



**Question and Answers on  
the EXODUS AND RED SEA CROSSING**

**Presented by  
Anchor Stone International**

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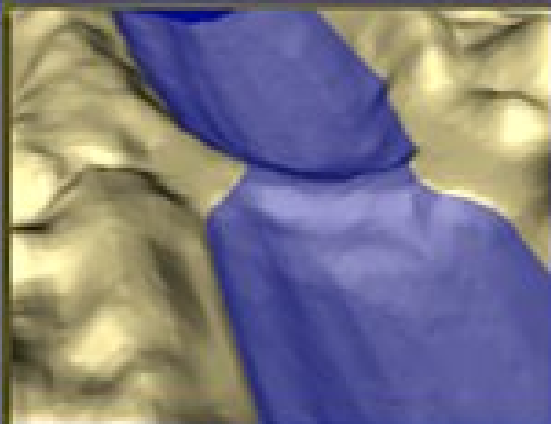
**EXODUS**

**AND**

**THE RED SEA CROSSING SITE**

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# RED SEA CROSSING



## SECTION D: EXODUS AND THE RED SEA CROSSING INTRODUCTION

The desert pushed right down to the water's edge. And as Sayid, our Egyptian friend, packed the sleeping gear on to the roof rack, Paul watched the sun climb over the sea.

If we were not mistaken, there was something quite startling down there on the floor of the Red Sea.

But this whole saga began much, much earlier... in that ancient land of Egypt.

### Splendor of Egypt

Egypt... The very name evokes feelings of romance and mystery. Some 3,500 years ago, in the most glorious era of her history, Egypt was the granary of the world. She was eminent in science, the arts, luxury and magnificence. Egypt was, in a sense, the U.S.A. of that era - the super power of the world.

### Moses' Choice

Egypt - a nation sophisticated though she was - had cast one ethnic group within her borders into slavery.

And the Pharaoh pushed tyranny to the extreme when he decreed that every new-born Hebrew male should be killed.

But by an amazing twist of events one of these infants - Moses - was adopted into the Egyptian royal family. He grew up in the palace, educated in all the wisdom of Egypt, being groomed for a position of leadership.

He became a great statesman and general. Yet his mother had taught him that the thousands of slaves working in the brick-pits were his people, and that his destiny was linked with theirs.

The time came for Moses to make his decision. He could choose to become king of what was the world's greatest empire, or to be numbered among the sweating and grumbling slaves. His sympathies aroused for the Hebrews, he rashly killed an Egyptian and was forced to flee to Midian.

Midian is identified as Northern Saudi Arabia and also East of Palestine (*Lexicon Universal Encyclopedia*, Vol. 13, p.413). This indicates that Moses traveled across the modern-day Sinai Peninsula, around the Gulf of Aqaba, south into Arabia.

When Moses came to Midian in Saudi Arabia, we find him talking to God at Mount Horeb (Ex. 3:1). God told him, "*when you bring the people out of Egypt, you shall serve God on this mountain*" (Ex. 3:12).

Moses gathered the Israelites at Succoth (Ex. 12:37), an ancient military staging point near the Suez Canal. This place was known to Moses, he being a former Egyptian military commander.

There were two ancient trails across the Sinai peninsula for him to take: "the Way of the Philistines" and "the Way of the Wilderness" (Ex. 13:17, 18). The quickest way across was the Way of the Philistines because it went north-eastward along the coast of the Mediterranean (a much straighter distance). The other way went southward, tending eastward across the peninsula, then southward again.



From Succoth God sent them by this second route, the Way of the Wilderness (Ex. 13:17, 18). At this time they were entering the Sinai Peninsula and the Red Sea crossing hasn't happened yet.

Egypt about the time of the Exodus controlled the whole Sinai Peninsula and all of the coastal area up into modern-day Lebanon (*Historical Atlas of the Holy Land*). As long as Moses, and then later during the Exodus, all of the Israelites, remained in this territory, they were susceptible to the risk of being captured, cornered, and conquered. The Israelites were not a safe distance from the territorial limits of Egypt until they crossed the entire peninsula. It would have been no use to them for God to perform the Red Sea crossing from one part of Egyptian territory into another. This would have been the case if it was the Gulf of Suez or the Suez Canal area that they crossed.

From Succoth the Israelites traveled day and night into the Sinai. After they had travelled a certain distance, *"the Lord spake unto Moses, saying, Speak unto the children of Israel, that they TURN..."* (Ex. 14:1,2).

Leaving the highway, the Hebrews turned aside -through the Wadi Watir, a wide and wild mountain gorge, a natural roadway from Egypt.

### **They were "entangled in the land"**

The trail led them through an area with mountains all around, which seemed to hem them in. Pharaoh concluded that they had lost their way. *"They are entangled in the land,"* he said (Ex. 14:3).

Pharaoh undoubtedly had military observation posts set up throughout the region and was monitoring their progress to within a few hours of accuracy. At any given time he had information to within a few miles as to the Israelites' location along the road.

### **"Shut in", they camped "by the sea"**

With 600,000 men (Ex. 12:37), plus women and children, there must have been at least 2 million people on this march.

The Wadi Watir leads in one direction - to a wide expanse of beach on the Gulf of Aqaba.

At this beach, they found themselves "SHUT IN" (Ex. 14:3).

Pharaoh said in his heart, "I got you now!" and his army overtook the Hebrews "encamping by the sea, beside Pihahiroth" (Ex. 14:9).

### **Trapped**

Once the army entered the area, the Hebrews' only means of escape would have been to the south. But the mountains to the south extend all the way to the sea - they had no way of escape, or so it seemed.

But here, at this Nuweiba beach, the Lord was getting ready to show the Hebrews how much He really cared for them.

*"And Moses said unto the people, Fear not, stand still, and see the salvation of the LORD, which he will show you today, for the Egyptians whom you have seen today, you shall see them no more again forever"* (v.13).

### **The Sea Opens**

The cloud that the Hebrews had followed from Egypt now descended between the two camps, enveloping the Egyptian force in darkness, but radiating light to the Hebrew camp.

As night fell, a "STRONG" east wind blew upon the sea, dividing it into two walls. Between these two walls of water, the Hebrews ventured the 13 kilometer distance to the opposite shore.

### **Pharaoh's Army Drowned**

Then the cloud separating the Hebrews from their pursuers was removed, and the Egyptians saw their quarry escaping. They went down on to the sea bed after them - 600 chariots and 251,000 men (Josephus).

Then, with a heart-chilling roar, the 2 walls of frozen water (which we may assume had been thawing and thinning since the wind dropped) suddenly collapsed upon them. *"The waters covered the chariots"* (Ex. 14:28). The monarch and the nation's army were in that place of fearful danger by their own choice. They had destroyed themselves!

This disaster to the flower of the Egyptian army and nobility was so overwhelming that Egypt succumbed to looting, disorganization and anarchy for several years.

There was no longer any royal power. Egypt was largely depopulated. And she was defenseless.

It seems evident that those linked events (the waters standing up like 2 walls, plus the TIMING of the waters' return so as to save the Israelites and destroy all the Egyptians) could have been done ONLY by a direct, miraculous act of God.

THIS alarmed the neighboring nations.

This was the greatest single disaster that ever befell a nation. In one blow the king, the priests of the Egyptian gods, and the entire elite army of 251,000 men, had been totally destroyed - while the unarmed enemy did not suffer a single casualty.

### **The Search**

Ron Wyatt had been working and diving along other parts of the Red Sea - and couldn't find anything. He had been searching and probing where many others had searched over the years.

Then he went back to the book of Exodus and found clues previously missed.

### **Chariot Parts Found**

When Ron and his two sons found the large flat area at Nuweiba, they got out their diving gear.

**The Bible account states that the sea had crashed back over the Egyptian chariots (Ex. 14:2328).**

The men went into the sea - and in the first half hour found the FIRST CHARIOT WHEEL. It was in eighty feet (about twenty-five meters) of water. In just a few minutes, Ron found another one. And then, gradually, as his eyes became adjusted to what he was looking at, he found chariot wheels strewn all across the sea bed.

Following them, he came upon an area in which parts of CHARIOTS could be made out.

These chariot remains were not in perfect condition and required careful examination to see exactly what they were. They were covered in coral, which made it difficult to see them clearly. Could it be that the coral was the agency the Lord had used to preserve them?

There were numerous wheels. Some were still on their axles, and some were off.

There were chariot cabs without the wheels.

So far, this coincided with the biblical account.

**The ancient report states that the wheels came off the chariots.** *"The Lord troubled the host of the Egyptians, and took off their chariot wheels"* (Ex. 14:24, 25).

Have you ever heard it said that you cannot take the Bible literally? That it's just myth? Well, now we can see how accurate was that **DETAIL** inserted into the Scripture report. Yes, you **CAN TRUST THIS BOOK**. It says the Lord **TOOK OFF** the chariot wheels - and **THERE THEY ARE**; we've got it documented.

### **A Wheel to Cairo**

They found several 6-spoke wheels, as well as an 8-spoke wheel.

Ron removed the hub of a wheel which had the remains of eight spokes radiating outward from it. He took this to Cairo, to the office of Nassif Mohammed Hassan, the director of Antiquities with whom Ron had been working. Mr. Hassan examined it and immediately pronounced it to be of the 18th Egyptian Dynasty. When asked how he knew this so readily, Mr. Hassan explained that the 8-spoke wheel was used only during the 18th Dynasty.

There followed a thorough research concerning the Egyptian chariot. According to several sources, it appeared that the discovery of four, six and eight spoke wheels placed the Exodus in the 18th Dynasty. It was ascertained that only during the 18th Dynasty were the four, six and eight spoke wheels used. Monuments can actually be dated by the number of spokes shown in the wheel.

Finally, Ron found a 4-spoke gold chariot wheel, which looks almost perfect. The reason this one was so well preserved was that coral does not grow readily on gold. The wood inside the gold "veneer" was deteriorated, which made it very fragile. And for that reason there has been no attempt to retrieve it from the water.

### **Nowhere - Except Here**

Of all the archaeological sites I have ever worked, this location is the most mind boggling by far.

Why has no trace of Pharaoh's lost army ever been found? The answer is simple. Until now, every searcher has been looking in the wrong place. And why? It seems that somebody read the Exodus account loosely, rather than scrutinizing it for every word, every clue. Writers and mapmakers followed more or less ad lib, like sheep. And we took it for granted they were right.

The reality is that chariot parts have never been found in the Red Sea anywhere, except now, at this site.

**The Scripture records that men and horses alike were drowned** (Ex. 14:26-28).

As my eyes scanned objects on the sea floor, strange shapes were everywhere. I looked closer at one spot. With a catch at my heart, I realized it was a man's hand. Strewn along the sea bed were human skulls among the coral, and skeletons partly covered by coral. I shuddered as I held a man's hipbone, a clavicle and parts of skulls. Yes, even a horse hoof. It was all too real. I have now led several expeditions to the site. There is no doubt that it happened exactly as the Scriptures say.

### **Solomon's Monument**

A Phoenician style column was found lying on the southern end of the beach. It was partially in the water and the inscriptions had been eroded away, or perhaps purposefully chiseled away. The authorities have since moved this column across the road and set it up in concrete.

The importance of this ancient column was not fully realized until much later. Certainly the column was not of Egyptian style.

Then another column was discovered on the Saudi Arabian side of the sea, almost exactly opposite the first column. This column was identical to the first -except that it had the inscriptions intact, on the leeward side. The archaic Hebrew letters were eventually translated. The inscription contained the words:

MIZRAIM (Egypt); SOLOMON; EDOM; DEATH; PHARAOH; MOSES; and YAHWEH.

From this, it was deduced that King Solomon had erected these columns in honor of Yahweh (God) and dedicated them to the miracle of the crossing of the sea on dry ground.

### **Fact - And Fake**

AFTER the Hebrews crossed the Red Sea, they went to Mount Sinai. If this is so, then the real Mount Sinai would have to be in what is now Saudi Arabia. There is no other option.

And to this the New Testament bears witness: "mount Sinai in Arabia" (Gal. 4:25).

How could we have missed that for so long?

Today tourists flock to the WRONG COUNTRY to see "Mount Sinai".

Now, at last, discoveries show that the Exodus story tallies with the facts. The artifacts and skeletal remains are there; they cannot be argued away.

But there's more. On the opposite shore and inland from it are other remains - the precise ones we should expect to find, if the Exodus account were true.

Not only that, they are located in the correct geographical order.

But that is for Section E.

## Royal Mummy Cargo

Early this century, when some mummies were to be shipped down the Nile to Cairo, the contractors were in a dilemma. There was no cargo classification for "royal mummies," so you know what they did? The majestic Pharaohs had to travel under the designation, "Dried fish"!

Moses, motivated by the grand mission for which his God had called him, refused the throne, the wealth and the splendor of the world's most pompous nation. Today his name is honored.

### A CHECK LIST

Ancient records state that:

#### BEFORE THE CROSSING

1. They actually left Egypt. Ex.13:18; 14:10-12
2. They travelled along the *southern highway*. Ex .13:17,18.
3. Then through the wilderness. Ex .13:18:
4. Turned off the highway. Ex.14:2
5. Camped by the sea. Ex. 14:2

#### AT THE CROSSING ITSELF

1. A suitably large camping area. Ex.12:37
2. Closed in by mountains to the sea. Ex-14:3 Josephus
3. Where the sea was deep. Isa.43:16,17; 51:10; 63:11-13
4. The chariot wheels came OFF. EX-14:24
5. *The* sea overwhelmed the Egyptian chariots. Ex.14:23-28
6. The men were drowned. Ex.14:26-28
7. The horses were drowned. Ex.14:26-28

FOUND ON THE SEA BED: Chariots its and separated wheels from the Egyptian "Thut-Moses" dynastic period. Human and horse skeletal remains. And an ancient monument which matches another -directly across the sea, alluding to the event.

## EXODUS AND RED SEA CROSSING SITE QUESTIONS AND ANSWERS

### ISN'T THE EXODUS STORY A MYTH?

#### 1. Is the Exodus story "A MYTH"?

**What do you say to the claim by Rabbi Sherwin Wine (founder of Humanistic Judaism) that the Exodus story does not describe history, but that the "main purpose of the Exodus story as it was created by the priest-scribes who lived in Jerusalem was to glorify their God and to make their God look greater than any other god. And what they used was a series of legends and distorted memories that they put together to create this story which bears no relationship to history"? Is it true that the so-called books of Moses (including Exodus) were not penned by Moses, but later than the sixth century BC by different unknown writers?**

There is an ancient Egyptian papyrus document, the *Papyrus Ipuwer*, which recounts in eye-witness fashion the plague of blood, the plague on cattle, the plague of strange fire, the plague on the firstborn, as well as the strange darkness - events which we previously knew only from the book of Exodus in the Bible- Another Egyptian record, the *el-Arish shrine inscription*, parallels the Bible story that the Pharaoh perished in a whirlpool during or after the days of the great darkness and violent hurricane.

The five books of Moses (including Exodus) abound with Egyptian words, roots and phrases, as would be expected of a writer who had come out of Egypt.

In 1980, a computer analysis of the vocabulary of these books was undertaken at the Hebrew University in Jerusalem. The result: these five books were confirmed as having had the same author (not from a collection of scribes).

William F. Albright reputed as one of the greatest archaeologists, states: *"The contents of our Pentateuch [the five books of Moses] are, in general, very much older than the date at which they were finally edited; new discoveries continue to confirm the historical accuracy or the literary antiquity of detail after detail in it... It is, accordingly, sheer hypercriticism to deny the substantially Mosaic character of the Pentateuchal tradition.* "C.H. Dodd, *More New Testament Studies*, p.224. Manchester: University Press, 1968)

Millar Burrows of Yale University observes:  
*"Mere legend or fiction would inevitably betray itself by anachronisms and incongruities."* (M. Burrows, *What Mean These Stones?* p. 278. New York: Meridian Books, 1956)

### WHY WAS THE EXODUS DELAYED FOR SO LONG?

#### 2. Why did God wait so long (400 years) to begin the rescue of the slaves from Egypt?

The Scriptures indicate that God does everything on time. He told Abraham that his descendants would be servants (or slaves) in a foreign land, but after 400 years they would come out. *"But in the fourth generation they shall come hither again"* (Gen. 15:16). This was fulfilled precisely. The "children of Israel, which came into Egypt" (Ex. 1:1) began with the generation which included Levi (son of Jacob).

The 4 generations were those of LEVI, his son KOHATH, his son AMRAM, and finally his son MOSES. From the promise to Abraham, until the time the Hebrews came out of Egypt and went to Mount Sinai to hear

God's law, was 430 years (Gal. 3:16,17). According to biblical chronology, it appears that the four predicted generations (of Levi, Kohath, Amram and Moses) occupied only 215 years of this period -physically, in Egypt. *'And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt'* (Ex. 12:41).

The rescue of the Hebrews was to be linked to their taking over the land of Canaan, held illicitly by the Amorites. But in His mercy God gave the Amorites a period of probation before being expelled from Canaan. The reason was 'for the iniquity of the Amorites is not yet full' (Gen. 15:16). The expulsion of the Amorites would come only when their wickedness reached the limit.

## EXODUS ROUTE

### 3. Where were the various stops along the Exodus route from Egypt to the Red Sea?

We shall break up the answer to this question under the following headings:

- Where was Rameses?
- Where was Succoth?
- Where was Etham?
- Where was Pihahiroth?
- Where was the crossing spot?
- Where was Migdol?
- Where was Baalzephon?

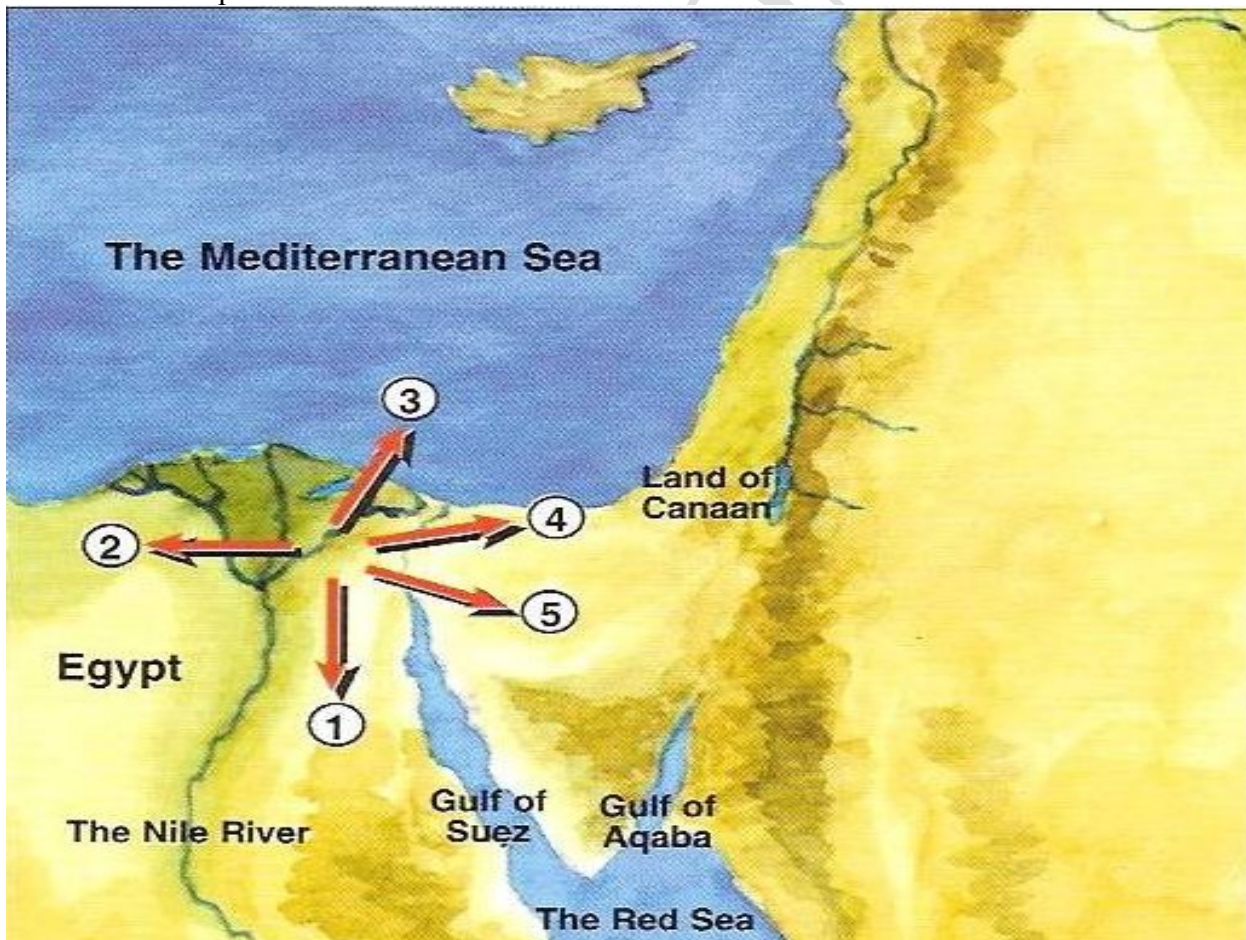


Figure 1 Which way did they go?

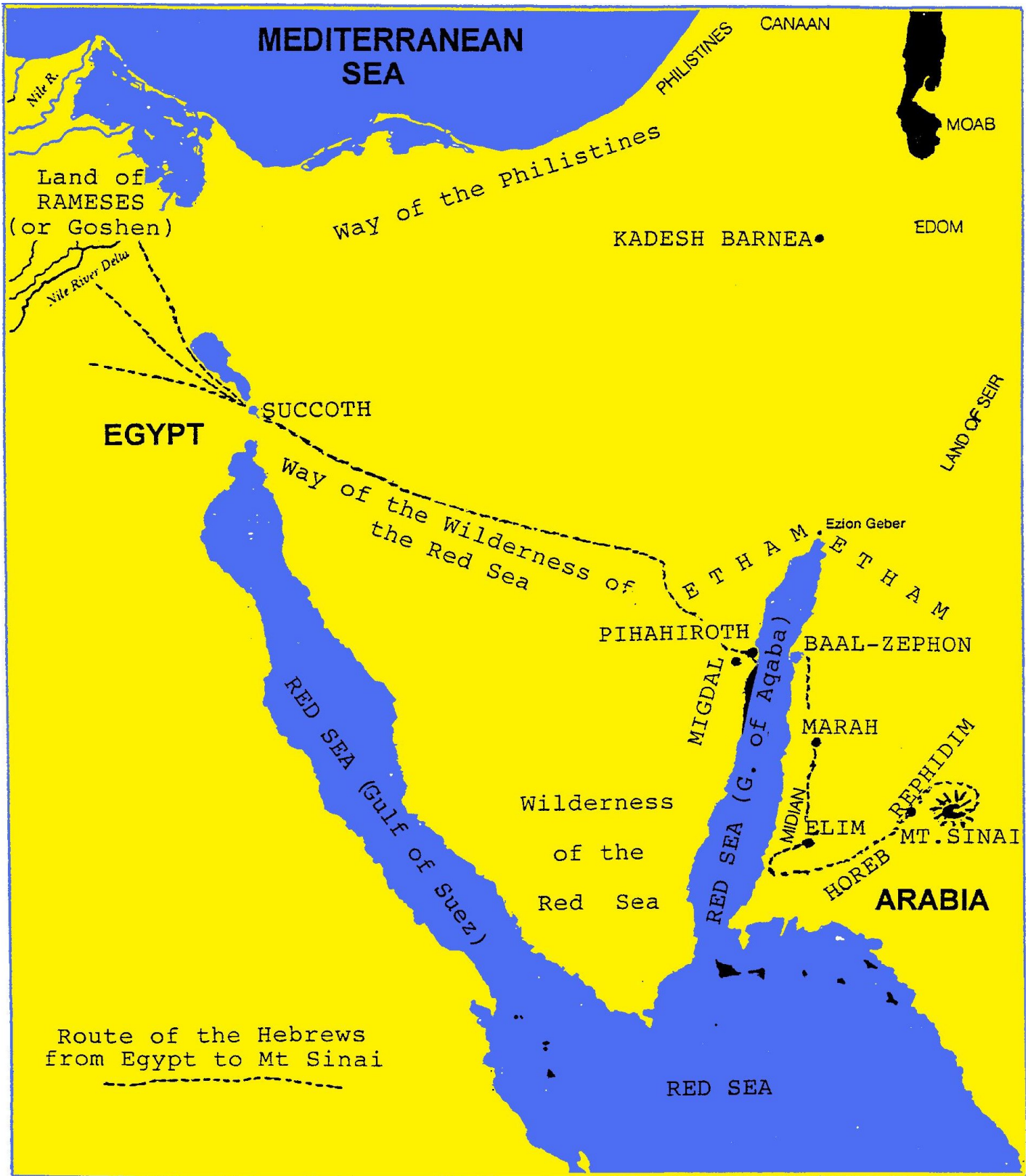


Figure 2 They went this way!



#### 4. Where was Rameses?

Firstly, the Israelites travelled from Rameses to Succoth (Ex. 12:37).

There was a city with a similar name (Rameses -Ex. 1:11). However, this was distinct from the land of Rameses. Rameses was the Delta region, the land given to Joseph's family to live in by the Pharaoh. This was called "the land of Rameses" and "the land of Goshen". And here the great population of the Hebrews lived: *"And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, **in the land of Rameses**, as Pharaoh had commanded"* (Gen. 47:11). *"And Israel dwelt in the land of Egypt, **in the country of Goshen**; and they had possessions therein, and grew, and multiplied exceedingly"* (Gen. 47:27).

Eventually, when the time came for the Exodus, the slaves left their homes in Rameses (Goshen) and proceeded to leave Egypt "proper". They assembled in Succoth, which was very near, yet outside of the boundary of Egypt "proper".



Figure 3 Goshen(Land of Rameses) today



Figure 4 Goshen today with ancient ruins

## 5. Where was Succoth?

Moses gathered the Israelites (Hebrews) at Succoth (Ex. 12:37).

Succoth had to be a place large enough for this tremendous amount of people and flocks to assemble.

"Succoth" is a Hebrew transliteration of the Egyptian "Tjeku" mentioned in Egyptian documents as a border station. It was also known as "Tharu".

In ancient Egypt there was a line of guarded fortifications along the canal which connected the Gulf of Suez with the Mediterranean Sea. This canal is known to have existed anciently, by satellite photos and infra-red photos, which still show its path. At the border - the point where one would leave Egypt proper and go into the Sinai desert, there was a fortress and a bridge. (See Adolf Erman, *Life in Ancient Egypt*):

*"The isthmus of Suez was of the greatest consequence also from a military point of view- it was doubtless fortified in very early times. Probably here stood the great fortress of T'aru, often spoken of as the starting point for the expeditions into Syria... "(p.28)*

*"The line of fortifications which was intended to keep back these Bedouins of the delta, is met with as early as the time of the Middle Empire, and is still standing. It consisted of a wall strengthened by small towers...; this formed an obstruction which the slaves who tried to escape from Egypt, and the Bedouins who wanted to pasture their cattle on the fields of the Delta, found difficult to pass. At this time we also meet with a defensive work of another kind namely a broad canal, which presumably connected the lakes of the isthmus together. At the point where a bridge crossed this canal were strong fortresses on both sides... The great fortress which defended this bridge was the fortress of T'aru ; which is so often mentioned as the starting point of the military expeditions. "(p.537)*

This was located near the Delta where the Israelites were living. "Tharu" was where the Egyptian army assembled in preparation for their military expeditions to the north. Armies consisted of a great deal of men, horses and chariots; and they required a large area to assemble properly.

Moses well knew Tharu, called "Succoth" in the biblical account - and it was here that he organized the people for their journey. They had left Egypt proper once they crossed this line of fortification, just as the Lord had promised.

"... **and the children of Israel went up harnessed out of the land of Egypt**" (Ex. 13:18).

The term "harnessed" indicates that they went out not as a mob of fleeing fugitives, but as a well organized body. The Hebrew word "chamushim" (translated "harnessed") means "in ranks".

Remember, Moses, as "the son of Pharaoh's daughter", was the heir to the throne of Egypt. As such, he underwent training with the priesthood and the military. *"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds"* (Acts 7:22).

Yes, Moses was thoroughly trained in all aspects of military leadership and would have known well how to assemble large numbers of people for travel.

The fact that Moses was indeed a general in the Egyptian army seems to have been a well-known fact. Josephus writes about this in his *Antiquities of the Jews, Bk. 2, and ch.X*. As a military man, once again, Moses knew "Tharu", and it was here that he organized his largest "army" ever for travel.

And from this assembly point, they travelled to Etham.



**Figure 5 Ancient ruins at Succoth**

## 6. Where was Etham?

*"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness" (Ex. 13:20).*

From Succoth there were 2 highways to Canaan:

- Route A - "the way of the Philistines" – the shorter route (v.17);
- Route B - "the way of the wilderness of the Red Sea" - the southern route (v.18).

They took the southern (and longer) route. Josephus, the Jewish historian, concurs that the Hebrews headed southward from Egypt.

### Then Through the Desert

This southern route took them by the wilderness of the Red Sea - the area between the 2 arms of the Red Sea. Etham was in the "edge of the wilderness". What wilderness was this? The answer is in the Exodus account:

*"But God led the people about, through the way of the wilderness of the Red Sea" (Ex. 13:18).*

It was the Wilderness of the Red Sea - the mountainous land of the mid and southern Sinai peninsula. This was along a route that was commonly taken in those days by both caravans and the army, and it was called "the southern route". This route was taken because it was safer than travelling along the coastal "northern" route, where the Philistines were.

Etham was not a singular location, but a region. How do we know this? Because they were in Etham BEFORE they crossed the Red Sea (Ex. 13:20). And they were still in an area called Etham AFTER they crossed the sea (Num. 33:8).

Etham was, therefore, a designation of the land that lay around the mid-northern edge of the Gulf of Aqaba.

## 7. Where was Pihahiroth?

It was while they were in Etham on the western side of the sea that God told Moses:

*"Speak unto the children of Israel, that they turn and encamp **before Pihahiroth, between Migdol and the sea, over against Baalzephon**; before it ye shall encamp by the sea. For Pharaoh will say of the children of Israel, They are **entangled** in the land, the wilderness hath shut them in" (Ex. 14:2, 3).*

To be "entangled in the land", they would have to be travelling through an area with mountains all around, hemming them in. This is BEFORE crossing the sea.

So from Etham they changed their direction of travel ("that they turn") and went south.

They found themselves entering the mountains, along a dry river bed system that must have appeared like an endless maze to them. The 27 kilometer (17 mile) Wadi Watir is a natural highway from Egypt.

The multitude comprised 603,000 men, as well as women and children - perhaps as many as two million people.

**Table 8.** The numbers refer to fighting men over the age of 20 years two years after the crossing of the Red Sea and shown according to the tribe to which they belonged (Numb. 1:17-50).

Tribe	Number
Reuben	46 500
Simeon	59 300
Gad	45 560
Judah	74 600
Issachar	54 400
Zebulun	57 400
Joseph	40 500
Manasseh	32 200
Benjamin	35 400
Dan	62 700
Asher	41 500
Naphtali	53 400
Total	603 550

**Table 10.** Calculation of the total number of people based on the population census of fighting men two years after the Exodus (Numb. 1:17-50, 3:14-39).

Fighting men	603 550
Equal number of women	603 550
Under 20 years old	321 900
Over 60 years old	241 400
Levite men	22 300
Equal number of Levite women	22 300
Total number of Hebrews	1 815 000
A "mixed multitude"(assuming that they were 10% of the Hebrew population)	181 000
Total number	1 996 000

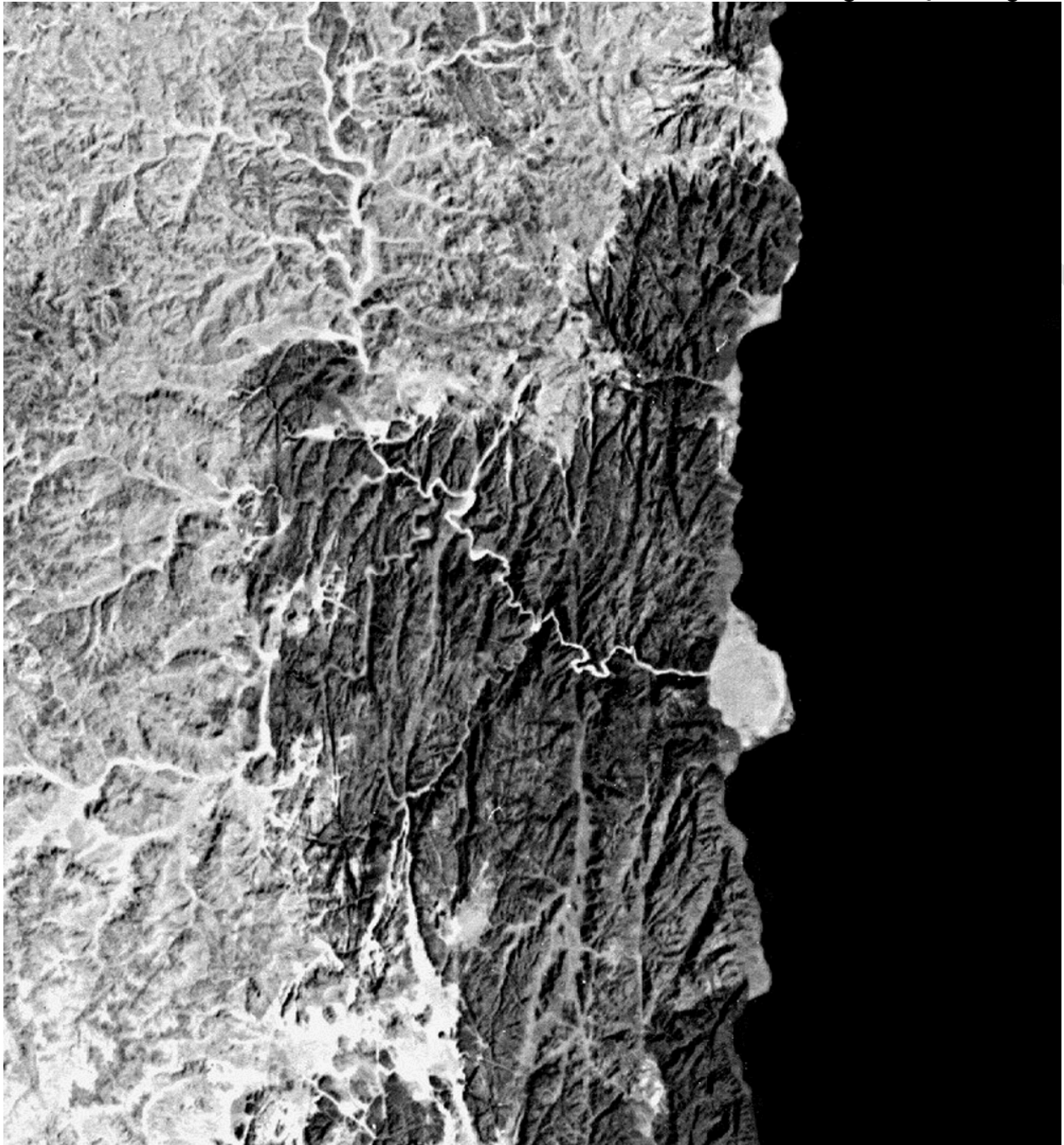
### Figure 6 How many were there in the Exodus?

As the great multitude WEAVED their way through this awesome and wild canyon, it would appear that they were entangled. Hemmed in to the left and right, they could travel in only one direction. We have ourselves twisted and turned through this canyon a number of times and can confirm that Scripture could not have chosen a better word than "entangled".

"They are ENTANGLED in the land, the wilderness hath shut them in," declared Pharaoh (Ex. 14:3).

A modern writer adds that *"on the third day of their journey, the way grew strange and perplexing, and night found them walled in right and left by ranges of impassible mountains, while directly in front was the Red Sea."* (Signs of the Times, 3.10.1881, "God's Care for Israel" Para. 5)

The only path through that wadi leads to an enormous beach -so big that it can be seen on satellite maps.



**Figure 7 Nuweiba Beach from satellite**

The beach head is named today "Nuweiba". The root of this name suggests that some misfortunate incident happened here (*Haas Wehr Arabic-English Dictionary*). It is speculative to say whether or not it refers to the drowning of the Egyptian army in the Red Sea.

On the north end of the beach area are the remains of an ancient Egyptian fortress - another evidence that Egyptian territory extended all the way through the Sinai Peninsula. We believe this was Pihahiroth.

Pihahiroth means "Mouth of Gorges" (*Strong's Concordance*). As was the typical custom of the people of that time, they named it after an attribute of the geology of that place.

*Letter, from a reader:*

*\* I am just reading Isaiah 63:13. He "led them through the deep". It's the comparison that interests me: "as a horse in the wilderness ". This must have a connection, or there's no point. Is it saying that the wilderness is similar - DEEP? With walls on either side? That would fit your pictures of the Wadi Watir, through which they passed before getting to the Red Sea (Gulf of Aqaba).*

*My idea of wilderness is wide open spaces but to be "entangled" (as the Bible says they were) obviously is not. Australia's or America's "wilderness" is open space, but I guess other countries have a different type of wilderness.*

## **8. Where was the crossing spot?**

I. A suitably large camping area: With 600,000 men (Ex. 12:37), plus women and children, there must have been at least 2 million people on this march.

The Wadi Watir leads to a wide expanse of beach on the Gulf of Aqaba arm of the Red Sea, which could easily have held the multitude, their flocks and also Pharaoh's pursuing army - separating the two groups by several kilometers.

This beach at Nuweiba is so large (7 km by 3 km); it can be seen on satellite maps. It is the only place that matches all the requirements of our checklist.

2. Closed in by mountains to the sea: At this point by the sea, the wilderness "shut them in" (Ex. 14:3). Josephus adds that the Hebrews were shut up "**between the inaccessible precipices and the sea; for there was (on each side) a ridge of mountains that terminated at the sea, which was impassible by reason of their roughness, and obstructed their flight... where (the ridges of) the mountains were closed with the sea.**" (*Antiquities of the Jews*, Book II, Ch. XV)



**Figure 8 View of Wadi Watir**



**Figure 9 Coming from Wadi Watir on to Nuweiba Beach**





**Figure 10 Looking from Nuweiba across Gulf of Aqaba to Saudi Arabia**



**Figure 11 Nuweiba Beach looking back to entrance of Wadi Watir**

## 9. Where was Migdol?

As they were now encamped between Migdol and the sea, Migdol could be either the mountains to the west, which make a perfect barrier, enclosing them on the beach, or it may have been a watch-tower atop one of those mountains. (The name "Migdol" means "tower" or "fortress".)

The Egyptians had watch-posts all through the Sinai Peninsula. It is documented that they flashed messages from tower to tower by day and night, using reflected light. Perhaps this is how Pharaoh knew exactly where the escaped slaves had gone.



**Figure 12 Possible ancient Egyptian fort at Migdol**



**Figure 13 The fort at Migdol is getting a face lift**

## 10. Where was Baalzephon?

"find the Lord spake unto Moses, saying, *Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, **over against Baalzephon**: before it shall ye encamp by the sea*" (Ex. 14:1,2).

On the opposite shore, in Saudi Arabia, precisely across from where they camped by the sea, is another ancient structure. All alone on the beach, it may have been a Midianite fortress, dedicated to Baal; we believe this could be Baalzephon. The phrase "over against" seems to mean "opposite from" in respect to being across a body of water. (As, for example, in Deut. 32:49: "... in the land of Moab, **that is over against Jericho**" - meaning, across the Jordan River from Jericho.)

An alternative site for Baalzephon proposed by Ian Rodley in the same general vicinity does have considerable merit. ([See Appendix 1.](#))

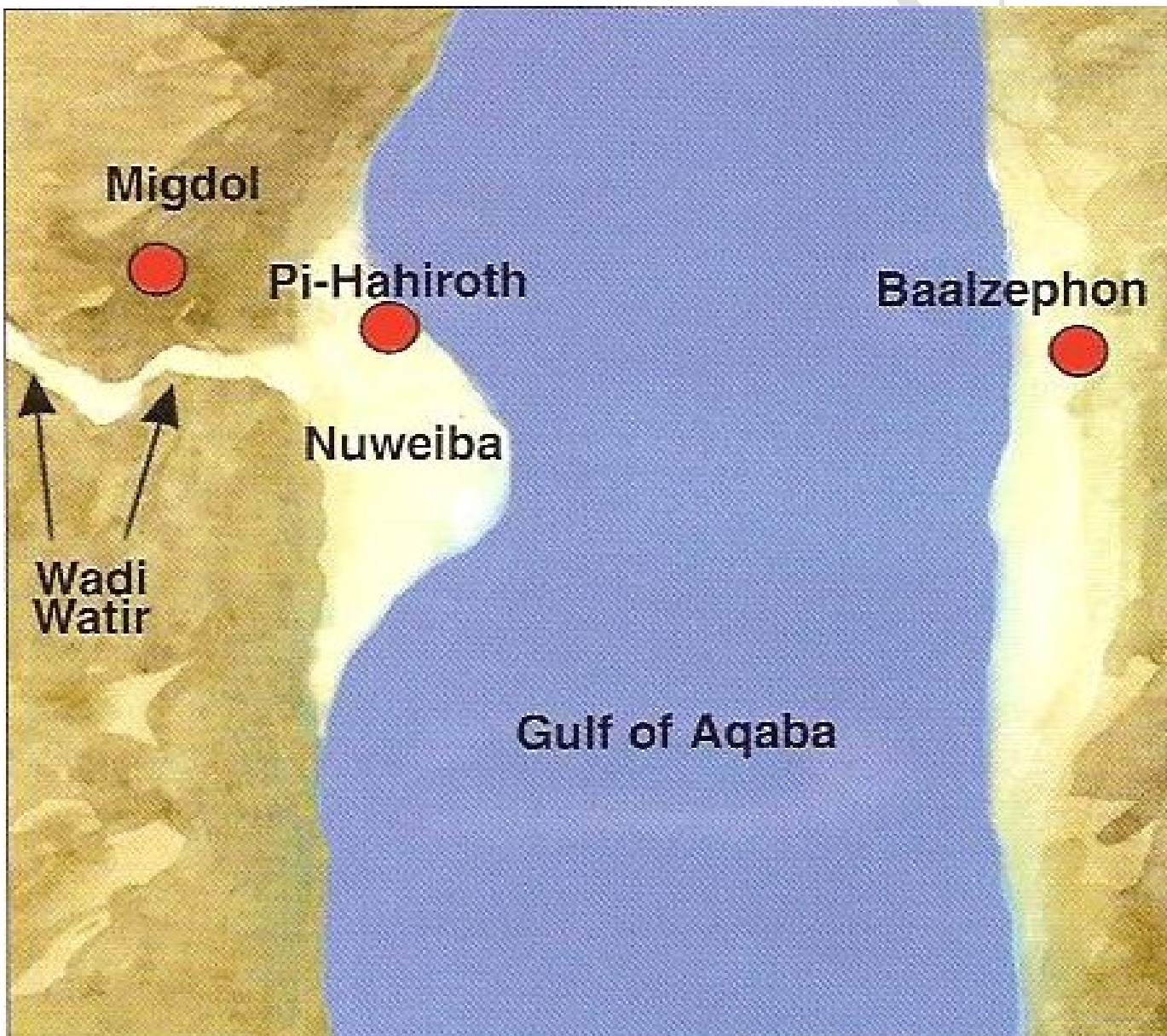


Figure 14 Map of locations at crossing point

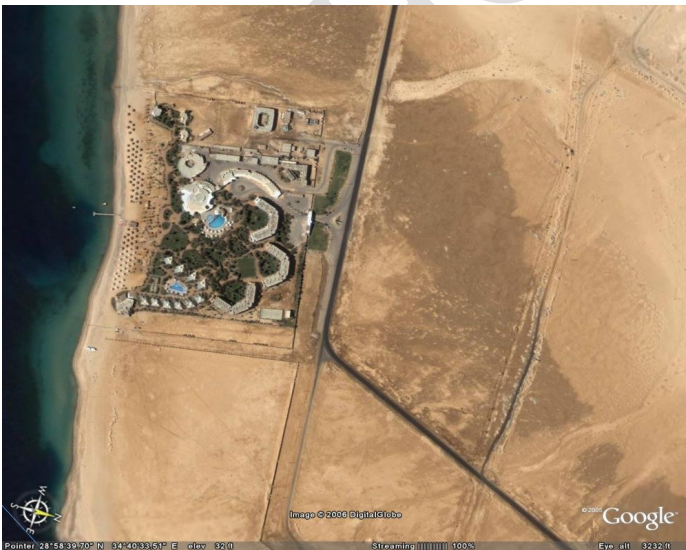


Figure 15 Modern day Nuweiba showing one of the many resorts



Figure 16 The Isrealites would have loved these accomodations at Nuweiba

### 11. Doesn't the bible say that God led them by to travel by day but gave them light so they could camp at night?

The Bible says that "the Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire, to give them light" (Ex 13:21) Doesn't that imply that He went before and led them by day, but at night they simply had light for their camp and did not travel?

Let's read the entire verse: "*And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.*" You see, the light was given at night, so they could also GO (travel) by night!

This expression "to go by day and by night" (Ex. 13:21). Compare this with the description of their wilderness wanderings: "*And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed*" (Num. 9:21).

### 12. Isn't the Gulf of Aqaba too far from Egypt? Wouldn't it have taken too long to get there?

And what of the practicability of two million people with all their geriatrics, women with children, sheep, cows and goats travelling such a distance? (Surely the Gulf of Suez, being only a short distance, is more practicable? (David Down)

We agree, it would be a very short trek indeed from the border station of Succoth to a crossing just south of Suez. Even if we were to place Succoth considerably further away along the Suez Canal strip, say even 50 km (30 miles) away, the Hebrews would hardly need to hurry.

But was it a short-distance trip which they made?

The record says they travelled both day and night (Ex. 13:21). This means they did not stop and camp much at all. THEY WERE IN A HURRY.

Knowing that the Egyptians would spend time in mourning and burying their dead as a result of the tenth plague, then WHY THE RUSH? Why the need to travel BOTH DAY AND NIGHT, if the distance was so short? - merely to the Suez.

Suppose the journey took them three days (travelling day and night), that would be equivalent to travelling 6 twelve hour days at only 8 kilometers (5 miles) per day. Did they CRAWL? Or perhaps they went back and forth to Succoth to see why Pharaoh wasn't following them???

Something else. The Scripture suggests that this trip was accomplished by a MIRACLE: "*Ye have seen what I did unto the Egyptians and how I bare you ON EAGLES' WINGS...*" (Ex. 19:4).

We suggest it was not an easy, short trip, such as to the Suez. Rather, it was a journey of such magnitude that it could not be accomplished in their own strength. We are told in Scripture that this Israelite trip was accomplished by a miracle - just as was their 40 year wilderness wandering.

*"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot"* (Deut. 29:5).

Likewise with the march to the Red Sea. God says:

*"Ye have seen what I did unto the Egyptians, and how I bare you ON EAGLES' WINGS, and brought you unto myself"* (Ex. 19:4).

In the Bible, the most frequently mentioned characteristic of the eagle is SWIFTNESS of flight.

For example, in Daniel 7:4 a leopard is depicted with EAGLE'S WINGS. This denotes Alexander the Great's SPEED of conquest.

Other examples:

"a nation as SWIFT as the EAGLE" (Deut. 28:49); "as the EAGLE that HASTETH" (Job 9:26); "were SWIFTER than EAGLES" (2 Sam. 1:23); "are SWIFTER than EAGLES" (Jer. 4:13); "SWIFTER than EAGLES" (Lam. 4:19).

In Exodus 19:4, the implication is that their journey was a MIRACLE - that the Israelites were supernaturally strengthened to accomplish this journey so swiftly. Because the distance was NOT SHORT, BUT LONG.

If the distance was only to the Gulf of Suez you would not need a MIRACLE to get there quickly.

Relevant to this is the promise of Isaiah 40:31 - "*But they that wait upon the Lord shall renew their strength; they shall mount up with WINGS AS EAGLES; they shall run, and not be weary; and they shall walk, and not faint.*"

Thus, the biblical account does not suggest a short, but rather a long distance - which required travelling by both day and night.

The question arises, is it possible to travel to the Gulf of Aqaba on foot in just three days and nights?

The distance from the Suez Canal to Nuweiba is 336 km (210 miles). In 1967, Israel's Moshe Dayan marched his troops ON FOOT over the same route, in reverse, that the Hebrews took - between Succoth and the Gulf of Aqaba. Marching only by day they did it in 6 days. And the modern Israeli marchers camped at night.

The Hebrews did not stop and camp every night, as Moshe Dayan's troops did - they travelled both day and night: "*And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night*" (Ex. 13:21).

With divine assistance, this huge mass of people travelled in an orderly manner both day and night, with great speed: "*Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings.*"

Even if they accomplished the trip in 3 days and 3 nights (equivalent to the 6 days of marching on foot performed by the Israeli troops over the same distance), that would be at an average speed of no more than 4.67 km (2.9 miles) per hour!

If the Lord could lead Israel through the desert for forty years without the soles of their shoes wearing out (Deut. 29:5), then getting them from Egypt to Nuweiba at super-fast speed was no problem to Him.

### **13. What about the old and feeble Israelites? Surely they could not have travelled as far as the Gulf of Aqaba?**

Whilst one should share a concern for the young and feeble, let's not forget that "*the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians*" (Ex. 12:36). Before leaving Egypt, the Hebrews stripped from the common people of Egypt practically everything they owned. You can be sure that carts, bullocks to pull them, as well as anything else needed to assist the journey, would have been requisitioned.

However, in Psalm 105:37 we are informed that THERE WERE NO FEEBLE among the people who came out of Egypt.

Something else to consider. In point of time, these people lived more than three times closer to the pre-Flood world than do we. Advantages of that antediluvian world were still seen in a life span greater than ours. For example, Moses lived to 120 years -and at death his sight was not dimmed nor his strength abated (Deut. 34:7). A longer life span than ours, even some 900 years after the Great Flood, must have been matched by greater vitality and strength. They enjoyed an advantage over us, in physical terms.

### **14. Why do Exodus Route Maps put some of the cities differently?**

**Why do maps put Baalzephon at the top of Egypt (near the Mediterranean), and Pihahiroth, Marah, etc., close to Egypt or on the Sinai Peninsula - in a very different area from where you claim them to be?**

Since scholars have placed Mount Sinai in Egyptian territory, they are compelled as a result to locate all of the preliminary stops likewise on the traditional Sinai Peninsula.

This impediment of miss-alignment with the biblical account that the conventionally trained scholars have inherited, has led them into trying all sorts of clumsy techniques to make their theory fit.

Their maps of the route often wildly disagree -since they are based only on speculation. Some of the map-makers are honest enough to insert question marks (?) after each name.

As recently as 1982, Harvey Arden wrote in *National Geographic*:

"Hardly a place-name in the Bible's Exodus narrative can be fixed on a map with any certainty...conjectures about Sinai's... unclear Biblical past -whether the route of the Exodus, the location of the "real " Mount Sinai, or the origin of the pillar of fire - must be taken with a few grains - indeed, a dune – of desert sand... I came to Uyun Musa, 'Springs of Moses', about 15 kilometers from Suez... Again, only speculation. "(April 1992, pp. 420-461)

## SUEZ AREA AS THE CROSSING SPOT?

### 15. What do you say about maps that show the crossing in the Suez area?

The maps you sent showed three different suggested crossing spots. This indicates that the map makers were not able to agree on the site. So they gave three guesses. Some other maps of the alleged route of the Exodus - even in the backs of some Bibles - do not show any crossing spot! (Remember that maps are not part of the Bible; they are added by men who are not necessarily inspired.)

If God's Word can't do better than that, then we have much to worry about! But I am glad we have a God who does not guess. That is the kind of God I love and want to serve, don't you? One to whom I can trust my life.

### 16. Don't the majority of scholars suggest a Suez crossing point?

How can your discovery claim be right, since the vast majority of biblical scholars have placed the crossing recorded in Exodus 14 at the head of the Gulf of Suez or across one of the Bitter Lakes across the Isthmus of Suez?

Michael Lemonick (U.S. *Time magazine*) would tell us that "most scholars suspect that Abraham, Isaac and Jacob... never existed; many doubt the tales of slavery in Egypt and the Exodus" (*Time*, Dec. 18, 1995).

Are we therefore safe in trusting the opinions of the vast majority of Biblical scholars? Says the Scripture:

*"Ye have plowed wickedness... ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men"* (Hosea 10:13).

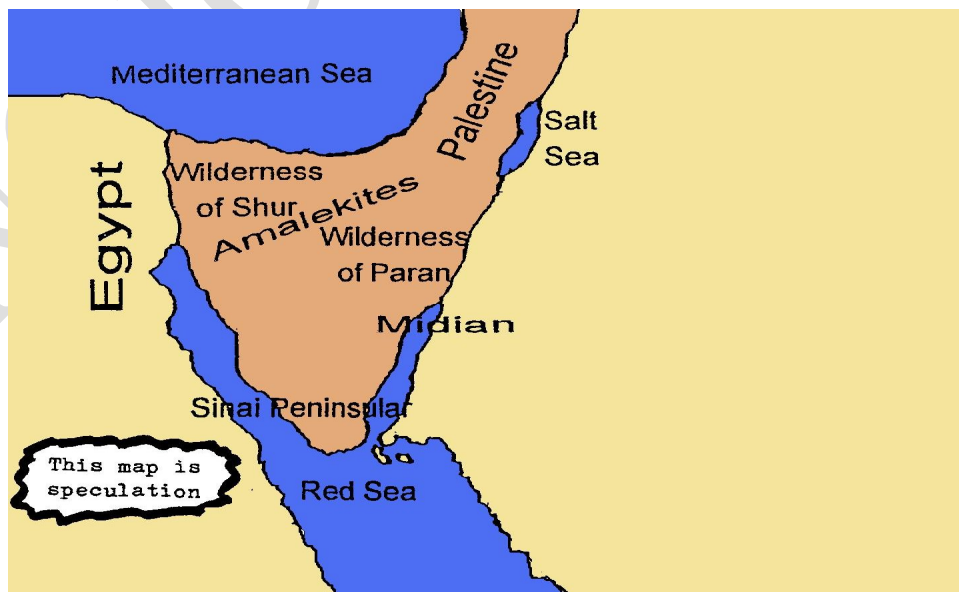


Figure 17 Wrong location for Shur





Figure 18 Correct location of Shur

**17. Therefore, if the Israelites came from the Red Sea into the wilderness of Shur, they must have crossed the Suez Canal, right?**

The Israelites came to the Wilderness of Shur after crossing the "Red Sea": "So Moses brought Israel from the Red Sea, and they went into the wilderness of Shur; and they went three days in the wilderness, and found no water" (Ex. 15:22).

Now, the Wilderness of Shur is next to Egypt, on the traditional Sinai peninsula: "And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of his brethren" (Gen. 25:18). And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt" (1 Sam. 15:7). "And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt" (1 Sam. 27:8).

Don't these Bible texts all tell us that the wilderness of Shur is between Egypt and the wilderness of Paran on the Sinai Peninsula? - Therefore if the Israelites came from the Red Sea into the wilderness of Shur, they must have crossed the Suez Canal, right?

NOT ONE of the quoted Bible texts says that SHUR was between Egypt and the wilderness of PARAN. Furthermore, neither PARAN nor the SINAI PENINSULA is even mentioned!

"These Bible texts ALL tell us ...?" NOT ONE of them says what is claimed!

Now read one of those texts again - and take the WHOLE verse into account: Genesis 25:18 - "*And they dwelt from HAVILAH unto SHUR, that is before Egypt, as thou goest TOWARD ASSYRIA...*" (speaking of Ishmael's descendants, the Arabs - of Arabia!)

Where is HAVILAH? In central and N.E. Arabia.

Where is ASSYRIA? North East of Canaan.

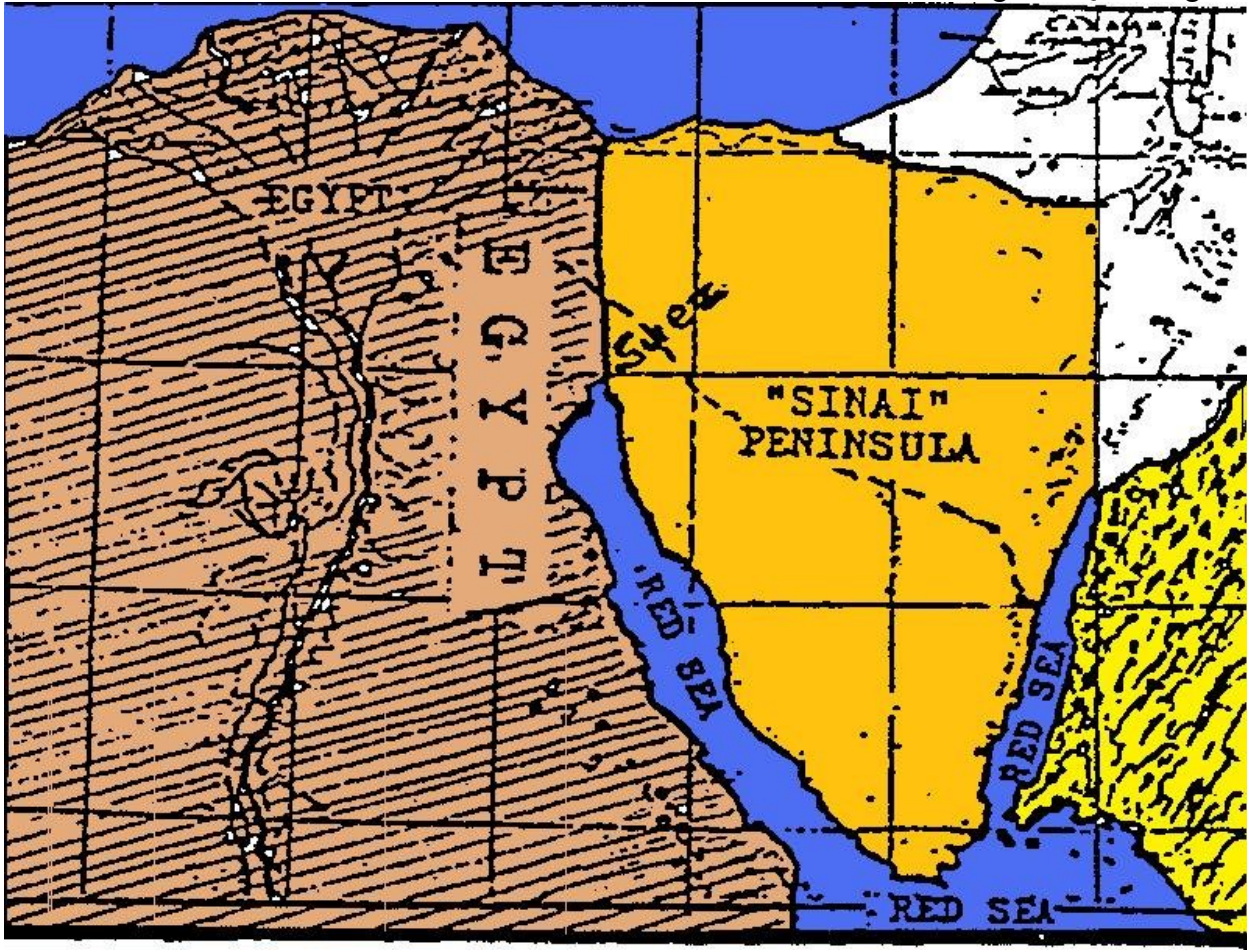
Where is SHUR? According to this text, if you go from HAVILAH, as you go toward ASSYRIA, you go via SHUR. SHUR IS ON THE WAY FROM HAVILAH TO ASSYRIA.

According to 1 Samuel 15:7, SHUR is "over against Egypt." Comparing with other Scripture, the phrase means "opposite from" in respect to being across a body of water. (As, for example, in Deut. 32:49: "... in the land of Moab, that is over against Jericho" - meaning, across the Jordan River from Jericho.)

Forget about man-made speculative maps. Accept God's Word. And notice that SHUR is still "over against" (opposite) or "before" Egypt.

And where did Egyptian territory extend to in the time of 1 Sam. 15:7? Answer: Right up to the Gulf of Aqaba!

Ancient Egyptian evidence proves that today's so called Sinai Peninsula was always under the control of Egypt. "... the land west of a line from the Wadi of Egypt to the Élan tic Gulf (the Gulf of Aqaba) has always belonged to the Egyptian political sphere and actually that is the present boundary of Egypt .... The South-Arabians called the same region Mar, i.e. Misraim, Egypt. "(James Montgomery, *Arabia and the Bible*, University of Pennsylvania Press, 1934, p.31). (See also the map, Q. 184.)



Egypt

Egyptian-  
controlled

Midian

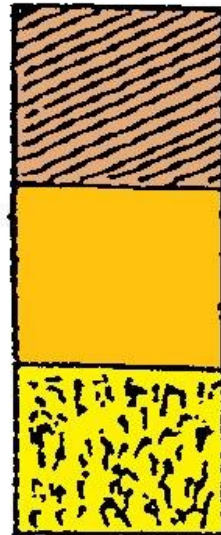


Figure 19 Egyptian controlled areas

## **18. Didn't the crossing occur at the "Sea of Reeds"? *Might this have been marshland or the Bitter Lakes at the eastern border of Egypt?***

Confusion over the Red Sea crossing stems from a wrong location for Mount Sinai, which the Hebrews reached after the crossing.

Mount Sinai as we know it today was landmarked by St. Helena in the 4th century AD. The story has it that she went around the Israeli and Middle Eastern area with a group of men and landmarked places that fit her whimsy. Subsequently, the Church picked these up as traditional historical spots for biblical events. Since the marking of modern Mt. Sinai by Helena and the adherence to it by the established Church many Christians had difficulty reconciling the Red Sea crossing. Stories have been concocted that the water was only a marsh, a couple of feet deep -and that this Exodus path went over the area of what is today the Suez Canal.

Now it really would have been a "miracle" to drown Pharaoh's army in only 2 feet of water!

A Canal at the time of the Exodus

There was never any large marshy area in the Suez Canal area. However, there is strong evidence that a canal connecting the Mediterranean Sea and the Gulf of Suez may have been present as early as 19th century BC. (*Lexicon Universal Encyclopedia, Vol. 18, p. 323*)' this would date it prior to the Exodus from Egypt. The Bible clearly does not describe the crossing as going across a canal.

Sea of Reeds = also the Gulf of Aqaba

Some people determine to support the Exodus as crossing marshlands from the Hebrew words used in the Bible to name the Red Sea: "yam soof", which means "Sea of Reeds". These words are still used by the Jews today, but they are used to name the entire Red Sea including the Gulf of Aqabah and the Gulf of Suez (Senior Hebrew linguist employed by the United States National Security Agency).

Regarding a marshland, or a lake. Think, now. Would it make sense for the Hebrews to flee through a lake, when all they need do was to go around it?

In any case, a marshland crossing does not fit the biblical account, which describes the crossing spot as "the heart of the sea" (Ex. 15:8).

The Suez Canal area is NOT "the HEART OF THE SEA". The Suez Canal is NOT the RED SEA.

With all of the digging that went on to construct the modern Suez Canal, not to mention the clearing of that canal after the first Egyptian-Israeli war, not one wheel of Pharaoh's drowned army in that spot was ever found.

## **19. Wouldn't the likely spot be where it is only 3 to 4 meters deep at the SUEZ?**

**But wasn't the Exodus crossing over the Gulf of Suez? Just ten miles south of the town of Suez, the sea bed is comparatively shallow, dropping down to 20 to 30 meters deep. And a possible crossing site there is only 3 to 4 meters deep. Couldn't this be a likely spot?**

To rectify the misconception that the Red Sea crossing occurred over a marsh in the Suez Canal area, alternative ideas suggest the Gulf of Suez.

But neither does the Gulf of Suez fit the account given in the Bible.

Here are some crucial factors to bear in mind.

Firstly, we have shown that the Hebrews under Moses assembled at Succoth, which is OUTSIDE of Egypt. From this point armies or caravan assemblies used to strike SE across the Wilderness of the Red Sea to distant places. At no time was there any reason for them to have to cross the upper reach of the Red Sea (Suez branch), nor did they have any necessity to cross any of the Bitter Lakes. All they had to do was bypass either of these masses of water if they were encountered. This is clear from any map.

Look at the map again. At the proposed crossing site south of Suez along the Egyptian shore, if the Hebrews were facing the Gulf of Suez, ready to cross, in which country would they still be standing? The answer is, they would still be on Egyptian soil! One is still in Egypt, as one faces the proposed Red Sea crossing at the Gulf of Suez.

Egypt borders the entire western shore of the Gulf of Suez. Wherever the Hebrews camped along that coast, they would still be in Egypt.

However, the book of Exodus tells us that before they came to the Red Sea crossing, they had ALREADY LEFT Egypt.

The *"children of Israel went up harnessed OUT OF the land of Egypt"* (Ex. 13:18). So, when they later arrived at the Red Sea and found themselves trapped, they complained to Moses their leader, *"Because there were no graves in Egypt, have you taken us away to die in the wilderness?"* They asked why Moses had carried them forth *"OUT OF Egypt... we did tell thee IN Egypt, saying, Let us alone"* (Ex. 14:10-12).

You notice, when they found themselves trapped BEFORE crossing the Red Sea, they were already OUT OF Egypt.

Secondly, the proposed crossing spot in the Gulf of Suez is "comparatively shallow", as our questioner states - a mere 3 to 4 meters deep. THE SUEZ AREA IS NOT "DEEP".

When the sea rolled back, according to the Bible account, there was not one survivor.

I ask you, would 250,000 soldiers (Josephus' figure) all drown in just 3 to 4 meters of water? Every one of them? And likewise, thousands of strong horses? And how come the multitude of chariots has not been found in such shallow water, to this day?

Remember Moses' words concerning God's plan to teach Pharaoh a lesson and glorify His own name worldwide? It happened! Exodus ch. 15 makes it clear that Pharaoh and company were swamped by a mighty amount of water.

Those who insist on a Lake Timsah or Suez crossing ALWAYS emphasize how shallow the water was. Shallow water couldn't have swamped Pharaoh and his army.

But what does the Bible say concerning the true crossing spot? Was it shallow or DEEP? Let the Scriptures speak.

- "the GREAT DEEP" (Isa. 51:10)
- "the MIGHTY WATERS" (Isa. 43:16, 17)
- "the DEEP" (Isa. 63:11-13)
- "the DEPTHS have covered them" (Ex. 15:5)

- "the DEPTHS were congealed in the HEART OF THE SEA" (Ex. 15:8)
- "into the DEEPS" (Nehemiah 9:11)

Every single one of these texts is describing the Red Sea crossing spot!

The Gulf of Suez is "shallow". The Gulf of Aqaba is "the great DEEP" - up to 5,400 feet deep -with a ridge crossing it between two deeps (the deeps of Nehemiah 9:11)!

But all argument on this question is superfluous -since the remains of the Egyptian army are already found. They lie scattered all over an undersea bridge in the Gulf of Aqaba. This is an historic fact. The discovery has been made and nothing can undo that. They are there.

On the other hand, underwater explorer Jacques Cousteau has already searched the entire Gulf of Suez specifically for the chariot remains - and found nothing.

(See also: "*David Down's Suez crossing examined*", [Appendix 2.](#))

## **20. But the Gulf of Aqaba is not the Red Sea per the Bible?**

**What do you say to the comment by archaeological writer David Down that your video is wrong because it has the wheels of Pharaoh's lost army being discovered not in the Red Sea, as required by the biblical story, but in the Gulf of Aqaba?**

The Red Sea of Moses' day was the same Red Sea we know today - the main body of the lower Red Sea, the Gulf of Suez and the Gulf of Aqaba.

On a map, you will notice that the Red Sea is quite large; extending from Ethiopia and Yemen in the south, it separates northern Africa from Arabia. At its northern end, it splits into two arms - the Gulf of Suez and the Gulf of Aqaba.

"The wilderness of the Red Sea" through which Israel travelled (Ex. 13:18) was the land between the two arms of the Red Sea.

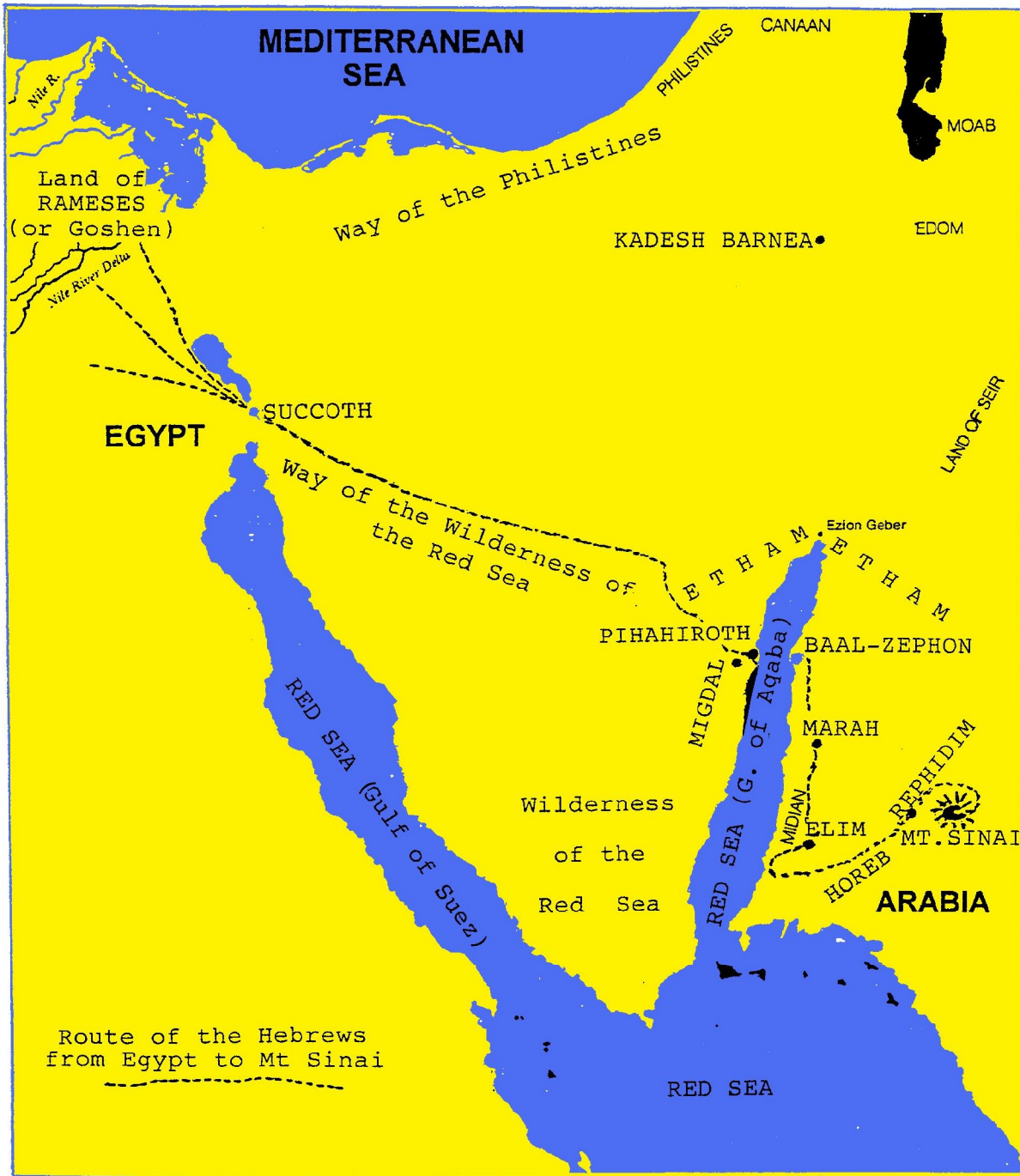
We learn also that "*King Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom*" (1 Kings 9:26).

This is definitely speaking of the Gulf of Aqaba, because we know where Eloth (Eilat) was. It is the same Red Sea across which Moses led the escaping Hebrews.

## **THE GULF OF AQABA—THE TRUE CROSSING SITE**

### **21. Why were they told to turn away from the shortest route to the Promised Land?**

**Had the Hebrews continued along the highway, they could soon have been well out of Egyptian dominated territory and on their way toward the Promised Land. Why, then, were they told to "turn" aside into a cul-de-sac, into a trap?**



**Figure 20 Map showing correct route and location of cities**

The Egyptians overtook the Hebrews “encamping by the sea, beside Pihahiroth, before Baalzephon.” (Ex. 14:9)

Once the army entered the area, the Hebrew’s only means of escape would have been to the south. But the mountains to the south extend all the way to the sea—they had no way of escape, or so it seemed.

So why did the Lord lead them to this spot? I can think of two reasons.

Firstly, a prophecy had been made....

“For this cause I have raised thee [Pharaoh] up, for to show in thee my power. AND THAT MY NAME MIGHT BE DECLARED THROUGHOUT ALL THE EARTH.” (Ex. 9:16) Pharaoh had been raised up for the purpose of showing, by the extent of his fall, the puny and insecure nature of the greatest human power when measured against the power of the Creator.

The Lord told Moses, “Pharaoh...shall follow after them, and I will be honored upon Pharaoh and upon all his host, that the Egyptians may know that I am the Lord.” (Ex. 14:4)—and “that my name may be declared throughout all the earth.” (Ex. 9:16)

One wonders, indeed, if any event in history, except those connected with Jesus Christ, has been so extensively “declared throughout all the earth,” and for so long, as this description of the deliverance of a people who at that time were minor and insignificant.

It cannot be denied that the news of their exodus from Egypt and the name of their God has been "declared throughout all the earth" - a precise fulfillment of prophecy. Epic films have been made of it; the story has been translated into over a thousand languages.

The second reason the Hebrews were brought to this impasse was for THEIR OWN benefit.

Generations of the slave-master's whip had choked out virtually all faith in the Creator and His love. The Lord placed them now in a situation where, humanly speaking, there was no way out - so that when they did escape they would know that only He could have done it for them. He intended them to catch a glimpse of His wonderful power, love and care for His people, so they would come to trust and love Him in return.

Have you ever been caught in a situation from which there appeared no way out?

Sometimes God allows such an experience to come upon us, so that when we do come through, we can know for sure that only He could have solved it. Thus our faith in Him is made stronger.

*"And Moses said unto the people, Fear not, stand still, and see the salvation of the LORD, which he will show you today, for the Egyptians whom you have seen today, you shall see them no more again forever" (Ex. 14:13).*

## **22. The Bible plainly says Ezion Geber was not stopped at until 40 years later after the Hebrew wanderings?**

**Why do you claim that the Hebrews crossed the sea at Ezion Geber on the Gulf of Aqaba, when the Bible plainly says Ezion Geber was not stopped at until 40 years later after the Hebrew wanderings?**

**Your claim that chariot wheels were found at Ezion Geber at the north-east branch of the Red Sea does not fit in with Moses' record in Numbers chapter 33. Here Israel reaches Ezion Geber at the end of the 40 years' pilgrimage, not at the beginning. This arrival at Ezion Geber is after about 35 encampment stops. But verse 8 says that the passing thru' the Red Sea occurred after only 5 stops.**

We have never claimed that chariot wheels were found at Ezion Geber, but rather at Nuweiba (Pihahiroth), 80 km to the south, as the map will show. The route from Rameses (Goshen) to Succoth to Etham to Pihahiroth by the sea (vv. 5-8) is only three stops, not five.

Our underwater finds are at this latter site.



(For a detailed explanation of these three stops see the EXODUS ROUTE QUESTIONS.)

### 23. Isn't the Gulf of Aqaba too deep to cross?

**It would be hardly practicable for the Israelites to be scrambling up and down if the sides were too steep?**

Nautical charts show the Gulf of Aqaba arm of the Red Sea to be an underwater trench more than 5,000 feet (1,600 meters) deep in places. That's positively "DEEP". The western shoreline drops steeply underwater into this "canyon" at a slope of 45 degrees. Our diving forays confirmed this fact. However, at the precise location of the Nuweiba beach, the deep trench is spanned by an underwater land bridge.

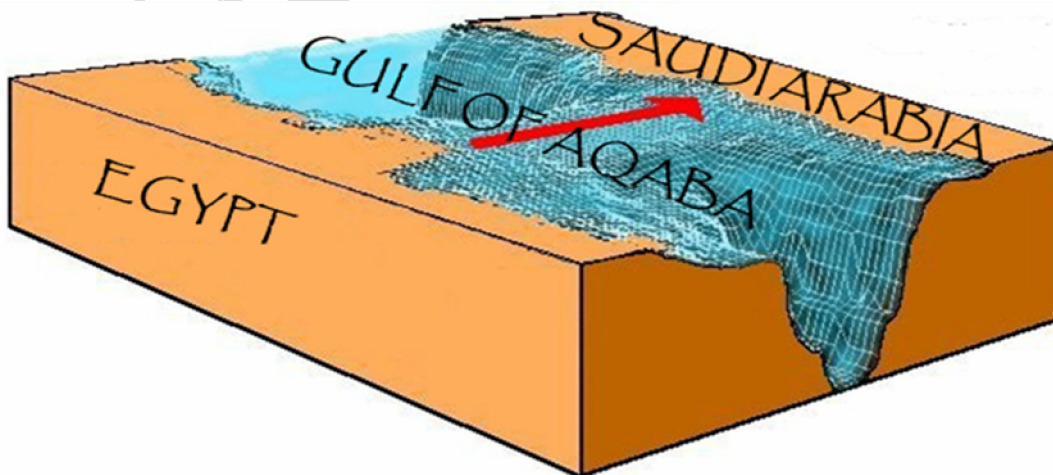
From the Egyptian end, it slopes at a gentle angle of about six degrees underwater - until midway across the sea it is, according to one source, some 300 feet (100 meters) below the surface of the sea. It then gently rises to the opposite shore.

This bridge appears to have been formed by washouts meeting each other from two directions -from the western and the eastern shores. Perhaps it was during the closing stages of the Great Flood, that the Lord, in His foreknowledge, divided the Gulf with this path across the sea, for the event He saw ahead.

The scripture appears to allude to this. There are passages which speak of the Creator having made a "path in the mighty waters" (Isa. 43:16, 17), a "path in the great waters" (Psa. 77:19, 20), "dividing the water" (Isa. 63:12) of this deep trench.

As for the "practicability" issue, one notes the easy contour of the ridge in the Gulf of Aqaba. This is the angle of descent and ascent if the underwater ridge were 850 meters (2,800 feet) at its deepest in the middle—according to the British Hydrographic Office—which is the worst scenario.

However, we have noted from a new map based on data from the ETOPO5 data base that the greatest depth on this ridge is only about 300 to 320 feet deep. If this is correct, there would be no noticeable angle of ascent or descent at all, over the 8 mile length of the bridge.



**Figure 21 Picture of land bridge across Gulf of Aqaba**

## **24. Have not the British Admiralty denied that they validated the underwater bridge across the Gulf of Aqaba?**

We have never asked anyone to validate an underwater "bridge".

For that matter, the term "bridge" might easily be misunderstood. One should not expect to find a symmetrical, steep-sided structure resembling a conventional man-made bridge.

In our reply to the previous question you will notice a sketch of the deep trench in the Gulf of Aqaba and of the crossing place. This is merely conceptual. It is not to scale but is horizontally compressed. That clarification should put to rest any misunderstanding as to the shape of the sand bridge.

An underwater bridge will never be marked as 'a bridge', but on a good chart can be traced to some extent by the depth comparisons, which definitely reveal two 'deeps' with a shallower ridge between them, crossing that sea.

We have in the past referred to a British Admiralty map as suggesting an underwater bridge or ridge that the Hebrews could have crossed upon.

However, let it be stressed right here that we have never used maps to prove the discovery of the crossing site.

When we announced the discovery of the Red Sea crossing remains, we had not even heard of the Admiralty charts. So the discovery does not depend upon what may or may not be shown on maps. An important point.

Nevertheless, we shall examine the maps. What do they show?

Spread out before me as I write are two maps we have received from the Hydrographic Office in London, of the Gulf of Aqaba arm of the Red Sea. The latest is 1994. I notice on one of these, Admiralty Chart 756 (D5) 1952, the following:

"CAUTION (1)

*Mariners are warned that this chart is compiled from old and imperfect surveys and should therefore be used with extreme caution. "*

Another warning states that one particular location is marked erroneously on the map as much as 3 miles from its true position.

"THREE MILES OUT"?!?! Would you call that accurate?

In 1995, a Mrs. Healey, who was later to host one of our seminars in England, wrote to the Hydrographic Office to ask about an underwater "bridge" in the Gulf of Aqaba.

Back came a letter from an employee which said,  
*"Mr. Gray's statement that there are great depths' either side of the 'Sand Bridge' is misleading."*  
(See [Appendix 3.](#))

Interestingly, the letter did not deny the sand bridge - only that to say there were great depths each side of the 'Sand Bridge' was misleading.

The letter questioned whether Ron could, at a distance of 1 1/2 miles off shore, have been diving to depths of only 60 meters (200 feet), since the water at that distance from shore should be many times deeper - "below the depth to which light rays can reach".

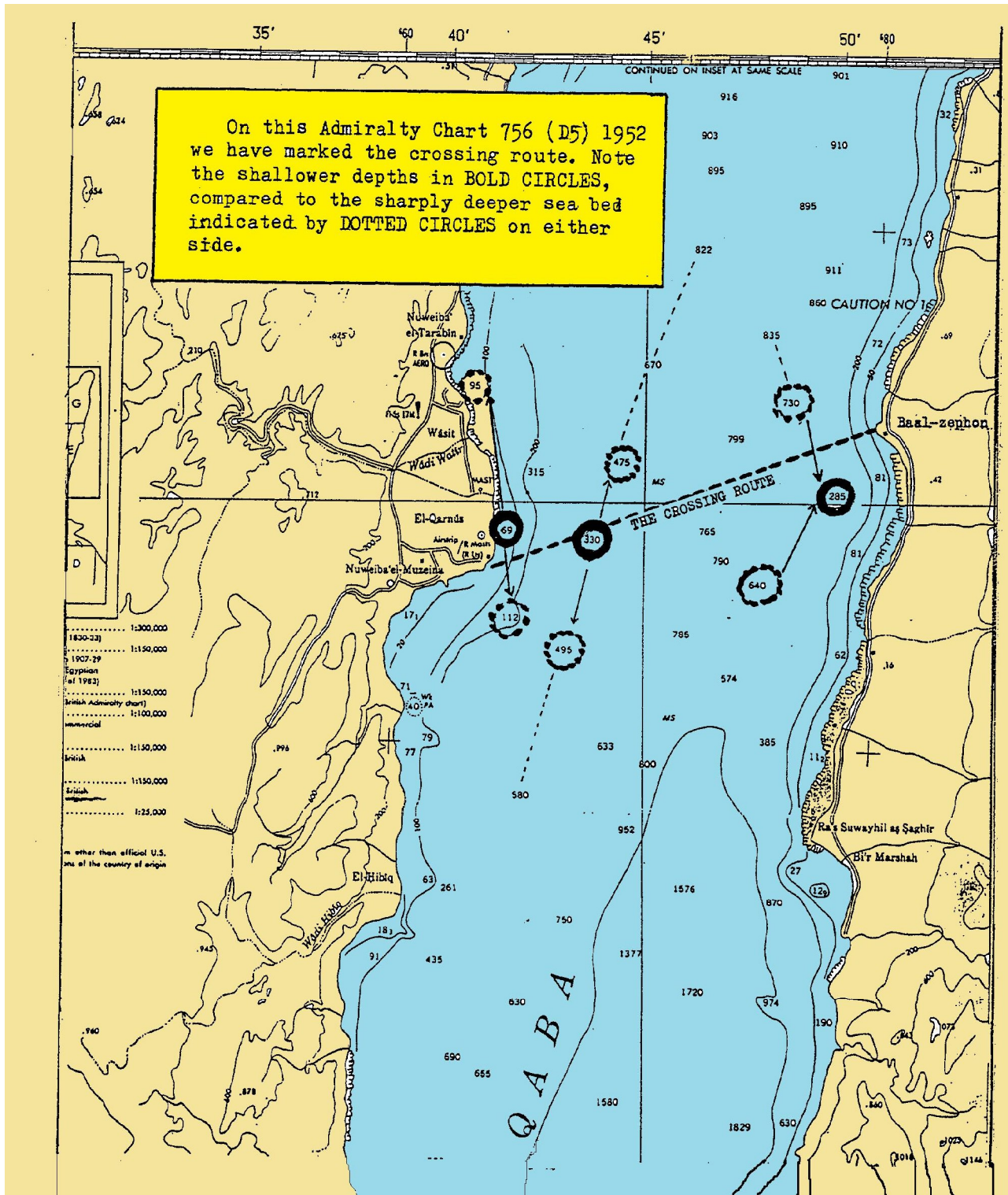


Figure 22 Royalty map showing depth of crossing site

It added that even "the depths half a mile off shore are approximately 70-80 m."

It must be admitted, that sounds quite damning.

This letter fell into the hands of a man called Russell Standish and ultimately the "Creation Science" ("Answers in Genesis") group, who gleefully banded it around in an attempt to discredit the crossing site. Yet we were not unduly concerned because we KNEW what we had found - and WHERE. We also knew that the truth would ultimately prevail. As it happened, this was to occur in two stages.

The first was when a Mr. Davies of Wales received a copy of this same letter.

"Great depth... misleading"?! He exclaimed. Well - how deep is deep? Depths in the Gulf of Aqaba are deep enough, surely!

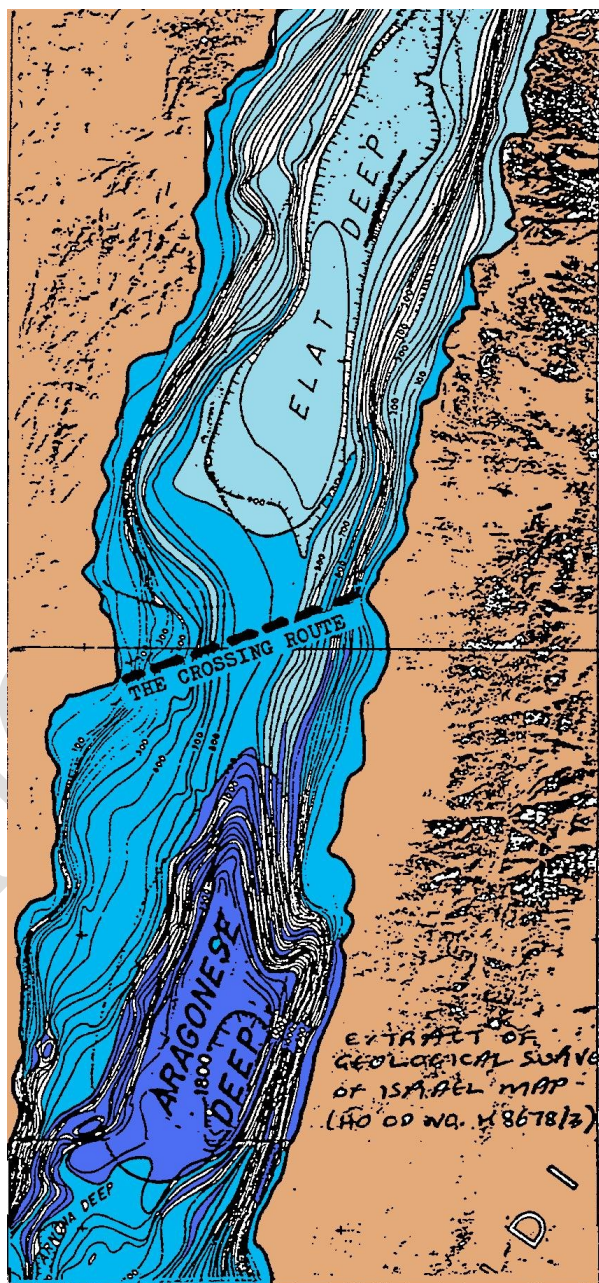


Figure 23 Aragonese and Elat depths vs crossing site

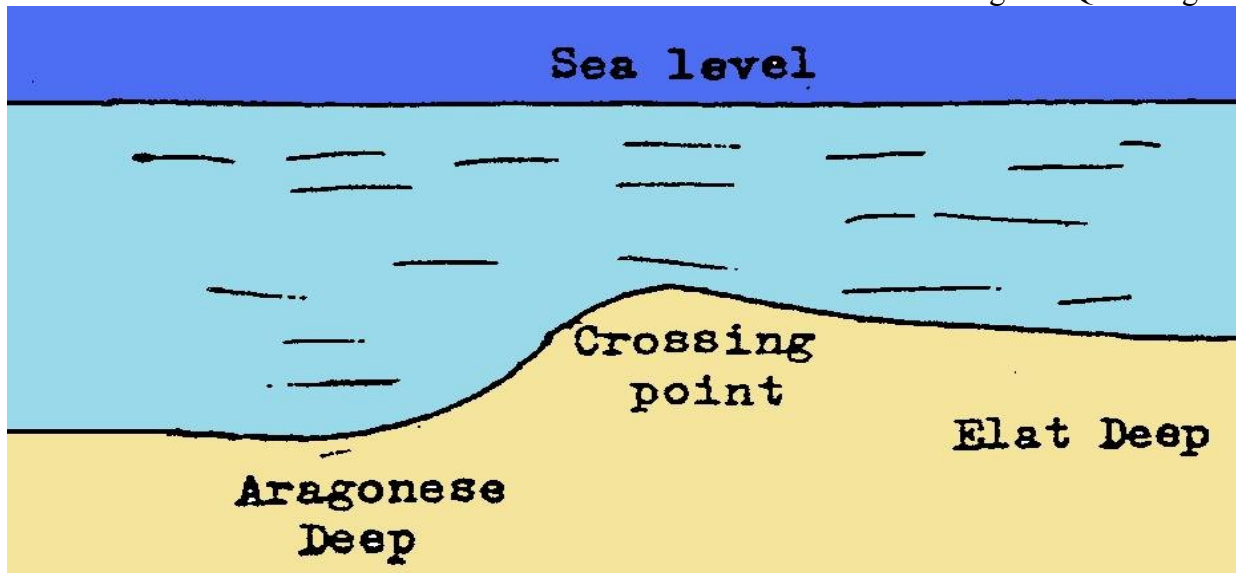


Figure 24 Simplified view of depth

How could certain authorities not see this???

NO PATHWAY UNDER THE SEA? Well, do we take the word of somebody sitting in an office who's never been there - who can't read a map? Or do we believe the Bible and eighteen divers who have been there?

Mr. Davies decided himself to write to the British Hydrographic Office. And on August 23, 1996, Helen Breeze of the Hydrographic Office wrote back.

We reproduce the relevant paragraphs of this letter. Quite important is Point 6 of the attached letter from the Hydrographic Office. It is actually at the top of page 2, but we placed it so as to reflect the Hydrographic Office's letterhead.

These paragraphs read:

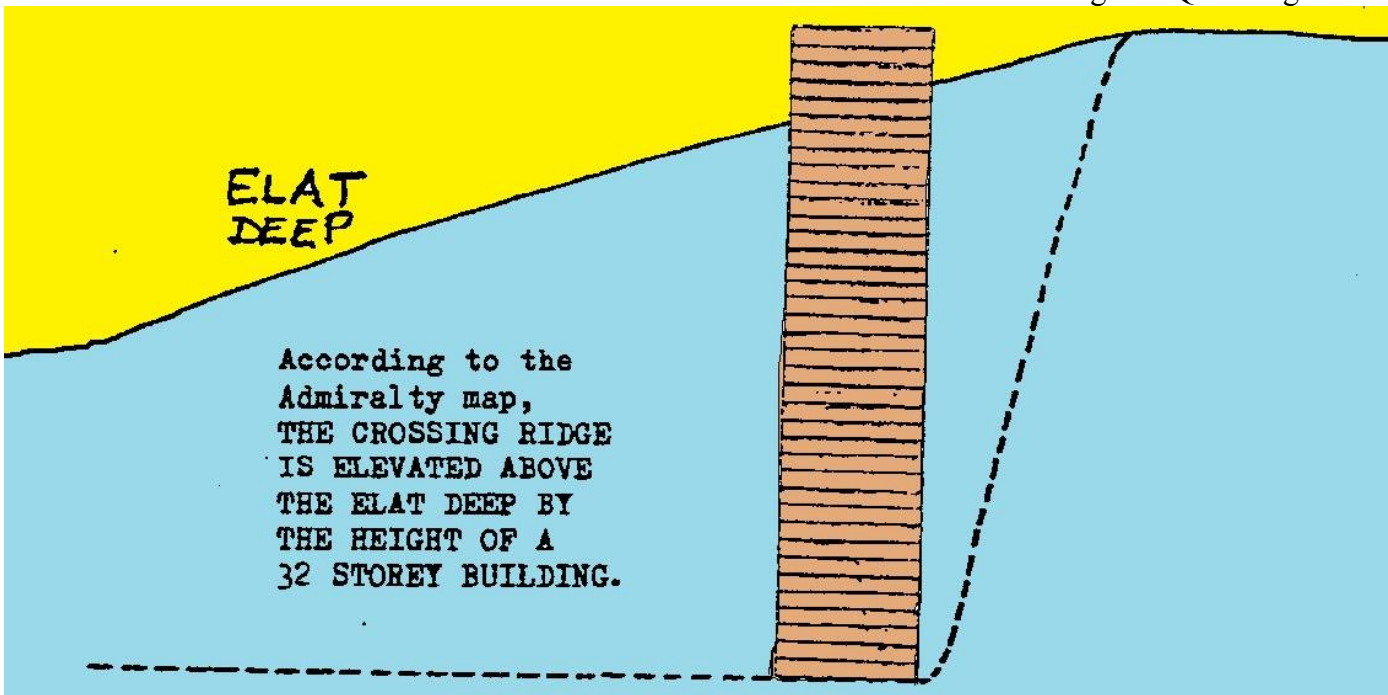
*"The two Deeps, Elat to the north and Aragonese to the south of the crossing point  
"You are correct to say that for 2 deeps to exist clearly implies that there is a higher level in between, and your diagram shows this."*

The letter also confirms that *"the distance across the ridge between the two deeps is about 15 Kilometers."* (emphasis added).

Now to those Admiralty charts. They do show that the Gulf of Aqaba is like a deep trench. And across that deep trench is a raised area - at the very place we have found the remains.

On the map, Elat DEEP and Aragonese DEEP both use, in name, the very word used by Isaiah ("great DEEP", "DEEP sea", etc). Coincidence? (Even 2800 meters, as in the Admiralty letter, proves the Bible references to DEEP sea - not shallow, as in the Suez area.)

A deep and a deep, as on the map, equal TWO deeps, which MUST have higher land between to separate them. Both maps show them clearly - one with spot depths.



**Figure 25 Elat depth compared to 32 story building**

The Bible speaks of this stretch of sea as "the waters of the GREAT DEEP" (Isa. 51:10) and "THE DEEP" (63:11-13). It says that God made a "PATH in the great waters" (Psa. 77:19, 20). We believe we can take this literally.

An Israeli diving map of the Gulf of Aqaba likewise shows the sea contours very clearly with a distinct shallow area off Nuweiba. There are two "ponds" - to the north and south of the shallow area off Nuweiba.

But there was still that apparent discrepancy between the depths cited by the Hydrographic Office and our known diving depths at the same spot.

The second vindication of our claims now follows.

We have continued extensive research on this subject and obtained some new data which indicates that the site of the Red Sea crossing was actually broader and shallower than earlier data indicated.

However, "... we still lack basic oceanographic information about the Gulf", stated Yuval Cohen, Director General of the Haifa, Israel-based "Israel Oceanographic and Limnological Research Institute". Tension in the region between the Saudis, Jordanians, Egyptians and Israelis has resulted in a very limited knowledge of the sea floor of the gulf. Because it is vital to have knowledge of depths, underwater features and currents in order to understand how to handle oil spills, it appears that more detailed research on these matters will be undertaken in the near future. "Soundings" and measurements taken to date have been admittedly inaccurate because of many factors -but foremost is the fact that it is deep but narrow (30 km. at the widest point).

We contacted every oceanographic institute we could find, seeking the most recent and accurate information. We were provided data from the ETOP05 data base which is supposed to be the most accurate available. However, it isn't as detailed as we would eventually like. (Refer to "*Data announcement 88-MGG-02, Digital relief of the Surface of the Earth.*" NOAA National Geophysical Data Center, Boulder, Colorado.)

What it DOES show is a swath of sea floor from Nuweiba across to the Saudi shore, which is about 300 to 320 feet deep at the deepest point. This swath of sea floor is roughly between 7 and 10 miles wide. On either side, large cracks in the earth extend down to almost 3,000 feet to the north, and 5,000 to the south. This new information is quite exciting, because it shows a consistent pathway across the gulf to the other shore that, with the water removed, could have easily been travelled. When the digital data was fed to a topographical mapping program, it revealed a 3-D model of the sea floor in the gulf. Because a 300 foot depth would not show up at all on a map covering this large number of square miles, it has been enhanced to exaggerate the features for purposes of demonstration. The depths are in ratio. That digital model can be seen below.

Below is a portion of a map showing new depths. The contour lines are from an Israeli map using the depth from the ETOPO5 data. (Depths are given in METERS, not feet.)

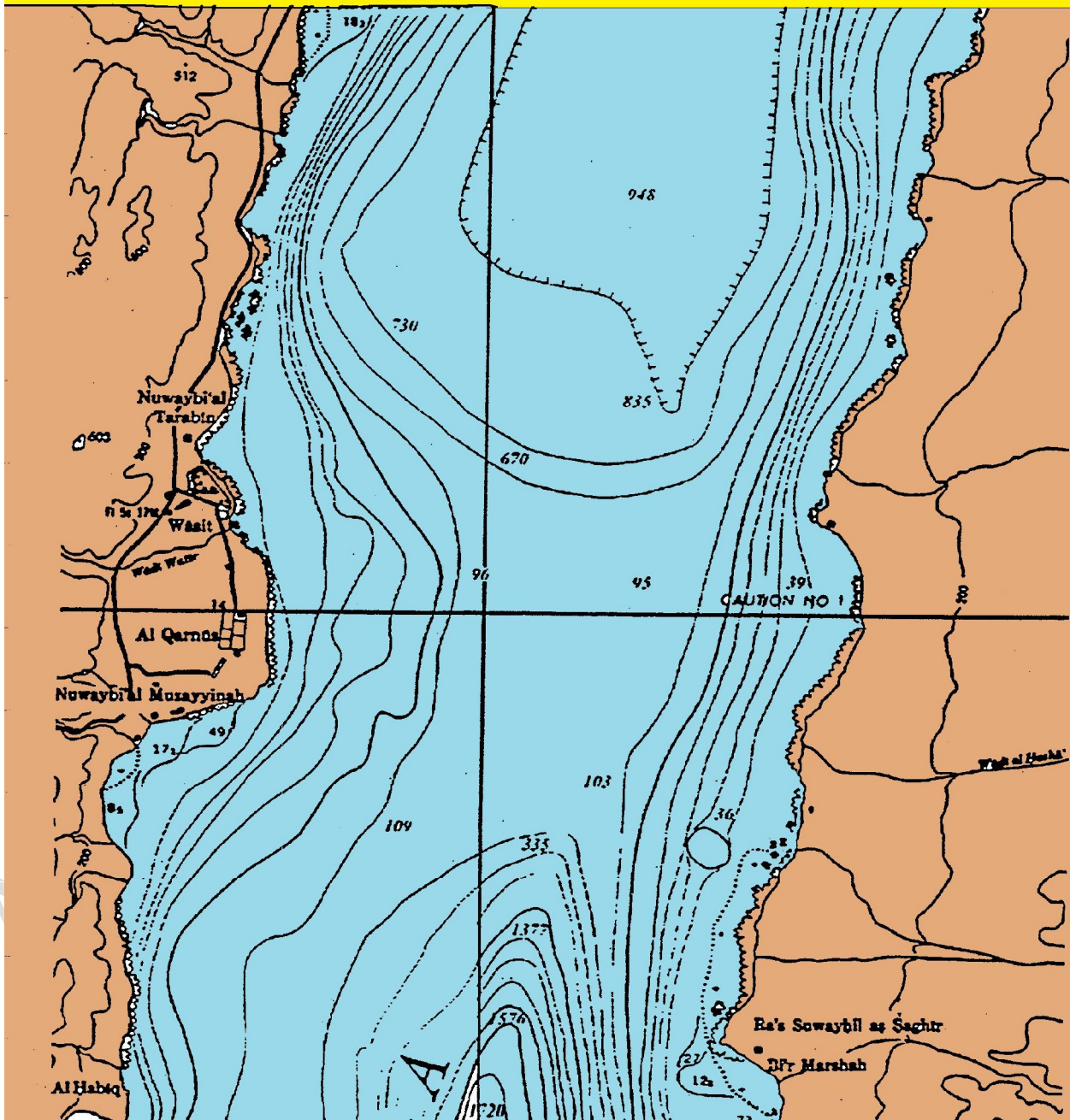


Figure 26 ETOPO5 data depth map

ETOP05 is claimed to be a combination from the various data bases.

However, we must say that there remains so much disagreement between the various sources that we cannot be certain about the depth. Even satellite technology is limited to maximum penetration of only 100 feet below the surface of the sea.

One thing is certain: the bridge is there.

"Yes, there *is* an underwater bridge; it *is* shown clearly on a military map," confirmed Stan Deyo in a telephone conversation with Jonathan, on June 3, 1999. Deyo, ex-FBI connection, U.S. Air Force, is an investigative reporter and author of *The Cosmic Conspiracy* and *The Vindicator Scrolls*. As we went to press, he' promised to search for a copy of the map for us.

If you're diving, you can see the ends of the bridge.

At least eighteen divers have now been down and with their own eyes seen the bridge gradually sinking out to sea, with a clearly defined sharp drop on either side of this ridge.

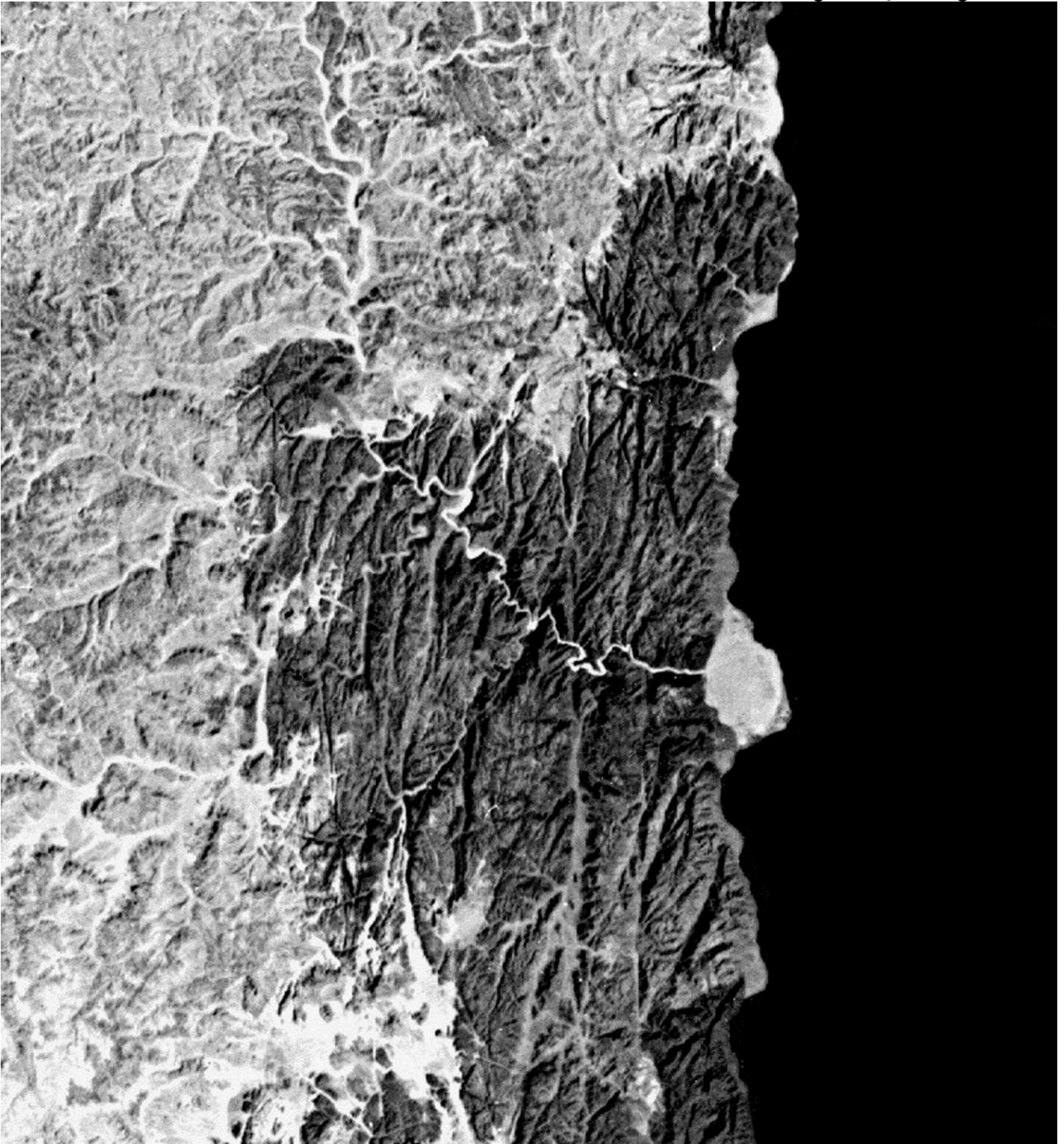
After hearing Mr. Standish's claim that there is no bridge there, one gets the feeling that this man would dearly love to be out in the field with Jonathan Gray and Ron Wyatt showing them how it's done instead of being shut in at the office.

It was by following the biblical clues (disregarding all previous human theories) and accepting every word of the Exodus account as LITERALLY true, that we were led to this very spot on the Red Sea. There is NO OTHER LOCATION that fits ALL the Scriptural requirements.

At the Egyptian end of the crossing, a line of 4 marker buoys some distance offshore stretches along the coast. Says Trevor Prestage, who came with us in 1993: *"Fishermen said the buoys indicated the depth of water. Big boats go only outside the buoys at each end. Only small boats can go inside the buoys. And between the two centre buoys - that's just for fishing. There's something different inside those buoys -shallower water. THAT'S HOW WE PICKED UP WHERE TO DIVE"* (the "bridge").

On the eastern shore of the Sinai peninsula there is ONLY ONE PLACE that is big enough to hold the perhaps 2-3 million people, their flocks and Pharaoh's army! And the underwater land bridge extends DIRECTLY from that beach area! That beach area is so huge that it can even be seen from outer space.





**Figure 27 Satellite view of Nuweiba Beach**

*One Diver's Testimony*

*\* The crossing site is 800-900 meters wide. I dived about 1 km further along the coast (not on the crossing site) and found that the bottom descended at an angle of about 40 degrees, but on the crossing site itself the bottom descends at only 6-7 degrees. We spent 3 days diving on the crossing site. The visibility was excellent, about 85-90 feet plus.*

*In my opinion, having dived on the site, I believe this to be the correct Red Sea crossing site.*

*- Brett Murray (certified international diver of over ten years' experience)*

### **What if there was no Underwater Ridge Today?**

For purposes of argument, let's say that the underwater ridge had over the centuries become eroded away.

Would that negate the mass of Bible evidence that indicates that spot? Would it eliminate the chariot parts and skeletal remains found on the seabed?

Suppose the Bible said that there was once a lush green plain and a valley (the vale of Siddim) where armies fought in battle. But today all we can find there is a desert and a salt sea (the Dead Sea). Would that mean that the Scripture was wrong? Geography can change dramatically.

I suppose the strongest point to be made is the enormous total weight of evidence - the true Mount Sinai on the other side of the crossing, with the golden calf altar, Moses' 12 pillars, the boundary fence around the mount, the split rock out of which poured the water, and so on. The fact is that NO ONE has been able to find these things anywhere else.

The over-all evidence shrieks that this is the spot.

They're all here. What other proof does one need?

### **The Real Problem**

As we see the weight of evidence accumulating, to keep opposing it requires an extra measure of foolishness.

But trying to pin a man down to FACTS can be futile. His main goal seems to be debating the hair splitting meaning of the word "bridge". It becomes easier to understand the Lord Jesus Christ's anger at the Pharisees of His day who thrived on debating the trivial shades of the meanings of a word. It was not that they could not understand Him, but that they would not.

Some of God's people can get so bogged down, caught on a detail of something that to them raises doubt, that they fail to see the weight of evidence, the overall picture, and as a result miss out on the great blessing that God is trying to reveal to them.

### **25. Is it true that Jonathan Gray “seriously edited” a letter to agree with his position?**

**Jonathan Gray published a second letter from the hydrographic office of the U.K. Ministry of Defense, claiming it vindicated his claims of a 'sand bridge'. However, when we ("Creation Science") ("Answers in Genesis") checked with them, they wrote that their comments had been 'seriously edited', with selected parts shown under their letterhead. The full letter, which they sent us does not confirm the existence of a "sand bridge". How do you respond to this 'editing' charge?**

That second letter was published in our *Update International* newsletter No. 16 of Nov. 1996 to Jan. 1997 (p.7).

The two paragraphs which related to the question under discussion, we clipped together with the Hydrographic Office letterhead, so they would be seen to be authentic. There were no other comments in the letter that contradicted those we published.

And by keeping in the "6" (of point 6 of the letter) *immediately after* the letter's introduction, we made it plain that this was simply an extract of the letter.

(We have re-printed it in precisely the same way in our answer to the previous question)

Also you will notice that we originally typed in large lettering at the top, the words "RELEVANT PARAGRAPHS".

To show that there is nothing to hide, we include the ENTIRE letter as is, in [Appendix 4](#).

This type of objection is hardly worth answering, but we have addressed it simply to show how low "Creation Science" ("Answers in Genesis") are prepared to scrape the barrel in an attempt to mislead honest people.

## THE BIBLICAL EVENT ITSELF

### 26. Wouldn't the strong wind have blown them all away?

"The LORD caused the sea to go back by a **STRONG** east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left" (Ex. 14:21,22).

Midway across on each side, if cliffs of water were up to 300 feet (100 meters) high, that's skyscraper height! Only a MEGA HURRICANE could have exposed that deeply covered land bridge and pushed and held two walls of water 100 meters high.

But a wind of that scale - surely wouldn't it have blown the Israelites away as they attempted to come through?



Figure 28 Artist rendition of the parting of the sea

Indeed so. Except for another factor, hidden in the Scripture, which changes everything.

My answer is this: the walls of water eventually stood up WITHOUT the wind. Notice Exodus 15:8 - "... *the floods stood upright as an heap, and the depths were CONCEALED in the heart of the sea.* "

I found my dictionary defined "CONGEALED" thus: "To change from a fluid or soft to a solid or rigid state."

*Strong's Concordance* notes that "congeal" comes from the Hebrew qapha (pronounced kaw-faw), which means "to shrink, i.e. thicken (as unracked wine, curdled milk, clouded sky, frozen water)".

### Two Examples

- In a certain part of the hot Iranian desert, villagers have built 2 parallel stone walls close together, through which the wind will blow. Then, toward night, as the temperature drops, they pour water on the ground between the walls. The night wind freezes the water and provides natural refrigeration.
- In the U.S.A., along the Arizona Interstate 40, south of Flagstaff, road signs point to "Ice Caves". Here, where water has seeped down a mountain into a natural tunnel and the wind blows through, in this hot desert country the water is turned to ice. Pioneers used these ice caves to refrigerate food.

These minor examples of the effect of wind blowing on water merely indicate a law of nature in action. But at the Red Sea crossing, this was accomplished on a supernatural scale - it was indeed a mighty miracle, where a "STRONG" wind blowing on walls of water as tall as skyscrapers FROZE THEM SOLID. This could be nothing less than a miracle! The LORD is in control of the forces He created.

Once the water had "congealed", standing up solid, the wind could drop - and the Hebrews pass through.

### Letters from Readers:

- *Regarding the wind blowing all night, this freezing cold wind from the desert night air could*

The wind from the east would have to be blowing at hundreds of mph. Now that would be okay on the east side, but as it found its way over to the west side, and came up onto the sand, it would have blown poor old Moses and the Israelites back to Pharaoh.

*After watching a tornado on TV half a mile wide cutting a neat line of destruction, then just easily freeze water. In my travels to the Antarctic the cold there can be such that a cup of water thrown into the air comes down as frozen droplets to the ground. NZ*

- *The frozen walls of water are really the only logical solution, but more importantly the Bible tells us so, as you point out. It also says that the children of Israel went between those walls on dry ground (Exodus 14:22). Wet sand is not exactly dry ground and would be hard on the wheels of laden carts. Solution: the sand was also frozen. It would not be slippery but like concrete. Pharaoh started his pursuit across the causeway in the morning watch, 6 to 9 am. By 10 am the hot sun would be melting the walls and sand, so that the Egyptian chariot wheels would break through the melting sand floor into ruts, and fall off, slowing them down.*

*Also, worn cutter fins on the chariot wheels after 300-400 kilometers' travel would allow the wheels to come off easily - but that was all part of God's plan; the timing was perfect. NZ*

Disintegrating into nothing, I wondered if this was how the Lord God parted the sea. The wind would have just disappeared when it came to the west side, just as it did in Kansas - so not harming the children of Israel. Also I have seen a large amount of ice fall in connection with tornadoes - thus the agent for freezing the walls of the parting sea. (J.Duffin)

## 27. How long would it take them to cross?

Rabbi Sherwin Wine, founder of Humanistic Judaism, claimed on T.V. that the event never happened. "It would have taken them weeks to cross," he sneered.



**Figure 29** Exiting the Gulf of Aqaba on the Saudi Arabian side

Easy to say. But it does not take much effort to discover that this man forgot to sit down and do his arithmetic:

- From our diving at the Egyptian end of the crossing we originally assessed the width of the underwater bridge to be, say 900 meters. (But let's be cautious and say that only 750 meters/2,500 feet of this width was used.)
- Allowing 5 feet (1 1/2 meters) per person side to side, would give space for 500 persons abreast.
- With the length of the crossing at 8 miles (13 km), and travelling at 2 1/2 miles (4 km) per hour, it would take 3 1/4 hours for the front row of persons to cross over.
- With 500 persons abreast, and a total of, say, 2 million people, there would be queues 4,000 deep.
- Allow a distance of 5 feet (1 1/2 meters) from person to person, one behind the other. Also allow for half of these persons to be driving an animal (at an extra 10 feet/3 meters average space for each animal). Allow also for a quarter of the people in possession of a cart (occupying a further 10 feet/3 meters for each vehicle). All this would require a procession 9.6 miles/15.4 km in length.

- Thus the final row of persons would be 9.6 miles/15.4 km, or 4 hours' walking time behind the front row.
- The final row would leave the western shore some 4 hours after the departure of the front row, and would take 3 1/4 hours to make the crossing.
- RESULT: Total crossing time for 2 million people, plus animals and carts, would be 7 1/4 hours.

Even if these figures require some adjustment, it is still safe to say that the time needed to make the crossing was by no means excessive.

And the latest map from the ETOPO5 data shows the crossing spot to be actually broader than we once thought. THIS INDICATES THAT THE CROSSING COULD HAVE BEEN ACHIEVED MUCH FASTER THAN THE ABOVE FIGURES ALLOW FOR.

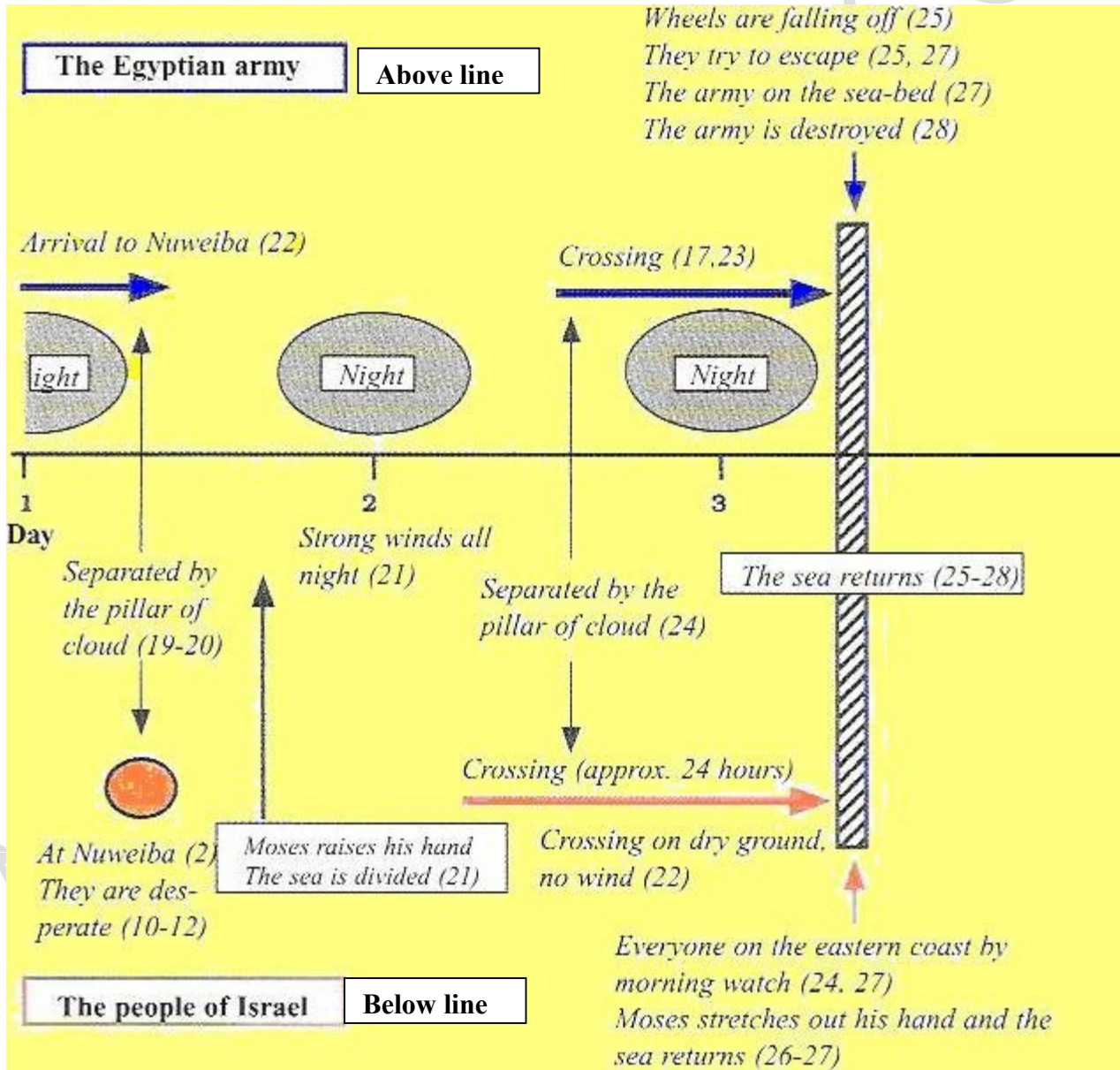


Figure 30 Possible time line of events at crossing site. Exodus Ch. 14. Verses in ()

## 28. Was Pharaoh drowned?

**Did the Pharaoh of the Exodus lose his life in the Red Sea, or did he, as portrayed in the Hollywood film "The Ten Commandments", return to Egypt alone?**

Some have assumed that while the Egyptian Pharaoh accompanied his armies, he did not enter the sea basin, but commanded his armies from the shore line. Thus he would not have been destroyed with them. Such a view does not take into account how he could have done this from such a distance in darkness (Ex. 14:20). Such an idea would make of the Pharaoh an absolute coward, which they were not. Extant inscriptions reveal that the pharaohs led their armies into battle (see Henry Brugsch-Bey, *Egypt Under the Pharaohs*; translation by Philip Smith, 2nd ed., 1881, *Vol. 1, p.304*).

The biblical writer David indicates that the Pharaoh lost his life at this time (Psa. 136:14, 15). It is true that in David's statement of the event, the Hebrew is translated "overthrew" or "overwhelmed". But it is the same word that is used in Ex. 14:27 to indicate the total destruction of Pharaoh's armies. And we are informed that there was no one left of the Egyptian side to return home and report what had happened (Ex. 14:28).



**Figure 31 Drowning of Pharaoh and his army**

## 29. Could Bible writers have wrongly assumed it to be a miracle?

**Granted the biblical stories were real events. But could the Jewish writers have wrongly imagined divine intervention in what was probably just a natural cause?**

There are certain events in the lives of men and nations, for which coincidence is hardly an adequate explanation - events where one senses a greater, even intelligent, reality working behind the scenes.

Consider, for example, the Red Sea Crossing event. In reading the story, one is forced to the conclusion that either this event did NOT happen as described, or it was a miracle.

Well, we can rule out the first option - that it did not occur. We have now been able to document the evidence that it DID.

That leaves us with the second option... a miracle. There are just too many "impossible" coincidences, to call it anything but a miracle.

1. The bridge across the undersea trench -prepared, as it were, ready for the event.

From two separate land masses, two washouts occur, which form two half bridges. These meet precisely to form a raised pathway right across the deep undersea canyon. We know of nothing like this -a canyon so bisected - anywhere on this planet.

2. At the right time, a strong wind parted the sea, precisely at the bridge location.

Had the sea split open anywhere else, the fleeing Hebrews would have looked down a 45 degree drop to about 5,000 feet (1,600 meters) - impossible to cross. But at the underwater land bridge it was a gentle 6 degree slope, an easy passage for the 8 mile (13 km) journey to the opposite shore.

3. On each side of this dry passage through the sea, watery walls of skyscraper height (up to 300 feet/100 meters) were held back.

4. These walls of water stood firm for hours, until every Hebrew was safely on the opposite shore, and then crashed down only when every Egyptian pursuer was on the sea bed.

Too many coincidences. A deliverance unique in history - for a once only need.

It is true that we do not often witness such spectacular displays on behalf of any one nation today.

Events that we might call miracles are constantly occurring, however.

Whether one accepts them as such depends upon one's attitude concerning the existence of God. If one accepts the reality of a Superior Being who was establishing a particular group of people for a unique role in history, it may make sense.

What we might call "supernatural" could be perfectly natural to a Superior Being, quite natural to His power. If He created laws of nature, might He not override such laws? Using even natural phenomena in a "supernatural" way?

Failing to adequately account for this event, the honest skeptic should rather question the basis of his skepticism.

### **30. Were the Hebrews armed? Then why didn't they fight back?**

**Were the Hebrews armed, when leaving Egypt? If so, why could they not have "held" the narrow canyon, or ambushed Pharaoh's army in it. If not armed, how could they fight attackers later, e.g. the Amalekites in Midian?**

The Hebrews were not aware of Pharaoh's pursuit army until it appeared emerging from the canyon onto the beach where the Hebrews were camped. The people were, after their long march, weary and terrified. And it was God's plan for them not to fight here, but to be at wit's end, in order that the Lord Himself should show His love for them and His power to save them.

However, after this miracle of deliverance, when, on the opposite shore they saw the Egyptians washed up dead, in their armor, the Hebrews were able to gather up weaponry (according to the Jewish historian Josephus). By the time the Amalekites came to fight them in Midian, the Hebrews were well rested as well as armed.



## DISCOVERIES

### 31. What has been found on the sea bed?

I suppose the strongest point to be made is the enormous total weight of evidence.

The odd item on its own might not seem significant, but when the evidence accumulates, it comes to mean something.

Since Ron's first discovery, Jonathan has led teams to the sea floor. And since then, many others have been diving.

What is down there? Simply this: the remains of chariot parts; chariot wheels (8-spoke, 6-spoke and 4-spoke); and scattered over the sea floor among them, the skeletal parts of horses and men.

It is a fact that chariot parts have never been found in the Red Sea anywhere, except at this site.

And here is something else of interest.

Before the present sealed road was put through the Wadi Watir, it was discovered that rocks had at some time in the past been pushed to both sides of the wadi, as though to make way for a wide concourse of people to pass through.

When we went diving we found that these two lines of stones with a wide, stone-cleared pathway between them extended in the crystal clear water! They were dead straight along the edge on both sides. Could it be that Moses had a large team of strong, tough ex-slaves (his "rock group"!) going on ahead, tossing the stones out of the way, to smooth the pathway for the multitude?

One of the most amazing pictures we have in our possession is a photograph that was taken at approximately 60 feet underwater of a coral-covered human skeleton! The picture was actually taken because there was a very pretty fish swimming there on the sea floor, and the skeleton wasn't discovered until after the film was developed - but it very clearly shows the rib cage, right hand, and the skull of a person who was drowned in the Red Sea! It is an incredible picture!



Figure 32 Coralized human rib cage

### 32. How could the remains last so long?

How could the bones of Pharaoh's soldiers last for thousands of years on the sea bed? Also, should not the sea currents have whisked them off the underwater land bridge?

Ocean movements tend to be greater near the surface, but the sea floor is comparatively calm.

Underwater archaeologists off Agay, France, discovered the wreck of a mid-10th century Arab ship up to 80 feet (25 m) in length, accompanied by a boat 27-33 ft. (8-10 m) long. The boat contained a skeleton of a man, aged about 35, with a sword and a cutlass sheath. (*History From the Sea*, ed. Peter Throckmorton, p.89) That skeleton was still intact after 1,000 years.

I believe remains much older have been found. It appears that human bones can survive on the sea floor for an undetermined period of time, given suitable conditions.

I remember an article in *National Geographic* (May 1962, p.697) stating that the oldest known shipwreck is 3,200 years old. Which is a useful comparison.

### 33. If this is true why haven't the wheels been brought up?

Have you brought up any wheels?

Chariots, as well as chariot parts, including wheels, ARE CEMENTED IN CORAL - otherwise they might not have survived so long. It is difficult, if not impossible, to extricate them without destroying them.

Ron did extract the hub of a wheel with parts of 8 spokes attached and presented it to the Egyptian authority.

This was sufficient for Mr. Nassif Mohammed Hassan to identify the dynasty from which the wheel came.

### **34. These chariot parts are in the wrong place aren't they?**

**If Pharaoh's chariots were overwhelmed "in the midst of the sea" (Ex. 14:27 - in the middle of the ocean - then surely the chariot parts found in shallow water near the edge of the sea cannot be from that event?**

When the water collapsed upon the Egyptian army, "the sea returned to his strength" (v. 27).

The strength of a rushing sea has been known to dislodge and move houses (much bigger than chariots) for miles.

The Bible says that when the sea "returned to his strength", it took the Egyptians who were caught "in the midst of the sea" and tossed them up on the sea shore (v.30). The historian Josephus reports that the Israelites armed themselves with weapons washed up on the shore. The same water action that moved people and weapons would have moved the wheels and chariots to shallower water.

But in any case, that vast army of 251,000 soldiers (Josephus), plus chariots and horses, must have been spread out through the sea crossing for miles as they chased the Israelites - some of them closer to the shore.

This critic's attempts to counter the physical and biblical evidence have been so crude it appears he has not even been listening. Casual observers might wonder whether he has anything to offer other than rhetoric and posturing.

### **35. How do you explain that the wheels are "not Egyptian" but Syrian?**

**David. Down says that the wheels in the Red Sea are not Egyptian but Syrian or Assyrian, so they could not be from Pharaoh's Egyptian army. How do you respond?**

The critic you heard has not been to see the wheels for himself. He has only seen a picture of one.

If only our friend had checked the monuments of Egypt! He would have found this same 4-spoke wheel-style depicted there. Captured Syrian chariots were dedicated as booty to the priests of Egypt - who were closely linked to the army. But, what is more, identical chariot wheels are shown on the monuments as also having been made in Egypt.

### **Priesthood and Military Linked**

In ancient Egypt, the priesthood and the military were closely associated. The divisions of the army were named after the gods. Whenever the army departed for war, quite elaborate ceremonies were conducted at the temples, asking the gods for victory in battle.

Military victories that ensued were directly attributed to the favors of the gods. And booty from the war was then dedicated to the priesthods and temples of the gods.

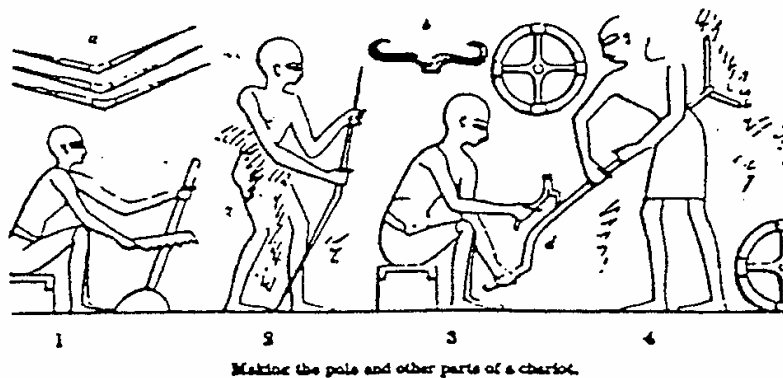
## Priests Accompanied the Army

Sometimes, the priests would accompany the army to the battlefield, in the hope that the gods would show the army special favor.

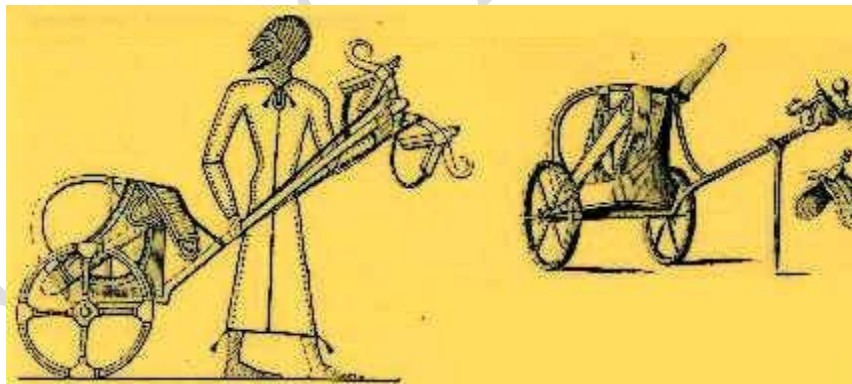
## The Exodus Army

When Pharaoh went after the fleeing Hebrews, "he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them" (Ex. 14:6, 7).

It is clear from this that the Pharaoh took every chariot in Egypt - his own, those of his generals ("captains") and a group called his "chosen" chariots,



**Figure 33 Egyptians constructing chariots**



**Figure 34 Example of a Retenu Syrian chariot**

which seem to be in addition to his regular army ("all the chariots of Egypt"). Whose might these "600 chosen chariots" have been?

This group seems to have been too small to have been a division of the army. There is information that one Pharaoh had an army of 20,000 troops, which comprised 4 divisions. This implies that each division consisted of 5,000 troops. We also know that the army took more than just soldiers, many times.

And the evidence at hand shows that when Pharaoh's army set out after the fleeing Hebrews, they took with them all the priesthood of the gods of Egypt. After all, he had seen the power of the true God, the great "I AM". If the Egyptian army ever needed supernatural intervention by the hands of their so-called "gods", it was at this

time. We believe that every priest of every god was summoned to accompany the army as they went after Moses and the Hebrew multitude.

### The 4-spoke Chariot Wheel

The gold-veneered, 4-spoke chariot wheel was discovered on the Egyptian side of the Red Sea crossing site. This indicates that whoever was driving this particular chariot was at the rear of the army.

It makes sense to us that a priest, who is not trained in battle, would be in this position at the rear of the army. Also, a gold chariot would not be practical for battle. Such chariots were more "ceremonial". We know also, the priesthood were given gold chariots, booty of foreign defeats.

### Syrian Chariots Given to Priests of Egypt

An inscription of Thutmoses III relates:

*"He went forth, none like him, slaying the barbarians, **smiting Retenu**, bringing their princes as living captives, **their chariots wrought with gold, bound to their horses.**"*

In fact, we have many, many inscriptions of the kings of the 18th Dynasty receiving gold-plated foreign chariots, either as spoils of war or as tribute received from conquered peoples. There are inscriptions stating that these gold chariots were many times dedicated to various temples and gods, which meant that the priests would receive these chariots.

While it is possible that the Pharaoh may have been at the rear of the army, extant inscriptions reveal that the pharaohs led their armies into battle.

From all this information, one may conclude that the gold wheel most likely belonged to a member of the priestly caste who was accompanying the army, or possibly a high minister of state. If it had belonged to the Pharaoh, it would probably have had his "cartouche" or name on it - and the one we found did not have this, at least not on the exposed side.

Either way, we have evidence from ancient tombs that THE EGYPTIANS MADE WHEELS OF THIS DESIGN. Also THE RETENU (SYRIAN) CHARIOT WHEELS WERE OF THIS SAME DESIGN AND SIZE.

Below are drawings from 18th Dynasty tombs and monuments.

These drawings taken from Egyptian 18th Dynasty tombs and monuments depict a Syrian chariot (these were taken as booty and given to the priests of Egypt)... and also Egyptians constructing chariots. Both of these wheel designs were consistent with the 4 spoke gold veneered wheel Ron found.

**Letter from a reader. -**

*\* Exodus 14:7 seems to indicate that all kinds of chariots were used in the pursuit of the Israelites, which would account for the different kinds of wheels that have been sighted.*

L.R., Victoria

### **36. Could the wheels be from an army jeep?**

I told a professor about the chariot wheels and he said they were probably from a wartime jeep that fell into the sea.

Fine, so where's the jeep? And how many jeeps were running around with wheels of gold?

### **37. Could the remains have been dumped from a ship?**

**Regarding the chariot parts on the floor of the Red Sea, could the remains have been dumped from a ship?**

**Perhaps the government of the day simply dumped the chariots overboard into the sea, like we do today, to provide a reef for the fish. Well?**

We're finding skeletal remains of horses and men scattered among the chariot parts. Maybe they threw the people in with the chariots?

(The Bible story makes more sense!)

### **38. Have the remains been carbon 14 dated?**

**You may now know that it is possible to date coral? (and wood, of course). C-14 dating is reliable enough (+/- 10%) at the sort of age range you are talking about (1400 BC). In principle, if you really do find chariot wheels in the centre of your coral, the oldest coral near them could be dated?**

Your statement that carbon 14 is reliable to +/- 10% has been repudiated by many scientists in that field. The Geochron Laboratory in America refuses to use carbon 14 dating beyond 3000 years, claiming it is unreliable beyond that. If the radio-active decay rates were even close to popularly expressed values, people would not have been able to live in Hiroshima and Nagasaki for a hundred thousand years. As we are all aware, the radioactivity deteriorated at a much higher rate than predicted.

Even more relevant is the fact that salt water LEECHES OUT the carbon 14 molecules - and these remains, including bones, have been underwater for 3,500 years, so there's absolutely NO WAY anyone could carbon date them and expect any "realistic" date to come forth, anyway!

Nevertheless, one of our chariot wheels has been dated according to the appropriate Egyptian dynasty by comparison with the Egyptian monuments. It is 18th Dynasty Egyptian.

### **39. Is there evidence that the 8-spoke wheel was used in the 18<sup>th</sup> dynasty.**

**Russell Standish says, "I had someone make enquiries in Cairo, but was unable to confirm that any 8-spoke wheel was found from the 18th Dynasty, as Gray and Wyatt claim." Can you please explain why there's no evidence?**

The significance of these wheels is of extreme importance to the dating of the Exodus and determining which dynasty was involved. Ron actually removed a hub of a wheel which had the remains of 8 spokes radiating outward from it. He took this to Cairo, to the office of Nassif Mohammed Hassan, the director of the International Section of Antiquities with whom Ron had been working. Mr. Hassan examined it and immediately pronounced it to be of the 18th Dynasty of ancient Egypt. When Ron asked him how he knew this so readily, Mr. Hassan explained that the 8-spoke wheel was used only during the 18th Dynasty. This certainly narrowed the date.



**Figure 35 Monument to Thutmoses IV., depicting an 8 spoke wheel**

There followed a thorough research on the Egyptian chariot. It soon became clear that the discovery of 4, 6 and 8 spoke wheels places the Exodus in the 18th Dynasty according to numerous sources. It was only during the 18th Dynasty that the 4, 6 and 8 spoke wheels are used - and the monuments can actually be dated by the number of spokes in the wheel. (For example, see James K. Hoffmeier, *"Observations on the-Evolving Chariot Wheel in the 18th Dynasty"*, *JARCE*, No. 13, 1976.)

The accompanying photograph is of a monument of Thutmoses IV, from the 18th Dynasty. You will notice two chariot wheels, one of them with eight spokes.

## **EGYPTIAN CHRONOLOGY**

### **40. From Joseph to Moses, how can you squeeze fifteen royal dynasties into just 215 years?**

**If Joseph (as in one of your videos) lived in the 3rd Dynasty, how could the Exodus (only 215 years later) have occurred as late as the 18th Dynasty? In other words, how can you squeeze fifteen royal dynasties into just 215 years?**

A "dynasty" is basically a continuous family line of rulers.

The so-called "dynasties" of Egypt are a *"more or less arbitrary and artificial but convenient subdivision into epochs."* (James Henry Breasted, *A History of Egypt*, pp. 13-14. 1905)

Breasted goes on to state that the basis on which the information of ancient Egyptian dynasties rests is unreliable.

In referring to the so-called "3rd" Dynasty, or the "18th", we cite the numbers selected by Egyptologists to identify the period in which particular people lived or certain events occurred. We do this merely for easy identification. In actual fact the numbers themselves are largely fictitious.

### **Popular history is too long**

Now brace yourself for a shock. Our conjectured history of Egypt is probably 600 to 800 years too long!

Some six to eight supposed "dynasties" never existed!

Perhaps you didn't realize that inscriptions we dig up don't carry a date, nor a ruler's sequence number. It means you can easily get your dates wrong, even by hundreds of years.

Until recent years modern archaeologists were giving highly exaggerated datings for the Egyptian dynasties. This was because all the listed kings were placed one after another, in succession. This added thousands of extra years to Egyptian history. As a consequence, older books on Egyptian history dated the 1st Dynasty to around 5000 BC.

Then it was discovered that pharaohs regularly had as many as five names.

It was also discovered that other pharaohs ruled at the same time over different parts of Egypt. What a mix-up! The dating was thrown into chaos.

With such discoveries, the span of Egyptian history has been progressively reduced. It is commonly believed that Egyptian civilization began about 3000 BC.

But even that, it turns out, is too long!

Comparing documents on a generation-by-generation basis, other researchers have been matching the history of Egypt with those of Babylon, Assyria, Israel, Greece and Persia, from roughly 1400 BC to about 330 BC. Their conclusions are startling: the events of Egyptian history are described twice - and 600 years later are repeated exactly, to the detail.

This means that not only the names of numerous pharaohs have needed to be correlated, but we must now correlate the same events in two dynasties.

The mistake lies not with history, but with the historians. This has led to a mistaken increase in the total year count.

Dates are commonly accepted which ante-date the Flood. For example, the Great Pyramid construction is usually put at 2650 BC.

Not so. It now turns out that a mistaken chronology is the framework of the scientific structure of Egyptian history. And since Egyptian chronology is the rule and the standard for the entire world history, consequently the history of the entire ancient world is now in a most chaotic state.

### **Shortened history Re-aligns with Biblical history**

Adjustments and revisions of Egyptian history will tend to considerably shorten human history in general.



A pertinent observation here. Place the Bible side by side with the confused accounts of other nations and you'll be struck by the incomparable distinction which lifts it out of the class and category of all other writings, and proclaims it of another origin, and of another kind. The palpable difference is its objective, historical character.

Martin Anstey puts it this way:

*"The chronology of the Old Testament is in the strongest contrast with that of all other nations. From the Creation of Adam to the death of Joseph, the Chronology is defined with the utmost precision.... With all other Chronologies the case is exactly the reverse. They have no beginning. They emerge from the unknown, and their earliest dates are the haziest and the most uncertain. "(Martin Anstey, The Romance of Bible Chronology, p.107. London: Marshall Brothers Ltd., 1913)*

### **A date for Egypt**

Unfortunately, Egypt's monuments themselves do not begin their records before the 19th Dynasty.

Anstey notes:

*"There was an older Egyptian Empire which may have come to an end about 1750 BC, and to it the pyramids belonged. But its duration can only be guessed. Canon Rawlinson thinks it may have lasted 500 years or so. This would bring us to 2250 BC as the date of the establishment of civilization in the form of a settled government in Egypt. "(Ibid, p.95)*

All authorities are agreed on this: however far we go back in the history of Egypt, there is no indication of any early period of savagery or barbarism there. Menes (Mizraim) came, dammed the waters and started building.

Some scientists contend that the Great Pyramid tells the date of its construction. Its tubular entrance passage pointed to the north polar star in 2144 BC at the same time that the pyramid apex pointed to Alcyone, the pivot of the solar system, known anciently as the "Foundation star". Seiss gives the year 2170 BC. (D. Davidson and H. Aldersmith, *The Great Pyramid.' Its Divine Message*, p.215. London: Williams and Norgate, Ltd., Vol. I, 1936; Joseph H. Seiss, *The Great Pyramid.' A Miracle in Stone*, pp. 8385. New York: Harper and Row, 1973)

What is needed is a combined shift and compression of Egyptian history. One result of this will be to drastically eliminate much of the imagined time span between the 3rd and 18th dynasties.

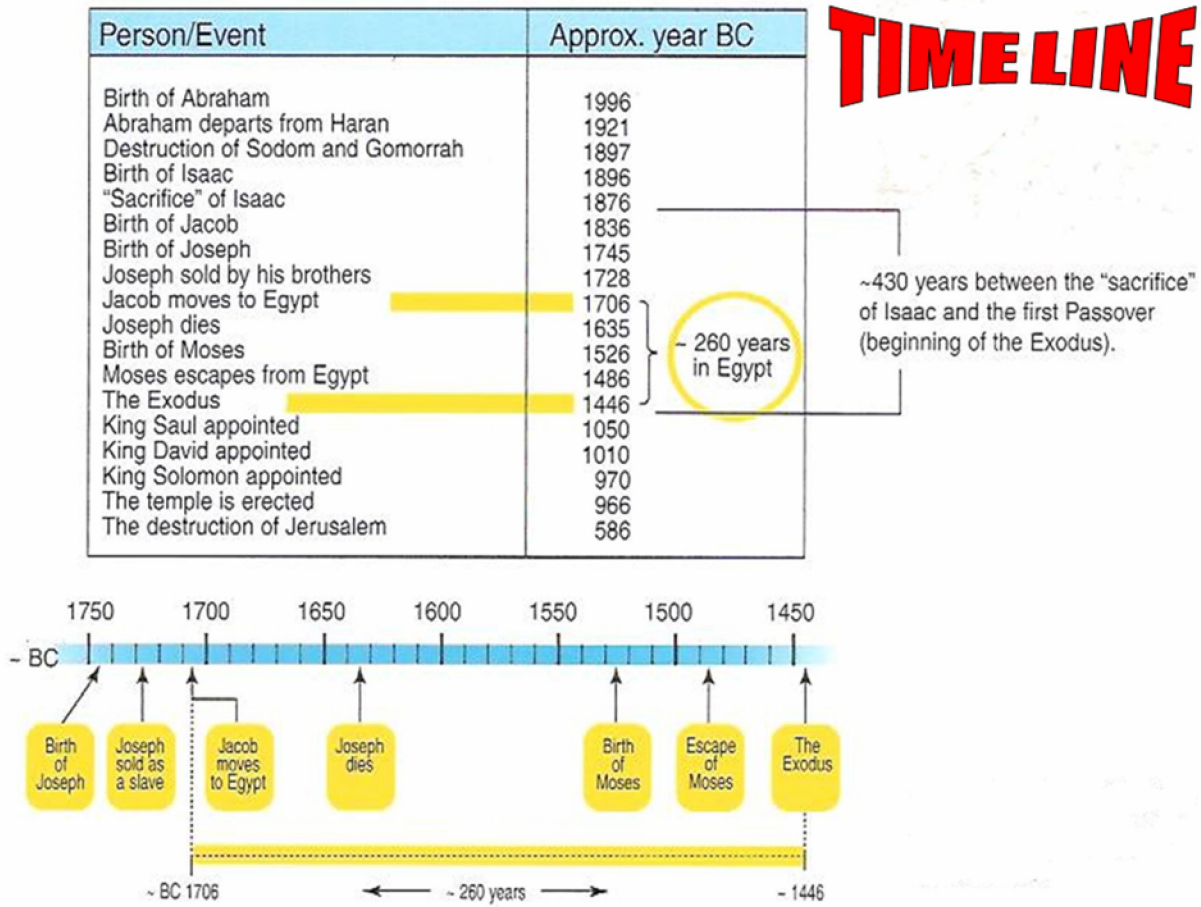


Figure 36 Person/Event Time Line

**EXODUS DATE**

**41. How do you justify the 1446BC date for the Exodus?**

What about the popular theory that the Exodus was later than you state - as late as the 13th century BC (during the 19th Dynasty) - and that the Israelites were enslaved by Rameses II and that they left Egypt during the reign of his son Merneptah? Isn't the name Rameses mentioned before the Israelites left Egypt?

Yes, the name "Rameses" is mentioned in the Bible as early as the story of Joseph, where the land of Goshen (the Nile Delta) was also referred to as the land of "Rameses". *"And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded"* (Gen. 47:11).

Was there a "Rameses" in the 18th Dynasty? Yes... but that was more a title than a name - much like the title "Pharaoh".

Egyptian evidence shows that every native Egyptian king from the time of the so-called 5<sup>th</sup> Dynasty was titled "Son of the Sun", or "Rameses", in addition to his other names.

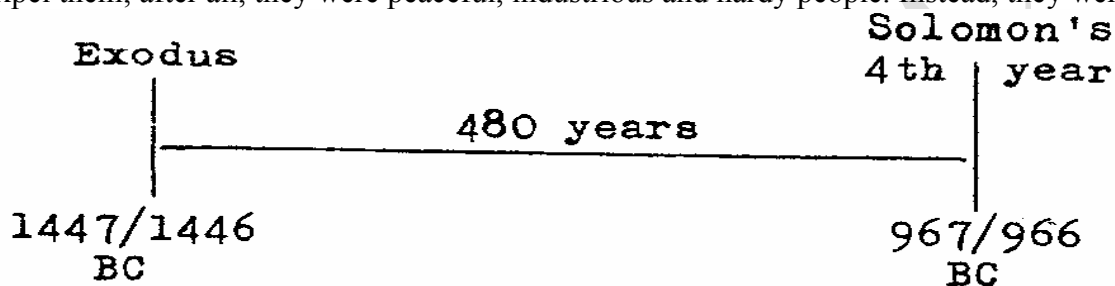
This has caused massive confusion among Egyptian scholars, who have zeroed in on one particular pharaoh, "Rameses II", and proclaimed him the "greatest pharaoh of all Egypt". All one needs to do is go to the museum

in Cairo and view the four statues of "Rameses II" in the main entrance hall; each one is clearly a different person. The inscriptions referring to "Rameses" refer to many different pharaohs.

There is an interesting inscription by Hatshepsut of the 18th Dynasty which refers to the restoration of Egypt after the "Hyksos" had been expelled from the Delta region:

*"I have restored that which was in ruins, I have raised up that which was unfinished. Since the Asiatics were in the midst of Avaris of the Northland [Nile Delta], and the barbarians were in the midst of them [the people of the Northland - the Delta], overthrowing that which had been made, while they ruled in ignorance of Re."*

This wonderful passage tells us that whoever lived in the Delta (the Israelites and the "barbarians" from Asia) did NOT worship RE, the Egyptian sun god. And we know this was true of the Israelites. So the Egyptians simply "kicked out" the trouble-makers, who had no right to be there in the first place. Then the Israelites, who had been given the right to live there, had their "special status" cancelled. The Egyptians had no reason to expel them; after all, they were peaceful, industrious and hardy people. Instead, they were enslaved.



**Figure 37 480 years before Solomon's 4<sup>th</sup> year=1447/1446BC for Exodus**

But of special interest is the last part of our quote from the inscription, telling us that these people lived "in ignorance of RE". This inscription makes it quite clear that whoever lived in the Delta (Goshen/Rameses) region, did NOT worship the native Egyptian god, RE.

"RE" is the "RA" of Rameses" - and this verifies the supremacy of "RE/RA" during the time of the 18th Dynasty. "Ra-meses" ("son of the Sun god") would indeed be one of the titles of the pharaoh.

Exodus in reign of Mernaptah (13th century BC)?

Merneptah's stele (of the 5th year of his reign) refers to the Israelites as a people along with Palestinian places conquered. Even if the Israelites had left Egypt under Merneptah's reign, they could hardly have been already in Palestine by Merneptah's 5th year. Their desert wandering of 40 years makes that impossible.

### Date of the Exodus

*"And it came to pass in the **four hundred and eightieth year** after the children of Israel were come out of the land of Egypt, in the **fourth year** of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord"(I Kings 6:1).*

If you go to your encyclopedia or almost any reference book, you will find that the date of Solomon's rule is fairly well established and the date of his 4th regnal year would be 967/966 BC. Going back 480 years, as the Scripture indicates, places the date of the Exodus at 1447/1446 BC. We do not consider any outside source above the scriptural reference for reliability.

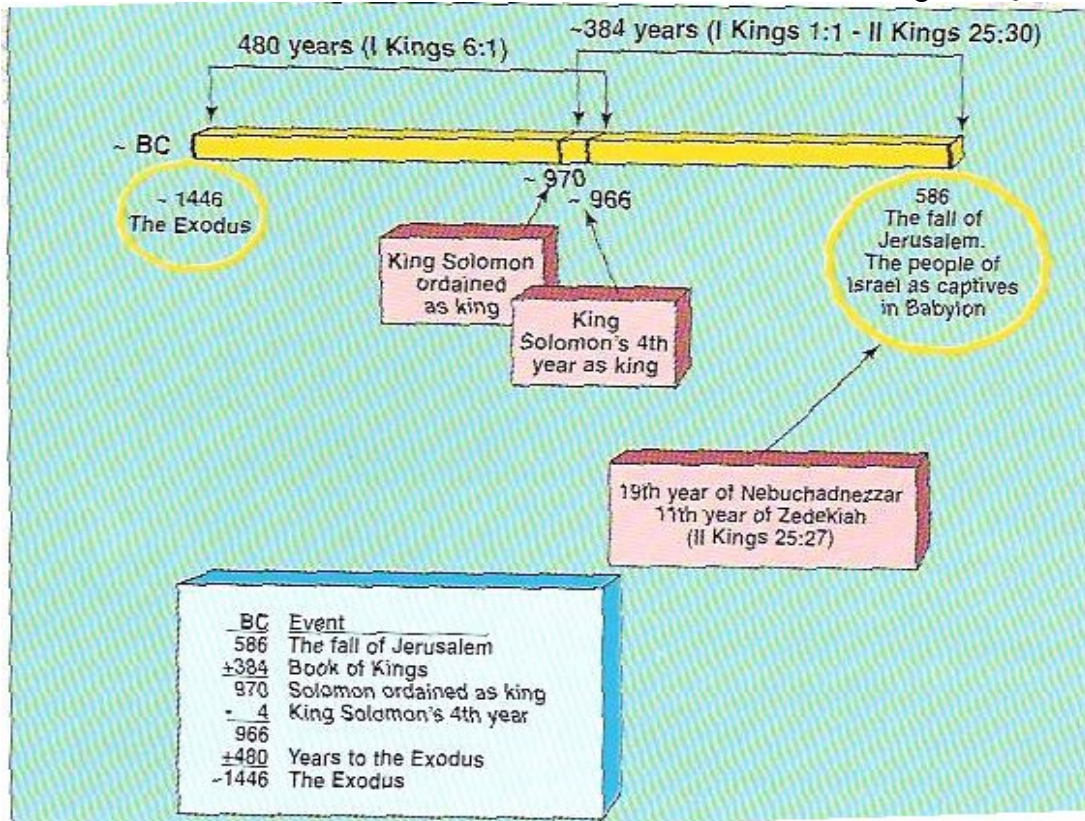


Figure 38 1 Kings 6:1 Time Line

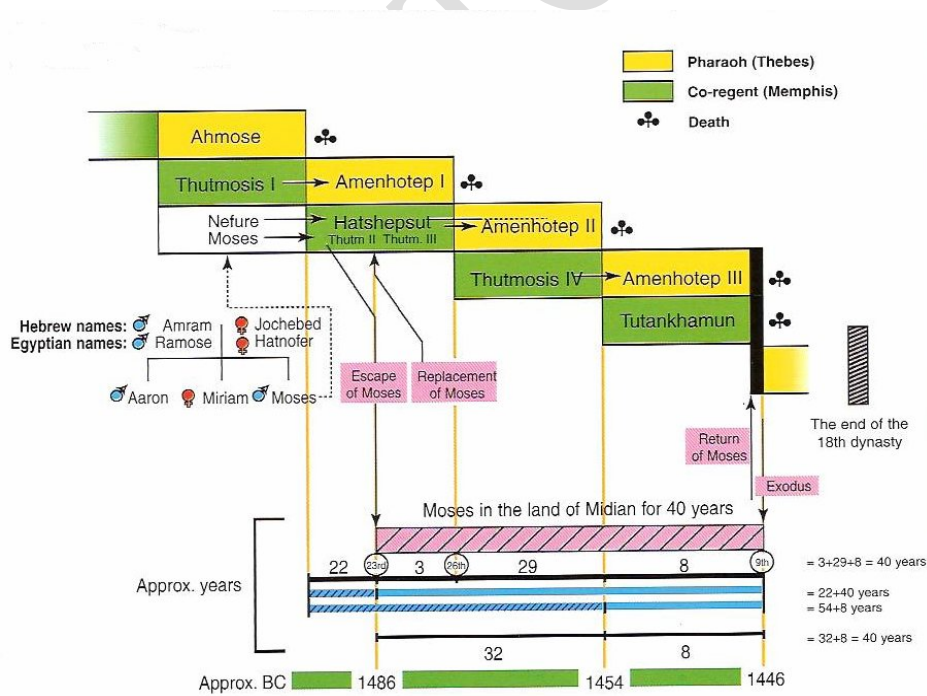


Figure 39 Time line of Pharaoh and Moses up to Exodus



**Figure 40 Princess with baby Moses**



Figure 41 Princess with baby Moses on left; Moses on right in his late 30's

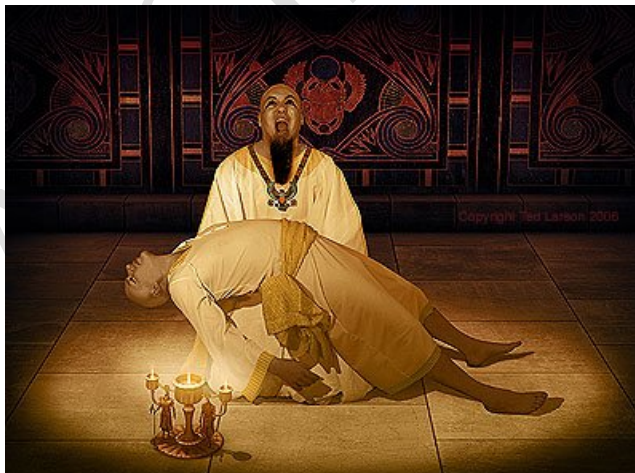


Figure 42 Death of first born on left, first born son Tutankhamen on right

## DISCOVERIES CONTINUED

### **42. It's impossible to dive to 200 feet without special equipment isn't it?**

You say Ron Wyatt has dived to remains on the floor of the Red Sea at a depth of 200 feet (60 meters). What do you say to Russell Standish's statement that without advanced gear "it is not possible to dive over 40 meters. If you want to survive you don't do that"? (s)

Jonathan rang Colin Melrose, PADI New Zealand's training and education manager. Colin laughed, "Anyone who says you can't go down 200 feet is out of touch with reality. He doesn't know diving."

You can dive 200 feet for 5 minutes without decompressing.

Pete Mesley, training manager of the Dive College, Auckland, has dived 300 feet (100 meters).

Dave Moran, editor of *Dive New Zealand Magazine*, told us that wreck divers are diving in the region of 150 to 280 feet. The wreck of the ship *RMS Niagara* was recently dived in New Zealand at a depth of 370 feet, using max gas.

To top it off, commercial divers have dived over 1,000 feet using mixed gases and are daily diving 400 to 800 feet on oil rig installations.

Even free diving (that is, without any equipment or air cylinder on one's back); it is possible to go deeper than Ron's 200 feet.

The world record for weight-assisted free diving is 600 feet. This was done with a cable, using a sledge and parachute. (Source: *Tairua Dive and Fishing, New Zealand*)

In June, 1998, in a competition organized by C.M.A.S. (World Underwater Federation) off Sardinia, a soup of Italians free dived, non-weight-assisted (that is, with no equipment or air) to 200 feet.

# **DIVE** NEW ZEALAND

*Dive New Zealand Magazine*

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**TO : Jonathan Grey**  
**COMPANY:**  
**FROM : Dave Moran**  
**DATE: 16-4-99**  
**FAX NO: 0-7682169**  
**NUMBER OF PAGES: 1 Inc.**

---

Dear Jonathan,

Thanks for your call regarding the possible diving depths that can be dived using conventional open circuit SCUBA equipment.

The recommended recreational maxim depth is 40 Meters.

The maxim depth on open circuit SCUBA { using compressed air } is 90 meters { 300 ft.}. At that depth the diver is in danger of having oxygen toxicity which would be fatal.

Experienced divers, especially wreck divers are diving on wreck in the region of 150 ft-----280 ft.

With proper safety percussions diving these depths can be achieved by experienced deep divers without an accident.

To overcome some of the problems of narcosis at depths over 100ft, so call "Tech Divers" are using mixed gas to overcome this problem plus go beyond the 300ft mark.

The wreck of the RMS Niagara was recently dive in New Zealand at a depth of 370 ft. using max gas by relational divers.

Note: Commercial divers have dived over 1,000 using mixed gases and are daily diving 400-----800ft on oil rig installations.

If you require more detail information please give me a call.

Regards,



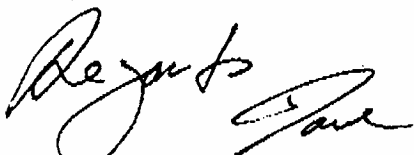
Dave Moran  
MD / Editor.

---

Jonathan,

Trust the above is what you want.

If you have any articles that you think could be of interest for our magazine, please give me a call.





16-04-99 14:44 FAX NO.:

P.02



12 Puhinui Rd, Manukau, Auckland, New Zealand  
Tel: 09 277 6888, Fx: 09 277 7712, Email: petemes@ihug.co.nz

AV

Friday, April 16, 1999

My name is Pete Mesley and I am a certified IANTD Technical Nitrox Instructor and PADI Master Instructor. I have over 3000 dives logged. I have completed over 80 dives deeper than 60 meters. I have also completed dives in the 100 meter range (300 foot). All dives below 60 meters were conducted on Trimix ( a Helium, Nitrogen, Oxygen mix). The Helium is added to reduce the Narcotic tendencies of Nitrogen.

Average bottom times for these dives are between 15-20 minutes. Decompression is carried out on high amounts of Oxygen to reduce "Hang Time"

Yours Faithfully,

A handwritten signature in black ink, appearing to read 'Pete Mesley', is written over a horizontal line.

Pete Mesley  
Training Manager

AV

In September, 1997, Telizzari (another Italian) dived with constant ballast (that is, a body weight) and no air, to 75 meters (250 feet). His co-patriot Genoni, again with no air and with variable ballast (a sledge or a weight system) dived to 120 meters (394 feet). In November, 1997, Pipin dived to 133 meters (436 feet), using 'no limits' (a sledge, or weight, to go down, and a lift bag, like a parachute, to get back up), again without air. (Source: *N.Z Underwater Spear fishing Newsletter*, Winter 1998)

Between you and me, that makes Ron's maximum 200 feet with scuba equipment and air look tame! In mouthing the lie that you can't dive 200 feet and survive, Russell is trying to persuade people that our video is a deception.

Instead, Russell has sunk "out of his depth"... or could we say into "hot water"?

### **43. How come there is so much light in the video at that depth?**

**Didn't you know that such bright sunlight as seen in your underwater videos cannot penetrate to the 200 foot depth Wyatt claimed to have dived?**

Diving ranged over a wide area, as well as from shallow to deep water. Although for a few minutes Ron did descend to 60 meters (200 feet), the film and video footage were taken in shallower water where visibility was reasonable.

### **44. Can the remains be protected from treasure seekers?**

**With the threat of possible treasure seekers, how can the remains survive?**

One shudders to think what might be happening to the irreplaceable evidences of the destruction of Pharaoh's hosts in the Red Sea, now that Ron Wyatt has revealed the true site. This information would undoubtedly draw hordes of scavengers and treasure seekers well aware of the value that such ancient artifacts would bring. How can these survive?

The remains, fortunately, are largely covered with coral, which not only has preserved them, but also helps to disguise their presence. And - fortunately - most of the remains lie at the Saudi Arabian side of the sea, which is out of bounds to tourists, divers, etc. (But we still hope to do work there, if the way opens up.)

Any divers at the Egyptian side must now report to a local police officer - and no artifacts are allowed out of Egypt.

### **45. Have others confirmed the finds?**

**Because Russell Standish claims that "no one else but Ron Wyatt has been able to see the chariot wheels in the Red Sea; human skeletons in the Gulf of Aqaba."**

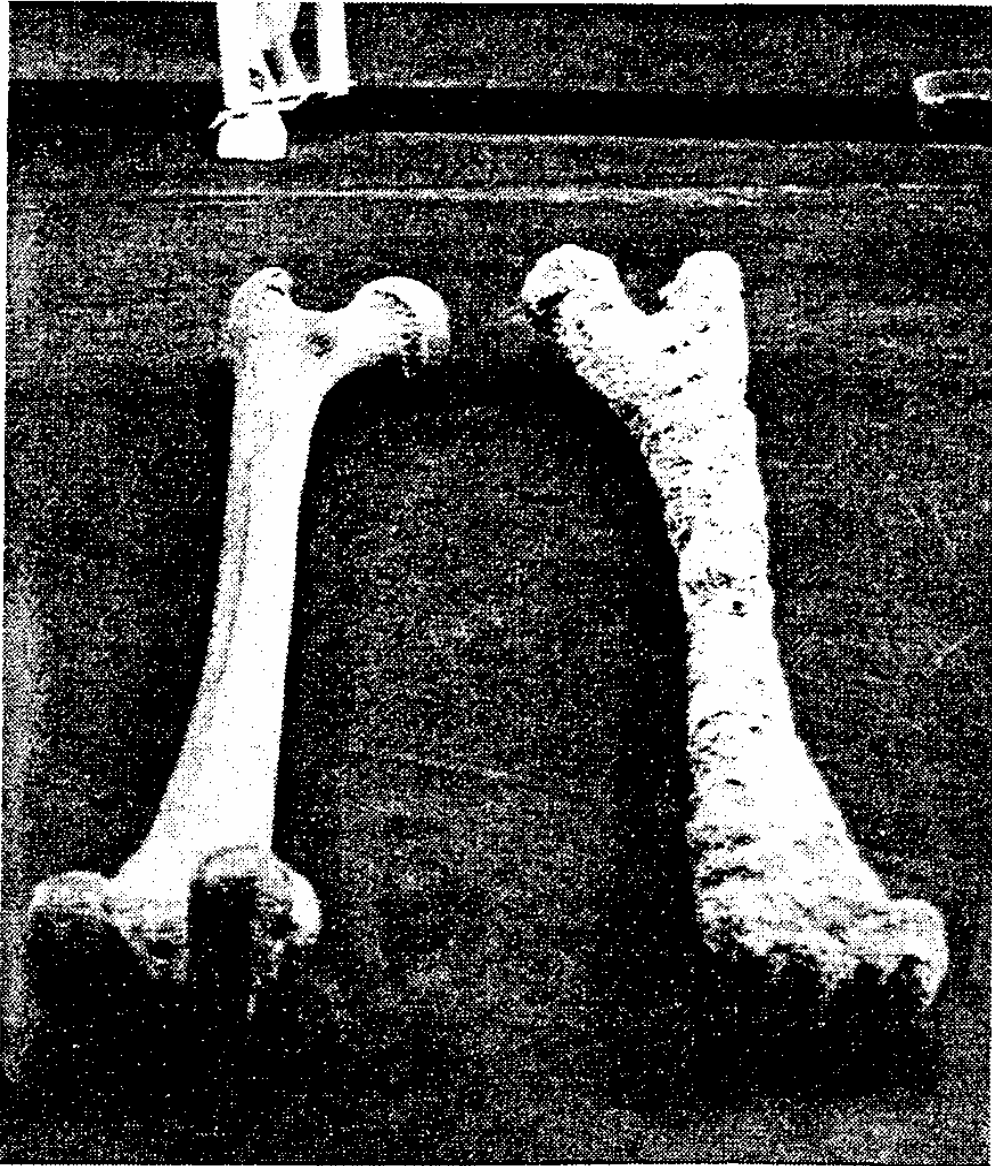
Ron Wyatt first made his claim. But he was not alone. On subsequent expeditions, others went down with him.

Later, Jonathan Gray led his own teams, which included professional divers.

Since then, still others have dived on the bridge, and brought up still more evidence.

Aaron Sen, who attended some of Jonathan's London lectures, wanted to see for himself.

On July 1, 1998, Aaron phoned us from London to report that he had just returned from a private diving trip to the Red Sea crossing.



**Figure 43 Human bone compared to coralized human bone on right**

*"I found a 4-spoke wheel, " exclaimed Aaron. "And dozens of bones. I took out two of the bones and had them tested by the Department of Osteology at Stockholm University. They identified them as parts of a man's femur. (The man had been 160 to 170 cm. tall" (i.e. 64-68 inches).*

When Aaron asked them about the age of the bones, a lab official replied, "They are from a very long time ago. The bones have mineralized."

After another dive with American Bill Fry, Aaron sent us another report, accompanied by photos. They "retrieved bone shaped coral for testing," said Aaron. Using a metal detector, they also got a metal reading off wheel shaped coral.

Bill Fry and co-team member Tom Andrews spent two full days diving at the Red Sea crossing site at Nuweiba and discovered another chariot wheel hub with axle, along with human bones.

The pictures were taken 200 ft out from shore in relatively shallow water. Bill in his report said:

*"Of course it was totally covered with coral but was isolated (by about 50 feet) from any other coral formation. From its appearance and the orientation of the spokes, it appeared to be a 6-spoke wheel. What was definitive about the artifact that made us confident that it was a chariot wheel and not some strangely shaped coral formation was that Tom had with him his **underwater metal detector**. The formation gave positive readings for metal at the axle, the hub and each of the intact spokes.*

*"A number of the other divers saw and photographed various items that appeared to be wheels and cabs from chariots but their most astounding find was the top half of a coral encrusted human femur (upper leg) bone. Its shape was clear and distinctive.*

RIGHT: The coral-coated bone on the right is from the bed of the Red Sea. The bone on the left is an ordinary modern femur.

*--a was virtually identical to a whole specimen that was found on Ron's March 1998 dive at this same location. **That artifact was tested and confirmed to be a 'coralized' human femur.** We also obtained photos and video of other bones lying on the bottom in piles either loose or imbedded into coral formations.*

*"When I had originally planned this dive trip, I thought that a three day period would be plenty of time. I now realize that I should have set aside at least two more days but as it turned out everyone came away **thoroughly convinced that they had been to the place where the miracle of the Red Sea occurred** What a rare privilege it was to view, first hand, the evidence that God has preserved. "*

(See also [Appendices 5, 6, 7](#) and [8](#)).



**Figure 44 Gold rimmed chariot wheel. Could it be Pharaoh's?**



**Figure 45 Coral encrusted chariot wheel on Saudi Arabian side**



**Figure 46 Another coral encrusted chariot wheel on Saudi Arabian side**

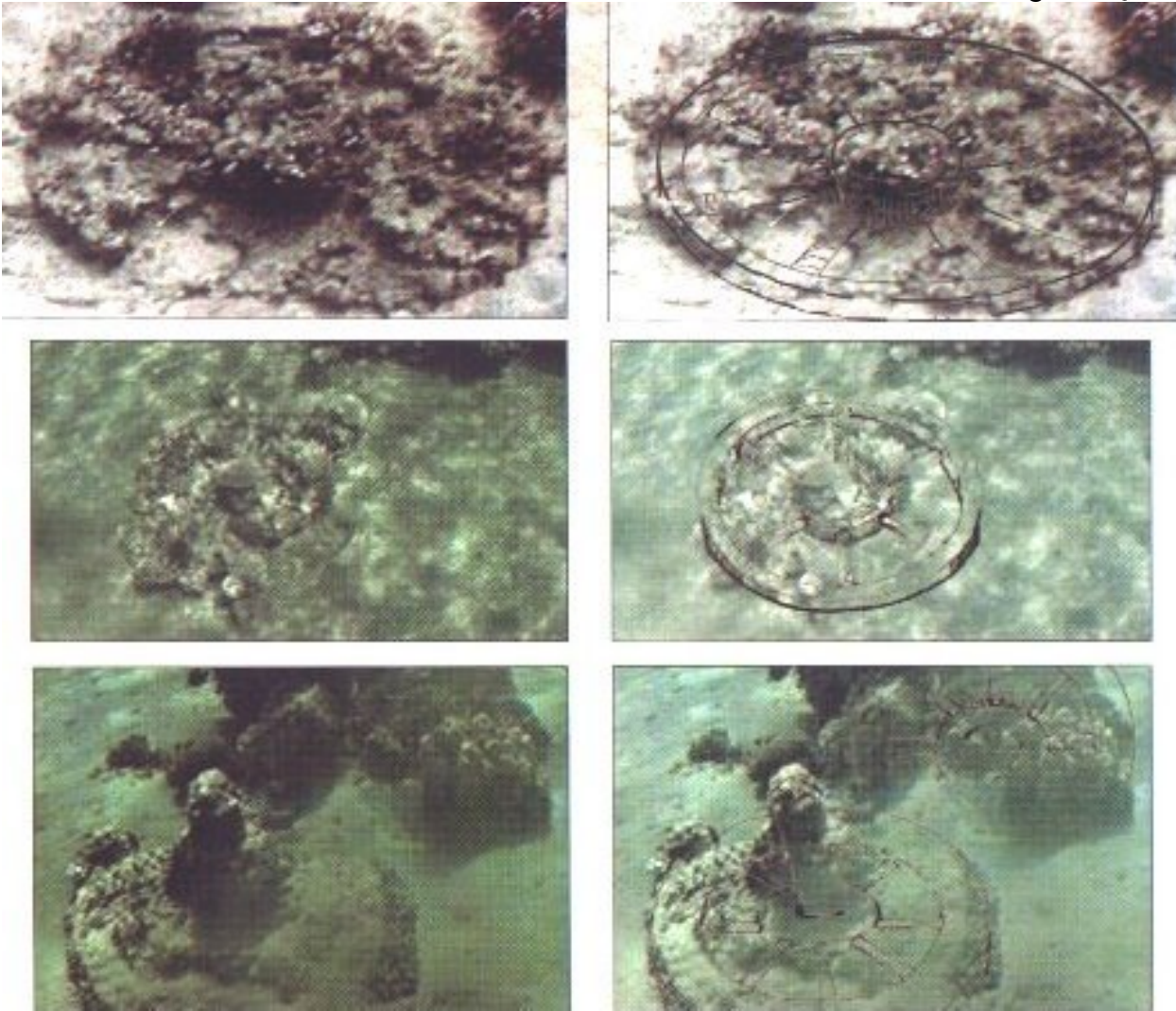


Figure 47 More examples of coral encrusted chariot wheels



Figure 48 Shrunken horse hoof

On May 11, 1999, Aaron reported back to Jonathan:

*"Ross Patterson arid I have just completed a 6 day dive. We saw a pathway that had been cleared by the Israelites leading into the sea, and across to the Saudi side (of course we did not follow it that far!). We also saw the drop off for the underwater bridge on the southern side. We did not dive on the northern side."*

In August, 1997, Graeme Gibbons of Queensland had reported to Jonathan:

*"I went into a church in Coonabarabran; New South Wales. A man named Ken Lawson was reporting that his nephew from Brisbane went diving in the Red Sea (Gulf of Aqaba) and found an axle. Afterwards I told him that that confirms what Jonathan Gray has been claiming. "*

Divers from various countries continue to contact us. Others just go there and dive; and we hear about their findings.

Dr. Lennart Moller of Sweden was diving at the site. When he had bones from the underwater bridge tested, they were found to be ancient coralized bones.

The critic Russell Standish asserts that "NO ONE ELSE BUT RON WYATT has been able to see the chariot wheels or human skeletons in the Red Sea."

THE CRITIC SLIPS ANOTHER NOTCH, DRAGGING HIS CREDIBILITY TO ABOUT ANKLE HEIGHT.

#### **46. Have you dived on the Saudi Arabian side where most of the Egyptian army remains should be found?**

In February of 1995, Ron Wyatt, his son Ronny, Jonathan Gray, Bob Murrell, Many Plott and Rick Combs of the U.S.A., with Menhat of Egypt, together made an attempt.

Previously the Saudis had imprisoned Ron for 78 days. We were going to hire a boat from Eilat in Israel to get us down there, but that could have caused trouble with the Saudis if we anchored it just off their shore (even though in international waters). So Dr. Ali Hassan, Director of Antiquities in Egypt, was to have organized a boat for us. Then, should the Saudis apprehend us, the Egyptians could handle the matter, Arab to Arab. However, the Director was quite ill when we arrived. So we attempted to handle it ourselves.

Well, everywhere we tried to hire a boat -whether in Egypt or Israel - owners shook their heads. Oh, they were keen enough until we mentioned our destination. Then the excuse was mostly, "The sea is too rough." One skipper, however, was honest enough to admit: "It's the Saudi gunboats. Our vessel could be confiscated."

At last, the long-hoped-for is now occurring. From inside Saudi Arabia, some divers have begun privately videoing the sea-bed at the eastern end of the Exodus Red Sea crossing.

Here, where the underwater land bridge meets the coast of Arabia (and where the most spectacular miracle ever took place); we have been saying that a large portion of the remains of Pharaoh's lost army should lie scattered.

Friends working in Saudi Arabia (who, for their safety cannot yet be named), have been successful in getting down to the coast and scanning a portion of the seabed.

As we write, the footage they have brought out is being examined. The whole locality appears to be a jumbled pile of remains. It is possible with a trained eye to discern, cemented under the coral, a number of artifacts. To date, some 64 objects of interest have been noted.

And the other day a tiny package arrived. It contained the first physical traces from the undersea bridge on that side - two fragments of coral. Mary Nell ran a magnet over them. Yes, inside the coral is iron, all right!



Figure 49 Iron inside coral from Saudi Arabian side

## SOLOMON'S COLUMN

### **47. How could Solomon erect his column on hostile Egyptian territory?**

How on earth did Solomon manage to get permission to erect on Egyptian-held territory his monument celebrating the victory over Egypt at the Exodus crossing?

Four centuries or more later, the wound would have healed somewhat. And probably the Pharaoh's daughter whom Solomon married (I Kings 7; 8) would have smoothed the way for him.

*Letter from a reader:*

*\* Your Video on the Red Sea Gulf of Aqaba Area confirms what a friend of mine used to discuss with me. He was in the RAF based at Aden on antisubmarine patrol of the Red Sea until the end of WW2 and then spotting for the mine clearances. He was intrigued by those pillars and all the old ruins in the area. He migrated to Australia, joined Civil Aviation and came to work with me. We had many discussions as he had kept all his large scale maps of the area. He has been gone a few years now. (Max Miles, Home Hill, Queensland)*





Figure 50 Solomon's column at Nuweiba Beach crossing site

## BEYOND THE CROSSING

### 48. Where are the biblical sites beyond the crossing?

If this is the crossing, there should exist the biblically mentioned sites beyond the crossing - such as Marah, Elim, etc. Have any of these been found?

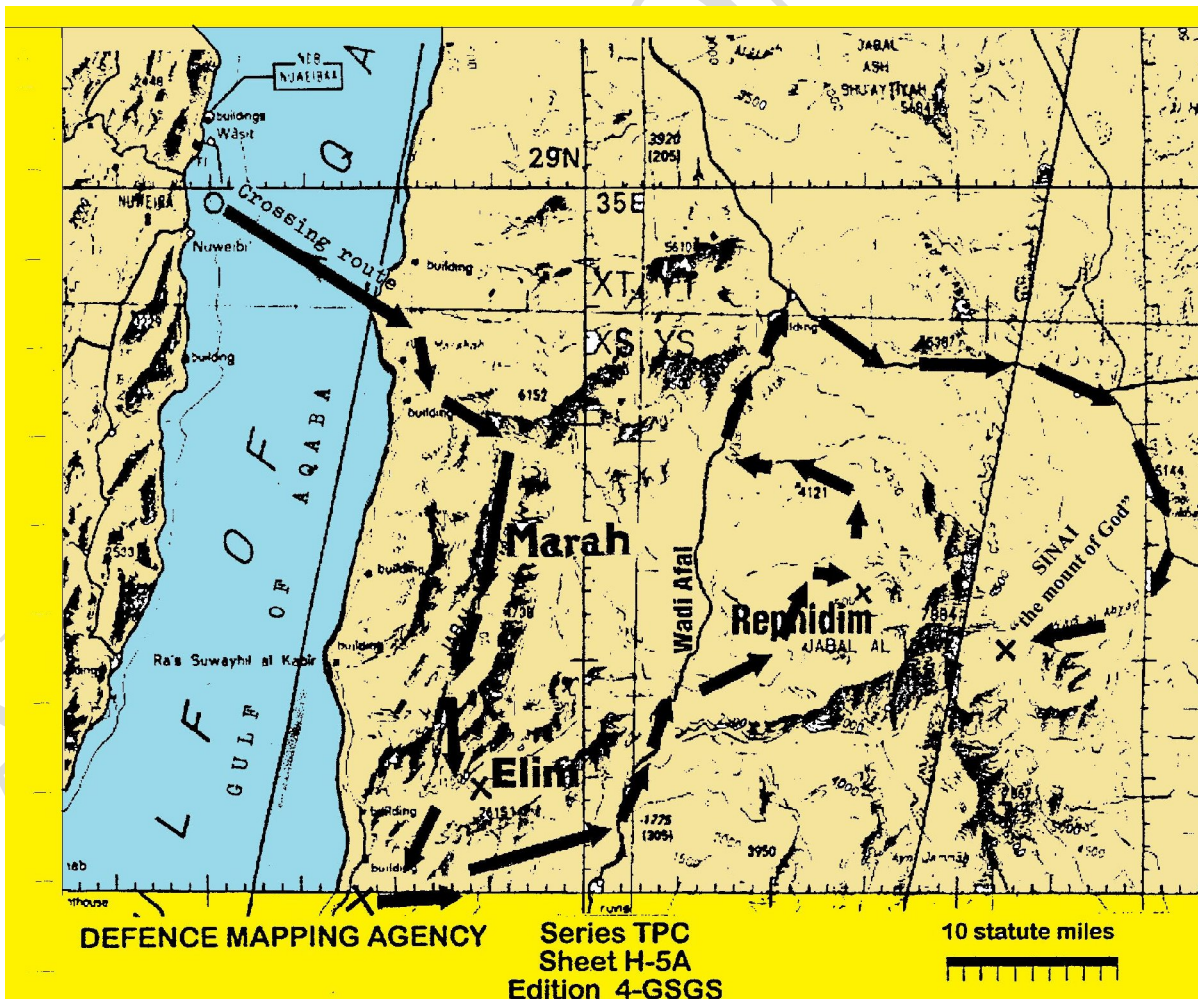


Figure 51 Israeli defense map

Directly across the underwater bridge, on the Saudi coast, is another large beach. This is where Solomon's second pillar was erected, commemorating the crossing event.

## Marah

When the Israelites arrived here, at the coast of Saudi Arabia, the Lord led them to Marah for a drink (Ex. 15:23), where the water was bitter. "Marah" in Hebrew means "bitterness". Today, in North West Saudi Arabia, exists a place named "Bir Alhamdah", which in Arabic means "well of sourness" (*Hans Wehr Arabic-English dictionary*). The *Oxford Paperback Dictionary* defines both "Bitter" and "Sour" as "tasting sharp". They mean the same. This well is about 25 miles southeast of the landing beach. (Bir Alhamdah is found in N.W. Saudi Arabia on Defense Mapping Agency map NH 36-16, 1:250,000 scale - 28 deg. 30 min. N, 34 degs. 50 min. 30 sec. E.)

From data sent to us from Saudi Arabia, we had already mapped out the likely route of the Israelite march after leaving the Red Sea.

From the Red Sea crossing spot, the Arabian shore is completely blocked to the south by mountains which extend to the sea, meeting the shore for over 15 miles southward. Then, open shore again appears.

However, within this mass of mountains are two north-south wadis large enough to be travelled.

Hardly daring to anticipate, we overlaid the coordinates on a blown-up map of the route suggested by Mary Nell. We found that the "well of sourness" was actually sitting in the precise wadi!



**Figure 52 Bitter water at Mara Saudi Arabia**

## Elim

Friends working in Saudi Arabia have gone into this region many, many times on our behalf and provided wonderful footage of their explorations. They stated that one thing that surprised them about the entire region of N.W. Saudi Arabia was the lack of palm trees, especially considering how plentiful they are in Egypt. There were no palm trees anywhere throughout the large, dry valleys which led from the seashore directly east.

The biblical record says: "And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there" (Num. 33:9).

The two wide north-south wadis mentioned above both end to the south at an east-west wadi, which again leads back to the sea. And where these three wadis intersect, there is an extremely large oasis with hundreds of palm trees, and 12 wells of water.

We have no doubt that this is the biblical **Elim**. The 70 palm trees have proliferated and now hundreds of their descendants are thriving in this extremely desolate and arid region.



Figure 53 Palm trees at Elim



Figure 54 One of the wells at Elim on the left; Palm trees on the right.

### Back to the Red Sea

The record continues: "And they removed from Elim, and encamped by the Red sea" (Num. 33:10).

We used to wonder, why did they go back to the Red Sea? Did they reverse back to the crossing spot? Why would they do that? But since the exploration of this area, we now know why.

This third wadi (the east-west one) leads just a few miles westward to the sea!

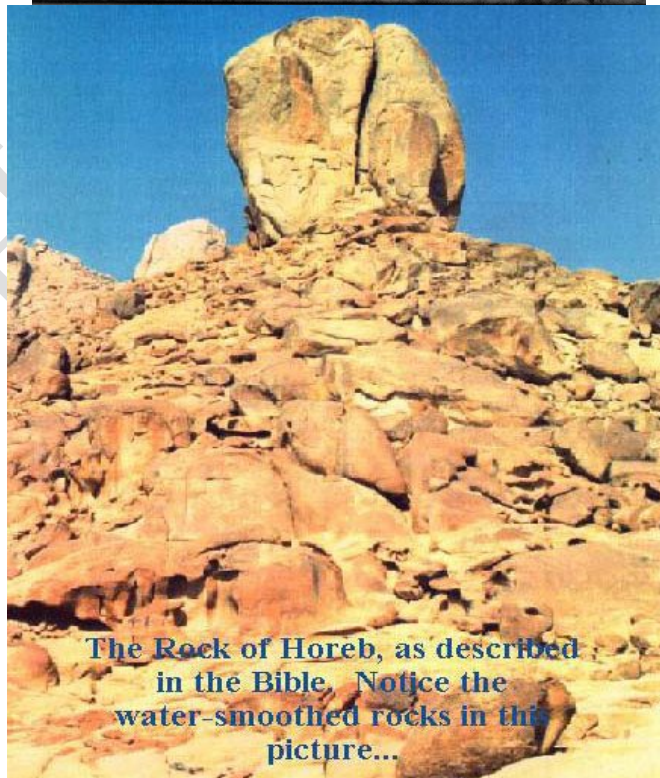
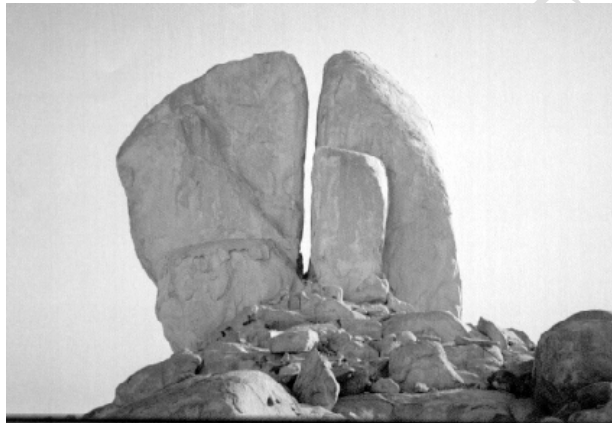
From the sea there branches off another wadi, and when they resumed their travel, they would have followed this.

### **Dophkah and Alush**

Along this route they made two more encampments - Dophkah and Alush. We may never know their exact location, since no information is given.

### **Rephidim**

After a short distance eastward, they met the Wadi Alfa, which cuts north-south. They veered left and after travelling the Wadi Alfa between mountains into an open plain, they immediately turned east into the foothills of the western side of Jebel el Lawz. Here they found themselves at Rephidim. And now the people became very angry at Moses because of the lack of water. It was here that the Lord caused water to gush out of the "rock at Horeb". Evidence which survives here of this awesome event is given in the "Sinai" section of Questions and Answers.



**Figure 55 Split rock at Rephidim (Horeb)**

### Jethro

Down through history, the inhabitants of Al-Bad, a short distance to the south of here, have preserved the memory of Jethro (Moses' father-in-law) who came to visit Moses after the Israelites arrived at the "mountain of God". They still claim to this day that the oasis of Al-Bad was his home. Travelers through the region in the 1800s all recorded the tales told them about Jethro.



Figure 56 Location of Jethro's home at Al Bad

The stone circles around Al-Bad are called "the circles of Jethro".

Al-bad is the only large oasis in the N.W. Arabian plain near Jebel el Lawz. We firmly believe this was his home and the home of Moses during his exile.

## **AN EXAMPLE FOR US**

### **181. What is the value of all this? Surely Israel's past has very little to do with us?**

Says Paul: "I would not that ye should be ignorant" concerning the Hebrew Exodus (1 Cor. 10:1).

Why? Because the Hebrews were, as are true Christians today, God's church (Acts 7:38 - "the CHURCH in the wilderness... in the mount Sina").

And they were a Christian church - as we see, when Paul continues: "...all our fathers were under the cloud, and all passed through the sea; ... And did all drink of ... CHRIST..." (1 Cor. 10:4). Yes, they were a "Christian" church.

They were aware of their Savior. They called Him "my SALVATION" (Ex. 15:2). They knew Him as their merciful Redeemer. "Thou in thy mercy hast led forth the people which thou hast REDEEMED" (v.13).

It was because they had been DELIVERED FROM THE BONDAGE of Egypt that the Lord now specifically commanded OBEDIENCE.

\* "Beware that thou forget not the Lord thy God, in not keeping his commandments ... the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 8:11,14).

\* And he brought forth his people with joy, and his chosen with gladness: ... that they might observe his statutes, and keep his laws" (Psa. 105:43, 45).

They were saved, in order that they could become obedient.

Now, today we hear some Christians say, "I have been saved from bondage, so I do not have to keep God's law."

What a tragic misunderstanding!

Speaking of the Hebrews, Paul continues: "Now ALL THESE THINGS happened unto them for ensamples: and they are written for OUR admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

Paul tells us that enmity against the law of God is the fruit of a carnal, unconverted mind. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). However, Jesus Christ came to free us from the bondage of sin (Rom. 6:16-18), "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). In our response to this deliverance, "this is love, that we walk after his commandments" (2 John 6).

## Discoveries Linked to Present Day Events

This archaeological discovery has little relevance unless one can demonstrate a practical application to the present.

But this I shall now do. In discussing the Exodus, in which the Hebrew slaves were delivered through the sea and the mighty political power that threatened them was destroyed, a biblical prophet links it to a later situation toward the end of world history.

Paul states that the Exodus rescue is an example for those "upon whom the ends of the world are come" (1 Cor. 10:1, 2, 11).

In the last book of the Bible is foretold a coming new world order, in which the authority of a "beast" power will be imposed upon "all that dwell upon the earth" (Rev. 13:8), "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" (v.17). There will be a clear cut choice between allegiance to "the mark of the beast" (Rev. 14:9-11) and allegiance to "the commandments of God and the faith of Jesus" (v.12).

Those who, in the end time, choose to "keep the commandments of God, and the faith of Jesus" (Rev. 14:12), rather than submit to the coming "mark of the beast" (v. 11), will finally be delivered from the oppressive powers of this earth, just as were the Israelites from Egypt.

Such Christians will sing a song of experience very similar to that of ancient Israel. These Christians will "sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints" (Rev. 15:2,3).

Theirs will have been a wise choice.

Now for the parallel.

After the miraculous crossing of the Red Sea, in which the world's super power was brought to its knees and the Hebrews were brought safely to the other shore, Moses led his people in a song of triumph (Ex. 15:1).

The Exodus deliverance from Egypt was so similar to the coming deliverance of those who choose God's way at the time of the end, that their song of triumph is called "THE SONG OF MOSES AND THE LAMB" (Rev. 15:3).

The Bible definitely links the Exodus event to the greater event at the time when the Lord returns to deliver His people... and to the mightier works of God that will lead to songs of praise in the near future.

Is it not appropriate that, after thousands of years, the evidence for this Exodus miracle has at last been discovered - at the time in human history for which it is marked as an example?

## APPENDIX

### APPENDIX 1 Baalzephon: Ian Rodley's Letter

To: Jonathan Gray  
P O Box 3370  
Rundle Mall  
Adelaide Sth Australia 5000

From: Ian Rodley  
112 Martin Street  
Upper Hutt  
New Zealand  
Tel/Fax: 644 4 5283427

Date: 17 February 1999

Dear Jonathan  
Re: Red Sea Crossing

Your latest 'Update' arrived today and we do enjoy reading the articles and letters etc. which are so interesting.

You will recall that I have a particular interest in the Red Sea crossing and Mount Sinai location because my wife and I visited the area in 1995. I wrote a study paper about our visit and the events recorded in the bible and writings of Josephus Flavius.

I was interested in your latest article on Baal-Zephon at the Red Sea crossing site. I have previously noticed that your video places the location of Baal-Zephon on the Saudi Arabia side of the Gulf of Aqaba, opposite present day Nuweiba. It is shown at the same location in the map on page 1 of the latest 'Update'.

I believe Baal-Zephon was located on the Nuweiba side of the Gulf of Aqaba and my reasoning in reaching this conclusion is set out on page 20 of my study paper.

Exodus 14:1-2 *"Now the Lord spoke to Moses, saying: 'Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal-Zephon; you shall camp before it (Pi Hahiroth) by the sea.'"*

Numbers 33:7-8 *"They moved from Etham and turned back to Pi Hahiroth, which is east of Baal-Zephon; and they camped near Migdol. They departed from before Hahiroth and passed through the midst of the sea ..."*

By taking into account the beach area at Nuweiba, with the Red Sea and Saudi Arabia to the east, Pi Hahiroth would have been located close to the entry point into the sea.

Migdol is likely to be where the Israelites exited the gorge and caught their first glimpse of the Red Sea and the hills of Midian across the water. *"...camp before Pi Hahiroth, between Migdol and the sea ..."*

If Pi Hahiroth was on the Nuweiba side of the Red Sea, then Baal Zephon must also have been on the same side of the Red Sea because - *'...Pi Hahiroth, which is east of Baal Zephon, ...'* Pi Hahiroth is east of Baal Zephon, therefore Baal Zephon must be on the Nuweiba side of the Red Sea.



1(a)

If Baal Zephon was situated on the Saudi Arabia side of the Red Sea, its identification would provide no assistance to the Israelites. The 13km stretch of water makes it difficult to identify a place on the opposite shore. As there is only one means of exiting to the Red sea from the west, through the narrow gorge at Nuweiba, there would be no purpose in identifying a place on the opposite shore.

By providing three distinct locations on the Nuweiba side of the Red Sea, the Israelites knew exactly where God wanted them to be assembled.

I believe God gave specific instructions on where the Israelites were to camp for two important reasons :-

- (1) Because of the large expanse of beach area to the left and to the right of where they exited from the gorge, the exact location for the Israelites to assemble was the key to their subsequent crossing of the Red Sea.
- (2) The Israelites needed to be sufficiently distant from the Egyptian army when they came to the gorge exit so that there wasn't an immediate clash. Also, it enabled the pillar of cloud to come between the camp of the Egyptians and the camp of the Israelites.

This is the only occasion I can find during the entire exodus journey of the Israelites when God gave Moses specific instructions where they were to camp.

Like yourself, Jonathan, I have seen the location at Nuweiba and I can imagine how important it would have been for the Israelites to be assembled exactly where God wanted them. If they went to the left, or straight ahead when exiting the gorge, they would not have ended up in the precise location for entry onto the underwater land bridge!

I have shown on the attached aerial photo of Nuweiba where I believe the three places were located. Baal-Zephon is at the southern end of Nuweiba where the granite column presently stands..

On page 13 of my study paper, I include some information on 'Baalzephon'. Josephus Flavius mentions a place called Baalzephon, soon after the Israelites commenced their exodus from Egypt. Baalzephon is probably the nearby coastal location to Etham (Exodus 13:20) on the edge of the desert by the Red Sea (Gulf of ~~Suez~~  
Aqaba).

Baal Zephon is a Canaanite name where 'zephon' means north and 'Baal' is both sun-god and storm-god. The name was used by mariners and it may have been a coastal landmark used for identification purposes.

I would be interested to have your comments on the above, which I believe provides added credence to Nuweiba being the site of the Red Sea crossing.

Kind regards



Ian Rodley

1(b)

Date: 4 March 1999

Dear Jonathan  
 Re: Red Sea Crossing

I received from Glenn a reply to my letter to you dated 17 February 1999. I will enclose a copy of his letter in case you haven't seen it.

Glenn does raise an interesting point because I used the New King James version and not the authorised version, known as the King James Bible. I concur in part with his comments about other translations, however, I believe the New King James version can be helpful where one goes back to the original Hebrew.

The transliterated Hebrew words for Numbers 33:7 are as follows;-

“..nasa etham shub shub pi hachiroth asher al-panim baal tsephon ... chanah panim migdol.”

I am not a Hebrew scholar, however, by looking at the Strongs concordance we can get the general meanings of the key words -

'nasa' - to pull out or set up, set out, journey

'shub' - to turn back, return

'asher' - who, which, that

'al' - upon, above, over

'panim' - face, faces

'chanah' - to decline, bend down, encamp

The King James Bible interprets the verse as - *“And they moved from Etham and turned again unto Pihahiroth, which is before Baalzephon and they pitched before Migdol.”*

There are two connected Hebrew words describing where Baalzephon is located in relation to Pihahiroth - 'al-panim'. The general meaning of these two connected words appears to give the impression of a direction such as nearby and facing each other. It is noted that only 'panim' (facing) is used to describe where they encamped in relation to Migdol.

The Jews always faced east when giving directions and I believe the New King James version of this verse has picked up that tradition and used 'east' for the connected words 'al-panim'. Where a new translation occurs in the New King James version, the most complete representation of the original has been used by considering the history of usage and meaning of the word in its context.

The King James Bible for Exodus 14:2 says - *“Speak to the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.”*


The Hebrew word for 'over against' is 'nokach' and has the general meaning of 'in front of, opposite to'. Other uses listed for the Hebrew word are - 'ahead, right before, over against'. If you apply the tradition of giving direction facing east to the phrase - 'nokach Baalzephon' then it would be interpreted as 'east of Baalzephon'.

1(c)

I return to my principle observation in my first letter to you, Jonathan, that God needed to give specific instructions where the Israelites were to camp on that large expanse of sand at Nuweiba, especially when exiting the gorge with the land mass to the left, to the right and ahead of them. If Baalzephon was on the opposite shore in Saudi Arabia, that landmark would be of no consequence to them when determining where they were to encamp.

I hope the above is of interest to you. I believe it consolidates the truth that the Red Sea crossing took place at the site of Nuweiba.

Kind regards



Ian Rodley

ANCHORSTC

APPENDIX 2 David Down's "Suez crossing" examined

RED SEA  
CROSSING SITE

From Update International No. 16

2



After we exposed the fallacies in Dr Pfandl's attack against the Discoveries, Pfandl, in a "Statement of Clarification", charged that fellow Seventh-day Adventist minister David Down shared the responsibility. To quote Pfandl: "The statement was originally written by Pastor David Down."

After naming Down as an accomplice, Pfandl excuses himself in that he only "edited the statement".

Out of respect for David Down's other work, we would never have named him publicly. However, Dr Pfandl has now done this.

So it is fair to ask, What does David himself have to say about things? What does he say, for example, concerning the Red Sea crossing?

This report will be presented as two columns. Column A (except for the final item) is extracted from Mr Down's Archaeological Diggings of April/May 1996. Column B gives the FACTS. The reader can decide where the truth lies.

FIRST, THE MAIN CLAIMS AT A GLANCE:

Column A

IT IS ALLEGED THAT:

- 1 As the Hebrews approached the Red Sea:
  - to the left was the SEA
  - to the right: the WILDERNESS
  - in front were the HILLS
- 2 The approach was OPEN COUNTRY
- 3 Fairly close to Succoth
- 4 At the Red Sea crossing, they were STILL IN EGYPT
- 5 No gorge at the crossing
- 6 Shallow water
- 7 Of first importance is - PRACTICABILITY
- 8 If Pharaoh's chariots are there, searchers could very well stumble upon them
- 9 "I cannot prove that this was where the Israelites crossed"
- 10 The Gulf of Aqaba is NOT part of the Red Sea

Column B

IN REALITY:

- 1 As the Hebrews approached the Red Sea:
  - to the left were MOUNTAINS
  - to the right were MOUNTAINS
  - in front was the SEA
- 2 In the approach they were "ENTANGLED" in the terrain
- 3 A great distance away, necessitating speed, "day and night"
- 4 At the Red Sea crossing, they were OUT OF EGYPT
- 5 At the "Mouth of Gorges"
- 6 "Great deep"
- 7 Of first importance is - THE MIRACLE
- 8 That sea-bed has already been searched - and nothing found
- 9 We can prove that it was at another site - and we have evidence to show
- 10 The Gulf of Aqaba IS part of the Red Sea



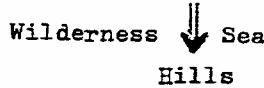
2(a)

THESE CLAIMS IN DETAIL:

1. "Ten km south of Suez I was very impressed with what I saw. A rugged bare mountain range stretched from the desert to the west, and its eastern end almost dipped down into the sea at a place called Adabiya. This range would effectively block further progress of the departing Israelites.

"So, to their left was the Red Sea, to their right was a desolate wilderness, ahead was this forbidding barrier and behind them were the armies of Pharaoh. There was no way out."

- To the left: SEA
- To the right: WILDERNESS
- In front: HILLS
- Behind: THE PURSUING EGYPTIANS



2. It is OPEN COUNTRY until you arrive at the proposed crossing site.

3. "Ten km south of Suez"

It was only natural that archaeologists should concentrate their activities between Saqqara and Luxor. There was so much fabulous treasure to be found there that it would have seemed inconceivable to go elsewhere. With so many years excavating in Egypt each year it is just as natural to look further afield. New methods - attention is being given to activity in the area of the Red Sea and this could produce some exciting results.

One of the three cities founded in the third C BC by Ptolemy II and named after his mother Berenice was in the area of the Red Sea. A joint venture of the American and Dutch...

I drove myself down to the city of Suez at the northern tip of the Red Sea and then drove southwards along the coast for 10 km south of Suez. I was very impressed with what I saw. A rugged bare mountain range and its eastern end almost dipped down into the sea at a place called Adabiya. This range would effectively block further progress of the departing Israelites. So to their left was the Red Sea, to their right was a desolate wilderness, ahead was this forbidding barrier and behind them were the armies of Pharaoh. There was no way out. I could see the eastern shore of the Sinai Peninsula and from my map was only about seven km in width. That would be narrow enough for the Israelites to cross in one night but wide enough for all of Pharaoh's army turning west.

an almost life-size bronze statue of a woman holding a male. They also found evidence of much trade being carried on here which is only natural considering the port facilities available. One of the large buildings searched appears to have been a storehouse.

Of particular interest to scholars of Biblical Archaeology is the possible site for the crossing of the Red Sea. The Institute for Nautical Archaeology in Egypt under Cheryl and Douglas Halstead is scouring the sea bed plotting the sites of shipwrecks along the coast. They are not specifically searching for Pharaoh's chariot but if they are there they could very well stumble upon them.

The Hebrews stretched out their backs to the LORD and all that night and made the sea into dry land.

and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. And the Egyptians pursued and went after them into the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. Exodus 14:21-24.

The majority opinion of scholars is that this occurred at the Great Bitter Lake which is 20 km south of the Red Sea. They argue that the Hebrew term for Red Sea is "Sea of Reeds" which does not necessarily apply to what we today call the Red Sea. The Bitter Lake is quite shallow and would move easily if dried up than the Red Sea.

Ten years ago I decided to investigate the matter for myself. I reasoned that if it did take place at the Red Sea itself there should be some likely site that was circumscribed in the Bible.

I had a map of the Red Sea and I was looking for a place where the sea was only about seven km in width. That would be narrow enough for the Israelites to cross in one night but wide enough for all of Pharaoh's army turning west.

... area dropped to 30 metres. The crossing site I had been deeply except for a small channel in the centre which I suspect had been dredged for ships passing through the Suez Canal. Otherwise there seemed to be a shallow bar about half a km wide stretching from one side to the other. My interest in the depth was the miracle but rather in the possibility of a of two million people with all their families, women with all their sheep, cows and goats scrambling up and down if the sides were 100 steep. Of course I cannot prove that this was only any than if the Israelites did cross the Red Sea. This seems a very likely site, and I will dwell with interest the undertakes explorations of the Institute for Nautical Archaeology in Egypt.

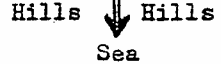
1. As an Adventist, David Down subscribes to Ellen G. White as a prophet - and she disagrees with him:

\* The fleeing Hebrews passed "into the mountain fastnesses, with the Red Sea before them." (4 Testimonies, p.26)

\* They were "walled in on each side by mountain ranges, while the sea lay before them." (4 Testimonies, p.21)

\* "On the third day of their journey, the way grew strange and perplexing, and night found them walled in right and left by ranges of impassible mountains, while directly in front was the Red Sea." (Signs of the Times, 3.10.1881)

- To the left: MOUNTAINS
- To the right: MOUNTAINS
- In front: THE SEA
- Behind: THE PURSUING EGYPTIANS



2. Approaching the Red Sea, the Hebrews found themselves "ENTANGLED" (Ex.14:3) in the wilderness. How more perfectly could one describe 2 million people weaving their way through a twisting canyon? ENTANGLED!

3. A very short trek indeed from the border station of Succoth (see Update No.6, p.6). Even if we place Succoth considerably further away along the Suez Canal strip, say even 50 km away, they would hardly need to hurry.

The record says they travelled both day and night (Ex.13:21). If they did that over 3 days, that was equivalent to travelling for up to 6 days at, say, 8 km (5 mls) per day. Did they CRAWL? Or perhaps they went back and forth to Succoth to see why Pharaoh wasn't following them???

Not quite. If they travelled both day and night, they did not stop and camp every night. They were in a hurry, "pressing on" (PP 253); they "made haste" (4 T 21).

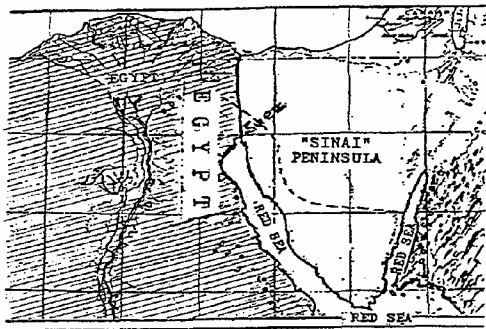
Since the Egyptians were in mourning, burying their dead from the 10th plague, then why the need for the Hebrews to rush "on eagles' wings" if the distance was so short?

The Scripture suggests this trip was accomplished by a MIRACLE: "Ye have seen what I did unto the Egyptians, and how I bare you ON EAGLES' WINGS..." (Ex.19:4)

In the Bible, the most frequently mentioned characteristic of the eagle is SWIFTNES of flight.

June/July 96

David Archaeological Diggings



Egypt  
Egyptian-controlled  
Midian

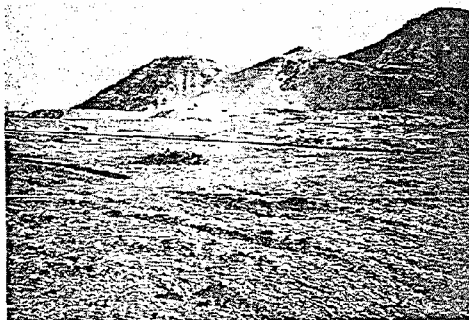


4. Travelling to "10 km south of Suez" along the Egyptian shore, one is still on Egyptian soil, as one faces the proposed Red Sea crossing.

Egypt borders the entire western shore of the Gulf of Suez. Wherever the Hebrews camped along that coast, they would still be in Egypt.

5. At David Down's proposed crossing spot, "to their right was a desolate wilderness, ahead was this forbidding barrier (a mountain range)."

NO gorge. No canyon. Just flattish land, followed by a mountain barrier in front.



For example, in Daniel 7:4 a leopard is depicted with EAGLE'S WINGS. This denotes Alexander the Great's SPEED of conquest.

Other examples:

\* "a nation as SWIFT as the EAGLE" (Deut.28:49) \* "as the EAGLE that HASTETH" (Job 9:26) \* "were SWIFTER than EAGLES" (2 Sam.1:23) \* "are SWIFTER than EAGLES" (Jer.4:13) \* "SWIFTER than EAGLES" (Lam.4:19)

In Exodus 19:4, the implication is that their journey was a MIRACLE - that the Israelites were supernaturally strengthened to accomplish this journey so swiftly. Because the distance was NOT SHORT, BUT LONG.

If the distance was only to the Gulf of Suez you would not need a MIRACLE to get there quickly.

Relevant to this is the promise of Isaiah 40:31 - "But they that wait upon the Lord shall renew their strength; they shall mount up with WINGS AS EAGLES; they shall run, and not be weary; and they shall walk, and not faint."

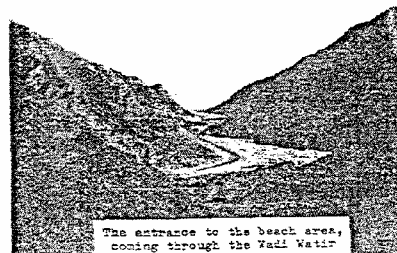
In 1967, Israel's Moche Dayan marched his troops on foot over the same route, in reverse, that the Hebrews took - between Succoth and the Gulf of Aqaba. Marching only by day they did it in 6 days.

4. The "children of Israel went up harnessed OUT OF the land of Egypt." (Ex. 13:18) So, when they later arrived at the Red Sea and found themselves trapped, they complained to Moses their leader, "Because there were no graves in Egypt, have you taken us away to die in the wilderness?" They asked why Moses had carried them forth "OUT OF Egypt?... we did tell thee IN Egypt, saying, Let us alone." (Ex.14:10-12)

You notice, when they found themselves trapped BEFORE crossing the Red Sea, they were already OUT OF Egypt.

5. The Lord led the Israelites to camp by the sea at "Pihahiroth" (Ex.14:2). As was a typical custom, the spot was named after a geographical feature.

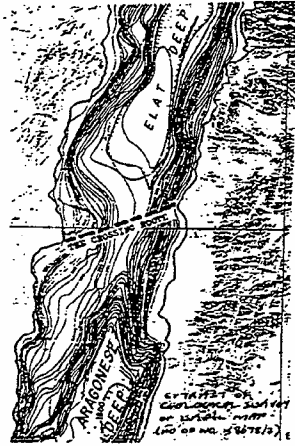
Pihahiroth: "Mouth of Gorges" (Strong's Concordance). Heb.: "The mouth of Hiroth, i.e. the entrance or gates of Hiroth. Two great mountains, between which they marched, and were enclosed on both sides." (Matthew Poole's Commentary)



it cons...  
 \*By the blast of...  
 the waters piled up.  
 The surging waters stood firm like a  
 wall;  
 the deep waters congealed in the  
 heart of the sea.

2(c)

6. "The Red Sea is only 7 km wide at this point and comparatively shallow." The northern area of the Gulf of Suez "dropped down to 20 metres deep, and the southern area dropped to 30 metres. The crossing site I had been inspecting was only 3 to 4 metres in depth..."



6. When the sea rolled back, according to the Bible account, there was not one survivor.

I ask you, would 250,000 soldiers (Josephus' figure) all drown in just 3 to 4 metres of water? Every one of them? And likewise, thousands of strong horses? And how come the multitude of chariots has not been found in such shallow water, to this day?

Was the crossing site shallow - as Mr Down suggests - or DEEP? Let the Bible itself speak:

- "the GREAT DEEP" (Isa. 51:10)
- "the MIGHTY WATERS" (Isa. 43:16,17)
- "the DEEP" (Isa. 63:11-13)
- "the DEPTHS have covered them" (Ex. 15:5)
- "the DEPTHS were congealed in the HEART OF THE SEA" (Ex. 15:8)
- "into the DEEPS" (Nehemiah 9:11)

Every single one of these texts is describing the Red Sea crossing spot!

The Gulf of Suez is "shallow." The Gulf of Aqaba is "the great DEEP" - up to 5,400 feet deep - with a ridge crossing it between two deeps (the deeps of Nehemiah 9:11)!

7. "My interest in the depth was not so much in the possibility of a miracle but rather in the practicability of two million people with all their geriatrics, women with children, sheep, cows and goats scrambling up and down if the sides were too steep."

7. While one should share such a concern for the young and feeble, let us not forget that "the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." (Ex. 12:36) Before leaving Egypt, the Hebrews stripped from the common people of Egypt practically everything they owned. Carts, bullocks to pull them, and anything else needed to help their journey, would have been taken.

As for the "practicability" issue, one notes the easy contour of the ridge in the Gulf of Aqaba.

But the ultimate question must be: Was this event accomplished by human "practicability" or by a divine miracle?

Elevated ridge

Seabed

Gulf of Aqaba: the easy contour of the undersea ridge, drawn on graph paper from Geological Survey map

8. "The Institute for Nautical Archaeology in Egypt under Cheryl and Douglas Haldane is scouring the sea bed plotting the sites of shipwrecks along the coast. They are not specifically searching for Pharaoh's chariots but if they are there they could very well stumble upon them."

8. If Mr Down is willing to stop being "too busy", as he says, to look at our evidence, we can relate to him how underwater explorer Jacques Costeau has already searched the entire Gulf of Suez specifically for the chariot remains - and found nothing.

9. "Of course I cannot prove that this was where the Israelites crossed."  
 In other words, not a shred of evidence.

9. We have evidence. The remains of chariot parts; chariot wheels; skeletal remains of horses; and skeletal remains of men. And a continuing trail of evidence beyond the crossing site.

**10.** Jonathan Gray's video has the wheels being discovered in the Gulf of Aqaba, not the Red Sea.

Mr Down points out that our chariot finds on the Gulf of Aqaba cannot be from Pharaoh's lost army because the Gulf of Aqaba is not part of the Red Sea.

**10.** The place where "King Solomon made a navy of ships in Ezion-geber, which is beside Elath (Elat), on the shore of the Red Sea" (1 Kings 9:26) is on the Gulf of Aqaba.

The Red Sea of Moses' day was the same Red Sea we know today - the main body of the lower Red Sea, the Gulf of Suez and the Gulf of Aqaba.

**A LETTER ON THE UNDERWATER RIDGE**

Mr B.L. Davies writes from Wales:

Having heard that Creation Science Foundation had a "devastating" letter from the British Admiralty against the Wyatt/Gray team, I wrote to the CSF asking for a photocopy.

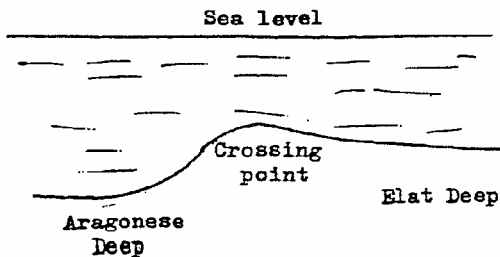
On the surface they are right. The letter intimates that Mr Gray's statement concerning the Sand Bridge across the Gulf of Aqaba is misleading. But when you look at it closely they are wrong.

It is "devastating" because:

- 1) It's independent - no axes to grind, and 2) seems to back up your video, Isaiah's words you quote in it ("deep sea", "great deep" etc) and 3) Moses' words concerning God's will to teach Pharaoh a lesson and glorify His own name worldwide. It happened! Exodus ch. 15 makes it clear that Pharaoh and company were swamped by a mighty amount of water.

Those who insist on a Lake Timsah or Suez crossing ALWAYS emphasise how shallow the water was. Shallow water couldn't have swamped Pharaoh and Co.

On the map, Elat DEEP and Aragonese DEEP both use, in name, the very word used by Isaiah ("great DEEP", "DEEP sea", etc). Coincidence? (Even 2800 m., as in the Admiralty letter, proves the Bible references to DEEP sea - not shallow, as in the Suez area.



A deep and a deep, as on the map, equals TWO deeps, which MUST have higher land between to separate them. Both maps show them clearly - one with spot

depths. How can certain authorities not see this???

The letter they sent me said: "Mr Gray's statement that there are 'great depths' either side of the site of the 'Sand Bridge' is misleading."

"Great depths...misleading"? Well - how deep is deep? Depths in the Gulf of Aqaba are deep enough, surely!

So ends Mr Davies' letter.

**HYDROGRAPHIC OFFICE CONFIRMS 'RIDGE' ACROSS GULF OF AQABA**

Mr Davies then wrote to the British Hydrographic Office. On 23 August, 1996, Helen Breeze of the Hydrographic Office referred to "The two Deeps, Elat to the north and Aragonese to the south of the crossing point."

She wrote: "You are correct to say that for 2 deeps to exist clearly implies that there is a higher level in between... Close examination of the contour depths shows that... the distance across the ridge between the two deeps is about 15 kilometres."



Relevant paragraphs

THE UNITED KINGDOM  
HYDROGRAPHIC OFFICE  
ADMIRALTY WAY, TAUNTON, SOMERSET, TA 1 1DN. TELEPHONE: 44 1392 512001 FAX: 44 1392 512002

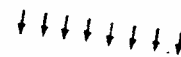
Dear Mr Davies,

Thank you for your letter of 17 July 1996 regarding the Gulf of Aqaba. Mr. Atherton is no longer in the this Branch and your letter has been passed to me for attention. I have attempted to answer all your questions as follows:-

6. The two Deeps, Elat to the north and Aragonese to the south of the crossing point. You are correct to say that for 2 deeps to exist clearly implies that there is a higher level in between, and your diagram shows close examination of the contour depths shows that:-
  - Elat Deep is about 950 metres
  - the highest point of the crossing is 850 metres
  - Aragonese Deep is 1300 metres deep
  - the distance across the ridge between the two deeps is about 15 kilometres.

Helen Breeze  
Helen Breeze  
Hydrographic Data Centre

ADMIRALTY  
HYDROGRAPHIC OFFICE PUBLICATIONS



**THE CROSSING RIDGE IS ELEVATED ABOVE THE ELAT DEEP BY THE HEIGHT OF A 32 STOREY BUILDING.**



APPENDIX 3 Hydrographic Office letter No.1



**HYDROGRAPHIC OFFICE**  
*Ministry of Defence*  
Taunton Somerset TA1 2DN  
England  
Telex 46274  
Telephone 01823 (Taunton) 337900 ext 3469  
Facsimile (CCITT GROUP 3) 01823 284077

3

Mrs M ...

*From the Office of the Curator*

Your reference

NR32 4JY

Our reference HA217/009/001/057/10

Date 8 September 1995

Dear Mrs He

VIDEO - SURPRISING DISCOVERIES 2

Thank you for giving this Office the opportunity to view and comment on the video by Jonathan Gray. The video is being returned under separate cover.

As you suggested the whole video is most interesting but we directed our attention particularly to the part concerning the crossing of the Red Sea. After careful scrutiny of the video we wish to make the following observations:

1. **The Chart held by Mr Gray.**

This chart is not a British Admiralty Chart. By using a high quality video player we were able to view the video frame by frame and we have positively identified the chart as a portion of United States chart number 62220, scale 1:150,000. The latest edition of this chart was published in March 1993 and a photocopy of the relevant portion is enclosed for your interest. I have also enclosed portions of the current British Admiralty chart, number 8, scale 1:300,000, published in 1994 and the previous chart of this area, number 756, scale 1:308,250, published in 1952.

By international agreement the UK Hydrographic Office is the authority for charting the Red Sea and the American chart is in fact a reproduction of the Admiralty chart albeit at twice the scale. The depths, which are in metres on both the US and BA charts, are virtually the same although the American chart has some typographical errors eg a depth of 790 metres instead of 799.

2. **Bathymetry.**

Mr Gray's statement that there are "great depths" either side of the site of the "Sand Bridge" is misleading. The greatest depth in the whole of Gulf of Aqaba is approx 1800m and lies 10 miles to the south of the site in an area known as the Aragonese Deep. Ten miles to the north depths reach a maximum of 950m in the Elal Deep. Depths along the suggested route of the bridge reach a maximum of 850m (2800 feet) and not the stated 300m (1000ft).

Contrary to Mr Gray's statement, the "Sand Bridge" is not now, and never has been, a recognisable feature on British Admiralty charts. Nor is it recognisable on the US chart held by Mr Gray.

Diving Activities.

The diving equipment seen in the video is clearly self-contained underwater breathing equipment ie compressed air. The world record depth achieved using this equipment, under controlled conditions, is 133m (437ft). Mr Gray talks of diving 1½ miles off shore. This would mean diving to depths in excess of 150m. If, as it is claimed, Ron dived to depths of 60m (200 ft) then this must have been done within half a mile of the coast.

The Gulf of Aqaba is some ten miles wide at this point, approximately seven miles of this distance is deeper than 300m, or to put it another way, below the depth to which light rays can reach. This makes it difficult to accept that the naturally lit scenes of the seabed, particularly those taken by the remote camera, were of "the sand Bridge on the bottom of the Red Sea".

In addition to the portions of charts mentioned above I am also enclosing part of a Geological Map of Israel showing bathymetric contours in metres and a copy of the only known survey of Nuweiba, dated 1896. You will note that even on this sketch survey the depths half a mile off shore are approximately 70-80m.

I realise that our conclusions will probably raise more questions than answers but please feel free to come back to me at anytime in the future.

Yours sincerely,



Ken Atherton  
Curator

APPENDIX 4 Hydrographic Office letter No. 2



4

THE UNITED KINGDOM  
HYDROGRAPHIC OFFICE

ADMIRALTY WAY · TAUNTON · SOMERSET · TA1 2DN · TELEPHONE ++(0)1823 337900 · FAX ++(0)1823 284077

Mr BL Davies  
21 Mill Terrace  
Pantyffynnon  
Rhydaman  
Carms  
South Wales  
SA18 3NR

HA217/09/01/67/29  
23 August 1996

Dear Mr Davies,

Thankyou for your letter of 17 July 1996 regarding the Gulf of Aqaba. Mr. Atherton is no-longer in the this Branch and your letter has been passed to me for attention. I have attempted to answer all your questions as follows: \_

1. Are all sea depths in fathoms or is it all metric now?

Depths on Admiralty and other charts are measured in feet or fathoms or metres depending on the age of the chart. Modern charts show depths in metres.

2. Please find enclosed an extract of Admiralty chart 756 (D5).

3. Also enclosed is an extract of the Geological Survey of Israel Map (our reference K8678/3).

4. The 850 metres along the suggested route of the bridge is taken from the Geological survey of Israel Map.

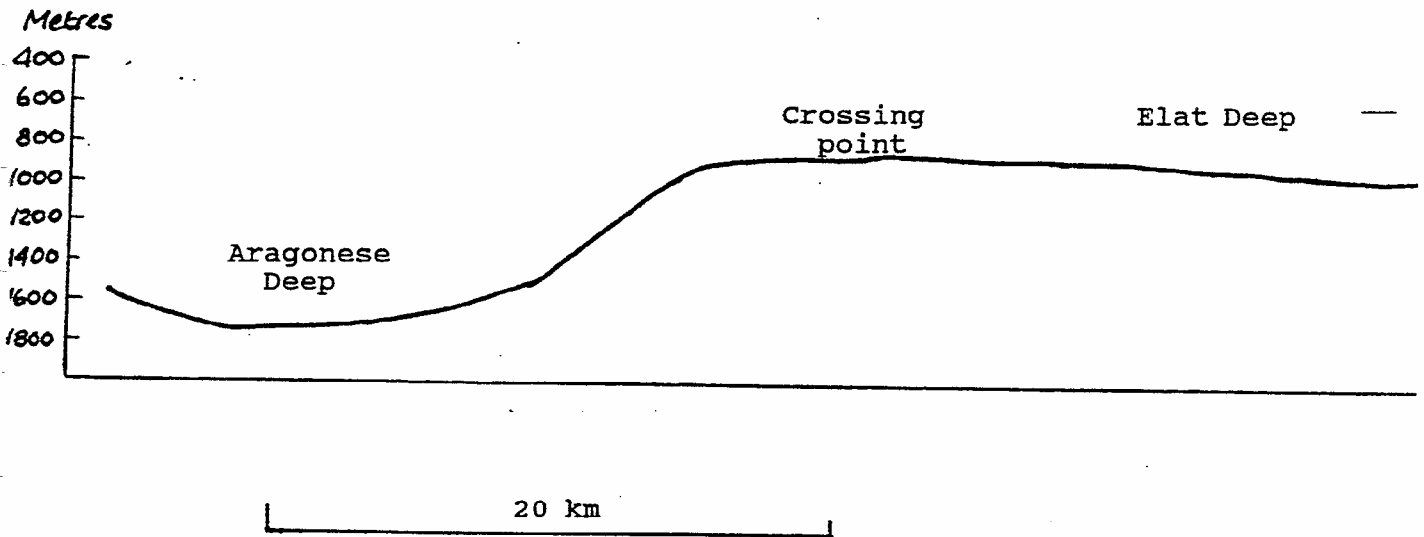
5. Depths along the crossing route are extracted from passage soundings. These are continuous lines of soundings; those shown on the chart are a selection to show the general shape of the sea bottom. The deeper soundings here are from passage soundings by HMS Herald (a surveying vessel), dated 1981, and Aragonese, dated 1964. This original source data is held in the Archives.

6. The two Deeps, Elat to the north and Aragonese to the south of the crossing point. You are correct to say that for 2 deeps to exist clearly implies that there is a higher level in between, and your diagram shows this.

Below is a construction of a cross-section across the two deeps on graph paper using the depth contours on the Geological Survey of Israel map of the area.

Close examination of the contour depths shows that:-

- Elat Deep is about 950 metres
- the highest point of the crossing is 850 metres
- Aragonese Deep is 1800 metres deep
- the distance across the ridge between the two deeps is about 15 Kilometres.



I trust that your questions relating to Mr Atherton's letter have been answered to your satisfaction.

I am sure that the debate will continue, however, though the subject is interesting, regrettably we are unable to allocate further resources to this subject as we have now provided all the information we hold, but please feel free to inform us of your progress.

*Helen Breeze*

Helen Breeze  
Hydrographic Data Centre

## APPENDIX 5 Testimony concerning Solomon's column



## The Red Sea Crossing

BY ONE OF SEVERAL  
INDEPENDENT INVESTIGATORS

5

"My wife and I visited Egypt last September and we travelled across the Sinai Peninsular to Nuweiba," reports Ian Rodley of NEW ZEALAND. "Our visit to the area brought the scriptures alive and CONFIRMED CLEARLY to us the AUTHENTICITY of the Israelites' journey across the desert to Nuweiba."

But when the Rodleys went in search of the granite column we alleged was standing there in commemoration of the

Red Sea crossing event - they saw nothing. Even the locals shrugged their shoulders.

A biased skeptic might well, at this point, have given up and gone home to tell the world that we were lying.

But the Rodleys were determined.

We reproduce the final 2 pages of their 39 page report. It is a fascinating story...

Quite suddenly we came out through the narrow gorge, and there directly ahead of us through the heat haze we could see the Red Sea and the mountains of Saudi Arabia in the distance.

As we came further out from the gorge we began to get a clearer view of the enormous area of beach stretching out in front of us and spilling to both the right and left. The exit from the gorge is raised above sea level, and there is a commanding view out across the beach and sea toward the distant mountains, approximately 15 kilometres away to the east.

From where we stood, both to the right and to the left, beyond the 7 kilometre long stretch of beach, we could see the high mountain range coming straight down to the coastline.

It would have been from this spot, at the exit from the mountain gorge, that the pursuing Egyptian army looked down over the Israelites camped on the beach area to their right. It was easy for us to imagine a low misty cloud coming down in front of the Egyptians and blocking the vision of Pharaoh and his men.

Today, there is little to see at Nuweiba, apart from the surrounding beauty of this unique location. The 'city' of Nuweiba is centred around a small open market plus a handful of stores in an unfinished complex. A few kilometres to the north is Tarabin, a Beduin village with cheap camping facilities for the young tourist. To the south, is the sea port of Nuweiba from where a daily ferry runs to and from Aquaba in Jordan.

Nuweiba is best noted as a starting off point for organised four wheel drive touring into the desert, and for underwater diving among the beautiful coral reefs that abound in this stretch of the Red Sea.

We stayed for two nights in the El Sayadin Tourist Village, right on the beachfront at the southern end of the beach area, between the sea port and a small Beduin village.

In Jonathan Gray's book titled, 'The Ark Conspiracy', two chapters are devoted to the Red Sea crossing. In these chapters I had read about a standing granite column having been found in 1978 on the beach in the vicinity of Nuweiba. It was later moved to a site near the road and set in concrete.

5(a)

Jonathan Gray makes comment in his book that in 1983, a matching column was found on the shore opposite Nuweiba, in Saudi Arabia, with inscriptions still intact (in Phoenician and archaic Hebrew). From this second matching column it was possible to determine that they were erected by King Solomon to commemorate the 'crossing of the Red Sea'.

We had taken with us the Jonathan Gray book in which there is a photo of the standing granite column at Nuweiba. We were keen to locate this column to check it out for ourselves. However, we were soon to discover this wasn't going to be an easy task.

We had met a Dutch couple soon after arriving at the Tourist Village and they kindly took us for a late afternoon tour around the area in their hired car. We kept a look-out for the column, but saw nothing.

The next morning at breakfast, I showed the photo of the column in the Jonathan Gray book to our waiter, and asked where it might be at Nuweiba. The startled reaction and shoulder shrugging reply left us a little nervous. However, I plucked up courage a little later and showed the photo to the Manager at the reception desk. He was more forthcoming, and so I arranged through him to hire a taxi and be taken to the column.

The taxi soon arrived, and I confirmed with the Manager that he had instructed the driver, who spoke little English, to take us to the column.

Half an hour later we returned to the Tourist Village without seeing any column. A shopkeeper at the market had told us that the column is located at Saint Catherine's Monastery, in the Sinai peninsular.

I recounted our tale of despair to the Dutch couple, who were about to depart and travel south from Nuweiba along the coast road to Dhahab.

A short time after they had left for Dhahab, as I was beginning a search on foot for the elusive column, the Dutch couple returned in great excitement to inform me they had found the column by the main south road, soon after leaving the nearby Beduin village. I jumped into their car and within minutes we were taking photos beside the massive granite column standing almost six metres high and over half a metre in diameter.

My wife and I walked from the Tourist Village to the site of the column in the cool of the late afternoon sun, and took in the view from the raised position of the column, out over the southern end of the beach and across the Red Sea where the Israelites went over on dry land and the Egyptian army perished, approximately 3,500 years earlier.

The next morning we left Nuweiba by ferry, travelling up the Gulf of Aquaba to the seaport of Jordan.

- Ian Rodley, For My Glory, Section 4

**APPENDIX 6 Testimonies concerning the discoveries**

**6**

**Paul R. Belton, RIBA. Dip. BIRM.ENV.MT**

31 Maple Rd, Bradmore, Wolverhampton, WV3 7JD U.K. Tel: (01902) 341624

Ron & Ula Cable,  
Joint Editors, The Anchor,  
PO Box 19 Kalbar,  
Queensland 4309,  
Australia

2 Dec. 1998

Dear Ron & Ula,

Greetings in the Lord.

May I write in response to November issue call for Witnesses (Page 11).

While not having covered the same ground exactly as Ron Wyatt I have traversed the Mount Ararat and trans-Jordan areas. This was while serving as Architect to Dr. Siegfried Horn's Andrews University Archaeological Expedition excavation of the Biblical city of Heshbon. Only when one has experienced the conditions of the 6,000 foot high plateau of the Ararat mountain range with its negligible scrub vegetation can one appreciate the significance of finding artefacts of any kind let alone of the magnitude of the Ark. Any timber whether in natural or fossilised state would certainly not have originated there and would be very conspicuous indeed. Our travelling party can also corroborate the close calls experienced in amongst the Kurdish peoples.

Working as we were in the mountains overlooking the Dead Sea and on occasion making a trip down to the Gulf of Aqaba arm of the Red Sea we were able to size up the lie of the land and its highways through ancient Moab and Edom. While not able to explore the Sinai Peninsula due to hostilities in the area at the time, it was evident

that if Moses had to plead with Edom for passage up the King's Highway - the road passing Petra then Israel had to be on the Eastern side of the Gulf of Aqaba. If they had been in the Sinai Peninsula or the Wilderness of the Red Sea as it is called in the Exodus account they had no need to ask Edom any such favour. And we know only too well that Israel entered the Promised Land from the east across Jordan. The City of Heshbon that we were excavating was the last city to be conquered on their way to the Jordan. All this may be circumstantial evidence touching on only two of Ron Wyatt's findings but the implications I feel are not inconsequential.

I feel our Bible publishers do us a great disservice in printing maps of the Exodus that show no crossing of the Red Sea whatsoever showing more the Higher Critical assertion of a shallow Bitter Lakes crossing than the deep sea crossing depicted in scripture. We definitely need to sit up and take notice of Ron Wyatt's findings as to the Red Sea crossing.

Yours sincerely

(Sgd) Paul R. Belton

**FACSIMILE TRANSMISSION**

Gazeley.B.F. Fax No. 01 638 552 674  
Bob Hayward  
Newmarket, Suffolk, England

15 December, 1998

Dear Ron & Ula,

Greetings. We recently returned (6.12.98) from a trip to Israel, Egypt, & Jordan. We met up with Ron Wyatt in Jerusalem.

We visited the remains of Sodom & Gomorrah, the Red Sea crossing site, and other places of interest.

I am satisfied that Ron Wyatt's discoveries are genuine.  
God willing, we will be visiting the remains of Noah's Ark during 1999.

Yours, in the Lord Jesus,

[Sgd] Bob Hayward

**APPENDIX 7 Testimony concerning the discoveries**

7

**Eye Life Institute cataract, Refractive & Laser Surgery**

◆ **Jerome W.H. Niswonger, MD, MPH**

Eye Physician & Surgeon  
Founder

December 23, 1998

The Editors  
The Anchor  
P.O. Box 19, KALBAR, Qld 4309 Australia

Dear Editors,

This is a letter in response to the note in the *Anchor* requesting correspondence from individuals who have observed and been to some of the sites of Ron Wyatt's discoveries.

I am an ophthalmologist, not an archaeologist, however in my profession I'm required to analyze scientific data. The success of my practice and the resource that I offer my patients is a function of this ability to correctly evaluate information published in scientific journals. I have been trained in this area and have earned a B.S. degree, M.D. degree, Master's in Public Health, and have served on three universities doing research and training medical students, interns, and residents. I relate this only to indicate that I have some experience in data analysis and evaluating scientific literature.

I was introduced to Ron Wyatt's discoveries via video in 1991. I was most skeptical when a friend related to me Wyatt's findings, and it was only with a great deal of urgings that I even "condescended" to look at the video. After viewing the video I came to the conclusion that Ron Wyatt was either an extremely skillful charlatan or that he was relating very important truth. I followed the Biblical injunction to "prove all things" (1 Thessalonians 5:21) and deduced that I could not follow the opinion of others but must see for myself.

In May/June 1991 I went with Ron Wyatt and a tour group to Turkey, visiting the reported Noah's Ark site, to Israel, visiting the Garden Tomb and other major points of interest, to an area below Masada reported to be the remains of Gomorrah, to Nuweiba in the Sinai Peninsula along the Gulf of Aqaba to the reported Red Sea crossing site; and on to Cairo, visiting the pyramids and the area of the grain storage built by Joseph and recorded in the Bible. I have returned four or five times since, including two scuba diving trips to evaluate the Red Sea Crossing site. I have also read many articles, both scientific and non-scientific, that are relevant to these areas.

I have found all these sites to be exactly as Ron Wyatt has described them and I believe that the weight of evidence supports his conclusions. In 1991 I saw the ark-shaped formation that is exactly the length of the ark in the Bible and a fossilized rivet, plus the anchor stones in a nearby village. In 1993 I saw the burnt sulfur balls in the white ashen formations below Masada in Israel along the Dead Sea. I have stood by the pillar set up by King Solomon commemorating the Red Sea crossing; and I dove in the Gulf to see what appears as coral encrusted chariot remains and a cleared pathway that gently slopes underwater.

Wyatt's detractors reject his conclusions primarily on the basis that he is not a trained archaeologist and does not have an advanced degree in this area. They scornfully call his inferences pseudo-science because he is a fundamentalist and believes the Bible as it is written. They also point out quite correctly that no major university or scholarly institute concur with these conclusions. While it is true Ron Wyatt is self-taught, he is an extremely knowledgeable person in the area of Biblical history and archaeology. We should be careful not to accept or reject a man's ministry based upon the recognition or rejection of the world's scholars. Bible stories show that God does not often use men of renown to finish His work but the lowly, and those uneducated in worldly institutions, as an example, the apostles. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?...For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty." 1 Cor. 1:20,26,27. I feel this point is important to keep in mind when evaluating ideas involving both Biblical and scientific issues.

I urge each one of you to examine the data for yourself in a prayerful, thoughtful manner and compare these findings with the Biblical description. Do not accept or reject this information based only on the conclusions of another person but remember, "Prove all things; hold fast that which is good." 1 Thessalonians 5:21.

Sincerely, [Sgd] Jerome W.H. Niswonger, M.D.

Anchor No. 82 - March, 1999



## APPENDIX 8 Testimony concerning Sinai and the Red Sea crossing

**The Red Sea Crossing****8**

**BRITISH INVESTIGATOR  
"CHECKS OUT" THE RED  
SEA CROSSING CLAIM  
- and is arrested!**

(John Bishop is available for research assignments, seminars and speaking appointments.)

In October I had the opportunity to

travel to Egypt and was asked to investigate some of the reported discoveries as best I could.

I travelled to the site of the Red Sea crossing at Nuweiba on the Gulf of Aqaba. There I photographed the area, including the pillar supposedly erected by Solomon to mark the crossing site. Having travelled back through the Wadi Watir it is easy to see how this could well be the route of the exodus and Nuweiba the site of the crossing. However, what then do we make of the Mount Sinai located 120km southwest of Nuweiba on the same side of the Red Sea? Next stop Mt. Sinai.

I had travelled through the desert to find the mountain range and was now standing in line to use the toilets at the St. Catherine monastery at the foot of Mount Sinai. I was not alone, tourist buses were arriving constantly bringing Jewish pilgrims from Israel and Christian tourists from all over the world. Standing in the queue with me were a couple from Nigeria. I asked them whether they believed that this was the real Mount Sinai. From the looks I received I might as well have asked them if we were on planet Earth!

*(Continued on page 4)*

**Schedule Report:** *(Contd. from page 3)*

They had paid out enough money to the tour company to visit the Biblical sites to allay their doubts. But I was disturbed. I had hired a car and driver to take me across the Sinai desert but one New Testament verse kept ringing through my head: "For this Hagar is mount Sinai in Arabia..." (Gal. 4:25a). I voiced my thoughts out loud. "But if the Bible says that mount Sinai is in Arabia and we're here in Egypt..." My voice trailed off but the implications were obvious. The Nigerian couple also felt that my words implied something and they brushed past me into the toilet.

"And this is Moses burning bush..." I stared incredulous, in the courtyard of the monastery, not 20 yards from "Moses' Well." Here, if the monks were to be believed, was the same bush that Moses stood before and heard the voice of God thousands of years ago. Later I drew a young guide to one side, "Do you really believe that this is the bush?" I asked. "No," came the reply, "it's just a bush that the monks brought here." Emboldened by this response I challenged him on the Sinai mount that we were climbing to view. He shrugged his shoulders, "Maybe." I recounted my doubts to him. "I wasn't here at the time, so I don't know," he said. With that the subject was closed. One other anomaly stood out "like a

sore thumb" - the Pharaonic tombs and mining works. The Bible says specifically that Moses left Egypt before arriving at Mt. Sinai, so how can there be relics from Pharaonic times at this site? It was nagging doubts like this that were convincing me that this was not the Mount on which Moses met and talked with God.

The chances are, however, that it will remain the Mt. Sinai for the tourists. Whole communities are making their living from its presence. The monastery receives thousands of dollars in donations, Egypt earns a lot more in tourist dollars and shekels, the local Bedouins control the touring around the area. I have visited Egypt six times over the last 22 years and have not seen such security as there is on the road to "Mt. Sinai."

**Epilogue:** Was I asking too many awkward questions? Attempting to leave Egypt I was arrested as I boarded the 'plane. No-one would tell me why and rumours began to spread amongst the other passengers that I was smuggling drugs or antiquities, or that I was a terrorist! The airline prepared to abandon me, my luggage was taken from the 'plane and I was interrogated as to my reasons for visiting Egypt.

Photographs of the Nuweiba crossing were taken as were small samples of coral that I had taken from the Red Sea. No reasons were given for my

detention and the 'plane prepared to depart without me.

As you may imagine I was praying during all of this for the Lord to intervene. One policeman appeared who seemed to take my side. He dismissed all attempts to find something illegal that I could be accused of doing and finally, literally at the eleventh hour, arrange for my release after insisting that the airline company hold my 'plane.

Still nobody would tell me why I had been detained. Even my 'guardian angel' would only say, "We'll tell you next time that you come to Egypt, but now, go quickly!"

Finally, as I was literally at the steps of the aircraft, I asked the airline agent to tell me what he knew. He looked around to make sure no-one was listening and said in a voice little more than a whisper, "They (*the police*) were from the National Security Force, they knew who you were, they asked for you by name. We thought that you must be a terrorist or a big-time criminal, we were going to leave you here!"

This detention is still a mystery to me. But I thank God for that policeman who came as an answer to prayer. Not only did he secure my release but he also made sure that I got all my pictures back.

Maybe I was asking some of the wrong questions whilst I was there? ©(JB)

Returning recently to Egypt, John was again arrested. The National Security Force again asked for him by name. Searching his belongings, they refused to say what they were looking for... but they showed particular interest in books and films.

*I have just returned from Egypt and Jordan - and I was arrested again!!*

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## CONTACT INFORMATION

**For further information about the Exodus and Red Sea Crossing Site  
 and other Biblical Discoveries, please contact**

# WWW.ANCHORSTONE.COM

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- SECTION C: THE LOST CITIES OF SODOM AND GOMORRAH
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