

The Date of the Exodus

The Bible teaches an early date of 1,446 or 1,447 BC for the Exodus, rather than the late date under Rameses the Great of between 1,200 to 1,290 BC.

Some of the arguments that are used to justify this late date of the 12-13 Century BC are: The use of Rameses in the Old Testament cf:

Genesis 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Exodus 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

Numbers 33:5 And the children of Israel removed from Rameses, and pitched in Succoth.

All these uses of Rameses are references to a city which was one of a group of cities before called: Arvis, Tanis and Zoan. This was renamed Rameses by Rameses II also known as Rameses the Great during his rule. These are all scribal editorial updates just like we would no longer call Ft. Worth Texas Cow Town as it was previously known.

Scribal editorial updates of names that have gone out of use is common in the Old Testament. Bethel (Hebrew beth = house, El = God, Bgethel House of God) was not named Bethel until Jacob named it Bethel cf:

Genesis 28:19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

But later scibes edited the earlier text of Genesis and changed it to

Bethel cf:

Genesis 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Genesis 13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

Because the previous name Luz had long ago gone out of use the text was updated.

Dan was not named Dan until it was named Dan by the Danites in

Judges 18:29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

But the earlier text of:

Genesis 14:14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

This was later updated by a scribe to remove a name no one any longer used. Samaria was named Samaria by King Omri in

I Kings 16:24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

Later a scribe updated to the new name Samaria.

I Kings 13:32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

Today atheist Archaeologists take the wrong date, which is this late date, and argue that the Exodus is myth because there is no burn level

and re-settlement of the low-land Canaanite cities during the 12th or 13th century BC. However, the Bible teaches an earlier date and it teaches that Joshua only burned 3 cities, Jericho, Joshua 6:4; Ai Joshua 8:28; and Hazor Joshua 11:13. After each campaign the children of Israel returned with Joshua to Gilgal.

There are two great burn levels at Hazor one by Joshua in Joshua 11 at the end of the middle Bronze age was so bad the lower city was excavated by Yigael Yadin was never resettled. Later the upper city was resettled by some of those descendants of the same Cannanite dynasty and was destroyed by Debrah and Barrack Judges 4 in the late Bronze age. We know it was the same dynasty because the bible talks about a Ja-bin King of Hazor that is killed by Joshua in Joshua 11 and a Ja-bin King of Hazor who is killed by Debrah and Barrack in Judges 4. Today atheist professors say: “see it’s either Joshua or Judges there can’t be two Ja-bins who were Kings of Hazor” and so began the peaceful infiltration theory instead of a conquest as under Joshua. In 1992 Amnon Ben-Thor the archaeologist now digging at Hazor found a 16th century Ackadianian tablet naming ibin King of Hazor which is an exact verbal agreement with the Hebrew word Ja-bin proving there was a dynasty of Kings at Hazor so named. If the Bible was not written until late as the atheist professors say, where did the author get that information ? Did he go to his local library and just look it up some hundreds of years later?

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

The Date of the Exodus according to I Kings 6:1:

Solomon reigned from 971BC to 931BC. The 4th year of Solomon is 971BC minus 4 years, equals 967 BC plus 480 years equals 1,446 or 1,447 BC for the Exodus.

This would make the exodus in the early 18th dynasty in which many pharaohs as an element of their names were named mes or mose as such as Tut-mose. This is identical with the Hebrew Moses.

Because of the internal date of the Ebers Papyrus, the dates of the 18th Dynasty Pharaohs all the way down to the Exodus are fairly certain as follows: With a firm date for Amenhotep I as 1,550 BC to 1,529 BC, the reigns of the subsequent 18th-Dynasty pharaohs down to Amenhotep II are fixed with relative certainty: Thutmose I as 1,529–1,516 BC, Thutmose II as 1,516–1,506 BC, Queen Hatshepsut as 1,504–1,484 BC, Thutmose III as 1,506–1,452 BC, and Amenhotep II as 1,455–1418 BC.

1,447 BC would make Amenhotep II the pharaoh of the Exodus. Tut-mose III who was called the Napoleon of the ancient world the pharaoh who died in Exodus 2:23. His stepmother, Hatshepsut the first great Queen in history, would be the pharaoh's daughter who found baby Moses and raised him as her son. Her father Amenhotep I would be the Pharaoh who over thru the Hykoso or Shepherd Kings, the Pharaoh who knew not Joseph.

Many wonder how Moses had such easy access to Pharaoh? Moses would be Amenhotep II step uncle, Moses too was raised in the Royal harem. There was never more than 2,000 to 3,000 people in the ruling class of Egypt. Moses was very great in the sight of the Egyptians cf:

Exodus 11:3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Acts 7:20-22 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Moses could have inherited the throne outright cf:

Hebrews 11:24-25 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Additional proof for an early date for the Exodus is Judges 11:26 which

was written about 1,100 BC and the judge Jephthah said Israel already had been 300 years in Canaan Land.

Judges 11:26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

Another argument for the late date is an average generation is 25 years and not $40 \times 12 = 480$ as they claim the Bible is algorizing in I Kings 6:1. The Bible does not say the 480 years are twelve, forty year generations it simply say it was 480 years, they have made this argument up out of their own minds and not the Bible.

The Bible also teaches from Korah who stood against Moses Exodus 6:16-21 cf: Numbers 16 until the singer Heman I Chronicles 6:31-37 & 15:16-17 who sang during the time of King David are 18 named generations. Add one generation to bring us up to the time of King Solomon and we have 19 generations times the accepted adverage 25 years per generation and we have 475 years almost the exact Biblical number of 480 years between the Exodus and the 4th year of King Solomon.

In the Jewish Talmud the last 2 Jubilees are recorded which allows one to back calculate to the first year of the first Jubilee cycle as 1,406 BC which is the early date.

Don't be fooled by the atheist late date

Sources:

KJV Bible

Halleys Bible Hand Book

Bryant Wood etal

e-Sword