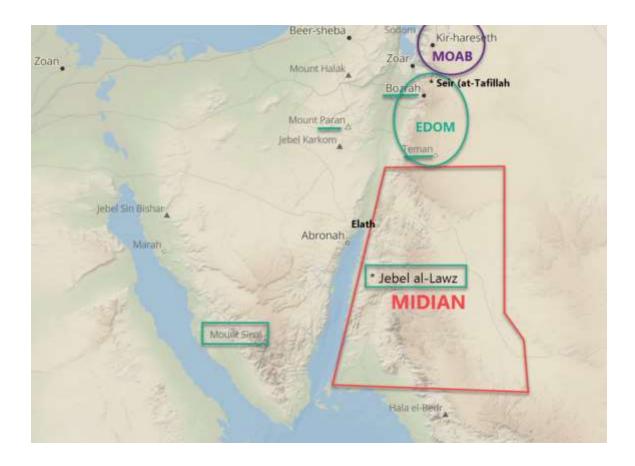
#### Naked Bible Podcast Transcript Episode 260 Exodus 3, Part 1 February 24, 2019

### Teacher: Dr. Michael S. Heiser (MH) Host: Trey Stricklin (TS)

### **Episode Summary**

This episode focuses on Exod 3:1 ("Now Moses was keeping the flock of his father-inlaw, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God") and how the place names (Horeb, Midian, "mountain of God") might possibly dovetail with traditions about Yahweh "coming from the South" (from Teman, Paran, Edom, Seir) in other passages (Deut 33:2; Hab 3:3-7; Judg 5:4-5). Biblical critics have used the apparently contradictory nature of these passages to argue for biblical inconsistency with sources and that Yahweh worship did not originate with the Israelites. Others who have rejected the traditional location of Mount Sinai (Jebel Musa in the "V" of the Sinai Peninsula) in favor of Jebel al-Lawz in Midian have ignored or missed these passages.



#### Transcript

**TS**: Welcome to the Naked Bible Podcast, Episode 260: Exodus 3, Part 1. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. How are you doing, sir?

**MH**: Pretty good. We actually had some snow in our neck of the woods, Trey, but I'm glad it's melting.

**TS**: Oh, really? It's a hot 65° here.

**MH**: We got 6-8 inches. It was just... Every once in a while, we get these freak snows. We got another one, and I'm glad to see it go.

**TS**: I bet. Well, Mike, we're on 260, so we're just a little over halfway to 500. That's pretty...

**MH**: [laughs] That's one way to look at it. It's an unimaginable number at this point, but I guess 260 would have been unimaginable a while back.

**TS**: Yeah. Just a reminder that I think 300 falls during the SBL and ETS Convention this year in San Diego. So we're definitely going to have to do something at our live event for that. Be on the lookout for and listening for details of whatever we come up with to celebrate our 300<sup>th</sup> and do our live one there.

**MH**: Yes. San Diego ought to be a... At least the weather will be good.

**TS**: Yeah, no snow.

**MH**: Yeah, no snow, so thumbs up to that. [laughs] Just after 12 years in the Midwest, I've had enough snow. Really, I've had enough.

**TS**: Well, we were talking before the show. We're going to split chapter 3 into three parts. I love this! So this is Part 1 of three parts. What's that about?

**MH**: Yeah, I was just pulling my hair out. So believe it or not, we're going to spend two episodes on the first verse of Exodus 3.

**TS**: [laughs] I love it!

**MH**: I can't get away from it. So the way it's going to break down is: this episode is going to be about Midian and Sinai, and also "Yahweh's southern origin," which might be new to some listeners. Then next time, Part 2 will be on the Kenite hypothesis, which also might be new to a number of listeners. But I'm going to telegraph it this way: on the surface, the Kenite hypothesis is about

Moses' lineage. And part of that concerns Edom and Esau's line. We've already made comments about that on an earlier episode—where the other half of Abraham's family wound up (the descendants of Esau) and how that factors into Israelite history at this point. Having said that, the Kenite hypothesis is ultimately related back in scholarship to Cain (Genesis 4). And believe it or not, there is a Watchers connection here. I have not written anything on Cain and Genesis 4. It might sound goofy, but believe it or not, you're going to get that in Part 2. We're going to be in the book of Exodus talking about Exodus 3, and somehow we're going to be the revelation of the divine name, which is what everybody associates with Exodus 3 (the burning bush incident). So there you go. I just had to keep them separate. There's too much detail for all of that in one episode, so here we are.

**TS**: I'm looking forward to Part 2. Anytime you can connect the Watchers with anything, I'm all about it.

**MH**: Yeah. I know. People are going to hear that and go, "What in the world...? I thought Heiser had two heads, and now he has three." [TS laughs] I'm going to be building off (I'll give this much of a clue) the work of another scholar, Phillip Esler, who has done a lot of work on the Watcher traditions. He's a lesser-known scholar but has some really important material on the Watcher traditions. And he goes into Cain a lot. And once you get into the Kenite stuff, you have to go back to Cain because that's just part of the discussion. So we're going to have to get into the woods there. It sounds odd, but hey... you just follow the threads. And I'm not making anything up. It's the same thing we always do. We just talk about the work of biblical scholars on all sorts of things. And yep, some of them see some pretty interesting connections here.

5:00 **TS**: Well, we love the weeds.

**MH**: [laughs] Yeah, we're getting a lot of that here—even more so than I imagined. I had a "What was I thinking?!" moment [laughs] a few days ago, trying to unravel this, "Why did I suggest Exodus? What happened to me?" I can usually see where something is going to just devolve into too much work. I must have just blanked out.

**TS**: Well, this is your wheelhouse. This is exactly what we expected. Three parts on chapter 3 alone. That's exactly... We have two parts in chapter 2 (or was that chapter 1?).

**MH**: Well, not every chapter is going to be like this [laughs]. But Exodus 3 just lends itself to it.

Well, we might as well jump in. This is going to be a bit gnarly. There's an element of difficulty here, and I have makeshift map that I'm going to have Trey

upload to the episode site. It's actually best if you're looking at the map or have the map fixed in your head while you listen to this episode, because we're going to be dealing with some geographical stuff. So there's a visual component here, and visual stuff doesn't normally translate well to audio podcasts. But we're just going to make a good faith effort and put a map up there so that you can reference it. We're going to get into some things where it's just essential. Unless you have a really good orientation to the geography of Canaan and the Transjordan (and, of course, the Sinai Peninsula and the Arabian Peninsula)... If you know that already, then you're good. But most listeners will need to look at a map. So let's, for the sake of the episode, just rehearse Exodus 3:1 if it's not already fixed in our minds, because we've traversed through here a bit before.

# Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.

Now some preliminaries here. We've already brought up and now we're going to drill down into the relationship between Sinai and Horeb. The mountain here is called Horeb in Exodus 3:1. Elsewhere, it's called Sinai. Most of the time, it's called Sinai. And also, there's the relationship between Sinai and Horeb and the place known as Midian. Secondly, we are going to need to deal with the relationship of all of that (Sinai, Horeb, and Midian) with "Yahweh's march from the South" tradition in the Hebrew Bible.

Now this is going to be unfamiliar to a number of listeners, but it's just all over the place. You can't discuss Exodus 3, and really Exodus 6, without getting into this material. So this is why we're doing it. Specifically (and we'll look at all these passages that are relevant), Yahweh is said in the Hebrew Bible in a number of places to have come to his land (or come to his temple) from the south. And the passages explicitly define the south with geographical terms like Paran, Teman, Seir, and Edom. So if you're thinking already, "Well, the south would be Mount Sinai—the Sinai Peninsula, the traditional site of Sinai," or if you're thinking, "Well, Jebel al-Lawz in Midian, I think that's Mount Sinai and that's south of Canaan so that's what those passages are talking about." Sorry, they're not. They use specific geographical terms: Paran, Teman, Seir, and Edom.

<sup>10:00</sup> So either the association with Midian in Exodus 3:1 (and at least another passage) for Yahweh's abode is reconcilable with those other places, or we have contradicting traditions. So there's a real issue here. These other places are a good bit to the north of where people typically want Sinai to be—either the traditional location way, way down in the Sinai Peninsula (at the "V" of the two forks of the Red Sea), or (this idea comes and goes) the idea that Sinai is in Saudi Arabia at Jebel al-Lawz, which is to the east about midway or two-thirds of the way up the right hand fork of the Red Sea (the Gulf of Agaba). Those other places are a good bit south to Edom, Teman, Paran, and Seir. So we have to figure out either a way to reconcile some of this stuff, or we have contradictions.

Now I'm going to suggest that there's a way to understand all of the data collectively. But the way that I'm going to suggest undermines both the traditional view of Sinai and the Jebel al-Lawz location of Sinai. Both of them, I think, go out the window if you are going to try to reconcile Holy Mountain (Sinai, Horeb) stuff with Yahweh coming from the south. Both of those locations are too far south of Teman, Paran, Seir, and Edom. They just are. It just doesn't work. So this is another reason why I said, if you come across people who say, "I know for sure where Mount Sinai is," if they are not dealing with the passages we're going to deal with today that have Yahweh coming from these regions that are much farther north, but of course still south of Canaan... If they're not dealing with these passages, you can politely dismiss them because they have not dealt with important data. So I'm hoping that that being the case is going to be clear. Now you might ask, "Why bother with all of this? We're into the weeds here." And for me, there are three reasons.

1. I think we do need to be faithful to the details of the text and offer a coherent resolution to what seems on the surface contradictory. (At least some think it's contradictory.) And I'll add that if we do that, the resolution that I'm going to offer here will also be helpful in the next episode (next week) with the Kenite hypothesis.

2. I would say that I'm hoping this will convince listeners to not get sidetracked on rabbit trails like the idea that Mount Sinai is in Arabia or that determining the location of Mount Sinai has any theological importance. It really doesn't. Those are distractions that can grow into dogma, as though something crucial has been discovered. There's nothing crucial here in the way of theology or eschatology or anything like that. The reality is that it's pretty unlikely that either the traditional location of Mount Sinai (deep in the Sinai Peninsula in the "V" of the two prongs of the Red Sea, otherwise known as Jebel Musa), or the alleged Mount Sinai in Arabia (Jebel al-Lawz)... It's really unlikely that those are the real locations of Sinai. If you care (and I do, and I'm not the only one) about reconciling the Mountain of God idea (Horeb, Sinai) with the tradition of Yahweh coming from the South, then both of those locations are just not going to work. And I do care. I think it's important that all of the data be reconciled. That issue itself might be new to listeners, but it's in your Bible. I don't write the stuff, this is just the reality of the text. We have to deal with it.

3. I think the point needs to be made that the "Yahweh from the south" traditions can't be ignored. They not only need to be aligned with Exodus 3, but this is also an issue for what we're going to run into in Exodus 6:3, where God said to Moses:

15:00

## I appeared to Abraham, to Isaac, and to Jacob, as God Almighty [El Shaddai], but by my name the Lord [Yahweh] I did not make myself known to them.

That is actually wrapped up in the "Yahweh from the south" traditions. Here you have Moses in a conversation with God and you have that statement made. Critics have acted like the revelation of the divine name in Exodus 3 and that statement in Exodus 6:3 justify some sort of notion that there are separate and (this is a key word) utterly *distinct* origins for Yahweh worship. They act the same way with respect to Yahweh traditions from the south (Edom, Seir, Teman, Paran) and the descendants of Jacob in Egypt. The Bible presents us (I think) with a coherent picture, not one that should shock us into thinking Yahweh religion (another key term) originated somewhere other than with the Israelites in Egypt. The Bible's picture is that the deity is the same, but that the names are different. That the name revealed to Moses was already in use by an Abrahamic people (i.e., the descendants of Esau) doesn't undermine anything in biblical theology. That would be expected. The Old Testament picture is that Abraham's descendants went separate ways. The line of Jacob went one way and the line of Esau went another, because of the whole birthright issue. It's quite logical that both lines knew the God of their father Isaac and their grandfather Abraham and continued to worship him. The real issues are how Yahweh name use is known in Edomite (or Esau) territory but seems to be new in terms of Moses in Exodus 3 and in Exodus 6:3.

Now we'll get into that in more detail in later episodes. We'll touch on it here. The short version is, it's not impossible that the name Yahweh was known by Semites in Egypt long before Moses, who took it to the Edomite regions. There is a textual argument to be made, specifically in Egyptian texts, that the name Yahweh was known among Semites in the Sinai region (like in mines—mining context) and it's conceivable that some Semites knew the name Yahweh there and took it up north into the Edom, Seir, Paran area. That's not impossible. The name does show up in Egyptian material associated with this region. So Exodus 3 doesn't undermine that.

You might say, "Well, Exodus 3 might undermine it. It sounds like Moses didn't know the name." Well, let's not forget where Moses was raised. He was raised in Pharaoh's household right after being weaned. Yes, he knew who he was ethnically. He knew he was a Hebrew. But it's quite possible he didn't know the name Yahweh. Why would Pharaoh's household (the people there) be teaching him about that? He's not trained by his mother. His mother has him until he's weaned, and then he is in Pharaoh's household. It's quite conceivable, while he knows what his ethnicity is, that he has not heard the name of Yahweh. That's possible. His break with Egypt (if you read the Moses story) is about injustice toward his people. He didn't like the fact that they were enslaved. It's not about religion. Moses doesn't break from Pharaoh's household because of religion. He's upset at what is happening to his ethnic kindred, and then he gets into

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trouble by murdering a man. And he escapes to Midian, where providentially, he runs into descendants of his forefather Abraham who do happen to know the God of their fathers by the name Yahweh, historically, and then the name is revealed by God himself to Moses.

This is a quite... You can take all this data and you don't have to talk about, "This source used this name, and this source used that name," and, "The dirty little secret of Yahweh religion is that the descendants of Jacob and Esau never heard of Yahweh, and this is a different God than what we see in the south in Edom and Paran, and they knew the name Yahweh, or this religion had its origin somewhere else, and the Bible is trying to cover this up..." Look, this is a quite understandable picture. This is the kind of thing that source critics love to grab and then leverage it in all sorts of ways. It's guite unnecessary. And you know if you listen to this podcast, I'm not an opponent of editing in the Torah. How many times do I have to say this? I'm not an opponent of that. But typically, what happens is source-critical theory exaggerates and overstates data. And I think this is a good example of it. It is guite conceivable that Moses had not heard this name, but he had heard of the God of his fathers at some point. He knew who the Hebrews were. The name could have been circulating in Egypt, at least among the slaves working the mines in Sinai, because you do see this with certain... at least one people group that are associated with the Negev and with... Even upward north to the regions we're talking about here: Edom, Paran, Teman. They're still part of the line of Abraham. They have this name, and maybe Moses doesn't.

Now I say all of that to say this: Exodus 6:3 (which generates a lot of this discussion that Moses didn't know the name) may actually not be translated the way it should be. I've commented on this on my blog, that Exodus 6:3, if you follow the work of Francis Anderson, specifically in his book *The Sentence in Biblical Hebrew*, translates this quite differently—where you don't have Moses not knowing the name. You have the opposite. And that's a little factoid that is almost never mentioned in the discussions of Exodus 6:3. Almost never. It's really rare. But Francis Anderson (I think he's still alive) is the Anderson of Anderson Forbes—the database that we developed where I work at Logos. Francis Anderson is a premier Hebraist. That's probably a humble way to describe him. There are few who know their Hebrew as well as Francis Anderson. And so his work in this verse ought to be taken seriously, but it's rarely even mentioned because people (writers, scholars) want to leverage an idea—source criticism, an alternate hypothesis for Israelite religion, whatever the case may be. That's just the way it is.

So all of this is preliminary. We're going to get into the weeds again here in Exodus 3, but I'm telegraphing some of the things that we're going to run into, and some of what we'll do in this episode will actually factor into some of that discussion. But for the sake of our episode at this point, I think it's really important that the "Yahweh of the south" traditions be reconciled (be understood)

alongside of passages like Exodus 3 and the Horeb and the Sinai traditions. I think they need to be understood together. And they can be. But if you do that, you really can't have Mount Sinai being in the southern Sinai Peninsula at the traditional location. And the Jebel al-Lawz location doesn't really work well, either. It isn't impossible for that one to work. I would say it's really, really, really unlikely. And that means that you'd have to come up with some other mountain. And there have been a lot of proposals for Mount Sinai. It's not just those two. And my gut would tell me that if you're going to take the "Yahweh from the south" tradition seriously, one of those other possibilities might be the right one. So let's just jump in here. To refresh your memory, Exodus 3:1:

# Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.

And as I mentioned in a previous episode, the verse is typically read as though Moses is tending his father-in-law's flocks in Midian. So the mountain of God seems to be in Midian. If you're doing the Jebel al-Lawz thing, that's the way you have to read this-that Sinai is in Midian. But the verse may also not be read that way. The verse could be very obviously saying that Moses left Midian and journeyed a little ways to the west. We actually do not know where in Midian Moses was. Now that's a problem. Midian is a pretty big area. We don't know exactly where he was. And if we're going to read it as "Moses goes somewhere else and then comes to the mountain of God," well, that opens the door to other possibilities. You have to decide to read Exodus 3:1 in a specific way to have Moses tending his flocks in Midian at Mount Sinai. And this is what the movie, The Ten Commandments, does. If you remember the movie, it's like Mount Sinai is a couple hundred yards from where Moses is and where he and Zipporah are living. There's nothing in the text that tells you that. Nothing at all. So all we have is that Moses is somewhere in Midian. The text is clear that he leads the flocks "to the west side of the wilderness and *came to* Horeb." He has to go... He has to make a journey to get to the mountain of God. That's what it says. It doesn't say that he was already at the mountain of God, like The Ten Commandments movie has it. The verse doesn't suggest that Moses had to lead the flocks of Jethro a few hundred yards. No. I think it's much more coherent to say that Moses had to take them somewhere else, and then that somewhere else (to the west of Midian) is where we find this mountain of God. That's where Moses' encounter with Yahweh occurs.

Now that's important to keep in mind—that Moses has to essentially leave 25:00 Midian, or at least leave the part of Midian where he was. We don't precisely know where that was—where Jethro lived. We don't know where that is. We just know it's in Midian. It's a big area. But the fact that he has to leave and he winds up going west... We know he's not at Jebel al-Lawz, because if he went west he'd run into the Gulf of Aqaba—the ocean. It's not a wilderness where you're going to have herds. So that's an absurdity. So he's going to have to go beyond the tip of the Gulf of Aqaba somewhere. He's going to have to go north and northwest. The west would be, you have to clear the tip of the Gulf of Aqaba (the right prong of the Red Sea), and now you can find some area where you can take your flocks. So that much we know.

Well, if you go far enough north, you're in Paran, Teman, Seir, Edom area. There's a place where Midian blurs into Edomite territory, to the north. And if it's northwest, it's also going to blur into Canaan territory. We just don't know where... Nobody's out there with surveyor's poles and marking land. But these three regions (Midian, Edom/Seir, and the Paran/Teman area)... There's going to be a place where they're basically on top of each other—one to the north, one to the northwest. So you can imagine very easily that Moses would have taken the flocks northward from some point in Midian. And frankly, since we know that Moses wasn't living at Jebel al-Lawz... That's not where he was, because if he goes west, he's going to run into the Red Sea. So he's probably somewhere already north in Midian. And then he would have migrated west, just like Exodus 3:1 says. He took his flocks to the west side of the wilderness. So he's already going to be up there and the move west could take him into where these other areas converge. We have to use our imagination here because we aren't given latitude and longitude in Exodus 3 or anywhere else. We're given approximations. But my concern is that we take the material of Exodus 3 and passages like it and the "Yahweh from the south" traditions. We need to understand them collectively. That's important, for consistency.

Now let's refresh our memory a little bit as to what Midian was. So Moses is somewhere in Midian. The place of encounter is associated with Paran, Teman, Seir, and Edom. So we have... (I think I read this in a previous episode, from Sarna's Exodus commentary.)

The Midianites ranged over a wide area of the Near East, stretching from the eastern shore of the Gulf of Akaba, up through the Syro-Arabian Desert, and into the borders of the Land of Israel, west and northwest of Elath.

Elath is right at the tip of the Gulf of Aqaba—the right prong of the Red Sea. So Midian is all of that. That helps orient us. If you need the map, please look at it. Now how will we start to pull all this together? You don't know what the "Yahweh from the south" passages are, because I haven't read them. I'm going to do that now. But just be thinking about Midian—thinking about or looking at the map. You have the Red Sea (the two prongs). The right-hand prong is the Gulf of Aqaba. The tip of that is Elath. Midian is going to be to the east of that and also to the north of that—the west and the northwest of Elath. So right when you clear the tip, Moses is somewhere in there. Midian is going to encompass a good part of what we call today "the Arabian Peninsula," where Saudi Arabia is. And he's going to be somewhere in there. And he's going to move to the west of the wilderness. So he's moving either west or northwest. We don't have latitude and longitude. But that's going to move him into the areas where Midian touches (overlaps with, the borders are fuzzy with) these southern places (Paran, Teman, Seir, Edom). Now let me read you a few passages. Deuteronomy 33:1-2 says:

This is the blessing with which Moses the man of God blessed the people of Israel before his death. <sup>2</sup> He said,

"The LORD [YAHWEH] came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran;

30:00 Oh, boy. Not only do you have Sinai linked to Seir, which is this Edomite region south of Canaan, but we have Mount Paran as the place that Yahweh came forth from. "Well, I thought it was Sinai. I thought it was Horeb." Well, the answer very well may be, "Yep." All of those terms could apply to the same place. They could. Now critics of course want to split them all up, as though they must be different places. They don't have to be different places. In theory they could be. Then you'd have different conflicting traditions. This is where they want you to go. But they don't have to be, is the point. They don't have to be. Mount Paran, if you read this verse, would be the same as Mount Sinai, which would be Horeb. But where is that? I don't know. Neither does anybody else, is the point. You can't reconcile the traditional location of Sinai with Deuteronomy 33:1-2 because the passage reads pretty transparently that Sinai is associated with Seir and Mount Paran. These regions are south of Canaan. So these are part of a matrix of passages—a matrix of ideas, really—in biblical scholarship, that scholars call the "Yahweh from the south" traditions. And Midian... Sorry, but Jebel al-Lawz is not in Seir and it's not in Paran. It just isn't. Let's go to Habakkuk 3:3-7.

# <sup>3</sup>God came from Teman, and the Holy One from Mount Paran. *Selah*

There it is again, just like it was in Deuteronomy 33:2

His splendor covered the heavens, and the earth was full of his praise. <sup>4</sup> His brightness was like the light; rays flashed from his hand;

By the way, that language, some of that is reminiscent of Deuteronomy 33.

...and there he veiled his power. <sup>5</sup>Before him went pestilence, and plague followed at his heels. <sup>6</sup>He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered; the everlasting hills sank low. His were the everlasting ways. <sup>7</sup>I saw the tents of Cushan in affliction;

the curtains of the land of Midian did tremble.

So now this brings Midian into the picture, also with Teman and Paran. There's only one way you can do that-to have whatever is happening here and whatever peak this is, that it's in some area that it could be perceived as Midian and Seir (and Edom). These places converge or overlap. And when I say that, you can't be thinking of maps of countries today, where there are strictly defined borders. You just don't have that. These are regions that don't have that level of precision as to their border lines. There's a fuzziness to all of this. The passage (Habakkuk 3) associates Mount Paran (which Deuteronomy 33:1-2 linked to Sinai and Seir) linked to Midian. So Teman and Paran and Seir and Midian are somehow interrelated. This is possible if by Midian we mean the northwesternmost parameters, where it borders Edom to the north and southern Canaan to the west. And by the way, I would think that if you took that (if you thought about that) and then you read Exodus 3:1, where you have Moses taking his flock to the west side of the wilderness, you can reconcile those things. Especially since we don't know where Moses' starting point was. He could have been due east of where all this is happening, and then he moves straight west. We don't know. We just know from these descriptions (the "Yahweh from the south" traditions) which link some part of Midian with these southern regions (Edom, Seir, Paran, Teman)... Judges 5:4-5 is another one of these:

<sup>4</sup> "LORD, when you went out from Seir, when you marched from the region of Edom, the earth trembled and the heavens dropped,

See there you get apocalyptic (cataclysmic) language that we just read from Habakkuk 3, where God was coming from Teman and Mount Paran. But now we get Seir and Edom.

 35:00 ... yes, the clouds dropped water.
<sup>5</sup> The mountains quaked before the LORD, even Sinai before the LORD, the God of Israel. Now this passage juxtaposes Seir and Edom and once again makes Sinai part of the picture. Verse 4's association of Seir and Edom of course makes sense because Seir, according to the *Archeological Encyclopedia of the Holy Land*, was the name of a mountainous region southeast of the Dead Sea. If you're looking at the map, you're going to see that. It was formerly inhabited by Horites (Genesis 14:6), and boy, isn't that interesting? We can't really get into the people groups here, or in the next few weeks, either. This was formerly inhabited by the Horites, where Esau lived later. *Esau lived later.* I can't resist it. [laughs] Go back and read Deuteronomy 2-3. [laughs] Okay, get that spasm out of the way... Where Esau lived later—this area identified with Edom in Genesis 36:8 and following.

So how are we to deal with the data? We have three passages here. I would say, just in basic terms, there's no way to get the traditional site of Sinai near Edom. So I'm not a believer in the traditional site (Jebel Musa) for being Mount Sinai. I also don't think there's a way to get Jebel al-Lawz into Edom or near Edom, because it isn't. It's farther down, adjacent to the Gulf of Aqaba, in that portion of Midian. It's just not in Edom. It's not near Paran or Teman. So my suggestion is, let's stop trying to defend either of these views.

Here's a proposal—a working hypothesis. Then we'll get into some of the nuts and bolts here. I would say that maybe this is what happened. Again, this is a working hypothesis. It's a work in process. Moses leaves Midian proper, which is east... We don't know where he is, possibly even already north or northeast of the Gulf of Agaba. He's somewhere in Midian up there. He takes Jethro's flocks westward or northwestward. He's going to be clear of the tip of Gulf of Agaba, where Elath is located. And he's moving westward or northwestward, at least slightly, to honor the language of Exodus 3:1. He winds up somewhere in the vicinity of the northwest fringe of northern Midian, where Midian borders the southern border of Canaan, and where it also blurs into the land of Edom. (Look at the map.) It is somewhere in this location—somewhere in this region (where all these things are possible, all these things are in play)-that Moses encounters Yahweh on a mountain, variously called Sinai or Horeb. We saw in a previous episode that Horeb may simply refer to a dry area. That's what it means. It may simply refer to a dry area that included a mountainous region. As Sarna said, Horeb may have been the name of a wider region in which Mount Sinai (a specific peak) was located, and Horeb could be in this geographical region that we're talking about—Edom, Seir, all that—because Seir is a mountainous region, as we just read. There's going to be some peak there that eventually lent its name to the entire area, perhaps. Horeb means desolate or dry. But maybe Horeb becomes later associated as a term with a specific mountain in this region that could be spoken of as being somewhere still associated with Midian (up north), associated with Edom and Seir and Paran and Teman. Somewhere in that area, all this stuff happens.

Now I'm going to take you back to Sarna a little bit again. We've already mentioned that Horeb means desolate and dry. We read earlier Exodus 17:1-7. And this is the incident at Rephidim. So we read that. I'll read it again.

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. <sup>2</sup> Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" <sup>3</sup> But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?" <sup>4</sup> So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." <sup>5</sup> And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. <sup>6</sup> Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel.

Now this Horeb reference here... Sarna pointed out that if you look at the 40:00 Israelite itinerary (their journeyings), Rephidim was the last station of the Israelites before entering the wilderness of Sinai. So this place where they are (Rephidim), which has this rock at Horeb, is not Sinai. It's the last station of the Israelites before entering the wilderness of Sinai. And then Sarna says, "We may be dealing with different strands of tradition, or Horeb may have been the name of a wider region in which Mount Sinai (a specific peak) was located. Perhaps that peak eventually lent its name to the entire area." So none of that (this separation of Horeb from Sinai) undermines what I'm proposing about all of these terms being interrelated. Because the region itself might be what Horeb is referencing. If it is associated with Seir and Teman and Paran, Seir is a mountainous region. You could have one specific peak somewhere in that geographical zone that we really can't define, but somewhere south of Canaan (because Yahweh comes from the south), somewhere that's still adjacent to Midian (so we can talk about Midian), and it's going to be north (or possibly northwest) of the tip of the Gulf of Agaba—somewhere up there. If you factor this in, the hypothesis is still workable. If there is a distinction between the mountain Sinai proper and Horeb. Okay, good, fine-dry place that later becomes known by a single peak. Who knows? Ultimately, who knows? What I'm trying to get you to see is that these disparate data points are not irreconcilable. There is a way that they can be imagined as functioning together and be inclusive of the "Yahweh from the south" traditions.

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Now let's go back to Exodus 3:1 real briefly.

# Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.

Now the way ESV has that translated, it suggests that the mountain of God was *called* Horeb. But the Hebrew text actually doesn't require that. And it might even contradict it. So we don't have to have Horeb even be specifically (in this verse) associated with a singular peak. So this whole regional idea, and then by tradition, one mountain in this region becomes identified... That's workable. But I just want to point out here that in this particular verse, the ESV might be a little misleading (unintentionally). The Hebrew has:

#### אָל־הָר הָאֶלהָים חֹרֵבָה

### (el har ha-elohim horbah)

Literally, it's, "he takes the flocks to the mountain of God, to Horeb." What we have here in the proper name for Horeb is *het-resh-bet*. We have a *heh* on the end. It's called a locative. It denotes a location. In Hebrew sometimes, the letter *heh* (the H) is added to a noun to denote a going to that place. It's called the locative *heh*. So Horeb might merely denote "a dry place" that Moses goes to. He went to the mountain of God, to Horeb. So in other words, the mountain of God is in Horeb, but the mountain of God isn't necessarily *named* Horeb. It could very well be the understanding of Exodus 3:1. But the ESV doesn't give you that impression (and other translations as well).

Consequently... Why am I bringing it up? If Moses left Midian and traveled *to* the mountain of God in or at this region—this place called Horeb, which was in a wilderness area (or at least adjacent to one), that doesn't seem incompatible at all with Exodus 17:1-7, where Horeb (dry area) and Sinai (the mountain) are not synonymous either. They don't have to be synonymous in Exodus 3:1, and they don't have to be synonymous in Exodus 17. These things are compatible, is the point.

Now there are other data that can be factored into this as well. And in the next two episodes, we'll hit more of that, especially when we hit the Kenite issue and the revelation of the divine name. But I want to... We're going to say more about what I'm going to jump into now in those episodes, but I want to get into it a little bit here. And that is with respect to Yahweh traditions (the name Yahweh) in other places. Now I'm going to read from DDD (*Dictionary of Deities and Demons in the Bible*). This is the entry on Yahweh, where the author (van der Toorn) says

There are two Egyptian texts that mention Yahweh. In these texts from the 14th and 13th centuries BCE...

# By the way, the 13<sup>th</sup> century would be the late-date century. These two texts are going to still be too late for the early date of the exodus.

There are two Egyptian texts that mention Yahweh. In these texts from the 14th and 13th centuries BCE, Yahweh is neither connected with the Israelites [in these texts], nor is his cult located in Palestine [i.e., Canaan]. The texts speak about "Yahu in the land of the Shosu-beduins" (tʒ šʒśw jhwʒ;... The one text is from the reign of Amenophis III (first part of the 14th cent. BCE; cf. HERMANN 1967) and the other from the reign of Ramses II (13th cent. BCE [MH: That's the late date option.]; ...

In the Ramses II list, the name occurs in a context which also mentions Seir (assuming that s<sup>°</sup>rr stands for Seir). It may be tentatively concluded that this "Yahu in the land of the Shosu-beduins" is to be situated in the area of Edom and Midian.

Of course, the northern northwest edge of Midian. So you actually have a reference to Yahu in Egyptian material in Seir (in Edom). There you go. This isn't explosive. This is in concert with the picture (my working hypothesis) that I just laid out. So another quote about this material. This is from Mark Chavalas, from the *Dictionary of the Old Testament: Pentateuch*, in the Moses entry. He says:

Yhw is also the name of a Shasu country in connection with Midian and Seir. These occur in an Egyptian eponym list from the time of Amenhotep III (c. 1400 B.C.) and in a text dated to Ramesses II a century later (Giveon, 26–28). Some have seen this as consistent with the poetic language in the Bible associating Yahweh with the region of Sinai, Seir, Edom, Paran, Teman and Midian (e.g., Deuteronomy 33:2; Judges 5:4–5; Psalm 68:7–8). Some have argued that the biblical Kenites (a branch of the Midianites) were the mediators of the Yahwistic cult, possibly by way of traders along the caravan routes from the south to the east (Schloen).

Just another scholar, not only pointing out the Egyptian material (the reference to the name Yahweh in Midian and Seir), but also bringing the "Yahweh from the south" traditions into the picture. This writer (Chavalas) is well acquainted with the fact that the "Yahweh from the south" traditions are part of this whole issue that we're talking about—the Mountain of God traditions and the divine name, and all that sort of stuff.

But there's more recent research on this. I put this in the protected folder for those who are newsletter subscribers. This is a dissertation. It's available online, but I put it in the folder anyway. This is by Julien Cooper, who is a man. (You

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might be thinking Julianne—the woman's name—but this is Julien.) He's at Yale now. This was his Ph.D. dissertation from the Department of Ancient History at Macquarie University in Australia. Its title is "Toponymy on the Periphery: Placenames of the Eastern Desert, Red Sea, and South Sinai in Egyptian Documents from the Early Dynastic until the end of the New Kingdom." "Toponym" means a place name. This is his dissertation. He says on page 185 that the place name (the Yahu of the Shosu-beduin)...

...whether this place name can be used as evidence for an early cult [MH: the early worship] of Yahweh seems far from certain.

And that's being honest. The name is at least used among a people who are in the region of Seir, who by biblical standards would have descended from Esau. They're still descendants of Abraham. But he's saying, "It's just a place name." We don't know that it's evidence that Yahweh was actually worshipped there. That could be. We don't want to overstate the data. It's just an interesting observation. But I wanted to bring Cooper into the conversation for a different reason. While we're on the subject of etymology, what about the name Sinai? Cooper, in his dissertation, discusses this name, as well, on page 214. He writes this:

The etymology of 'Sinai' is usually explained through Biblical Hebrew סְנֶה (snh), the 'bush'...

And it actually shows up in Exodus 3:2, 4. So he's saying, "This is the way Sinai is usually explained, as being a name derived from the place (the burning bush incident, where these bushes are), and Moses has this encounter."

However, there is no consensus amongst biblical historians as to the etymology of Sinai; connections to Semitic sn 'tooth', Arabic sina 'stone', Sin the Mesopotamian moon-god, and the territorial entity of Sin have also been proposed as equally valid as snh 'bush'.

So unpacking that paragraph, what that means is that scholars have tried to figure out where Sinai (the term) comes from. The easiest and basically most obvious is that it comes from the bush in the passage there—*snh*. But others have tried to find a derivation from Arabic and proto-Semitic, and then someone will say, "It comes from the Mesopotamian moon-good, Sin."

Now the context for this discussion in Cooper, when he gets into this material, is an Egyptian term that is a hapax. That is a word that occurs one time in existing Egyptian texts. That word is  $\underline{T}nht$ > in Egyptian. Cooper theorizes that it's probably a Semitic loanword. It's a word that's brought into Egyptian from a Semitic language. He says, in Semitic languages, the T underlined (the "ch" sound) "corresponded to Semitic *samekh*," which is the first letter in the word

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"Sinai" in Hebrew. Now he goes on to discuss this, and I'm going to disagree with him a little bit. I'm reading you this because we have geeks in the audience who like this kind of etymological stuff. But also, if you read Cooper's material you're going to be wondering what I think about this. So I'm going to tell you. I'll just read a portion here. On page 214, he says:

A difficulty with this connection [MH: that is, connecting it to *snh*, bush — but I'll admit his wording in the dissertation is somewhat ambiguous here. I'm going to assume he's talking about the bush] is accounting for the auslaut -t [MH: the final T in the Egyptian term Tnht], which must be a suffix, possibly a feminine marker.

Typically in Egyptian, the -t at the end of a noun is the marker for a feminine singular noun. And my comment to this is, "Why is that difficult?" *Snh* is grammatically feminine and would have a -t ending in the construct form anyway. So what's the deal? It's still the same grammatical gender. He continues with what he's saying:

In ancient Levantine toponymy [MH: place names in the Levant, the Fertile Crescent area (Syria and Palestine)], the suffix -t is witnessed in toponyms, but its exact morphological role is not apparent. Rainey suggests it may be a nominal or adjectival marker. (215) Wherever <u>T</u>nht was, it was a large area, comprised of multiple <u>h</u>3swt...

Some of you who are paying real attention to the podcast know what that term is. The *hekah* <u>h</u>3swt—the rulers from foreign lands. This is where the term "Hyksos" comes from. They were Semites. So lo and behold, we have <u>T</u>nht being a large area where there are a lot of Semites. Hmm...

...the only text where it [<u>T</u>nht] occurs mentions it in the context of BiA.w [69.1] [MH: a personal name, which doesn't concern us right now], and thus it would seem to be in the environs of the South Sinai or at least contiguous with the Sinai.

He's opining on basis of this personal name that he references, because the personal name he references happens to be from a text that talks about a mine in Sinai. So he's connecting these two things that don't necessarily connect. If you have a large region where you have Semites living, and what's known as Sinai could extend (on the basis of other texts) way, way up north in the Negev— all the way up to southern Canaan—then this is a conclusion. It's a *nonsequitor*, actually. It's a conclusion that doesn't really follow the data. But he's making these comments based on this parallel with this one Egyptian text, with this proper name on it that happens to be located in the southern Sinai.

He writes, on page 215:

An equivalency with the biblical 'Sinai' is tempting on these grounds, but the caveat here is that there is about one thousand years separating this toponym Inht from the 'Sinai' in the oldest biblical traditions (c. 1000 BCE).

My comment here: Are we really to believe that no Semites used the term "Sinai" before the Hebrew Bible was written? Like, really? The term shows up in Egyptian texts from or near mines in the Sinai peninsula—mines which we know were worked by Semites. This is going to be part of the Semitic vocabulary before you get the Hebrew Bible written. So why it matters that the Egyptian text is older than the biblical text... I don't see why that matters at all. There's a difference between a spoken language and a written language. The spoken language is going to exist before it gets codified in writing. So this is another conclusion that just doesn't follow in his dissertation. Since the chances are that some of you are going to read this, I just thought I'd throw that in so you knew what I thought.

Now my point here is that if you go out there on the internet (when we're talking about the name Sinai), and you have people writing about how Sinai was really a holy mountain to the moon god Sin... You're going to see that everywhere on the internet. It's Middle Earth, okay? Know two things: (a) that idea isn't new; there are scholars, of the pan-Babylonian era, especially, that propose this, and (b) there are coherent alternatives. You're going to have people you run into that read this stuff, and they're going to think they've stumbled onto something, like this deep, dark secret of the Bible that "your Churchianity has tried to shield you from," and all this nonsense. You can find this in antiquarian scholarship. And they'll use material from the 19<sup>th</sup> and early 20<sup>th</sup> centuries. But the reality is that there are quite coherent alternatives that have nothing to do with the moon-god Sin, as far as the name Sinai. So let's just point that out. That's another freebie, prepping you with that. Another thing that I put in the folder is an article by G. I. Davies. It's entitled "The Significance of Deuteronomy 1:2 for the Location of Mount Horeb." Deuteronomy 1:1-2 says:

These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab.<sup>2</sup> It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea.

That's the verse that matters here: "It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea." Davies' article I have put into the protected folder. Some of you might want to read it. It's important because it's one that raises important issues for thought. But I find it personally unpersuasive for a couple of reasons. And in case you read it, I want you to know what those reasons are (and you'll probably be able to figure these out on your own anyway). The first one is that (let me just cut to the chase) Davies goes through

all this data about determining how far you can get in eleven days from this point or that point. And he uses this to argue that the best location of Mount Sinai is the traditional site, because on average it would take... And he has a number of standards for this. He looks at old travel records. He looks at ancient records. He looks at modern caravan records and archeologists going from one point to the next. Basically, you can travel about 20 to 22 miles a day. He says that eleven days is going to put you up at Kadesh-barnea, and that's eleven days from the southern (the traditional) site of Mount Sinai, so that's the best candidate for the location. The other ones are too close for the eleven days. That's just it in a nutshell. I disagree with that, and I'll tell you why. But the article is still important because of the things it makes you think about. So a couple of reasons I think this is a little wrong-headed are:

1. That it doesn't work with the geography of the "Yahweh from the south" traditions. And those are important. You have to factor them in, and he doesn't. His calculations of how many miles can be traveled in a day all assume (all of them-you can read the article) that the travelers are adult males (soldiers or civilians). They don't assume large numbers of women and children, and larger than normal herds. Now I will grant (and when we get to this part of Exodus, I'll explain why) that the Israelites may not have been in the millions. I don't think they were. But the nation was considerably larger than your normal caravan that Davies was doing his calculations by. His calculations do not conform to the conditions described in the exodus itinerary. I still think the point of Deuteronomy 1:2 is that it took the *Israelites* eleven days to go from one point to the next, not that the eleven days allows for some calculation of mileage. I think it's just a report. "It took us eleven days." Moving tens of thousands of people (and at a minimum, with at least half of those tens of thousands of people being women and children), along with their flocks, simply cannot be calculated by normal caravan travel, and that's what Davies is doing. To really know how far the Israelites could get in eleven days (during eleven daytimes), you need to assemble at least 30-40,000 people, have half of them be women and children, and then add thousands of head of goats, sheep, cattle, etc., and then have a go at it. That's what you need to do. You're not getting very far, to be honest, because you're going to have to be stopping to water the flocks. People can carry water. You're not going to be carrying water for flocks. Everybody's got what, 50 pounds of water on them? It just doesn't make any sense. So Davies' calculations, while they might on the surface seem impressive, do not conform to the conditions that we're dealing with regarding the Exodus travel.

2. He assumes Seir and Edom are not the same area. He's aware of some of these verses, obviously, in the article. But then he'll gravitate to places where Seir is like a different place or a neutral term that doesn't overlap with Edom, and then he'll say, "See? We have to keep them separate." And then he'll talk about the ones where they're obviously together, like the "march from the South" passages we read. Then he'll say something like that they were put together

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because of sources. He does the source-critical tango to divorce Seir and Edom from the equation that he uses.

I just don't think it's a legitimate method. Frankly, I don't think Deuteronomy 1:2 really helps us at all. I don't think it helps resolve anything and it doesn't really help. I think the whole point is that it took us eleven days from Horeb by the way of Mt. Seir to get to Kadesh-barnea. It's not like you can make a coherent calculation from that, because we just don't have the parameters to do that. So I wanted to mention that just in case some of you read that.

We're here at the end of our episode, and we're going to come back to some of these things later when we get to the Sinai scenes of Exodus, but I wanted to say some things, especially in this episode, about the need for honoring both Exodus 3 and Exodus 17 and the "march from the south" traditions. We need to not blunt or ignore or dismiss or dichotomize one set of data from other points of data. These things need to be (and can be) understood together. If you care to do that... and I do, and hopefully you understand why at this point-because those passages about the march from the south are explicitly connected to Sinai and Midian—Exodus 3. They just are. So we have to take these things in tandem to sort of frame a picture of what's going on in Exodus 3:1 and in these other passages—where Moses is at. I'm going to tell you right now: if you care to do that, you either have to do what Davies does and just say these things don't matter (they're later or the result of some editorial snafu and we're not going to count them)... You basically either cheat or you try to honor all of the data. If you do that, I don't see how the traditional location of Mt. Sinai can work. I also don't see how Jebel al-Lawz works. I think we're dealing with a different location. Frankly, my answer is, "We don't know which mountain Sinai was. We just don't know.

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At this point, someone will say, "Well, Jebel al-Lawz has burned tops of the mountain and there's evidence for volcanic activity!" So what? Why do we think we need a volcanic mountain? See, people assume that because they want a natural explanation to the fire of God's presence on Sinai. Frankly, if you're a theist, you don't need a natural explanation for the fiery presence of Yahweh on a mountain. You don't. But somehow this naturalistic explanation is adopted by defenders of Jebel al-Lawz when they would reject it for the plagues or some other miracle or something like that. It's just at this point it helps them make the argument for the location that they want. What I'm here to say is, I believe that's inconsistent and, frankly, unnecessary. "Well, what about those pictographs of cattle? When Moses was up on the mountain they made a golden calf, and boy, we've got pictures of calves at Jebel al-Lawz!" And there are supposedly other sacred objects. I've seen the pictures. I don't really see some of what I'm told I'm seeing. Yeah, I'm aware of all these, but have those pictographs been dated? There are experts (God forbid I would be one of them—thank the Lord I'm not) who spend their entire lives studying rock art in Saudi Arabia (and, of course,

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other places in the world), and there are ways to date these things. So my first question is always, "Well, those pictographs you say are proof of the events of the Exodus (Mt. Sinai)... Where is the dating analysis of them?" I can tell you right now that in the promotion of Jebel al-Lawz... I used to like this theory until I saw the problems that were associated with it as I went on. For a long time I have not believed in the traditional site and I liked the Jebel al-Lawz site for years. But then when you really drill down into it, especially with the "Yahweh from the south" traditions and a few other things we'll talk about when we get to these other episodes on Exodus 3, it has serious problems. Even Paul's reference in Galatians 4 to Mt Sinai in Arabia... I hate to just pour water on this, but there's a text-critical issue there. It may not even be in the original text. There are just things like this that when you drill down, you realize how uncertain they are. "Arabia" is a vastly elastic term anyway in the first century (Greco-Roman) understanding. There are just so many things that can go wrong—so many things that are assumed and not proven. The pictographs are just another in a long list of these things. Where is the date for them? Can we date those things? Did you even check?

Please don't bring in Ron Wyatt at this point about the Egyptian chariot wheels near this or that crossing and what-not. Frankly, you can still have a new way of crossing or some other kind of crossing. That really isn't the issue. Israelites could have kept going into the area where we're looking at. They could have crossed something at the tip of Agaba-who cares? But if you're depending on Ron Wyatt data, you're just not wise. His stuff has never been tested. It's never been pulled out for testing. We have shapes of things that may or may not be Egyptian chariot wheels. I also hope you realize that the design of Egyptian chariot wheels differed in different eras. There ought to be hundreds of them, not just two or three. They're probably not chariot wheels to begin with, but I digress. If you really want to prove it, pull one out and have it dated, tested, and analyzed. But Wyatt and others simply don't do this stuff. Or they'll claim to have found something that has now disappeared. "The dog ate my inscription. The dog at this; the dog ate that. The Saudis took it; the Saudis stole it." Well, that's convenient. You've got to do better than that, especially as Christians. As Christians, if we want to do this kind of research (especially if there's an apologetic bent to it along some trajectory), you just have to be more honest than this. You just have to be, because if it's easily underminable by very simple, straightforward, obvious questions ("Hey, do we have a date for that specimen thing? Do we actually have it here so we can look at it?)... If it's always, "No, it's missing," the arguments are no better than the kind of stuff that you get with Ancient Aliens talk.

That might sound harsh, but honestly, that's where it's at. I meet people all the time (through email mostly) that will show me things where people belittle faith and Christianity because of poor scholarship and the poor reasoning that Christians do in areas like this. I'll grant you that the atheists do a lot of poor reasoning, too. They have a lot of poor scholarship, too. But my point is that we

shouldn't. I'm hoping that you see the complexity of something as simple as Exodus 3:1 and now you may have a new thing to factor in: the "Yahweh from the south" traditions. These are all important, they're all in scripture, they are all pertinent to the same events, the same issue as far as Yahweh and the knowledge of Yahweh in a given geographical part. They're all important. We need to honor all of the data and struggle with it. That's what Bible study is about. It's not about looking for quick answers and proof texts. If that's what you want, you're not really doing Bible study. You're doing something else, and it could turn around and bite you in the theological butt or it could have a worse effect when people aren't willing to listen to you about something that really IS important, like the gospel. But you have not gained a hearing with them because of poor research in some other area. That's a shame. It's a shame that those two things get married in the minds of some people, but they do. We need to be a little more circumspect about this.

In the next episodes we have on Exodus 3, Parts 2 and 3, we'll get down into some more of these details and even more. We're not done with Sinai once we get out of Exodus 3, trust me. Some of the things we talked about today will come back into our discussion. I'm hoping that you see the complexity, but also get an appreciation for what's a distraction and what's not, and the need to do good research.

**TS**: Mike, you're either raining on people's parades or blowing their minds.

MH: [laughs] Or enraging the masses.

TS: But it's okay. It's okay to not know.

**MH**: It is. Like I said at the beginning of the episode, there's no crucial issue of theology here. But sometimes people want to pin some important issue of theology to something like this. It's just a mistake. It's just unnecessary.

**TS**: Alright. We're giving people permission to let it go.

MH: Either that, or permission to mail me a pitchfork and a torch. [laughs]

**TS**: Yeah, please email Mike and not Trey. [laughs] Alright, Mike, well, we're going to get into Part 2 next week. I'm looking forward to getting into how you're going to connect that to the Watchers. So that's going to be entertaining. And with that, I just want to thank everybody for listening to the Naked Bible Podcast! God Bless.