

The Date of the Exodus: 1440 BC

Pharaoh who killed Hebrew children: **Amunhotep I: 1526-1505 BC**

Pharaoh's Daughter who adopted Moses: **Hatshepsut: 1520 BC**

Pharaoh of Moses' flight to Midian: **Thutmose II/Hatshepsut: 1492-1479 BC**

Pharaoh of the Exodus: **Thutmose III: 1479/1458 - 1425 BC**

"Ok, I'll let em go now..."

Thutmose III

Thutmose III was Pharaoh in 1440 BC for a total of 54 years. (1479-1425). But there were three distinct phases to his rule.

Thutmose III: (1479-1425)

1. (1479-1458) **First** was when he was a baby and his step-mother Hatshepsut ruled as co-regent for 21 years .
2. (1458-1440) **Second**, after Hatshepsut died he ruled as Pharaoh for 18 years until the exodus .
3. (1440-1425) **Third**, he ruled another 15 years after the exodus.



Thutmose III
Pharaoh of the Exodus
1479 - 1425 BC



5. The date of 1250 BC where Ramesses II was the Pharaoh is not accepted by Bible scholars, only Bible trashing archeologists who reject the Bible as true and accurate history.
6. Archeologists who trash the historical reliability of the Bible refuse to recognize 1400 BC as the date Israel entered the promised land. When they excavate at Timna or Jericho, for example, and find stuff that is from 1400 BC they use it as proof that the Bible cannot be trusted. So they reject the Bible's date for the exodus of 1400 BC and claim it is 1250 BC. Then when they find archeological evidence from 1400 BC they say it proves the Bible wrong. When we remind them that the date of the Exodus revealed in the Bible of 1400 BC matches the archeological evidence they become silent. It is important to always keep in mind that secular historical sources bend over backwards to ensure there is no apparent presence of any kind of the Hebrews in Egypt. Many major reference books totally ignore any possible connection with Moses.
7. There is only one argument from the Bible, an invalid one at that, which is used to support the false notion that Ramesses II was the Pharaoh of the exodus. Advocates of a 1250 BC exodus point out that Israel lived in the city of Ramesses and helped build it. They say, "Obviously the city did not proceed the Pharaoh whom it was named after. Sounds convincing until you read the passage that says Joseph lived in "the land of Ramesses" (Genesis 47:11). This proves that the land of Ramesses existed 430 years before Pharaoh Ramesses II was born! But it gets worse. Exodus 1:11 says that when Israel had to make mud bricks with straw, that "they built for Pharaoh storage cities, Pithom and Raamses." Remember that the 4 hour "Ten Commandments movie" we have all seen a hundred times has many errors, one of them being that the Pharaoh from whom Moses fled from to Midian, is the same Pharaoh to whom Moses said 40 years later, "Let my people go!" In fact they were two different Pharaohs! "Now it came about in *the course of* those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of *their* bondage rose up to God." Exodus 2:23; 4:19. This makes it impossible then, for the city of Ramesses to be named after Pharaoh Ramesses II. The final nail in the coffin of this vacuous argument is the fact that the city and the Pharaoh were spelled differently. The city is spelled Raamses, whereas the Pharaoh was spelled Ramesses or Ramesses. Ramesses means "begotten of Ra". Ra is the Egyptian sun god of the Hyksos. With such a central and common meaning to Egyptian religion, it is not hard to see how Ramesses II was named after the sun god, but with a different spelling. But those who make such arguments are not really interested in what the Bible says because they don't believe it in the first place. After all, if they read 1 Kings 6:1 and still hold to a 1250 BC Exodus date why would the fact that the city of Ramesses existed almost 500 years before Pharaoh Ramesses II?
8. We have reviewed all the reasons why some reject the Bible's 1440 BC date of the exodus in favor of 1250 BC and have dismissed them as being vacuous and without merit. The bulk of the reasons given involve nothing more than, "We haven't found archeological evidence of such and such". Evidence may or may not ever be found but we are reminded of the recent discover of evidence of the Hittite nation. At the turn of the century, skeptics viewed the Bible as myth rather than real world history . For example, the Bible makes over 40 references to the great Hittite Empire. You see, 100 years ago, no archaeological evidence had ever been found to prove it really did exist. "Just another Bible myth!" skeptics charged in an attempt to destroy our faith in the Bible. This, however, cannot be said today, for in 1906, Hugo Winckler uncovered a library of 10,000 clay tablets. These ancient records fully documented the long lost Hittite Empire and confirmed the reliability of the Bible. Later excavations uncovered Boghazkoy, the capital city of this "mythical" empire.
9. Summary of dates revealed in the Bible:

- Leaving Egypt to 4th year of Solomon's reign is 480 years: 1 Kings 6:1 (Solomon reigned in 960 BC)
- Crossing the Jordan to Jephthah is 300 years Judges 11:26 (Jephthah lived in 1100 BC)
- Enter Egypt to the time of Samuel was 450 years: Acts 13:19 (400 + 40 + 10: Joshua took 10 years to take the land)
- The period of the Judges is 308 years. (From death of Joshua to birth of Samuel)
- The many genealogies of the Bible verify and confirm everything.

10. Summary of dates from history and archeology:

- [Cypriot pottery](#) discovered at Jericho proves the walls fell about 1400 BC.
- The Amarna Tablets which chronicle the conquest of Joshua in the promised land in 1400 BC
- The conversion of Akhenaten to monotheism, 10 years after Israel crossed the Jordan. (1379 BC)
- The Merneptah Stele written at the time of Deborah (Judges 4, 1224) and shows Israel an established nation effectively refuting the notion that Ramesses II is the pharaoh of the exodus.

11. **Trust the Bible.** *Reject 1250 BC for the date of the exodus.*

A. The New Egyptian Chronology:

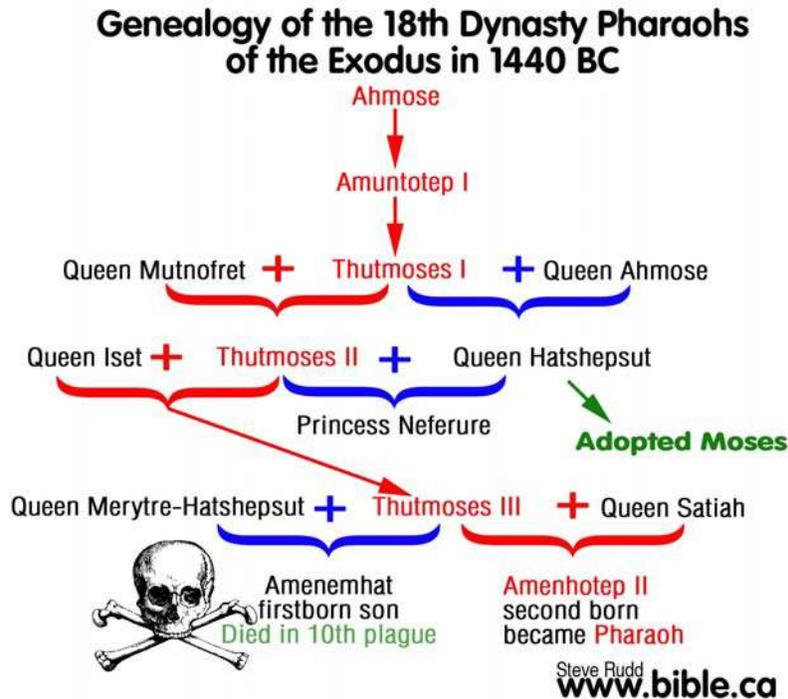
1. Our New Chronology is remarkably orthodox, but there is one difference. We are able to precisely pinpoint the Exodus of 1440 with the 18th year of Pharaoh Thutmose III. Just as all old Testament Bible events can be dated in relation to the reign of Solomon, so too all the pharaoh's of Egypt can be dated in relation to the 18th year of Thutmose III. Both are anchors in historical dating. This represents original research and we are not aware of anyone who has ever connected the 18th year of Thutmose III's reign with the year of the Exodus in 1440 BC. We invite you to read the next section entitled "16 reasons why Thutmose III is the Exodus Pharaoh."
2. We are able to harmonize the 18th dynasty Pharaoh's directly with the reign of Solomon. The Exodus occurred exactly 480 years before the temple was built by Solomon. Looking at the many candidates for Pharaoh in 1440, we were able to conclude, with a high level of confidence, that the 18th year of Thutmose III's reign after his step mother Hatshepsut died, is the date of the exodus in 1440 BC. It is a truly stunning fit! The New Chronology creates a solid anchor between the 18th year of Thutmose III as being the date of the Exodus and the 480 years to the time Solomon started the temple. (1 Kings 6:1). This has never been done before.
3. The New Chronology takes the block of 258 years that is the sum of the length of time each Pharaoh was king, and defines it as a single unit. (25, 21, 13, 13, 21, 18, 15, 26, 10, 38, 17, 10, 3, 28). We are uncertain exactly when they were king, but we know how long and in what order! Archeology doesn't tell us the date they lived, but it certainly tells us how long each ruled! We solved the problem, by ignoring that which is uncertain (when they ruled) and focused on what was very certain: how long each ruled, and in what order. Without archeology, we would be unable to know any of this, but we have found actual tombs, inscriptions, mummies, war records that supply the information we need with great certainty.
4. As any one has noticed, the actual dates for each Pharaoh's reign are "all over the map" with little agreement or uniformity. The birth dates and age at death are almost totally unknown, as well as exactly when they lived. **However, there is almost unanimous agreement in both the order of the Pharaohs and how long they reigned.**
5. Our approach therefore, began with the assumption that the exodus happened in the 18th dynasty of Egyptian Pharaoh's. Because historians are "all over the map" in the dates they lived to over 75 years, we considered all them candidates. After a careful and detailed study of all the 18th dynasty pharaoh's, it became rapidly clear Thutmose III was the only real possible candidate as the Pharaoh of the Exodus. Some suggest that his son, Amenhotep II was the pharaoh of the exodus, but apart from *some chronologies* that place him as pharaoh between the critical period of 1450 - 1435, we have no idea why he was chosen, as Thutmose III is a far more likely candidate.
6. Think of our solution as two fixed blocks of time that are "Indivisible Units of Chronology": Block one is the fixed 480 years between the Exodus and the 4th year of Solomon. Block two is the fixed 258 year block of time for the 18th dynasty Pharaoh's. We know that the Exodus of 1440 occurs in the middle of the 18th dynasty so the only problem is exactly where we lock the two blocks together. Our solution was that 1440 BC is the 18th year of Thutmose III. We used a similar approach to solve [Eli - Solomon Chronology](#).
7. **The New Egyptian Chronology:** Our chronology chose Thutmose III as the Pharaoh of the Exodus because an **incredible double marker stands out like a flashing neon light** in Thutmose III's life. Two key events happened at the same time: 1. After 17 yearly military campaigns, they suddenly stopped. 2. The erasing of Hatshepsut from statues and records at precisely the same time. Both of these events happened as a direct result of the 10 plagues and the exodus of Moses.

The New Chronology of Egypt (by Steve Rudd)			
Pharaoh	Reign	Dates	notes
Ahmose (Nebpehtyre)	25	1551-1526	Hyksos defeated, rise of the pharaoh who knew not Joseph. Hatshepsut born 1530 to Thutmose I
Amunhotep I (Djeserkare) Kills Hebrew children in 1520	21	1526-1505	Moses born and Hebrew children killed in 1520. Princess Hatshepsut age 10, finds Moses
Thutmose I (Aakheperkare)	13	1505-1492	
Thutmose II (Aakheperenre) Pharaoh of oppression in 1480 Married to step-sister Hatshepsut	13	1492-1479	Oppression, Moses flees the year before his adopted mother begins to co-reign with Thutmose III, when Thutmose II died. Thutmose III born around 1490 when Moses was 30. Moses 40 in 1480
Hatshepsut, and infant son Thutmose III co rule for 20 years	21	1479-1458	Hatshepsut died in 1458 at age 77
Thutmose III ruler before exodus	18	1458-1440	17 annual campaigns came to an end in 1440 never happened because the army drowned in the Red Sea
18th year of Thutmose III is exactly 480 yrs before Solomon builds temple	Year 18	Exodus 1440	1 Kings 6:1
Thutmose III after exodus	15	1440-1425	No campaigns after Exodus
Amenhotep II (Aakheperure) (second born son)	25	1425-1400	Weak king who signs peace accords. Israel has been at Kadesh for 12 years when he becomes king and dies the year Joshua crossed the Jordan.
Thutmose IV (Menkheperure)	10	1400-1390	.
Amunhotep III (Nebmaatre)	38	1390-1352	.
Akhenaten (Amunhotep IV)	17	1352-1335	Become King 1 year before Joshua dies. Converts to monotheism.
Tutankhamun (Nebkheperure)	10	1335-1325	Reverts to polytheism and is murdered.
Ay (Kheperkheperure)	3	1325-1322	.
Horemheb (Djeserkheperure)	28	1322-1294	.
Totals	257	1551-1294	.

B. 16 reasons why Thutmose III is the Exodus Pharaoh:

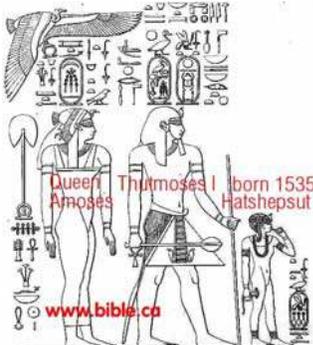
1. "**Moses**" derives his name from Thutmose I and the "Thutm**oses**" dynasty of kings. Thutmose I was the father of Hatshepsut who named Moses. This is obviously where Moses got his name, not from the 19th dynasty era of Rameses II. Because archeologists generally dismiss the exodus as a Bible myth, they actually chose any variant of the correct, "Thutm**oses**" that breaks any connection with "Moses". These variant

spellings include: Tuthmosis, Thuthmose, Thutmose. Remember that the name "Thutmoses" was written in hieroglyphics (pictures), but the name Moses is written in Hebrew and Greek. Because we are certain of how Moses' name was spelled in English, and because we know he got his name from the Hatshepsut, the daughter of Thutmoses I, the modern archeological world, and all Bible students would be both prudent and correct to begin spelling the 18th dynasty pharaohs as "Thutmoses". This is a case of using the inspired text of the Bible to teach us how to correctly spell the Thutmoses dynasty of kings of Egypt!



2. Hatshepsut is "Pharaoh's daughter" who adopted Moses:

Hatshepsut, is the only candidate for the "Pharaoh's daughter" who drew Moses out of the Nile. Born in 1535 BC, she would have been 15 when Moses was born in 1520. Hatshepsut's father was Thutmoses I and her mother was Queen Amoses. Queen Ahmose had four children with Thutmosis I, but three died young leaving Hatshepsut as the only person who could wear the title of "Pharaoh's daughter". (Ex 2:7-10; Acts 7:21; Heb 11:24) The bible says that pharaoh's daughter adopted Moses out of pity. However, since she was unable to ever bear a son to Thutmoses II, Moses became her only chance for personal succession. This all changed when Moses was about 30, when Thutmoses II's second wife named Iset, bore him a son named Thutmoses III. Remember that Thutmoses II was Hatshepsut's step-brother whom she married jointly and raised Moses to adulthood. Moses was heir apparent, until Thutmoses III was born when Moses was 30 in 1490 BC.



3. Thutmoses III was Pharaoh in 1440 BC: (1479-1425)

Thutmoses III was Pharaoh in 1440 BC for a total of 54 years. (1479-1425). There were three distinct phases to his rule.

First: (1479-1458) was when he was a baby and his step-mother Hatshepsut ruled as co-regent for 21 years. This period is generally ascribed directly to Hatshepsut as Pharaoh, especially since she proclaimed herself pharaoh before she died. Thutmoses III was Hatshepsut step son and when her husband and step brother Thutmoses II died, she ruled until Thutmoses III grew up.

Second: (1458-1440) after Hatshepsut died Thutmose III ruled as Pharaoh for 18 years until the exodus.

Third: (1440-1425) Thutmose III ruled another 15 years after the exodus.

Rameses II is wrongly believed to be the pharaoh of the exodus in 1250 BC on the basis of a single piece of information: "So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh (of the oppression) storage cities, Pithom and Raamses." Exodus 1:11 The argument is as simplistic as it is wrong and goes like this: The Hebrews built the city of Raamses, *therefore* the pharaoh of the exodus must be a guy named "Rameses II". It escapes their notice that Joseph lived in the "land of Rameses" 400 years before Rameses II was born: "So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered." Genesis 47:11. This means that the name Rameses predated **Rameses II** by 400 years! The only other reason why 1250 BC is chosen as the date of the exodus, is because Bible trashing archeologists make active attempts at destroying any possible connection between archeology and Bible history! Christians need a wake up call!

4. **Thutmose III was great, powerful and prideful!**

Thutmose III was one of the greatest and most powerful Pharaohs of Egypt. He is in the class of Herod the Great in 30 BC and Hadrian in 135 AD. His son, Amenhotep II, was small, insignificant and unaccomplished in contrast. The 17 campaigns of Thutmose III into the promised land and surrounding areas (Levant), for example, are numbered successively throughout his reign. His 17 campaigns started in the second year and then one campaign each year for the next 17 years, **then they ended in 1440!** This means that his last campaign ended in year 18 or 19 after Hatshepsut died which is exactly the date of the exodus! Amenhotep II, his second born who succeeded him, had only two campaigns, in contrast to Thutmose III seventeen. When you are looking for a powerful prideful Pharaoh that God wanted to display his power over, Thutmose III is the man. Amenhotep II is a poor choice because he was an irrelevant vapour in contrast! Amenhotep II signed peace treaties with Mitanni in year 9 of his reign (1416 AD). This was as large a contrast with his father, as it would be for Obama Barack to sign as peace treaty with Iran or North Korea without getting anything in return. For God to topple Amenhotep II was no great demonstration of his power since he was already seen as a weak Pharaoh whose boastful words did not match his actions. The boastful words of Thutmose III matched his actions and everyone greatly feared him! Thutmose III did not sign peace treaties with the Mitanni, he conquered them and unilaterally dictated his conditions to them!

5. **The Hyksos knew Joseph but the 18th dynasty "did not know Joseph":**

The timing of the expulsion of the Hyksos and the enslaving of Israel perfectly fits the Thutmose III. The Hyksos ruled Egypt for 100 years from 1650-1550 BC. They were the "shepherd kings" that were friendly to the Hebrews. One might infer that they were a Semitic tribe like the Edomites. The book of Job shows Job to be the king of Edom or a preeminent patriarch, at about the time that Joseph enters Egypt. The Hyksos ruled Egypt for about 100 years and were friendly to the Hebrews, because they were fellow Semites who shared a common heritage through Abraham. When the Hyksos were defeated, a New Kingdom 18th dynasty of pharaohs arose who "knew not Joseph". This would explain why the Hebrews were enslaved by the 18th dynasty pharaohs because the Hebrews were related to the Hyksos as fellow Semites. The slavery of the Hebrews coincides with the Hyksos being repelled back to the Transjordan area in 1550 BC. Esau (Edom) and Jacob were twin brothers of Isaac. Isaac's blessing to Esau was: "Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above. "By your sword you shall live, **And your brother you shall serve; But it shall come about when you become restless, That you will break his yoke from your neck.**" Genesis 27:39-40. The entire world was ruled by Egypt under Joseph because they sold everything they had in order to get the wheat of Egypt. During the first 200 years that Jacob was in Egypt, the Jews ruled the world, The Hyksos (Edom) were the fulfillment of when Esau escaped the domination of Jacob by ruling over him for over 100 years in Egypt. But it was a friendly rule, just as Jacob's rule over Edom had been. It was a role reversal prophesied by a dying Isaac. It is clear that the expulsion of the Hyksos and the beginning of the New Kingdom through the 18th dynasty, is perfect timing because Moses is born in 1520, only 30 years after the Hyksos were expelled in 1550. The Hyksos were "foreign shepherd king" Pharaohs who knew Joseph, and were replaced with the Thutmose dynasty. The Egyptians made two major changes with the New Kingdom: One Semite nation was expelled (Hyksos), the other Semite nation was enslaved (Hebrews).

6. **Thutmose II and Hatshepsut the pharaohs of oppression:**

Thutmose II and Hatshepsut were married step-children. Thutmose II was the Pharaoh of the oppression who wanted to kill Moses who then fled to Midian. At this time, several things came together all in accordance with God's providence. It all started when Moses killed the Egyptian.

First: Moses was putting his trust in God, and was turning away from the riches of Egypt. (Heb 11)

Second: a true full blooded "first born heir" to the throne had been recently born to Thutmose II through his second wife, Iset.

Third: this placed enormous pressure on the ambitious Hatshepsut who only had Moses as an adopted "first born" heir.

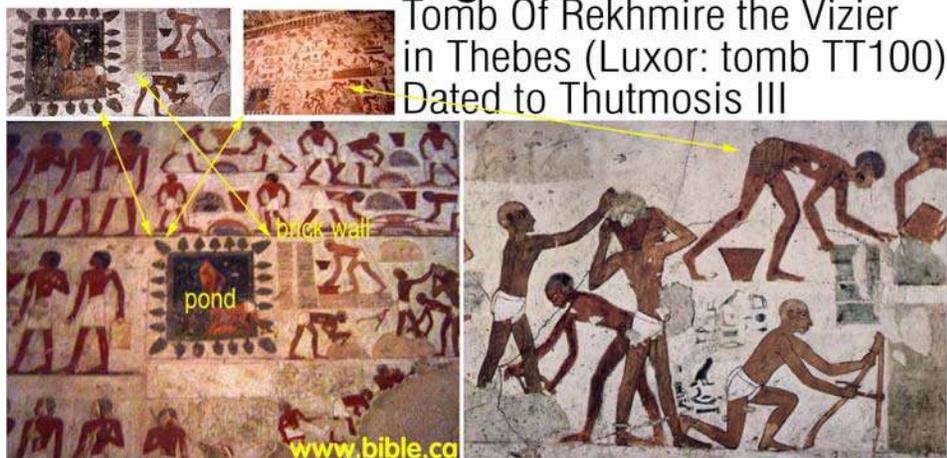
Fourth: there was likely a rivalry with bad feelings between Iset and Hatshepsut just like Sarah and Hagar.

Fifth: Moses, like Hatshepsut, could also "read between the lines" and see that there was an upcoming power battle over the rightful heir to the throne of Egypt between him and Thutmose III. Queen Hatshepsut was furious woman scorned because "Moses refuses to be called Hatshepsut's daughter" Heb 11:24. Moses insulted and hurt his step mother by turning his back on everything she thought was important. So in reality, both Thutmose II and Hatshepsut were out to kill Moses for different reasons and were both "Pharaoh's of the oppression". Thutmose wanted to kill Moses to make his biological first born son Pharaoh, because Moses had legal first right! Hatshepsut wanted to kill Moses out of vengeful hurt of rejection.

7. Only known Mud brick making by foreign slaves in 1440:

The only record of mud bricks being made by non-Egyptian foreign slaves is in the tomb of Rekhmire who lived at the same time as Thutmose III. Pictured below are Hebrews making mud bricks in the Tomb of Rekhmire the Vizier (tomb TT100) in ancient Thebes (Luxor). Dated to Thutmose III. Although mud brick making was common, it is amazing that the only archeologically known example of non-Egyptian foreign slaves making bricks, dates from the time of the Exodus in 1440 BC.

Hebrews Making Mud Bricks



8. Moses firstborn by adoption, Thutmose III legally second born:

There are two reasons why Thutmose III survived the tenth plague even though he was biologically first born.

First, it seems from the narrative that even if Thutmose III was the first born, he was exempted from the 10th plague. God told Moses that after the death of the firstborn, Pharaoh would let Israel go, not that the 10th plague would kill him. The whole point was to humiliate Pharaoh, not kill him. The **second** reason Thutmose III did not die, is because he was not the legal "firstborn", merely the biological firstborn. Moses had been adopted into the family and took the legal place of firstborn and therefore heir to the throne. The matter of succession would have become a point of conflict between Hatshepsut and her husband Thutmose II, once Thutmose III was born. Thutmose III would have surely been made fully aware of this huge family fight and it was in his best interest to side with biology. However Moses left the matter unresolved when he fled for Midian. The question would have lingered in Thutmose III's mind until he got his answer in the 10th plague that Moses really was the rightful firstborn heir to the throne he sat upon. There are other examples in the Bible that have the rights of firstborn granted to the biologically second born in Esau and Jacob. **Jacob gained birthright by a meal. Moses gained it by adoption.** Likewise Christians gain the full rights of God's children by adoption. When Moses first shows up and demands that his step brother "Let Israel go", it was a bizarre irony. Here you have Moses, the rightful legal heir to the very throne that he turned his back on, demanding of Thutmose III to let Israel go. The pride and the rivalry must have been enormous for Thutmose III. After 9 plagues, Moses stands before his step brother and says that the first born will die. Thutmose III had to emphasize his claim as firstborn, in order to gain the throne! Moses' statement that all the firstborn of Egypt would die caused terror to enter Thutmose III's heart. The fact he did not die, proved that Moses was in fact first born and the living rightful pharaoh of Egypt. Had Moses pressed his claim, Thutmose III would have been seen as a usurper! When Moses said, "**you will never see my face again**", it struck terrifying fear into Pharaoh that he was going to be a victim of the 10th plague, being a first born himself. Thutmose III had 9 plagues as proof Moses meant what he said. He wondered if he were going to die as firstborn. He would have mediated in terror what Moses meant by: "**you will never see my face again**"! He was sure he was a dead man! When he didn't die, this personal terror turned into panic and is what finally motivated him to drive Israel out early in the morning of Nisan 14.

We have an awesome God!

9. Thutmoses III's annual campaigns ended in 1440:

Thutmoses III made 17 yearly military conquests into Canaan that started in his second year and continued every year until his 18th year which was 1400 BC... the exact date his army drowned in the Red Sea. Remember that his campaigns did not start until after his step mother Hatshepsut died in 1458. Upon the death of Hatshepsut, Thutmoses III finally became king of Egypt apart from his step mother's co-regency. In the 34 years that Thutmoses III ruled after Hatshepsut died, he launched 17 military campaigns into Canaan and Syria, and Nubia (southern Nile). **What everyone has missed is that the yearly campaigns ended in 1440 BC because his army was drowned.** This is stunning when you realize his annual campaigns ended because his army lay 1381 meters (4530 feet, almost a mile) under water at the [Straits of Tiran](#). After 17 annual campaigns, the 18th campaign of 1440 never happened! Nothing in the Bible says that Thutmoses III died with his army in the Red Sea. In fact, archeology has demonstrated that when navigating a mountain pass or a narrow valley, Thutmoses III, who would normally lead his armies on foot, would wait till every one of his soldiers got through safely. This stunning fact explains why his army died in the Red Sea but he survived!

10. Defacing and erasure of Hatshepsut by Thutmoses III started in 1440:

Immediately after the Exodus, Thutmoses III erased all evidence of both the Hebrews in Goshen and his step-mother, Hatshepsut for adopting Moses into the royal family. The well documented erasure of Hatshepsut from records and monuments began after 1440 BC at the hand of Thutmoses III. The erasure of Hatshepsut from history did not occur before his 42nd regnal year (year 20 after Hatshepsut died) which brings us to exactly 1437 BC, which is three years after the exodus! Another perfect fit! Even if the exact regnal year is wrong, the key is that the erasure occurred either AFTER the Exodus, not before. Bible trashing historians dismiss the exodus as myth and make it their primary goal is to hide any connection between Egypt and the Exodus. These Bible hating archeologists suggest that Thutmoses III was motivated by sexist male revenge against an *"overbearing and dominant wicked feminist step-mother who usurped her female place in a male dominated world"*! But this is a ridiculous and strained explanation given the fact that Thutmoses III waited 21 years after the death of Hatshepsut to erase her memory. The anger and revenge of Esau to kill Jacob for stealing the title of first born, had fully subsided after 21 years. (An amazing co-incidence in both numbers and the usurping of the firstborn birthright.) Douglas Petrovich comments: *"If Thutmoses III was the culprit [of erasure], he must have had sufficient motive to attempt to prevent her from living eternally. According to Egyptian religion, removing the name or image of a deceased person was a direct assault on his/her spirit. For him to live forever in the Field of Reeds, his body, image, or name must survive on earth. If all memory of him were lost or destroyed, the spirit too would perish, initiating the much-dreaded "second death," a total obliteration from which there could be no return. This act against Hatshepsut was an attempt to 'condemn her to oblivion - a fate worse than death for an Egyptian.' Thus the extermination of Hatshepsut's image from the earth was indeed a drastic step: the removal of her spirit from its perpetual existence in the afterlife. Such reprisal seems far too severe to fit the motive of mere sexism."* (Amehotep II and the Historicity of the Exodus Pharaoh, Douglas Petrovich). We are reminded that Bible scoffers try to dismiss the exodus as myth because they find little evidence of the Hebrews in Egypt. Well here is a documented example of the pharaoh of the Exodus erasing the history of his step mother! Obviously the exodus Pharaoh would take every step possible to erase any trace of the "Habiru" from Goshen.



11. Defacing and erasure of Senenmut (or Senmut) by Thutmoses III in 1440:

Thutmoses III blamed the destruction of Egypt at the Exodus on his step mother Hatshepsut for adopting the Hebrew slave into the royal family as heir to the throne of Egypt. After the Exodus, he not only ordered the erasure all images of Hatshepsut, he did the same to a man known in history as "Senenmut". But why? Thutmoses III was a baby when his father died and he inherited the throne, since Moses had very recently fled to Midian. This explains why Hatshepsut ruled as his co-regent with her step son, Thutmoses III for 21 years until her death. The Cairo museum has a statue of "Senmut" with a baby's head in front. (see below) Senmut was an elderly man whom Hatshepsut trusted. He is often pictured with Neferure (daughter of Pharaoh) as a child. This is the correct interpretation. Being an old man, it may be that Senmut was Hatshepsut's nurse, as well as

Thutmose III's and Neferure's (Hatshepsut daughter). Thutmose III not only defaced Hatshepsut, but also Senmut as well. The reason is because Senmut was one of Hatshepsut's most trusted advisers. Perhaps he was seen by Thutmose III, as being a contributor to the exodus disaster that came upon Egypt.

Wild Speculation and Fiction:

Myth #1: In the statues, the adult is Hatshepsut and the child is Moses.

Myth #2: Neferure = Hatshepsut = Nefure.

Myth #3: Hatshepsut did not have a daughter named Neferure. Neferure is Hatshepsut.

Myth #4: Senmut = Moses = Hatshepsut Xnem Amen = Thutmose II.

Myth #5: The statues memorialize baby Moses under the care of the daughter of Pharaoh.

Myth #6: Moses actually became Pharaoh with the title Thutmose II.

Facts: In the statues, the adult is Senmut and the child is Neferure. Neferure was the daughter of Hatshepsut. The name Nefure is never applied to Hatshepsut but is a fictional invention. Hatshepsut married Thutmose II not Moses. However because it is a fact that Hatshepsut wore a fake beard and took on the male persona later in her reign, some mistakenly believe the adult in the statue is her, not the male servant Senmut (or Senenmut). The speculation is that the adult is a "fake bearded Hatshepsut" (aka Neferure) and the baby is Senmut being another name for Moses. The fact that Senmut appeared to remain single his whole life, (probably because he was a eunuch), disappeared mysteriously and his tomb was unfinished, has fueled speculation that the Senmut is Moses who also was single in Egypt, who suddenly disappeared when he fled to Midian and whose tomb was never finished and remained empty because he died on Mt. Nebo! **The conclusion** is that the adult is just plain old male Senmut, a trusted steward of Queen Hatshepsut, and Thutmose III defaced his statues because of Senenmut's obvious close role he played in association with Hatshepsut. The statue in the Louvre museum shows Senmut as a male. You can see his nipple. Important women in Egypt, like women today, wear tops! So that settles it. There are no bearded statues of a topless Hatshepsut with nipples showing. These show her bearded but fully clothed with obvious breasts under her shirt. So the adult is a male! That means that the baby is what the inscription on the stone below says: "Neferure: daughter of Pharaoh." Remember that Senmut literally means, "mother's brother" which fits well with an older trusted servant. Senmut is not Moses, Neferure is not Hatshepsut. However, it is entirely possible that Senmut, being Hatshepsut's "mother's brother", was the official "eunuch guardian" that cared for Hatshepsut as a baby, Moses, Thutmose III and Neferure! Thutmose III defaced both Hatshepsut and Senmut statues and wanted to erase them both from history as a direct result of the exodus in 1440 BC. Until they find a statue of Senmut with an inscription saying it is Moses, it is best to ignore such rabid speculation. But the fact remains, that Thutmose III defaced both Hatshepsut and Senmut statues immediately after the Exodus!



12. Amenhotep II was "second born" son of Thutmose III: 1425-1400

Thutmose III firstborn son "Amenemhat", by Queen Merytre-Hatshepsut was killed by the tenth plague. It is well documented that Amenhotep II, was Thutmose III's second born son by Queen Satiah, who became Pharaoh in 1425AD. In the providence of God, this is a well documented fact. However, those who wrongly believe Amenhotep II was the pharaoh of the exodus, have no evidence that his firstborn son died. In other words, we are 100% sure that Amenhotep II was not firstborn and 0% that Amenhotep II firstborn son died before he did.

13. Replacement Slaves in 9th year of Amenhotep II: 1416 BC

Amenhotep II had to go on a raid to replenish his [3 million lost Hebrew slaves](#). Amenhotep II records his two

campaigns, highlighting only his successes where he broadcasts his power, might, courage, leadership, military successes and largely inflated figure of 101,128 slaves captured in Canaan in his 9th year campaign in 1416 BC. After Egypt had taken such a thrashing from the 10 plagues and Amenhotep II had to invade Canaan to capture more slaves, it was a prudent self defense strategy to make other nations think twice about invading Egypt. In truth, the year 9 campaign was more about refueling a devastated nation, rather than a truly powerful display of military might like those of his father, Thutmose III before the exodus. The boastful and exaggerated records of Amenhotep II are therefore a poker bluff when you only have a pair of twos in your hand, whereas everyone knew Thutmose III had four aces! The Stela at Memphis records this: *"A record of the plunder that his majesty carried off: 127 princes of Retenu; 179 brothers of princes; 3,600 Apiru [or Habiru Hebrews at Kadesh Barnea]; 15,200 Shasu; 36,300 Kharu; 15,070 Nagasuites/Neges; 30,652 of their family members; total: 89,600 people, and their endless property likewise; all their cattle and endless herds; 60 chariots of silver and gold; 1,032 painted chariots of wood; 13,500 weapons for warfare."* (Amenhotep II, Memphis Stela, 2nd campaign, year 9, 1416 BC) Strangely, the total in the stela is 89,600, but the sum of the individual numbers add up to 101,128. Whereas Amenhotep II captures 3600 Apiru, the Amarna Letters record the later conquest of Joshua and uses the equivalent word Habiru. Therefore we know that Apiru = Habiru = Hebrews. The Memphis Stela documents Amenhotep II's two campaigns. The first into Syria in year 7 (May 15), and the second into Canaan and Edom in Year 9 (Nov 15). However the Amada Stela and Elephantine Stela both indicate the first campaign happened in year 3 (July 4). In year 9 (1416 BC), Amenhotep II signed a peace treaty with the king of Mitanni. The capture of 3600 Apiru (Hebrews) would have been in 1416 BC which meant he captured them while Israel had already been camped at Kadesh Barnea for 22 years. The 38 years at Kadesh is generally one of silence with only a few events revealed in the Bible. We are not told about the loss of 3600 Jews to Pharaoh Amenhotep II while Israel was at Kadesh Barnea. However, they may have been a group that simply abandoned Moses and surrendered to Egypt. "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, but now our appetite is gone. There is nothing at all to look at except this manna." Numbers 11:5-6. The Bible records more than once, that Israel mutinied Moses and started marching back to Egypt. "So they said to one another, **"Let us appoint a leader and return to Egypt."**" Numbers 14:4. After all, they had been told they were going to die at Kadesh, so being enslaved in Egypt may have been an upgrade in living standards! Evidently 3600 of these Jews got their wish and were once again enslaved in Egypt by Amenhotep II. Good riddance!

14. Amenhotep II (second born son of Thutmose III) dies the exact year Joshua crosses the Jordan in 1440 BC! In fact, it may have been the news of successful conquest that made Amenhotep II fall backwards and break his neck! It is curious that the pharaoh who survived the 10th plague, died the year those runaway slaves became a nation with land of their own!

15. Thutmose III's campaigns made the conquest easier:

Thutmose III made 17 military conquests that softened up Canaan for the eventual conquest of Israel 40 years later. Amenhotep II had one campaign into Canaan year 9, 1416 BC, when Israel was at Kadesh Barnea year 22. The yearly wave of 17 attacks into the promised land by Thutmose III and the single attack by Amenhotep II directly before the conquest, weakening the Canaanites making it easier for the Hebrews to take the land under Joshua in 1400 BC. The text of the **Victory stele of Thutmose III** boasts his victories over **Canaan**, Nubia, Mesopotamia, Phoenicia, Cyprus, Asia Minor, Greek Archipelago.



16. Amarna Tables: conversion of Akhenaten to monotheism.

One of the most stunning events in religious history is the conversion of **Akhenaten** to monotheism in 1352 BC.

Akhenaten becomes Pharaoh only 2 years before Joshua died in 1350 BC. Akhenaten became king in 1352, reigns 17 years and dies in 1335 BC. He became the first Pharaoh to witness the former Hebrew slaves become a conquering nation. While they were at Kadesh Barnea living a meager material existence with manna in the middle of nowhere, the Pharaohs would chortle that the Hebrews would have been better off staying in Egypt. When they crossed the Jordan into a territory controlled by 7 nations more powerful than Israel, the Pharaohs would cluck and scoff that they were doomed. But when they succeeded in taking over the entire land of Canaan in the period directly preceding Akhenaten's ascent to the throne, he could only be impressed with the monotheistic God of the Hebrews. This is why Akhenaten converts to pagan monotheism in the worship of the sun god, "Aten". The Amarna Letters fully document the Habiru (Hebrews) conquest of Canaan. After Akhenaten died, his son Tutankhamun became Pharaoh as a child. Regrettably, the governors of young King Tut forced Egypt to revert back to polytheism. Tutankhamun is then murdered and buried with the artifacts of his father Akhenaten. In the Amarna Tablets, the "Habiru" are the Hebrews during the conquest of 1400 BC: "The Habiru are now capturing the fortresses of the Pharaoh. Not a single governor remains among them to my lord the King: all have perished. Zimrida of Lachish has been killed. May the King send help. Lo, if no reinforcements come this year, all the countries of my lord the King will be utterly destroyed. ... The land of the King is lost to the Habiru. And now indeed a city of the territory of Jerusalem, Bet-Ninib, has been captured. ... After taking the city of Rubuda, they are now attempting to take Jerusalem... , What have I done against my lord the King, that thou lovest the Habiru, and hatest the governors? ... The Habiru have wasted all the territory of the King', and so on." (Amarna Tablet, A Letter from Abdu-Heba of Jerusalem, EA 286) "They are now attempting to take Jerusalem. ... Gezer, Ashkelon, and Lachish have given oil, food, and supplies to the Habiru. ... Labaya and the land of Shechem have given all to the Habiru." (Amarna Tablet, A Letter from Abdu-Heba, EA 287)

The Amarna Tables (left). Akhenaten worships Aten with his wife and his firstborn, King Tut (Tutankhamun) on her lap.



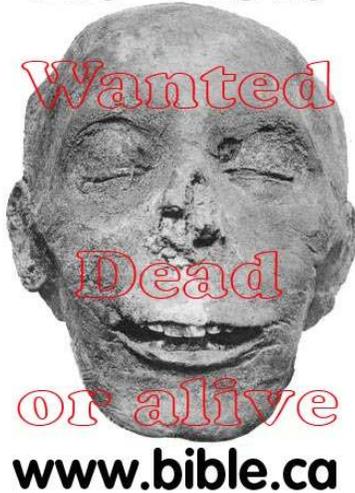
C. Meet the Pharaoh of the Exodus: Thutmoses III

Wanted Dead or Alive!

The Pharaoh of the Exodus

Tuthmose III

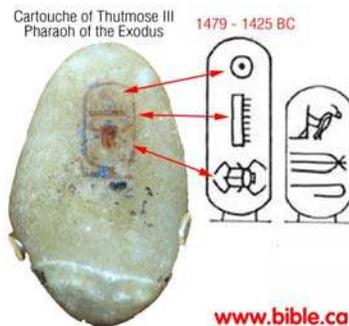
Thutmose III Pharaoh of Exodus 1479 - 1425 BC



Victory stele of Thutmoses III

The text is a poem praising 'son' for victories over **Canaan**, Nubia, Mesopotamia, Phoenicia, Cyprus, Asia Minor, Greek Archipelago. Unless this is another case of exaggeration like the Merneptah stele, it appears Thutmoses III had conquered the promised land at the time Israel was at Kadesh Barnea. He was powerful enough, that he may have done such.

Here is the cartouche symbol
of Thutmoses III



D. The Bible says Israel spent 430 years in Egypt: Exodus 12:40-41

There are three verses that give the duration of the time spent in Egypt. Exodus 12:40-41 and Galatians 3:17 both say 430 years whereas Genesis 15:13 says 400 years. The difference is easy to understand because God was speaking to Abraham in general times looking forward and the other two were quite specific times looking back.

1. "God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed **four hundred years**." Genesis 15:13

2. "Now the time that the sons of Israel lived in Egypt was **four hundred and thirty years**. And at the end of four hundred and thirty years, to the very day, all the hosts of the Lord went out from the land of Egypt." Exodus 12:40-41
3. "What I am saying is this: the Law, which came **four hundred and thirty years** later, does not invalidate a covenant previously ratified by God, so as to nullify the promise." Galatians 3:17

E. The Bible says the Exodus happened in 1440 BC: 1 Kings 6:1

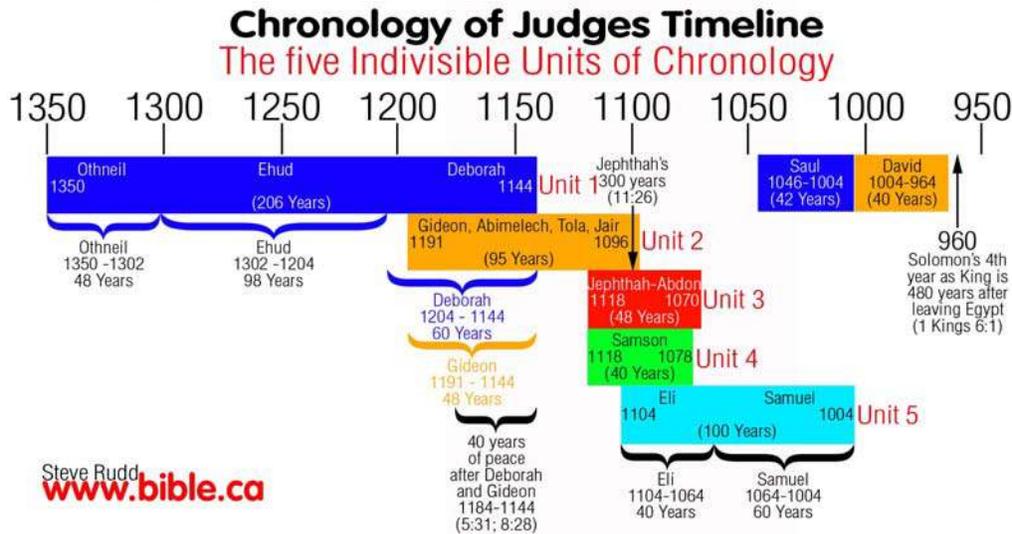
1. Three key texts flat out tell us that the exodus happened in 1400 BC: 1 Kings 6:1, Judges 11:26-28 and Acts 13:19-20
2. Solomon began building the temple in Jerusalem in the 4th year of his reign. This verse says that 480 years before the 4th year of Solomon's reign Israel left Egypt. That makes the exodus 1440 BC: "Now it came about **in the 480th year** after the sons of Israel came out of the land of Egypt, **in the fourth year of Solomon's reign over Israel**, in the month of Ziv which is the second month, that he began to build the house of the Lord." (1 Kings 6:1) Those who try to symbolize the 480 years into 12 generations of 40 years are gravely mistaken. Why would such a symbolic number be applied to the specific of "the 4th year of Solomon". Further, the foundation of the temple is a critical date of great importance. With this in mind, the idea that the number is symbolic and not literal is not reasonable. If God intended there to be any symbolism in the literal 480 years being 12 generations of 40 years (and there may not be), this shows the power of providence of God to bring such things about. There are other examples of these precise dating in scripture at key and important times. "And at the end of **four hundred and thirty years, to the very day**, all the hosts of the Lord went out from the land of Egypt." (Exodus 12:41) It makes perfect sense that just as the 430 years TO THE VERY DAY, was literal, so too is the date of the temple started 480 years EXACTLY. There is no valid reason why the number should not be taken literally and many reasons why it should be taken literally.
3. Jephthah lived 1100 BC said Israel crossed the Jordan 300 years earlier. Sihon, the Ammonite king, wants his land back that Israel took under Joshua. Jephthah asks Sihon why he suddenly wants the land back 300 years later and never requested such before now. "'While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, **three hundred years, why did you not recover them within that time?** 'I therefore have not sinned against you, but you are doing me wrong by making war against me; may the Lord, the Judge, judge today between the sons of Israel and the sons of Ammon.' " But the king of the sons of Ammon disregarded the message which Jephthah sent him." (Judges 11:26-28)
4. Apostle Paul said that from the time Israel entered Egypt till they fully settled Canaan Joshua was 450 years. This is calculated by adding the generalized 400 years Abraham was told in Genesis 15:13 plus 40 years in the wilderness plus 10 years it took Joshua to fully occupy the land. It is important to notice that Paul is approximating because he said "About 450 years". God in general terms told Abraham 400 years in Genesis 15:13, but Paul knew that the specific time was 430 years in Exodus 12:40-41; Galatians 3:17. "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-*all of which took* about four hundred and fifty years." Acts 13:19
5. While Bible trashing archeologists and scholars say there is little Bible evidence for an exodus of 1440 BC, there is absolutely no Bible evidence for an exodus of 1250 BC. We strongly disagree with them that there is little information in the Bible on a 1440 BC exodus.
6. 1 Kings 6:1, Judges 11:26 and Acts 13:19 are **powerful, convincing and consistent**. They are **powerful** because there is a witness of three distinct and explicit texts that give a date of 1440 BC for the Exodus. They are **convincing** because they are stated clearly in non figurative narratives cradled in true historical stories. They are **consistent** because the three texts all give the same date, not different dates.

F. Using the Judges to calculates the exodus at 1440 BC:

1. The chronology of the Judges fits almost perfectly from Othneil, the first Judge, down to Jephthah in 1100 BC.
2. The chronology of the Judges from Jephthah down to Solomon also fits almost perfectly within 6 years.
3. In proving the exodus of 1400 BC, we can use the Jephthah to Solomon Chronology in this way: According to Judges 11:26-28, Jephthah lived 300 years after Israel crossed the Jordan which is 1100 BC. Solomon's 4th year as king was 480 years after Israel left Egypt and 140 years after Jephthah. The period of the Judges ended when David became king in 1004 BC, since Samuel judged till he died in 1004 BC. If we take the raw chronological numbers from the book of Judges we get this: Jephthah 6 years + Ibzan 7 years + Elon 10 years + Abdon 7 years + Eli 40 years + Samuel 60 years (who died in 1004 BC) + 40 years of David + 4 years of Solomon = 174 years. Unadjusted it is only 34 years too long. (Remember the Bible tells us plainly that Samson judged at the same time as Jephthah, so we don't count Samson or the oppression that preceded him.) But we also know that Eli

judged from 1104 - 1064 BC which was before Jephthah! So we can actually ignore the 40 years Eli judged altogether! Now if we add Jephthah's 300 years back to the crossing of the Jordan and add 40 years in the wilderness and add the 134 years forward from Jephthah to the 4th year of Solomon, we get 474 years. 1 Kings 6:1 says the actual period was 480 years. **Using the Judges Chronology, the difference is only 6 years!** This is a stunning confirmation of the statement in 1 Kings 6:1 that the exodus happened 480 years before the 4th year of Solomon. It clearly refutes the 1250 BC exodus.

- All this makes it utterly impossible for the Bible believer to teach the exodus took place in 1250 BC. Trust your Bible, not Bible trashing archeologists who teach a 1250 BC exodus.
- The Exodus took place in 1440 BC. Trust Bible. It is the inspired word of God!
- [Detailed study on the Chronology of Judges](#)

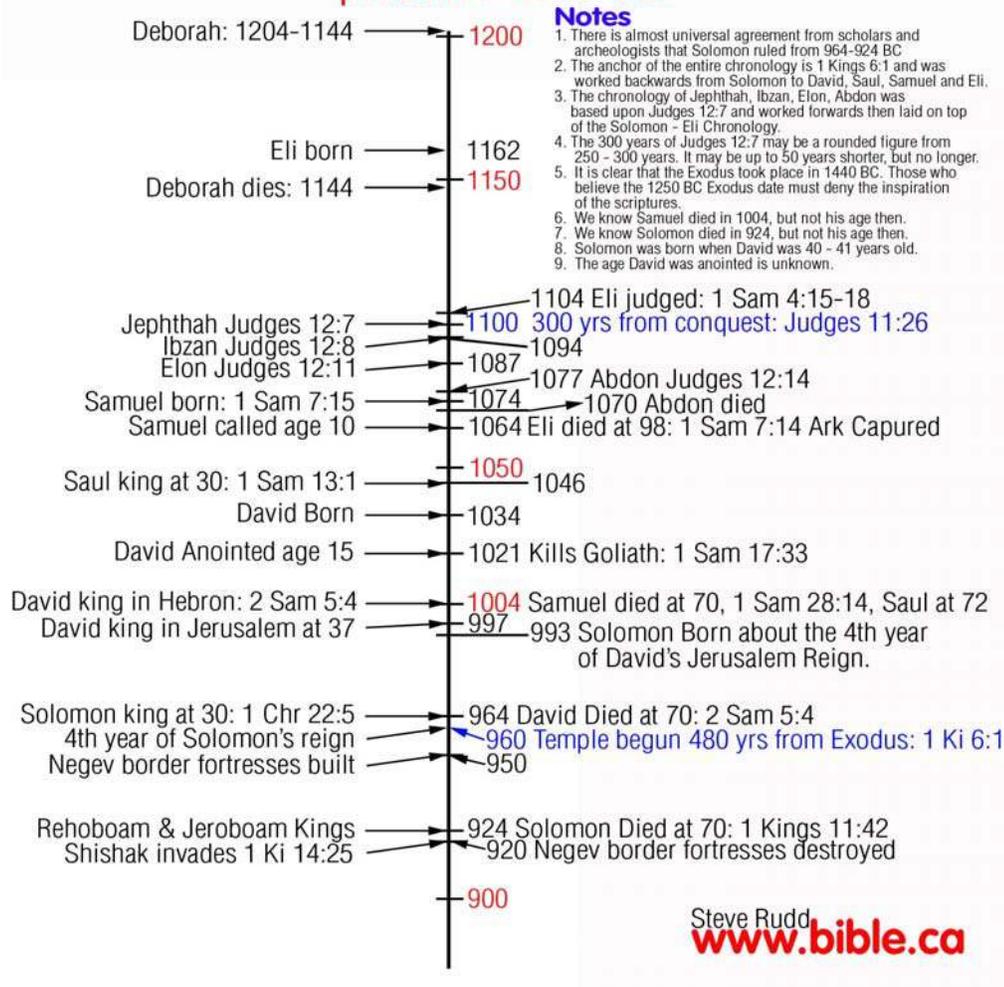


G. The Eli - Solomon Chronology Timeline:

- [Detailed study on the Eli - Solomon Chronology](#)
- Detailed study on [Solomon's network of military border fortresses](#) that he built in 950 BC destroyed in 920 BC by Pharaoh Shishak.

Eli - Solomon Timeline

The Exodus took place in 1440 BC



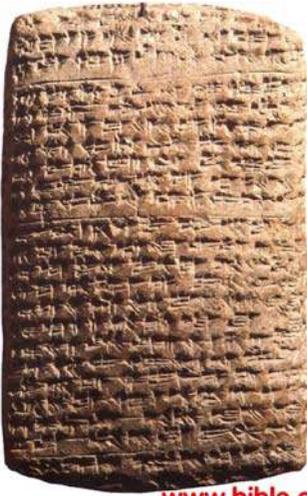
H. Bible chronologies and genealogies says the Exodus happened in 1440 BC:

1. To suggest that the exodus happened in 1250 BC is to utterly trash a large number of chronologies and genealogies within the Bible that take us from Adam to Christ.
2. The ten generations between Adam and Noah: Gen 5. "Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth." Genesis 5:32
3. The ten generations between Noah and Abraham: Gen 11
4. The twelve tribes from Jacob to David: 1 Chron chapters 2 - 9
5. Adam to Jesus: Luke 3:23-38; Matt. 1:1-17

I. Archeological proofs: The date of Jericho fell

1. The date Jericho was destroyed is proven to be about 1400 BC because of the [Cypriot pottery](#) discovered there. Kenyon said that Jericho was not inhabited in 1400 BC because she had found no Cypriot pottery.
2. Later excavations refuted Kenyon's date for Jericho and it's destruction is now dated to 1440 BC. See for yourself! [Cypriot pottery](#).

J. Archeological proofs: The Amarna Tablets (1379 - 1362 BC)



The "Habiru" are the Hebrews during the conquest of 1400 BC:

"The **Habiru are now capturing the fortresses** of the Pharaoh. Not a single governor remains among them to my lord the King: all have perished. Zimrida of **Lachish** has been killed. May the King send help. Lo, if no reinforcements come this year, all the countries of my lord the King will be utterly destroyed. ... **The land of the King is lost to the Habiru.** And now indeed **a city of the territory of Jerusalem**, Bet-Ninib, has been captured. ... After taking the city of Rubuda, **they are now attempting to take Jerusalem...** , What have I done against my lord the King, that thou lovest the Habiru, and hatest the governors? ... The **Habiru** have wasted all the territory of the King', and so on." (Amarna Tablet, A Letter from Abdu-Heba of Jerusalem, EA 286)

"They are now **attempting to take Jerusalem.** ... Gezer, Ashkelon, and Lachish have given oil, food, and supplies to the Habiru. ... Labaya and the land of Shechem have given all to the **Habiru.**" (Amarna Tablet, A Letter from Abdu-Heba, EA 287)

1. The Amarna letters were from the period of Pharaoh's Amenophis III (1400 - 1380 BC) and his son, [Akhenaten](#) (1379 - 1362 BC) and directly coincides with the conquest of Joshua.
2. Amarna is the modern name of the ancient Egyptian city of [Akhenaten](#) (1379 - 1362 BC) who was a pagan turned monotheist sun worshipper shortly after the one true God destroyed Egypt with the hands of Moses.
3. The Amarna Tablets are a collection of letters written on clay tablets from officials of the city of Amarna to the Egyptian Pharaoh [Akhenaten](#) (1379 - 1362 BC) and his father Pharaoh Amenophis III. The correspondents were kings of Babylonia, Assyria, Hatti and Mitanni, minor kings and rulers of the Near East at that time, and vassals of the Egyptian Empire.
4. There is little question that some of these letters are appeals to Akhenaten to defend against the Hebrews who have just entered the promised land under the guidance of Joshua. The letters refer to the Hebrews as 'Apiru (, Habiru, Hapiru, Khapiru).
5. This clearly dates the conquest before 1325 BC at the latest and fits perfectly with the fact that Joshua crossed the Jordan in 1400 BC.
6. Perhaps most amazing is that the Amarna Tables mention Canaan being invaded by the "Habiru" or Hebrews. In a breathtaking confirmation of the book conquest of Joshua in 1400 BC, the following cities are mentioned by name: Jerusalem, Shechem, Gezer, Ashkelon, Lachish, Rubuda.
7. The one tablet exactly agrees with the Bible in that Shechem were taken early "given all to the Habiru" whereas Jerusalem, Gezer, Ascalon, and Lachish had started to pay tribute: "given oil, food, and supplies to the Habiru"
8. Kenneth Anderson Kitchen is a world authority on Egypt and confirms the Hebrews were in Canaan at the time of Akhenaten: "Reputedly fugitives from Egypt, and in rootless transit through Transjordan into Canaan, the tribal group 'Israel' was not the only such population group troubling their neighbors (and sometimes, higher authorities) there in the late second millennium. The Amarna letters of the mid-fourteenth century are full of reports about restless groups such as the Apiru, or displaced people. This much-discussed term cannot be readily equated *linguistically* with biblical 'Hebrew' ('ibri), as is often done. But there are clear behavioral analogies between these Apiru and the displaced Hebrews who had fled Egypt and (now rootless) sought to establish themselves in Canaan. The biblical Hebrews in Joshua-Judges sought to raid towns, and hopefully to seize control of them, occasionally burning them down (Jericho, Ai, Hazor). Of the Apiru we can read similar activities from the point of view of local city rulers in the Amarna letters. Time and again they are accused of trying to overcome cities and expel their petty kings ('mayors/governors' in Egyptian usage), and get control, as did the Hebrews. Seeing trouble, the people of Gibeon (Josh.9) sought to make treaty-alliance with the Hebrew intruders. And in the Amarna letters, city rulers continually fear towns joining up with the Apiru. Or they go over to the Apiru and make agreement or treaty with them, as the Gibeonites later did with Joshua and his people. Local rulers might band together against a third party, just as the five kings of south Canaan did against Gibeon and Israel (Josh.10) and the group in north Canaan did against Joshua and his forces. This range of activity by Apiru and other groups is also attested in the thirteenth century, from brief Egyptian reports under Sethos I, circa 1295/1290. His first stela of his Year 1 at Beth-Shan reports on the rulers of Hammath and Pella capturing Beth-Shan and besieging Rehob, until the pharaoh's forces recaptured Beth-Shan and relieved Rehob, securing also Yenoam. Compare the five kings led by Jerusalem that threatened Gibeon, until Joshua brought military deliverance. On his second Beth-Shan stela a little later, Sethos I reports on tribal conflict involving the 'Apiru of the mountain of Yarmutu' ('Jarmuth'), along with the Tayaru folk, attacking another Asiatic group, of

Ruhma; which mischief he stepped in to quell. This appears to have been in Lower Galilee, if the Jarmuth concerned was that located later in Issachar (Josh.21:29). The picture is much like that of Israel or of segments such as the Calebites (Josh.14:6-14; cf. Judg.1:12-15) battling it out with other groups such as the Anakim, but without pharaonic interference, until Merenptah in 1209 briefly repulsed some part of Israel's forces. This last event may find other echoes in our data. In Josh.15:9 and 18:15 is found the seeming tautologous place-name 'Spring of the waters of Nephtoah'. Surely either 'spring' or 'waters' would have sufficed as definition! But for long enough the suggestions have been made that (1) we should understand this name as for 'Spring of Menephtoah', or in fact 'Spring of Me(re)nptah', named after the pharaoh, and that (2) Lifta, just northwest of Jerusalem, marks the site and preserves a remnant of the name. Whatever the military clash was, it may have stimulated the Egyptian forces into establishing a small 'bridgehead' upland fort near Jerusalem to watch over Canaanites and Hebrews alike. With this should be compared a mention of 'the troop-commanders of the Wells of Merenptah that are [in] the mountain-ridges', in Year 3 (1211), in a postal register of message-carrying officers then. It is possible that Merenptah's strike into Canaan dates to within Years 1 to 3 [...]. In the narratives Joshua is presented as a dynamic leader who can spur his people forward. This included conquest of two settlements as gateway to upland Canaan proper, then raiding through Canaan, top-slicing local city rulers and temporarily disabling local opposition. Exploits of such a kind need direct leadership; it is not the product of a wandering, unfocused mob. Other dynamic 'Joshuas' also flourished in the Late Bronze Levant. The city-based Labayu of Shechem made a strong impression on his contemporaries in the Amarna age, as the Amarna letters show. But far more remarkable was Abdi-ashirta, who, aided and succeeded by his equally wily son Aziru, created from scratch a kingdom of Amurru based in the north Lebanon mountains and environs within the last ten or fifteen years of Akhenaten's reign, the main period of the Amarna letters that evidence this feat. In this they made full use of Apiru fighting men and auxiliaries, to expand their control over neighbouring towns, not least profitable trading ports on the Mediterranean coast. Geopolitically this represented a much more ambitious achievement on the ground than the modest initial Hebrew occupation of the Canaanite upland area from Hebron to Jericho/Ai (bypassing Jerusalem) up via Shiloh to Shechem and Tirzah. Thus the territorial achievement of Joshua and the elders (in maybe ten/fifteen years?) was certainly much less than that of Abdi-ashirta and Aziru - who also faced stiff opposition from their contemporaries, and had to cope with direct threats from Egypt and the Hittite power, as the Amarna letters and contemporary archives show. Therefore there are no grounds whatsoever for denying reality or factuality to the Joshua narratives in terms of what they actually represent on the ground, when the rhetorical component is left aside" (On the Reliability of the Old Testament, K.A. Kitchen, 2003 AD, p 165-166)

"They are now attempting to take Jerusalem. ... Gezer, Ashkelon, and Lachish have given oil, food, and supplies to the Habiru. ... Labaya and the land of Shechem have given all to the Habiru." (Amarna Tablet, A Letter from Abdu-Heba, EA 287)



Towns that had already fallen:

1. **Shechem** was one of the first towns the Hebrews captured entirely. [Joshua built an altar on Mt. Ebal](#) as soon as Israel crossed the Jordan. Shechem was the town between Mt. Ebal and Mt. Gerizim where Joshua assembled all the people to read the curses and the blessings according to Deut 27-28.



2. "All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, the stranger as well as the native. Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the Lord had given command at first to bless the people of Israel." Joshua 8:33

Although Shechem had fallen, these towns had not yet fallen but were under threat:

1. **Jerusalem** was taken in a later stage after the death of Joshua: "Now it came about after the death of Joshua that the sons of Israel inquired of the Lord, saying, "Who shall go up first for us against the Canaanites, to fight against them? ... Then the sons of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire." Judges 1:1,8
2. **Ashkelon** was taken in a later stage after the death of Joshua: "And Judah took Gaza with its territory and Ashkelon with its territory and Ekron with its territory." Judges 1:18
3. **Gezer** was not immediately captured: "But they did not drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became forced laborers." Joshua 16:10

L. Historical proofs: Conversion of Akhenaten



The phenomenon of Akhenaten's (1352-1335 BC) sudden zeal for monotheism was clearly a result of the Jewish exodus from Egypt in 1440 BC. Akhenaten is a thorn in the side of liberal "Bible trasher" archeologists who date the exodus at 1250 BC.

1. Akhenaten converted to pagan monotheism in a way that Muhammad mirrored in 610 AD when he invented the religion of Islam. Like Akhenaten, [Muhammad chose one god, from among hundreds of pagan gods](#), to be his one monotheistic god. Both merely repackaged polytheism and called it monotheism. Akhenaten continued to worship the sun god and Muhammad continued to worship the [moon god](#). Muhammad cleverly told the pagan Arabs that they could continue to worship the same moon god as before, just that they could not call him the moon god any more, but just "Allah". The crescent moon shape on top of every mosque today is a vestigial

remnant of the true pagan origins of Islam. Muslims do not directly worship the moon today. They believe they are worshipping the god who created the moon. Changing what you think about the pagan god you worship doesn't change the fact that this god is still pagan.

2. There are two key factors involved in the conversion of Akhenaten. First, the recent destruction of Egypt at the hand of YHWH, the God of Moses. This was a miraculous proof to any honest person that the gods of Egypt were no gods at all. Akhenaten didn't know much about YHWH but he understood the biggest difference between the God of Moses and the gods of Egypt was the number of gods. He was therefore drawn to the concept of monotheism. Second, was the current history event of Israel crossing the Jordan under Joshua. Stories were coming back from distant outposts that the Hebrews were taking over the land. The same Hebrews that destroyed Egypt and the same God. The Amarna Tablets (see below) are a record of this conquest. So the ten plagues destroyed Egypt one generation before Akhenaten and his father and he, lived to see the actual conquest of the Hebrews in the promised land. This is why Akhenaten converted to monotheism.
3. Akhenaten continued to worship the sun, but the sun alone. This is why he is rightly called a pagan monotheist.
4. King Tut or Tutankhamun was the son of Akhenaten. King Tut's original name given by his father was Tutankhaten. Tut's birth name was in honor of his father's religion in honor of "Aten". After his father died and he became Pharaoh, King Tut reversed all the changes brought in his father Akhenaten. The young king also changed his name from Tutankhaten to Tutankhamun, as he is known in history. His new name means "Living image of Amun". Amun was a pagan Egyptian god. All this shows just how remarkable and daring Akhenaten's conversion to pagan monotheism was.
5. The Jews are the obvious influence for Akhenaten's conversion to monotheism in Egypt just as they were with Muhammad's. Jacob and his twelve sons moved to Egypt as free men in about 1900 BC. Akhenaten began his reign in 1352 AD. Since the exodus of the Jews is dated at about 1440 BC, that means that Akhenaten lived about 40 years after the Pharaoh who experienced the 10 plagues of Moses. This would allow just enough time for all Akhenaten's ancestors who hated Jehovah, the monotheistic God of the Jews, to die. Akhenaten was therefore free to abandon the many false gods of Egypt in favour of his own version of monotheism, without any personal emotional baggage connected with monotheism. But rather than a 60 year old memory of how Jehovah triumphed over Egypt, why not current events?
6. The Jews began their occupation of Canaan about 50 years before Akhenaten became Pharaoh. The Amarna Tablets were letters sent to Akhenaten and his father that actually chronicle the conquest of Canaan at the hands of Joshua. This means that Joshua and Akhenaten lived at the same time and knew of each other. Surely the nations that surrounded Israel learned to fear Jehovah as a more powerful God than the pagan gods who were driven out of Canaan. So for 60 years, Jehovah was triumphing over all the god's of the nations. This spectacular display of the advantages of monotheism, surely must have impressed Akhenaten who would have surely heard about it. In fact it may have been the stories he heard of the conquest of Joshua that converted him to a monotheistic view. Although the connections we have suggested are circumstantial, it would be quite unbelievable that Akhenaten was **unaware** of the 10 plagues, the 40 years in the wilderness and the conquest of Palestine by Joshua.

M. Archeological proofs: The Merneptah Stele

The Merneptah Stele: Merneptah was the son of the pharaoh Ramesses II who lived 1224 - 1210 BC.

Here is the section that discusses Israel. Notice the mention of the Hebrew greeting "Shalom". Also notice the portrayal of Israel as a rural farming nation, just as was true during the time of the Judges when this stele was made.



Merneptah Stele: Israeli section: 1224-1210 BC

The princes are prostrate saying: "Shalom!"
 Not one of the Nine Bows lifts his head:
 Tjehenu is vanquished, Khatti at peace,
 Canaan is captive with all woe. Ashkelon is conquered,
 Gezer seized, Yanoam made nonexistent;
 Israel is wasted, bare of seed www.bible.ca



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1. The Merneptah Stele was written during the time of Deborah (Judges 4) who reigned from 1325-1285 BC. Merneptah never actually battled Israel during this time, but boasted like he had conquered Israel.
2. For those who reject the Bible's date of 1440 BC for the exodus and believe it happened in 1250 BC instead, Ramesses II is their "Pharaoh of the exodus" to whom Moses said, "Let my people go".
3. For the sake of argument, let's assume Ramesses II was the pharaoh of the exodus according to the date of 1250 BC: If the Pharaoh of the Exodus is Ramesses II, then the Pharaoh who fled from Moses was Sety I (Menmaatra) 1294-1279 BC. If Moses fled to Midian in the first year of Sety I's reign, that means 14 years later he died and Ramesses II became Pharaoh and reigned for a total of 66 years. Since we know that Moses spent 40 years in Midian, this means that Ramesses II had been reigning for 26 years when Moses said to Ramesses II, "Let my people go". Since Israel spent 40 years in the wilderness before they crossed the Jordan, that means Ramesses II had been reigning for total of 66 years and died the year Israel crossed the Jordan. This means that Merneptah (Baenra), who made the very "Merneptah Stele" we are discussing, became Pharaoh the year Israel crossed the Jordan. Merneptah reigned 1213-1203 BC, for a total of 10 years. Since it is generally accepted that Israel took about 10 years to fully occupy the promised land, this means that the Victory Stele of Merneptah was written within the first 10 years after Israel crossed the Jordan.
4. So for the sake of argument, if Ramesses II was the pharaoh of the exodus, then the Merneptah Stele was written within the first 10 years after Israel first entered the promised land. Israel was simply not settled enough to be seen as a major world force as the Merneptah Stele clearly indicates they were. This strongly argues that Ramesses II was not the pharaoh of the Exodus and therefore the actual date of the exodus was 1440 BC.
5. One of the most powerful arguments against an exodus of 1250 BC is the fact that it is ridiculous to even suggest that God would allow the Pharaoh of Egypt to actually conquer Israel within the first 10 years of bringing Israel into the promised land. Israel escapes Egypt by crossing the Red Sea, spend 40 years in the wilderness only to have Egypt attack and conquer them within 10 years of crossing the Jordan. But the Bible trashers who believe in a 1250 BC exodus are not the least bit concerned by any of this because they believe the entire exodus story is myth.
6. There is no evidence in history outside this stele that Merneptah conquered the world to this extent. He certainly did not ever dare battle with Israel.
7. There is absolutely nothing in the Bible about Egypt battling Israel from the time they crossed the Jordan until the time of Shishak's invasion of Canaan in about 920 BC (1 Kings 14:25-26).
8. The truth is that the Merneptah Stele was written during the time of the Judges. Deborah (Judges 4) reigned from

1225-1285 BC.

9. We believe that the stele is nothing but a bunch of hot air being spewed out of the mouth of a Pharaoh trying to make himself look much greater than he really was. This kind of exaggeration is common among ancient documents and steles.
10. Like a comic book villain, Merneptah wanted to take over the world. He wrote the Stele to make it appear that he had taken over the world!

Text of the Victory Stele of Merneptah: "Year 5, 3rd month of summer, day 3, under the Majesty of Horus: Mighty Bull, Rejoicing in Maat; the King of Upper and Lower Egypt: *Banere-meramun*; the Son of Re: *Merneptah, Content with Maat*, magnified by the power, exalted by the strength of Horus; strong bull who smites the Nine Bows, whose name is given to eternity forever. Recital of his victories in all lands, to let all lands together know, to let the glory of his deeds be seen: the King of Upper and Lower Egypt: *Banere-meramun*; the Son of Re: *Merneptah, Content with Maat*; the Bull, lord of strength who slays his foes, splendid on the field of valour when his attack is made: Shu who dispelled the cloud that was over Egypt, letting Egypt see the rays of the sun disk. Who removed the mountain of copper from the people's neck, that he might give breath to the imprisoned folk. Who let Hut-ka-Ptah exult over its foes, letting Tjemen triumph over his opponents. Opener of Memphis' gates that were barred, who allowed the temples to receive their foods. The King of Upper and Lower Egypt, *Banere-meramun*, the Son of Re, *Merneptah, Content with Maat*. The Sole One who steadied the hearts of hundred thousands, breath entered their nostrils at the sight of him. Who destroyed the land of the Tjemeh in his lifetime, cast abiding terror in the heart of the Meshwesh. He turned back the Libyans who trod Egypt, great is dread of Egypt in their hearts. Their leading troops were left behind, Their legs made no stand except to flee, Their archers abandoned their bows, The hearts of their runners grew weak as they sped, They loosened their water-skins, cast them down, Their packs were untied, thrown away. The vile chief, the Libyan foe, Fled in the deep of night alone, No plume on his head, his feet unshod, His wives were carried off from his presence, His food supplies were snatched away, He had no drinking water to sustain him. The gaze of his brothers was fierce to slay him, His officers fought among each other, Their tents were fired, burnt to ashes, All his goods were food for the troops. When he reached his country he was in mourning those left in his land were loath to receive him "A chief, ill-fated, evil-plumed", All said of him, those of his town. "He is in the power of the gods, the lords of Memphis The Lord of Egypt has made his name accursed; Merey is the abomination of Memphis, So is son after son of his kin forever. *Banere-meramun* will be after his children, *Merneptah, Content with Maat* is given him as fate. He has become a [proverbial saying] for Libya, Generation says to generation of his victories: It was never done to us since the time of Re," So says every old man speaking to his son. Woe to Libyans, they have ceased to live In the good manner of roaming the field; In a single day their stride was halted In a single year were the Tjehenu burned! Seth turned his back upon their chief, By his word their villages were ruined; There's no work of carrying [loads] these days. Hiding is useful, it's safe in the cave. The great Lord of Egypt, might and strength are his, Who will combat, knowing how he strides? A witless fool is he who takes him on, He knows no tomorrow who attacks his border! As for Egypt, "Since the gods," they say, "She is the only daughter of Pre; His son is he who's on the throne of Shu, None who attacks her people will succeed. The eye of every god is after her despoiler, It will make an end of all its foes", So say they who gaze toward their stars, And know all their spells by looking to the winds. A great wonder has occurred for Egypt, Her attacker was placed captive (in) her hand, Through the counsels of the godly king, Who prevailed against his foes before Pre. Merey who stealthily did evil To all the gods who are in Memphis, He was contended with in On, The Ennead found him guilty of his crimes. Said the Lord-of-all: "Give the sword to my son, The right-hearted, kind, gracious *Banere-meramun*, Who cared for Memphis, who avenged On, Who opened the quarters that were barred. He has freed the many shut up in all districts, He has given the offerings to the temples, He has let incense be brought to the gods, He has let the nobles retain their possessions, He has let the humble frequent their towns". Then spoke the lords of On in behalf of their son, *Merneptah, Content with Maat*: "Grant him a lifetime like that of Re, To avenge those injured by any land; Egypt has been assigned him as portion, He owns it forever to protect its people". Lo, when one dwells in the time of the mighty, The breath of life comes readily. The brave bestows wealth on the just, The cheat cannot retain his plunder; [What a man has of ill-gotten wealth Falls to others, not (his) children.] This (too) shall be said: Merey the vile foe, the Libyan foe Had come to attack the walls of Ta-tenen, Whose lord had made his son arise in his place, The King of Upper and Lower Egypt, *Banere-meramun*, Son of Re, *Merneptah, Content with Maat*. Then said Ptah concerning the vile Libyan foe: "His crimes are all gathered upon his head. Give him into the hand of *Merneptah, Content with Maat*, He shall make him spew what he gorged like a crocodile. Lo, the swift will catch the swift, The lord who knows his strength will snare him; It is Amun who curbs him with his hand, He will deliver him to his *ka* in Southern On, The King of Upper and Lower Egypt, *Banere-meramun*, Son of Re, *Merneptah, Content with Maat*". Great joy has arisen in Egypt, Shouts go up from Egypt's towns; They relate the Libyan victories Of *Merneptah, Content with Maat*: "How beloved is he, the victorious ruler! How exalted is he, the King among the gods! How splendid is he, the lord of command! O how sweet it is to sit and babble!" One walks free-striding on the road, For there's no fear in people's hearts; Fortresses are left to themselves, Wells are open for the messengers' use.

Bastioned ramparts are becalmed, Sunlight only wakes the watchmen; Medjai are stretched out asleep, Nau and Tekten are in the fields they love. The cattle of the field are left to roam, No herdsmen cross the river's flood; There's no calling out at night: "Wait, I come," in a stranger's voice. Going and coming are with song, People don't [lament] and mourn; Towns are settled once again, He who tends his crop will eat it. Re has turned around to Egypt, The Son is ordained as her protector, The King of Upper and Lower Egypt, *Banere-meramun*, Son of Re, *Merneptah*, *Content with Maat* **The princes are prostrate saying: "Shalom!" Not one of the Nine Bows lifts his head: Tjehenu is vanquished, Khatti at peace, Canaan is captive with all woe. Ashkelon is conquered, Gezer seized, Yanoam made nonexistent; Israel is wasted, bare of seed,** Khor is become a widow for Egypt. All who roamed have been subdued. By the King of Upper and Lower Egypt, *Banere-meramun*, Son of Re, *Merneptah*, *Content with Maat*, Given life like Re every day."

Conclusion:

1. The evidence that Thutmose III was the Pharaoh of the exodus is overwhelming. The only other possible candidate might be Amenhotep II, his son, but pales against the towering stature of his father in all ways.
2. Pharaoh who killed Hebrew children: Amuntotep I: 1526-1505 BC
3. Pharaoh's Daughter who adopted Moses: Hatshepsut: 1520 BC
4. Pharaoh of Moses' flight to Midian: Thutmose II + Hatshepsut: 1492-1479 BC
5. Pharaoh of the Exodus: Thutmose III: 1479/1458 - 1425 BC
6. The Bible is quite clear that the exodus happened in 1440 BC.

By Steve Rudd: [Contact the author for comments, input or corrections.](#)

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