

Who Was the Real Pharaoh of the Exodus?

Egyptian history has been totally confused by Egyptologists, and as a result the true account of the Exodus of Israel under Moses has been denied, misunderstood, and rejected by world historians and scholars. But new historical light on the ancient Egyptian dynasties leads to a massive reconstruction of Egyptian history, which fits perfectly with the Biblical account of the Exodus. Ipuwer was an Egyptian eye-witness to the plagues which struck Egypt, and he saw the collapse of the greatest Dynasty of Egypt up to that time. Who was the real Pharaoh who led Egypt to her destruction and doom? What happened to him? Was his life cut short in the turbulent maelstrom of the Red Sea crossing?

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Who was the Pharaoh of the Exodus? Did the awesome ten plagues recounted in the Biblical story of the Exodus really happen? Was there independent Egyptian eye-witness corroboration of these unique, spectacular plagues?

For generations Biblical scholars have rejected the Biblical account of the Exodus, and Moses leading the children of Israel – about 3,000,000 strong – out of Egypt. The event did not fit in with what was believed about Egyptian dynastic history of that period of time.

However, new scholarship has shed amazing new light on this age-old controversy and dilemma. A new book by Ted T. Stewart, entitled *Solving the Exodus Mystery*, goes a long way to dispel the scholarly bias and prejudice against Biblical history of the Exodus period. In this chapter we will explore just a relatively small portion of Stewart's research into the "Exodus problem" and its repercussions on ancient Egyptian history.

The Biblical Record Speaks

Let us read through the Biblical account of this most amazing time and event. Beginning in Exodus 14, the Lord said to Moses, "And I will harden Pharaoh's heart, that HE shall follow after them; and I will be honored UPON PHARAOH, and upon all his host; that the Egyptians may know that I am the Lord" (Exodus 14:4).

Notice! God said He would harden Pharaoh's heart, and that he – Pharaoh – would follow after the fleeing Israelites, not just an army he sent after them. Then God said He would be "honored upon Pharaoh," as well as upon "all his host." This certainly sounds like God meant He would bring calamity on both Pharaoh and his army. But notice, also: God then said that as a result, the "Egyptians" would know that He is the Lord. If God had intended Pharaoh to survive the holocaust, then why didn't He say that then "Pharaoh would know that He is the Lord"?

But let's read on. The account continues, "And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?"

"And HE (PHARAOH) MADE READY HIS CHARIOT, and took his people WITH HIM: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them . . . and HE pursued after the children of Israel . . . But the Egyptians pursued after them, ALL the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea . . . And when Pharaoh drew nigh the children of Israel lifted up their eyes . . ." (Exodus 14:5-10).

Notice how clear the account is that Pharaoh himself led this massive army. He was at the head. He wanted the glory to be his, and his alone. He was a megalomaniac of his time, and his people worshipped him as a "god."

God Almighty, however, had other ideas in mind. He told Moses again that He would "get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen" (Exo. 14:17).

In verse 23 we read, "And the Egyptians PURSUED, and went in after *them to the midst of the sea. EVEN ALL* Pharaoh's horses, his chariots, and his horsemen." Not one remained behind! Everyone plunged into the sea, in hot pursuit – including Pharaoh himself!

Now verse 27 -- ". . . and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and ALL the host of Pharaoh that came into the sea after them; THERE REMAINED NOT SO MUCH AS ONE OF THEM" (vs.27-28)!!!

How awesome! Indeed, God did "get Himself glory," not only upon Pharaoh's army and chariots, but also upon Pharaoh himself!

In chapter 15 of Exodus, the children of Israel sang a song about this fantastic, incredible deliverance from Egypt. They sang, "unto the Lord, for he hath triumphed gloriously: THE HORSE AND HIS RIDER hath he thrown into the sea" (verse 1). "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea" (verse 4).

"The ENEMY (and remember, the "enemy" was Pharaoh himself, more than anyone else!) said, I will pursue, I will overtake, I will divide the spoil . . . Thou didst blow with thy wind, the SEA COVERED THEM: they sank as lead in the mighty waters" (vs.9-10).

Notice this final, conclusive, incontrovertible proof. God records in His inviolate Word: "*FOR THE HORSE OF PHARAOH WENT IN WITH HIS CHARIOTS AND WITH HIS HORSEMEN INTO THE SEA*, and the Lord brought again the waters of the sea upon them . . ." (Ex. 15:19).

Psalm 136 corroborates this account. The Psalmist recounts the miracles of the Exodus and the plagues upon Egypt. And then he states categorically: "Oh, give thanks to the LORD of lords! For His mercy endures forever. . . ."

"To Him who divided the Red Sea in two, for His mercy endures forever; and made Israel pass through the midst of it, for His mercy endures forever; *but OVERTHREW PHARAOH and his army in the Red Sea*, for His mercy endures forever" (Psalm 136:3, 13-15, NKJV).

How clear!

God says plainly that “the horse of Pharaoh” himself went in “with his chariots” and “with his horsemen” – where? “INTO THE SEA”! And the waters covered “them” – including therefore Pharaoh himself! Pharaoh himself was “overthrown” in the Red Sea! That’s what the Word of God, which “cannot be broken,” says (see John 10:35).

What more evidence could we ask for? But was that the “end” of the story?

In Psalm 78:53 we read that “the sea overwhelmed their enemies,” and Pharaoh was certainly their chief enemy! In Psalm 106:11 we read, “And the waters covered their enemies: THERE WAS NOT ONE OF THEM LEFT”! What could be clearer than that?

Who was this Pharaoh? And what really happened to him? Who was this figure in ancient Egyptian history?

What is the true answer to this puzzling enigma?

Egyptian History Unveiled

Egyptologists divide Egypt’s historic past into the following major periods:

1. The Old Kingdom, when most of the pyramids were built; the fourth and sixth dynasties are the best known.
2. The first interregnum, when the land fell into chaos, and central authority was abolished. Of the seventh to tenth dynasties, almost nothing is known.
3. The Middle Kingdom, comprising the eleventh, twelfth and thirteenth dynasties. Feudal Egypt became united in the twelfth dynasty. Egyptian literature reached a height never again attained.
4. Another period of chaos followed, during which Asiatic invaders, known as Amu or Hyksos seized control over a prostrate Egypt and ruled without mercy for 400 years. This chaos occurred because of the plagues of God upon Egypt, bringing an end to the “Middle Kingdom” and paving the way for the incursion of barbaric hordes. The Biblical record calls these Hyksos invaders the “Amalekites,” whom Joshua and Israel fought bitterly in the wilderness of Sinai when they left Egypt. Rabbinic sources put the number of Amalekite soldiers whom Joshua fought at 400,000. As Israel was moving out of Egypt, the Amalekites, a fierce and nomadic tribe, were moving toward the ancient civilization they left behind in ruins, the Egyptian army totally buried beneath the Red Sea, Egypt’s economy in a shambles, her people desolate.
5. The New Kingdom – the Hyksos were expelled from Egypt at the same time the Amalekites were defeated by king Saul of Israel. At this time the eighteenth dynasty, founded by Ahmose (Amasis I) arose to power, with the renowned kings of Thutmose I, Queen Hatshepsut, Thutmose III, the greatest of all Egyptian conquerors, Amenhotep II, and so forth; this was a period of the building of the magnificent temples at Luxor and Karnak, in the Valley of the Nile.

The Exodus and the Middle Kingdom

If the Exodus occurred during the eighteenth dynasty, in the reign of Amenhotep II, then it must have been “apparently a minor occurrence in the history of that time, so minor, indeed, that the nations most concerned in it next to the Jews themselves, the Egyptians, never took the trouble to record it” (Hugo

Winckler, Berlin, *Kritische Schriften*). For so great an event to totally escape any mention in the famed eighteenth dynasty of Egypt, had it occurred then, would have been the strangest anomaly in all history!

The Biblical story shows the Exodus clearly was not your everyday event. It was a colossal, stupendous event! It could not have escaped the notice of the Egyptians of the powerful eighteenth dynasty, had it occurred at that time!

Was it on so small a scale that the Egyptians never thought it worth recording? The Bible shows from 3-5 million Israelites left Egypt during that Passover season. Such an event could hardly be described as trifling, minute, or trivial.

When, then, and during what dynastic reign, did the Exodus really occur?

Dating the Exodus

How can we date the Exodus? The first key is to remember that the Scriptural account is inspired by God, so we must start there. The chronology of the Old Testament by Archbishop Ussher shows clearly that the Exodus occurred about 1491 B.C. and the entrance into Canaan approximately 1451 B.C.

The second key to remember is that the Scriptural account shows the Exodus was a catastrophe upon Egypt – a holocaust such as seldom happens in the history of entire nations. It could scarcely go unrecorded as such.

Earth, sea and sky participated in the event. The plagues of God were not merely localized phenomena. They included tectonic upheaval, volcanic eruptions, turgid atmospheres of smoke, ashes, and palpable darkness, and cyclonic windstorms.

An entire nation's agriculture was laid bare. Cattle were destroyed by the millions. The earth's largest standing army of that time was destroyed and overwhelmed in one fateful night of terror.

Did this colossal event go unnoticed by the Egyptians? Not at all!

Notice the amazing, incredible truth!

The Bible says of that time, "And mount Sinai was altogether on a smoke . . . and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exo. 19:16, 18). Here is a mountain in the throes of a volcanic eruption, accompanied by severe earthquakes!

The Exodus was a time of tectonic violence seldom witnessed by man. The Bible says, "The hills melted like wax at the presence of the Lord" (Psalm 97:5). In the book of Judges we read, "Lord, when thou wentest out of Seir . . . the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel" (Judges 5:4-5).

An Egyptian Eye-Witness to the Plagues

Incredible as it may sound, such a catastrophe as the Bible describes in vivid detail was also recorded in ancient Egyptian historical documents!

An Egyptian eye-witness testified to the plagues which God sent upon ancient Egypt – a sage by the name of Ipuwer who lived during the terminal phase of the Middle Kingdom. Ipuwer was the high priest at

Heliopolis in the late twelfth dynasty in Egypt. He recorded an eye-witness account of “eight calamitous plagues that devastated Egypt economically, socially, and politically. Ipuwer’s description of this disastrous upheaval fits precisely the Biblical record of eight of the ten plagues that led to the ruin of Egypt” (Ted Stewart, *Solving the Exodus Mystery*, page 252).

The Ipuwer papyrus was acquired by the Museum of Leiden in the Netherlands in 1828. The text is now folded into a book of 17 pages, written in hieratic signs. Portions of it are poorly preserved, but of the portions which have been translated by Alan H. Gardiner in 1909 we have an amazing corroboration of the dramatic plagues Almighty God sent upon ancient Egypt!

As Gardiner writes, “It is no merely local disturbance that is here described, but a great and overwhelming national disaster” (Gardiner, *Admonitions*).

Ipuwer himself states that he was not writing about some historical catastrophe which occurred in the remote past. He makes many statements that point clearly to a contemporary, present situation of cataclysm, which had been predicted in the past. In Lichtheim’s translation, Ipuwer 2:9-10, he states, “Lo, the face is pale . . . What the ancestors foretold *has happened*.” In Ipuwer 7:1 – “See now, things are done that never were before.” This is clearly speaking of something happening during his lifetime, in real time.

The writing style and grammar of Ipuwer places his document as being composed during the late 12th dynasty or early 13th dynasty of Egypt.

Now notice the incredible parallels between this document and the record of the book of Exodus:

An Eye-witness to the Plagues

Ipuwer describes an incredible story of lamentations, ruin, and horror. His story is an Egyptian version of a great national calamity. He writes:

PAPYRUS 2:8 Forsooth, the land turns round as does a potter’s wheel.

PAPYRUS 2:11 The towns are destroyed. Upper Egypt has become dry (wastes?).

PAPYRUS 3:13 All is ruin!

PAPYRUS 7:4 The residence is overturned in a minute.

PAPYRUS 4:2 . . . Years of noise. There is no end to noise.

The play on the word “noise” here could mean “earthquake,” as the Hebrew word *raash* signifies both noise and earthquake. Earthquakes are often accompanied by loud ominous sounds from the bowels of the earth.

PAPYRUS 6:1 Oh, that the earth would cease from noise, and tumult (uproar) be no more.

The Plague of Blood

Now notice this amazing parallel between the Bible account of the plagues on Egypt and the Papyrus Ipuwer:

EXODUS 7:21 . . . there was blood throughout all the land of Egypt.

PAPYRUS 2:5-6 Plague is throughout the land. Blood is everywhere.

EXODUS 7:20-24 . . . all the waters that were in the river were turned to blood . . . And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

PAPYRUS 2:10 Men shrink from tasting – human beings and thirst after water.

PAPYRUS 3:10-13 That is our water! That is our happiness! What shall we do in respect thereof? All is ruin!

Frogs, Gnats and Flies

These plagues were a major inconvenience and pest to the Egyptians, but did not cause permanent damage. It may be for these reasons that Ipuwer omitted them from his listing of the plagues.

The Plague of Sickness of Livestock

EXODUS 9:3 . . . the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

PAPYRUS 5:5 All animals, their hearts weep. Cattle moan.

In chapter 12 of the Ipuwer Papyrus, we read:

“His herds are few, but he spends the day herding them.”

The Plague of Hail

After plagues of frogs, lice, flies, and the disease of murrain on the cattle, God brought on Egypt the destruction of a massive hailstorm which destroyed crops everywhere. This also was recorded by the Egyptian Ipuwer. Notice!

EXODUS 9:25 . . . and the hail smote every herb of the every tree of the field.

EXODUS 9:31-32 . . . the flax and the barley was smitten; for the barley was in the ear, and the flax was balled.

EXODUS 10:15 . . . there remained not any green thing in the trees, or in the herbs of the fields, through all the land of Egypt.

PAPYRUS 4:14 Trees are destroyed.

PAPYRUS 6:1 No fruit nor herbs are found . . .

PAPYRUS 2:10 Forsooth, gates, columns and walls are consumed by fire.

PAPYRUS 10:3-6 Lower Egypt weeps . . . The entire palace is without its revenues. To it belong (by right) wheat and barley, geese and fish.

PAPYRUS 6:3 Forsooth, grain has perished on every side.

PAPYRUS 5:12 Forsooth, that has perished which yesterday was seen.
The land is left over to its weariness like the cutting of flax.

This last statement shows clearly these plagues on Egypt were not the consequence of long-lasting drought. Rather, this was a sudden onslaught of disaster, virtually overnight! What was visible yesterday was perished today! The produce of Egypt was cut down, like the cutting of flax – a sudden, incisive event!

The Plague of Locusts

EXODUS 10:4-5 . . . tomorrow will I bring the locusts into thy coast: And they shall cover the face of the earth . . . and they shall eat the residue of that which is escaped, which remains unto you from the hail, and shall eat every tree which groweth for you out of the field . . .

PAPYRUS 6:1 No fruit nor herbs are found . . . hunger.

The Plague of Darkness

EXODUS 10:22-23 . . . and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days

PAPYRUS 9:11 The land is not light . . .

This plague of darkness is further described in another ancient Egyptian document, a black granite monolith or shrine at the border of Egypt, inscribed with hieroglyphics all over its surface. The shrine's message declares:

EL-ARISH: The land was in great affliction. Evil fell on this earth. . . It was a great upheaval in the residence. . . . Nobody left the palace during nine days, and during these nine days of upheaval there was such a tempest that neither the men nor the gods could see the faces of their next.

With the plague of locusts covering the skies and earth preceding the plague of darkness, of three days, undoubtedly the Egyptians counted nine days as the total length of the time of impaired vision and light. Even the Jewish Midrash books explain the plague lasted seven days – during the first three days one could still change his position, but during the next three (the three of the Bible) one could not stir from his place!

The Tenth Plague

The final, culminating plague upon ancient Egypt has not been fully understood. The last night before the Exodus, we know, the death angel slew the firstborn of the Egyptians, but the Israelites who had the blood of a lamb over their front doorposts were spared. But let us notice this account more fully.

EXODUS 12:29 And it came to pass, that at midnight the Lord SMOTE all the firstborn in the land of Egypt, from the firstborn of Pharaoh . . . unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

EXODUS 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a GREAT CRY in Egypt; for there

was not a house where there was not one dead. What was this awesome plague which destroyed everywhere, throughout the land, causing the death of multiple thousands, including cattle?

The Hebrew word for “smote” is *nakah* and is used for a violent blow, such as the thrusting with horns by an ox. Now notice the Papyrus Ipuwer account of this traumatic event.

PAPYRUS 4:3, 5:6 Forsooth, the children of princes are dashed against the walls.

PAPYRUS 6:12 Forsooth, the children of princes are cast out in the streets.

PAPYRUS 6:3 The prison is ruined.

PAPYRUS 2:13 He who places his brother in the ground is everywhere.

PAPYRUS 3:14 It is groaning that is throughout the land, mingled with lamentations.

What happened? The evidence indicates that during this final night of the Passover, a great earthquake struck Egypt, killing those God had marked for death all over the land, from the houses of princes to those lying in dungeons, and even cattle. The Church historian Eusebius quotes an ancient source in a book by Artapanus which tells of “hail and earth quake by night (of the last plague), so that those who fled from the earthquake were killed by the hail, and those who sought shelter from the hail were destroyed by the earthquake. And at that time all the houses fell in, and most of the temples.”

This must have been a massive earthquake! It must have been a forerunner of the final earthquake and hail which will culminate the “seven last” plagues mentioned in the Book of Revelation (see Rev. 16:17-21). The Ipuwer Papyrus says:

PAPYRUS 4:4, 6:14 Forsooth, those who were in the place of embalment are laid on the high ground.

A legend in the Haggada tells that in the last night, when Egypt was smitten, the coffin of Joseph was found lying on the ground, lifted out of the grave. Earthquakes in modern times have been known to have similar effects, causing coffins to protrude from their graves in hillside cemeteries.

God smote strong and weak alike, just as an earthquake would do. The Midrashim say that “as many as nine tenths of the inhabitants have perished” (Ginzberg, *Legends*, II, 369).

God judged ancient Egypt. If this Judgment caused nine tenths of the population to perish, then indeed it was a TYPE of the future destruction God will wreak upon this earth during these “last days,” in our lifetime!

Ted Stewart writes of this devastating tenth plague:

“The tenth and most devastating plague in the Bible was the death of the firstborn of both humans and animals. Amazingly, inscriptions about the death of the firstborn are found in tombs all over Egypt that are dated to the archaeological period that includes the twelfth dynasty” (*Solving the Exodus Mystery*, p.252).

In the future “time of trouble” we find that only a tenth of the population shall survive (Isaiah 6:13). God will overthrow the land as He did Sodom and Gomorrah (Amos 4:11). Only ten percent of the population of the nations comprising modern “Israel” shall escape death (Amos 5:3). This same figure can be extended to the judgment of the Gentiles, also, who will be judged and found wanting by God (compare Isa.10:18-19; Isa.47:1-9; Rev.18; Isa.24:6).

Revolt of the Slaves

The Papyrus Ipuwer continues its amazing parallel with the book of Exodus. As Israel prepares to leave Egypt, we read:

EXODUS 11:2 . . . let every man borrow (demand) of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

PAPYRUS 3:2-3 (gold and jewels) are fastened on the neck of female slaves.

EXODUS 12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

PAPYRUS 4:2 Forsooth, great and small say: I wish I might die.

PAPYRUS 5:14f. Would that there might be an end of men, no conception, no birth! Oh, that the earth would cease from noise, and tumult be no more!

The Papyrus describes men fleeing the cities in tents, even as Israel fled Egypt and abode in tents as they journeyed.

PAPYRUS 10:2 Men flee. . . . Tents are what they make like the dwellers of the hills.

The Scriptures show that a “mixed multitude” of Egyptians fled Egypt with the Israelites (Exo.12:38). Their first brief stopover was at a place called “Succoth,” which, in Hebrew, means “tents” or “huts.”

As Israel left Egypt, God went before them. We read:

EXODUS 13:21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give the light; to go by day and by night. He took not away the pillar of the cloud by day, nor the pillar of fire by night . . .

PAPYRUS 7:1 Behold, the fire has mounted up on high. Its burning goes forth against the enemies of the land.

But as Israel left Egypt with a high hand, what happened to the Pharaoh? The Ipuwer Papyrus only records that the Pharaoh was lost under unusual circumstances “that have never happened before.” The Egyptian eye-witness to the plagues lamented his fate, in the broken lines which are still discernible:

PAPYRUS 7:1-2 . . . weep . . . the earth is . . . on every side . . . weep . . .

After this destruction, chaos reigned in Egypt. There was no longer any authority in the land. Mob

rule prevailed. Brigands and thugs seized what they could carry. Plunderers looted the royal storehouses. Ipuwer records:

PAPYRUS 6:9 Forsooth, the laws of the judgment-hall are cast forth. Men walk upon (them) in the public places.

PAPYRUS 10:3 The storehouse of the king is the common property of everyone.

PAPYRUS 8:14 Behold, the chiefs of the land flee.

PAPYRUS 9:2 Behold, no offices are in their (right) place, like a frightened herd without a herdsman.

PAPYRUS 6:7 Forsooth, public offices are opened and their census-lists are taken away.

Invaders appeared on the horizon – the Hyksos attacked Egypt, after their encounter with the Israelites in the desert of Arabia. Egypt was helpless, prostrate before them.

PAPYRUS 3:1 Forsooth, the Desert is throughout the land. The nomes are laid waste. A foreign tribe from abroad has come to Egypt.

PAPYRUS 15:1 What has happened? – through it is to cause the Asiatics to know the condition of the land.

PAPYRUS 14:11 Men – They have come to an end for them selves. There are none found to stand and protect themselves.

PAPYRUS 12:6ff. Today fear – more than a million of people. No seen – enemies – enter into the temples – weep.

End of the Twelfth Dynasty of the Middle Kingdom

Scholars date the Ipuwer Papyrus to the Middle Kingdom of Egypt that includes the reign of Amenemhet IV, the last male Pharaoh of the Twelfth Dynasty. Says Ted Stewart:

“Ipuwer’s testimony of the devastation of Egypt amazingly matches Moses’ description of the ‘ruin’ of Egypt by the ten plagues. Adding the testimony of the inscriptions in Middle Kingdom tombs that recorded a prediction of the death of the firstborn of both men and gods, we have found twenty-two points of synchronism between the Biblical story of the ten plagues and the historical evidence found in *Ipuwer’s Papyrus*. Ipuwer, a priest of Heliopolis, wrote this eye-witness account at the end of the twelfth dynasty, when the Exodus occurred” (*Solving the Exodus Mystery*, p. 267),

The primary reason scholars have overlooked this powerful corroboration of the Exodus account in the Bible in Egyptian historical records is that they have woefully misplaced the Twelfth Dynasty and the end of the Middle Kingdom in their historical chronologies!

The Pharaoh of the Exodus Period

The last Pharaoh of the Twelfth Dynasty was Amenemhet IV. He reigned only nine years, the shortest reign of all Pharaohs of the Twelfth Dynasty. Declares Ted Stewart of this Pharaoh:

“He suddenly and mysteriously disappeared from the pages of history. Neither his pyramid nor his tomb have ever been found. Neither his firstborn son, nor any other of his sons, succeeded him to the throne. Instead, his wife/sister became ruler of Egypt in his place.

“When Amenemhet IV’s wife died three and one half years later, *the twelfth dynasty, the most powerful and glorious Egyptian dynasty up to that time of history, mysteriously fell*. The rulership of Egypt was immediately divided into two dynasties, one of them controlled by the Libyans” (*ibid.*, p.240).

Amenemhet IV is a short-reigned Pharaoh who was apparently cut off in the prime of life, and died mysteriously after having reigned only nine years.

The Awesome Fate of Pharaoh

The black granitic monolithic shrine of el-Arish tells of events in a very early time, to King Thom and his successor. The name of King Thom is written in a royal cartouche, pointing to the historical character of the text.

The text speaks of the days of darkness which came over the land, and the great affliction which fell over the earth. It speaks of the tempest that roared, so that no man could see the face of his neighbor.

During this savage time of affliction, and upheaval of nature, the text says that “his majesty of Shou” assembled his forces and ordered them to follow him to regions where they would again see light. We read, “. . . his majesty of Shou went to battle against the companions of Apopi.” Apopi was the fierce god of darkness. The king and his army never returned. Says the shrine:

“Now when the majesty of Ra-Harmachis fought with the evil-doers in this pool, the Place of the Whirlpool, the evil-doers prevailed not over his majesty. His majesty leaped into the so-called Place of the Whirlpool.”

Where was this strange-sounding event? What was this “Whirlpool” and to what does this enigmatic story allude? Could this be a reference to the disaster at the Red Sea which befell the Egyptians chasing the Israellite slaves? The shrine says:

“His Majesty (here the words are missing) finds on this place called Pi-Kharoti.”

A few lines later it says the king was thrown by a great force. He was thrown by the whirlpool high into the air. He departed to heaven. He departed this life.

Where is this “Pi- Kharoti”? The book of Exodus gives us the answer!

EXODUS 14:9 “But the Egyptians pursued after them, all the horses and chariots of Pharaoh . . . and overtook them encamping by the sea, beside Pi-ha-hiroth (Khiroth).”

Pi-Kharoti is the Pi-Khiroth of the Hebrew text! This is the very place where Pharaoh and all his hosts came upon the fleeing Israelites as they were camped. This is the same place where Pharaoh met his fate in the maelstrom of the Red Sea – the place of the “Whirlpool.” The Egyptian story says he went to “heaven,” a euphemism for the fact that he perished and never returned!

The shrine's inscription continues, saying the son of the Pharaoh, "his majesty Geb," set out to find his missing father. "He asks information." People who witnessed the passage of his father "give him the information about all that happened to Rain Yat Nebes, the combats of the king Thoum." Those with the prince Geb on his journey perish by a terrible blast, and the prince himself sustains terrible burns before he gives up his expedition.

Meanwhile, the shrine continues, invaders approaching by way of Yat Nebes came into Egypt and overpowered the country, and conquered only to destroy. "These rebels, they came from the mountains of the Orient by all the ways of Yat Nebes." These invaders, of course, were the Amalekites – the cruel and barbarous Hyksos.

The prince retreated before the invaders and did not return to Heliopolis. In helplessness, he retreated to a provincial residence away from the carnage being wreaked in his homeland by the hordes of "Apopi."

The inscription at el-Arish says the name of the Pharaoh who apparently perished in the Whirlpool was Thom or Toum. Pi-Thom means "the abode of Thom." Pithom was one of the names of the two cities built by the Israelite slaves for the Pharaoh of the Oppression.

The Egyptian historian Manetho calls the name of the Pharaoh who ruled Egypt just before the invasion of the Hyksos "Tutimaeus or Timaios."

Josephus, the Jewish historian of the first century, quotes Manetho in *Against Apion*, as follows:

I will quote his (Manetho's) own words, just as if I had produced the man himself in the witness box:

"Tutimaeus. In his reign, I know not why, a blast of God's displeasure broke upon us.

"A people of ignoble origin from the east, whose coming was unforeseen, had the audacity to invade the country, which they mastered by main force without any difficulty or even a battle."

This "blast of God's displeasure" was the mighty judgments that the Almighty God poured upon the Egyptians for their cruelty and refusal to allow the children of Israel to leave the country in peace! It was a divine blast of wind, that caused the towering walls of the Red Sea to crash down upon Pharaoh and his whole army. As Psalm 136 says, God "*swept* Pharaoh and his army into the Red Sea" (verse 15, NIV).

Thom, Thoum, or Titimaeus – was the Pharaoh who was known as Amenemhet IV. He was, therefore, the historical Pharaoh of the Exodus! He was the last Pharaoh of the Middle Kingdom, before the Hyksos or Amalekites ruled Egypt for 400 years, until the time of king Saul of Israel.

The Jewish historian Josephus also notes that this Pharaoh only had a short reign, before his army was drowned in the Red Sea. In *Antiquities of the Jews*, he writes:

"[Moses] . . . came to the king, who had indeed *but lately received the government*, and told him how much he had done for the good of the Egyptians . . ." (II,13, 2).

Since this Pharaoh had only recently – a few years previously – come to the throne, it follows that

his reign was cut short. This fact itself proves that the usual candidates or list of suspects proposed for the Pharaoh of the Exodus are all wrong. Thutmose II reigned 54 years; Amenhotep II reigned 5 years; and Ramses II reigned 67 years!

Josephus writes of the ignominious fate of this Pharaoh, Amenemhet IV, and his host:

“As soon, therefore, as ever the whole Egyptian army was in it [the Red Sea], the sea flowed to its own place, and came down by a torrent raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them; nor was there anything which used to be sent by God upon men as indications of his wrath which did not happen at this time, for a dark and dismal night oppressed them. And thus did all these men perish, *so that there was not one man left to be a messenger of this calamity* to the rest of the Egyptians” (*Ant.* 2, 16, 3).

This awesome deliverance inspired the Hebrews, Josephus relates, as no such overwhelming deliverance had ever before occurred for any people in all history, to spend the following day and night singing songs of joy and deliverance, praise and glory to God, rejoicing and laughing and celebrating with all their hearts.

The Fate of Pharaoh

Two ancient books say that the Pharaoh of the Exodus escaped and did not drown along side of his army in the Red Sea. The first is the book of Jasher, chapter LXXXI, page 23, verse 40: “And when the children of Israel had entered the sea, the Egyptians came after them, and the waters of the sea returned upon them, and they all sank in the water, and not one man was left, excepting Pharaoh who gave thanks to the Lord and believed in Him. Therefore the Lord did not cause him to perish at that time with the Egyptians.” Verse 41 says, “And the Lord ordered an angel to take him from among the Egyptians, who cast him upon the land of Nineveh, and he reigned over it for a long time.”

The other source is *The Legends of the Bible* by Louis Ginzberg. His compilation of Biblical legends originally appeared in a massive seven-volume edition with notes in nearly forty languages. Ginzberg researched works from the Latin Church Fathers, as well as Rabbinic traditions, and scoured documents from over centuries scattered throughout the Mediterranean world.

Ginzberg, in the section “Pharaoh Pursues the Hebrews”, relates: “Thus all the Egyptians were drowned. Only one was spared – Pharaoh himself. When the children of Israel raised their voices to sing a song of praise to God at the shores of the Red Sea, Pharaoh heard it as he was jostled hither and thither by the billows, and he pointed his finger heavenward, and called out: ‘I believe in Thee, O God! Thou art righteous, and I and My people are wicked, and I acknowledge now that there is no god in the world beside Thee.’ Without a moments delay, Gabriel descended and laid an iron chain about Pharaoh’s neck, and holding him securely, he addressed him thus: ‘Villain! Yesterday thou didst say, “Who is the Lord that I should hearken to His voice?” and now thou sayest, “The Lord is righteous.”’ With that he let him drop into the depths of the sea, and there he tortured him for fifty days, to make the power of God known to him. At the end of the time he installed him as king of the great city of Nineveh . . .”

Is this what really happened to Pharaoh?

These two ancient sources seem to corroborate each other. The Hebrew legend goes on to state that and after the lapse of many centuries, when Jonah came to Nineveh, and prophesied the overthrow of the

city on account of the evil done by the people, it was this Pharaoh himself who, seized by fear and terror, covered himself with sackcloth, and sat in ashes, and with his own mouth made proclamation and published this decree through Nineveh: “Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water; for I know there is no god beside Him in all the world, all His words are truth, and all His judgments are true and faithful.”

This story, as fanciful as it is, could imply that the influence and history of this Pharaoh was remembered in Nineveh during Jonah’s time, and was a major factor in the king of Nineveh leading his people to repentance at the preaching of Jonah – maybe he had heard the story of the Pharaoh who had previously ruled Nineveh and his account of the fateful Red Sea expedition which ended in such unmitigated disaster.

Egypt Left Prostrate

Following this Exodus, Egypt was left prostrate, virtually defenseless against foreign intruders and enemies. Soon after this, the Hyksos – Asiatics known as the Amalekites in the Bible, descended from Esau – invaded Egypt, and ruled the land for about 400 years. They were a fierce and barbarous people. Moses and Israel encountered them, and fought with them, about a month after they crossed the Red Sea into Arabia (Exo.17:8-16).

During the centuries of the Hyksos domination of Egypt, there was no literary activity in the land. During that time, Israel and Palestine were free from Egyptian domination or influence. Therefore, during the 400 years of the period of the Judges, we find no mention or evidence of any Egyptian excursions into Palestine. All the battles of Israel were with her Palestinian neighbors and enemies. But Egypt is strangely silent and absent. But of course! Egypt was having her own problems with the domination of the Hyksos, or Amalekites!

The whole picture fits together like a perfect jigsaw puzzle. All the pieces fit beautifully.

But what, then about the famous Eighteenth Dynasty of Egypt, which threw off the yoke of the Hyksos? How does Thutmose III and Amenhotep II fit into the picture? When did they live?

From Solomon to Amenhotep II

By the time of king Solomon of Israel, the kingdom of Israel had become a mighty world power. Solomon reigned over all the land from the Euphrates to the borders of Egypt. He was the lord of a mighty kingdom with fleets that sailed around the globe with the fleets of Hiram, king of Tyre. During this time of relative world peace, Egypt also flourished after throwing off the yoke of the Hyksos. Egypt’s greatest dynasty arose – the Eighteenth, of the New Kingdom.

During the days of Solomon, he had a famous visitor – the Queen of Sheba. At this time, the great and celebrated ruler of Egypt and Ethiopia was Hatshepsut, a powerful and wise Queen. Egyptian records show that during her reign Hatshepsut visited a land well known to the Egyptians, called “Punt,” where she gave magnificent gifts, and received fabulous gifts in return. Upon her return to Egypt, she built a magnificent temple, in the Valley of the Nile, against the cliffs – a temple unlike any previous Egyptian temple. It was simple in its architecture, and inscribed with paintings of the tremendous treasure she brought back from “Punt.”

During this same time Solomon was receiving tremendous treasures from around the world, brought to him by the fleets he sent out. Gold from Ophir, apes, peacocks, algum trees, and spices – there was no end

to his wealth and treasure. Who was this “Queen of Sheba” who visited Solomon in his magnificence?

The word “Punt” comes from the name of Pontus, the ancestor of the Phoenicians. Thus “Punt” was another name for Phoenicia or Palestine! Hatshepsut was none other than the Queen of Sheba (she ruled Ethiopia and Egypt). The emperors of Ethiopia have always traced their lineage back to Solomon and the Queen of Sheba – and they are right!

Josephus clearly identifies the Queen of Sheba with the “woman who at that time ruled as queen of Egypt and Ethiopia” (*Antiquities* 8, 6, 5).

Punt was also called “Divine Land,” or “God’s Land.” It was located toward the sunrise. It was a land affiliated with Egypt, not a foreign country. The inhabitants of this happy land were white men of a north-Semitic or Caucasian race.

On the walls of her temple in the Valley of the Nile, “The Most Splendid of Splendors,” copied after the Temple in Jerusalem, are bas-reliefs depicting the life and trip of Hatshepsut to “Punt” or “the Holy Land.” A comparison of these bas-reliefs with the beautiful situation of God’s Temple in Jerusalem, and the marvels the Queen saw in “Punt,” clearly shows Hatshepsut was the Queen who visited Solomon in all his glory, and marveled at his wisdom and prosperity.

You can read the entire comparison in Immanuel Velikovsky’s *Ages in Chaos*, in which he straightens out much of the historical record of that period.

Since Hatshepsut corresponds to the time of Solomon, then her son, Thutmose III, the “Napoleon of ancient Egypt,” would correspond to a mighty Egyptian ruler who ruled contemporary with Solomon’s son, Rehoboam.

Does this identification fit?

Thutmose was a mighty conqueror. The records of his military successes adorn the walls of the great Amon Temple in Karnak. A list of 119 cities in Palestine is engraved three times on the walls of the Temple. Since Thutmose’s victorious march through Palestine occurred after the reign of his mother, Hatshepsut, who reigned contemporary with Solomon, Thutmose reigned contemporary with Rehoboam, Solomon’s son. Surely the chronicles of ancient Judah and Israel could not have overlooked this victorious Egyptian campaign!

Indeed, they do not.

Thutmose III led his army into Palestine, and defeated the enemy arrayed against him at Megiddo. After Megiddo fell, the king conquered 118 other cities. The most important, and first on his list, was a city called simply “Kadesh.” Where was this city? Who was its king?

Investigators have been puzzled why so many cities were listed in Palestine, yet the name of Jerusalem was not mentioned in the text. But this Kadesh could not be the Kadesh on the Orontes in northern Syria. The list of cities is of Palestinian cities, not Syrian cities. Secondly, Kadesh is listed first, even before Megiddo, where the king fought his greatest battle. Obviously, Kadesh was considered even more important!

The word “kadesh” in Hebrew means “holy.” This was a “holy city.” Is Jerusalem ever called “the holy city”?

In many places in the Scriptures, Jerusalem is referred to as “my mount kadesh,” “my mountain kadesh,” “thy city kadesh” (Psalm 2:6, Joel 2:1, Isa. 66:20). Daniel refers to Jerusalem as “thy city kadesh” (Dan. 9:24). The “Holy Land” and “Holy City” were names given to Palestine and Jerusalem from early times. Therefore, it is no strange thing for the Pharaoh Thutmose III to refer to Jerusalem by this common name used for it at that time! Kadesh, “Holy,” referred directly to Jerusalem, regarded as the “Holy City.”

During this time, when the Temple of Solomon stood, it was especially so regarded by the envious peoples of the surrounding nations!

Do the Scriptures also speak of this time of invasion and humiliation for the Jews and Rehoboam, when Jerusalem was attacked and conquered?

We read, “And it came to pass, in the fifth year of king Rehoboam. Shishak king of Egypt came up against Jerusalem . . . With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim (Libyans), the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem” (II Chron. 12:2-4).

Jerusalem opened its gates to Thutmose III without offering any further resistance. Thutmose, or Shishak) “took away the treasures of the house of the Lord, and the treasures of the king’s house; he took all; he carried away also the shields of gold which Solomon had made” (II Chron. 12:9).

These treasures are reproduced upon a wall of the Karnak temple. The bas-reliefs display in ten rows the legendary wealth of Solomon, including vessels and utensils of the Temple, of the palace, the golden altar, the brazen altar, the shewbread (gold and silver), and the candlesticks. If all Thutmose III’s booty had been painted on the Temple wall, it would have been a mile long! But instead numerical signs were marked beneath each picture to illustrate the quantity!

If Thutmose III lived 600 years before Solomon, how could he have possibly captured such a treasure trove which didn’t yet even exist? The Temple pillaged by this king was an extremely rich and significant Temple, with tremendous wealth. It could be none other than the Temple pillaged by Shishak, in the time of Rehoboam, son of Solomon! No wonder Thutmose III was looked upon as such a mighty conqueror!

Now what about the son of Thutmose III, Amenhotep II? Can we identify him in the Scriptures?

Amenhotep II marched against Palestine and Syria after the death of his father, to suppress rebellion. In the ninth year of his reign, he repeated his expedition, this time going against some unimportant villages. On his next visit he did battle only one day after leaving the border of Egypt, and then retreated. This battle had to have been in southern Palestine. How victorious was Amenhotep II at this battle? His booty only consisted of 2 horses, 1 chariot, a coat of mail, 2 bows, and one quiver of arrows, a corselet, and one other unknown object. Afterwards, the king retreated into Egypt. Who was he in the Biblical record?

The grandson of Rehoboam was Asa, who built fortified cities throughout Judah. During his reign, “there came out against them Zerah the Ethiopian with a host of 1,000,000, and 300 chariots; and came unto Mareshah” (II Chron. 14:9-10). During this battle, Asa prayed for God’s divine help. “So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled” (v.12). Asa achieved a magnificent victory, and the Egyptians/Ethiopians fled the scene of battle. Amenhotep II very likely was none other than Zerah the Ethiopian. Thus a re-analysis of Egyptian history confirms the Biblical record in great detail!