

Review of the Evidence for the Exodus

by Craig Paardekooper

1. A Precise Date :

The Exodus had a very definite time and place in Israelite history. It was not just a story without a historical context – such as a myth or borrowed story from another culture.

James Ussher, in *The Annals of the World*, placed the Exodus at 1491 BC. He based his calculations on -

1. Accepting 586/7 BC for the destruction of Jerusalem
2. A direct reckoning of the dates-of-accession of the Kings of the Divided Kingdoms Northern and Southern.
3. The Bible's explicit statement that Solomon broke ground on the Temple of Jerusalem exactly 479 years after the Exodus.^[22]

With the almost unanimously accepted date of 586/7 B.C (a few accept 588 and WTS uses 607) for the destruction of Jerusalem, this chronology starts by adding back the total of the ruler-ships of the kings of Judah from Rehoboam to Zedekiah. This amounts to approximately 390 years. Ussher took a literal reading of the Bible. He did not try to reinterpret the Bible in the light of any non-biblical source.

$$586 \text{ B.C} + 389 \text{ years} = 975 \text{ B.C for the 1}^{\text{st}} \text{ year of Rehoboam.}$$

1 Kings 11:42:

“...the time that Solomon reigned in Jerusalem over all Israel was 40 years.”

$$975 \text{ B.C} + 40 \text{ years} = 1015 \text{ B.C for the beginning of Solomon's reign.}$$

1 Kings 6:1 NJB:

“In the 480th year after the Israelites came out of Egypt, in the fourth year of Solomon's reign over Israel...he began building the temple of Yahweh.”

$$1015 \text{ B.C less 3 years} = 1012 \text{ B.C for Solomon's fourth year.}$$

$$1012 \text{ B.C} + 479 \text{ years} = 1491 \text{ B.C for the date of the Exodus.}$$

The Israelites counted the years since the Exodus. Why would they count the years since a myth?

2. The Hyksos and the Great Anti-Semitic Persecution and expulsion of Asiatic from Egypt.

The Exodus story is a record of a Hebrew holocaust. According to the Bible, this persecution of the Hebrews began at the time of Moses birth, 80 years before the Exodus - 1570 B.C. according to Ussher's chronology. This persecution was part of a large scale event in Egypt - the expulsion of the Hyksos

Jacob was a Hyksos Ruler

The Hyksos were Semitics who began migrating to Egypt at the very time that Jacob came to Egypt.

According to the Turin king list there were six Hyksos kings who ruled for 108 years. So they started to arrive in Egypt about 1678 B.C.

One important ruler was named "Y'qbhr" or "Jacob-hr" (Albright 1934, 11). Scarabs have been found with the words "Jacob-El" dating from this period. Soon the trickle of Semitics became a flood and then more militant groups arrived and effectively took over Lower Egypt. These Semitic rulers were sympathetic to fellow Semites, and many attained positions of authority. Many Semites were given positions of power under Hyksos rule. The Hyksos were at odds with the native Egyptian rulers. They followed their own religion and completely neglected the native Egyptian religion, so much so that many of the temples fell into complete disrepair. However, the Hyksos grew to be a wealthy and powerful merchant class. Avarice, their capital in the Delta, became a byword for riches. They even levied a tribute from the native Egyptian rulers who still controlled Upper Egypt.

Finally, in the time of Pharaoh Kamose (1573 - 1570 B.C) and his brother Pharaoh Ahmosis (1570 B.C. -) the native Egyptians began to fight back against Hyksos rule. Kamose captured many Hyksos cities. Finally Pharaoh Ahmose laid siege to Avaris, the capital of the Hyksos, with an army numbering about 400,000. The Hyksos surrendered and they were expelled from Egypt, and once again a native Egyptian Pharaoh became ruler of both upper and lower Egypt. So the Bible says - "A new king, who did not know about Joseph, came to power in Egypt." The date of the expulsion of the Hyksos is given as c 1570 B.C.

Not all of the Asiatic were expelled. Asiatic who remained were treated quite brutally as slaves. The Egyptians made use of their labour.

The Egyptians devised a plan of infant genocide to stop them breeding - to kill every new-born Hebrew male. This way the Semite population would be controlled. It was at this time that Moses was born (about 1571 B.C). So Moses was born during the very years that the drive began to expel all the Asiatic.

The Exodus story is basically the story of a Hebrew holocaust that began with the drive to expel the Hyksos and other Asiatic. Expulsions continued during the reigns of succeeding pharaohs - Thutmose I and II.

For 40 years Moses watched the oppression of his people, as they were down trodden and abused by the Egyptian overlords, then in 1530 B.C. he killed an Egyptian and was forced to

flee. 40 years later he would return to free his people.

So you can see how well the Hyksos period fits in with the Exodus story. While Hyksos pharaohs were in power, the Hebrews were relatively safe. However once the native Egyptians had expelled the Hyksos, which coincidentally happened almost to the year when Moses was born, then the native Egyptian hatred for the Asiatic was turned against the remaining Semites. In fact the Egyptians were paranoid, and feared that if the Hebrew Semites were allowed to breed they would join forces with the Hyksos rulers and over power the Egyptians - so they planned to kill all the male children, something which a Semitic ruler would never do.

In Egyptian history we find that there was a large scale drive to remove Semites and Asiatic from Egypt that began in about 1573 B.C. onwards. Ahmose was the new king who "knew not Joseph" and wanted to break the Semite power in Egypt. Ushers date for the birth of Moses coincides exactly with the beginning of the anti-Semitism in Egypt under Kamose and Ahmose. It was Ahmose who drove the Hyksos Semites out of Egypt. Once the Hyksos rulers were out of the way, persecution was unchecked.

The rage of the Egyptians against the Hyksos can be partly understood, because the foreigners had taken over half of their land (Lower Egypt), and were exacting tribute from the other half (Upper Egypt). The Hyksos had turned Egypt into a vassal state, set up their own religions, and had grown wealthy. Their city was located in the Nile delta, and was called Avarice. Not all the Hyksos were peaceful. Some were militant, and it required a powerful Egyptian army to finally drive them out.

3. Dating the Time of the Hyksos

Egyptian dynasty J. H. Breasted's dates. Source Wikipedia

1st & 2nd dynasties	3400–2980
3rd dynasty	2980–2900
4th dynasty	2900–2750
5th dynasty	2750–2625
6th dynasty	2623–2475
7th & 8th dynasties	2475–2445
9th & 10th dynasties	2445–2160
11th dynasty	2160–2000
12th dynasty	2000–1788
13th to 17th dynasties	1780–1580
18th dynasty	1580–1350
19th dynasty	1350–1205
20th dynasty	1200–1090
21st dynasty	1090–945
22nd dynasty	945–745
23rd dynasty	745–718
24th dynasty	718–712
25th dynasty	712–663
26th dynasty	663–525

The Encyclopedia Judaica gives the following dates for the Hyksos period -

HYKSOS , the founders of the Egyptian 15th dynasty; Asiatics who exercised political control over Egypt between approximately 1655 and 1570 B.C. The Hyksos established their capital at Avaris in the Eastern Delta, controlled the Nile Valley as far south as Hermopolis, and claimed overlordship over the rest of Upper Egypt. Avaris (Egyptian ḥwt-wʿrt) has been identified as Tell el-Dabʿa in the Northeast Delta.

(1570 is the date for the birth of Moses and the killing of the male infants.)

The Jewish Virtual Library says this -

Most of the Hyksos personal names are west-Semitic, in the same language group as Amorite and the Canaanite and Aramaic dialects. There seem to be no Hurrian names as was once thought. "Hyksos" reflects hekau khoswe, "the rulers of foreign lands," the name given them by their Egyptian contemporaries. They were also referred to as 'mw, "Asiatics," the standard name for the inhabitants of the Eastern Mediterranean littoral, Canaan and Syria. After having infiltrated into the Nile Valley over a period of several centuries, they managed to seize the kingship during the chaotic period which ended the Egyptian Middle Kingdom. At the beginning of the 18th Dynasty (c. 1580 B.C.E.) Pharaoh Ahmes expelled the Hyksos from Egypt and pursued them to southern Palestine. After

besieging Sharuhen (Tell el-Far'ah) in the south, for three years, he defeated them. His successors, Amenophis I, Tuthmosis I, and Tuthmosis III, completed their expulsion from Egypt.

The Concise Oxford Dictionary of Archaeology -

Hyksos [CP].

The name given by the Egyptians to warrior groups who infiltrated Egypt at the end of the Middle Kingdom to dominate the Nile Valley in the second intermediate period between 1640 and 1570 BC and to form the 15th Dynasty. Their capital was at Avaris in the Nile Delta. Their expulsion in c.1567 BC under Amosis, the founder of the 18th Dynasty, heralded the start of the New Kingdom in Egypt. The Hyksos are not easily recognized in the archaeological record, although in Palestine they seem to have built defensive ramparts faced with smooth hard plaster. They seem to have been ruled by a military aristocracy and were responsible for the introduction of the horse and chariot to Egypt, and perhaps also the upright loom, the olive and the pomegranate.

So the period of the Hyksos was from 1650 B.C. till 1570 B.C. They were then expelled from Egypt by force, and then Moses was born.

Egyptian Historians and the Dating of the Hyksos

Manetho is believed to have been an Egyptian priest from [Sebennytos](#) who lived in the [Ptolemaic Kingdom](#) in the early third century BC, during the [Hellenistic period](#). He authored the *Aegyptiaca* (*History of Egypt*) in [Greek](#), a major chronological source for the reigns of the [kings](#) of [ancient Egypt](#).

Manetho describes the rise of the Hyksos by writing: “Tutimaheus. In his reign, for what cause I know not, a blast of God smote us; and unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land. By main force they easily seized it without striking a blow; and having overpowered the rulers of the land, they burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others. Finally, they appointed as king one of their number whose name was Salitis. He had his seat at Memphis, levying tribute from Upper and Lower Egypt, and always leaving garrisons behind in the most advantageous positions (1940, 79-81).

So here, Manetho describes the beginning of the Hyksos period.

Tatian quotes Manetho to show that the Jews departed from Egypt in the time of king Ahmose who lived at the same time as Inachus who is four hundred years earlier than the Trojan War which happened 407 years before the Olympiads started (Ante-Nicene Fathers 1975, Vol.2, 80-1).

The Olympiads began in 776 B.C. so the departure of the Jews from Egypt under King Ahmose began in $776 + 407 + 400 = 1583$ B.C.

Greek Historians and the Dating of the Hyksos

Herodotus is known as the father of history. He was a Greek writer born in Asia Minor about 484 BC. He travelled extensively in Asia Minor, Babylon, Egypt, and Greece. Herodotus wrote *Histories* which was later divided into nine books. Book Two deals with the history and culture of Egypt.

Herodotus describes the Hyksos period by saying: Thus they reckon that for a hundred and six years Egypt was in great misery and the temples so long shut were never opened. So much do the people hate the memory of these two kings that they do not greatly wish to name them, and call the pyramids after the shepherd Philitis, who then pastured his flocks in this place (Book ii, 128; 1920, 431).

Eusebius in his book *The Preparation for the Gospel* tries to show the antiquity of the Jews by referring to what Herodotus had said indirectly.

Eusebius says: Herodotus also has made mention of this revolt and of Amosis in his second Book; and, in a certain way, of the Jews themselves, enumerating them among those who practice circumcision, and calling them the Assyrians in Palestine, perhaps on account of Abraham (1981, 525-26; Herodotus 1920, 319; Book ii, 36).

And Apion the son of Poseidonius, the most laborious of grammarians, in his book *Against the Jews*, and in his fourth book of his *History*, says that in the time of Inachus king of Argos, when Amosis reigned over Egypt, the Jews revolted under the leadership of Moses. And Herodotus also makes mention of this revolt, and of Amosis, in his second book (Ante-Nicene Fathers 1975, Vol. VI, 134).

In summary

The native Egyptians regarded the Hyksos as foreigners, invaders, people who had no respect for religion. They had taken over the Egyptians homeland, and driven the Egyptians into Upper Egypt. There is abundant archaeological evidence showing that these semitic foreigners were people from Canaan, and included Jacob's family. Scarabs have even been found from this period with Jacob's name !! It was these semitic rulers who had "known Joseph" and raised him to a position of power.

However the native Egyptian rulers ,who occupied and controlled Upper Egypt, were biding their time – waiting to take back Lower Egypt from the Hyksos, drive out the foreigners, and make Egypt their own once more.

It was in the reign of Ahmose that the semitic Hyksos rulers were finally and decisively expelled.

Now that the native Egyptian rulers had regained control of Lower Egypt, they could dictate how the remaining Asiatic and Semites were to be treated. So they implemented compulsory birth control – ordering the killing of every male child. They did this in order to limit the Semite population which they feared would grow and ally itself with their Hyksos enemies. For the same reasons, it is obvious that this policy was NOT enacted by a Hyksos king, since it would be to the advantage of a Hyksos ruler to populate Egypt with Semites. The infant genocide was a nationalistic policy implemented by a native Egyptian ruler.

Such a policy of birth control could only be implemented once the Hyksos rulers had been driven out. This took place in the reign of Ahmose (1580 B.C -) when he expelled the Hyksos rulers. The Bible says that "a new king, who knew not Joseph, came to power in Egypt". The beginning of the reign of Ahmose coincides almost exactly with the Bible date for the birth of Moses (1570 B.C. Ussher).

So the evidence for the persecution and expulsion of Asiatic from Egypt at this time is very strong. In the light of this, what IS remarkable is why secular historians routinely ignore all of this – and insist that there is no evidence for the Israelites in Egypt !

4. An Exodus to Greece

The Seafaring Tribe of Dan

The primary trade characteristic of the tribe of Dan was seafaring, unusual for the Israelite tribes. In the Song of Deborah the tribe is said to have stayed on their ships with their belongings.

Remember, that the main habitation of the Israelites was in the Nile Delta, near to the sea. Many ships of the tribe of Dan would have been harboured there.

So, when the Israelites were expelled from Egypt some would have departed by land, but others by sea.

In fact it is doubtful that a sea-faring tribe like Dan would simply leave all of their ships behind and choose to trudge on foot instead.

Account of the Greek Exodus

Diodorus was born in Agyrium, Sicily before 100 BC. He travelled widely and wrote a general history in 40 books which have only partly survived.

Diodorus writes: Now that we are about to record the war against the Jews, we consider it appropriate to give first a summary count of the establishment of the nation, from its origins, and of the practices observed among them.

When in ancient times a pestilence arose in Egypt, the common people ascribed their troubles to the workings of a divine agency; for indeed with many strangers of all sorts dwelling in their midst and practicing different rites of religion and sacrifice, their own traditional observances in honour of the gods had fallen into disuse.

Hence the natives of the land surmised that unless they removed the foreigners, their troubles would never be resolved. At once, therefore, the aliens were driven from the country, and the most outstanding and active among them banded together and, as some say, were **cast ashore in Greece and certain other regions**; their leaders were notable men, chief among them being **Danaus** and **Cadmus**.

But the greater number were driven into **what is now called Judaea**, which is not far distant from Egypt and was at that time utterly uninhabited. The colony was headed by a man called **Moses**, outstanding both for his wisdom and for his courage.

On taking possession of the land he founded, besides other cities, one that is now the most renowned of all, called **Jerusalem**. In addition he established the temple that they hold in chief veneration, instituted their forms of worship and ritual, drew up their laws and ordered their political institutions. He also divided them into twelve tribes, since this is regarded as the most perfect number and corresponds to the number of months that make up a year. But he had no images whatsoever of the gods made for them, being of the opinion that God is not in human form (Book XL.3; 279-283).

Clinton's "Fasti Hellenici" dates the Cadmus expedition to 310 years before the fall of Troy

(Troy fell 408 years before the first Olympiad = 1183 B.C., so the Cadmus expedition occurred in 1493 B.C.

" It is said of Cadmus that he came originally from Egypt in company with Phoenix :"
Euseb. Chron. " Eusebius in another place mentions the arrival of Cadmus with a company of Saitae. They founded Athens and Thebes. Chron. p. 14. The ancient Athenians worshipped Isis, and were in their looks and manners particularly like the Egyptians. Diod. I. p. 24—26^"

Fast Hellenici p 32

Cadmus is placed by the Parian Marble 268 years before the first Theban war and 310 before the fall of Troy'. He is a little before Danaids in the Marble

F H p 85

According to Haydn's Dictionary of Dates, Cadmus arrived in Greece in 1493 B.C. and founded the city of Thebes in Greece in 1490 B.C. -

Arrival of Cadmus, founder of Cadmea (Hales, 1494 ; Clinton, 1313) B.C. 1493

THEBES

(the capital of the country successively called Aonia, Messapia, Ogygia, Hyantis, and Bceotia) was called Cadmeis, from Cadmus, its founder, 1493 B.C.

ASYLUMS, OR PRIVILEGED PLACES, at first were places of refuge for those who by accident or necessity had done things that rendered them obnoxious to the law. God commanded the Jews to build certain cities for this purpose, 1451 B.C., Numbers xxv. The posterity of Hercules are said to have built one at Athens, to protect themselves against such as their father had irritated. Cadmus built one at Thebes, 1490 B.C., and .Romulus one at Mount Palatine, 751 B.C. See Sanctuaries.

So we have Danaus and Cadmus departing by sea from Egypt in 1493 B.C. and heading across the Mediterranean to Greece, where they founded Thebes and Athens. Unlike Moses, Cadmus and Danaus seem to have brought with them much of the Egyptian religion, including the worship of Isis.

This is interesting because it suggests that during their stay in Egypt, many of the Israelites had adopted Egyptian beliefs. When they departed Egypt, those who went with Moses also

carried these beliefs. Even on Mount Sinai, when Moses received the Law from God, many of the Israelites reverted to worshipping a golden calf – Hathor.

So Moses appears to have been a religious reformer. He didn't just set the people free – he preserved and restored the Israelites native religion – and set it in writing. In comparison, the exodus to Greece was faster (taking only a few years instead of 40), far less toilsome (a sea journey instead of an arduous walk), less puritanical - having merged the original Israelite religion with that of Egyptian gods.

Greek King Lists and Date of the Greek Exodus

The importance of the Greek Exodus is that it confirms the date of the Exodus as about 1493 B.C. This is further confirmed by the Greek king lists

The Argive King Lists (Castor)

Now we will list the kings of the Argives, beginning with Inachus and ending with Sthenelus the son of Crotopus. These kings reigned for a total of 382 years, until Sthenelus was expelled by Danaus, who seized control of Argos. The descendants of Danaus ruled Argos, ending with Eurysthenes, the son of Sthenelus, the son of Perseus. After Eurysthenes, the descendants of Pelops ruled Argos. The duration of the reign of the kings of the Danaidae was 162 years. The duration of the reign of the Pelopidae was 105 years, starting with Atreus, and ending with Penthilus, Tisamenus and Cometes the son of Orestes, in whose time the invasion of the Heracleidae occurred.

The dates of each of the Argive kings are as follows.

1679	Inachus	50/2
1654	Phoroneus	60/2
1624	Apis	35/2
1606.5	Argus	70/2
1571.5	Criasus	54/2
1544.5	Phorbas	35/2
1527	Triopas	46/2
1504	Crotopus	21
1483	Sthenelus	11
1472	Danaus	50
1422	Lynceus	41
1381	Abas	23
1358	Proetus	17
1341	Acrisius	31
1310	Eurestheus	45
1265	Atreus Thyestes	65
1200-1183	Agamemnon	17
1183-1176	Aegisthus	[7/8]
1176-1175	Orestes	15 (or 18)
1175-1174	<no king>	
1174-1173	Orestes (back from exile)	
1173-1171	Aletes (usurper)	
1171-1158	Orestes (restored)	

The Argive King Lists (Pausanias)

1675	Inarchus
1650	Phoroneus
1625	Apis <Niobe>, Car
1600	Argus
1575	Peirasus, Phorbas
1550	Triopas, Lelex
1525	Iasus, Agenor, Pelasgus
1500 Io,	Crotopus
1475	Sthenelas
1450	Gelanor, Danaus
1425	Lynceus
1400	Abas
1375	Acrisius, Proetus
1350	Danae, Magaphantes
1225	Perseus
1300	Electryon
1275	Alkmene + (Amphytrion), Sthenelus
1250	Eurestheus
1225	Atreus
1200	Agamemnon

The Argive Kings (Syncellus)

1679.5	Inachus	56/2
1651.5	Phoroneus	60/2
1621.5	Apis	35/2
1604	Argus	70/2
1569	Criasus	55/2
1541.5	Phorbas	25/2
1529	Triopas	36/2
1511	Crotopus	24/2
1499	Sthenelus	11
1488	Danaus	58
1430	Lynceus	35
1395	Abas	37
1358-1341	Proetus	17

The Argive Kings (Tatian)

1675	Inachus
1650	Phoroneus
1625	Apis
1600	Criasis {or Argeius}
1575	Triopas {or Criasis}
1550	Argeius {or Phorbas}
1525	Phorbas {or Triopas}
1500	Crotopas
1475	Sthenelaus
1450	Danaus
1425	Lynceus
1400	Proetus {or Abas}
1375	Abas {or Proetus}
1350	Acrisius
1325	Perseus
1300	Sthenelaus
1275	Eurystheus
1250	Atreus
1225	Thyestes
1200	Agamemnon

TimeLine Compiled by Tatian

1650 New Order, Ogygus at Athens, First deluge. [Phoroneus]
1580 Reign of Amosis 400 years or 20 generations before the Troy was taken. [Inachus]
1525 Actaeus at Athens, Country named Actaea prior to being called Attica. [Phorbas]
1500 Reign of Cecrops in Athens, Prometheus and Epimetheus and Arias and Io. [Triopas]
1475 The coming of Danaus into Peloponnesus and the return of Europa from Phoenicia to Crete. [Sthenelaus]
1440 Burning of Phaethon, Flood of Deucalion. [Crotopas]
1425 Abduction of Core, Founding of the temple in Eleusis, Triptolemus, and **the coming of Cadmus to Thebes** and the reign of Minos. [Lynceus]
1420 Reign of Amphictyon and the **founding of Dardania by Dardanus**. [Sthenelaus]

The Argive Kings (Hyginus)

1675	Inachus
1650	Phoroneus
1625	Niobe, Apis
1600	Argus
1575	Peranthus
1550	Triopas
1525	(Agenor)
1500	Pelagus, (Belus)

1475	Danaus
1450	
1425	
1400	
1375	Acrisius + (Aganippe)
1350	Danae
1325	Perseus (Tantalus)
1300	Pelops
1275	Thyestes
1250	Atreus
1225	Agamemnon
1200	Aegisthus
1175	Orestes
1150	Aletes
1125	Tisamenus, (Aristodemus)
1100	Temenus, (Eurystheus)
1075	Clytus, (Alexander)

According to Haydn's Dictionary of Dates, Danaus was King of Argos in 1474 B.C. Herodotus refers to the Greeks as Danai because they descend from the tribe of Danaus - the Hebrew tribe of Dan.

The first ship (probably a galley) was brought from Egypt to Greece, by Danaus, 1485 B.C.

So Haydn dates the arrival of Danaus in Greece to 1485 B.C. - very close to Usshers date for the Hebrew Exodus.

We can see from all of this that the departure of the Israelites from Egypt was a real, historical event, with a precise date – 1491 B.C.

Given the long period of persecution, it is odd that everyone departed at one singular time. It would seem that there was some precipitating event that led to the sudden departure.

Some went by sea to Greece, and others by land to Judea. The journey to Greece was relatively short, lasting only a few years. In comparison, those who followed Moses were to spend 40 years in the desert.

It would be interesting to ask if the Greeks preserved any record of the 10 plagues.

Moses instituted a return to the Israelites native religion – the worship of a singular God YHWH, even to the extent of abandoning the pictographic language of Egypt – many of whose symbols were the Egyptian gods – and developing a new alphabet – as will be seen from the Sinai inscriptions discussed later.

Those who followed Dan to Greece were more affluent and less religious – the tribe of Dan were wealthy sea-trading merchants, steeped in polytheism, commerce and trade.

However, the poorer Israelites followed Moses on foot, and many suffered hardships, and complained and missed their life in Egypt. They were easily tempted to revert to their Egyptian beliefs.

Eye Witness Accounts

Contemporary Language

The Book of Exodus was written soon after the events it describes. We know this because it contains hundreds of Egyptian loan words that are absent in latter texts.

Ref : <https://t.me/c/1568554345/188>

Ref : <https://t.me/c/1568554345/185>

Appeal to Authority based on Miraculous Events

And the Laws provided to Moses, frequently refer back to the Exodus events as establishing their authority. This appeal to authority based on miracles would be null and void if those miracles had never happened.

So did the events happen? Was there a plague of burning hail? Did the Nile really turn to blood? Did all the first born in Egypt die in one night? Did Moses really divide the Red Sea?

Witnessed by Many

It is not claimed that the plagues of Egypt were carried out in secret, and witnessed by only a few. Rather it is claimed that there were 600,000 witnesses and the phenomena were nation-wide. If the book of Exodus was contemporary with the events described, then its readers would have been eye-witnesses. If these events were made up, surely the people would have rejected Moses as insane or as a liar – and no one would have followed Moses religion.

The members of 12 tribes witnessed the plagues in Egypt, and continued to witness miraculous events in the wilderness for 40 years – just as the 12 disciples witnessed the miracles of Jesus, then continued to witness miracles over the next 40 years.

Ref : <https://t.me/c/1568554345/124>

Other Eyewitness Accounts by the Israelites

Other eye witness accounts include the Sinai inscriptions, messages engraved into the rocks of the Sinai during the time that the Israelites were wandering in the Wilderness. These inscriptions are written in a proto-Hebrew alphabet, and mention Biblical names and events.

Ref : <https://t.me/c/1568554345/193>

Ref : <https://t.me/c/1568554345/192>

Ref : <https://t.me/c/1568554345/190>

The Supernatural Timing of the Exodus

God made a covenant with Noah in 2348 B.C., then 430 years later He made a covenant with Abraham in 1921 B.C. At that time He revealed that 400 years would pass until the Israelites were brought out of Egypt into Canaan, because “the sin of the Amorites had not yet reached its full measure”

Finally, in 1491 B.C., 430 years later still, God brought the Israelites out of Egypt and made a covenant with Moses.

The timing of these events suggest that God was instrumental in causing the Exodus of the Israelites. It looks as if He timed it to the day.

Ref : <https://t.me/c/1568554345/93>

The exodus marked the birth of the nation of Israel – and the birth of its 12 tribes.

10 of those tribes would last until 721 B.C. , a period of 770 years, when they were destroyed by the Assyrians. The remaining two tribes would also be attacked by the Assyrians in 701 B.C. but would be miraculously spared, and allowed to exist until 70 A.D. – a further 770 years.

A Prototype of Christ’s Passover

The events of the Exodus served as a prototype for Christ’s Passover, and so Christ’s resurrection and ascension testify to the reality of the Exodus events.

Ref : <https://t.me/c/1568554345/149>

Will it Happen Again

The judgements in the Book of Revelations are similar to the Egyptian plagues. And both follow a period of depopulation. Revelations describes in more detail what causes these plagues.

Ref : <https://t.me/c/1568554345/71>

A Matter of Faith

We have seen that the Book of Exodus was a contemporary document.

Every old testament prophet testifies to the truth of these records, and lend to it their authority. And the historical writings of the books of Kings and Chronicles also claim them to be true. Finally, Jesus claimed them to be true also.

Ultimately, it’s an act of faith – we can just trust and surrender. It is said that it is only through following God that you will know the truth.