forced to look over their shoulder. They lived in fear for their lives. But now they were free. They had reached the land where Moses had lived for forty years, the land of his wife and father-in-law. Much of it was uninhabited. And once they realized the Egyptian army was gone and they would not be pursued any further, they sang songs of joy to the Lord:

*“Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.*

*The LORD is my strength and song, and he is become my salvation:  
he is my God, and I will prepare him an habitation;  
my father's God, and I will exalt him.*

*The LORD is a man of war: the LORD is his name.*

*Pharaoh's chariots and his host hath he cast into the sea:  
his chosen captains also are drowned in the Red sea.  
The depths have covered them: they sank into the bottom as a stone.  
Thy right hand, O LORD, is become glorious in power: thy right hand,  
O LORD, hath dashed in pieces the enemy."*

*Exodus 15:1-6*

To some, these words may sound harsh. But that is only because they have never experienced what it is like to be torn from family, to be oppressed, to face death again and again. Crying over a dead enemy bears no fruit. God's people rejoiced in their deliverance, a deliverance that required their persecutors to be removed. God had chosen to value their lives. For so long they had endured hardship, wondering when God would answer. Was His arm too short to save them? Did He not care about their pain and prayers? But now they saw Him as a warrior, setting things right.

Many long for God to act powerfully today as well. People feel trapped, used, harmed, oppressed, or discriminated against because of their belief. Yet God will rescue them in His time. God's throne is built not only on mercy, but also on justice. If He never exerted His power, there would be no strength in His words, and no reason for anyone to respect Him or even come to Him.

God's people's enemies are defeated in the end times too, and God says:

*"Rejoice over her, thou heaven, and ye holy apostles and prophets;  
for God hath avenged you on her"*

*Revelation 18:20*

This is not rejoicing over the lost, but celebrating freedom and deliverance. Of the 144,000 living at the end it is written:

*“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints”*

*Revelation 15:3*

The song of Moses is a song of deliverance and victory. God has said:

*“For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye”*

*Ezekiel 18:32*

There is a great difference between delighting in someone's death and rejoicing in deliverance from those who seek to destroy you. Judgment is hard, but it is also necessary.

About the new earth it is written:

*“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

*And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful”*

*Revelation 21:4–5*

True peace can never be found while threats still remain. Paradise is not fully restored until all sin is dealt with. This can be a painful process, but it must happen.

The threat from Egypt was now over for Israel. But a greater threat awaited them: themselves.



**Ron Wyatt and his sons found some of the wheels while snorkeling.  
The photo shows snorkelers at the crossing site with Egypt in the background.**

# THE BITTERNESS OF MARAH

## **The Quiet after the Storm**

The people went from rejoicing and praising God to rebelling against Him fairly quickly. It only took three days. The reason was water shortage, and the people also began to wonder where food would come from. But first, the most pressing issue was water. They had livestock, and they needed water for everything: sanitary health, cooking and washing.

After searching for a good water source for three days, many began to feel desperate. They finally found water, but it was bitter. At God's word, Moses took a tree, cast it into the water, and the water became sweet.

Here Moses told them that if they would listen to God, do what was right, and keep His commandments, none of the diseases brought upon the Egyptians would come upon them. They were free, but God still had to be fair. He could not save them from everything no matter what they did, and they needed to understand that.

In addition, God had to handle another psychological issue. When

they were cornered on the other side of the Red Sea, their first instinct had been to think God had tricked them, saying:

*“Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?”*

*Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.”*

*Exodus. 14:11–12*

Here God did not blame them but simply said:

*“Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today... The LORD shall fight for you, and ye shall hold your peace.”*

*Exodus 14:13–14*

At that time there was nothing they could do to save themselves, and God took responsibility for leading them there. He also showed patience, knowing they were afraid of a real and dangerous situation. Yet their first thought was that they had been tricked by the 'pillar of cloud' that led them. This distrust would become God's greatest challenge in leading them forward.

While Israel was escaping Egypt, they had the most powerful nation pursuing them. In one sense they were free, but in another they were still in survival mode throughout slavery, the plagues, and the long journey toward the Red Sea. They had risen against their masters, been uprooted from everyday life, and torn away from everything they had ever known.

Once Israel came to the other side of the Red Sea and saw their enemies defeated and gone for good, they rejoiced and gave glory to God. But the human state of mind after such a dramatic event can shift quickly, from relief to depression, or even to bitterness. We see this in Noah, who got drunk after the flood, and in Lot, who drank himself senseless after the destruction of Sodom.

Israel had lived under oppression all their lives. Now they were free, yet without a home and without a clear understanding of their future. The moment the Egyptian army was gone, they looked around and began to face their present reality. They were in the middle of nowhere, with 1.5 to 2 million people. In any such large refugee camp, there would naturally be sanitary problems, diseases, and a shortage of basic goods. A common enemy in a crisis can unite people, but once that enemy is gone, conflict among themselves becomes easier.

Israel knew the dangers they faced if there was no divine intervention. They needed help. God had already shown them His wonders and had provided again and again. Yet the “what if’s” are powerful enough to break anyone down, especially when you have just come through hardship. The Bible says:

*“And the people murmured against Moses, saying,  
What shall we drink?”  
Exodus 15:24*

After three days they found water at Marah. At first they were joyful, but when they tasted its bitterness, they were instantly discouraged and afraid it would harm them. In that moment they forgot the goodness of God they had just been singing about. In

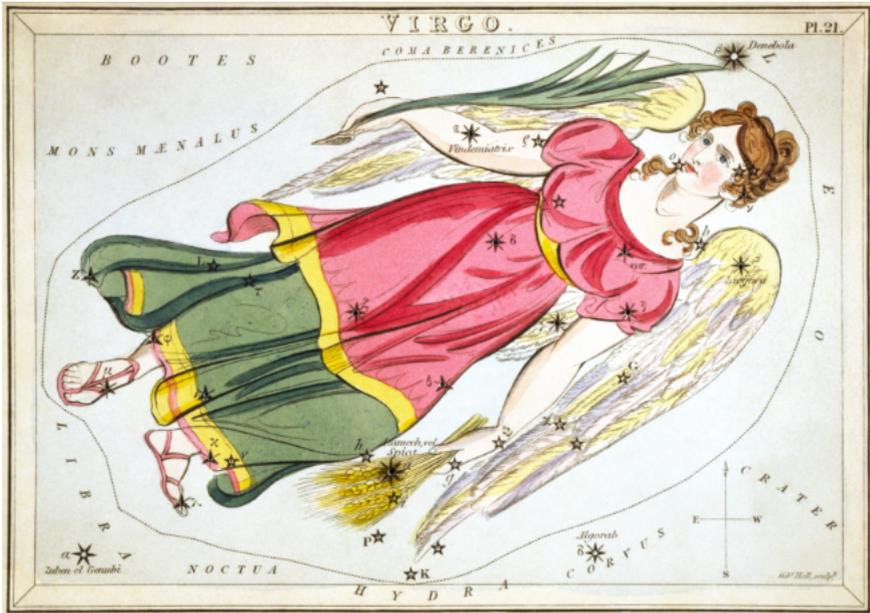
their minds, they were still victims, wondering who was going to mistreat them now.

Once their enemies were gone, the bitterness in their hearts quickly resurfaced and would dominate unless they dealt with it. God used this moment to teach them an important lesson, one that could shape the rest of their journey. The bitter water reflected the bitterness they had to overcome in order to move forward in a healthy way: the bitterness of their years as slaves, and the bitterness of God helping them in ways different from what they might have wanted.

God told Moses to take a tree, a branch, a piece of wood, and cast it into the water. The water then became sweet. Through this symbol, God showed them that He could heal their bitterness if they would only let Him.

The wood thrown into the water symbolized Christ. From the beginning He was called “the branch.” The ancients also believed that the star sign of the virgin held a branch, pointing to the prophecy of the coming Messiah. From Noah and his sons everyone would have learned of the promised One to come, but sadly that message became mixed into paganism in various forms. This is why many, even in pagan religions, pictured their gods holding a branch in their hand. Now God was teaching Israel the true meaning of “the branch.”

Christ was prophesied to be *“a tender plant, and as a root out of dry ground”* (Isa. 53:2). He was also later called the root of Jesse, the father of David:



**Hebrew meanings (as given / reconstructed in The Gospel in the Stars):**

**Spica — Zera' → Seed**

**Al Zimach — Ha-Tzemach → The Branch**

**Zavijava — Tsebi → The Glorious / Beautiful One**

**Vindemiatrix — Ben-Shiloh / Son who comes → The Coming Son / Gatherer**

**Porrima — The Branch who comes forth**



**The Egyptian goddess Isis was one of many goddesses claimed to have given birth to the promised seed.**

*“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious”*

*Isaiah 11:10*

God recognized that the bitterness growing inside them was a natural consequence of what they had suffered in Egypt. Yet if they did not seek a remedy, it would poison them and their future. Christ had already been symbolized by the lamb, setting them physically free from both sin and slavery. Now He was symbolized by the wood that healed the bitter waters, showing that God did not only wish to deliver them but also to heal their hearts.

At the same time, it pointed forward as a prophecy of the Messiah. Jesus was, and still is, the cure for all bitterness. The wood cast into the bitter water also prophesied the bitterness and harm that would come to Christ to make the provision for our salvation. *“Despised and rejected of men; a man of sorrows, and acquainted with grief ... he hath borne our griefs, and carried our sorrows”* (Isa. 53:3). Leaving His gentle and loving home behind to come to earth only to be mocked, rejected, and killed, He was the branch that was cast into the bitter waters to offer mankind the water of life. Yet Christ is not bitter towards us for the sins He carried upon that cross, for what He had to endure because of our wrongdoings. He has chosen forgiveness and to rejoice in our salvation. To give us a clean slate, so we can move forward without His condemnation for what was, so we can have something better.

### **Conditions – Their Sanitary Challenge**

At Marah God gave them another message. Through Moses He spoke to them about the illnesses of Egypt:

*“And he cried unto the LORD; and the LORD showed him a tree,  
which when he had cast into the waters, the waters were made sweet:  
there he made for them a statute and an ordinance,  
and there he proved them, And said,  
If thou wilt diligently hearken to the voice of the LORD thy God,  
and wilt do that which is right in his sight, and wilt give ear to his  
commandments, and keep all his statutes, I will put none of these  
diseases upon thee, which I have brought upon the Egyptians: for I am  
the LORD that healeth thee.”*

*Exodus 15:25–26*

God showed that their fear of water shortage was also tied to their fear of disease, or else He would not have addressed specifically the illnesses of the Egyptians. He told them their peace, health, and prosperity would be found in following His laws.

Eve sinned in Eden because she was led to believe that God’s laws served only His needs. She doubted His purpose and intentions. And once you doubt your leader, you try to take control.

Doubt is powerful. It separates you from the one you doubt, and once it takes hold, everything can be interpreted through suspicion. God held Israel responsible for their doubts because doubt is a choice. If chosen again and again, it shuts God out so that He cannot lead or help. Doubt creates a defensive heart, and it is hard to love while being defensive.

Israel’s temptation was similar to Eve’s. They doubted God, and that doubt made them uneasy with His leadership. God was patient with them, using both symbols and direct messages to show them that He not only could deliver them, but also heal and care for them. But He could only do this if they were obedient.

Critics see this as demanding, but it is not. Every government or leader requires obedience to lead. God was their leader. If He was resisted, His ability to help was limited. Even Christ, in His own hometown of Nazareth, could do little because of unbelief. Anyone who has tried to help another person knows you cannot help someone against their will. Their participation is needed. A man can destroy himself before your very eyes, and there is nothing you can do if he refuses your help.

Most people will try to help others according to their own morals and principles, not according to the wishes of the one in need. In the same way, God told Israel He had to help them according to His principles. He could not become the servant of sin. If they chose to break His laws and despise His principles, it would not be right for Him to give them special blessings above others doing the same evil.

Thirdly, God wants us to help ourselves as well. He wants us to learn to do good and to make good decisions, to be responsible people, and to use our will for good.

Though Israel could not yet provide for themselves, God knew it was not good for them to be passive while He provided. He did not wish to teach helplessness. To always receive without responsibility would only make them needy, desperate, and weak.

At Marah, while providing water, God also gave them His law. He was teaching them responsibility. He was showing them that every choice has a consequence, and only by seeing that connection could they learn the weight of free will. Through Moses He cast a tree into the bitter water and made it sweet, at the same time

giving them the promise: if they kept His laws, good would follow, but if they despised them, evil would result, just as the Egyptians had suffered diseases from their own choices.

God would not protect them from their own decisions. Free will also means living with the results of our choices. We cannot abuse God's laws and then demand good outcomes.

Modern science has confirmed the diseases of Egypt. Scans of mummies show they suffered from many parasites. No doubt Israel feared this when they found the bitter water. But God told them not to fear the diseases of Egypt. He would protect them, if they chose Him.



**Possible location for Marah not far from the crossing site. The area brings rainwater from the mountains and sometimes causes flash floods. A construction hinders the water from running freely. On our visit it was as dry but showed the water-path. It is not known exactly where Marah is.**



## Two Paths – Same journey

Now that Israel was a free people and God was leading them through the pillar of cloud, their journey would be perceived differently by the people themselves. What they saw and experienced could be understood in opposite ways. It all came down to whether they allowed God to heal their hurt or not.

The same is true for anyone coming out of an abusive relationship or situation. Some hurt people will go on to hurt others. Some will become a resource for others. Some cannot move past what has happened to them, while others use it as strength as they move forward. With Israel it was now crucial that they desired and chose healing. They could not change the past, but they could still harm their own future.

Few would dare to take on the task of guiding tens of thousands of wounded people, but God did. His love is not reduced to only the successful or the righteous. As Christ said: *“It is not the healthy who need a doctor, but the sick” (Luke 5:31)*. The first person called to preach the gospel of Christ’s resurrection was a woman who had been freed from evil spirits and infirmities *(Luke 8:2)*.

In fact, the whole Bible is filled with people who might not have been the first choice of men. Paul reflects:

*“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence”*

*1 Corinthians 1:27–29*

God warned Israel not to think they were chosen because they were some superior version of humanity. He reminded them:

*“The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people”*

*Deuteronomy 7:7*

The truth is that God chose Israel when they were at their weakest. The only thing the other nations valued in them was their ability to be slaves. But God saw their potential, and He had the power to bring that potential out in them.

Christ did the same when He was on earth. He did not choose His disciples from royal courts or among the wealthy. He chose fishermen and even a tax collector. His own mother was a poor young girl. When Samuel came to anoint a new king after Saul, he looked at the strong posture of the eldest son and was about to anoint him. But God interrupted:

*“Look not on his countenance, or on the height of his stature;  
because I have refused him: for the LORD seeth not as man seeth;  
for man looketh on the outward appearance,  
but the LORD looketh on the heart”*

*1 Samuel 16:7*

God is ever the same, and He knew that Israel would be a challenge. But among them were people whose hearts were in the right place. If they would only let God guide them out of their past trauma, bitterness, and learned toxic ways of communicating, He could do great things for and with them.

Mary Magdalene had been freed from demons and from mental affliction, and her sister too had been touched by Christ. Yet they each chose differently, one absorbed with worry, the other choosing to be educated.

*“Now it came to pass, as they went, that he entered into a  
certain village: and a certain woman named Martha received  
him into her house.*

*And she had a sister called Mary, which also sat at Jesus' feet,  
and heard his word.*

*But Martha was cumbered about much serving, and came to him,  
and said, Lord, dost thou not care that my sister hath left me  
to serve alone? bid her therefore that she help me.*

*And Jesus answered and said unto her, Martha, Martha,  
thou art careful and troubled about many things:*

*But one thing is needful: and Mary hath chosen that good part,  
which shall not be taken away from her.”*

*Luke 10:38–42*

This was what Israel needed after Christ delivered them from Egypt. He wanted them to sit at His feet and learn, to seek their future with Him. If they chose as Mary did, they would find healing. But if they allowed the worries of this world to dominate them, they would stumble. (Luke 8:11–13)

The story of the Exodus carries the same lesson Christ gives His people today. He can only offer, but we choose how we respond to Him. That is why, though all of Israel walked the same journey, they traveled two different paths that led to two very different outcomes. One path led to peace and prosperity. The other to uprising and rebellion. Israel became an example of how all people can respond to Christ's salvation. Some gratefully accept it and sit at His feet to learn. Others question endlessly, why they are sinners at all, why bad things have happened to them, why God allowed sin in the first place. As they dwell on these things, murmuring grows, distrust takes root, and slowly they close themselves off until God can no longer reach them.

When Israel reached Marah, God had to start breaking their negative thought patterns to help them move forward. It was essential that God set clear boundaries and made known what He expected from them. If He had indulged their toxic communication or responded to their distrust in the wrong way, it would only have harmed them and prevented a healthy relationship with Him.

Because of their past, it was natural for many of them to speak with a passive-aggressive tone when expressing their needs. But God could not encourage this. He needed them to leave behind their



victim mentality and instead see themselves as survivors. Having been trapped in a negative life situation for so long, they had to overcome learned helplessness, work on their problem-solving skills, and challenge their negative thought patterns. By being proactive, solving some problems themselves, and engaging in responsibility, they would build the healthy kind of self-esteem they needed. Not the kind of self-esteem that made them believe they did not need God or wisdom, but the kind that helped them see their worth and abilities.

God did not wish for them to be helpless beings constantly crying for Him to do everything. He would do what they could not do, but He wanted to encourage them to do what they could.

The phenomenon many of them suffered from is today called “learned helplessness.” And although God desired a close relationship with His people, He did not want a toxic one. This is one reason He could not solve all their problems before they even realized they had one. If He did, their growth would stagnate..

Countless modern studies have shown how doing everything for someone creates negative effects, especially in the relationship between parents and children. Creating a healthy kind of dependence is as important to God as it is to a parent. A parent gives guidance on how to handle responsibility, not take it away. Throughout the Bible we see that God holds people accountable for their faults for the very reason of teaching them responsibility for their actions. Only by doing this can we grow in how we treat ourselves and others.

**To the right: Our group finds a tree in the wilderness to rest in its shade.**

When Israel strayed as a society in the time of the kings, God said:

*“Learn to do well; seek judgment, relieve the oppressed,  
judge the fatherless, plead for the widow.”*

*Isaiah 1:17*

Even today many hold the attitude that it is God’s duty alone to care for others, using it as an excuse not to act themselves. Some Christians will “pray” for God to help others, even when they themselves have the means to do so. God’s answer remains the same:

*“Come now, and let us reason together, saith the LORD.”*

*Isaiah 1:18*

When Israel came out of Egypt, they were in danger of trying to create a codependency with God instead of taking responsibility and seeking His help in a healthy way.

Another problem caused by doing everything for your children is mental atrophy. If you shield a child from experiencing difficulties and challenges, they become weak and unable to take care of themselves. They also lose self-confidence. Children who have everything done for them lack a sense of responsibility, become entitled, and often fearful. Some even claim that overprotective parenting and neglectful parenting can cause similar damage in children. ([Why Overprotective Parenting is as Harmful as Neglect: The Hidden Face of Emotional Abuse](#))

This is why God lets people make mistakes. A God who knows everything could easily dictate our every move and take over every part of our lives. But He knows this would not bring out the best in us. He wants us to be wise, successful, empathetic, and to use our



strength for good. To grow, we must sometimes fail, and God allows it for our own benefit.

He also had to do this for Israel. It is perhaps even more tempting to overprotect a child who has been wounded, but that can cause further harm.

Israel was in danger of taking on a victim mentality and trying to create a toxic relationship with God. That is why it was crucial for Him to set the record straight from the very beginning. Once they crossed the Red Sea and He had delivered them from an impossible situation, He wanted them to actively try to find solutions to smaller problems. He let them do all they could, and when they could do no more, He helped them.

Such was the case at Marah. They searched for water for three days. During that time, they had the chance to learn to work together, practice faith, stay optimistic, reason, share, and even become acquainted with the land they were in. God gave them that time. Once they found the bitter water, they should have asked for His guidance in hope and faith. But they did not. Because God had not given them water immediately where they stood, but instead allowed them to face stress, they were upset.

God wanted them to take action and participate, while at the same time trusting His love and care. Yet some would only accept a love that required nothing of them and took away their accountability.

God's challenge was that Israel came from a situation where they could not trust their masters, for they had been used and abused. But this did not change their basic human need to grow and excel.

If God had allowed them to remain in victimhood, He would only have crippled them further and become their new slave owner.

It can be compared, perhaps poorly but still useful for illustration, to a person coming from an abusive relationship into a new healthy one. If the role of the victim is carried over, the new partner will be perceived as bad even when they are not. Or worse, the victim becomes the abuser.

Someone stuck in victimhood will see the world through those eyes. They will view everyone with suspicion, while at the same time feeling entitled to compensation from new people in their lives for the crimes of others in the past. Such behavior will not lead to peace but to anxiety, fear, health problems, and the destruction of any new relationship or friendship.

Victimhood mentality is dangerous. It eventually distorts how you see the world and even how you see yourself. Modern studies confirm what the Bible has long shown: distrust breeds anxiety, depression, and stress. In workplaces, distrust toward leadership leads to poor productivity and loss of progress.

God could ask for their trust, but He could not force them to give it. Trust is always a gift, and the responsibility of giving it lies entirely upon the giver.

Psych Central lists some of the signs of distrust: self-doubt, constant suspicion, false accusations, anxiety, avoidance, neediness, emotional over-sensitivity, reluctance to forgive, and codependency. (['Trust Issues': Signs, Causes, and How to Overcome Distrust](#))

The issue was that if God allowed a toxic relationship with Israel right after their exodus, it would be nearly impossible to change the direction later. If He engaged their distrust by playing the part they projected onto Him, it would be like admitting their emotions were correct and that the solution lay only in His response, not in their own hearts. Their well-being depended on how they approached God and their new situation.

This is the ultimate trap of distrust: once it is nurtured, it does not disappear, it only grows. By rewarding distrust, you feed it. God knows how our bodies work, how power balances work, and He had to reach their hearts before it was too late.

They grew suspicious of God's motives and even of why He delayed giving them what they felt they desperately needed. And this happened only days after their great deliverance. No one had yet died of thirst, the fear of dying from thirst was imagined ahead of time. Instead of asking God for help, they tested and challenged Him. This kind of communication harmed them more than anyone else.

For Israel, the path they chose on their journey would either make them or break them. If they decided to trust God and act upon it, it would change how their minds perceived things, and they would grow stronger.

It was the same Christ then as later. The same lessons. The same morals. The same love. To Peter Christ once said:

*“But I have prayed especially for you [Peter], that your [own] faith may not fail; and when you yourself have turned again, strengthen and establish your brethren”*

*Luke 22:32–43*

Many would have thought Christ should have prevented Peter’s betrayal, but here we see how God works. Christ prayed that Peter’s faith would not fail, yet He knew it still would. In this we see how Christ, who knows the future, sends strength to help, but leaves the choice to us. The responsibility was Peter’s. And once he had fallen, Christ’s hope was that Peter would use his failure to strengthen others. Christ never desired Peter’s fall. We cannot call sin God’s will simply because something good may come from it. And when we stumble, it does not mean God withheld His help, it means He still leaves us accountable for our actions.

Israel, too, had to learn this lesson. Instead of growing bitter over their slavery in Egypt, they needed to see the cause and effect that led them there. God had foretold their captivity, but He had not desired it. He warned them that once they had their own nation and land, the same could happen again if they followed the same path. He set before them blessing and curse. The blessing of obedience and the curse of rebellion. But it was up to them to decide their own destiny.

It is the same for every person today. You may hear the gospel, but it can only save those who receive it. It cannot be forced. No one can be made to think or believe against their will. A body may be compelled, but the heart cannot. God can set before us the path of life, but He will not make our choices for us.

Though Israel was weak, God could have done great things through them. They were not destined to fail.

Think of a man who lies dying of poison while the antidote is in our hands. If he will not take it, he will perish while the cure is right before him. If he mistrusts us and believes the antidote is poison as well, because of past trust-issues, he will refuse it. We can plead, we can swear our good intent, but if he will not believe us, we cannot save him. So it was with Israel. God had the antidote for their bitterness, but many would not take it. They saw Him as just another ruler seeking power over them. Those who rejected His healing perished with their hearts still poisoned. But to those who trusted Him, the bitterness was made sweet like the waters of Marah.

### **Self-fulfilling prophecy**

Several times they repeated the following fear:

*“And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? ... For it had been better for us to serve the Egyptians, than that we should die in the wilderness.”*

*Exodus 14:11*

*“... for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”*

*Exodus 16:3*

*“Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?”*

*Exodus 17:3*

A couple of years later God declared:

*"I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die."*

*Numbers 14:35*

What to many might look like Israel being correct in their suspicion, upon closer look, reveals a case of self-fulfilling prophecy. The downfall of much of that generation is a study in the great power we all hold over our own destiny.

A self-fulfilling prophecy is often explained as when we expect something, we subconsciously act in ways that make that expectation come true. For example, when a student believes they will succeed on a test, they study harder and perform better. When a student expects to fail, they put in less effort, their negative thought patterns create behavior that looks like failure, and they are far more likely to fail. When this happens, it feels like proof that their expectation was correct, and they settle deeper into the same destructive thought pattern, thinking they are protecting themselves from disappointment, the pressure of others, and the pain of failure, when in reality, they are causing the very outcome they feared.

Self-fulfilling prophecies occur when our negative thought patterns lead us to take the very actions that bring about our fears.

When Israel expected the worst from God and saw everything through that mindset, they began resisting Him and trying to protect themselves from Him. This made it impossible for God to help them. He could not lead them into the promised land without their cooperation, for they were not strong enough to do it on their

own. If they perceived their leader as the enemy, they would end up fighting Him instead of their real enemy.

Israel was so consumed by their fear of doom that they brought it upon themselves. The very wilderness they dreaded dying in became their graveyard.

The story of Israel is recorded to help us understand how powerful our thoughts are. Paul warns Christians not to repeat their mistakes:

*“While it is said, To day if ye will hear his voice,  
harden not your hearts, as in the provocation”  
Hebrews 3:15*

*“For some, when they had heard, did provoke:  
howbeit not all that came out of Egypt by Moses.  
But with whom was he grieved forty years?  
was it not with them that had sinned,  
whose carcasses fell in the wilderness?”  
Hebrews 3:16-17*

God worked mighty miracles. He spoke to them with His own voice. He wrote His law down so it could not be confused. He saved them from danger. He fed them from the sky. Yet none of this could change the hearts of those who looked at Him with suspicion. The story of Israel in the wilderness proves that even if you see the truth manifested — even a visible God — it may not change someone’s belief.

We see what we want to see, and we twist what is obvious if it does not fit into our inner beliefs.

Christ often spoke about the power of the mind and reasoned with people. Paul wrote:

*“And without faith it is impossible to please him,  
for whoever would draw near to God must believe  
that he exists and that he rewards those who seek him”*

*Hebrews 11:6*

It is not enough to believe in God’s existence; we must believe He wishes us well and has our best interest at heart. It is our trust in Him, our faith in Him, that allows God to enter our lives.

Christ showed the power of a positive self-fulfilling prophecy when He said:

*“Therefore I tell you, whatever you ask in prayer,  
believe that you have received it, and it will be yours”*

*Mark 11:24*

If we believe, we will act according to that belief, and God can work in our lives.

If we reexamine the words they received at Marah in Exodus 15:26, we can see the principle clearly manifested.

By believing that God knows what He is talking about when He gives His law, by believing that good things come from His laws, we are more inclined to follow them and receive their benefits. By believing God, they could escape the diseases.

James wrote: *“Do you want to be shown, you foolish person, that faith apart from works is useless?” (Jam.2:20)*. The fact is that mind and action, the mind and the head, always work together. We may say we believe one thing, but our actions expose what we truly believe. It is possible to fool ourselves, but our deeds will always reveal our faith.

Many Christians claim to believe in Christ and His salvation, yet do not follow His advice or His example. This will eventually lead to falling away. Jesus said:

*“And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:*

*He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

*But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”*

*Luke 6:46-49*

The Christian faith is not a magic spell. It is our Creator showing His creation how the mind and body work, and pointing us to the way of life. God asks us to choose Him, to trust Him, to let Him save us. And if we will not, we will, like Israel, “die in the wilderness.”

### **Why did God try when He already knew the outcome?**

It is humanly difficult to understand why God would take Israel out of Egypt if He knew they would lose faith and not be able to enter the promised land.

There are two important things to realize.

First, He does not let His ability to see the future prevent Him from trying everything He can to save. What would you do if you saw your son or daughter spiral into a self-destructive path, knowing the end of such a path? Would you not try everything in your power to prevent it? Knowing the future affects us in a way that can sometimes make us stop trying. But God does not use His ability to see the future to determine who He will reach or not. He will always do everything in His power. In this we get another glimpse into His righteousness.



In the courts of heaven, tens of thousands upon tens of thousands of angels are watching the proceedings (Dan.7:10). Perhaps even other worlds are paying attention. If we were on the wrong course, would we not want someone to do everything possible to save us? Would we not at least expect them to try?

The heavenly court also wishes to see that everything that could be done has been done, and that no one's destiny is sealed because of a lack of care. This must be understood for sin never to return to earth again. We need to know that God tried as if there were only one possible ending, a good one. In the end, this leaves Him without fault and us with full accountability for our own destiny.

Secondly, God brought Israel out of Egypt despite knowing they would fail at the border of the promised land, because working with one generation could still help save the next. Nothing is in vain in that sense. If society is on the wrong course, you have to start somewhere to change the future. By leading Israel out of Egypt, even though many died in the wilderness, their children were reformed. The parents had been harmed and shaped by Egyptian society, while their children, though growing up as wanderers, were surrounded by nature, by God's dwelling, the tabernacle, and His teachings. Those forty years, and even the failure of one generation, still became a blessing to the next. In that way God's work was not in vain, and Israel became one of the greatest nations of all time. Even their religion, while others have come and gone, remains one of the longest continuously practiced faiths. Their Scriptures are still the most read book of all time, and over fifty percent of the world's population, over four billion people, follow an Abrahamic religion today, spread across the entire world.

Even when Israel later failed, breaking His law and being taken to Babylon, their influence over centuries still shaped neighboring societies. When Israel reached its height under King Solomon, rulers traveled far to learn his wisdom, spreading good principles elsewhere as well.

God did it for them but also for the next generations, to move them forward and preserve them as a people. Had they remained in Egypt, slavery would have further degraded them and might even have led to more massacres. God leading them out, even knowing they would fail to enter the land by faith, was not in vain when the bigger picture is seen. Was it hard for those who died in the wilderness? Yes, but God comforted them with the assurance that it was not for nothing, that their children would have a better life. For any parent, this is what matters most. It was for their children they worried, and often for their children they complained. And God reassured them of this very thing: their children would not perish in the wilderness but would enter a better land.

By seeing how much God labored for a people He knew would fail Him, we learn how far He is willing to go to save us as well. If we think, "I will be lost anyway," we will not even try. But God is not like us. He keeps trying until there is nothing more He can do, despite already knowing the outcome. And He calls us to treat each other the same way. If we suspect someone will fail us, we may not give them a chance, and in that, we may cause the very failure we feared. We hand them a script, and they act it out. Following God's pattern, we must meet people as children of God who can be saved, no matter how hopeless they may appear. What we think is wisdom when we judge others is often just robbing them of the chance to do better. And even if it ends as we expected, our effort

will not be in vain. It will leave a testimony for those around them and will still have an effect in the larger picture.

We must, as Christians, never be the ones who give up on others. Neither must we give up on ourselves, even when we feel we cannot make it. If God, who knows all, never stops trying, how can we, who only guess, ever give up?

To be able to see the future and still not hold it against us is true greatness from God.

## **The Wilderness of Sin**

From Marah, God led them to a beautiful oasis in the mountainous wilderness, with seventy palm trees, called Elim. Here were twelve wells with fresh water. Still to this day, ancient wells and palm trees remain in this area. The underground source of water has kept the palms alive for centuries, making it an oasis even now. Nothing dramatic is recorded to have happened in Elim. Their immediate needs were met. But in the silence of this place lies the message. They found rest. God sought to calm their alarm after Marah so He could speak to their hearts. They were close to the ocean, where they could catch fish if they wanted. They had water. Perhaps some of them wished to remain by the sea, or by this oasis. But after a time, the pillar of cloud led them northward into the wilderness. Away from the oasis and the shade of the palms, into more land of rock and stone. Again, frustration and worry began to stir among them.

They camped in the Wilderness of Sin. There was a well for water, but now food was their fear. They were moving away from a possible food source, and they did not understand why God's leading. Why had they gone south, only to turn north again? Did



**What is believed to be Elim today is still an oasis in the Arabian wilderness. The Bible described it as having as many as twelve wells, and there are still remnant of twelve ancient wells here today.**



God not know the way? Did He change His mind? Was He fickle? Perhaps the answer lies in Christ's words to His apostles: *"Come ye yourselves apart into a desert place, and rest a while"* (Mark 6:31). Christ may have led them to Elim first so they could breathe, relax, and gather strength under the palms and by the water. But even when God gives us rest, if we have chosen a suspicious mind, we may still use the time to worry. Then we have not rested, and we are unprepared for the trials ahead.

Much of Israel's murmuring was born out of anticipation and fear. Fear of what could happen. Fear of what might happen. Christ, when He called us to rest in Him, said that rest is found by following His example (Matt.11:28). He taught that worry destroys:

*“Therefore take no thought, saying, What shall we eat? or,  
What shall we drink? or, Wherewithal shall we be clothed?  
(For after all these things do the Gentiles seek:) for your heavenly  
Father knoweth that ye have need of all these things.  
But seek ye first the kingdom of God, and his righteousness;  
and all these things shall be added unto you.  
Take therefore no thought for the morrow: for the morrow  
shall take thought for the things of itself. Sufficient unto  
the day is the evil thereof.”*  
*Matthew 6:31–34*

He said the same to Israel: *“As your days are, so shall your strength be”* (Deut.33:25). If we use up today’s strength on tomorrow’s worries, we drain ourselves into weakness and bring upon us the very thing we feared.

Israel followed Christ in the cloud, but many did not follow Him in spirit. What for them seemed a pointless journey, first southward, then northward, was, in truth, God’s gift of leisure before new trials. Had they trusted His leading, they would have known everything had its reason and every step was for their good. Instead, they wasted their rest, and when they reached the Wilderness of Sin, their patience was already gone.

In the Wilderness of Sin they grew frustrated, they had arrived at a less promising place to camp than the one they had left behind. They gazed at the pillar of cloud with suspicion.

Alfred Henry Lewis, an American investigative journalist, once said: *“There are only nine meals between mankind and anarchy.”* And as the Roman poet observed, society can be summed up in the words:

*“Give them bread and circuses and they will not revolt.”* If people are entertained or occupied and have food, they will accept most forms of leadership. God, of course, knows this too. But He does not wish merely to rule. He wishes to change hearts. He must do more than simply provide bread.

Israel was not starving to death, they only feared they would.

*“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:  
And the children of Israel said unto them,  
Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”*

*Exodus 16:2-3*

Their toxic words toward God revealed how they blamed Him for something that had not even happened yet. They even went so far as to say they would rather have died in Egypt than live in this uncertainty.

### **Reminding Israel who He is**

Spite their harsh words, God chose to be patient with them and provide for them. As He had in Marah, He gave them a responsibility with His miracle. He would let it rain bread from heaven, even meat, but they had to respect His Sabbath. God would give them miracle food, but never at the cost of His law. He had created the Sabbath at creation and made it holy, and He would not cause anyone to break it. So He let it rain for six days, and on the sixth day they were to gather a double portion for the Sabbath.

The six days of manna and the six days of creation told the same story. God was creating this food for them every day. It was not from a storehouse, it was not grown or harvested, it was created, just as He had created the earth. On the seventh day of both weeks, He asked them to honor His Sabbath.

In this way God reminded them of who He was, but also what He expected from them. He wanted them to honor Him as the Creator He was and is. He was not just some “god” who led them out of Egypt by a pillar of cloud. He was not a mysterious being. He was the origin of all life. Their Father. They were created in His image. He was not a stranger among them, He was their life-giver. He was reintroducing Himself to the suspicious crowd. The miracle of the manna for six days, with the seventh day rest, was to remind them constantly of who they were dealing with. This was no trick of Moses. This was the real God. The weekly cycle itself was a testimony of His hand.

God asks the end-time people for the same Sabbath reform. In Revelation 14:6, a message is sent:

*“Fear God, and give glory to him; ...and worship him that made heaven, and earth, and the sea, and the fountains of waters.”*

Only through the Sabbath is God celebrated and honored as the Creator. This is according to His own law, for God Himself decides the meaning of His words. This is the God-given method to honor Him as Creator.

God asks the people of the last days to remember this commandment and honor Him as the world enters its final conflict. By

uplifting God as Creator, His people are strengthened to see Him as a powerful life-giving force. Stronger than all their enemies, with the power to restore what is lost. By knowing they worship the Creator, God's people are empowered and blessed as they face their trials.

The Sabbath commandment was ordained at creation and was not something new given to Israel. Yet in Egypt, Israel had been forced to break it. God reminded them to worship Him as the Creator as He provided food for them each day. This was to lift their focus beyond the small things to the great things. Details matter, but it is easy to get lost in them. The larger perspective gives hope and courage. Instead of worrying about their immediate future, they were to remember that the Creator of all the earth, the One who promised to save and restore mankind, was their leader in the wilderness. Their story was part of something far greater, not just about what they would eat that day.

For a long time the so-called "enlightenment" movement has painted worship as a primitive notion from ancient times meant to stupefy people. The truth is the opposite. Every human looks up to something. How important, then, that it be something noble. God is good, and worshiping Him lifts the foolish into wisdom. When our ideal is good, something better than ourselves, there is only one way to go, upward. But if we worship something on our own level, or idols with corrupt morals, it drags us down. In ancient times, the gods of the pagans were corrupt. They committed adultery, murdered outside justice, acted in lust, were selfish and impulsive. Worshiping them only confirmed the human status quo. It gave no higher ideal, no better way of life. Even their gods'

behavior could be used as an excuse for evil. If the gods did such things, why shouldn't people?

The idols of today are much the same. Many adore pop icons, actors, and celebrities. They change partners, drown in drugs, live with violence and depression. Watching their lives through gossip columns or screens is like reading the old tales of the pagan gods. It demoralizes the young and excuses the adult. Life imitates art, and the lives of celebrities are displayed through films, songs, and shows. Hollywood has shaped the world and redefined right and wrong. What the self-proclaimed scientists and atheists of the 1700s and 1800s could not achieve through their theories, media and celebrity culture have done. People sing along to songs of anger, despair, and brokenness, and before long, they are living the same morals of those they admire.

Worshiping the God of the Bible gives man intellect and the desire to be good and to do good. Worshiping Him as the life-giver gives us greater purpose and hope. In hope lies the strength and courage to do good.

Many studies show the positive and progressive effect worship has on the brain.

In addition to these good things, reverent honor and homage paid to God is also a form of gratitude. When we show gratitude for the gift of life and His love, the gratitude itself shapes us positively.

“Over time, gratitude essentially 'rewires' the brain, strengthening neural pathways that help youth focus on positive experiences instead of negative ones. This change doesn't happen overnight, of course, but with practice, gratitude helps

individuals adapt to challenges and develop a more optimistic outlook. Another way to say it, practicing gratitude helps build resiliency in the face of adversity. Focusing on gratitude can even improve decision-making and emotional regulation by enhancing prefrontal cortex activity.” From Brain to Heart: The Impact of Gratitude on Youth Mental Health

God asking them for worship in their time of distress was not God trying to provide for His own need of superiority. It was to help them rewire their minds, gain a healthy outlook, strengthen them, give them peace and purpose. It was a much-needed morale in a “city of travelers.” Worshiping God could save them from the challenges they were about to face. He did not ask for it without reason, and He made it simple by creating seed for bread every day for six days a week. He gave them reason to rejoice and be optimistic about His love and His plans for them. Right then, worshiping God was the antidote to the thought-poison spreading among them.

One seventh of their time was to be donated to restore their relationship with their Father, get to know Him better, and for restoration of the body. To bring their minds from smaller conflicts and struggles to something greater. To see their lives and value in perspective. If they did this, they would be able to endure what challenges lay ahead. Having respect for their Provider, Lord, Creator, and Father would also teach them good morals in all aspects of life.

So with the manna, the physical need, God gave the remembrance of the commandments that were to feed their spiritual needs. For what good is bread alone? As Jesus said in the wilderness to the

devil: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). And by this statement Christ defeated Satan's temptation where Israel failed.

From the time the sanctuary at Sinai was dedicated, the priest's task was therefore to change the bread upon the table of shewbread every Sabbath with fresh bread. In that way, fresh bread spiritually remained connected to the Sabbath.

# The Manna

When they saw the bread from heaven in the form of small seeds, they said, "What is this?" They had never seen anything like it before, and the miraculous way it came made the food even more mysterious. So they called it Manna, literally "a what" or "a whatness." But God and Christ called it "the bread from Heaven."

The bread was a symbol of Christ.

*"For the bread of God is he which cometh down from heaven,  
and giveth life unto the world.*

*Then said they unto him, Lord, evermore give us this bread.*

*And Jesus said unto them, I am the bread of life:  
he that cometh to me shall never hunger; and he  
that believeth on me shall never thirst."*

*John 6:33-35*

The message Christ gave in His day was the same message He was giving to Israel in the wilderness. By caring for their needs, He was pointing them to Himself. When Christ told the Jews He was the bread from heaven, it was in response to them seeking Him after He had miraculously fed five thousand people.

With a man who could do such a thing, many saw the hope of prosperity. They even wanted to make Him king. John narrates the events following Christ's miracle with the bread:

*"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.*

*When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."*

*John 6:14-15*

When they found Him the next day, Jesus said to them:

*"Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."*

*John 6:26*

Why was Christ almost dismissive of them seeking Him because of His miracle? When He continued to speak of Himself as the bread from heaven, and that they needed to "eat" of Him, the result was just as He expected:

*"From that time many of his disciples went back, and walked no more with him."*

*John 6:66*

Food and prosperity are important for well-being, but spiritual food is what preserves the soul. It is a temptation for many to throw away God in their pursuit of worldly prosperity, but in the end it will not serve them. Jesus told them that if they wanted Him as king only for His ability to give them physical food, while rejecting the spiritual food, then He could not save them or be their King.

When Christ was tempted in the wilderness, Satan used what has always been among his most successful temptations. He tempted Him in three ways.

The first was by trying to create doubt. "If you are the Son of God," he said. Surely, then, He should be able to do a miracle with food to prove it to Himself. This temptation echoed the trial Israel faced in the wilderness of Sin, and it is the same temptation mankind faces still: to believe that a miracle can replace trust. To test God's love instead of resting in it. To turn faith into suspicion. To question God's motives.

The "if" Satan spoke was the same as the "what if." What if you are not the Son of God? What if you only think you are? Would God let His Son starve in the wilderness if You truly are His Son? Why is God letting You wait so long before helping? Is He even good if He does not give You bread right now? What can His intentions be in placing You under such terrible circumstances? Is He demanding too much of You?

Satan urged Jesus to turn the stones into bread, as if bread and a miracle would silence the "what if." But the moment we act on doubt, we strengthen doubt. We do not remove it.

Christ feeding five thousand people did not remove their doubt either. Signs and wonders cannot replace faith. This is why we so often see God performing miracles in response to faith, not in response to the lack of it.

When Christ healed, He asked if they believed He could. When they answered with faith, He healed them. But when a man demanded

a miracle as proof, Christ said: *“Except ye see signs and wonders, ye will not believe.” (John 4:48)*

To another, Jesus said:

*“If thou canst believe, all things are possible to him that believeth.  
And straightway the father of the child cried out, and said with tears,  
Lord, I believe; help thou mine unbelief.”*

*Mark 9:23-24*

Christ would not step onto the path of unbelief when Satan tempted Him. He would not use signs or demand signs to confirm His faith or replace it. If He had, He would have agreed with Satan’s accusations against God, that God was unreasonable, that doubt was legitimate, and that He should save Himself.

Christ practiced in that temptation what He later taught:

*“And the Pharisees came forth, and began to question with him,  
seeking of him a sign from heaven, tempting him.  
And he sighed deeply in his spirit, and saith, Why doth  
this generation seek after a sign? verily I say unto you,  
There shall no sign be given unto this generation.”*

*Mark 8:11-12*

If signs could convince them, they would already have been convinced. He had just fed four thousand people, and they were still not satisfied, even after seeing the sick healed. They wanted more. There are not enough signs in the world to cover doubt.

So God gives signs in response to faith, not to produce it. This is why Christ would not use a sign on Himself to strengthen His faith. He knew it was a trap that would weaken Him into sin. The root of

sin is to lose faith in God's word. At His baptism, God had already declared: *"This is my beloved Son, in whom I am well pleased"* (Matt. 3:17). Christ's victory over temptation lay in believing that statement no matter what happened.

The more signs the Pharisees and scribes saw, the less their hearts changed. Instead, they hardened their resistance. They called Him mad, then called Him the master of Beelzebub. At first they dismissed the few signs as false, then condemned the many as works of evil.

Nothing can convince a man who has already written his conclusion in his heart. The Pharisees had decided Christ was not of God, so everything they saw was forced into that conclusion. Humans do this to themselves and to others. It is the "damned if you do, and damned if you don't" trap—a crippling game with no winners. When we play it against ourselves, we stop our own growth. When we play it against others, we harm them and deceive ourselves. When we play it against God, we reject His Spirit. There is no truth strong enough to convince those who refuse to be convinced. Christ said:

*"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

*For John came neither eating nor drinking, and they say, He hath a devil.*

*The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."*

*Matthew 11:16-19*

And again He warned them:

*“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”*

*Matthew 12:31*

The Holy Spirit is the means by which God works on our hearts. If He is mocked and rejected, there is no other way for God to reach us.

### **Christ is the bread from heaven**

In the wilderness of Sin, God began the great miracle of feeding hundreds of thousands of people every day for forty years. Yet many of those who ate the bread perished. Jesus bluntly said:

*“Your fathers did eat manna in the wilderness, and are dead.”*

*He also said: “I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”*

*John 6:49-50*

Here Jesus laid forth the same principles given to Israel in the wilderness. It is not enough to see signs, to have food to eat and water to drink. If they do not tie their bond with God, learn to love Him, and trust His laws and His salvation, it will not benefit them.

About many of those who ate the manna, Christ declared them “dead.” But speaking of the Patriarchs of faith He declared them still living:

*“I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.”*

*Matthew 22:32*

When God healed the water, He told them to keep His law. When He gave them manna, He reminded them to keep His Sabbath law. And to the Christian congregation in Revelation Christ says:

*“Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. ... To him that overcometh will I give to eat of the hidden manna.”*

*Revelation 2:16-17*

The sword is the word of God (Heb. 4:12). The word of God is Christ, and it is also His laws and promises. Both are equally important. With God’s law, with Christ, comes promises.

Christ therefore said He was the bread they had “to eat,” meaning they must be nourished by Him spiritually. He has to become a part of our lives, a force within us. This is the bread that saves.

God was trying to teach these same principles to Israel. They saw a great miracle with the bread from heaven, but the same test came to them as to the five thousand and four thousand Christ fed in His day. Would they just seek God for food, or would they also seek His spiritual food? God could not make that choice for them. He could feed them physical food in response to their doubt, but it would not save them. The eternal food could only be given in response to faith. It is a choice God cannot make on our behalf. Once we trust Him, He can do mighty things for us, because we let Him. We don’t fight Him at every turn or, when facing the unknown, run back to where we only think we will feel safe.

Christ is not the “whatness” or “what is.” Christ is the bread from heaven. He said: *“My sheep hear me and follow my voice.”* He is not

a stranger or a *“what is this?”* Those who know God will recognize Him and follow Him in faith.

And our faith saves us, because it is with our faith we take God’s hand and allow Him to lead and nurture us. When we have faith in Christ’s sacrifice for us, we will seek its atoning power.

Christ answered Satan in the wilderness:

*“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”*

*Matthew 4:4*

## REFIDIM

On the northwestern side of Horeb could be the real Rephidim, the place Israel came to after the wilderness of Sin.

On an elevated hill stands a great rock, split in two. There are strong indications that this is the very rock where God allowed water to flow from, as recorded in Scripture (Exo. 17:6). It is a peculiar sight, tied to all the other sites on this side of the Red Sea. Water has clearly flowed from it and down the slope where it stands, and there seems to be no natural reason why water would burst from such a high, split rock other than what the Bible tells us. Perhaps God chose this very place to manifest the impossible, showing His power to make what seems impossible, possible. Where we see no solution, He already has one. Where we see only closed doors, He can make a way. As I stood before this mighty rock, I too was reminded of this lesson once more.

At what was likely this very place, Israel's doubts and fears were challenged. They saw the dangers of their journey. They feared they would literally die of thirst and saw their situation as impossible. Their daily food was a miracle, yet they still



questioned God's ability to quench their thirst. As the water burst out of the rock like a fountain, God witnessed:

*"Behold, I am the LORD, the God of all flesh;  
is there any thing too hard for Me?"  
Jeremiah 32:27*

From the moment God called me, He had to teach me these lessons again and again. Me, a preacher? Impossible. Who would listen to someone like me? Just a silly young girl no one took seriously.

Me, studying the Bible? I had concentration and reading problems. Me, a writer? I had no patience and wasn't organized enough. In everything I was called to do, I had an excuse I believed made it impossible. Yet God proved me wrong every single time. But it could have stopped with my excuses, if I had not believed Him and taken steps in faith. In the end, that is what makes the impossible possible, walking in faith, even when we do not understand how it can be done.

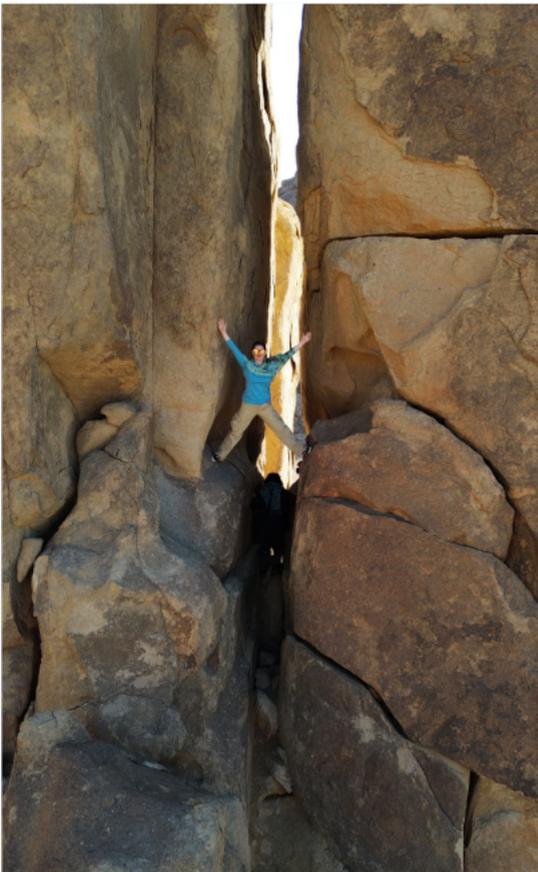
Water coming out of nowhere, a desert turned into an oasis, God did this for Israel. But the greater testimony was the lesson behind it. If God needs to reach us, He will walk on the waters to do it. And if we need to, we will walk on waters too, if that is what it takes to reach Him. Nothing is too hard for God.

### **Christ as the rock which flows living water**

Paul writes about Israel's experience in the wilderness:



**Top: The man in the image shows how large the rock at Horeb is. There is also a climb up to the rock itself, making it a rock on top of a hill.**



**Left: My niece standing in the crack of the gigantic rock.**



*“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”*

*1 Corinthians 10:4*

Some places Israel camped, there were natural springs; some places there were not. For those following the pillar of cloud and fire, this became a reason to doubt their Leader. If God was almighty, why lead them into a place where survival seemed impossible? Why would the pillar dwell at a campsite with no water? Was God lost?

Again and again, they were tempted to question His leading. This shows how in the Christian walk we sometimes won't understand God's ways. We may not know the road, we may doubt whether we can give what God asks of us, we may even question if He truly wishes us well.

Sometimes God has to take us out of our comfort zone so we can grow. It is hard to develop the mind if we never look beyond what feels safe. And sometimes what feels safe is not good for us. Over

and over, both Jews and Christians have clung to traditions and rituals instead of God's truth. People hold onto traditions, even when they know they are not from God, because traditions feel safe. We feel safe when life looks familiar, when those around us share our values, our habits, our ways. This is also why many Christians stay in churches that preach lies. The lies are comfortable, like an old beloved cardigan we can not seem to throw away.

But when Christ calls someone, He never leaves them where they are. Most of what we first believe is tainted with misunderstandings and even lies. The only way for Christ to lead us into fuller truth, into a deeper relationship with Him, is to ask us to step out in faith into what feels unknown. And it is when we dare to walk with Him outside our comfort zone that He gives us the greatest blessings.

Not long after Israel crossed the Red Sea, they began looking for water. To human reasoning, the best choice would have been to stay by the sea and not go into the wilderness. That would seem the rational, even agnostic choice. Yet they chose to follow the Lord exactly where He led.

If they had refused to follow the pillar of cloud they would never have received the great blessing and teachings God was about to give them.

God showed them that even in the desolate and deserted places, He can provide. The lesson was clear: when we walk in faith and follow the Lord, we must not let feelings of doom or worry take hold of us. We are to trust that if God leads us, He will also provide for us. He will also help us grow. If God asks us to do something, and it seems impossible, then He will make it possible.

*“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.”*

*Jeremiah 29:11*

*“And I am certain that God, who began the good work within you, will continue His work until it is finally finished on the day when Christ Jesus returns.”*

*Philippians 1:6*

The walk with Christ is itself preparation for what is to come. It is this preparation that makes it possible for Christ to bring us into the heavenly promised land.

Israel did not sacrifice the Passover lamb and then stay in Egypt waiting for the promised land to come to them. They were instructed to begin the journey, a journey that would prepare them for the gift.

When the pillar of cloud lifted up, and they followed it to Rephidim, they again began questioning God’s leading. They had left an oasis with twelve wells for a place with less water. And now they came to a place with no water at all.

It is the same with many Christians today. The moment things grow difficult, there is the temptation to want to return to the old life. Jesus spoke a parable about this:

*“A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.*



*And some fell upon a rock; and as soon as it was sprung up,  
it withered away, because it lacked moisture."*

*Luke 8:5–6*

And Jesus explained:

*"They on the rock are they, which, when they hear,  
receive the word with joy; and these have no root,  
which for a while believe, and in time of temptation fall away."*

*Luke 8:13*

From the time their enemies were defeated, their complaining only grew worse because of the constant anticipation that something would go wrong.

They even claimed Moses had brought them there to kill them. While the pillar was right in front of their eyes, they still asked: *"Is God really among us or not?" (Exo.17:7)*. They could see He was there, yet they tested Him by provoking Him, implying that if things did not go their way, they would refuse to acknowledge His presence.

This was and is a great sin. Still, God was patient with them. He had not asked them to leave a water source for this barren place without a purpose or provision. The complainers among Israel were in darkness because they chose darkness.

Faith would have told them God had a plan, that He would provide. They could have walked in joy and peace.

Moses then took the elders outside the camp to a large cliff. As instructed, he struck the rock, and water poured out, rushing down toward the Israelite camp.

This rock was another symbol of Christ. Israel had sinned, and the sins of the world would one day cost Christ His life. Just as the cliff was split in two, so through the death of Christ would come the blessing of life. Israel had blasphemed, yet God answered by giving them a prophecy of the Messiah. The water flowing from the split rock was a living prophecy, showing that His desire was not their death, but their life. Not to take from them, but to bless them.

The split rock also pointed forward to the rock that split at Christ's death and resurrection. When Christ died, Matthew recounts:

*“Jesus, when he had cried again with a loud voice,  
yielded up the ghost And, behold, the veil of the temple  
was rent in twain from the top to the bottom;  
and the earth did quake, and the rocks rent.”*

*Matthew 27:50–51*

From Ron Wyatt's testimony about the crucifixion site and the Ark of the Covenant beneath, we know Christ's blood and water came through that split rock and down upon the mercy seat. From Christ's death came life for us.

If they had not followed to Rephidim but stayed behind at the last water source, they would have missed out on this greater blessing. They would have missed the lesson, the growth, and the deeper revelation of God's care. And in the end, they would have been left behind.

We can see this displayed in Christian Reformation history. After knowledge of God's will, of faith and salvation, had declined for years under papal rule, a reformation movement began as Bibles

were translated, printed, and distributed all over Europe. Because the Christians had for so long practiced their faith wrong, they had many things to reform. Strong men began to lead reforms back to the plain truth. Yet upon gaining a following and a reformation at one point, people were often satisfied and did not continue the reformation, and rejected new reformers. So it ended that the Protestant movement has churches in all steps of the reformation: the least reformed, the most reformed, and all stages in between. Every time a group of Christians was satisfied with the light they had received, they refused to go on.

Comparing this to Israel's exodus, had it happened with them as with the Reformation, a clan of Israel would live in all places they stopped along the route, with only a small portion of them reaching Sinai and the Promised Land. A group on the other side of the Red Sea. One clinging to the waters at Mara. One still dwelling under the palms of Elim, or by the well at Sin. And a group settling in Rephidim. And if people had stayed behind, they could argue that they lived there because God led them there, and that they were in fact blessed by God by first staying there. Yet the truth is not that this then means it is where God wants them to end up. God had great truths and blessings they would then miss out on. In such a way, Christians fool themselves as well, falling behind and remaining in ignorance. The Christian must never be comfortable in their current enlightenment and reform, because God offers us living water that constantly flows. Still water becomes bitter. The whole universe is in movement—our solar system, our planet. Our walk with Christ has to be a walk from light to light, from truth to truth. We will never stop learning or reforming to the image we were created in.

We humans tend to lean on our insecurities. Among Christians this has caused fear of reform, but also backtracking at conflict, and running ahead when we are meant to stay. The reform from spiritual Babylon, religious confusion where lies are blended with truth, requires a similar obedience as required at Israel's exodus. For we don't know the way, but we know who leads us, and it is He we must follow.

## **The Cross at The Battle**

Amalek, which many believe to be the descendants of Esau, came to war with Israel while they were in Rephidim (Gen. 36:12; Exo. 17:8). Esau had been Israel's twin brother; they had shared a womb, but now his descendants wanted to destroy Jacob's descendants. This could be a conflict that was going to happen regardless. Had Israel not been led down towards the Red Sea, they would have crossed the land way above the Red Sea straight into Esau's territory. If they were hostile, waiting to battle them, Israel needed to learn to trust God before being confronted with this conflict. They were now in the middle of the borderland between Midian and Edom. Perhaps the battle was also inspired by the new water source that had appeared in the wilderness.

Such is the Christian walk as well. We cannot choose God and expect to not end up in conflict with family. In families, traditions often become the gods of the household and the glue that holds them together. Similar thoughts and patterns create unity. When converting to Christ, you can disrupt what keeps your family together. Christ warned that following Him could and would break up families (Matt. 10:35). Jesus said: "And a man's foes shall be

they of his own household” (Matt. 10:36). When Jacob returned to Canaan, he feared his brother coming up against him the most, not the pagan natives. Conflicts with family hit differently and are where most Christians lose the battle and, not withstanding the pressure, compromise their faith and faithfulness to God for the sake of peace. It is therefore a great lesson that the first to bring conflict upon Israel was not the Egyptian army, the inhabitants of Canaan, the Philistines, or the Kushites, but what could be Israel’s “brother.”

*“Remember what Amalek did unto thee by the way,  
when ye were come forth out of Egypt;  
How he met thee by the way, and smote the hindmost of thee,  
even all that were feeble behind thee, when thou wast faint  
and weary; and he feared not God”  
Deuteronomy. 25:17–18*

Moses, Aaron, and Hur went up on top of a hill. As long as Moses held his hands up, Israel gained the upper hand and drove Amalek back. But when Moses’ hands grew weary and he let them down, Amalek began to prevail. So they gave Moses a rock to sit on, and Aaron and Hur held up his hands on each side.

Here we see another image of Christ and our battle with sin and the world. Moses with his arms lifted high reflects Christ upon the cross. It is through His sacrifice that we have any chance of life. When we behold Christ, we gain the victory. When we let go of Christ, we lose the battle.

This was not only a testimony to Israel to support their leader Moses so he could lead them, but also a parable given in response to their recent sins. The Amalekites were as their sins. Esau’s



**The large plain near Rephidim, where the battle with the Amalekites may have taken place and where Moses could have held out his arms to the sides, like a crucified man.**

**To the right: Battle of Refidim, assisted by Hur and Aaron, in John Everett Millais' *Victory O Lord!***



descendants were their flesh and blood battling them. Their complaining, their distrust, their bitterness and blasphemy would all rise up to destroy them if they did not change their hearts. Just like it once had with Esau when he went his own way. God showed Israel that their success was not tied to their own strength or accomplishments, but to their reliance and trust in His leadership.

By gaining control when Moses' hands were lifted, and losing control when his hands fell, they learned that even what they thought they could manage themselves was outside their power. They needed God's help to succeed. They could not do it without Him. And so, with Moses' hands raised, they knew their victory was God's mercy, not their own doing.

Likewise is the Christian walk. Gaining victory over our sins and weaknesses is not something we can do on our own. It is His accomplishment. We are to give our trust to Him, and He will bring us victory. Jesus gave the same lesson to the apostles that He gave to Israel in Rephidim.

Christ came walking to them upon the water. At first they were afraid, but when they realized it was Him, Peter asked if he could come out on the water too. If he could do the impossible to him with Christ. Water coming out of a rock is equally defying the laws of nature as we know them. Similarly, once human nature has adapted to sinful behavior, it is almost impossible for us to regain control without help. We will fail over and over again. Our mind is locked in, and our flesh is too weak to resist. Like Paul exclaimed:

*“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

*Now then it is no more I that do it, but sin that dwelleth in me.*

*For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

*For the good that I would I do not: but the evil which I would not, that I do. ... O wretched man that I am! who shall deliver me from the body of this death?”*

*Romans 7:17–19, 7:24*

Still, God tells us to repent and turn away from our sins. Why does He do that, knowing how hard it is for a sinner to accomplish? Many evangelists have used the words of Paul describing the state of a sinner as evidence that no man can do good and therefore they are not obligated to turn from their ways or even to keep God's law.

God says otherwise. He said Noah was a just man and perfect in his generations (Gen. 6:9). He said Abraham kept God's law and his faith made him righteous. He said about Job that he was perfect and upright and kept from evil (Job 1:1). The parents of John the Baptist were said to be *“righteous before God, walking in all the commandments and ordinances of the Lord blameless”* (Luke 1:6). Barnabas was called a “good man” (Acts 11:24). And Psalms states that there are righteous men (Psalm 1:6).

We can do good, we can keep God's law, we can have righteous works, in a flesh that is inclined to sin, with God's help. What differed David's heart from that of King Saul, Jacob from Esau, was not that they had more perfect flesh to work with; it was their

willingness to let God help them despite their weaknesses. God is stronger than our weakness, and once we join forces with Him, we are no longer slaves under our infirmities and passions. God's Spirit in us overrules the laws in the flesh and helps us come out as victors (Romans 8). Christ healed incurable diseases, made the blind see, raised the dead, made food multiply, even teleported. If He can restore that which is lost, that which is not functioning, even recreate that which is no more, He can naturally also give us what is needed to resist evil and be faithful. Our willingness is the only thing standing in the way, not our flesh. God can easily work with our flesh and restore what sin has made weak.

Christ told Peter to come to Him on the water, and at first Peter walked on the waves just like Christ.

As long as he kept his eyes on Christ, he could walk on water. But the moment Peter looked at the stormy sea beneath his feet, fear overtook him, and he began to sink.

Christ reached out His hand and brought him back to the boat, saying: *"O thou of little faith, wherefore didst thou doubt?"*

The moment Peter cried out for Jesus, it says: *"And immediately Jesus stretched forth his hand, and caught him"* (Matt. 14:31).

When he began to sink and cried for Jesus, Jesus held his hand, and he walked on water again. In both cases, Peter walked with Christ.

The word Rephidim means "place of rest," but here Israel faced their first armed conflict. When Moses "rested" his hands it caused even more conflict, so the name of the place and the events do not at first glance seem to fit. However, the peace Christ offers us in this world is not to be free from conflicts, but to find inner peace.

*"I have said these things to you, that in me you may have peace.  
In the world you will have tribulation. But take heart;  
I have overcome the world."*

*John 16:33*

Temptations will come to even the most pious among us; although not promised to escape from experiencing them, we are promised deliverance from them:

*"There hath no temptation taken you but such as is common to man:  
but God is faithful, who will not suffer you to be tempted above that ye  
are able; but will with the temptation also make a way to escape, that  
ye may be able to bear it"*

*1 Corinthians 10:13*

While we drink of the living water God has provided and keep our eyes on Christ, we will have peace even in the greatest conflicts, even the conflicts with our flesh. Where our eyes are determines whether we will have victory or not. The question is not "if we can," but understanding "how we can."

# Christ as the pillar of fire and cloud

Christ was the pillar of fire and the cloud. In His divinity, He had to veil Himself so the people could endure His presence until the day He became human.

Paul writes:

*“For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea...”*

*1 Corinthians 10:1-3*

Christ’s pillar of fire and cloud symbolized both His divinity and His incarnation.

The pillar of fire illuminated the darkness that surrounded Israel in the wilderness.

Jesus said:

*“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life”*

*John 8:12*

*“As long as I am in the world, I am the light of the world”*

*John 9:5*



The apostle John also wrote:

*“And the light shineth in darkness;  
and the darkness comprehended it not”*

*John 1:5*

This occurred when Christ came as a man, but also earlier at Rephidim, when the people said, even while the pillar of light stood before their eyes, “Is He among us or not?”

At the Red Sea, the principle of following Christ and believing in Him was clearly illustrated when the Egyptian army pursued Israel:

*“And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night”*

*Exodus 14:20*

To Israel, their God was light in the darkness; but to those rejecting Him, there was only darkness.

Likewise, when you receive Christ, He becomes your light in the darkness, while those who reject Him remain in darkness.

*“And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil”*

*John 3:19*

Paul writes:

*“For at one time you were darkness, but now you are light in the Lord. Walk as children of light”*

*Ephesians 5:8*

Peter adds:

*“But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light”*

*1 Peter 2:9*

Paul further reflected:

*“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God”*

*1 Corinthians 1:18*

The pillar also revealed the Christian walk after Christ's Passover



**Following Christ is a choice.**

sacrifice. It is not God's intention that, once we have received Christ's atoning blood, we remain as before. The blood is the means of salvation, but Christ also offers guidance and renewal. We are not to stay in spiritual Egypt, living sinful, worldly lives. Having received the atoning blood, we are to rise and follow Him toward the promised land.

The pillar's movement told Israel when to go and when to rest:

*"At the command of the LORD the people of Israel set out,  
and at the command of the LORD they camped"*

*Numbers 9:18*

*"As long as the cloud rested over the tabernacle, they remained in  
camp. Even when the cloud continued over the tabernacle many days,  
the people of Israel kept the charge of the LORD and did not set out"*

*Numbers 9:21-22*

It rested over the tabernacle, showing that truth does not change.

God always leads according to His law and His principles. Those who stayed in Egypt were left in darkness, and those who went their own way instead of following the pillar also walked into darkness.

Christ was the Shepherd who went before His people, even after becoming a man.

*“To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.*

*And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.”*

*John 10:3-4*

*“Sometimes the cloud was a few days over the tabernacle, and according to the command of the LORD they remained in camp; then according to the command of the LORD they set out. And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out”*

*Numbers 9: 21-22*

The lesson of Israel following the pillar teaches us that as long as we keep our eyes on Jesus, we will find our way. When He stays, we rest. When He moves forward, we move forward with Him. Spiritually, we are still children. Sometimes God has more truth to reveal, and we must receive it. Sometimes we are called to preserve what we already have, sometimes to preach, sometimes to be silent, sometimes to reform. At times the pillar even led them back to places they had been before, and then forward again.

Paul writes:

*“Let us keep our eyes fixed on Jesus, on whom our  
faith depends from beginning to end”*

*Hebrews 12:2*

To be a Christian is to follow Christ, not only as our leader but also as our example.

When the children of Israel moved when the pillar moved, and rested when it rested, they were following His example as well as His lead. Christ always leads by example. What He commands, He Himself practiced. He followed His own teachings.

Christ was the first to take up his cross:

*“And he said to *them* all, If any *man* will come after me,  
let him deny himself, and take up his cross daily, and follow me”*

*Luke 9:23*

Peter wrote:

*“For even hereunto were ye called: because Christ also suffered for us,  
leaving us an example, that ye should follow his steps”*

*1 Peter 2:21*

And in Revelation we are told that those who remain faithful to God in the end will not only be known for keeping God’s laws but also for having the faith of Jesus (Rev. 14:12).

Why does it say faith of Jesus instead of faith in Jesus? Because they follow Christ’s own example of how to live by faith. They watch and learn from Him. And just as the pillar of fire and cloud rested above the law, these end-time believers follow Christ’s example, seeing Him dwelling and reigning above His law, they seek to subject to the same law. And thus the natural result of having the faith of Jesus is also to have the commandments of God. If

Christ could overcome the temptations of the flesh with God's help, with His Spirit, so can we.

Nehemiah wrote about the pillar:

*"Moreover thou leddest them in the day by a cloudy pillar;  
and in the night by a pillar of fire, to give them light in  
the way wherein they should go.*

*Thou camest down also upon mount Sinai, and spakest  
with them from heaven, and gavest them right judgments,  
and true laws, good statutes and commandments"*

*Nehemiah 9:12-13*

In this lies the key to the heated Sabbath question as well: Do we rest and worship on Sunday, or on the biblical Sabbath, from sunset Friday to sunset Saturday?

What did Christ do? He rested on the biblical Sabbath, and if that is what our "pillar of faith" do, then so should we. If that is when Christ rested, that is when we rest, with Him. We rest with Him, and we move with Him. Christ never sanctified Sunday but used it as a day of work, that was when He moved after resting.

## Christ in the promise

From the moment Adam and Eve sinned, Christ met them with the promise of redemption. In the first prophecy He is called “the Seed”, who would be born as a man and crush the serpent (Gen. 3:15). The promise narrowed through time: through Abraham, then Judah—“Shiloh,” the lawgiver and king (Gen. 49:10)—and through David, whose offspring would establish an everlasting kingdom (2 Sam. 7:12–13). He would be both Priest and sacrifice (Zech. 6:13; Isa. 53:7).

God promised a Deliverer to Adam and Eve and to Abraham. He did not replace that Redeemer with a faulty system at Sinai. The sacrificial system did not cancel the promise; it prophesied it. What Israel received at Sinai was a prophetic outline of Christ and the plan of salvation, given so they could proclaim His mission until He came.

*“From Eden onward, Christ was consistently foreshadowed in types and symbols. The light gradually increased, becoming more and more distinct, until the fullness of time came. Then the great Antitype, the originator of all the Jewish economy,*



*appeared in the world. In Christ, type met antitype, and shadow substance.” (The Youth’s Instructor, Dec. 13, 1900, par. 3)*

When Philip met Jesus he exclaimed, “We have found him, of whom Moses in the law, and the prophets, did write” (John 1:45). Jesus affirmed the same:

*“Do not think that I will accuse you to the Father... For had ye believed Moses, ye would have believed me: for he wrote of me.”*

*John 5:45–46*

After His resurrection He reminded them:

*“All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”*

*Luke 24:44*

There are thought to be hundreds of Old Testament prophecies concerning Christ. Whenever the God of Israel speaks or appears to guide salvation history, He points to Christ.

Paul explains promise and law:

*“Now to Abraham and his seed were the promises made...  
‘And to thy seed,’ which is Christ... The law, which was four  
hundred and thirty years after, cannot disannul, that it  
should make the promise of none effect...  
God gave it to Abraham by promise.”*

*Galatians 3:16–18*

These words are often misunderstood as if Paul were setting aside God’s moral law. He is not. Abraham is said to have kept God’s “commandments, statutes, and laws” (Gen. 26:5). Even before Sinai, God asked, “How long refuse ye to keep my commandments



and my laws?” (Exod. 16:28). Paul’s contrast is not between promise and morality, but between the promise to save and the ceremonial system that illustrated that promise.

The ceremonial laws given at Sinai were prophetic types. They atoned symbolically and taught the way of salvation, but they could not replace the promised Redeemer. In time, many in Israel confused the shadows with the fulfillment. When Christ came, they clung to the symbols and rejected the One to whom those symbols pointed, turning the system into a form of idolatry, worshiping the image rather than the reality (Heb. 10:1–9).

God gave Israel these enacted prophecies so they would recognize and receive Christ. Many did; many did not. The lesson stands: salvation has always been through Christ, believed on before the cross by promise, and after the cross by fulfillment. No one approaches the Father except through the Son.

Christ continued to use imagery in the New Testament, parables, signs, and acts, to explain His mission. This shows that although people can misuse religious imagery, God still uses it to make His truth clear (Heb. 4:2). The sanctuary was meant to be a blessing: a teaching tool to know God and understand the plan of salvation. The problem is not God’s imagery; it is how we receive it.

Christ feeding the multitudes reveals the same God who gave manna. Christ walking on water reveals the same God who brought water from the rock. Israel were given symbols to reveal salvation, and Israel’s story itself became a living illustration of how God deals with humanity (1 Cor. 10:11; Heb. 4:11).

**Aaron as high priest  
in the sanctuary.**



# Christ in Moses

Deuteronomy 18:15, Moses declares:

*“The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen.”*

Moses was himself a prophecy of Christ. A mediator sent to stand between God and the people.

Moses’ assignment as a prophet was:

- To lead the people out of captivity.
- To teach the people God’s laws.
- To be a mediator and confirm a covenant between God and the people.
- To introduce and lead the construction of the Sanctuary and its service.
- To anoint the priests and the sanctuary.

We are told that for a High Priest to even represent God’s people in the sanctuary, a covenant between God and the people had to be confirmed. The book of Hebrews tells us that Christ is our High

Priest, and that He has gone into the sanctuary in heaven to work for us there (Heb.8). But the Torah says a covenant must be confirmed before this can take place (Exo.24, Heb.9).

The Bible itself makes the connection, showing them as type and antitype. In Hebrews 9, Paul compares the two covenants. The same Paul, in another place, writes that there are new promises in the new covenant, a new sanctuary, a new mediator and new blood. Christ is the third temple, not a future Jewish construction (John 2:19).

In order to confirm a covenant, Moses had to be a mediator between God and the people. And so we are invited to compare Moses and Jesus, the type and the antitype.

*“As many were astonished at thee; his visage was so marred  
more than any man, and his form more than the sons of men:*

*So shall he sprinkle many nations”*

*Isaiah 52:14-15*

Before dying on the cross, Jesus asked them to partake in the covenant by drinking the symbol of His blood. By Christ own words He was fulfilling the ratification of the new covenant upon the cross.

*“And he took the cup, and gave thanks, and gave  
it to them, saying, Drink ye all of it;*

*For this is my blood of the new covenant, which  
is shed for many for the remission of sins”*

*Matthew 26:27-28*

The only figure in history since Moses to do the same as Moses, is Jesus.

## MOSES AND JESUS — The Law and the Promise

MOSES	JESUS
<p><b>1A. The Promise Given</b>                      “And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever.” (Exo. 19:7–9)</p>	<p><b>1B. The Promise Confirmed</b>                      Jesus preached both the law and salvation:                      “If ye love me, keep my commandments.” (John 14:15)                      “For God so loved the world...” (John 3:16)                      “I am not come to destroy, but to fulfil.” (Matt. 5:17)</p>
<p><b>2A. The Law Spoken</b>                      God’s law was spoken aloud from Mount Sinai (Exo. 19:18).</p>	<p><b>2B. The Law in Flesh</b>                      Jesus taught for 3½ years, calling people to obedience — the living law revealed in human form.</p>
<p><b>3A. The Law Written</b>                      Moses wrote the law and promises in a book.</p>	<p><b>3B. Written by His Own Hand</b>                      The One who wrote the Ten Commandments with His finger was Christ Himself, the eternal “I AM.”</p>
<p><b>4A. The Altar at the Mountain</b>                      Moses, as mediator, built an altar at the foot of Sinai.</p>	<p><b>4B. The Altar Fulfilled</b>                      Jesus offered Himself as the true sacrifice at the foot of Calvary.</p>
<p><b>5A. Twelve Pillars</b>                      Twelve pillars for the twelve tribes of Israel (Exo. 24:4).</p>	<p><b>5B. Twelve Chosen</b>                      Twelve disciples — foundation of the gospel and new covenant (Rev. 21:14).</p>
<p><b>6A. Seventy Elders</b>                      Seventy chosen to see God’s glory (Exo. 24:9–10).</p>	<p><b>6B. Seventy Sent</b>                      Jesus appointed seventy messengers to proclaim His kingdom (Luke 10:1, 17).</p>
<p><b>7A. Free-Will Covenant</b>                      The people chose to enter the covenant freely.</p>	<p><b>7B. Free-Will Salvation</b>                      The covenant with Christ is entered by free choice — faith is never forced.</p>
<p><b>8A. Blood and Water</b>                      Moses sprinkled blood and water on the covenant (Heb. 9:19–20).</p>	<p><b>8B. Blood and Water</b>                      From Christ’s side flowed blood and water — the true witness (John 19:34–35; 1 John 5:8).</p>
<p><b>9A. Blood on the People</b>                      “Behold the blood of the covenant.” (Exo. 24:8)</p>	<p><b>9B. Blood of the Covenant</b>                      “This is my blood of the new covenant, shed for many for the remission of sins.” (Matt. 26:28)</p>

**Moses mediated the law to the people**



**Upon Sinai, Moses met Christ before His incarnation. Moses' mission was a foreshadowing of Christ's mission. When Christ was incarnated, Moses met Him again on Mount Tabor, this time Moses coming from heaven to meet Him, while Christ lived among men. The top picture shows what many believe is that mountain.**

**To the right: Moses asking to see the glory of Christ:**

**"And he said, Thou canst not see my face: for there shall no man see me, and live. ... And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand."**

**(Exod. 33:20, 22)**

**At Sinai, Christ strengthened the man foreshadowing Him; at Tabor, Moses encouraged the new covenant at work. Moses was also finally visiting the Promised Land, which he had earlier been prevented from entering.**

**Jesus was so great and holy that Moses could not look upon His face and live. He had to cover Himself in a cloud as He passed by.**

**It is hard to imagine how much Christ truly gave up to become incarnate in human flesh. He humbled Himself greatly. Who has ever heard of an earthly King stepping down to serve as a servant? Yet the divine King of heaven gave up His divinity to take on mortality. Christ's sacrifice was never just the cross; it was far more than that.**





**Two possible places (out of many) on Sinai that could be the cleft where Moses stood. The first, the almond tree growing between two boulders—a beautiful natural monument marking where Christ could have revealed His character. The almond tree is a symbol of priesthood. The second I found by chance: a cleft in the mountain filled with white quartz, symbolizing purity. There are, however, many clefts at this mountain.**



## **Christ As Jehovah**

As shown earlier, Christ is the Word of God, the visible Jehovah who spoke to Israel. Yet throughout history, this truth has been misunderstood and replaced with false ideas of God's nature and character.

When God declared, "Hear, O Israel, the Lord our God is one" (Deut. 6:4), He was revealing His unity of character and purpose, not singleness of being. They are one voice, not many. The pagans worshiped many gods, each with conflicting wills and temperaments. Their deities quarreled, competed, and reflected the instability of human passions. One could choose whichever god best suited their trade or desires. It was a confusion of moral voices, a divided picture of divinity.

In contrast, the God of Scripture is one, consistent, united, and morally whole. The same God who created the world, gave the law, and spoke through the prophets is the same one revealed in Christ. The law of God, His Spirit, and His truth have never changed. The notion that the God of the Old Testament and Christ of the New represent two different temperaments or laws is the same delusion

## Summary — The Most Violent Clashes Between Gods

Region / Culture	Gods in Conflict	Nature of Clash	Outcome
Babylon (Mesopotamia)	Marduk vs. Tiamat	Cosmic war between young god and chaos-dragon	Marduk slays Tiamat, forms heaven & earth from her body
Sumer (Early Mesopotamia)	Enlil vs. Enki	Conflict between law and mercy; Enki defies Enlil's judgment	Enki saves humanity from Enlil's flood
Canaan / Ugarit	Baal vs. Yam (Sea)	Battle for kingship among gods	Baal defeats Yam and rules
Canaan / Ugarit	Baal vs. Mot (Death)	Seasonal struggle: life vs. death	Baal dies and resurrects; fertility restored
Egypt	Horus vs. Set	Civil war over Egypt's throne; vengeance for Osiris	Horus wins, Set exiled
Egypt	Ra vs. Apophis (Apep)	Nightly cosmic combat: sun vs. serpent of darkness	Ra defeats serpent daily
Hittite / Hurrian (Anatolia)	Teshub vs. Kumarbi / Ullikummi	Succession war; father vs. son and a stone giant	Teshub victorious
Greek	Cronus vs. Uranus	Son mutilates father to free siblings	Cronus becomes ruler
Greek	Zeus vs. Cronus (Titanomachy)	Zeus leads Olympians vs. Titans	Olympians win; Titans imprisoned
Greek	Zeus vs. Typhon	Final monstrous rebellion after Titanomachy	Zeus kills Typhon with thunderbolts
Greek	Ares vs. Athena	Personal rivalry between war gods (brute force vs. strategy)	Athena usually triumphs
Roman (adapted Greek)	Jupiter vs. Saturn	Same as Zeus vs. Cronus, Roman retelling	Jupiter victorious
Roman (later)	Mars vs. Bellona	Duality of war god and war goddess; destructive synergy rather than true battle	Both symbolize unrestrained warfare

that once led nations into idolatry. Christ cannot abolish the law; it would be self-annihilation.

When Christ came to earth, He did not introduce a new standard or a different spirit. He said: *“My teaching is not my own; it comes from the one who sent me” (John 7:16)*. He came to reveal the Father exactly as He is, unchanging and righteous.

*“Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing”*

*John 5:19*

Christ's words and actions mirrored the Father's perfectly. *“He that hath seen me hath seen the Father” (John 14:9)*. *“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother” (Matt. 12:50)*. The unity between

## Immoral Acts and Traits of Ancient Pagan Deities

Name	Culture	Immoral Acts & Traits	Type of Immorality
Ishtar / Inanna	Mesopotamian	Goddess of lust and war; deceived other gods; destroyed lovers; cult included ritual prostitution and gender-crossing priests (gala); slept with brother Utu.	Sexual immorality, homosexuality, incest, deceit, cruelty
Enki (Ea)	Mesopotamian	Slept with his own daughters in "Enki and Ninhursag"; used lust and trickery to gain power.	Incest, manipulation
Ei	Canaanite / Ugaritic	Father god who impregnated two daughters (Shachar and Shalim).	Incest
Baal	Canaanite	Arrogant storm god; sexual union with sister Anath; cult rituals involved prostitution and fertility orgies.	Incest, sexual immorality, pride
Anath	Canaanite	War and love goddess; sister/consort of Baal; described bathing in blood and dismembering enemies.	Sadism, incest, excessive violence
Molech / Milcom	Ammonite	Demanded child sacrifices by fire; condemned in Scripture.	Child murder, cruelty
Set	Egyptian	Murdered his brother Osiris; attempted homosexual domination of nephew Horus; symbol of chaos and perversion.	Murder, homosexuality (dominance act), deceit
Ra (and Sekhmet)	Egyptian	Ordered massacre of much of humanity through Sekhmet; nearly destroyed mankind.	Cruelty, bloodshed
Geb & Nut	Egyptian	Brother and sister lovers; separated by father Ra for incest.	Incest
Osiris & Isis	Egyptian	Married siblings; produced child Horus.	Incest
Kumarbi	Hurrian / Hittite	Castrated father Anu; swallowed genitals; became pregnant with gods; gender inversion and violence.	Mutilation, incest, gender confusion
Tiamat	Babylonian	Chaos-dragon goddess who led rebellion against the gods; created monsters to destroy them.	Rebellion, violence
Zeus	Greek	Married sister Hera; relations with sisters, daughters, mortals; abducted the boy Ganymede as a lover.	Incest, homosexuality (pederasty), adultery, abuse of power
Hera	Greek	Jealous vengeance; tortured Zeus's lovers and their children.	Cruelty, vindictiveness
Aphrodite	Greek	Goddess of lust; manipulated others through seduction; persistent adultery.	Sexual immorality, deceit

**God claimed to be a righteous and moral God, and He truly was. There was no conflict within the Godhead. This distinguished Him from all other gods. The pagan gods made human sin, lust, and greed into something deified, thereby justifying similar behavior among rulers and common people. The Bible teaches that we become what we behold, and by adoring such gods, humanity became increasingly corrupt in its ways. To this day, mankind imitates its own art, and the morals shaped by Hollywood and similar influences have reshaped the ethics of lands that were once Christian. Unlike many hypocritical gods and human leaders, God showed He Himself follow His principles. Christ here on earth said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10) Christ show a God who practice what He preach.**

### God declaring who He is:

The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exo 34:6-7

them was not partial or temporary. Though Christ was humbled in human form, His spirit and will remained one with the Father's.

This is why Christ accepted worship. When Thomas said, "My Lord and my God," Jesus did not refuse him (John 20:28). The God who gave the law on Sinai was now standing before man in flesh. The voice that once thundered from the mountain now spoke mercy and forgiveness.

It was Christ who appeared to Abraham, wrestled with Jacob, met Moses at the burning bush, and descended upon Sinai in glory. It was Christ who clothed Adam and Eve in animal skins prophesying His death for their salvation. (Gen.3:21) The One who wrote His law upon stone also wrote it later upon human hearts through the Spirit. His presence made the mountain tremble, and His voice gave the law its authority.

Christ declared through the prophet Isaiah:

*"Ye are my witnesses, saith YEHOVAH, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no EL formed, neither shall there be after me.*

*I, even I, am YEHOVAH; and beside me there is no saviour"*

*Isaiah 43:10–11*

The word "formed" here shows that it is not the Father speaking, He has no beginning, but the One who was brought forth from the Father. He is the only God of the earth, acting through the Father's Spirit.

*“For unto us a child is born, unto us a son is given:  
and the government shall be upon his shoulder:  
and his name shall be called Wonderful, Counsellor,  
The mighty God, The everlasting Father, The Prince of Peace.*

*Isaiah 9:6*

And again Christ says in Revelation:

*“I am Alpha and Omega, the beginning and the  
ending, saith the Lord, which is, and which was,  
and which is to come, the Almighty”*

*Revelation 1:8*

Christ is still Jehovah, the voice that spoke in Eden, the fire that burned at Sinai, the Word that became flesh. When Israel turned from Him, they turned from Jehovah, their God. When they rejected Christ, their house was left desolate, for it was Jehovah they had cast out. The same error repeats when Christians divide the Father and the Son, portraying one as stern and the other as kind, one as lawgiver and the other as redeemer from that law. But God is one. Christ’s mercy and the Father’s justice are not opposites, they are one and the same.

*“Justice and judgment are the habitation of thy throne:  
mercy and truth shall go before thy face”*

*Psalm 89:4*

To worship Christ is to worship God. To obey Christ is to obey the Father. The Spirit, the law, and the will that guided Israel are the same that guide the Church today. The God who spoke through the prophets is the same who healed the sick and forgave sinners. Christ is Jehovah, the eternal Word made visible, the voice of the invisible God, unchanging through all ages.

## **Christ in the law**

*“Hear, O Israel: The Lord our God, the Lord is one.”  
Deuteronomy 6:4*

These words introduce the Ten Commandments. They reveal that Christ and the Father are united. One speaks the Word; the other is the Word (John 1:1). When Israel gathered at Sinai, they “heard a voice” but saw no form:

*“Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire:*

*Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.”  
Deuteronomy 4:15–16*

Jesus later confirmed this truth:

*“Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”  
John 6:46*

The voice that thundered from Sinai was therefore Christ, the visible Word of the invisible God.

## **The Sabbath and the Creator**

Just as the Father and the Son acted together in creation, so they are joined in the Sabbath commandment:

*“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”*

*Exodus 20:11*

John writes of Christ:

*“All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men.”*

*John 1:3–4*

The Sabbath therefore points directly to Christ as Maker and Life-giver, the same One who rested after creation.

When accused of Sabbath-breaking, Jesus said:

*“For the Son of man is Lord even of the sabbath day.”*

*Matthew 12:8*

There is only one who is Master of the Sabbath Day and that is the Lord mentioned in it. Here Christ states He is that God. Even in His humanity, He remained Master of the Sabbath. Becoming man did not change that He is our Creator. It does not change the past and our origin. To change or abolish that commandment is to reject the authority of Christ Himself.

The Pharisees persecuted Him for healing on the Sabbath:

*“Because Jesus was doing these things on the sabbath, the Jewish leaders began to persecute him.... He said, ‘My Father worketh hitherto, and I work.’ Therefore the Jews sought the more to kill him, because ... he said that God was his Father, making himself equal with God.”*

*John 5:16–18*

Christ’s “work” on the Sabbath was the very work God ordained for that day, to bless and heal.

*“Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you.”*

*Exodus 31:13*

When He healed, He was doing exactly what the Sabbath signifies: sanctifying humanity.

He also reminded them that the priests labored in the temple on the Sabbath and were blameless:

*“Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple.”*

*Matthew 12:5–6*

Christ was the greater Priest and the greater Temple. His actions did not break the Sabbath, they revealed its meaning.

**The commandments may have been written on white stone.**



**The mountain ridge is composed of light-colored, calc-alkaline granite—one possible candidate for the stone God wrote the law upon (Top right). The darkened rock at the top may indicate God's presence when writing the commandments, as the divine fire could have darkened the rock. It is possible that volcanic rock was used.**

**The mountain also contains several quartz veins, which could likewise be a candidate for the Ten Commandments. (Picture shows the author pointing out one of many quartz spots on and around the mountain.) Marble is another stone seen at the foot of the mountain (Top left). The ten commandments is likely white.**

## **One Law, One God**

There are not two Sabbaths, one for Jews and another for Christians. There is only one Lawgiver and one divine rest.

To alter the day of rest is to present another Christ.

The first four commandments concern our relationship with God, our one Elohim.

The second commandment forbids man to fashion God's likeness. He formed us; we must not attempt to form Him.

When man makes images of God, he lowers the divine to the level of the created, disrespecting His position, distorting God's character and blocking his own sanctification.

True worship focuses on God's character, not His form. To know Him through His revealed Word is to be transformed into His image. To depict Him with our own hands is to remake Him in our image. The first makes a man better; the second makes God look like a sinner.

The remaining six commandments govern our relationship with each other, honor, life, fidelity, property, truth, and contentment. Together the ten define righteousness and expose sin.

To break them is to rebel against the foundation of God's government.

## **Christ and the Law of Salvation**

We are not saved from the law but through the One who satisfied its demands.

The law reveals our guilt; Christ provides our pardon.

He did not remove the law's penalty, He bore it.

He confirmed its authority by paying its price.

*“For I the Lord do not change.”*

*Malachi 3:6*

*“Jesus Christ is the same yesterday, and today, and forever.”*

*Hebrews 13:8*

*“My covenant will I not break, nor alter the word  
that is gone out of My lips.”*

*Psalm 89:34*

If God could change His law, the cross would be unnecessary. But because His law is perfect, redemption required a perfect Substitute.

Christ warned of those who would profess His name yet reject His law:

*“Many will say to me in that day, Lord, Lord, have we not  
prophesied in thy name? ... And then will I profess unto them,  
I never knew you: depart from me, ye that work iniquity.”*

*Matthew 7:22–23*

A lawless Christianity is a counterfeit. A Christ without God’s law is an Antichrist.

If the Ten Commandments were abolished at the cross or in the new covenant, there would be no sin, no guilt, and no need of salvation. We need Christ because the law still stands.

Christianity without law is rebellion in Christ’s name.

To reject the Ten Commandments is to reject Christ Himself, for He is the law in living form, the Word made flesh

And so it is when Judaism rejects Christ they loose their God and when Christians reject the law, they loose Christ.

### **Why We Need The Law Written In Stone**

If God knows the law can only be kept if it is in the heart, then why did He write it down in stone in the first place? What purpose has the law in stone?

Although the law cannot be kept without loving God and receiving love from God, God has a justice system. Having the law written down ensures fairness and security, in the sense that we know by what words God judges. It is not out of a whim, a changing standard, where one day He is strict on something and the next century it does not matter. God is not unstable. He is not like mankind, which has ever-changing morals going back and forth.

Having the law set in stone is for visibility and for judgment.

Lastly, it helps as a pinpoint if our hearts deceive us into thinking God stands for something else, or if someone tries to tell us God is something He is not. The law defines God's morals. We can fool ourselves and others; we deceive ourselves into thinking that God's standard is the same as ours. But the law in stone works as an outside correction to lies about who God is. This again relates to the fact that we cannot love someone we do not know. When so many religious people present God wrongly, it can confuse even the most sincere. By having a document in stone, it is less easy to fool people into thinking God stands for something He does not.

Although the law set in stone cannot save anyone, it witnesses that God is fair and that everyone is judged fairly by the same principles. The ten words are His moral standard no matter where we come from, the religion we grew up in, the nation we were born in, or the culture we practice.

The law does not give permission to one group and not another; it is the same for all. The same rights and the same condemnation. If you steal and you are in China, South America, Africa, or Europe, it is still stealing. Even if a country would say stealing is legal, with God it is still judged as stealing and wrong. Because God's law is always above any earthly, temporary ideas.

The law set in stone offers visibility for observation, in case our hearts deceive us, and for angels or man. Anyone who wishes to look into God's judgment can do so. It offers visibility into God's judgments.

That is the function of the law in stone. This is why the law in stone is the foundation of God's throne: visibility and understanding of who God is.

But to be in harmony with this same law, love and faith are the only way to approach it. It must be written upon the heart to be kept. It is impossible to keep God's law legalistically over time.

Thus, both the law written upon the heart and the law written in stone have their own unique functions.

# Christ and the Ark

Christ is also the personification of the Ark of the Covenant. The Ark contained God's law, and above it was the mercy seat where the blood of sacrifice was sprinkled. It represented the perfect balance between justice and mercy, law and atonement. Every detail on the Ark conveys a message.

About the Messiah it is written:

*"It is he who will build the temple of the Lord, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two."*

*Zechariah 6:13*

The earthly Ark of the Covenant was Christ's throne on earth. He was the one who dwelt above it, the pillar of cloud and fire resting over the mercy seat. He was the Shekinah glory. When Christ gave His life for mankind, He placed His own blood upon His throne, the true mercy seat in heaven.

## The Ark's Message

The unchangeable law inside the Ark shows that the foundation of Christ's kingdom is righteousness.

The mercy seat above it shows that salvation rests on divine compassion.

Rather than erasing the law, Christ satisfied its claims by His own blood. The blood sprinkled above the law signified that atonement and justice meet in perfect unity.

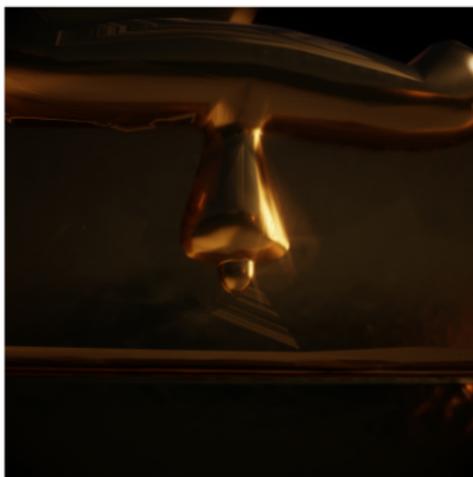
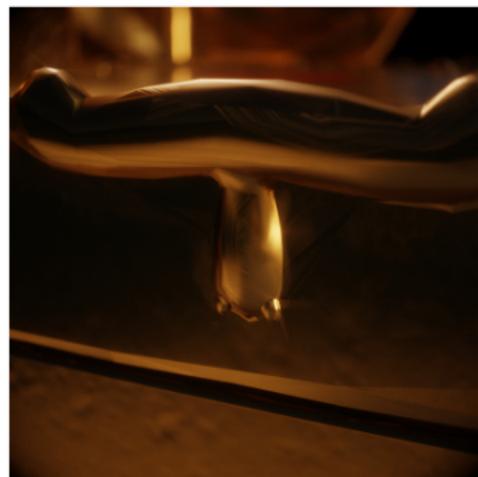
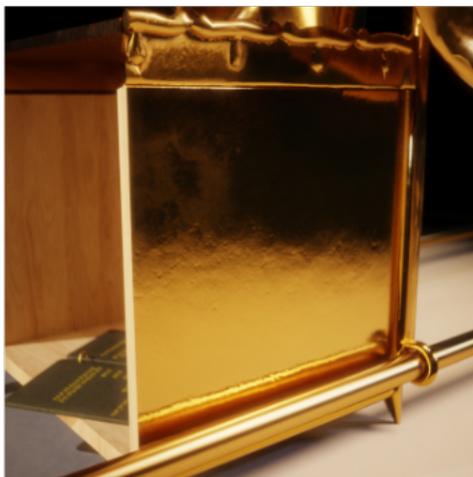
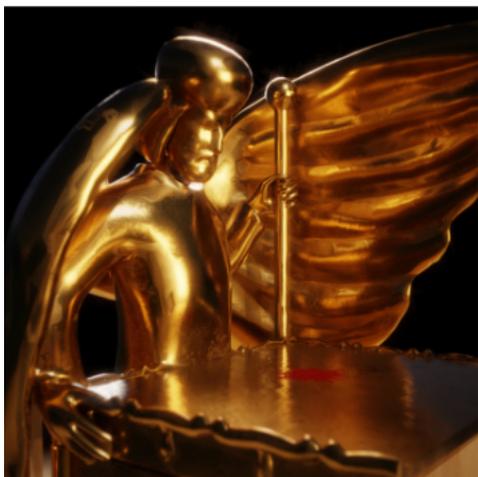
*"Mercy and truth are met together;  
righteousness and peace have kissed each other."*

*Psalms 85:10*

Thus the Ark reveals both the immovable law and the grace that covers transgression.

Every material of its design speaks of Christ:

- The stone tablets — represent the unalterable nature of God's standard.
- The acacia wood — symbolizes Christ's humanity.
- The gold covering — signifies His righteousness.
- The golden mercy seat — reveals His divine purity and faith (1 Pet. 1:7; Rev. 3:18).
- The cherubim — show that Christ is the Commander-in-Chief of the vast angelic host. The cherubim also testify to His divinity, only the throne of God is venerated and guarded by cherubim.

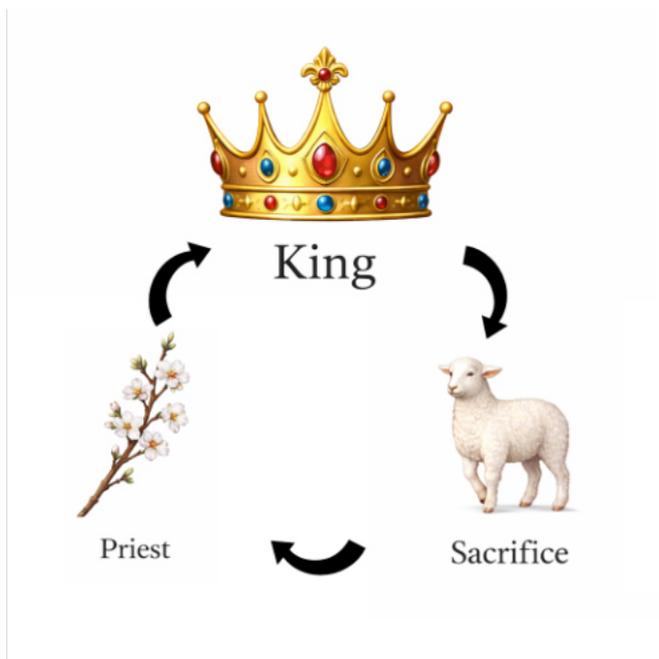


- The bells — recall the sound that accompanied the high priest's ministry, calling the people to reverence and expectation. They symbolize Christ's continual intercession for believers and the announcement of His movements in the heavenly temple, His work through the ages and the unfolding of prophetic time.
- The pomegranate — with its many seeds, represents fruitfulness, abundance, and the results of Christ's work; His people's salvation. It also echoes His words: *"You cannot bear fruit unless you remain in Me."* (John 15:5)
- The rings and staves — symbolize Christ's journey from Sinai to Golgotha: from God in glory to man in humility. They reflect His willingness to set aside divine majesty, take human nature, and move from the position of supreme Judge to sacrificial Lamb.



The Ark is a physical representation of Christ's threefold office: King, Priest, and Sacrifice.

It reveals His throne, His intercession, and His offering, united in one object and one Person.



### **The Law Within the Throne**

Because the Ark is Christ's throne, we never need question what law governs His kingdom. Inside that throne lies the very law He wrote with His own hand.

To change or disregard that law is to challenge His kingship itself.

As the Ark could not be opened or touched without profaning the holy, so God's commandments cannot be changed without rebellion. It was written on stone because stone cannot be changed

without revealing that it has been tampered with. Once written, it is destroyed if one attempts to rewrite it or take something away.

A church or individual claiming the right to revise God's commandments repeats Lucifer's original sin, the desire to sit in the place of the Lawgiver. The idea that we know better than God how to judge and rule. God's enemy said:

*"I will ascend above the heights of the clouds;  
I will be like the Most High."  
Isaiah 14:14*

### **Christ's Shared Throne**

Christ rules in harmony with the Father, not in rivalry. Their throne is one:

*"I also overcame, and am set down with my Father in his throne."  
Revelations 3:21*

The Ark therefore testifies to the unity of heaven's government. The law within it reflects the Father's will, and the blood upon it reflects the Son's atonement. Justice and mercy are not two opposing powers.



**From the known work of James Tissot, here showing Uzzah being struck dead after touching the Ark. The event conveys the message that no human hand can tamper with the Ark's meaning and purpose, its words, or its justice, without placing themselves under the death penalty.**

**Below: Site under investigation that could be where the Ark of the Covenant and the other sanctuary items were constructed, lying between Sinai and the Israelite camp. Image illustrating a typical oven used for heating and working metal.**





**After heating, the gold was moved to a place where it was hammered into shape. This shows a typical area next to the oven that could have been used for that purpose. The rock shows distinct patterns. The Ark and the main furniture were made of hammered gold.  
Below: Travel companions lifting a rock, revealing more patterns where gold could have been hammered into shape.**





**Molds are found in the same area.**

## **Christ in the sanctuary**

From Adam's fall onward, every sacrifice offered to God was a confession of sin and a plea for mercy through a Redeemer yet to come. Each slain lamb testified that mankind had broken God's law and needed pardon through another's blood. The sacrifices themselves proved that the law existed long before Sinai. After all, only Adam and Eve had sinned by eating from the fruit. However, by eating of the fruit they broke several of the Ten Commandments. Lusting after what was not theirs, jealousy, stealing, trying to make themselves gods, which was making other gods. They committed an act they were told would kill them, thus also breaking that commandment by being responsible for their own death. Eve took the counsel of the serpent before that of her husband, breaking their unity. Being disobedient to their parent, who was God. The principles of the Ten Commandments were all broken when they ate of the tree. The tree symbolized their sin, but later sin was defined as the breaking of God's laws.

At Sinai, God gave Israel a detailed sanctuary system, ceremonial laws and services designed to illustrate the promise, not replace it. Paul wrote that these were *"the example and shadow of heavenly*

things" (Heb. 8:5). They were a living prophecy, revealing how God would restore sinners to Himself.

David understood this when he said:

*"Thy way, O God, is in the sanctuary:  
who is so great a God as our God?"  
Psalm 77:13*

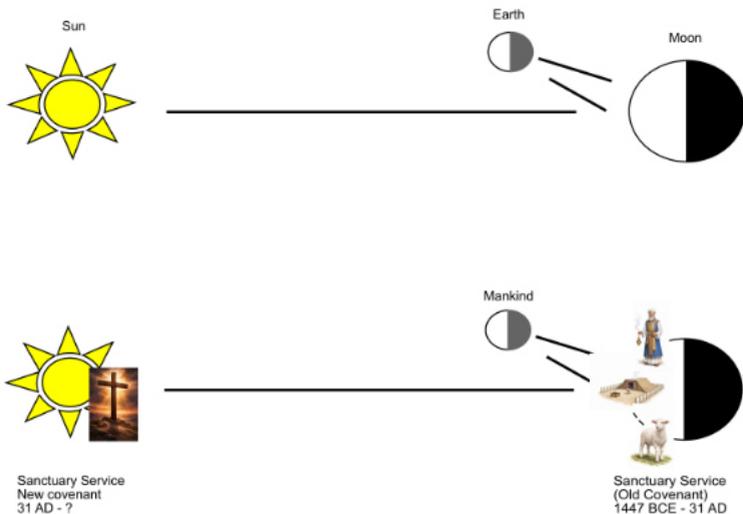
The sanctuary was therefore a lesson book of salvation. Every part of it pointed to Christ and to the different phases of His work for mankind.

### **The Shadow and the Reality**

The earthly tabernacle was built after the heavenly pattern. Its rituals were symbols: like moonlight reflecting the coming sunrise.

Israel lived in that "moonlight" period, guided by shadows that foretold the day when the true Light would appear. The sanctuary ceremonies could never save by themselves, but they preserved faith in the coming Saviour and taught how salvation works.

When Israel later trusted the symbols instead of the Redeemer, the lesson was lost. The rituals became an idol; the shadow replaced the substance. But those Jews who understood the meaning accepted Christ and later explained His work to the world through the New Testament.



## The Sanctuary and Christ's Work

When Christ came, He declared:

*"Destroy this temple, and in three days I will raise it up."  
But He spake of the temple of His body.  
John 2:19–21*

Jesus Himself is the true temple, the dwelling place of God among men. The sanctuary's every article and ceremony pointed to His mission.

### 1. The Courtyard – His Sacrifice

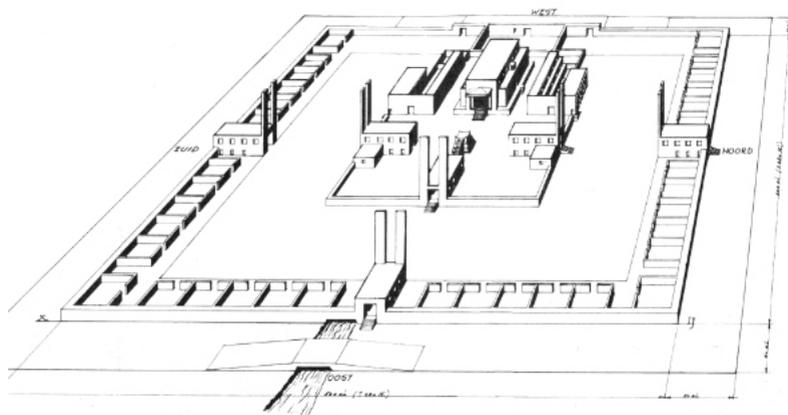
The altar represented the cross where the Lamb of God was slain. The laver symbolized the cleansing. Christ had to die on earth, the courtyard of God's great temple, before bringing His atonement



**In Revelation 12, God uses the symbolism of the moon and the sun. The woman, often in Catholicism claimed to be Mary, really symbolizes God's congregation. As she gives birth, she is clothed in the sun, the beginning of a new era, with the moon under her feet representing an era past. From night to day, just as John describes it in the Gospel of John 1. When the woman is later seen persecuted, it is God's people who are persecuted.**



**The star sign Virgo rises with the sun in the month of September, in both 5 BC and 3 BC, with the moon under her feet. This is the time of the feasts of the seventh biblical month and when many believe Christ was really born. Virgo is only "clothed in the sun" in September.**



**The temple as described in Ezekiel shows the temple, inner courtyard, and outer courtyard shaped as a cross.**

into heaven to mediate there on our behalf. His blood is the basis of all salvation.

## **2. The Holy Place – His Ministry for Man**

After His resurrection and ascension, Christ began His priestly work in the heavenly sanctuary.

The table of shewbread pointed to Him as “the bread of life” and as the Word of God that sustains the soul. The priest provided fresh new bread every Sabbath.

The seven-branched candlestick symbolized His church, lighted by the Holy Spirit under His continual care (Rev. 1–3).

The altar of incense represented the prayers of the saints, mingled with Christ's righteousness so that our petitions may be accepted before God (Rev. 8:3–4).

This ministry shows that salvation is not only forgiveness of past sins but transformation through divine teaching and intercession. Christ enlightens, strengthens, and purifies His people day by day.

### **3. The Most Holy Place – His Judgment and Reconciliation**

Behind the veil stood the Ark of the Covenant, containing God's law, the very foundation of His government. Once each year, the high priest entered with blood to cleanse the sanctuary. This typified Christ's final work in heaven's court.

John saw this heavenly reality:

*“The temple of God was opened in heaven,  
and there was seen in his temple the ark of his testament.”*

*Revelation 11:19*

Christ's heavenly ministry ensures that the cross is not the end of His work for mankind but the beginning of restoration. It's the end of the sacrifice service, but not the priestly service. Christ now presents His blood before the law, proving that justice and mercy are reconciled. Every soul's case is reviewed before the throne; angels and representatives of unfallen worlds witness God's perfect judgment.

## **The Law and the Sanctuary United**

The law in the Ark and the blood upon it cannot be separated. The altar and the Ark belong to one plan. Remove the law, and the sacrifice has no purpose; remove the blood, and the law brings only condemnation. Together they reveal both the gravity of sin and the greatness of grace.

Christ fulfilled the sacrificial law by offering Himself once for all, yet the moral law remains the standard by which all are judged (*Matt. 5:17*). The heavenly sanctuary confirms this truth: the law is still beneath the mercy seat, and Christ still ministers above it.

## **The Ongoing Work**

When Christ cried, “It is finished,” the sacrifice was complete, but the plan of salvation was not yet finished. He still intercedes until every case is decided and every heart prepared for His kingdom.

If we remove the law’s authority before that work is complete, we break the connection between the altar and the throne, turning the gospel into a powerless form. Satan has sought to do exactly this, to preach grace without law, forgiveness without repentance, and Christ without obedience.

But the true gospel unites all parts of the sanctuary:

The altar — Christ’s sacrifice. Our Justification.

The Holy Place — Christ’s tireless ministry for His people, sustaining them by His grace. Our sanctification.

The Most Holy Place — Christ’s intercession, judgment, final reconciliation.



**The Holy And the Most holy in Solomon's temple.**



**Jerusalem and the Temple Mount, where the first and second temples stood. Since it was destroyed by the Romans, it has been in the hands of pagans, Muslims, and Christians in turn.**

**Below: Romans taking furniture from the temple and bringing it to Rome, the end of the earthly promised land.**



# Christ and the Promised land

Christ is also the Promised Land. His kingdom begins within us, and only through the Spirit can Christ live in us.

Jesus said:

*“The kingdom of God cometh not with observation:  
Neither shall they say, Lo here! or, lo there! for, behold,  
the kingdom of God is within you”*

*Luke 17:20-21*

Jesus also said:

*“Take my yoke upon you, and learn of me; for I am meek  
and lowly in heart: and ye shall find rest unto your souls”*

*Matthew 11:29*

And again:

*“Come unto me, all ye that labour and are heavy laden,  
and I will give you rest”*

*Matthew 11:28*

Although God has promised a new earth and a new life, those promises will not apply to us unless His kingdom has begun in our hearts.

How could there be no more tears, no more pain, no more death, if sin were still present? Would God legalize sin and remove its consequences?

Could someone steal in the coming world without causing sorrow? Commit adultery without wounding others? Kill, yet the slain not die?

And even if death were impossible, would the victim feel nothing? What kind of beings would we be if we could commit evil without consequence?

This is not God's paradise. His kingdom begins when we find rest in Christ, when His law is written upon our hearts and we begin to desire what is good.

Adam and Eve were given a paradise on earth and could eat from the tree of life. But rebellion and paradise cannot coexist, so they were driven out of the garden. At its entrance God placed cherubim and a flaming sword that turned every way to guard the path to the tree of life. They could not return in their current state.

*"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"*

*Revelation 22:14-15*

Restoring paradise is not only about renewing the earth; it must also restore mankind into God's image. The outward restoration is not difficult for God, that is the easy part. Reaching the human heart is the hard part.

Convincing us to choose peace is the true challenge.

So Christ came to teach humanity how to live in harmony with God and His law, to be our example and show that true freedom lies in loving God, not in rebellion or self-indulgence.

*“Then said Jesus to those Jews which believed on him,  
If ye continue in my word, then are ye my disciples indeed;  
and ye shall know the truth, and the truth shall make you free”*

*John 8:31-32*

The difficult part of saving mankind is convincing us that His will is good, that His plans for us are kind, and that He offers something far better than what we have.

People cling to their sins because they fear life without them. They think that following their passions is paradise, yet it leaves them empty and bound. Christ came to show another way.

To reach the true Promised Land, His kingdom must be established within us, the kingdom of peace.

Sin is the breaking of God’s law, and that very breaking causes stress, in the body, in society, and in all creation. The result of sin is unrest.

To ease it, people seek relief in dopamine, adrenaline, or endless distractions, rituals, traditions, or comfort zones. Yet none of these can heal the cause. They only dull the symptoms.

Christ offers true freedom, not a coping mechanism. His peace removes the cause of stress itself. When He takes our sins upon Himself and offers forgiveness, the burden of guilt is lifted.

Many Christians still feel unrest because they doubt His forgiveness or return to their sins, preferring bondage to liberty. They confuse their sin with their identity.

But this is one of Satan's greatest lies, to make people think their worth is tied to their sin. It keeps them trapped in false freedom and counterfeit peace.

*"There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience"*

*Hebrews 4:9-11*

*"You will keep in perfect peace those whose minds are steadfast, because they trust in you"*

*Isaiah 26:3*

*"Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus"*

*Philippians 4:6-7*

*"The LORD replied, 'My Presence will go with you, and I will give you rest'"*

*Exodus 33:14*

Israel could not enter the promised land when they were in constant rebellion. Nor can a Christian. They will, as that generation of Israel, die in the wilderness. Because they would not first receive God's kingdom in their hearts, they never got to see the land either.

**Christ's  
Message Through  
Ron Wyatt**



**Ron showing sulfur balls in the remains of Gomorrah.**

## **Discoveries of Ron Wyatt - Is There A Pattern?**

Ron Wyatt made many discoveries, but five of them stand out above the rest: Noah's Ark, the Red Sea Crossing Site, the Ark of the Covenant, Mount Sinai, and Sodom and Gomorrah. Is there a pattern that ties them together? Do they all carry one united message?

As they should, these discoveries have been used to show that the biblical stories are true and accurate. Yet in Scripture, God rarely removes all doubt concerning His existence or His messages. He even *purposely allows room for doubt* when His prophets present the most important truths, testing people's character and willingness to believe.

These main discoveries all point to events surrounding Christ's second coming. Jesus Himself used the stories of Sodom and Gomorrah and the Flood as illustrations of what the world would be like before His return:

*“And as it was in the days of Noe, so  
shall it be also in the days of the Son of man.  
They did eat, they drank, they married wives,  
they were given in marriage, until the day that Noe  
entered into the ark, and the flood came,  
and destroyed them all.*

*Likewise also as it was in the days of Lot...  
But the same day that Lot went out of Sodom it  
rained fire and brimstone from heaven, and destroyed them all.  
Even thus shall it be in the day when the Son of man is revealed.”*

Luke 17:26–30

The fact that the physical remains of these very stories have resurfaced in *our time* is no accident. It is Christ’s warning about His return. The nearly 2,000-year delay in revealing them tells us that we are living in the very days Christ spoke of, days where daily life, marriage, work, eating, and entertainment have made people unaware that they are near the final judgment.

When the second coming of Christ is described in Revelation 14, humanity is divided into two groups: those who are judged and those who are saved.

Noah’s Ark teaches the same lesson. The world was divided into two groups, the majority judged and destroyed, and a smaller group saved in the ark. The saved inherited the earth.

The same pattern appears in Sodom and Gomorrah. One family was saved from the city on the very night of its destruction, while the rest perished.

The next discovery was the true Exodus route. On the plain in front of the Red Sea, God again separated people into two groups: the Egyptians on one side, and Israel (with a few converted Egyptians



**Noah's ark remains in the mountains of Ararat (Urartu)**

and slaves) on the other.

First He placed a pillar of fire between them.

Then He opened the Red Sea, allowing His people to cross safely.

The Egyptian army, with its leader, was drowned.

One group was saved; the other was judged.

Revelation connects Israel's Exodus deliverance with the deliverance of God's people at the end of time:

*“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast... stand on the sea of glass...”*

*And they sing the song of Moses the servant of God, and the song of the Lamb.”*

Revelation 15:2–3

Both Moses and the lamb are symbols pointing to the Exodus.

### **The Ark of the Covenant — Judgment and Salvation**

The next discovery was the Ark of the Covenant with Christ's blood on the mercy seat. Again, the same theme appears.

- The law is what judges.
- The blood is what saves.

The Ark testifies that those who accept Christ's sacrifice receive mercy, while those who reject Him are judged by the law.

In Revelation, the Ark of the Covenant is the last object seen before the final events unfold:

*“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament...”*

Revelation 11:19



Judgment and Salvation. The same message in every discovery.

### **Sinai – The Explanation**

At Sinai God's people were again separated into two groups: those who received the light from the law and those who wanted to make their own laws. Those who made a covenant with God and those who rejected the same covenant. Three thousand were judged, the rest were saved.

But Mount Sinai also has another connection to the time before Christ's coming.

The sanctuary service, the pattern after the sanctuary in heaven. The priests were to perform rituals that explained Christ's work of redemption (Heb.8). Within this system lies the answer to why Christ has waited to return, and what must happen before He does. In the book of Revelation, we see the sanctuary in heaven and how Christ moves through it according to His ministry. The Ark and the Most Holy Place appear twice before the destruction of the earth, revealing how Christ's ministry is ending when the Ark receives attention: "was seen". The sanctuary service likewise teaches judgment and salvation.

### **Visible Warnings**

These stories also contain another element that connects directly with these discoveries: visible warnings.

Noah built the ark for over a hundred years. It was a visible illustration, right in front of people's eyes, that judgment was coming. It was a warning for as long as it was being built. Anyone could have repented during that time and been saved. But they

mocked Noah and the physical evidence.

Today, ironically, the remains of Noah's Ark are again rejected and mocked, even though Jesus Himself said Noah's day was a picture of the time just before His coming. How can this one object serve as physical evidence before two of earth's great destruction's and still be disregarded both times?

The Exodus crossing is the same pattern. God asked the Egyptians to let Israel go voluntarily at first. Pharaoh resisted and even mocked. God sent ten plagues, months of physical, undeniable evidence. Egypt had every chance to wake up. They saw the warning with their own eyes, yet most ignored it, and the final judgment came while those who listened were saved.

The Ark of the Covenant with Christ's blood on the mercy seat also carries this dual message. In the Old Testament, the Ten Commandments are called God's testimony. In the New Testament, Christ's blood is called God's testimony. The Ark is therefore God's Ark of Testimony, a physical witness.

When the men of Sodom and Gomorrah came to Lot's door, what did they say? They said, "Who made you a judge over us?" Lot had been sitting in the gate, where the judges of the city sat. He had instructed them in God's ways for a long time, being himself a visible example in their gate. Before Sodom and Gomorrah were judged, God had *already* saved them all once.

A powerful demonstration of His power had taken place earlier. The kings of the plain had fought the Mesopotamian kings with all their might and lost. But when Abraham, a known man of God, came with only a small band of men, he was still able to save them all. The prisoners of Sodom were freed, families reunited, and all

their riches returned. They were restored entirely by the grace of God through the hand of God's servant.

Because of Lot's family connection, *his* presence among them had been a blessing but also a visible sign. He was a constant reminder that their freedom and prosperity had come through a righteous man and his God. They had been given visible examples that God saves, and God judges.

They had seen His salvation, and they had heard of His judgment. Now, knowing the truth, they chose to rebel and give themselves fully to evil. They were judged, and Lot and his daughters were saved. The angels even tried to save more, allowing Lot to bring anyone who would listen to him, but no one would.

All these stories carry the same pattern, and this principle appears throughout the entire Bible:

God always warns before judgment, and He always offers salvation at the same time.

Ezekiel made a miniature Jerusalem and enacted a siege to show what was coming. He even acted out an escape from his own model to demonstrate what would happen to Jerusalem.

Jeremiah broke a physical jar before the leaders to warn them of the coming destruction. This was one of several physical signs God had him perform. At the same time, God showed Jeremiah a potter and his shaping clay, illustrating His power to save and reshape hearts.

When judgment finally came upon Jerusalem, God had already given countless warnings, both spoken words and physical signs meant to educate them.



**Ashen remains of the city of Gomorrah, as discovered by Ron Wyatt. These are the ashes of alabaster and sulfur and were likely once a sphinx guarding the city.**

**Millions of sulfur balls can still be seen within the ashen structures.**



Ron Wyatt's discoveries carry the same message and follow the same divine pattern used before every major judgment in Scripture.

Would God not act the same way before Christ's second coming as He has always done?

Would He not give a physical testimony of the separation about to come or is happening?

Has God changed His ways?

This is the strength of learning from the Bible: by observing how God acted in the past, we learn to discern what is His work today. If we think God operates differently now, we are left with nothing but our own emotions to decide truth. But if we believe God and His message remain unchanged, then the Bible becomes the measure by which we test everything.

Ron's discoveries follow exactly the same pattern as seen in Bible:

1. God forewarns of what is coming.
2. He gives physical signs and examples.
3. He enlightens people in His laws and ways so they can make an informed choice.
4. He sets before them salvation or judgment, again paired with physical evidence to get their attention.
5. Then comes the separation: one group is judged, the other saved.

This pattern is unmistakable.

There is no doubt in my mind that these discoveries are God's physical warnings of what is soon coming upon the earth. Ron

Wyatt was only the instrument to draw attention to these testimonies, but the evidence is from God Himself.

Even Ron Wyatt is part of the evidence. He was a divorced man, father of three, hardworking, with faults and blemishes like everyone else. Yet by the grace of God, Christ's blood upon the mercy seat, he could approach God's earthly throne with confidence and communicate with angels. Ron proves to us that there is nothing broken in us that cannot be restored. Just as our sins have separated us from God, through Christ's blood our relationship to our Creator can be restored, and we too can approach God's throne in peace.

In fact, in the message to the last church, Laodicea, God has nothing good to say about their faith. God has credited all the other churches with good deeds except the end-time church. Two of the seven churches are not even scolded. Even so, God's message to this miserable last church is that they are invited to turn from their ways and that God is powerful both to forgive and restore. And their reward: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Not only to be able to see His earthly throne, but to sit with Him on His heavenly throne. That is quite the change from a completely lost state of "wretched, and miserable, and poor, and blind, and naked" to sitting upon Christ's throne (Rev. 3:17). Ron Wyatt testifies that man is not too broken to be saved, too unholy to be sanctified. While Satan is trying to convince us all that we are too

“dirty,” too “unholy” to approach a holy God, the gospel tells us otherwise. Every one of us can go from a wretched state to a glorious state. We just have to choose to let God help us.

God revealing these discoveries is therefore a monumental warning that separation and destruction are very near. We can debate the details of the rocks, or we can recognize the message they carry.



# The Discoveries as a sign

Noah's Ark, Sodom, the Crossing Site, and Sinai were also given to Ron Wyatt to show that he was telling the truth about the Ark of the Covenant and the blood of Christ.

The blood of Christ upon His throne is the center to which they all point, and it is no coincidence that it is the third of the five major discoveries. Ron Wyatt found Noah's Ark and the crossing site first, then the Ark, then Sinai and Sodom.

While sharing the discovery of the blood on the mercy seat, Ron was instructed to show the other discoveries as signs, first to convince God's people, and second to convince the world. This can be compared to Moses going to Egypt to announce that their deliverance was near. Moses worried that his own people would not receive him or his message, so God gave him signs to prove that it was not his own words, but God's will that had sent him:

*"But behold, they will not believe me, nor hearken unto my voice:  
for they will say, The LORD hath not appeared unto thee"*

*Exodus 4:1*

Moses was then given three signs:

- His hand becoming leprous and being healed when he placed it back over his heart.
- The staff turning into a serpent.
- Water drawn from the Nile turning to blood on dry land.

All three demonstrated God's power: His ability to heal, His authority to conquer Pharaoh, and His witness regarding innocent bloodshed.

Likewise, these are the same three promises God gives His people regarding Christ's second coming:

- Judgment of spiritual Babylon, which has shed the blood of God's people and destroyed their influence for good.
- Sanctification, just as the leprous hand could not be healed naturally, the sinner cannot be purified by human means. Yet God promises to make His people holy before Christ returns. (1.Thess.4:3)
- God's vengeance against bloodshed (Rev.6:10; 16:6; 18:20).

The same sign of the staff turning into a serpent was also shown to Pharaoh, but when God repeated the blood-sign for him, it came in a far greater form, the entire Nile itself becoming blood.

When Moses and Aaron came to God's people in Egypt with the signs, it says they believed:

*"And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."*

*Exodus 4:31*

This was an essential part of their deliverance, because without their cooperation God could not help them.

But Satan immediately worked to destroy the signs or make them doubt Moses. When Pharaoh increased their workload after speaking with Moses, many instantly lost faith:

*“And they met Moses and Aaron, who stood in the way,  
as they came forth from Pharaoh.*

*And they said unto them, The LORD look upon you, and judge;  
because ye have made our savour to be abhorred in the eyes of  
Pharaoh, and in the eyes of his servants, to put a sword in their  
hand to slay us.”*

*Exodus 5:20–21*

From that point, God began dealing strongly with Pharaoh. Only after Pharaoh openly denied God and refused to let Israel go was he given the sign of the serpent.

### **Jannes and Jambres**

Had Pharaoh accepted Moses’ message and let the people go, he would have saved his own life and the lives of many others. But Pharaoh wanted a reason to doubt that Moses’ message was from God.

Paul uses the men who helped Pharaoh resist Moses as an example of those who oppose the truth:

*“Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth...” (2 Timothy 3:8)*

They are not named in the Old Testament. Paul used these names because that is what they were called in Jewish tradition and later recorded in Targums, the Talmud, and later Jewish writings.

Jannes and Jambres were Egyptian wise men, and Satan used them to create doubt about Moses and Aaron. Their technique worked

at first:

*“Then Pharaoh also called the wise men and the sorcerers:  
now the magicians of Egypt, they also did in like  
manner with their enchantments.  
For they cast down every man his rod, and they  
became serpents: but Aaron’s rod swallowed up their rods.”  
Exodus 7:11–12*

When Moses turned the Nile into blood:

*“And the magicians of Egypt did so with their enchantments:  
and Pharaoh’s heart was hardened... And Pharaoh  
turned and went into his house.”  
Exodus 7:22–23*

The same thing happened with the frogs:

*“And the magicians did so with their enchantments,  
and brought up frogs upon the land of Egypt.”  
Exodus 8:7*

It is stunning where Paul places this reference. Before mentioning Jannes and Jambres, Paul describes the last days:

- “Men shall be lovers of their own selves,”
- “Having a form of godliness but denying the power thereof,”
- “Ever learning and never able to come to the knowledge of the truth.” (2 Timothy 3:1–9)

Paul is speaking of those who *profess* faith in the last days, yet reject the signs God sends them, counteracting them with signs that look similar.

When Moses performed signs from God, they were meant to save

and heal.

When the wise men copied those signs, they encouraged Pharaoh, the Egyptians and Israel to ignore God's warning. They made the true signs look like human trickery, and so the people did not fear or repent.

When Christians do this to other Christians, the effect is the same. Instead of being awakened, people go back to sleep.

God had appointed a time when He would reveal the law and the blood to the world. This moment will force humanity to choose life or death. To strengthen the warning and prepare His people for salvation, and warn His enemies of destruction, God gave Ron Wyatt four additional major discoveries, all carrying the same message as the Ark's message. Unlike the discovery of the Ark, which has not yet been publicly seen, these four discoveries *were* visible.

The Christian leaders, instead of hearing the warning and seeing God's hand in it, chose to act like Jannes and Jambres. They explained the signs away using the science of pagans, the textbooks of spiritual Babylon, anything that could cancel the message in them. They made it look like a deception. They called Ron Wyatt a charlatan practicing pseudo-archaeology.

Paul wrote to Timothy about apparently "godly" people in the end times. They are:

*"Without natural affection, trucebreakers, false accusers,  
incontinent, fierce, despisers of those that are good,  
Traitors, heady, high-minded, lovers of pleasures  
more than lovers of God."*

*2 Timothy 3:3-4*

People have been persuaded to reject God's warning.

They listen to men who has "a form of godliness but denied the power thereof."

They watch these leaders point to similar "signs" with no message or warning attached:

- another Sinai,
- another Sodom,
- another Gomorrah,
- another crossing site,
- another Noah's ark,
- even multiple claims of the Ark of the Covenant.

By flooding the world with alternatives, Ron Wyatt's discoveries looks like just another man doing what others could do better.

It's not even about the order of sequence. Satan knows something about God's plans, and he creates counterfeits both before and after God's revelations. Before Christ came, there had already been at least two false Messiah movements drawing disciples (Acts 5:36–37). We know from Christ's warnings and from historical accounts of the Roman destruction of Jerusalem that there were false messianic movements after Christ as well.

Following these same patterns, Satan would have false biblical discoveries both before Ron Wyatt's message and after it. All to diminish the effect of the message.

The Christian leaders of our time, as Paul described, loves their lusts more than God. Jesus showed no mercy when He spoke of such men:

*But if that evil servant shall say in his heart,  
My lord delayeth his coming;  
And shall begin to smite his fellowservants  
and to eat and drink with the drunken;  
The lord of that servant shall come in a day  
when he looketh not for him...  
And shall cut him asunder, and appoint him  
his portion with the hypocrites.”*  
*Matthew 24:48–51*

While the discoveries God gave through Ron Wyatt serve as a warning that Christ’s second coming is near, those who fight against the message and discredit the messenger rob people of their chance to prepare.

In the parable, the evil servant “smites his fellow servants,” meaning he attacks those who are doing God’s work. He does not want Christ’s coming to be near, because he loves his sinful life and are not ready for judgment day. Yet to avoid feeling condemned, he convinces himself he is doing others a service by silencing the truth-sayers, giving other believers the comfort to enjoy their sins as well.

The evil servant believes he is helping, but he is destroying. Christ warned about the danger of loving life in the wrong way.

Christ said:

*“He that loveth his life shall lose it; and he that  
hateth his life in this world shall keep it unto life eternal.  
If any man serve me, let him follow me...”*  
*John 12:25–26*

We have to hate sin in order to love God. We have to love one another to love God. But if we love all our indulgences in this life more than we love God and others, then we will lose eternal life. A Christian cannot do both, follow the doctrines of demons and God.

So Paul, in his address to Timothy, described people who claimed to be God's people yet were *"lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unoly."*

People do not choose such a character because they want to be evil nor do they consider themselves evil. In the time before Christ's return, people are taught that selfishness itself is a virtue. They are deceived by their lusts and feel good when they do wrong.

All of it is tied to the pagan philosophy that has entered the churches. Those in society who have rejected God practice these qualities openly, and Christians have been deceived into following the same path. There is little difference between many churchgoers and the ungodly in how they live their lives. Most children are taught pagan social philosophy from infancy in kindergartens and schools, and they naturally grow up believing this is how adults must live. God feels demanding and unfair to them, and when asked to choose, they choose self.

Many church leaders have also been trained in pagan social philosophy and try to implement what they grew up believing inside the churches.

So when Christ sends out an alarm that He is coming soon and the people must prepare, the warning is mistaken for fanaticism. The call demands unselfishness, purity, repentance, and shame over

sin, while the world and the churches say shame is evil, purity is empty, and people should be proud even of their mistakes and sins. The idea of a God who will destroy the earth is treated as evil and something a good God would never do.

And like the evil servant, they preach peace and safety, but while they feel safe and are unprepared, *“sudden destruction comes upon them, as travail upon a woman with child, and they shall not escape”*. (1 Thessalonians 5:3)

Many worldly Christians feel entitled to salvation. They feel entitled to life and believe they will be saved in their sins. Their sins are treated as their personality, and they cannot comprehend a God who expects them to change before entering heaven’s gate. They tell God that if He does not love their sin, He does not love them, and He is the evil one. God is expected to turn to them and give up on His own principles, to whatever conception of right is claimed or desired by them.

Ron Wyatt’s discoveries were signs of the two great witnesses of the Ark of the Covenant coming forth. Both Christian leaders and worldly people have done everything in their power to keep others from receiving the message. Like Jannes and Jambres, they proudly lifted up other claimed biblical archaeology that competes with or buries Ron’s message, turning it into nothing more than another theory. These alternatives keep people from the warning, and such resistance has always followed God’s messages throughout history.

When Jerusalem was about to be destroyed by Babylon, Jeremiah was called to warn them. He was told to show them the ruins of Shiloh as a warning of what would happen to Jerusalem. They believed Jerusalem could never fall because God’s temple was

there, yet God visibly reminded them that the temple had once stood in Shiloh, and God still rejected that place (Jer. 7:12).

God told Jeremiah to give many signs with his message as a forewarning of what was coming. But the leaders told the people to stay calm and not be alarmed by Jeremiah. They insisted that God would never allow destruction. They preached peace and security, while Jeremiah was put in stocks, thrown in prison, and his writings were burned. They believed they were helping the people, sparing them from feeling guilty, but in truth they were responsible for the people's deaths. (Jer 26:7–11; 38:4, 7:4; 6:14; 8:11; 23:17, Jer 6:14; 8:11; 14:13–14; 23:16–17, Jer 37:15–16; 38:6, Jer 36:20–26, Jer 23:14–17; 29:8–9; Lam 2:14, Jer 23:15; 14:15–16; Ezek 13:10–16 )

Among those saved at that time were Daniel, Ezekiel, Hananiah, Mishael, and Azariah. People still could be saved, but the leaders believed they were doing a good and godly work by comforting the people into rejecting Jeremiah's words.

Their accusation against Jeremiah was:

*“He is discouraging the soldiers and all the people. This man is not seeking the welfare of this people, but their harm.”*  
(Jeremiah 38:4)

Similarly, religious leaders said Ron Wyatt was causing division and weakening the churches through his discoveries.

Jeremiah was called a troublemaker by predicting that the city and temple would be destroyed (Jer. 26:6–11). He was accused of alliance with the enemy (Jer.37:13–14). He was called a liar and a false prophet (Jer. 43:2–3). And they claimed he spoke against the

people of God, something they insisted deserved the death penalty (Jer. 26:11).

How can a man called by God to warn people so they can be prepared and saved be treated in such a way? There is only one explanation. The leaders and priests were like the one Jesus called the evil servant who wanted to feel comfortable in their sin and saw God's messages as a threat to their peace.

If Ron Wyatt had been received in the churches, what would really have been the effect? Christ said that if His prophets and messengers are received, it will help God gather them as "a hen gathereth her chickens under her wings" (Matt. 23:37). They would be protected from Satan's plots and deceptions within the churches. The "wolves" would not have the chance to "scatter the sheep" so easily. Every message and messenger sent by God is sent purposely at a crucial time in God's people's history, designed especially for their time to save them from imminent danger and threats. If disregarded, God's people will be left unprotected. Ron Wyatt's discoveries, although seemingly a matter of archaeology, were meant to help separate God's people from the spirit of lukewarmness by seeing God actively blessing them and working to enhance their message, reminding them of their purpose and the time. A time when most Christians were, and are, consumed by the worries and pleasures of this world. Had the message been received, God would have continued to bless them with more living examples.

Jesus Himself is the clearest example of how people can reject their own salvation while believing they are doing themselves and others a favor. Christ performed many signs: feeding the multitudes, silencing storms, walking on water, raising the dead,

healing the sick, and turning water into wine. Instead of taking the signs to heart and recognizing that someone Godly was among them, His call for self-denial and repentance made them resist Him.

Christ was accused of the following by the leaders, scribes, and priests:

- Blasphemy, claiming to be God or forgiving sins (*Matt. 9:3; 26:65; Mark 2:7; 14:64; John 10:33*)
- Breaking His own Sabbath (*Mark 3:2–6; John 5:18; 9:16*)
- Being demon-possessed or empowered by Beelzebul (*Matt. 12:24; Mark 3:22; John 7:20; 8:48; 10:20*)
- Deceiving the people (*John 7:12, 47*)
- Opposing Caesar or claiming to be a king, which they treated as treason (*Luke 23:2; John 19:12–15*)
- Stirring up the people and perverting the nation (*Luke 23:5, 14*)
- Forbidding payment of taxes to Caesar, which was false (*Luke 23:2*)
- Being a glutton, a drunkard, and a friend of sinners (*Matt. 11:19; Luke 7:34*)
- Being a false prophet, which is implied in *Matt. 26:68, Luke 22:64, and John 7:52*.

It is always the same. The message Jeremiah gave was truly from Christ, but they turned it into the message of a man and took their anger out on Jeremiah. The same was true of most of the prophets. Christ's own message was rejected for the same reason. Christ did not offer salvation without repentance. If Christ had demanded nothing, they would have gladly accepted His presence and His miracles. Instead Christ said:

- Repent and believe the gospel (*Mark 1:15*)

- Be born again or born from above (*John 3:3, 5–7*)
- Come to Me and believe in Me (*John 5:40; 6:35, 37; 7:37–38*)
- Eat My flesh and drink My blood, (figuratively) (*John 6:53–56*)
- Love Me more than anyone or anything, take up your cross, and follow Me (*Matt. 10:37–39; Luke 14:26–33*)
- Deny yourself, take up your cross daily, and follow Me (*Luke 9:23*)
- Enter through the narrow gate and strive to enter (*Luke 13:24; Matt. 7:13–14*)
- Do the will of My Father, which is to believe in the One He sent (*John 6:28–29, 40*)

God said to Isaiah:

*“They helped every one his neighbour, and every one said to his brother, Be of good courage”*

*Isaiah 41:6*

And then their encouragement helped them continue in their idol-making without shame:

*“So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved”*

*Isaiah 41:7*

Ron Wyatt’s words were few. Mostly he showed the remains of Biblical stories that spoke of judgment and salvation. He told what would happen, and he said that the Ark was about to be revealed. For that he became poor, mocked, ridiculed, and called a deceiver. Yet others who made similar Ark claims, or who claimed to have found Noah’s Ark under the ice of Ararat, or other Sodom’s or other Sinai’s, were never met with the same hatred.

The resistance to Ron Wyatt's Ark of the Covenant claim lay in the fact that it carried a message from God, and messages from God are always resisted and hated without cause.

And so, like Jannes and Jambres, people arose who could silence the alarm and convince others that there was nothing special about the signs God had sent. They helped people feel secure, while in reality they were standing in the eye of the storm.

The signs connected with Ron Wyatt tell us the truth. Christ is about to return, Christ is preparing to return, and we have to make a decision. We must choose whether to hold on to the pleasures of this world, or seek the joy of being good and doing good.

The message sent through Ron Wyatt is part of the warning of the seventh trumpet. It is one of the forewarnings of Christ's coming.

And when we look around and see people eating and drinking, marrying and giving in marriage, living as if nothing is wrong and nothing is about to happen, we should remember that Christ will return unexpectedly at a time when people are absorbed in their prosperity and comfort in this world.

*The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering toward us, not willing that any should perish, but that all should come to repentance"*

*2 Peter 3:9*

*"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,*

*the earth also and the works that are therein shall be burned up"*

*2 Peter 3:10*

*"But you, brethren, are not in darkness, that that  
day should overtake you as a thief"*

*1 Thessalonians 5:4*

*"You are all the children of light and the children of the day:  
we are not of the night nor of darkness"*

*1 Thessalonians 5:5*

*"Therefore let us not sleep, as do others,  
but let us watch and be sober"*

*1 Thessalonians 5:6*

*"For they that sleep sleep in the night,  
and they that are drunken are drunken in the night"*

*1 Thessalonians 5:7*

Those whom many have trusted, and who have spoken against Ron Wyatt's witness, have robbed you of a message that was sent to you from Jesus Christ. And the message is clear: Prepare.



**A large split rock halfway up Ron's Sinai. At Sinai the people were divided, one group to be punished. Another distinct separation connected to Sinai is the division between the 7,000 who had not bowed to Baal and those who had, as God told Elijah while he was at Sinai. Wherever God's truth appears in our rebellious world, there will also be division (Matt. 10:34).**

# The Shaking – The Separation of Wheat and Tares

Believing or not believing that Ron Wyatt's discoveries are from God does not make someone a good person. You can even believe in God and Christ and still be a bad person. It is not what we have been given, but what we do with it that truly matters.

For example, if we believe Christ died for us to save us from our sins, yet that belief does not produce a new birth and a new life, then we have simply added Christ's name to our old life. A faith without works is dead, James the brother of Jesus said, because our works reveal our faith (*James 2:17*).

Christ's mercy is a gift, yet Christ gave a parable that at first seems to say otherwise. He said He will separate the sheep and the goats, and then rewards those who have helped others and rejects those who have not (*Matt. 25:31-46*). Although it is tempting to see this as evidence that works save us, that is not what the parable teaches.

Those who are declared saved are saved because they allowed the Holy Spirit to change them. They walked with Christ, and their good deeds were the natural evidence of having taken Christ's character

into their own lives. This is what happens when we do not resist the Spirit's work in us.

Those who were accused of not feeding, clothing, or caring for others revealed by their lack of compassion that Christ never truly had any influence over their hearts or their lives. They had a profession of faith, but not a living faith. And those who perform good deeds merely to earn salvation have also missed the point. God wants to change our hearts, and the evidence of that change will be seen in how we treat other people.

This message is repeated throughout the New Testament. Christ addressed this several times. To help His faithful distinguish a true follower from one who deceives both himself and others, Christ told us to notice "their fruits." God used a fruit tree as a metaphor for the professing believer. The fruit always reveals the health of the tree, for the branches determine the nourishment of the fruit.

*"Beware of false prophets, which come to you in sheep's clothing,  
but inwardly they are ravening wolves.*

*Ye shall know them by their fruits. Do men gather  
grapes of thorns, or figs of thistles?*

*Even so every good tree bringeth forth good fruit;  
but a corrupt tree bringeth forth evil fruit...*

*Wherefore by their fruits ye shall know them."*

*Matthew 7:15–17, 20*

This is the key to understanding Christ's parable of the sheep and the goats at His second coming. Would someone who was truly moved by His Spirit and His love watch a person in need and simply walk by?

The behavior of “the goats” showed that whatever confession they had toward God was only for show, skin-deep. They had “denied the power” of God to transform their hearts.

Thus Christ’s parable of separating those who had works from those who had none was not about salvation by works, but about Christ looking at the fruit to determine the nature of the tree.

God does not give up easily. Another parable shows that He does not immediately reject a person when fruit is lacking, instead, He works harder. Christ spoke of a man who had a fig tree and had sought fruit from it for three years. The keeper of the vineyard interceded, suggesting they “dig around it” and fertilize it, loosening the soil and adding nourishment so the tree could absorb what it needed.

Yet the keeper also warned that if, after all this, the tree still bore no fruit, it would have to be cut down (Luke 13:6-9).

Likewise God works when He sees His people not bearing fruit. He knows they have not absorbed His nourishment or allowed it to become part of them, so He works more intensely. But when He has done all He can and there is still no response, He must separate.

A good example is someone who is a Christian only by tradition or by community, but who has never been born again.

Christ explained the new birth to Nicodemus, but Nicodemus answered only with excuses. He said to Jesus:

*“How can these things be?” Jesus answered him,  
“Art thou a master of Israel, and knowest not these things?”*

*John 3:9–10*

It is entirely possible to be a teacher of spiritual things and yet not be living them. Christ struggled with the Pharisees in the same way. So He said:

*“All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.”*

*Matthew 23:3*

These words contain deep wisdom. Many people, when seeing religious leaders preach something they themselves do not follow, immediately reject the teaching as evil. Christ explains that the teaching may be true while the teacher is not, and that we must distinguish between the two.

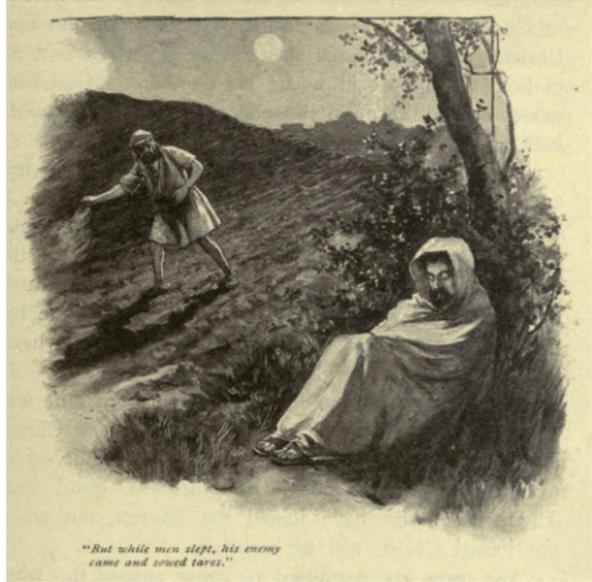
Christ also said:

*“My mother and my brethren are these which hear the word of God, and do it.”*

*Luke 8:21*

Those who claimed to belong to God but did not live according to their profession He simply called hypocrites, a word meaning actors. They acted the part of believers, but their actions revealed their hearts were elsewhere.

Christ also explained that before He gathers His people to Himself, angels will be tasked with separating “the wheat from the tares”. This parable uses the imagery of a grain harvest. In the early stages, after sowing, wheat and tares look very similar, and it is difficult to distinguish them. One worker suggests pulling out the tares immediately, but the owner intervenes:



**The tares look very similar to the wheat and grow side by side. Uprooting one might uproot the other.**

*“Nay; lest while ye gather up the tares, ye root up also the wheat with them.*

*Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”*

*Matthew 13:29–30*

It is true that tares take nourishment from the wheat, yet God prefers this rather than risk losing even one person who might yet be saved.

Another detail worth considering is that if tares grow among wheat, their roots intertwine. Pulling up the tares too early can damage the wheat’s roots as well.

This shows how deeply God's people are intertwined with the world. Many would not survive spiritually an instant judgment upon the people in their lives. They would get confused and harmed by it. Therefore God allows both to grow together, even with less "space" and "nutrients," in order to save as many as possible.

Christ is clear that the final separation happens at the harvest, which He explains is "*the end of the world*" (Matt. 13:39).

In Revelation 14 we see this scene fulfilled. Christ appears with a sickle to reap what belongs to Him, His faithful. Then another angel is commanded to gather the rest and deliver them to destruction.

*"I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left"*

*Luke 17:34-36.*

## **A Separation Before Christ Comes**

The book of Revelation shows the final separation at Christ's coming. However, a message is sent beforehand to God's people, instructing them to separate themselves from the unconverted themselves.

In Revelation 18 the sins of Babylon are exposed, and God sends this warning:

*“Come out of her, my people, that ye be not partakers  
of her sins, and that ye receive not of her plagues.”*

*Revelations 18:4*

Christ’s parables show that true and hypocritical followers remain mixed together until the end, yet other passages show that judgment happens in stages, not only at the final return of Christ.

Spiritual Babylon will be judged before Christ returns.

The plagues will fall before Christ returns, but not upon God’s faithful (Rev.14:10-12, Rev.9:4, Rev.16:2).

God warns His people that if they do not separate themselves from the bad fruits of Babylon and instead bear good fruits, they will share in her judgment and her plagues.

The message is striking because God’s people are first pictured as being in Babylon or with her, then called out, and then told not only to leave but also to stand against her:

*“Reward her even as she rewarded you, and double  
unto her double according to her works: in the cup  
which she hath filled fill to her double.”*

*Revelation 18:6*

A good illustration of this is what happened at Mount Sinai.

Many of the people took part in the molten calf worship in different ways. Some were the aggressors, some their followers, some simply complied, and others were against it but gave in to pressure.

When Moses came down, he did not separate the people by the

degree of their guilt but by their confession, by who would now take God's side. Even Aaron, who had given in to the people and helped organize the construction of the calf, was not without sin, yet he was spared because he chose the Lord when called.

*“Then Moses stood in the gate of the camp, and said, ‘Who is on the Lord’s side? let him come unto me.’ And all the sons of Levi gathered themselves together unto him. And he said unto them, ‘Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.’”*  
*Exodus 32:26–27*

We see them separated by their willingness to leave the crowd that had chosen rebellion and join Moses. Moses, being a symbol of Christ, reflects how Christ is willing to forgive those who come to His side. But they were also asked to kill the perpetrators who were unrepentant.

God's people are not called to kill anyone with a sword in the end times (*Rev 13:10*). Yet they are called to call for judgment upon Babylon, a judgment God Himself will carry out.

So we see two things happening in Revelation 18 with God's people.

First, they must go out of her and have no part in her sins, chose separation.

Second, they must understand and accept the judgment over Babylon.

To many Christians this seems impossible and even unchristian. It feels natural to love those who have chosen to perish. Like the roots of the wheat intertwined with the tares, we struggle with our entanglement and many even choose to be lost rather than untangle. But right before the final judgments our hearts and actions must be untangled from those who have chosen rebellion, or we will fall with them. Either everyone goes down together, or those who love Christ more than mother, father, children, friends, position, work or money must separate from the sins of those who lead them astray (Matt. 10:36–37; Matt. 6:24). When Paul spoke of those who appear godly but deny the working of God’s Spirit, he said: “from such turn away” (2 Tim 3:5). Those among God’s people who refuse to separate from the sins of the world, we can not spiritually walk with.

This same scene is pictured before Jerusalem’s destruction. An angel was to mark those who cry for all the abominations that are done in the midst of the city, while the rest were to be destroyed (Ezek 9:4 to 6). In the chapter before, God had shown Ezekiel the sins of the people, especially the leaders, explaining why the calamity was coming. Those who cried over those very sins being committed and refused to participate were separated and spared. If we do not understand why God must judge, or why sin is destructive, we will not stand on God’s side in the end time either.

We must not only separate from doing what is evil, we must also understand and accept God’s judgment. When we feel how hard it is to accept the judgment of people we love, we must see how God has tried for so long to save everyone first. But in the end, “the trees will be cut down”.

If we, under some misunderstood notion of being loving and merci-

ful, excuse or enable the sinner to sin, we will be judged together with the one committing the sin. In the final conflict, there is no such thing as impartiality. There is no fence to sit upon. Like Elijah said:

*“How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him.”*

*1.Kings 18:21*

If we boldly say that there should be no separation until the angels do the physical work, we not only go against Scripture, but we might also forget that the word “angel” means “messenger from God,” one who “brings tidings.” When Christ therefore claims that angels will separate the wheat and tares at the end of the world, it is also fulfilled by messages and messengers from God that cause separation, and especially by the messages given in Revelation 18.

Just as Christ’s kingdom begins “within us” before His coming, so does the separation happen within us before Christ separates mankind at His coming.

### **Korah**

The rebellion of Korah is another example of the importance of separation. Korah, Dathan, and Abiram led a revolt against Moses and Aaron. They did not like God’s leadership and thought that if they could blame Moses and Aaron instead of God, then they could take their place as mediators. They wanted to believe the leading was the work of man and not God. So they argued that they too were holy and therefore just as capable of knowing God’s will and leading the flock. They said:

*“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?”*

*Numbers 16:3*

The conflict mirrors the end-time conflict among different Christians. The ecumenical idea teaches that all Christian faiths should be considered equally holy. Yet the idea behind this is to resist God’s leading and place the power in the hands of religious leaders instead.

The rebellion of Korah took place after Israel refused to go into the Promised Land under God’s leadership. When they were sentenced to die in the wilderness, they chose to force God to go with them into battle after all, not going when God told them to go, and going when God told them not to. Once sentenced, Korah and his followers decided to blame Moses and the mediators of God’s atonement.

When they claimed, “The congregation are holy, every one of them,” they denied that their sins were the cause of God’s disapproval, while gaining the people’s favor. Moses appeared to condemn them, while Korah claimed they were good people. He made the people feel better about themselves, a leader who flattered them and said they could do little wrong. If Korah represented God rather than Moses, then God would give them what they wanted. He quickly rose to power.

This is reflected in Christian congregations where people feel entitled to God’s promises regardless of disobedience. They prefer the illusion of God’s leadership through men who flatter them

rather than God's actual messengers who bring the message that saves. It has been this way throughout all ages.

Korah's rebellion was a great deception for the people. He was a priest anointed by God who brought good news to them. On the other side were Moses and Aaron, who brought warnings and judgment. One claimed to be saving them; the others mediated punishment. Yet all were part of God's congregation.

The moment Korah went against God's leadership and decision, he no longer represented God. The same applies to Christian leaders and churches today: the moment they defy God's laws and leadership, they no longer represent Him.

If God had permitted Korah to take over, he would have separated the people from God's protection and salvation. They would have become prey to the men in Canaan or to the wilderness itself. But if they obeyed God, He would protect them, provide for them, and save their children while they were in the wilderness.

God told them to separate from him immediately:

*"And the LORD spake unto Moses and unto Aaron, saying,  
Separate yourselves from among this congregation,  
that I may consume them in a moment."*

*Numbers 16:20-21*

Whereupon Moses was horrified and pleaded with God to spare the congregation. God led Moses to do this, because God had to convey a message through it. Moses was to be an image of Christ.



**Ron Wyatt brought the author to the place he believed might be where God caused the earth to swallow Korah and his rebellion. The pictures show the surrounding area.**



**To the left: Ron Wyatt showing rocks from the camp-site to a fellow traveler.**

*“And they fell upon their faces, and said, O God,  
the God of the spirits of all flesh, shall one man sin,  
and wilt thou be wroth with all the congregation?”*

*“And the LORD spake unto Moses, saying,”*

*“Speak unto the congregation, saying,  
Get you up from about the tabernacle of Korah, Dathan, and Abiram.”*

*Numbers 16:22-24*

The congregation could still be saved, but only if they separated themselves and went out from among Korah..

*“And Moses rose up and went unto Dathan and Abiram;  
and the elders of Israel followed him.”*

*“And he spake unto the congregation, saying, Depart,  
I pray you, from the tents of these wicked men,  
and touch nothing of theirs, lest ye be consumed in all their sins.”*

*Numbers 16:25-26*

Here we see the same principle as in Revelation 18:

*“Come out of her, my people, that ye be not partakers  
of her sins, and that ye receive not of her plagues.”*

*Revelation 18:4*

*“And the earth opened her mouth, and swallowed them up,  
and their houses, and all the men that appertained  
unto Korah, and all their goods.*

*“They, and all that appertained to them, went down  
alive into the pit, and the earth closed upon them:  
and they perished from among the congregation.”*

*Numbers 16:32-33*

The rebellion of Korah and “the whore” in Revelation are both about battles between those who claim to follow God. One gives false promises and flatters the people with “safety and security” under their leadership, while the others tell the truth that will save them, but which hurts their pride and their self-perception as good or even holy.

Revelation tells us to separate from the unfaithful congregation that has replaced God’s leadership with their own. And those who will not separate from these leaders and churches will be “swallowed up” when they are judged. The men who “appertained unto Korah” were his family who stood by him and also those who believed in him. Many have read this story and felt God sentenced Korah’s innocent family with Korah. Yet the family who died had chosen loyalty to him. In Ezekiel 18 God says that the son who does not follow his father in sin shall not die for his father’s guilt.

Likewise, when God calls His people who are among Babylon to leave, it is not because they have never sinned, but because they are received when they acknowledge and separate from their sin.

*“And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.”*

*“Notwithstanding the children of Korah died not.”*

*Num 26:10-11*

Eleven psalms in the Bible are said to be from the descendants of Korah, and his descendants are described as: Gatekeepers (1 Chr 9:19), Singers and musicians in the Temple (1 Chr 6:37), Levitical leaders in worship.

This is God's testament that if we separate when hearing His calling, He will not only save us but, once converted, will not hold our former affiliation against us.

To not follow in our fathers' sins is also symbolic of those who continue in their family's false beliefs, those who choose tradition over truth, whose religious identity is tied to what their forefathers did rather than seeking to do what is right. If you stay in a church that does not obey God's commands because your family is there, because many generations before you were there, or because the "church fathers" did so, then you have chosen affiliation with those whom God will judge. You have chosen to stand by their "tent" and "house" on the day of judgment.

### **Not chosen**

The story of Korah's rebellion also teaches us to be careful not to take positions God has not given us. After Korah's rebellion, two hundred and fifty men decided to take the priesthood by force. They too were punished. Likewise, in the time of Jeremiah many claimed to be God's prophets but were really giving a message from their own minds:

*"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."*

*Jeremiah 23:21*

God said about them: *"They speak a vision of their own heart, and not out of the mouth of the LORD."*

*Jeremiah 23:16*

God does give different tasks to different people. Often people feel

entitled to another person's place or think they would perform their duties better. There is a difference between someone called by God and someone who has given themselves their own calling. One will tell the truth even at the cost of their life. The other must come "in their own name" and gain their followers by flattery, soothing speech and manipulation. They must give people what they want in order to uphold their position. But those who are called by God do not have to protect their position; God will protect it for them.

Even with the discoveries of Ron Wyatt we see this phenomenon. Ron Wyatt was chosen; many who claim to continue his work chose themselves. They are left without signs or blessings from God and maintain their position by opposing those who are chosen, fronting themselves with human tactics. In the end, the truth will come out, and God will show who came in their own name and who He truly sent. For a time it will be confusing and hard to tell the messengers apart. Yet by the biblical method and by the Spirit, it is still possible.

## **Holy**

In Revelation those who are spared God's judgments are called holy or saints, which means the same thing. In the word itself we see another witness of the separation before Christ returns. In the Bible the word holy means something set aside and purified by God. In the Old Testament every holy object and person was sanctified by atoning blood.

From this we learn that for a sinner to become holy, since no one is without sin, they must be cleansed through Christ's blood.

Only Christ's sacrifice can make a person holy by cleansing them from their sins. But once cleansed, holiness will only continue if we continue to walk with Christ. His Holy Spirit in us is the only thing that can keep us holy. Only God is holy, and it is His presence in us that makes us holy. Paul says we have to walk in the Spirit. King Saul was anointed and gifted the Spirit, but the moment he resisted that same Spirit's guidance and God's clear commands, another spirit took control. The same can happen to any person. You can start out right and still go astray. No one is holy because of one event, but through an ongoing relationship. You can technically be pardoned through Christ's blood and gifted the Spirit one week, and be in alliance with Satan the next. (1.Sam.10:1,6,7-11; 16:23; 18:10; 28:7)

Jesus ate with sinners and touched the unclean, yet He Himself did not become unholy by interacting with them. This is because He never took part in their sins. Rather than joining their darkness, He offered them light.

Separation does not mean we cannot be around other people or that an end time Christian is called to live as a hermit to avoid becoming unclean. If Christ remained clean in the company of sinners, any child of God can too. The main idea of separation is separation of thought, purpose, and values, not always physical separation.

In Revelation 18 however we see that God's people have joined Babylon in her sins. They could not remain close without taking part. In such cases Christ calls for a physical separation, as seen in His often misunderstood parable:

*"If your right hand offends you, cut it off and cast it from you,  
for it is better that one of your members perish than  
that your whole body is cast into hell."*

*Matthew 5:29-30*

Jesus also said:

*"You are the salt of the earth, but if the salt loses its savour,  
how will it be salted again. It is then good for nothing  
but to be cast out and trodden under foot of men"*

*Matthew 5:13*

If our faith is not blessing others, and instead others are changing our faith, then we need to separate. We are not doing good, and we are perishing with those we have entangled ourselves with. If we can be close to sinners without building bridges to their morals and purpose, we can be salt and help lead others to Christ. Most of the time, when you are true to God around those who are not, you do not have to physically separate, because they will naturally separate from you. They feel uneasy or provoked by your very presence. Many cannot endure repeated rejection and end up giving people what they want just to be received.

When Jeremiah was depressed he accused God and said:

*"I did not sit in the assembly of mockers, nor rejoiced. I sat alone  
because of your hand, for you have filled me with indignation"*

*Jeremiah 15:17*

God answered:

*Let them return to you, but you must not return to them.*

*Jeremiah 15:19*

The meaning is clear. If we can do good and bless others, then we should not fear being with anyone. We can be a great blessing to others. But if remaining with them comes at the cost of our own soul, then we will save no one and lose ourselves.

When God sanctifies a person through the blood of Christ, they must continue separate from sin. And before Christ returns this separation becomes even greater. God's influence through His people is exhausted, and the world has rejected the work of the Spirit on their hearts. Staying in such an atmosphere will convert you to them, and you will end up taking part in their sins under the false idea that you are creating peace with those who stand against God.

The Bible shows a great shaking and separation in the end time. In Revelation 18 an angel exposes the sins of Babylon which causes this shaking. Then another angel tells God's people to separate. And the willingness of God's people to hear that call will determine their eternal destiny. At that time we cannot afford to be partial, half converted and half worldly. We cannot sit in "the assembly of mockers". We cannot worship God and mammon. We cannot legalize sin with one hand and pray for atonement with the other.

Either the fruit is holy and the tree is holy, or it is not. First we are called to separate spiritually, and then to separate physically.

### **The Separation Shown in the Discoveries**

To hide from destruction, God told Noah to build an ark. Once he entered, God closed the door and separated him from the coming judgment. Before the destruction of Sodom, Lot was taken out by

the hand of angels, separating him from the city about to be destroyed.

In Egypt, God separated the camp of Israel from the Egyptians to spare Israel. He continued to separate them by leading them out, by placing a pillar of fire between them and the Egyptian army, and finally by dividing them forever through the Red Sea.

God separated the rebellious at Sinai from the repentant so the repentant would be spared. God separated the followers of Korah from the congregation to protect the congregation.

In every case, God provided a shelter for those who chose Him on the day of judgment, yet in every case the shelter God provided had to be chosen. At the end of time, right before the second coming of Christ, that shelter consists seeking safety in the “faith of Jesus and in the commandments of God” (Rev 14:12). God has promised that through the covering of Christ’s righteousness, the plagues will pass them by and not come upon them.

Noah’s ark symbolizes Christ’s righteousness. The hand that pulled Lot out of Sodom represents Christ’s righteousness. The law and the blood given at Sinai represent Christ’s righteousness. The Ark of the Covenant with Christ’s blood is the final shelter offered to humanity. In every age the only shelter ever offered to mankind is the righteousness of Christ, expressed in different forms and words but always the same reality.



**Noah's ark symbolizes Christ righteousness protecting God's people.**

Paul writes:

*"Be ye not unequally yoked together with unbelievers.  
For what fellowship hath righteousness with unrighteousness,  
and what communion hath light with darkness.  
And what concord hath Christ with Belial, or what part  
hath he that believeth with an infidel.  
And what agreement hath the temple of God with idols.  
For ye are the temple of the living God, as God hath said,  
I will dwell in them, and walk in them, and I will be  
their God, and they shall be my people.  
Wherefore come out from among them, and be ye separate,  
saith the Lord, and touch not the unclean thing, and  
I will receive you. And will be a Father unto you, and ye  
shall be my sons and daughters, saith the Lord Almighty."  
2 Corinthians 6:14-18*

# Evidence Alone Cannot Change You

Through Ron Wyatt, God provided many evidences of the truthfulness of both the Bible and God's miracles. Some keep looking for wheels at the bottom of the Red Sea, thinking that if only more wheels were found, people would believe. In reality, the story of the Exodus proves otherwise. The same generation that witnessed the parting of the Red Sea and saw the Egyptian army washed up on shore died in the wilderness. They saw hundreds of wheels in that sea. The same people who heard God's voice from Mount Sinai with lightnings and thunderings are the same that worshiped the molten calf at the foot of the mountain.

The same people who were fed with bread from heaven were lost because of lack of faith and did not eat the "spiritual bread". The truth is that no evidence can force us to love God. Love is a gift we give. God could have provided much more evidence to accompany each discovery Ron made, but He gave enough to show us where our hearts are. A multitude of evidence is not what saves.

*"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, which indeed is the least of all seeds. But when it is grown,*

*it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."*

*Matthew 13:31–32*

Again Jesus used the mustard seed as a visual of the power of faith:

*"For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."*

*Matthew 17:20*

A small amount of faith is all that is needed to advance in knowledge about God. Jesus gave the parable of the mustard seed to His own disciples after they failed to heal a sick boy. What had weakened their faith was that Jesus went up to the Mount of Transfiguration with only three of the disciples. God choosing three men for special instruction before the other nine caused ungratefulness, suspicion, and jealousy, and these emotions stole their faith from them. He was educating the nine as well as the three in two different ways that day.

The three saw the evidence of their faith on that mountain. They saw Christ transfigured, they saw Moses and Elijah, and they heard the voice of God. It was a great privilege. The other nine remained below the mountain, and during the day their faith weakened. They were no longer able to obtain the fruit of the faith they once had. Three saw evidence that strengthened their faith. The faith of nine weakened.

What had temporarily separated Jesus from the nine was the mountain He had ascended. The mountain became a symbol of separation and rejection, and faith in Christ's love would have

removed that “mountain” from their hearts. Their faith in God would have been strengthened if they had accepted Christ’s leading no matter how it appeared. If they had been grateful for their calling, for their closeness to Christ, and had been willing to receive whatever teaching He offered, whether on the mountain or below, their faith could have brought healing to the sick boy brought to them. The three who joined Christ on the mountain appeared more blessed than the others.

Christ later corrected the idea that the amount of evidence is the greater blessing when He spoke to His disciple Thomas:

*“Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.”*

*John 20:29*

Those who believe through the conviction of the Spirit have deep roots that will not easily be uprooted. Those who believe because they are moved by some spectacular sign are less blessed in the sense that, unless the Spirit is understood, they will be easily deceived by a new and deceitful sign from the enemy later. What happened on that mountain did not keep Peter from the temptation to reject Christ later. Only prayer and connecting with God in his heart could keep him from that “hour of temptation.”

In the case of James, John, and Peter, the evidence of their faith was shown to them not to convince them to believe, but to reward and magnify the faith that was already present. Peter had already declared that Christ was the Messiah. John and James likewise refused to leave Christ’s side. The signs they saw were not given to convince unwilling hearts.

Neither was this the case with Thomas. Thomas loved Jesus. The cruelty Christ had suffered had broken Thomas's heart, and he was protecting his heart when he refused to believe unless he could touch Christ's wounds. Thomas still had the faith of a mustard seed. He still sought the company of the disciples, and he still longed to see Jesus. Because of his sincere faith, Christ came to Thomas. And when Christ invited him to touch His wounds as he had requested, the Bible never tells us whether Thomas actually touched them. Instead, it focuses on the fact that his response was to worship Jesus. Thomas needed to see in order to believe that Christ had risen. He did not doubt Christ's goodness. He doubted the resurrection. He wanted it to be true, but feared bitter disappointment. From struggling with his faith, Thomas gave the boldest proclamation of faith recorded in the gospel by anyone, not only calling Christ the Messiah or the Son of God, but declaring, "my Lord and my God!" (John 20:28)

To the unbelievers who rejected the work of the Spirit, Christ refused to give signs. When King Herod asked for a sign, Christ remained silent. When Pilate no longer responded with openness, Christ was silent. When Nazareth rejected the sign given to them, Jesus stayed away. When the Jewish leaders asked for a sign after the miracle of the feeding of the multitude, He would not comply.

When we study when God gives signs and when He withholds them, we see how dependent it is on our honesty and our willingness to receive the first sign He gives. To the one who chooses disbelief, no amount of signs will ever be enough. God's rule for providing signs is that those who receive what He gives will be given more, and those who reject what He gives will not receive more.

The same principle applies to the discoveries of Ron Wyatt. God gave enough signs for anyone to understand that these discoveries were a gift from Him. Those who demanded more and more, while rejecting the evidence already given, could not expect additional signs. When Ron Wyatt died, he was on the verge of discovering the remains of the Tower of Babel and other significant findings. Even he understood that those who had already explained away the obvious would simply explain away everything else as well. So the tower became one of Ron's many unfinished discoveries, but in reality it was God holding back because of how the other findings were treated by the scientific and even Christian communities.

God's signs and evidence are not given to replace faith or to compensate for a lack of faith. They are given to work together with our faith and to strengthen it.

### **The Holy Spirit**

Jesus told us that the Holy Spirit is like the wind. You cannot see it, yet it affects everything around us. When trees move in the wind, we only see its impact, not the wind itself. The wind has great potential power that we can make use of. For instance, a windmill can harvest the energy of the wind and move that power to places where it is needed, like lighting up our homes.

The wind comes and goes, and likewise the movements of the Holy spirit is seen in the movement and change it creates in a person's life. Jesus explained it in a way people could understand in His day, but perhaps He also chose the wind for another reason that becomes clearer in our time. Jesus knew the deeper workings of the wind, and perhaps He used it as a symbol for the Holy Spirit



because it is not enough simply to believe it exists or to see the effects it has on others. If we do not actively take hold of that power and let it move us forward, it will do nothing for us.

Satan was the most exalted of the created beings in heaven. As a covering cherub, he stood next to the glorious light of God at all times. Yet even in this high position his heart became filled with darkness. Although God surrounded him with light, he chose to sink into the abyss, metaphorically, where God's light no longer reached him.

God's testimony will one day light up the world. But seeing and receiving are not the same. If we do not allow the truth to shape our character, the light will be in vain. We can still choose darkness and place ourselves in the same spiritual abyss as Satan.

God placed His word in a book outside of us. We must open it, take it in, and let its knowledge change our hearts. In Revelation, Christ is pictured knocking on a door because even though He is near, He



**By placing the truth in a book we must choose to open, God shows us that it is our responsibility to receive it. Likewise, Christ knocks on our door and asks us to open.**

can do nothing for us unless we choose to open and let Him in.

You can hear but not really hear, and you can see but not really see. God's testimony can draw attention to His invitation, but it cannot change a single soul unless we desire the light and love the truth that shines before us. God's Spirit is a source of power, but that power will not benefit us unless we let it shape us.

Judas was one of Christ's twelve apostles. He walked with Christ. He saw the miracles. He performed miracles in Christ's name and cast out demons in His name. He was invited to sit on the throne with the other eleven and rule. He watched Christ walk on water, calm the storm, and raise the dead, yet he still betrayed Him because he could not have things his own way. His pride shut out the light.

If a man who walked so closely with Christ, and saw every evidence of His divinity, could become spiritually blind because of the darkness in his own heart, then so can we. Both Lucifer and Judas



**Seeing the Ark of the Covenant, God's throne on earth, does not necessarily make someone a better Christian. Lucifer, as a guardian cherub, saw God upon His throne, yet his heart still led him astray.**

were near to God, saw divine evidence, and held high positions. Yet both led themselves and others astray because they desired God's power, not His character.

God will reveal the Ark, the law, and the blood to the world. He is not showing these things merely to make people believe, but to give them the opportunity to desire the truth in a world filled with misinformation and chaos. The Ark is a witness of God's love for humanity, meant to inspire love and trust in Him.

Today the churches are full of people who are unconverted and unprepared for the second coming of Christ. They do not have the fruits of the Spirit. They express belief with their mouths, but their choices reveal unbelief. They have the appearance of godliness but

deny its power. Christ is longing to free them, to save them. He does not wish to see any of them perish. But He cannot force their or our love.

God is no fool. Even Satan, who stood surrounded by the light of God's throne, was not guaranteed to remain faithful. In the same way, we cannot expect to become good simply by beholding God's throne on earth. The reveal of the Ark is an invitation, a wake-up call to see whether we will receive the light and let it fill our hearts or whether we will distance ourselves from it and run into the dark.

God always leaves room for doubt, for it is in that space of uncertainty that we reveal what we truly desire. In the presence of doubt we choose what we want to believe, what we want to be true, and our choices expose the kind of eyes we see with and the kind of ears we hear with. Do we love the truth, or do we cling to a lie hoping for the best.



**Ron Wyatt spent time during his last years searching for the remains of the Tower of Babel. The top photo shows one of the archaeological places he was investigating, and the photo below shows its proximity to the Euphrates. He also left two additional sets of coordinates for sites he hoped to examine further but never got the chance to. One of these locations is now underwater after Turkey built a dam that flooded several archaeological sites in the area.**





**One of Ron Wyatt's unfinished projects lies within one of the world's seven wonders, the hidden King's Chamber in the Great Pyramid of Giza. Scans conducted after Ron's death reveal a large room in the area where he believed he had found an entry point during his nighttime exploration of the pyramid. Egyptologists have still not been able to access this chamber. The author of this book was shown by Ron Wyatt the place where he believed the entrance is located. Ron was uncertain whether God wanted him to spend time on this project. He refused to pursue it if it would bring glory to himself instead of to God. Below: Another of Ron's unfinished projects and excavations was at Qumran. Another ongoing project witnessed by the author.**



## **Lost in Sinai**

Is it possible to be lost at Sinai? To admit God's caring love, to see His provision, the bread from heaven, the water from the rock, His protection in battle, His comfort to the wounded, His defense of the weak and the fatherless, to be a people chosen for special blessings above all others, and yet with all of this choose blindness, ungratefulness, and disbelief? To choose fear over faith, victimhood over victory, bitterness over gratefulness? To demand what God cannot give and reject what He can?

At Sinai God offered them Christ's righteousness. God shared His feasts with them, yet many made their own. He asked them to choose Him, yet many chose the god they made with their own hands.

The first person to be truly lost was not Adam and Eve, but their son Cain. After Adam and Eve sinned, they allowed Christ to comfort them and even clothe them. They received their punishment with humility and longed for salvation. Cain wanted to worship God in his own way. He wanted God to accept his method of worship, but God could not. When Cain offered the fruits of his

labor, he expected God to validate him in return.

Through the story of Cain and Abel we learn the two ways of worship that humanity offers God, but only one is accepted. One way demands to set the terms of our own salvation and our own relationship with God. That is what Cain did. He wanted to be God's god. He wanted God's benefits but not God's truth. If Lucifer could have had that, he would have been faithful too, and would not have rebelled. The other way is to accept God's leading, to give Him what He asks for, and to receive what He gives. To let God be the God.

Cain could not handle God's refusal to accept his sacrifice.

*"And Cain was very wroth, and his countenance fell.  
And the LORD said unto Cain, Why art thou wroth,  
and why is thy countenance fallen. If thou doest well  
shalt thou not be accepted, and if thou doest not well,  
sin lieth at the door. And unto thee shall be his  
desire, and thou shalt rule over him."*

*Genesis 4:6-7*

Instead of repenting and reflecting, Cain wanted God to change, not himself. He needed someone to blame. He targeted his brother Abel because Abel's faithfulness proved that God was not unreasonable. Abel doing what God asked left Cain without excuse. Cain killed his brother in rage, likely after Abel attempted to reason with him.

Here begins the conflict between religions that continues to the return of Christ. It is the ongoing struggle of man's religion against God's truth and the hatred felt toward those who try to obey it.

Cain's defiance eventually cost the lives of millions. For generations before the flood, resistance to instruction and a sense of entitlement filled the world with violence.

Many look at Sinai as a covenant of bondage, assuming the problem was with God and His law. Few notice that Jerusalem is also described as being in bondage in the same passage, the very city and mountain where Christ died and rose again.

*"Which things are an allegory, for these are the two covenants, the one from the mount Sinai which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia **and answereth to Jerusalem which now is and is in bondage** with her children."*

*Galatians 4:24–25*

The salvation of humanity took place in Jerusalem. The ratification of the new covenant happened on its mountain. How then can the children of Jerusalem be in bondage? For the same reason the children of Sinai were. It was not the message of Christ that was the problem in either place. It was not God's ministry toward humanity. It was not the deliverance offered. It was not the covenant made at either mountain that led anyone into bondage.

Whether we are lost at Sinai or lost at Golgotha depends entirely on our response. The Ten Commandments contain choices. He asks us to choose to have no other gods, to choose to keep the Sabbath, to choose not to steal, lie, or covet. We have to choose His law. We have to choose Him. We have to choose our salvation. We have to choose our Lamb.

Anyone who preaches that God at Sinai was in the wrong has misunderstood everything and echoes the same thoughts as the

children of Israel who died in the wilderness. They believed that God's plan was faulty and that His leading was the problem. Although these teachers do not say it directly in those words, this is ultimately the meaning behind their message when they claim that Christ saves us from the God of Sinai's laws.

Paul sets Sinai and the heavenly Jerusalem in contrast to each other. He uses Sarah and Hagar as examples. Sarah was Abraham's wife. Hagar was Sarah's bondswoman, whom they turned to when Sarah did not conceive. God had promised Abraham a child, but when the child did not come they lost hope and decided to take matters into their own hands. Sarah was now too old and could no longer have children. They viewed this as evidence that God would not give Abraham a child through her. So they brought in Hagar, hoping God would bless them with a child through her.

But God would not bring forth His promise through a bondswoman, nor would He support Abraham's doubt. God's covenant was not made by rejecting God's principles but through God's miracle. God waited until Sarah was unable to bear children so that the sign would remain forever that His covenant means giving life to what is dead. Nothing is too hard for the Lord when it comes to our salvation.

God's covenant in every person's heart depends on God's ability to give spiritual life and victory to a body corrupted by sin and unable to do good works on its own. If God could renew Sarah's womb, He can also renew our hearts. If Sarah's body could not produce the fruit of the womb or carry a child to delivery, then neither can we produce righteousness after we have sinned. Both cases require a covenant with God and a willingness to allow Him to do the work in us that leads to new birth. Therefore Sarah is a symbol of being

born again, the symbol of the new covenant.

Paul explains that Sarah is not a symbol of the Jerusalem here on earth but of the Jerusalem in heaven. The Jerusalem on earth remains in bondage together with Sinai because Christ and His salvation were rejected in both places.

The earthly Jerusalem is not only called Sinai and its inhabitants the “children of bondage”, but in Revelation it is also compared to Egypt and Sodom:

*“And their dead bodies shall lie in the street of the great city,  
which spiritually is called Sodom and Egypt, where also  
our Lord was crucified.”*

*Revelations 11:8*

These three places, Jerusalem, Egypt, and Sodom, placed together figuratively show open rebellion and resistance to God.

Many travel to Sinai in Arabia, or to the mountain in Egypt said to be Sinai, joyfully declaring that God’s law is abolished while filming themselves in the scenery. Then they rush to Jerusalem, feeling they are among God’s people on God’s covenant mountain, not realizing that they are among children of bondage in a city of bondage. They do not understand that it is entirely possible to be lost in both places, by the foot of Sinai and by the foot of the cross.

Bondage is a state of mind, not a place. Bondage comes from what we choose, what we do, the works of our own hands, not from rocks or mountains. Freedom comes only when we have faith and hope in God, when we trust His leading both in our high places and in our wilderness. Whether in spiritual drought or spiritual abundance, we walk with thanksgiving, with our hearts set on the

heavenly Jerusalem. We have not been promised an easy life here on earth, but we have been promised that He will wipe away our tears in the New Earth.

Jesus said regarding His followers here on earth:

- You will be hated by all for my name's sake (Matt 10:22; Mark 13:13).
- They will deliver you up to councils, flog you in synagogues, and drag you before governors and kings (Matt 10:17–18; Mark 13:9).
- Brother will betray brother to death, and parents their children. You will be hated by your own family (Matt 10:21; Mark 13:12).
- You will be arrested, persecuted, and killed (Luke 21:12; Matt 24:9).
- The world will rejoice while you grieve (John 16:20).
- You will be put out of the synagogues and excommunicated (John 16:2).
- They will kill you thinking they are serving God (John 16:2).
- In the world you will have tribulation (John 16:33).
- If they persecuted me, they will persecute you (John 15:20).
- A servant is not greater than his master. They will treat you as they treated me (John 15:20; Matt 10:24–25).

In short, hatred, betrayal, even by family, imprisonment, flogging,

trials, and death. Some Christians try to avoid this by giving people what they want, meeting the world halfway, and believing they have succeeded as good Christians if their behavior produces no hatred or persecution. Christ said it is impossible to follow the truth without becoming a target. If we have succeeded in avoiding persecution, it is because we no longer reflect Christ, but have begun to reflect the world. If the world sees its own reflection in you, it will leave you alone.

Christ was persecuted for three and a half years, during which they attempted to kill Him several times before they finally succeeded. Christ was pure, good, and always spoke the truth. No Christian can claim to be more righteous or more faithful than Him. Yet many believe that by avoiding dislike and censure they are more Christlike than those whom the world hates. In this way many Christians deceive themselves.

When I came to Sinai I carried inner turmoil. I asked myself why anyone would endure all that Christ said would come upon those who follow Him. I found the answer in why I had endured much of it. Why had I tolerated it? I knew the answer. I endured because I loved Christ. Ron Wyatt endured because he loved Christ. The disciples endured because they loved Christ. And many others through the last two thousand years have accepted suffering because they loved Christ.

When I asked several people why they loved Christ, they gave the same answer I had. We love Him because He loved us first. Because He showed His love when we needed Him. Because He waited for us when we wandered down the wrong paths. Because He came after us when we were caught in thorns and thistles and cried for His mercy. And we would rather suffer outside the gates with Him,

our beloved Lord, than live in the mansions of kings and queens inside the city.

Paul felt this to his core. He had persecuted Christ's followers and cursed Christ's name. Yet Christ knew his heart and met him in his fury, asking why he had chosen that path. When Paul saw Christ, his heart broke. He later wrote:

*"So Jesus also suffered outside the city gate to make the people holy through his own blood. Let us then go to him outside the camp, bearing the disgrace he bore."*

*Hebrews 13:12–13*

It is not just about the ending. It is about the journey, to walk with Christ every day. And I realized that the little temptation I'd felt in my depression to walk away had never been a real possibility. Nothing in this world comes close to being with the Lord. The day Christ died, families in Jerusalem were gathering to celebrate the feast. Figuratively, if Christ was outside the gates suffering while others feasted inside, I would choose to be outside with my Lord.

Ron Wyatt could have stayed home and used his income for himself and his children. Instead he chose to give everything to save souls. He began with what he had, did what he could, and God magnified his efforts to reach millions. One of the people he helped lead to Christ was me. I am a fruit of his labor and prayers. He never became rich in this world, and I was never able to give anything back. He endured the cost of being a soldier of Christ, accepting the battle scars and the wrath of the dragon and his hosts.

As he knew his time was nearing its end, he tearfully quoted one of his favorite verses:

*“And it shall be said in that day, Lo, this is our God.  
We have waited for him, and he will save us.”*

*Isaiah 25:9*

## **God’s Stones**

When Christ rode into Jerusalem, people declared Him to be a King, worthy of devotion and praise. The religious leaders told Him to stop them because they felt it was inappropriate. But He said,

*“I tell you that, if these should hold their peace,  
the stones would immediately cry out.”*

*Luke 19:40*

Sinai in Arabia is the Sinai that cries out Christ’s righteousness, faithfulness, and kingship. Here God’s earthly throne was constructed. The stones there carry the stories of what they once held and what they once witnessed. They were used in rebellion against God and used in obedience to Him, in constructing His throne and the holy sanctuary items. From this mountain God used stones to write His law, His name, and His title for all mankind soon to see.

These are the rocks Israel used to grind the manna, the bread from heaven. The rocks they used to hammer the tent pegs into the ground. The rocks they used for sacrifices to the molten idol, the beast they made. The rocks they danced upon when they created their own feast. The rocks among which three thousand defiant men lost their lives. The rocks God used to bring water to the camp.

These stones cry out the story of what happened there and what went wrong. In the same way, the stones at Golgotha cry out. The



burned limestone at Sodom cry out. The petrified wood at Noah's ark cries out. They all tell their stories.

But the rocks can also expose the foundations of lies meant to turn our fidelity from God to powerful men, from God's law to man's law, from God's truth to man's religion, from God's salvation to man's attempt to mediate, sell, or even earn salvation.

In Christ's words I found rocks praising God and lifting up Christ as King of all the earth. Can stones really bring anyone to Christ? John the Baptist prophesied:

*"Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father. For I say unto you, that God is able of these stones to raise up children unto Abraham."*

*(Mat 3:8-9)*

Although John rebuked the Jews for trusting in their genetic heritage for salvation, the deeper point that stones can 'produce' people of true faith is worth noticing. If the Jews would not bring God's righteousness to the world, the stones could.

I know because God used rocks to bring me to life. Where Christians walked past me at the lowest point of my life as a young woman, the rocks cried out to me instead. Ron Wyatt pointed the way to these rocks, and Christ taught me about Himself through them. That is how I was saved. They woke me up and brought me to Christ.

And now once again, many years later, the rocks of Sinai spoke to me about not giving up, not becoming bitter, but walking in hope and gratitude no matter what happens. They reminded me to keep my eyes on the pillar of our faith.

They reminded me that my Lord is a great God, a good God. Nothing man can invent or imagine will ever change who He is. He does not shift with every wind. He is not simply a rock (1 Cor 10:4). He is our rock, my rock.

*"The LORD is my rock, and my fortress, and my deliverer,  
my God, my strength, in whom I will trust, my buckler,  
and the horn of my salvation, and my high tower."*

*Psalms 18:2*

Yet once we have allowed these stones to preach their stories to us, it is still up to us whether we will be lost at Sinai, lost in the wilderness, or learn to trust and love our Lord so that He can lead us safely to the heavenly promised land.



**A fellow traveler pointing out where Moses may have stood with his hands raised during the battle with the Amalekites.**



**Rephidim at night by Thommes Ulfeng.**

## **Lost in Sinai**

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While most eagerly debate the archaeological details, comparing Ron Wyatt's Sinai to the claimed Sinai in Egypt, this book instead focuses on the spiritual battle behind the Sinais.

It then retraces the events of the Exodus story, and the reason a whole generation ended up dying in the dry wilderness when they had been promised a land that flowed with milk and honey. What happened to change the travellers destiny? And how do these ancient events point to Christ and His followers?

This book examines the symbols God gave during the Exodus and their connection to Christ's teachings.

It also looks deeper into the purpose behind Ron Wyatt's discoveries, and what purpose God might have in bringing archaeological discoveries in the closing phase of the earth. It looks into the message God might be sending us, and how we ought to receive them. And how Sinai and the Ark of The Covenant is connected.

It's recommended to have prior knowledge of Ron Wyatt's discoveries, as this is a further, in-depth look at more aspects.

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**Ark Files**<sup>3</sup>