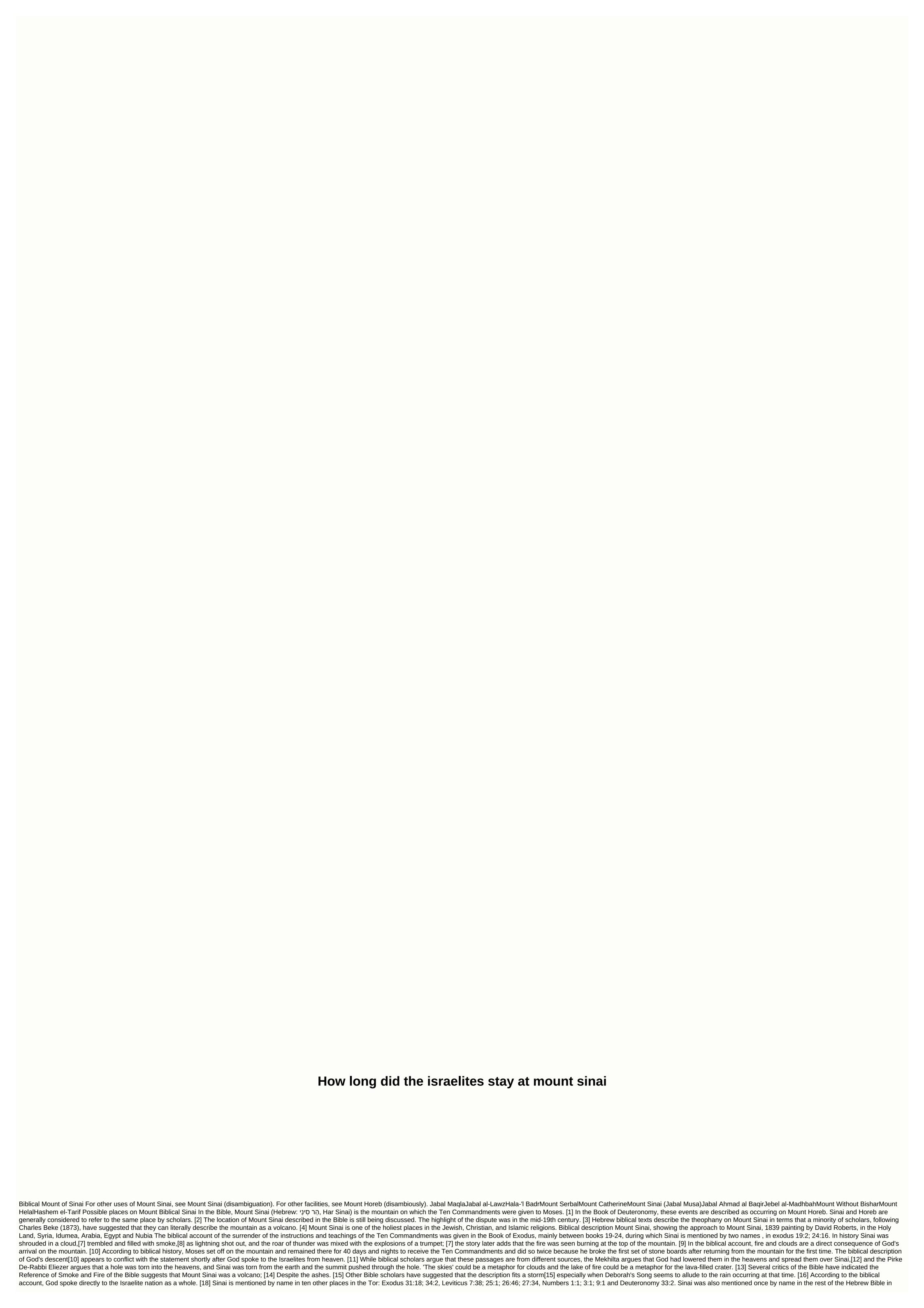
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Nehemiah 9:13. In the New Testament, Paul the Apostle referred directly to Sinai in Galatians 4:24; 4:25. Etymology and deuteronomy. [19] Horeb is believed to mean glare/heat, which appears to be a reference to the sun, while Sinai may have	e derived from the name Sin, the Sumeria	in deity of the moon,[20][21] and therefore Sinai a	nd Horeb would be the mountains of the moon a	nd sun, respectively. As for the assumption
of the deity of Sumerian sin, William F. Albright, an American biblical scholar, had declared:[22] there is nothing that rec form) and in Harran, since there is no indication that the name Sin was ever used by the Canaanites or the Semist nomad	s of Palestine. It is much more likely that	the Sinai name is connected to the place name Si	n, which belongs to a desert plain in Sinai, as we	ell as to a Canaanite city in Syria and
perhaps to a city in the delta of northeastern Egypt. It has also been recognized that it may somehow be connected to ser scholar Jon D. Levenson discusses the link between Sinai and the burning bush (סנה s'neh) moses found on Mount Horel				•
of the Sinai deity was a tree of some kind. [23] Deuteronomy 33:16 identifies YHWH with which he lives in the bush. [24] C According to rabbinical tradition, the name Sinai derives from the (שֹנָאָה), which means hatred, in reference to the other name.		——————————————————————————————————————		-
האלהים, which means the mountain of God or the mountain of the gods[26] Har Bashan בשן, which means the mountain the virtue of the mountain[26] Har Gebnunim (גבנונים), which means the mountain as pure as Har Horeb goat cheese[26]	of Bashan; however, Bashan is interprete	d in rabbinical literature as here a corruption of be	shen, which means with his teeth, and argued to	refer to the livelihood of humanity through
another term that appears in the Qur'an, and it means, Mount Sinai. [29] Jabal M'sa موسى another term that means Christian traditions place this event on the nearby Mount Serbal, at the foot of which a monastery was founded in the 4th of the serbal and the ser	, The Mountain of Moses. [26] Religious to	raditions Christianity See also: Monastery of Santa	a Catalina Vista to the Monastery of Santa Catal	na from the path to the summit The first
mountain in the area. Recognitions[edit] The first references to Jabal Musa such as Mount Sinai or Mount Sinai on the pre	esent Sinai Peninsula are inconclusive. Th	ere is evidence that before 100 d. C., long before	the Christian monastic period, the Jewish sages	equated Jabal Musa with Mount Sinai.
Graham Davies of the University of Cambridge argues that the first Jewish pilgrimages identified Jabal Musa as Mount Sirera, culminating in his identification with Mount Sinai. [32] The Monastery of St. Catherine (Greek: Μονὴ τῆς Ἁγίας Αἰκατερ	οίνης) is located on the Sinai Peninsula, a	t the mouth of a gorge inaccessible at the foot of the	ne modern Mount Sinai in Santa Catalina at an a	altitude of 1550 meters. The monastery is
Greek Orthodox and a UNESCO World Heritage Site. According to UNESCO's report (60100 ha/Ref: 954) and the website of Cairo, also claims that title. Christians settled on this mountain in the 3rd century A.C. The Georgians of the they moved	d to the Sinai Peninsula in the 5th century	, and a Georgian colony was formed there in the n	inth century. Georgians erected their own churc	hes in the area of modern Mount Sinai. The
construction of one of these churches was related to the name of The Builder, who contributed to the erection of churches their homeland. The church had its own plots in Kartli. Some of sinai's Georgian manuscripts remain there, but others are	preserved in Tbilisi, St. Petersburg, Pragi	ue, New York, Paris or in private collections. Reco	gnitions[edit] Main article of Islam: The holiest s	tes in Islam A mosque at the top The
peninsula is associated with Aarón and Moses, who are also considered as Prophets. [20] In particular, there are numeror (sacred),[40][41] and a part of it is called al-Buqʿah Al-Mubárakah (Arabic: الْبُقْعَة الْمُبَارَكَة], The Blessed Place). [36] Some				
of laws given on the mountain have originated in different periods of time with each other, the subsequent being mainly the geographical position of Mount Sinai. [26] Elijah's narration seems to suggest that when it was written, Horeb's location was				
known; Josephus specifies that it was between Egypt and Arabia, and within Arabia Petraea (a Roman province encompathat it was in Arabia, which covers most of the southwestern Middle East. Location Original Identification Supporters Name	assing modern Jordan, southern modern S	Syria, the Sinai Peninsula and northwestern Saudi	Arabia with its capital in Petra). The Pauline Epi	stles are even more vague, specifying only
al-Lawz Tabuk, Saudi Arabia 2,580 28-39-15N 35-18-21E / 28.654167-N 35.305833-E / 28.654167; 35.305833 1984 Ron 38-47N / 28.646389-N 33.651667-E / 28.646389; 33.651667 Mount Catherine of Southern Sinai, Egypt 2,629 28-30-42N 3	Wyatt Region Hala-'l Badr Al Madinah, S	audi Arabia 1,692[44] 27-15o N 37-12-E / 27.25-N	37.20 E / 27.25; 37.2 1911 Alois Musil[45][44] N	Nount Serbal South Sinai, Egypt 2,070 28-
Governorate of Jabal Ahmad al Baqir Aqaba, Jordan 1,076 29-35-57N 35-08-36E / 29.59911-N 35.14342-E / 29.59911; 38 Bishar North Sinai, Egypt 29-40-16N 32-57-40E / 29,671-N 32,961-E / 29,671; 32,961 1983 Menashe Har-El[48] Mount H	5.14342 1878 Charles Beke[46] Jebel al-I	Madhbah Petra, Jordan 1,070 30-19-19N 35-26-53	LE / 30.321944-N 35.4475-E / 30.321944; 35.44	75 1927 Ditlef Nielsen[47] Mount Without
29.669217; 34.633411 Monastery of Jabal Musa Santa Catalina The first references to Jabal Musa such as Mount Sinai of Jabal Musa with Mount Sinai. Graham Davies of the University of Cambridge argues that the first Jewish pilgrimages iden	or Mount Sinai located on the present Sina	ai Peninsula are inconclusive. There is evidence th	at before 100 d. C., long before the Christian m	onastic period, the Jewish sages equated
holiness long before the Christian era, culminating in his identification with Mount Sinai. [32] In the 2nd and 3rd centuries at the base of this mountain on a site said to be the site of the fiery biblical bush. [51] Josephus wrote that Moses climbed a	a. C. the Nabataeans were making pilgrim	ages there, which is partly indicated by inscription	s discovered in the area. [50] In the 6th century	the Monastery of St. Catherine was built at
country, and it is not only very difficult to be ascended by men, due to its high altitude, but also to the acuity of its cliffs. [52]	2] The traditional Mount Sinai, located on	the Sinai Peninsula, is actually the name of a colle	ection of peaks, sometimes known as the peaks	of the Holy Mountain,[53][54] consisting of
Jabal Musa, Mount Catalina and Ras Sufsafeh. Etheria (circa 4th century AD.C)) wrote: The whole mountain group looks above the sea and its peak, Jabal Musa (2,285 m [7,497 ft]), is not much further back in height, but is more visible due to the sea and its peak.	the open plain called Racha erh (the broa	d). Mount Catalina and Jabal Musa are much high	er than any mountain in the Sinai Desert, or thro	oughout Midian. The highest peaks of the Tih
Desert to the north are not much more than 1,200 m (4,000 ft). Midian's, east of Elath, rise to only 1,300 m (4,200 ft). Even before moses' rise described in the Bible. [58] Scholars have theorized that Sinai partly derives its name from the word for	the Moon that was sin (meaning the moo	on or shining). [59] Antoninus Martyr provides som	e support to Jabal Musa's ancient holiness by w	riting that Arab pagans still celebrated lunar
holidays there in the 6th century. [59] Lina Eckenstien states that some of the artifacts discovered indicate that the establish the Sinai peninsula that the Egyptians seized from the Semetic people who had built shrines and mining camps there. Roll	binson says inscriptions with images of m	oon worship objects are found throughout the sou	th of the peninsula, but are missing from Jabal N	lusa and Mount Catalina. [61] This rarity may
suggest religious cleansing. [63] Nawamis groups have been discovered in southern Sinai, creating a kind of ring around local holy men, pointed to these round or circular stone foundations of temporal huts, claiming that the children of Israel us		S .	• • • • • • • • • • • • • • • • • • • •	
proposed dates of the exodus vary so widely. The exodus has been dated from the Bronze Age to the late Iron Age II. [67] carrying protosaitic inscriptions, the same ones found in Canaan, were discovered in Serabit the Khadim in southern Sina				
time, every two years at best, most often once in a generation. The journey to the it was long, difficult and dangerous. [70] the sheds burned by wheels typical of the Kingdom of Judah, belonging to the Iron Age II. [71] Edward Robinson insisted in	•			
exodus narrative. Hull agreed with Robinson and stated that he had no further doubts after studying the great amphitheatr F. W. Holland declared (Jerusalem Recovery, 524): With regard to water supply there is nowhere else in the entire Penins		•	•	,
travels, the Biblical Atlas states: These distances, however, will not allow Sinai to be placed further east than Jabal Musa. account in the Bible, that Israelite material culture was only of the most indefinable class and left no trace. Presumably Israelite			,	
an eleven-day trip from Kadesh to Horeb can only be properly understood in relation to the southern part of the Sinai Pe worship around Jabal Musa. An Egyptian pilgrim named Ammonium, who had made several visits to the area in the past,	eninsula. [32] Local Bedouins who have lo	ong inhabited the area have identified Jabal Musa	as Mount Sinai. In the 4th century CE small sett	lements of monks established places of
church of identification that had been transmitted through generations through the Bedouins. She also reported that the sinot named after josephus or earlier. [26] (Sinai was previously inhabited by the Monitu and was called Mafkat or turquoise	te was confirmed to her in a dream. [73] T	he Sinai Peninsula has traditionally been conside	red the location of Sinai by Christians, although	the won its name from this tradition, and was
religious groups now advertise as the biblical mount of Sinai. Evidently this view was finally taken by Christian groups as v Christians, a series of Anchorites settled on Mount Serbal, considering it to be the biblical mountain, and in the 4th century	well, since in the sixteenth century a churc	ch was built at the top of this mountain, which was	replaced by a Greek Orthodox chapel in 1954.	Other peninsulas of southern Sinai In early
the mountain in question, if Sinai were to be located on the Sinai Peninsula at all. [26] North Sinai Peninsula According to traditionally considered to refer to the Red Sea), and the detour through the south of the Sinai Peninsula is only present in	textual scholars, in the JE version of the	exodus narrative, the Israelites travel in a roughly	straight line to Kadesh Barnea from the Yam Su	oh (which literally means the Cane Sea, but
Bishar, in the central-western part of the peninsula, was proposed as the Sinai Biblical Mount by Menashe Har-El, a biblical km west of Eilat, Israel. [81] Edom/Nabatea El Siq, in front of the Treasury, at the foot of Jebel al-Madhbah Since Moses is	al geographer at Tel Aviv University. [77]	Mount Helal has also been proposed in the north o	of the peninsula. [79] Another suggestion from n	orthern Sinai is Hashem el-Tarif, about 30
Saudi Arabia; [42] The Kenites and Midianites appear to have resided east of the Gulf of Aqaba. [42] Moreover, Deborah's Sinai; [16] Mount Seir designates the mountain range in the center of Edom. Based on a number of local names and chara	s Song, which some textual scholars cons	ider one of the oldest parts of the Bible,[14] portra	ys God as having lived on Mount Seir, and seer	ns to suggest that this amounts to Mount
made identification. The valley in which petra resides is like the Wadi Musa, which means moses Valley, and at the entrar	nce of the Siq is the Ain Musa, which mea	ns moses' spring; the 13th-century Arab chronicle	Numari stated that Musa was the place where	Moses had brought water from the ground,
hitting her with his rod. The Jebel al-Madhbah was evidently considered particularly sacred, as the well-known ritual buildi flat surface with two obelisks 8 meters high wearing out of it; these obelisks, which frame the end of the road that leads to	them, and now measure only 6 meters hi	gh, have led to the mountain being colloquially kno	own as Zibb 'Atuf, meaning penis of love in Arab	ic. Archaeological artifacts discovered at the
top of the mountain indicate that it was once covered by polished bright blue slate, fitting with the biblical description of the meaning, and was not even extracted, before the Roman era. [84] Unfortunately, the elimination of the original beak has description or the o	lestroyed most of the other archaeologica	I remains of the late Bronze Age (the standard dat	ing of the exodus) that may have been present	previously. Arabian Peninsula See also: The
Hijaz Mountains and the Midian Mountains Midian A suggested a possible naturalistic explanation of the biblical devouring would exclude all peaks on the Sinai peninsula and Seir, but would make a number of places in northwestern Saudi Arabi	a reasonable candidates. In 1873, Charle	s Beke proposed Jebel Baggir which he called the	Jabal al-Nour (meaning mountain of light), a vo	Icanic mountain at the northern end of the
Gulf of Aqaba, with Horeb being argued as a different mountain - the nearby Jebel Ertowa. [87] Beke's suggestion has not [88] [full citation needed] and Colin Humphreys in 2003,[89] [full citation needed] among others. The possibility of an altern	native site located in Saudi Arabia has als	o caught the eye due to the Apostle Paul's asserti	on in the 1st century that Mount Sinai was locate	ed in Arabia, although in Paul's time, the
region of Arabia Petraea would have included both the modern Sinai Peninsula and northwestern Saudi Arabia. One poss medicine) and also Ron Ron Bob Cornuke and Larry Williams. [92] Allen Kerkeslager, associate professor of Ancient	and Comparative Religions at St. Joseph	's University, believes that archaeological evidenc	e is too subdued to draw conclusions, but has s	tated that Jabal al Lawz may also be the
most convincing option for identifying Mount Sinai from biblical tradition and should be investigated. [94] Several research Moses: The Real Mount Sinai in Saudi Arabia. The Foundation film identifies Jabal Maqla, a peak within the Jabal al-Lawz	11 71	,	<u> </u>	S S S S S S S S S S S S S S S S S S S
by scholars such as James K. Hoffmeier (Professor of History and Archaeology of the Old Near East) who details what he The Negev While equating Sinai with Petra would indicate that the Israelites traveled in approximately a straight line from				
closer to the vicinity of Kadesh Barnea. Halfway between Kadesh Barnea and Petra, in Israel's western Negev desert, is Faltars, stone circles, stone pillars and more than 40,000 rock engravings; although the peak of religious activity on the site	•	•	• •	•
Anati proposed that Jabal Ideid be epetable with the biblical Sinai. [104] Other scholars have criticized this identification, a most scholars currently place them. [105] Mount Sinai in Unidentified art or imagine place to imagine 1723 Moses on Mou	,	3.	•	· · · · · · · · · · · · · · · · · · ·
Elijah on Mount Horeb, 1860 woodcut by Julius Schnorr von Karolsfeld Mount Sinai depicted in late Georgian manuscript Sinai (Bible). Law given to Moses in the Sinai stations of the Bibliography of the Exodus Hoffmeier, James K. (October 6, 2)		· · · · · · · · · · · · · · · · · · ·	· ·	
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