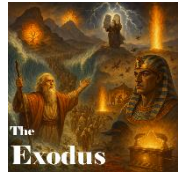




Discovering the Past: Evidence of the Exodus (Exodus Supplemental Material)



Welcome to our study on the Pharaoh of the oppression and the Pharaoh of the Exodus. As you'll see, what we explore tonight goes far beyond identifying these two figures. We'll be weaving together threads from secular history—particularly Canaan and Egypt—with Egyptian archaeology and the Scriptures.

Let me be clear: this study is not an attempt to prove the truth of Scripture. That matter is settled. The Bible is the Word of God—God-breathed, true, and repeatedly confirmed throughout history.

Rather, because the Bible is true and its events occurred in real space and time, we should expect to find traces of those events in the historical and archaeological record. It's unlikely that such monumental happenings could be entirely erased or lost to history.

So tonight, we'll examine the events of the Exodus with a focus on the historical and archaeological evidence that bears witness to this extraordinary moment recorded in Scripture.

You know me—I'm not an archaeologist or an Egyptologist. My doctorate is in Education, and my calling is to teach the Bible. That's the lens through which I approach this topic.

THE PROBLEMS WITH DATING THE EXODUS

The challenge of identifying the Pharaoh of the Exodus is complex and multi-layered:

1. **The Bible does not name the Pharaoh**, leaving scholars to rely on historical inference and archaeological evidence.
2. **Egypt's historical records contain significant gaps**, making it difficult to align Biblical events with Egyptian chronology.
3. The cities mentioned in the Exodus narrative—**Pithom and Ramses**—suggest a later date for the event. However, this **later dating introduces major conflicts** with the broader Biblical timeline.

As a result:

- Scholars have proposed **a wide range of Pharaohs** as the possible ruler during the Exodus.
- Some have chosen to **dismiss Egyptian chronology entirely**, while others have questioned the **accuracy of the Biblical timeline**.

This lack of consensus has made it one of the **most debated topics in Biblical archaeology and ancient history**.

THE CHRONOLOGICAL CONFLICT

When we attempt to **overlay Biblical chronology**—which includes some clear and well-established dates—with **Egyptian chronology**, which is far less certain, we end up with a **confusing and inconsistent picture**.

Consider the **Eighteenth Dynasty of Egypt**, spanning **1570 to 1292 BC**. This period marks the beginning of the **New Kingdom**, when Egypt reached the height of its power. It's also known as the **Thutmoside Dynasty**, named for the four Pharaohs called Thutmose.

If we align this dynasty with the Biblical account of the Exodus:

- **Moses would be born during the reign of Amenhotep I.**
- He would grow up under **Thutmose I**, come of age during **Thutmose II**, and return to Egypt during the early reign of **Amenhotep II**.
- The **Exodus would occur early during Amenhotep II's reign**, yet historical records show him conducting major military campaigns (in years 3, 7, and 9 of his reign)—**at the approximate time his army would have been lost in the Red Sea**, according to the Biblical account.

On the surface, this **doesn't seem to fit** the Biblical narrative.

While it is nearly certain that the Exodus occurred during the **18th Dynasty**, the moment we become **bound to Egypt's proposed chronology**, the timelines do not make sense together. **This has been a persistent challenge for scholars for decades.**

A DIFFERENT APPROACH

Tonight, we're taking a different approach to this confusing problem. Rather than trying to force Biblical chronology to align with Egypt's uncertain historical timeline, we'll begin with **what we know**—and **build outward from there**.

Instead of focusing on **specific dates**, we'll look for a **pattern of evidence** that points to the Exodus.

After all, if the **most powerful nation on Earth** suddenly lost:

- Most, if not all, of its **enslaved labor force**, and
- Most, if not all, of its **standing army**—in the span of just a week.

Surely, such a **traumatic national event** would leave behind a **trail of evidence**. As you will see tonight, evidence has been left behind, in the sand and stones of Egypt and Canaan.

STARTING WITH WHAT WE KNOW

Let's begin with a solid anchor point from the Scriptures:

6:1 In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord. (1 Kings 6:1, ESV).

According to this verse, **the construction of the temple began 480 years after the Exodus**, during the **fourth year of Solomon's reign**. It is widely agreed—based on multiple lines of evidence we won't explore tonight—that **Solomon reigned from 970 to 931 BC**. This places the **start of temple construction around 966 BC**, which in turn places the **Exodus around 1446 BC**.

Note: The Septuagint (Greek translation of the Old Testament) gives an alternate number here—**440 years**—but tonight we'll follow the **Masoretic Text**, the Hebrew source underlying almost all Bibles.

The Exodus occurred approximately 480 years before 966 BC—placing it around 1446 BC. That is a solid **Biblical date**, it is reliable and it is corroborated by other verses.

THE CHRONOLOGY CHALLENGE

The date we've identified—**1446 BC**—lands us squarely in **Egypt's 18th Dynasty**, near the middle, during the height of the New Kingdom. As mentioned before this placement creates a number of issues that do not make sense.

First, we join Egyptologists in acknowledging a key reality: The **dates assigned to Pharaohs and dynasties are not an exact science**.

There are **two major schools of thought**—**High Chronology** and **Low Chronology**—and even within those, there's **ongoing debate and revision**.

Most Egyptologist agree:

- These dates are **not perfect**.
- There's room for **adjustment**.
- And in fact, scholars are **continually tweaking** them.

We're not talking about errors of centuries—more likely **50 to 75 years** in either direction is the maximum of what we are talking about. So, the question becomes: **What can we do about this uncertainty?**

EMBRACING THE UNKNOWN

If we accept that Egyptian chronology may be off by **±75 years**, then the possible window for the Exodus in Egyptian chronology opens to **1521–1371 BC**.

Within that range, we can say with a **fairly high degree of confidence** that the Exodus occurred during the reign of **one of these seven Pharaohs: Akhenaten, Amenhotep III, Thutmose IV, Amenhotep II, Thutmose III, Thutmose II, Thutmose I**.

Unless Egyptian chronology is **massively incorrect**—which would introduce a whole new set of serious historical problems—it **has to be one of these Pharaohs**.

So instead of locking in on a specific year, let's shift our focus to identifying a **pattern of evidence** consistent with the Exodus:

1. A **warring empire** that turns **passive**.
2. A **slave-driven economy** that becomes **quiet and stagnant**.
3. The **loss of a standing army**, resulting in a weakened Egypt and a sudden halt to foreign campaigns.
4. Any **sign of dramatic change** in Egypt's status, behavior, in the historical record.

This approach allows us to look beyond rigid dates and instead search for **historical fingerprints** of a national trauma—one that aligns with the Biblical account.

SEARCHING FOR THE PATTERN

Let's begin our search with **Amenhotep IV (aka Akhenaten)** and work **backward** through the seven Pharaohs.

AMENHOTEP IV (AKA AKHENATEN) (1377-1360 BC)

His reign was marked by **significant upheaval in Canaan**—the region known in Scripture as the **Promised Land**. At this time, Egypt loosely controlled the Levant, but that control was being challenged.

When we look at Akhenaten's reign, we find a number of **different and interesting things**.

First, Akhenaten's reign was a time when the Levant experienced **violent invasions**—most notably by a group called the **Habiru**, as documented in the **Amarna Letters**.

At this point, you may be asking:

1. **Who are the Habiru?**
2. **What are the Amarna Letters?**

Let's start with the second question.

WHAT ARE THE AMARNA LETTERS?

The **Amarna Letters** are a collection of **clay tablets written in cuneiform**, discovered in the ancient city of **Akhenaten**—the capital built by Akhenaten himself.

According to *WorldHistory.org*: “The Amarna Letters are a body of 14th-century BCE correspondence exchanged between the rulers of the Ancient Near East and Egypt. They are perhaps the earliest examples of international diplomacy. Their most common subjects include diplomatic marriage negotiations, declarations of friendship, and exchanges of materials.”

These letters were discovered in modern day **Tell el-Amarna**, the site of Akhenaten's capital. They were written during the reign of **Akhenaten** with some being written during the reign of his father, **Amenhotep III**.

Many of these letters contain correspondence from various **regional Canaanite rulers**. These rulers express deep concern over a **mysterious people group** known as the **Habiru**, who were reportedly **overrunning the land of Canaan**.

These letters offer a **snapshot of political and social unrest** in Canaan—right around the time we would expect to see **evidence of the Israelite arrival in Canaan**.

TESTIMONY FROM THE AMARNA LETTERS

To date, **382 clay tablets** have been discovered at Amarna. Nearly all of them are **correspondence from Canaanite rulers**, with a few originating from **Mesopotamia and other regions**. These tablets are cataloged from **EA 1 to EA 382**—with “EA” standing for el-Amarna.

Let’s take a moment to highlight what a few of these letters reveal. While this is by no means exhaustive, a **recurring theme** stands out, The theme of **desperation**.

The tone of these messages is striking:

- **Desperate pleas for help** from regional leaders.
- Requests for **military support** from Egypt’s Pharaoh.
- Expressions of **alarm and urgency** over the Habiru’s growing influence.

In EA 288 - sent from **Jerusalem’s mayor** beseeches the pharaoh. “May the king give thought to his land; the land of the king is lost. All of it has attacked... I am situated like a ship in the midst of the sea Now the Habiru have taken the very cities of the king. Not a single mayor remains to the king, my lord; all are lost.”

EA 299 - was written by Yapahu, the **ruler of Gezer**, a Canaanite city situated west of Jerusalem in the foothills of the Judean mountains: “To the king, my lord ... Since the Habiru are stronger than we, may the king, my lord, give me his help, and may the king, my lord, get me away from the Habiru lest the Habiru destroy us.”

EA 287 - was written from **AIJALON**: The enemy has control in the countryside of Aijalon. See (Jos 10:12).

EA 271, 284, 366 - written from **HEBRON** “Hebron, in league with Jerusalem and Lachish and is at war with the Habiru.” See (Jos 10:5-8).

EA 287, 288, and others - written from **LACHISH**) - The Habiru killed a leader of Lachish and gained control of the city. See (Jos 10:31-32).

This is but a **tiny sampling** of what you will find in the Amarna Letters.

TO THE QUESTION: WHO ARE THE HABIRU?

An honest review of the evidence indicates that **Akhenaten and his father, Amenhotep III**, lived during a time when **Canaan was being overtaken by a people group called the Habiru**—as recorded in the **Amarna Letters**. When we compare the descriptions in these letters with the Biblical account, it becomes a **very reasonable conclusion** that the **Habiru were the Hebrews**.

And here’s where it gets compelling:

- Around the same time the **Habiru are sweeping through Canaan**, the Bible records **Israel conquering the Promised Land**.
- This conquest, according to Scripture, took **20–30 years**.
- That timeline aligns with the reigns of **Amenhotep III and Akhenaten**, placing **Akhenaten at the tail end of the conquest**.

This convergence of **archaeological records** and **Biblical history** offers a powerful clue: The **Habiru** mentioned in the Amarna Letters are almost certainly the **Hebrews**, and the **conquest of Canaan** may be reflected in the political distress captured in those ancient tablets.

Second, Pharaoh **Akhenaten’s reign** is remarkable for another reason: During his rule, **Egypt’s long-standing polytheistic system**—which included worship of over **2,000 gods**—was **completely dismantled** and replaced by a radical form of **monotheism**: The exclusive worship of the **sun-god Aten**.

Akhenaten even **renamed himself** after this deity—his original regnal name was **Amenhotep IV**.

This raises a profound question: **What could have caused such an extraordinary religious transformation?**

Scholars have offered various theories:

- Some suggest Akhenaten “**went insane.**”
- As also evidenced by his **failure to send military aid to Canaan** during the Habiru uprising (as recorded in the Amarna Letters), have label him a “**pacifist.**”

But these dismissive explanations **don’t fully account** for:

- His **refusal to defend Egypt’s interests**, and
- His **sweeping religious reforms.**

Could it be that something **far more significant**—perhaps a **national trauma**—triggered this shift?

Archaeology provides **remarkable insight** into this period in a speech recorded by **Akhenaten**.

A pylon inscription at the Karnak temple complex near Thebes records a jaw-dropping speech by Pharaoh Akhenaten: “The temples of the gods are fallen to ruin, their bodies do not endure. ... I have watched as they have ceased their appearances, one after the other. All of them have stopped, except the god who gave birth to himself. And no one knows the mystery of how he performs his tasks. This god goes where he pleases and no one else knows his going.”

This speech reflects a **total loss of faith** in the Egyptian pantheon. Is it mere coincidence that this religious collapse appears to occur **just decades after the Biblical Exodus**—a time when Egypt’s gods were **publicly and powerfully judged**?

Akhenaten’s words are **unthinkable** in ancient Egypt. They represent an **extraordinary anomaly**. Could his reforms be a **response to the plagues**, which the Bible describes as judgments (Ex 12:12).

Though we began by searching for the **pattern of evidence for the Exodus**, what we’ve uncovered appears to be the **pattern of evidence for the Conquest**. This places Akhenaten’s reign **squarely within the tail end of that period**.

Akhenaten’s passiveness and his shift to monotheism make perfect sense if he is one of the Pharaohs who came after the Exodus. His behavior fits an expected pattern, although I must say the monotheism is a surprise.

AMENHOTEP III (1416-1377 BC)

Amenhotep III was Pharaoh prior to Akhenaten, and he was also **Akhenaten’s father**. As previously mentioned, **some of the Amarna Letters** were written and received **during Amenhotep III’s reign**, not just Akhenaten’s.

This detail is significant. It suggests that the **Israelite conquest of Canaan**—as described in the Bible—**began during Amenhotep III’s rule**.

- The letters from Canaanite rulers during his reign express **concern and desperation** over the **Habiru’s advance**.
- This places Amenhotep III during the **wilderness wandering** and at the **beginning of the conquest period**, which lasted **20–30 years**.

So far, the **archaeological record**, the **Biblical timeline**, and the **political unrest in Canaan** are all beginning to align.

The timeline has the conquest beginning in Amenhotep III’s reign. Amenhotep III ruled for around 40 years.

The **current accepted (high chronology dates)** indicate that Amenhotep III was the Pharaoh during the start of the conquest. If these dates are off, at this point they do not appear to be off a ton.

Some Egyptologists actually believe Amenhotep III **laid the groundwork** for the **religious transformation** that occurred under his son **Akhenaten**. **Like his son**, and **unlike most pharaohs**, **Amenhotep III** is also characterized as a “**pacifist**.”

Despite his long reign, he is known to have participated in **only one military campaign** (south of Egypt, **not east**).

Amenhotep III was also known for something else, his **construction of statues**—lots of them. **But here too is something else that is very unusual: Six hundred of the statues** commissioned by **Amenhotep III** were devoted to **Sekhmet**, the goddess of war and of healing. **Why the emphasis on healing? Why no wars?**

Could it be that the empire he oversaw had just years earlier been crushed by Yahweh, its military forces decimated, and he had no stomach or the power to take on the Habiru (or anyone else for that matter)?

There is yet another VERY INTERESTING find that emerges from **Amenhotep III’s** reign: A pylon inscription from **Amenhotep III’s** royal necropolis at Soleb.

Rather than describe it to you. I am going to let my friend, Archeologist, Joel Kramer describe it to you.

No further detail is recorded about this wandering body of people, other than the fact that they were apparently located somewhere east of Egypt (based on the positioning of the pillar inscription).

Amenhotep III’s inscription at Soleb is the earliest-known mention of the famous name of Israel’s God, YHWH!

This raises a powerful question: Could this inscription be a **direct reference to the Hebrews** during the time of their wilderness wandering? **This conclusion seems almost certain.**

Taken together, the evidence suggests a strong pattern:

- The **conquest of Canaan** begins during **Amenhotep III’s** reign.
- The **wilderness wandering** may be reflected in inscriptions from his temple.
- His son, **Akhenaten**, inherits a nation in religious and political upheaval—possibly as a **response to the events of the Exodus and Conquest**.

It seems clear: The reigns of **Amenhotep III** and **Akhenaten** align remarkably well with the **Biblical pattern of Israel’s wilderness journey and conquest of the Promised Land**.

I know we set out looking for the pattern of the Exodus, but it seems to me what we are finding with these two Pharaohs are the patterns of the wilderness wandering and the conquest of Canaan.

WRESTLING WITH CHRONOLOGY

As I began to wrestle with all of this, it became clear to me that the **start of the conquest** likely occurred **later in Amenhotep III’s** reign.

To better align **Egyptian chronology** with **Biblical chronology**, I made a **20-year adjustment**—a shift that is admittedly **arbitrary** but intended to bring the timelines into closer harmony <Exodus Pharaoh Rev 1>.

This isn’t about rewriting history—it’s about **exploring possibilities**. This shift impacts only Egyptian history as the dates of the Exodus and associated events are well established.

- I’m not suggesting Egyptian chronology is completely wrong.
- Rather, I’m beginning to wonder if it’s actually **very close**—perhaps only **two decades off** from aligning with the Biblical dates.

This small adjustment allows us to:

- Place the **start of the conquest** during **Amenhotep III’s** reign, and
- See it **continue into Akhenaten’s** reign, aligning with both the **Amarna Letters** and the **Biblical narrative**.

This is not a definitive claim—but a **working hypothesis** based on the **pattern of evidence** we are uncovering.

TESTING THE PATTERN

As I continued to explore, I observed that **shifting Egyptian chronology by about 20 years** placed the **Exodus at the end of Amenhotep II's reign**. This adjustment also means:

- **Moses would have fled to Midian** near the **middle of Thutmose III's reign**, and
- Returned to Egypt **after Thutmose III's death**, during the reign of his son, **Amenhotep II**.

This alignment is intriguing. Now the question becomes: **Does this revised timeline still hold up against the patterns we expect from the Exodus?** Let's test this theory by continuing to push forward and see if the **historical and archaeological patterns** match the **Biblical narrative**.

THUTMOSE IV (1426-1416 BC) – A SURPRISING PHARAOH

Thutmose IV, the father of Amenhotep III, reigned for approximately **nine years**—a relatively short rule, and one that was **unexpected**. You might be wondering: **Why do you say his reign was a surprise? How can you know that?**

We know this thanks to a remarkable artifact: the **Dream Stele**. The Dream Stele is a nearly 4-meter-tall granite inscription placed between the paws of the Great Sphinx of Giza:

- The Sphinx itself dates back to around **2500 BC**, roughly **1,000 years before Thutmose IV**.
- The stele was erected during the **first year of Thutmose IV's reign**.

The inscription tells a fascinating story:

- Thutmose IV claims he **fell asleep between the paws of the Sphinx**.
- In a **divine vision**, the Sphinx told him he was **chosen to rule Egypt**.
- The stele serves as a **unique and unusual divine justification** for his kingship.

This is, of course, **royal propaganda**—but it's also revealing. It suggests that **Thutmose IV was not originally in line for the throne**, and that his rise to power may have been **unexpected or contested**.

This kind of disruption in succession could reflect **political instability**, which may be relevant as we continue to trace the **pattern of the Exodus**.

Also, if you consider he was not inline to the throne and his father and older brother both died at nearly the same time, not only would that create instability, but he would need to justify his position as the next Pharaoh.

THE FIRSTBORN AND THE THRONE

So, what happened to the **firstborn son of Amenhotep II**—the expected heir to the throne? Some scholars have speculated that **Thutmose IV may have murdered his way to power**, but there's **no solid evidence** to support that theory, and it comes with several historical difficulties.

What we *do* know is this:

- **Thutmose IV was not the firstborn son**, yet he unexpectedly ascended to the throne.
- This fits **precisely** with the **Biblical account of the 10th plague**—the **death of Egypt's firstborn**, including the **crown prince** (Ex 12:29).

This is exactly the pattern we would expect to find. As we continue working **backward through the Pharaohs**, we should encounter the **Pharaoh who replaced the Pharaoh of the Exodus**.

Consider Thutmose IV:

- Was **not the firstborn**.
- **Unexpectedly became Pharaoh**.
- Took the throne **after the death of the crown prince**, who—according to the Biblical account—**would have died in the 10th plague**.

This is a **remarkable alignment** between **Egyptian succession history** and the **Biblical narrative**.

With our **adjusted timeline** <Rev 1>, shifting Egyptian chronology by **20 years**, we now see:

- **Thutmose IV** ascending the throne **around the time of the Exodus**.
- His rise occurs **after the death of the rightful heir**, who—according to the Biblical account—**would have died in the 10th plague**.

Could this be coincidence?

- A **non-firstborn son** unexpectedly becomes Pharaoh.
- This happens **at the exact moment** we would expect such a succession disruption—**following the death of Egypt's crown prince**.

Even if our timing is off by a few years, the **pattern is unmistakable**. Now, if this is true, we are standing **on the threshold of identifying the Pharaoh of the Exodus**.

The Pharaoh of the Exodus must be:

- **Not a firstborn himself**, and
- A man whose **firstborn son died before him**, leaving the throne to a **younger son**.

AMENHOTEP II (1451-1426 BC) – A PHARAOH OF POWER AND SILENCE

Amenhotep II assumed the throne at age **18** and reigned for **26 years**, following in the footsteps of his powerful father, **Thutmose III**. Early in his reign, Amenhotep II launched **three major military campaigns**—in years **3, 7, and 9**.

His **third campaign** was especially notable: he reportedly brought back **over 101,000 captives from the Levant**—the **largest influx of slaves** in Egyptian history. While his **military and building achievements** didn't match his father's, **Amenhotep II** became infamous for something else: **His cruelty**.

Archaeological records describe him as a **hardened ruler**, known for **gruesome treatment of enemies**. Could this be the Pharaoh with the **hardened heart** from the Exodus narrative? The one who, despite **miracle after miracle**, **refused to let Israel go**?

The Silence that follows his first nine years of his reign is another striking detail about Amenhotep II. Following year nine, nothing is recorded by way of accomplishments. Nothing.

- No more campaigns.
- No surviving inscriptions of historical significance.
- No records of major accomplishments.

As **Sir William Petrie** wrote: **"Of the remainder of his reign, we know nothing."**

One Egyptologist observed: **"Nothing strikes us as more extraordinary than the condition of injury and confusion in which the most important buildings of Egypt seem to have remained,"**

This **abrupt silence** has led some scholars to suggest that the **Exodus occurred around year 10–15** of his reign.

To visualize this possibility, I've **shifted the Exodus to year 14** of Amenhotep II's reign—bringing our overall adjustment to just **10 years** from traditional Egyptian chronology see **<Exodus Pharaoh Rev 2>**.

Keep in mind as I do this, I am not altering the Biblical dates, I am making minor alterations to Egyptian chronology.

Amenhotep II was young and healthy; he is arguably known as Egypt's most athletic pharaoh. Yet Amenhotep II died in his early 40s—an **age corroborated by analysis of his mummy**.

In 1907, when Amenhotep II's mummified body was unwrapped, scientists noticed the presence of unusual tubercles all over the body.

Grafton Elliot Smitt, who studied the corpse, **wondered whether the tubercles developed during the embalming process or were, rather, the product of disease.** Amenhotep II's exact cause of death remains unknown.

By the way we have **found many other mummies, none of them** have these markings on them! **NONE!**

As you consider this, I would remind you, that the Pharaoh of the Exodus went through all ten plagues, including the sixth plague (Ex 9:8-11).

If these marks on the body are from the sixth plague, then likely the timeline shifted 20 years <Exodus Pharaoh Rev 1> is correct. If they are not, then <Exodus Pharaoh Rev 2> remains a possibility.

Another **fascinating thing** about Amenhotep II was that he was **not a firstborn son**. So when the 10th plague struck he was not killed, but survived. This fits the storyline of the Exodus, in fact the Exodus demands that the Pharaoh not be a firstborn for he survived the plagues.

At this point, as we align all of the pieces, **Amenhotep II** fits for the Pharaoh of the Exodus:

- 1) **Timing**
- 2) Not a firstborn son, so he survived the 10th plague
- 3) His son that follows him as the next Pharaoh is not his firstborn son
- 4) **Weird marks** or bumps on body
 - a. **Could have something to do with the plagues, but we cannot be sure.**

Have we identified the Pharaoh of the Exodus? **I believe we have.**

The timeline fits for him, the events that happen after his reign fit for the Exodus occurring while he was Pharaoh, he is not a firstborn son (thus he survives the 10th plague). His son Thutmose IV who follows him on the throne is not a firstborn son.

Now if Amenhotep II is the Pharaoh of the Exodus, the question you likely have is: **How can we have his mummy? Did he now perish in the Red Sea?**

Great questions - Let's look at what the Bible says about Pharaoh and the Red Sea (Ex 14:23-31).

First, the narrative never says the Pharaoh (likely Amenhotep II) died in the Red Sea. The Bible only states his army perished.

Second, even if the Pharaoh (likely Amenhotep II) was killed in the Red Sea, the Egyptians would have looked for his body and retrieved his body and placed him in his royal tomb. I think we should expect to find the Pharaoh of the Exodus' body in his royal tomb.

Some people appeal to Psalm 136 as evidence that the Pharaoh died in the Red Sea (Ps 136:13-15). Does this verse not imply that God killed Pharaoh?

The Hebrew word translated **overthrow** is **נָעַר (na'ar)** means to overthrow, to shake off, to **flick off**. The way you might flick a locust off your tunic. That is the **picture** you should have for this word.

One other thing, in Psalm 109, David uses this same word (Ps 109:21-24).

David was not killed, rather his trials and his troubles have caused him to be shaken off like a locust from an outer garment. **So, the word does not have to mean death, although it can indicate death, it is not required.**

And what a picture of what God did to the Pharaoh of the Exodus! God flicked him off like a bug!

So, as we put this together it **seems** that **Amenhotep II** was the Pharaoh of the Exodus, that he **died** around the time that **Thutmose IV's rose to power**.

In reference to our timelines, <Rev 1> (20-year shift) and <Rev 2> (10-year shift), both continue to fit the pattern of evidence.

But there is more, now let's talk about what we found in his tomb! In **1898**, **Victor Loret** excavated the tomb of **Amenhotep II** in the **Valley of the Kings (KV35)**. Inside the **final burial chamber**, he found **Amenhotep II's body in his original sarcophagus**—a rare and remarkable discovery.

Amenhotep II is believed to be the **first Pharaoh ever found in his own sarcophagus**. While others have since been discovered, his was the **first intact royal burial** of its kind.

But the tomb held more than just the Pharaoh. In a **side room**, Loret found the **mummified remains of a boy**, estimated to be **11–15 years old**.

- **Funerary statues** and **canopic jars** bearing his name were found alongside him.
- The jars identified him as **Webensenu**, the **“King's son of his body”**—a direct son of **Amenhotep II**.
- He wore the **side lock of youth**, a traditional marker of **royal princes**.

This is significant. Because **Pharaohs' tombs were sealed upon their death**, the presence of Webensenu's body **inside the sealed tomb** means he **died before Amenhotep II**. This aligns perfectly with the **Biblical account of the 10th plague**.

The **firstborn son of Pharaoh** died and **did not ascend the throne**. Instead, **Thutmose IV**, a **non-firstborn son**, became Pharaoh. This archaeological evidence supports the idea that:

- **Amenhotep II survived the 10th plague**, as he was **not a firstborn**.
- His **firstborn son died before him**, consistent with **Exodus 12:29**.
- The **tomb's contents confirm** this sequence of events.

Can this all be coincidence or chance?

Some Egyptologists **disagree** that the boy mummy found in KV35 is the **firstborn son of Amenhotep II**. But one thing is **undeniable**. He was a **royal son**.

This is **intriguing**, especially considering:

- **Amenhotep II** is proposed as the **Pharaoh of the Exodus**.
- The **Biblical account** states that the **firstborn son of Pharaoh** died in the **10th plague**.
- That plague occurred around **1446 BC**—the same general timeframe in which **Webensenu** would have lived and died.

Even if we cannot **conclusively prove** he was the **firstborn**, the **alignment of timing, status, and burial context** is compelling. It's not proof—but it is **powerful evidence**.

At this point it seems we must conclude that **Amenhotep II** is the **Pharaoh of the Exodus**.

Here we pause, and pose the question, what if we had jumped backward in time rather than forward, what would we have found? Great question! Jumping 75 year forward we find:

THUTMOSE I (1526-1512)

Pharaoh **Thutmose I**, was a powerful pharaoh known for massively **expanding Egypt's borders**. He assumed the throne after his father, **Amenhotep I** died.

Egyptian records show that **Thutmose I** commissioned major construction projects throughout Egypt, which required a **massive labor force**. Thutmose I's reign, fits well as one of the pharaohs during **Israel's 400 year oppression**.

As we jumped backwards as we might imagine, we landed on one of the **Pharaohs of the oppression**.

Now on the unshifted timeline, Thutmose I takes over from his father around the time that Moses is born, then there will be two more Pharaohs before Moses flees to Midian. **That is possible**, but if you bring in our shifted timelines <Rev 1> and <Rev 2>, the picture looks a little different.

In <Rev 1>, Moses is born towards the end of Thutmose II's reign, in <Rev 2>, Moses is born towards the end of Thutmose I's reign. For the moment just simply hold these in tension.

The children of **Thutmose I** are especially intriguing. The Pharaoh had a daughter born of the Great Royal Queen **Ahmoese**, her name was **Hatshepsut**, we will talk more about her in a moment.

Unfortunately, the great royal queen **Ahmoese** did not have any male children, but **Thutmose I** did have a son (born through his minor wife or concubine named **Mutnofret**). That boy's name was **Thutmose II**.

Thutmose I, reigned only thirteen years and died passing the throne on to his son, born of a lesser wife, the son's name **Thutmose II**. In order to secure his son (Thutmose II's) rightful place on Egypt's throne, Thutmose I had his 18-year-old son (Thutmose II) marry his 24-year-old half-sister (Hatshepsut). Scholars are unsure of how **Thutmose I** died.

THE NEW PHAROAH, **THUTMOSE II (1512-1504 BC)**

Not much is known about Thutmose II, he took the throne around 18 years old, and his reign was very short. Scholars disagree, but not more than 13 years or so seems to be the consensus.

As best we can tell he was **of poor health**. Again, his wife **Hatshepsut** was his half-sister.

She was a **royal daughter** while her husband (half-brother) was born of a **union between the Pharaoh and one of his lesser wives**. He was a non-royal son! I say this now to plant a seed, I intend to water in a moment.

The Aswan Inscription, from the first year of Thutmose II's reign, records the following about a southern campaign against the Kush: "As I live, as Ra loves me, as my father lord of the gods praises me, I will not leave a male alive." Further: "This army of his majesty overthrew these foreigners; they took the life of every male according to all that his majesty commanded; excepting that one of those children of the prince of Kush was brought alive as a live prisoner with their household to his majesty"

This details the story of how **Thutmose II** had all the male children of Kush killed, save one, that he kept alive.

Moses was likely born either during the reign of **Thutmose I or Thutmose II**. It seems likely towards the end of **Thutmose II's reign**. If that is correct, it makes **Thutmose II** the likely Pharaoh who gave the command that all the male children had to be executed.

We must admit that would fit his character from Egyptian history. **Was Thutmose II the Pharaoh who gave the command to kill all the male children? It seems so!**

Thutmose II fathered a **daughter by Hatshepsut** her name was **Neferure** and a son by a lesser wife named **Iset**. Wow, like father like son. At any rate the name of this son, by a lesser wife was **Thutmose III**. **Thutmose II** died around 30, and only son and heir to the throne **Thutmose III** was only **two years old!**

It is important to note that in the <Rev 1> timeline Moses is born around the time of the **death of Thutmose II**.

THUTMOSE III (1504-1451 BC) ASSUMES THRONE AT 2 YEARS OLD

How can Thutmose III assume the throne at 2 years old? Great Question.

He did so with his step-mother **Hatshepsut** at his side, she **co-reigned as Pharaoh with Thutmose III** as he grew up. Let's be honest, she was reigning, while the **2-year-old (Thutmose III)** was in the royal crib.

Hatshepsut, one of Egypt's most remarkable rulers, co-reigned with Thutmose III for 22 years until her death. Her reign offers intriguing clues that may connect her to the biblical narrative of Moses.

From the reign of Hatshepsut, we glean interesting tidbits of information:

- 1) She co-reigned as the Pharaoh although she often referred to herself on her monuments as **"Pharaoh's royal daughter."**
- 2) This **seems odd**, since her father had been dead for many years.
- 3) This does **make us wonder** if **"pharaoh's daughter"** of Exodus is actually **Hatshepsut**.
 - a. She is at the **right time**.
 - b. She has power to defy an edict likely made by her husband, prior to his death.
 - c. She never had her own son which might explain why she would even consider adopting a Hebrew baby boy.

Could it be that **"Pharaoh's royal daughter"** as she referred to herself on statues and is the **Pharaoh's daughter** of Exodus 2:5-6?

Could this compassionate royal woman be Hatshepsut herself?

- She fits the **title**.
- She fits the **timeline**.
- She fits the **profile**—a powerful woman with no heir, capable of defying Egyptian law and traditions.

This interpretation brings remarkable clarity to the Exodus narrative and offers a plausible historical anchor for Moses' early life. This theory doesn't just enrich our understanding of **Hatshepsut**—it reframes the Exodus story through the lens of Egyptian history. She co-reigned with **Thutmose III** until her death, when Thutmose III assumed the throne by himself.

Some things about Thutmose III – Counting his co-reign with Hatshepsut he **reigned 54 years, one of the longest in Egyptian History**. Thutmose III was Egypt's **greatest conqueror** and arguably **Egypt's most powerful Pharaoh**.

As you look at the timeline, we looked for Moses' Pharaoh to be someone who resigned over forty years, because of Moses' time in Midian. But we also sensed that the Pharaoh who was reigning when Moses came to Egypt had never met him. He had no idea who he was.

Thutmose III is the only king of the 18th dynasty who reigned that long. Equally, **Amenhotep II** died at the approximate age of 40, we have his mummy. This means he was born around the time that Moses flees Egypt and **Amenhotep II** would have never met Moses. **Moses would be truly unknown to him.**

Many refer to him as the **Napoleon of Egypt** and he created the largest empire Egypt had ever enjoyed. Regardless of which Egyptian timeline we refer to the original or the altered **Thutmose III** is a fit for the Pharaoh who was reigning when Moses fled from Egypt:

"11 One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. 12 He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. 13 When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?" 14 He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known." 15 When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well." (Ex 2:11-15 ESV)

So, it seems extremely likely that **Thutmose III** was also the Pharaoh who died while Moses was in Egypt, that we read about in (Ex 2:23-25).

If this is correct, and it surely has to be, this means his son, **Amenhotep II** is the Pharaoh of the Exodus.

Both directions, starting later in time and working backwards, or starting deeper in the past and working our way forward both point us to the same person as the most likely Pharaoh of the Exodus – **Amenhotep II**.

In Closing

All the pieces of the Exodus are in place. From Israel's subjection to a powerful nation to the conquest of the Promise Land. All recorded in the sands and the stones of Egypt and Canaan. But some might say no, these things are just coincidences.

FIRST, Moses was likely born towards the end of Thutmose II or the start of Thutmose III's reign. Either of these times might explain how a woman could defy the edict of the Pharaoh. But maybe this is just a coincidence.

SECOND, historically Thutmose II had a reputation for killing male children. He aligns in history and in character with the Pharaoh who gave the order to kill the Israelite male children. But maybe this is just a coincidence.

THIRD, it appears that Hatshepsut who referred to herself as "**Pharaoh's royal daughter**" throughout her reign, is the "**Pharaoh's daughter**" we read about in Exodus chapter 2. But maybe this is just a coincidence.

FOURTH, Hatshepsut comes on the scene at the right time (see our timeline) with the right motives (no son of her own) and the right authority (she is the Pharaoh co-reigning with her stepson who is a baby) too be able to secure Moses from certain death. But maybe this is just a coincidence.

FIFTH, Is the reason that Moses was allowed to rise in power and clout in Pharaoh's palace because Hatshepsut, co-reigned with her stepson for 22 years? This was all during the early years when Moses and Thutmose III were both children growing up into young boys together. But maybe this is just a coincidence.

SIXTH, by the time Thutmose III was making his own decisions, Moses was an integral and accepted part of the house. But maybe this is just a coincidence.

SEVENTH, Moses kills the Egyptian during the reign of Thutmose III, flees Egypt, lives there for many years, then we are told that the king that sought his life died. Only Thutmose III of all the Pharaoh's of the 18th dynasty lived long enough to allow all this to happen while he was Pharaoh. But maybe this is just a coincidence.

EIGHT, Moses comes back to Egypt, and we have no indication that the Pharaoh knew who he was. That is because Thutmose III had died, who was like a brother to Moses and Amenhotep II is now reigning who was born around the time that Moses fled to Midian, so Amenhotep II has no idea who Moses was. But maybe this is just a coincidence.

NINTH, Thutmose III was the Napoleon of his day and expanded the empire more than any other Pharaoh, at the expense of the Israelite slaves. But maybe this is just a coincidence.

TENTH, Amenhotep II was a mighty warrior who enslaved more people than any other Pharaoh in the history of Egypt, and we are not surprised to see he was unwilling to let the slaves go. But maybe this is just a coincidence.

ELEVENTH, Amenhotep II was not a firstborn son, thus he survived the tenth plague. But maybe this is just a coincidence.

TWELFTH, Webensenu (likely the royal son of Amenhotep II) was found in Amenhotep II's burial tomb, meaning he died before his father. Was Webensenu the royal son who died in the 10th plague and never became the Pharaoh. But maybe this is just a coincidence.

THIRTEENTH, Amenhotep II's mummy has bumps all over it that have never been found on any mummy. Are these remnants of the sixth plague (boils). But maybe this is just a coincidence.

FOURTEENTH, Thutmose IV who followed Amenhotep II was not a firstborn son, as required by the Biblical text. But maybe this is just a coincidence.

FIFTEENTH, the dream stele gives a divine reason as to why Thutmose IV rose to power. But why did Thutmose IV need to validate his position with this made up dream? Was it because in a very short time Egypt had lost its Pharaoh and the oldest son who was being prepped to be the next Pharaoh? But maybe this is just a coincidence.

SIXTEENTH, Why did **Amenhotep III** build so many statues to the goddess of healing? Was it because he was focused on the healing of Egypt? But maybe this is just a coincidence.

SEVENTEENTH, why wouldn't Amenhotep III defend the eastern kingdom (Armana Letters). Was it because he did not have the army or the stomach due to the events of the Exodus? But maybe this is just a coincidence.

EIGHTEEN, What in the world would cause Akhenaton to abandon polytheism and adopt monotheism? Especially when you consider this is a complete historical anomaly, that happened only 50 years or so after the Exodus. But maybe this is just a coincidence.

NINETEENTH, what would cause Pharaoh Akhenaton to give a speech are recorded at the temple at Karnak? "The temples of the gods are fallen to ruin, their bodies do not endure. ... I have watched as they have ceased their appearances, one after the other. All of them have stopped, except the god who gave birth to himself. And no one knows the mystery of how he performs his tasks. This god goes where he pleases and no one else knows his going" Could it be he had seen and read about how Israel's unseen God judged all the Egyptian gods? But maybe this is just a coincidence.

TWENTIETH, what would cause Akhenaton not to defend the eastern empire? Was it his northern armies were still too weak to go into the Levant, and he had no interest in pursuing the nation that followed the God who brought so much destruction upon Egypt? But maybe this is just a coincidence.

TWENTY-FIRST, what event could cause the 18th dynasty to collapse in only 100 years after it reached its zenith? Could it be the massive devastations, loss of the northern army, and loss of the slaves in Goshen? But maybe this is just a coincidence.

TWENTY-SECOND, who was Amenhotep III referring to on the pillar inscription at his royal necropolis at Soleb when he wrote about the "(Nomads) of YHWH", if not the wondering Israelites to the east? But maybe this is just a coincidence.

Are all of these things coincidences?

Are these just chance items, that we have hooked together in timeline that matches that of the Bible. Is this all just chance?

Also, keep in mind the Amarna Letters are the time marker that locks all of this into place. But maybe that too is just a coincidence.

No, all of these items cannot be all coincidences!

I present to you evidence of the Exodus from the sand and stones of Egypt and Canaan!