

Chapter 5: The Cave

The second most important event in Abraham's life was the purchase of the burial cave in the field of Machpelah, the mount above it (the real Mount Sinai), and the surrounding land. The first most important event was, without question, the contract with God, which occurred because of Abraham's willingness to sacrifice his son, Isaac. This also occurred at the same location. Today, the cave is called the Cave of Machpelah, commonly thought to be in the city of Hebron in central Israel. The cave is not located there, and the city was only renamed Hebron after the Hebrew invasion of Canaan, sometime after 1266 B.C.E. The cave in Hebron was explored in the 19th century, and also after the 1967 middle-east war, by Moshe Dayan. He had a slender, young girl, the daughter of a friend, lowered down into the cave. She found only three burial locations, not nearly the number there should have been. The true location of the cave had long-since been lost in time. Now, only tradition remains and unfortunately it is incorrect.

Clues referring to the true location of the cave of Machpelah and mount Sinai permeate much of the Torah. It is most likely why we have seven days to the week, why the number seven shows up 205 times in the Torah and why many of the names in the Torah contain words which refer to the mount or cave. Almost no one understands the importance of the cave to the Jewish religion, and what the cave contains. Common knowledge claims that the cave is the burial place of Abraham, Isaac, Jacob, 11 of the 12 brothers, and other members of the immediate family. That is far from what the cave's true importance really is, and the three secrets it possesses. The first is the cave contains technology from a highly advanced previous civilization, which Moses hints at in the Garden of Eden story. The second secret is what Joseph placed in the family cave when he was Prime Minister of Egypt, and the third what Baruch placed in it after the Temple was destroyed in 587 B.C.E. This book will not go into Joseph's life and his identity in Egyptian history, nor what he placed inside the family cave and how his actions brought shame and slavery to the other 11 tribes. That will be revealed in another book.

I can write about these subjects from a very unique position: I am the first person since Baruch (over 2,590 years ago) who has figured out where the real Mount Sinai is located and the first person to see Abraham's altar since Moses buried it 3,310 years ago. This book will not disclose the location of Abraham's altar, the other altars there, Mount Sinai, or the cave, so that they will be protected from anti-Semitic vandals. When that part of the Sinai desert again changes

hands, and is rightfully part of Israel again, I will reveal the location of Mount Sinai and all of its treasures. To prove these claims, in Chapter 7 on the Ark I will show you the altars found on top of mount Sinai. Here I will show you a picture of Abraham's altar, after I uncovered it. After the photo was taken, I reburied the altar so that it would remain safe.

The following Jewish legend states the same thing: That Mount Sinai is mount Moriah (more accurately "in the land of Moriah"), where Abraham was supposed to have sacrificed his son, Isaac.

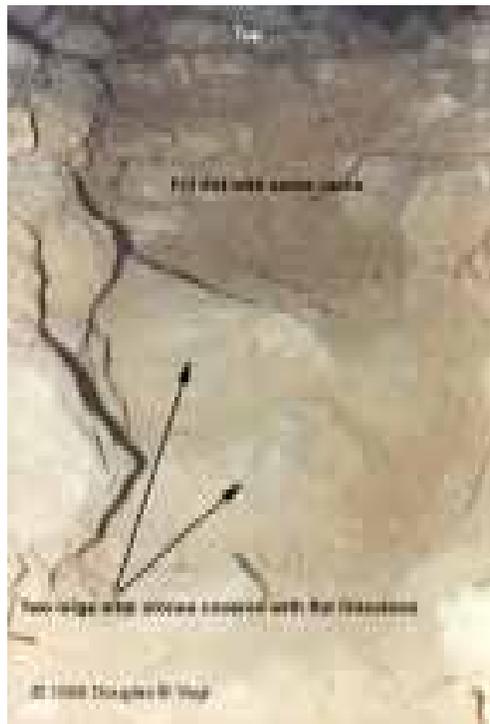


Figure 5.1: The real Abraham's altar buried by Moses in 1305 B.C.E.

The following legend is one of the most beautiful I have read because it gives us some insight into how God thinks and works. It should also settle the question of whether mount Sinai was a tall mountain, or a small hill, and where Abraham's altar was located.

THE CONTEST OF THE MOUNTAINS

While the nations and peoples were refusing to accept the Torah, the mountains among themselves were fighting for the honor of being chosen as the spot for the revelation. One said: "Upon me shall the Shekinah¹ of God rest,

and mine shall be this glory,” whereupon the other mountain replied: “Upon me shall the Shekinah rest, and mine shall be this glory.” The mountain Tabor said to the mountain Hermon: “Upon me shall the Shekinah rest, mine shall be this glory, for in times of old, when in the days of Noah, the flood came over the earth, all the mountains that are under the heavens were covered with water, whereas it did not reach my head, nay, not even my shoulder. All the earth was sunk under water, but I, the highest of the mountains, towered high above the waters, hence I am called upon to bear the Shekinah.” Mount Hermon replied to Mount Tabor: “Upon me shall the Shekinah rest, I am the destined one, for when Israel wished to pass through the Red Sea, it was I who enabled them to do so, for I settled down between the two shores of the sea, and they moved from one side to the other, through my aid, so that not even their clothes became wet.” Mount Carmel was quite silent, but settled down on the shore of the sea, thinking: “If the Shekinah is to repose on the sea, it will rest upon me, and if it is to repose on the mainland, it will rest upon me.” Then a voice out of the high heavens rang out and said: “The Shekinah shall not rest upon these high mountains that are so proud, for it is not God’s will that the Shekinah should rest upon high mountains that quarrel among themselves and look upon one another with disdain. He prefers the low mountains, and Sinai among these, because it is *the smallest and most insignificant of all*. Upon it will He let the Shekinah rest.” The other mountains hereupon said to God, “Is it possible that Thou art partial, and wilt give us no reward for our good intention?” God replied: “Because ye have striven in My honor will I reward ye. Upon Tabor will I grant aid to Israel at the time of Deborah, and upon Carmel will I give aid to Elijah.”

Mount Sinai was given the preference, not for its humility alone, but also because upon it there had been *no worshipping of idols*, whereas the other mountains, owing to their height, had been employed as sanctuaries by the idolaters. Mount Sinai has a further significance, too, for it had been originally a part of *Mount Moriah*, on which Isaac was to have been sacrificed; but Sinai separated itself from it, and came to the desert. Then God said: “Because their father Isaac lay upon this mountain, bound as a sacrifice, it is fitting that upon it his children receive the Torah.” Hence God now chose this mountain for a brief stay during the revelation, for after the Torah had been bestowed, He withdrew again to heaven. In the future world, *Sinai will return to its original place, Mount Moriah*, when “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills.”² [Emphasis added.]

The legend clearly says Mount Sinai is also Mount Moriah, since mountains do not separate and fly to the desert, no matter what size. What the author is saying is that Mount Sinai was the same hill on which Abraham was going to sacrifice Isaac. The prophecy stated that in the future everyone will know Mount

Sinai as the same mount. Finding Abraham's altar inside another altar seems to settle the question. There is much more to the story, including why the world was lead to believe it was in Jerusalem, but that story will be for another book.

Biblical Background

The first Biblical reference to a cave appears in the story of Abraham, who purchased the Cave of Machpelah from Ephron, the son of Zohar, for 400 shekels of silver.³ This section will reveal some of the literary proofs the cave was not located in Hebron, and it was actually near Mount Sinai. Also revealed is that mount Moriah was actually mount Sinai, and not a hill in Jerusalem. Also shown is that Abraham, Isaac and Jacob lived near there at one time or another, because it was the family's property. The following subsections will describe additional clues that Moses created to hint at a cave at Mount Sinai.

Purchasing the Cave of Machpelah

Abraham purchased the cave of Machpelah, as the burial place for his wife. This event is the second most important event of his life and the Jewish people.⁴ The story first appears in Genesis 23:8-10. The pertinent facts: Abraham purchased the cave of Machpelah from Ephron, the son of Zohar, a Hittite, for 400 shekels of silver. The purchase included the land and the trees around it, up to the gate of the city. The cave is described as being before Mamre,⁵ said to have been Hebron in the land of Canaan. I should also note that the name Hebron appears earlier in verse 23:2, where it says: "And Sarah died in Kiriath-arba—the same is Hebron—the land of Canaan." The border of Egypt was the Brook of Egypt, today known as Wadi El Arish. So when this verse tells us that Mamre, or Kiriath-arba, is within the borders of Canaan, the town must be east of Wadi El Arish. It just does not tell us how far east.

Follow me as I decode the five keynames: Machpelah, Ephron, Zohar, Mamre, and Hebron, and find out what Moses is really telling us, but first you should read Appendix C for Moses' code systems:

1. The Hebrew spelling of Machpelah is מכפלה, which is made up of two smaller words. The first word מכ is short for the word מכון, which means "place" or "site." The second word פלה means "wonder," "wonderful" or "miracle." The resulting meaning is "place of wonder" or "a miracle place." This does not sound like the name of a burial cave.

2. The word Ephron בעפרן is made up of two smaller words. The ב (b) before a word means "in." The עפרן means: "dry earth" or "gold dust." The final ן (nun) is equal to 700 in large numbering and 7 in small numbering. Since

the number 7 represents the Mount Sinai then the final meaning is “gold in the hill.” Moses is writing this as a clue to indicate what Joseph put into the family burial cave. You will find out that “gold in the hill” fits the story best.

3. The word Zohar is spelled צֹהַר in Hebrew. The whole word actually means “opening for light,” which you could interpret as a cave entrance. You can also get two separate words by swapping the ה (ha) for the next successive letter, ו (vov) giving you the word צו, which means “law.” The end word, הַר (har) means mount or mountain. The resulting phrase is “mountain of the law,” which is a clear reference to Mount Sinai, where Moses received the Law or Torah.

4. The word Mamre is spelled מַמְרֵא. There are likewise two interpretations of this word. The first one is, if you take the first three letters, מַמְרֵ, they mean “sorrow” or “bitterness.” If you take the last letter, א (alef), to represent “one” you get the meaning “the first sorrow or bitterness.” This can be an allusion to the first death, that of Sarah, Abrahams wife.

5. The last word, “Hebron,” is the most familiar, because today there is a city in Israel called Hebron. It was the first city David ruled from before he moved his capital north, to Jerusalem. However, the city was not called Hebron at the time of Abraham. There was a son of Kohath, whose name was Hebron⁶ and his name appears before the Exodus. The word is spelled הֶבְרוֹן in Hebrew and is made up of two smaller words, and a final number. The word is חֶבֶר means “to be united, to be bound,” or “joined.” The final letter, ן (nun) is equal to 7 in small numbering. Since the number 7 represents Mount Sinai the final meaning is “bound to Mount Sinai” or “bound to the mountain.” Moses must be saying that Abraham had bound his family to the cave and the mount throughout history. The name for the current-day city of Hebron at the time of Abraham, even through the time of Moses, was Kirjath-arba, because Arba means four. It was the home of Goliath and his three brothers,⁷ so the town was called “Town of the four.”

Linking the locations

Moses links the names Mamre, Hebron, Cave of Machpelah, Canaan and Gerar together, as if they were in the same location. He links Mamre and Hebron twice;⁸ Mamre, Ephron, and the cave of Machpelah three times;⁹ and Mamre, Hebron, Canaan and the cave of Machpelah once.¹⁰

Summary

The evidence I have discovered, both physical evidence discovered on two expeditions, as well as references from the Hebrew Scriptures, and the *Legends of the Jews*, are overwhelming. Mount Sinai is where Abraham built his altar. It is

the same place where he periodically lived. It was in essence the family homestead. Moses gave us enough clues so that we can conclude that Sinai was the same place as the cave of Machpelah, and this cave was a special place of “wonder” to the family, besides being the family burial place. The names associated with the purchase of the cave, including the name “Machpelah,” are all coded names, which further amplify the description, or aspects, of the location. The Biblical surface story of the Torah is merely a shadow of the real story, concealed within.

Traditions dies hard. Two Temples were built on the Temple Mount in Jerusalem, and both were destroyed. Everyone assumed that mount Moriah is in Jerusalem, only because Solomon instructed that it be inserted the Hebrew Scriptures, to give him the Biblical authority for the construction of his Temple.¹¹ As quoted earlier, “In the future world, *Sinai will return to its original place, Mount Moriah . . .*” [emphasis added], this is *like* a prophecy. A high priest in the past was told that one day everyone would know the truth. Well, this may be that day.

In the mountain

The word בְּהָרַי (*be'har*) means “in the mount,” is seen repeatedly in the Torah, implying that someone went into the mount, not just on top of it. A few of these references follow:

[Genesis 22:14] And Abraham called the name of that place Adonai-jireh: as it is said to this day: *'In the mount* where the Lord is seen.'

[Exodus 4:27] And the Lord said to Aaron: 'Go into the wilderness to meet Moses.' And he went, and met him *in the mount of God*, and kissed him.¹²

[Exodus 25:40] And see that thou (Moses) make them after their pattern, which is being shown thee *in the mount*.

[Exodus 26:30] And thou shalt rear up the tabernacle according to the fashion thereof, which hath been shown thee *in the mount*.

[Exodus 27:8] Hollow with planks shalt thou make it: as it hath been shown thee *in the mount*, so shall they make it.

[Exodus 34:32] And afterward all the children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him *in mount Sinai*.