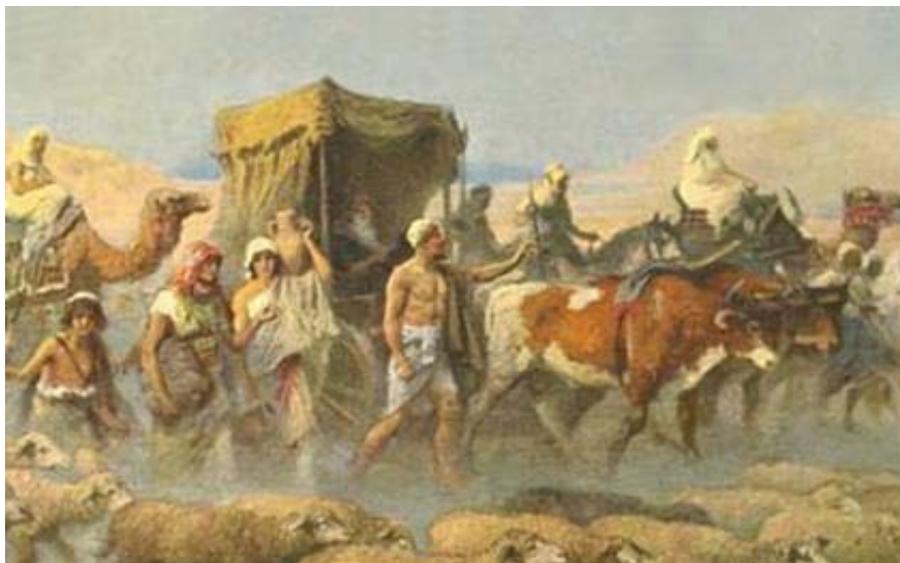


LESSON OVERVIEW

When we consider the Exodus and the Conquest there are many important issues for us to examine. For example, in what year did the Exodus occur? Who was the pharaoh of the Exodus? Did he die in the Red Sea with his soldiers or did he live on? Where exactly was the land of Goshen? Where on a contemporary map is the ancient place where the Israelites gathered to begin their journey out of Egypt on "The Night to Be Much Remembered"? What route did they take to the Red Sea? Where was the crossing point? How many people were involved in the Exodus? tens of thousands? hundreds of thousands? millions?

The Scriptures record that Solomon commenced to build the First Temple in his fourth year in the 480th year after the people of Israel came out of Egypt ([1 Kings 6:1](#)). In the literature, however, conservative biblical scholars hold that the reign should be placed earlier, although there is some variation between them as to exactly when Solomon began his reign. Dates given for the 4th year of Solomon by conservatives (biblical maximalists) commonly are 965, 966 or 967 BCE. In recent years conservative Evangelical scholars appear to have reached some consensus on the fourth year of



Solomon's reign, which they now generally understand to be 967/966 [Tishri (Sept/Oct) 967 to the end of Elul (Aug/Sept) 966]. The foundation was laid in the spring of 966. The first (civil) year after the Israelites left Egypt was 1446/1445 [Tishri (Sept/Oct) 1446 to the end of Elul (Aug/Sept) 1445]. This places the Exodus, by this reckoning, in the Spring of 1446. Remember, the 480th year is coterminous with the fourth year of Solomon. The mathematics can be a bit confusing.

The Israelites left Egypt in the first month of the year ([Exodus 23:15](#)) called Abib, the equivalent of the later Nisan (April/May). The Israelite people crossed the Jordan river into Canaan 40 years later. Jacob (Israel) and his family came to Egypt during the time of the 15th dynasty. The Israelites left Egypt during the reign of Pharaoh Amenhotep II of the 18th dynasty.



The founder of the 18th Dynasty of Egypt was Ahmose I or Ahmosis I. After about 140 years of Hyksos occupation of the northern parts of Egypt, and after several attempts to free the country from these Asiatic invaders, Ahmosis defeated the Hyksos and reunited the country under his reign after having lost his father, Seqenenre Tan II, and brother in combat against them.

Ammose I (pharaoh, 1578-1546). During his reign he completed the conquest and expulsion of the Hyksos from the delta region, restored Theban rule over the whole of Egypt and successfully reasserted Egyptian power in its formerly subject territories of Nubia and Canaan. He reorganized the administration of the country, reopened quarries, mines and trade routes and began massive construction projects of a type that had not been undertaken since the time of the Middle Kingdom. Ahmose's reign laid the foundations for the New Kingdom, under which Egyptian power reached its peak.

Ahmose I began a concerted effort to rid Egypt of any trace of Hyksos influence. One illustration of this continuing effort is found in the historical records of his grandson Thutmose III. This sovereign appears to have launched at least twenty-one military campaigns against the Hyksos and their Asiatic allies (Amorites, Hurrians), and in a few of those he boasted that he even crossed the Euphrates River to rout the enemy and to free Egypt from its influence. The 18th dynasty began with his reign and it became one of the most important dynasties in pharaonic history.

from its influence. The 18th dynasty began with his reign and it became one of the most important dynasties in pharaonic history.

Eighteenth Dynasty Pharaohs

Pharaoh	High Chronology after Stern 1993:1530	Associated Details
Ahmose I	1578-1546	Founded the 18th dynasty of Egypt Likely candidate as the pharaoh who oppressed the Israelites
Amenhotep I	1546-1526	Probably initiated the order to throw male Hebrew babies in the Nile
Thutmose I	1525-1512	Hatshepsut the throne princess daughter of Thutmose I Hebrew baby later named Moses born 1526 BCE As a gift of the god of the Nile Hatshepsut adopted the baby as her son and named him Moses (Exodus 2:10)
Thutmose II	1512-1504	Hatshepsut the principal wife and sister of Thutmose II Thutmose III born to another wife
Hatshepsut	1503-1482	Hatshepsut becomes regent and rules as a pharaoh Moses killed Egyptian and flees to Sinai Revolution against Hatshepsut
Thutmose III	1504-1450	The nephew-stepson of Hatshepsut and son of Thutmosis II
Amenhotep II	1450-1425	Pharaoh of the Exodus Exodus in 1446 BCE
Thutmose IV Amenhotep III	1425-1417 1417-1379	Ruled an Egypt which had become the world's superpower of the time with wealth derived in agriculture and gold mines based upon slave labor and exploitation. He caused the construction of vast temples along the Nile River and lavishly decorated them with relief sculpture and sculpture in the round. Conquest of Canaan.
Amenhotep IV (Akhenaten)	1379-1362	He closed temples of the Egyptian gods and tried to get the masses to worship a single deity -- the god of the sun
Smenkhkare	1364-1361	
Tuankhamum	1361-1352	
Amenhotep IV	1352-1348	
Horemheb	1348-1320	

Ahmose is the likely candidate as the pharaoh who oppressed the Israelites ([Exodus 1:11-14](#)). Once the native Egyptians secured their own power back from a repressive Asiatic Hyksos dynasty of foreign oppressors they were fearful and threatened by the numerous Asiatics (Mesopotamians), known as Hebrews, remaining in their midst. There is no reason to believe that the native Egyptians had any motive to favor Hebrew foreigners. In Exodus we are told:

Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." Therefore they set taskmasters over them to afflict them with their burdens. ([Exodus 1:8-10](#))

At the time of the Exodus, according to [Exodus 12:37-38](#), the Israelites numbered "about six hundred thousand men on foot, besides women and children," plus many non-Israelites and livestock. Numbers 1:46 gives a more precise total of 603,550 of men 20 years old and above and not including the tribe of Levi. Martin Anstey in his *The Romance of Bible Chronology*, argues that 600,000 men is not beyond comprehension as "Malthus has shown that with an abundant supply of food, a given population may continue to double its numbers in about 15 years, and in favored cases, in even less time" (Anstey 1913:114). Jamison, Fausset and Brown in their *Commentary Critical and Explanatory on the Whole Bible* say: "Assuming, what is now ascertained by statistical tables, that the number of males above that age is as nearly as possible the half of the total number of males, the whole male population of Israel, on this computation, would amount to 1,200,000; and adding an equal number

Commentary Critical and Explanatory on the Whole Bible say: "Assuming, what is now ascertained by statistical tables, that the number of males above that age is as nearly as possible the half of the total number of males, the whole male population of Israel, on this computation, would amount to 1,200,000; and adding an equal number for women and children, the aggregate number of Israelites who left Egypt would be 2,400,000" (comments on Exodus 12:37). This seems to be a reasonable figure but to ease mathematical computation we will use the figure of 2,395,420 which provides the end point in the chart below.

Population Projections

Decade	Year	Israelite Population Projection at a rate of 54.5% per decade	Egyptian Rulers	Comments
0	1685	70	The Hyksos Dynasty (1720-1578)	The mathematical formula for the computations of the projections provided in this table. is $P^n = P^0(1 + r/100)^n$ with P^n = population projection for decade. P^0 = initial population. n = decade r = percent growth per decade.
1	1675	108		
2	1665	167		
3	1655	258		
4	1645	399		
5	1635	616		
6	1625	952		
7	1615	1,471		
8	1605	2,273		
9	1595	3,511		
10	1585	5,425		
11	1575	8,381	Ahmose I (1578-1546)	It appears to have been Ahmose I who instructed the two Hebrew midwives to kill (murder) new born boys (see Exodus 1:15-22).
12	1565	12,949		
13	1555	20,006		
14	1545	30,910	Amenhotep I (1546-1526)	Probably initiated the order to throw male Hebrew babies in the Nile about 1528 BCE
15	1535	47,756		
16	1525	73,783	Thutmose I (1525-1512)	Moses born 1526 BCE
17	1515	113,994	Thutmose II (1512-1504)	
18	1505	176,121		
19	1495	272,107	Hatshepsut (1503-1482)	
20	1485	420,405	& Thutmose II (1504-1450)	
21	1475	649,525	Amenhotep II (1450-1425)	
22	1465	1,003,517		
23	1455	1,550,434		
24	1445	2,395,420		Exodus in 1446 BCE

The book of Exodus records that the pharaoh, presumably Ahmose I, believed that Egypt's Hebrew population was greater and mightier than ethnic Egyptians ([Exodus 1:9](#)). In Egyptian thinking the Hebrews were a threat to their national security. How roughly 8,000 Israelites presented a threat is hard to understand. The war between the Hyksos likely depleted Egypt of its fighting population due to casualties and the complete withdrawal of the Hyksos from Lower Egypt. The sense of it is that the fighting men of Israel seriously rivaled those of Egypt at that point in Egyptian history. Exodus 1:7 reads "the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

Under Ahmose I the people of Israel began to experience harsh treatment and gradual enslavement as his power grew ([Exodus 1:11-14](#)). In context it appears to have been Ahmose I who instructed the two Hebrew midwives to kill (murder) newborn boys (see [Exodus 1:15-22](#)). Note that the Israelites had only two midwives to service their estimated population of 10,000. The later order by Amenhotep I for the Israelites to throw their newborn boys into the Nile came before the birth of Moses (BCE 1526) but presumably after the birth of his brother Aaron (BCE

kill (murder) newborn boys (see [Exodus 1:15-22](#)). Note that the Israelites had only two midwives to service their estimated population of 10,000. The later order by Amenhotep I for the Israelites to throw their newborn boys into the Nile came before the birth of Moses (BCE 1526) but presumably after the birth of his brother Aaron (BCE 1529). Aaron was three years older than Moses ([Exodus 7:7](#)).

[Exodus 7:7](#) records that Moses was 80 years old when he was appearing before Pharaoh Amenhotep II in the year of the Exodus (BCE 1446). This would place Moses' birth in BCE 1526 (159 years from the time Israel entered Egypt to the time of Amenhotep I). [Acts 7:23](#) suggests that Moses was 40 years old when he fled Egypt after killing an Egyptian. That would have been in BCE 1486.

Pharaoh Thutmose II died ca. 1504 naming Thutmose III as pharaoh. His widow and half-sister Hatshepsut, a strong-willed ambitious woman, proceeded to seize control of the throne. Having never forgotten that her heir was to be the legal and rightful heir to the throne. She took control but lacked the power to completely oust Thutmose III. Supposedly, she and Thutmose III were joint rulers, with her as the regent. She ruled, however, not as the queen of Egypt, but as King of Egypt.

At the right is Hatshepsut (pharaoh, 1503-1482) the Great Royal Wife of Thutmose II. She gave Thutmose II no male heir. His son, Thutmose III, was born to another wife. The phrase "daughter of pharaoh" ([Exodus 2:5,7-10](#) cf. [Acts 7:21](#); [Hebrews 11:24](#)) is not simply one describing any one of his daughters, but used in the sense of being the throne princess. It was she who adopted the baby Moses (see Hatshepsut) and sought to make him the heir to the throne.

She did not give birth to a male child but did give birth to a daughter named Neferure. She had no natural male heir to the throne, although she was the throne princess at this point in time. Neferure, however, disappeared from the record in Year 16 of Hatshepsut's reign. This suggests that she probably died young. It is likely under these circumstances that Hatshepsut sought to adopt a male child, in the manner that Moses was, to have as her heir-apparent. If Hatshepsut was the Pharaoh's daughter of Exodus she could not have been more than a teenager at the time. Presumably she saw the baby Moses as a gift of the god of the Nile. She took him as a divine gift and later adopted him, naming him Moses. This would have given him some claim to the throne, as Thutmose II did not have a male child by Hatshepsut.



The statues of Hatshepsut show her as a man, complete with the traditional false beard that men wore (not that she went around in men's clothes all the time - she did not) just for public consumption, as pharaonic Egypt was a male-oriented society. Nevertheless, the Egyptian people knew she was a female. At first she had to be content with being the regent for Thutmose III due to a made-up prophecy spread by his father and believed by the superstitious pagan Egyptian masses. Nevertheless, in reality from the first she was the actual ruler of Egypt.

For matters of state she allowed herself to be shown as a co-ruler with Thutmose III and she had his name inscribed next to hers. As her power and influence grew, she took steps to establish total control and removed his name from monuments. Declaring that her father Thutmose I had, in fact, publicly named her, not Thutmose II, as his successor, she crowned herself as the sole heir to the throne of Egypt (Forbes 1998:48; Hussein 1989:23). This set up the situation for the elimination of Thutmose II and the eventual transfer of the throne to her own heir. Egyptian records show Hatshepsut riding high and handsome, fully in control of the ship of state. Her reign was a prosperous one. Things went well for Egypt under her rule and she appears to have been an effective ruler.



To the left is Thutmose III. The Pharaohs of the 18th dynasty of Egypt were the product of royal incest. Royal inbreeding produced a line of rulers unstable in mind, emotion, and temperament. These despots were decidedly cruel and aggressive.

Suddenly, however, Thutmose III managed to seize the throne. How he brought this about is unknown. Obviously, she lost support of the critical elements of the upper part of Egyptian society. Thutmose III seized the moment and secured that support. He managed to overthrow her. We do not have any details in the surviving Egyptian records for the change in support and success that Thutmose secured at that time.

Nevertheless, in ca. 1486 BCE Moses fled Egypt, and it is exactly in this period (give or take a year) that chronologists pin the successful revolution against Hatshepsut and when Thutmose III seized the throne. We can logically connect these two events because it is obvious that Hatshepsut deposed Thutmose III and she groomed Moses as her successor (as the implication is in Acts 7 that Moses could have become the ruler of Egypt; cf. [Hebrews 11:24](#)). 4/13/2016 11:56 AM

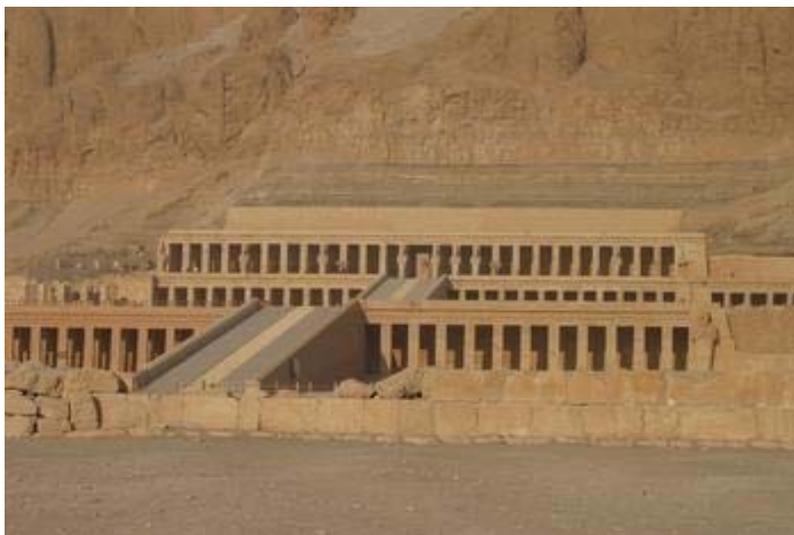


these two events because it is obvious that Hatshepsut deposed Thutmose III and she groomed Moses as her successor (as the implication is in Acts 7 that Moses could have become the ruler of Egypt; cf. [Hebrews 11:24](#)). It is quite natural that Thutmose III would not have had any commitment to Moses. When Thutmose III received word that Moses had killed an Egyptian it was a defining moment, a politically expedient opportunity to use this information to rid himself of this hated rival Hatshepsut and her protégé Moses. Moses, apparently anticipating this, fled from Egypt to Sinai.

If this reconstruction is correct, that this is the period of the Exodus and the period of Moses, then Hatshepsut is the only likely candidate for being Moses' adopted mother. She was the daughter of pharaoh who pulled him from the Nile. It would also explain something that has been enigmatic in Egyptian history -- what caused Hatshepsut to so quickly lose support of the priestly aristocracy and the military that Thutmose III could stage a successful revolt against her. Supposedly she simply died peacefully in her fifties, but more likely she had some assistance in departing on her voyage to the afterlife.

The Mortuary Temple of Hatshepsut is the focal point of the Deir el-Bahri ("Northern Monastery") complex of mortuary temples and tombs located on the west bank of the Nile, opposite the city of Luxor (ancient Thebes). Hatshepsut was a rare female pharaoh. Her temple, known as Djoser-Djeseru ("Splendor of Splendors"), was designed and implemented by Senemut, the pharaoh's royal steward, for her posthumous worship.

If she groomed Moses, despite his Hebrew origins, to be the next pharaoh and it turned out that he was a murderer of Egyptians, you can see the cause of her loss of support and likely suicide or murder. The shift in this aristocratic and military support apparently allowed Thutmose III to stage a successful coup. Thutmose III, would then be the pharaoh that had to die before Moses could



return from Midian ([Exodus 2:23](#)). He was the pharaoh who sought Moses' life. That makes an interesting point. Hatshepsut ruled but technically it was joint rule - she had usurped power, but technically Thutmose III still carried the title of pharaoh jointly with her. This enabled him to get rid of her completely.

Thutmose III apparently did something that only occurred one additional time in the span of Egyptian history. The Egyptian people viewed their pharaohs as being a god in the flesh. The temple of Hatshepsut lies along the Nile in the Diro Valley, just across from Karnak, where one can see what remains of Hatshepsut's figure. Thutmose III, who undoubtedly hated her, completely eradicated nearly all her monuments throughout Egypt. Only on one other occasion would Egyptian authorities eradicate the monuments of a previous pharaoh and erase his name wherever found. That was the case of the heretic pharaoh Akhenaten who closed all the temples of the Egyptian gods and tried to get them all to worship a single deity – the god of the sun. Following the death of Thutmose III ([Exodus 2:23](#)) came Amenhotep II, the arrogant pharaoh of the Exodus.

In Exodus 14:28, the waters cover "all the army of Pharaoh," but Pharaoh himself is not mentioned. Exodus 15:19 supports this: "For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them." Naturally, the horses and horsemen of Egypt were considered to be Pharaoh's. But this verse does not say that Pharaoh's personal horse, or that Pharaoh himself, drowned in the sea. This is significant because the death of such an important person would almost certainly have been given special note in the Bible. The Old Testament contains many clear references to the deaths of enemy kings, most of them much less important than this pharaoh. Archaeology proves that Amenhotep II, if he is the Pharaoh of the Exodus, ruled for about 21 more years. [Psalm 136:15](#) says that Pharaoh and his army were overthrown, not necessarily requiring the death of Pharaoh in the sea. The Hebrew word na'ar translated "overthrew" means means "shook off." The verse states that God "shook off" the Egyptians in their pursuit of the Israelites. It does not say anything about who drowned in the sea.

Learning Objectives

A student completing this lesson should be able to:

Learning Objectives

A student completing this lesson should be able to:

1. Identify the land of Goshen and the principal cities and geography of ancient Egypt during the Eighteenth Dynasty;
2. Demonstrate an understanding of the development of the children of Israel through their formative experiences in Egypt and during their Exodus from the country;
3. Demonstrate a knowledge of the main facts, persons, places, and date of the Israelite Exodus from Egypt and the events surrounding it;
4. Demonstrate the likely route of the Israelite tribes from Egypt on their journey to biblical Mt. Sinai and its location;
5. Demonstrate a knowledge of the facts and issues relating to the Israelite invasion of the land of Canaan by tracing the conquest and Israelite settlement of Canaan against the background of the beginnings of the Iron Age;
6. Demonstrate a knowledge of some of the archaeological findings relating to Canaanite Jericho, Hazor and Jebus (Jerusalem);
7. Demonstrate an awareness of some of the arguments that have been made against the reliability of the historical statements in the Old Testament regarding the Exodus and Conquest of Canaan, along with appropriate responses that may be made to such allegations; and
8. State the definition of basic vocabulary words.

Your task is to master these objectives, topic by topic, through the assigned readings and lectures. As you wrap up this lesson, be sure to take the Lesson 4 Quiz by the required due date.

Topic 1 Israel in Pharaonic Egypt

Let's create a chronological context for this period by placing the Exodus at ca. BCE 1446 based on the [1 Kings 6:1](#) statement that the Exodus was 480 years from the fourth year of Solomon's reign and fixing Solomon's fourth year at BCE 966. [Exodus 12:40](#) literally reads "The time that the sons of Israel which dwelt in Egypt sojourned was 430 years." As you see the Hebrew text does not require that the sojourning apply only to Egypt. The sojourn (stay or dwell in a place for a short period of time) included the time in Egypt but some time in Canaan as well. This places the sojourn commencing at BCE 1876 (BCE 1876 - 430 years sojourn = BCE 1446) when Abraham was 99 years old. The Apostle Paul makes it clear at [Galatians 3:16-17](#) that the 430 year sojourn runs from the covenant made with Abraham in Canaan until the Sinai covenant (made in the same year as the Exodus). As Abraham was 99 years old when he made the covenant in Canaan in BCE 1876 then he would have to be 75 in BCE 1900 (BCE 1876 + 24 = BCE 1900) when he left Haran for Canaan. Isaac was born in BCE 1875 when Abraham was 100. Jacob was born in BCE 1815 when Isaac was 60 years old ([Genesis 25:26](#)). Jacob was 130 years old in BCE 1685 (BCE 1815 - 130 = BCE 1685) when he first arrived in Egypt ([Genesis 47:9](#)) exactly 191 years from the covenant with Abraham. Thus, of the 430 years 191 years were spent in Canaan and 239 years in Egypt.

In his compendium Dr. Herman Hoeh developed a number of details about the Israelites in Egypt and he provides some geographical information which help us to understand their settlement there. Egypt is a desert habitat but Dr. Hoeh points out that the land of Goshen was choice land. He wrote this material when he understood the chronology differently than what he came to understand in later years. I updated this section dealing with "The Miracle at the Red Sea" to align it with what we now know about the chronology and archaeology of this period. I believe it is well worth your consideration.

Reading Assignment

[Exodus 1:1-12:51](#)

Hoerth, Alfred and John McRay. *Bible Archaeology*. Chapter 3 Egypt in the Time of Moses (pp. 79-83 end of 1st paragraph)

Supplemental Reading (Optional)

Harrison, R. K. *Old Testament Times*. Ancient Egypt to the Amarna Age (Pp. 111-128)

Hoeh, Herman L. The Jewish World Era [see Files menu]

Viewing Assignment

Hoeh, Herman L. The Jewish World Era [see Files menu]

Viewing Assignment

Lecture 1 Israel and Pharaonic Egypt (Dr. Germano)

[View Video](#) [Download Video](#) [Download Audio](#)

Supplemental Viewing (Optional)

None

Topic 2 The Exodus from Pharaonic Egypt

As indicated in the lesson overview, the extant evidence has narrowed down the date of the Exodus to BCE 1447, 1446 or 1445. However, there are clues in the Hebrew Scriptures that help us further determine a more precise date. The first Passover was at the beginning of Nisan (or Abib) 14 at night. The lamb was killed at twilight ([Exodus 12:6](#)). The death angel came at midnight ([Exodus 12:12, 29](#)). [Exodus 16:1](#) which places the Israelites at the Wilderness of Sin on the 15th day of the second month (the weekly Sabbath on Iyyar 15) after their departure from Egypt. They began their journey out of Egypt on the 15th of the first month and they arrived a month later on the 15th of the second month.

On Sabbath (sometime Saturday morning or afternoon) the people complained to Moses about food ([Exodus 16:2-3](#)). God gave them meat to eat that night, after the Sabbath, and the next morning (Sunday) there was manna ([Exodus 16:6, 8, 12-13](#)). God continued to provide manna each morning for six days then came the weekly Sabbath ([Exodus 16:21-26](#)). This confirms that Iyyar 15 had to be a weekly Sabbath as the first manna came on a Sunday morning. If you back up 30 days (Nisan was and always has been a 30 day month) this requires Nisan 15 to be a Thursday. This is strong evidence that the first Passover (Nisan 14) had to be on a Tuesday/Wednesday. The Israelites began their journey out of Egypt Wednesday night for Nisan 15 was Wednesday/Thursday (their day began with sunset not midnight). The Hebrew Calendar (calculated on both the New Cycle and Old Cycle Calendars) places BCE 1446 as the only year of the three with Nisan 14 on Wednesday.

Nisan 2315						
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	
Iyyar 2315						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

On the New Cycle Calendar for BCE 1447, Nisan 14 was Friday and for 1445 it was Monday (see for yourself using the [Rosetta Calendar](#) by entering 14 Nisan 2314, 14 Nisan 2315 and 14 Nisan 2316 in the Hebrew Calendar field). Note that the basis of the Rosetta Calendar is the Hillel II calendar which Dr. Herman L. Hoeh referred to as the New Cycle Calendar (leap years are the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the 19-year cycle). Dr. Hoeh argues for an Old Cycle Calendar for years before 256 CE (leap years would be 2nd, 5th, 7th, 10th, 13th, 16th, 18th years of the 19-year cycle). On the Old Cycle Calendar for BCE 1447, Nisan 14 was Saturday, and for 1445 it was Monday (see Study Aid - Holydays 1400-1449 BCE in the Files menu).

In any case, the point is that Exodus 16 establishes the manna beginning on Sunday morning, Iyyar 16 and that Iyyar 22 was a weekly Sabbath. This requires Nisan 14 of the year of the Exodus to be a Wednesday. If the Old Cycle Calendar is correct then Nisan 14 was BCE 22 April 1446. If the New Cycle Calendar is correct then Nisan 14 was BCE 25 March 1446 (Julian). The Churches of God have traditionally followed the Old Cycle Calendar for dates before 256 CE.

Reading Assignment

[Exodus 13:1-14:31](#)

Hoerth, Alfred. *Archaeology and the Old Testament*. Chapter 8 The Exodus and Mt. Sinai (pp.165-182)

Route of the Exodus (AC Bible Correspondence Course Lesson 26) [see Files menu]

Sailhammer, John H. *Biblical Archaeology*. Pp. 48-51 in Exodus, the Conquest, and the Judges [see Files menu]

SeEVERS, Boyd. How Big Was Israel's Army? [see Files menu]

Thimes, Joseph L. Dating the Exodus [see Files menu]

Supplemental Reading (Optional)

Ames, Richard F. Pharaohs of the Exodus [see Files menu]

Germano, Michael P. Why the 15th Century? [see Files menu]

Harrison, R. K. *Old Testament Times*. Ancient Egypt to the Amarna Age (The Date of the Exodus section Pp. 122-128)

Germano, Michael P. Why the 15th Century? [see Files menu]

Harrison, R. K. *Old Testament Times*. Ancient Egypt to the Amarna Age (The Date of the Exodus section Pp. 122-128)

Paige, Richard H. Chronology of the Exodus and Israelite Conquest of Canaan (AU Ancient Israel Course, Fall 1992)

Study Aid - Holydays 1400-1449 BCE [see Files menu]

Stump, Keith W. From Ancient Egyptian Records...Pharaohs of the Time of the Exodus [see Files menu]

Viewing Assignment

Lecture 2 Chronology of the Exodus (Dr. Germano)

(The lecture is in written form, see Files menu)

Lecture 3 Early or Late Exodus? (Dr. Germano)

[Watch Video](#) [Download Video](#) [Download MP3](#)

Supplemental Viewing (Optional)

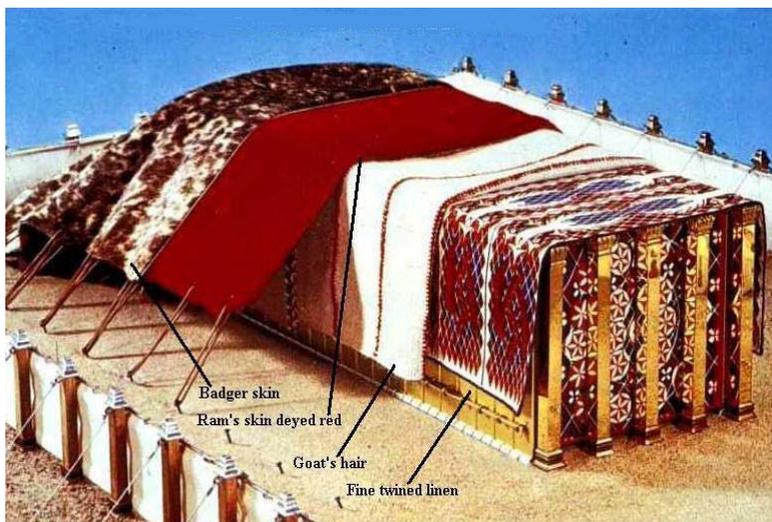
None

Topic 3 Crossing the Sinai Peninsula and Sojourn at Mt. Sinai

The Feast of Pentecost in BCE 1446 was Sunday Sivan 8. One counts 50 days beginning with the appointed time for the Wave Sheaf Offering (even though at that point the ordinance had not been given by God to the Israelites). In this case the appointed time of the Wave Sheaf Offering would be Nisan 18 (a Sunday) and the 50th day Sivan 8 (a Sunday). The 50 days are marked by the blue field in the calendar at the right. [Exodus 19:1-2](#) reads: "In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain." They left the land of Egypt on Nisan 21 (a Wednesday) when they crossed the Red Sea and according to [Exodus 19:1](#) they arrived at Sinai, where they camped, on a Wednesday ("on the same day" i.e. the same weekday as they left the land of Egypt by crossing the Red Sea).

Nisan 2315							
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	18	
25	26	27	28	29	30		
Iyyar 2315							
						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
Sivan 2315							
	1	2	3	4	5	6	7
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30						

On



Wednesday Moses went up the mountain of God known as Horeb ([Exodus 3:1](#)), returned, and communicated God's proposal. On Thursday he returned the people's answer of yes. Three days later, on the third day ([Exodus 19:16](#)) the people were to assemble before God. Day 1 = Friday. Day 2 = weekly Sabbath. Day 3 = Sunday (Pentecost). The giving of The Law (the 10 Commandments) occurred on Pentecost.

coverings.

To the left is a model of the Tabernacle showing its

Where was the location of the biblical Mt. Sinai? In the Sinai Peninsula, a triangular area slightly smaller than West Virginia, covering about 23,552 square miles or 61100 square kilometers. The LU faculty reject the hypothesis that the biblical Mt. Sinai was at Jebel El-Lawz in Saudi Arabia.

Reading Assignment

Exodus 15:22-26:22, Exodus 16:1-12, Exodus 17:1-16

hypothetical that the biblical Mt. Sinai was at Jebel El-Lawz in Saudi Arabia.

Reading Assignment

[Exodus 15:22-20:26](#); [Exodus 23:23-18](#); [Exodus 31:12-34:16](#)

Hoerth, Alfred. *Archaeology and the Old Testament*. Chapter 8 The Exodus and Mt. Sinai (pp.165-182)

Supplemental Reading (Optional)

Franz. Mt. Sinai Is Not at Jebel El-Lawz in Saudi Arabia [see Files menu]

Viewing Assignment

Lecture 3 Geography of the Exodus (Dr. Germano)
(The lecture is in written form, see Files menu)

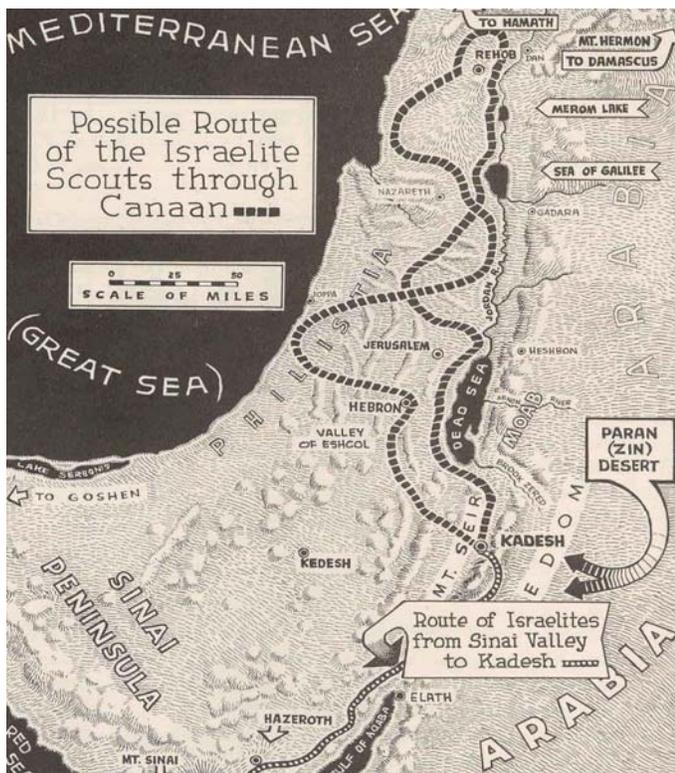
Supplemental Viewing (Optional)

None

Topic 4 Israel in the Wilderness

The question now is in what year did the Israelites cross the River Jordan and begin the conquest of the Land of Canaan? The Scriptures tell us that the Israelites wandered 40 years in the wilderness ([Numbers 14:33](#); [Numbers 32:13](#); [Deuteronomy 2:7](#), [8:2](#), [29:5](#); [Joshua 5:6](#)) and that there was a Passover at Gilgal on the plains of Jericho just after they crossed the Jordan ([Joshua 5:10-12](#)). The day following this Passover they ate of "the produce of the land" ([Joshua 5:10-12](#)). In BCE 1406 Nisan 14 was a Friday (Thursday night to Friday night). See the [Rosetta Calendar](#) and enter 14 Nisan 2355 in the Hebrew Calendar, or 9 April 1406 on the Julian Calendar. The *Tomorrow's World Bible Study Course* [TWBSC] Lesson 2 at page 19 reads "c. 1406BC—Joshua defeats Adonizedek, King of Jerusalem. (Joshua 10:1–5, 23–26). The Jebusites retain parts of the city (Joshua 15:63)."

Nisan 2355						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						



The map at the left illustrates a possible route of the Israelite scouts scoping out the land of Canaan based on data in Joshua.

However, some hold that the Israelites could not eat of the "the produce of the land" until after the wave sheaf offering on a Sunday, thereby necessitating Nisan 14 (Passover) to be on a Saturday. They point out that [Joshua 5:10-12](#) makes it clear that the Israelites ate of the "produce of the land" on the day after the Passover. This has given rise to detailed arguments for Passover falling on Friday (Thursday/Friday) or falling on the weekly Sabbath (Friday/Saturday). The crux of the matter appears to be whether the produce of the land was a reference to new grain or old grain.

If the eating of old grain is meant, then they ate old grain on Sabbath and the manna ceased as of Sunday morning; hence we would have a consistency between [Exodus 12:6-12](#) and [Exodus 16:1-16](#) as discussed above and [Joshua 5:10-12](#). This understanding places BCE 1446 as the year of the Israelite Exodus from Egypt and BCE 1406 as the year they crossed the Jordan into the Promised Land.

If the eating of new grain is meant, and if we are correct that BCE 1406 is the year of crossing into the land, then the Passover ritual in 1406 was on Friday night at the beginning of Nisan 15 (the time Passover is kept by modern Jews). This would mean that for ceremonial purposes the Passover ritual and the "night to be much observed" had been combined into a single celebratory event during the time of Moses. The usual attribution of 11:56 AM

the Passover ritual in 1406 was on Friday night at the beginning of Nisan 15 (the time Passover is kept by modern Jews). This would mean that for ceremonial purposes the Passover ritual and the "night to be much observed" had been combined into a single celebratory event during the time of Moses. The usual attribution of the combining of the two events into a single celebration (Passover plus the "night to be much observed") is to the time of Josiah or to the Babylonian captivity of the Jews.

The simplest solution, the preferred one (Occam's Razor - a maxim, attributed to William of Ockham, stating that in explaining something assumptions must not be needlessly multiplied), is that the Israelites ate either purchased or captured old grain and not new grain, such that there was no violation of the wave sheaf ordinance.

Reading Assignment

Hoerth, Alfred. *Archaeology and the Old Testament*. Chapter 10 The Wilderness Wandering and Conquest (pp. 201-204)

Hoerth, Alfred and John McRay. *Bible Archaeology*. Chapter 4 Palestine and the Bible (pp. 107-109)

Sailhammer, John H. *Biblical Archaeology*. Pp. 52-57 in Exodus, the Conquest, and the Judges.

Supplemental Reading (Optional)

Harrison, R. K. *Old Testament Times*. The Wilderness and Canaan (pp. 129-153)

The *Tomorrow's World Bible Study Course Lesson 2* (BSC Lesson 02.pdf at page 19) [see Files menu]

Viewing Assignment

None

Supplemental Viewing (Optional)

None

Words and Phrases

Know the following words and phrases.

Amalekites

Asherah

Decalogue

elef

Evangelical scholars

Hapiru

Hazor

Hurrians

Hyksos

in situ

Jebel Musa

Jebus

Kadesh-barnea

Marah

maximalist

Occam's Razor

pharaonic

Wall of the Rulers

wave sheaf offering

Wilderness of Sin