

The Exodus

Date of the Exodus

1. Based on Bible Data

During his lifetime, Ussher was outstanding as a theologian, textual critic, linguist, and historian. But he is known today as a historian--and only for one of his works, though he actually wrote three compendious histories in all. The one for which he became so infamous was his final one, written in retirement during the final years of his life; it wasn't actually released in his native language until after his death.

To start out with, I'll allow a hostile witness to explain the facts concerning how Annals was compiled:

"James Ussher (1581-1656) was the Anglican archbishop of Armagh Ireland, and "Primate of All Ireland", meaning the head of the Anglican church in Ireland. He was one of the most respected scholars and theologians of his time, and traveled widely in search of original documents, or at least the oldest versions of them he could find. The many books and documents he collected through his life were to form the nucleus of the great library at Trinity College in Armagh.

"Ussher is primarily known today for his chronological work, in particular for the precise date he fixed for the Creation of the world. This date is so often misquoted, usually to get a cheap chuckle from the reader or a lecture audience, that I think it is worth not only putting Ussher's work in its proper historical perspective, but also to make his words on the matter available for people to read for themselves.

"Contrary to popular misconception, Ussher did not simply count up years by following who begat whom in the Book of Genesis. Rather, he undertook a careful, critical synthesis of historical documents including Biblical, Middle Eastern and Mediterranean sources, knowledge of the calendrical systems of antiquity, Roman history, and any ancient documentary sources he could get acquire and verify (then as now the lucrative traffic in antiquities lead to numerous counterfeits in circulation). His scholarship was impeccable, and the end of that scholarship was not so much to fix the date of Creation (although that was the one result we remember), but rather to compile as complete and historically correct a chronology of human history as the documentary evidence would allow. It is well to remember that in the 17th century this was a topic of great scholarly interest, as it is now. Ussher was instrumental in putting this endeavor on a sound scholarly basis, as well as for exposing numerous counterfeit documents. "

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 1st 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."

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

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

It is 390 years from Rehoboam's first year to Zedekiah's last year. During this period there is only one co-regency which is that of Jehoshaphat and his son Jehoram, whose rulerships overlap by 4 years (2 Kings 3:1; 8:16; 8:25; 9:29).

Ussher assumed:

1. That he knew for certain the date of the death of Nebuchadnezzar II-- which was 562 BC.^{[1][2][3]}

2. That this was also the date that Nebuchadnezzar's son Evil-Merodach began to reign.

From this date, he worked backward, using the meticulous dates that appear throughout I and II Kings, each of which gives a date of a king's accession with references to a year of reign of another king--except that kings of the Southern Kingdom after the conquest of the Northern Kingdom are listed only with their ages and lengths of reign, and King Jehoiachin is referenced by how many years he had been a captive when Evil-Merodach acceded to his throne. That sequence definitely places the division of the kingdoms at 975 BC, and the beginning of Solomon's reign at 1015 BC. I_Kings 6:1 states that Solomon broke ground on the Temple in the fourth year of his reign--and that this event took place in the four hundred eightieth year since the Exodus of Israel. This places the Exodus at 1491 BC. (The sequence also places the Fall of Jerusalem at 588 BC, because it happened 11 years after Jehoiachin was taken captive.)

2. Based on Assyrian Data

Modern scholars seek to make the Bible fit in with the chronologies of other nations. For example, Thiele makes a number of assumptions from observations of Assyrian stone tablets that, he believes, warrant a revision of the king list in I and II Kings. Thiele's sole warrant for favoring his date over Ussher's is his attempt to reconcile the king lists of the Divided Kingdoms Northern and Southern with the chronology of the Assyrians. The point being that in the absence of non-biblical sources, Thiele too would adopt Ussher's chronology, since Ussher's Chronology is based on exactly what the Bible says when taken at face value.

Ussher calculated King Jehu as having acceded to the throne of Israel (and also killed King Ahaziah of Judah) in 884 BC. However Thiele argues that The Black Obelisk of Shalmaneser III mentions a king identified as Jehu, son of Omri as paying tribute to King Shalmaneser III in 841 B.C. Shalmaneser III mentions that in the eighteenth year of his reign he went against "Hazeal of Aram", shut him up in "Damascus, his royal city", and "received tribute of the men of Tyre, Sidon and of Jehu, the son of Omri".

This is a 43 year difference with the Bible. Which is correct - the Bible or the Assyrian inscription? Thiele opts for the later and moves forward the date of Jehu's campaign from 884 BC to 841 BC. That movement alone accounts for 43 of the 45 years by which the Ussher and Thiele dates of the Exodus and the Temple are discrepant.

Thus Thiele assumes that the Assyrian inscription is correct, and that the Bible is in error.

Is the Assyrian inscription correct?

Faulstich discovered that much of the information on the Black Obelisk that is attributed to Shalmaneser was taken from earlier monuments. This plagiarism was so common in Assyrian history that the father of Shalmaneser III pronounced a special curse on kings who tried to steal his fame by ascribing to themselves deeds he had done. Faulstich goes on to document inconsistencies among the Black Obelisk, the Tigris Inscriptions, the Statue Inscriptions and the Bull-Colossi. This type of historical revisionism results in the collapsing of historical events into a shorter time frame. Ref: Faulstich, E.W., *History, Harmony & The Hebrew Kings*, Chronology Books, Spencer, Iowa, pp. 143—157, 1986.

Does Thiele's proposed revision fit in with the rest of the Bible?

To make the Bible fit in with the Black Obelisk, Thiele was forced to compress greatly the history of the Northern Kingdom after Jehu. To collapse the Biblical history, he created overlapping reigns of kings so that the total length of the period is significantly shortened.

For example, the Bible says that Uzziah was 16 years old when his father (King Amaziah) died, and Uzziah was made king. And Uzziah reigned 52 years. Thiele argues that Uzziah's reign overlaps with that of his father, so when his father died, Uzziah had already been reigning 24 years!! This would mean that Uzziah began to reign 8 years before he was even born!!. This is illustrative of how much Thiele has to twist the straightforward reading of the Bible in order to fit it in with the Assyrian chronology. He has to insist that a person was made king eight years before that person was even born - and in direct contradiction to the clear reading of Scripture. Scripture actually says -

'And they brought him [Amaziah, Uzziah's father] on horses, and he was buried at Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah [Uzziah] who was sixteen years old, and made him king in place of his father Amaziah' (2 Kings 14:20,21).

'In the twenty-seventh year of Jeroboam king of Israel, Azariah [Uzziah] the son of Amaziah king of Judah began to reign. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem ...' (2 Kings 15:1,2).

By all rules of exegesis, one would conclude that Uzziah was made king after the death of his father when he was 16 years old. This event happened in the 27th year of Jeroboam.

A second example.

The Bible clearly says that: 1) Menahem began to reign in the 39th year of Uzziah, and Menahem reigned for 10 years, followed by his son, Pekahiah, who reigned for two years (Tables 1 & 2); 2) Pekahiah was murdered by his commander, Pekah, who in turn reigned for 20 years. By normal rules of exegesis, this would be the most normal way to understand the text. 'In the thirty-ninth year of Azariah [Uzziah] king of Judah, Menahem the son of Gadi began to reign over Israel, ten years in Samaria' (2 Kings 15:17).

'And Menahem slept with his fathers. And Pekahiah his son reigned in his place. In the fiftieth year of Uzziah [Azariah] king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, two years. ... But Pekah the son of Remaliah, a commander of his, conspired against him and struck him in Samaria, in the palace of the king's house, with Argob and Arieah, and fifty men of the Gileadites with him. And he killed him and reigned in his place. ... In the fifty-second year of Uzziah [Azariah] king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, twenty years' (2 Kings 15:22—27).

However Thiele states that Pekah began to reign in the 39th year of Uzziah!!! This is not a reinterpretation of Scripture. It is a direct contradiction. Thiele is throwing the Bible out of the window.

Once again, a simple reading of Scripture DOES NOT SUPPORT the secular chronology proposed by Thiele. Rather a straight forward reading of Scripture gives the Ussher chronology. This may vary from our current understanding of secular history, archaeology or evolution, but IT IS WHAT THE BIBLE ACTUALLY SAYS.

While Ussher assumed the primacy of Scripture, Thiele assumed the primacy of secular historical records (what Ussher called "profane history"). Pierce in particular contends that Thiele had no right, according to the accepted canons of Biblical scholarship, to impart different meanings to verses that follow the same pattern without sufficient reason--an argument that William of Occam might have made. Even if Thiele did have that right, Pierce maintains that Thiele's clues, such as they are, are not even grounded in anything approaching certainty.

In summary

A straight forward reading of Scripture fixes the date of the Exodus at 1491 B.C. THIS IS THE DATE GIVEN BY A STRAIGHT FORWARD READING OF THE BIBLE. This is only contested by the existence of a single Assyrian tablet that mentions a

king named Jehu, son of Omri. If we follow through with Thiele's adjustment, we are forced to compress or deliberately omit many succeeding reigns and so are forced to deny the overt meaning of Scripture in many places. See <http://www.answersingenesis.org/tj/v15/i1/chronology.asp>

3. The Hyksos and the Great Anti-Semitic Persecution

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 - 1570 B.C. according to Usshers chronology.

This persecution was part of a large scale event in Egypt - the expulsion of the Hyksos

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. 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 Pharoah Kamose (1573 - 1570 B.C) and his brother Pharoah Ahmosis (1570 B.C. -) the native Egyptians began to fight back against Hyksos rule. Kamose captured many Hyksos cities. Finally Pharoah 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 Pharoah 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 Asiatics were expelled. Asiatics 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 newborn 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 expell all the semites. In fact, the Exodus story is basically the story of a Hebrew holocaust that began with the drive to expell the HYksos and other semites.

Expulsions continued during the reigns of succeeding Pharoahs - Thutmosis 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 pharoahs 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 Egyptians hatred for the Asiatics was turned against the remaining semites. Infact 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.

The Bible tells us that Moses was born at a time when the Hebrews were persecuted by the Egyptians. In the Egyptian history we find that there was a large scale drive to remove semites and asiatics from Egypt that began in about 1573 B.C. onwards. Ahmose was the new king who "knew not Joseph" and wanted to break the semites 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.

Chronology Table

Egyptian dynasty J. H. Breasted's dates

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

Source Wikipedia

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

Quote:

HYKSOS , the founders of the Egyptian 15th dynasty; Asiatics who exercised political control over Egypt between approximately 1655 and 1570 b.c.e. 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 -

Quote:

HYKSOS, the founders of the Egyptian 15th dynasty; Asiatics who exercised political control over Egypt between approximately 1655 and 1570 B.C.E. 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. 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 ʿmw, "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 Sharuhēn (Tell el-Farʿah) 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 -

Quote:

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.

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 asiatics 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).

4. The Eruption of Thera.

There are strong similarities between the 10 plagues that accompanied the Exodus, and the effects of a volcanic eruption. This has suggested to many scholars that the eruption of Thera may have been responsible for the plagues. Soot causing darkness, burning hail, parting of the Sea of Reeds etc.

Consequently, if we can date the Thera eruption, then we can date the Exodus.

Current dating of the Thera eruption rests on archaeological dating and Carbon 14 Dating. Strangely, ALL the archaeological dating points to 1500 B.C. Dating of artifacts found within the volcanic ash strongly indicates 1500 B.C. However, the C14 dating points to 100 years earlier. This discrepancy has not been resolved. It is interesting that all the archaeological evidence points strongly to a date which is very near to Ussher's date - 1491 B.C.

What is more, pumice from the Thera eruption is completely absent in Hyksos layers in Egypt, but first appears in layers corresponding to 1500 B.C.

It is indeed striking that seaborne Santorini pumices in the excavations at Tell el-Dab^a appear first in 18th Dynasty strata dated to the Thutmoside period, particularly in Phase C/2 (Bietak 2003; Bietak and Höflmayer 2007). The earliest pumice finds at the Palace District in ^eEzbet Helmi (Tell el-Dab^a), from Workshop N in Area H/I, may be related to the reign of Tuthmosis I around 1500 BCE (Bietak et al. 2001; Wiener 2007). The seaborne pumice from the Minoan Santorini eruption could have arrived earlier on the Egyptian Mediterranean shores, but it seems unlikely that it would have been left unnoticed and unused for a long time. No Minoan Santorini pumice has been found so far in Hyksos context at Tell el-Dab^a (Bietak 2003).

As you can see from the quote, the earliest volcanic debris is found in the levels corresponding to Thutmosis I dating 1500 B.C. Thutmosis, therefore, is the Pharaoh of the Exodus. Thutmosis reigned 80 years after the persecution against the Semites began in the reigns of Kamose and Ahmose I. Just as the Bible says that there were 80 years from the birth of Moses till the Exodus.

5. Ancient Historians

It is interesting that ALL the ancient historians from Greece, Egypt, and Palestine as well as early Christian historians consistently associate the Exodus with the reigns of Ahmose and Thutmosis -

1. Theophilus

Quote:

And Moses, becoming the leader of the Jews, as we have already stated, was expelled from the land of Egypt by the king, Pharaoh, whose name was Amasis (Ahmose)....and been enslaved by king Tethmosis, as already said, built for him strong cities, Peitho, and Rameses, and On, which is Heliopolis (Book 3, Chapter 20; Ante-Nicene Fathers 1975, Vol.II, 117).

2. Manetho

Quote:

Manetho describes the rise of the Hyksos by writing: Tutimaeus. 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).

3. Herodotus

Herodotus is known as the father of history. He was a Greek writer born in Asia Minor about 484 BC. He traveled 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.

Quote:

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.

Quote:

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).

4. Apion

Quote:

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).

5. Ptolemy

Quote:

Now this Ptolemaeus (Ptolemy) was a priest, who published The Acts of the Kings of Egypt in three whole books, and says that the departure of the Jews out of Egypt under Moses as their leader took place in the time of Amosis king of Egypt; from which it is clearly seen that Moses flourished in the time of Inachus (1981, 525)

6. Clement

Quote:

And whether the Assyrian history is many years earlier than the Hellenic, will appear from what Ctesias says. In the four hundred and second year of the Assyrian empire, and in the thirty-second year of the reign of Beluchus the eighth, the movement of Moses out of Egypt took place in the time of Amosis King of Egypt, and of Inachus king of Argos (1981, 533).

7. Tatian

He 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).

These historians provide testimony that is a STRONG confirmation that the drive to expel the Semites began in the reign of Ahmose I (1570 B.C) and was completed in the reign of Thutmose I (1490 B.C)

6. A Greek Exodus

Diodorus of Sicily

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

Quote:

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).

Diodorus agrees with the Bible that there was a plague in Egypt, the Jews led by Moses were expelled from Egypt, they took possession of the land of Judaea, and set up a temple. The description of "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" best pictures the Hyksos period. The Hyksos worshipped the god Seth who was identified with the Canaanite Baal. The other gods of Egypt were not as important.

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.

Quote:

" 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

Quote:

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 Danaos 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. -

Quote:

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

Quote:

THEBES

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

Quote:

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.

The following King Lists provide a date for Danaos. It can be seen that he reigned as an Argive King in Greece only 15 years after setting out from Egypt with Cadmus.

The Argive King Lists compiled by 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 Danaos, who seized control of Argos. The descendants of Danaos 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 Inarchus 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 compiled by 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

Argive Kings Compiled by 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

Argive Kings Compiled by Tatian

1675 Inachus
1650 Phoroneus
1625 Apis
1600 Criasus {or Argeius}
1575 Triopas {or Criasus}
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]

Argive Kings Compiled by Hyginus

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

Quote:

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

Haydn's

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

7. Midway between Enoch and Christ

The Exodus actually occurs precisely midway between Enoch and Christ.

In the time of Enoch the Fallen Angels co-inhabited with mankind. Consequently God passed judgement and placed the angels in a prison for 70 generations or 1111110 days until the time of Christ.

He also sent the Flood to destroy the works of these Fallen angels.

Finally, He separated Himself from mankind, so we no longer had access to His Presence.

