

Historians have overlooked an amazing fact which should have been self evident, if they had but understood the right time-frame of Egyptian chronology, and believed the historical record of the Bible, and the Jewish historian Josephus.

However, prior to Moses leaving Egypt, the Jewish historian Josephus points out that he had been a great general who led Pharaoh's army to victory over the kingdom of Ethiopia, which had conquered most of Egypt. While attacking the Ethiopian capital city, Tharbis, the daughter of the king of Ethiopia, became enamoured of Moses, seeing his valiant exploits, and bargained to deliver the city into his hands if he would but marry her. Moses agreed, and she fulfilled her promise -- and Moses married her, and fulfilled the obligation of a husband to her, causing her to become pregnant (Josephus, *Antiquities*, II, x). This occurred sometime before 1532 B.C., when Moses was driven out of Egypt for slaying an Egyptian (Exodus 2: 11-15). The vitally important royal city where this conflict culminated was "Saba." Josephus relates:

"...he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians...the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to SABA, which was a royal city of Ethiopia, which Cambyses afterward named MEROE, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers..." (*Ant.*, II, X, 2).

The Greek historian Herodotus spoke of Meroe, or Saba, as

"...a great city, the name of which is MEROE. This city is said to be the *mother of all Ethiopia*" (*The History*, p.142-143, quoted in *The Sign and the Seal*, p. 448).

When Egyptian history is properly restored and reconstructed, this event means that Moses' son by Queen Tharbis became the progenitor of a line of Ethiopian kings. When Israel left Egypt in 1447 B.C., the land of Egypt was in a shambles -- utterly destroyed, as the *Papyrus Ipuwer* states with awesome clarity in describing the plagues which fell upon that land -- including the plague of blood. The papyrus also shows that invaders from the east, the Hyksos, conquered northern Egypt (lower Egypt) and dominated the region as cruel "shepherd kings" for about 500 years. These "Hyksos" were the Amalekites, found in the Bible, who fought the children of Israel in Sinai as they left Egypt (Exodus 18). They were not thrown out of Egypt until the reign of king Saul of Israel, who conquered the Amalekites in Arabia (I Samuel 15), and Samuel the prophet slew their king Agag (vs. 32-33).

At this same time, the famous and powerful Eighteenth Dynasty arose in southern Egypt and Ethiopia -- a dynasty of dark-skinned kings and queens! Among the famous kings of this powerful dynasty, which overthrew the Hyksos and conquered northern (lower) Egypt, Immanuel Velikovsky writes in *Ages in Chaos*:

"The kingdom of Egypt, after regaining independence under AHMOSE, a contemporary of Saul, also achieved grandeur and glory under Amenhotep I, THUTMOSE I, Hatshepsut, and

THUTMOSE III. Egypt, devastated and destitute in the centuries under the rule of the Hyksos, rapidly grew in riches" (p. 103).

Notice the strange sounding names of this line of kings from southern Egypt and Ethiopia -- they contain the name of their ancestor, who was none other than the Biblical MOSES! Why would Egyptian kings of the most powerful dynasty that ever ruled Egypt be called by the name of Moses, and be named after Moses? Because this dynasty of kings and queens was descended from Tharbis, who became Queen of Ethiopia, and her husband was none other than MOSES! As Josephus writes, after she delivered up the impregnable city of Saba to Moses,

"No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and CONSUMMATED HIS MARRIAGE, and led the Egyptians back to their own land" (*Ant.*, II, x, 2).

Notice! The royal city where this marriage was consummated was "Saba." Saba can be none other than the same as SHEBA! Thus, the Queen of Sheba, whom Josephus says was the Queen of Ethiopia and Egypt, who visited Solomon in 992 B.C., roughly 540 years after Moses married the Ethiopian princess, came from this same royal city of SABA-SHEBA. This means that she was a royal descendant of Moses and Tharbis, the daughter of the king of Ethiopia -- a descendant of MOSES!

YEHOVAH God fulfilled his promise to make a powerful dynasty of kings from the loins of Moses.

And in the days of Solomon, the Queen of Sheba -- Hatshepsut, her Egyptian name, or Makeda, her Ethiopian name -- like Tharbis, her ancestor, had a love affair or romance with a Hebrew leader -- King Solomon. Thereby the royal lines of Moses and David became intertwined, and have ruled in the nation of Ethiopia ever since, till Haile Selassie, of our own day!

The very name "Hatshepsut" itself may be indicative of the fact that this famous Queen, who visited the land of Punt, the "Divine Land," and who built a temple on the banks of the Nile at Thebes in upper Egypt patterned after Solomon's Temple in Jerusalem, was indeed the Queen of Sheba. "Ha," in Hebrew, means "the." "Sut is a suffix which may relate to royalty. Thus her actual name is "Shep," but nominatives are often interchangeable, and it could be rendered "Sheb," that is, SHEBA -- thus her very name could mean, "The Sheba Queen," or "The Queen of Sheba."

Interestingly, historians know that the Eighteenth Dynasty of Egypt, at its most powerful, was a "colored" dynasty -- that is, Ethiopian or Nubian! On page 105 of his book *Ages in Chaos*, Velikovsky has a plate showing the visage of Queen Hatshepsut, courtesy of the Metropolitan Museum of Art. It is a regal looking statue showing her distinctive Ethiopian features, or a mixture of Ethiopian and Semitic -- but of course, for she was the descendant of Tharbis and Moses!

Was Hatshepsut the same person as the Queen of Sheba, or the Queen of Ethiopia, as Josephus states clearly that the Queen of Sheba was? The Ethiopian name of this Queen, who visited

Solomon and had a son by him, was Makeda. Did Hatshepsut have this as her personal name? Velikovsky quotes the Karnak obelisk, in Breasted, *Records*, vol. II, sec. 325, in its description of the famous Egyptian Queen Hatshepsut:

"Thy name reaches as far as the circuit of heaven, the fame of MAKERE (Hatshepsut) encircles the sea" (*Ages in Chaos*, p. 105).

Makere is clearly the same name as Makeda, the Ethiopian name for the Queen of Sheba or Saba. The term "Sheba" or "Saba" refers to the name of the famous Ethiopian royal city at the confluence of the Nile and two other Ethiopian rivers, at the upper reaches of the Nile!

The word "Ethiopia" is a Greek word meaning "burnt faces." The Hebrew word Cush, translated as "Ethiopia," was used in Biblical times to refer to "the entire Nile Valley south of Egypt, including Nubia and Abyssinia" (Edward Ullendorff, *Ethiopia and the Bible*, p. 5, quoted in *The Sign and the Seal*, p. 450).

The 1955 Revised Constitution of Ethiopia confirms the age-old monarchy's Divine Right to rule. It states:

"The Imperial dignity shall remain perpetually attached to the line of Haile Selassie I, whose line descends without interruption from the dynasty of Menelik I, son of the Queen of Ethiopia, the Queen of Sheba, and King Solomon of Jerusalem..." (*ibid.*, p. 24).

Haile Selassie, the former Emperor of Ethiopia, claimed to be the 225th direct line descendant of Menelik I, the son of the Queen of Sheba or Saba, the royal city and "mother" city of all Ethiopia. Thus her Biblical name, "Queen of Sheba," actually helps to prove her true identity!

In Cecil B. DeMille's classic movie - "The Ten Commandments" starring Charlton Heston, Yul Brynner plays the role of Pharaoh Ramesses in one of the all time great Bible movies about Moses. But according to the Bible, Ramesses could not have been the Pharaoh of the Exodus.

The reason many movies about Moses portray the Pharaoh as Ramesses is because of the Bible passage found in Exodus 1:8-11 which states:

"Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; "come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

“Therefore, they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.

.... The city of **Avaris** is the same city as **Raamses**.

lites built Raamses, and since Ramesses the second, who began a royal city named Pi-Ramesses, many just assume him to be the

ally identifies the pharaoh of the Exodus by name, although it Exodus.

1Kings 6:1 states that Solomon began building the Temple in the fourth year of his reign, 480 years after the Exodus. The temple was started in 1012 B.C., which was derived by adding up all the years that the Judean kings ruled including Solomon and adding that number to 587 B.C., the date the last king ruled in Jerusalem at its destruction by Babylon.

The calculation is as follows: Total reign of the Judean kings & Solomon = 434 years x 360 day Biblical year/365= 428 years + 587 B.C. = 1015 B.C. the beginning of Solomon's reign. The temple was started in the 4th year of his reign which would be 1012 B.C.

Bishop Usher also calculated 1012 B.C. in his work "Annals of the World" way back in 1650 A.D.

So the approximate date of the Exodus can be calculated: $1012 + (480 \times 360 \text{ day Biblical year}/365) = 1486 \text{ B.C.}$ And according to history, Pharaoh Ramesses did not begin his reign until around 1290 B.C., so he couldn't have been the Exodus pharaoh.

Depending upon which history book you read, there are four possible candidates. They being Thutmose I, Thutmose II, Hatshepsut, and Thutmose III.

Scholars disagree as to the exact dates that they ruled and the length of their reigns which makes it difficult to pin point the exact one. To get some clues, lets look at what the Bible says about the events surrounding the life of Moses.

The first place we will start, is with the date of his birth. Exodus 7:7 states the following:

"Moses was eighty years old and Aaron eight three years old when they spoke to Pharaoh."

Adding 80 years to the date of the Exodus in 1486 B.C. equals 1565 B.C.; the approximate year in which Moses was born.

Again, there are four possible rulers of Egypt who ruled around this time frame. They were Senakhtenre Ahmose, Seqenenre Tao, Kamose, and Ahmose.

To get our first clue, we will start with the Bible's statement in Exodus 1:8 which says that a king had come to power who knew not Joseph and began to oppress Israel. Joseph as you recall was second only to Pharaoh during his days and was put in charge of building grain storage and supply cities in order to make it through the seven years of famine. This practice evidently continued even after Joseph's day. One of the supply cities mentioned in Exodus 1:11 is Raamses.

There is a city in early Egyptian records named Avaris, which later was annexed and became part of Ramesses II royal city of Pi-Ramesses. A branch of the Nile river passed through Avaris and it had a port for the loading and unloading of supplies for use among the other cities along the Nile.

The interesting thing about Avaris was that it was a major city of the "shepherd kings" whom some refer to as "Hyskos" while others refer to them as "Asiatics." You see Joseph brought his father Jacob and his brothers, who were shepherds, into the land of Egypt and they were given the land of Goshen in which to raise their flocks. Pharaoh also made them the chief herdsman over all his livestock.

They basically were allowed to live independently in Goshen as subject to Joseph, who was second only to Pharaoh. After Joseph died this arrangement continued. Israel had their own rulers in the land of Goshen subject only to Pharaoh. And the capital of their kings appeared to be the supply city of Avaris, which later became part of Raamses.

One really neat artifact found from one of these shepherd kings was a scarab with the words "Jacob-El" which can be translated "Jacob's God." This confirms their relationship as being descendants of Jacob (Israel).

Our next clue comes in Exodus 1:10 which says this Pharaoh was worried about Israel joining with Egypt's enemies to fight against them.

An inscription from the reign of pharaoh Kamose matches this statement exactly. It states:

"The mighty king of Thebes, "Kamose" . . . His majesty went to his palace and sat down among the council of the Nobles . . . He said to them, Where is my strength? One prince is in Avaris while the other is in Ethiopia. I sit associated with an Asiatic (Hebrew) and a black leader. Each one or them has their own slice of Egypt. (The Israelites to the north, while the Ethiopians controlled the most Southern part of Egypt.) I cannot keep from coming across them as far as Memphis, the waters of Egypt, they have Hermopolis. No Egyptian can settle in the land without coming into contact with the Asiatics."

Then the nobles of the council spoke. "Behold it is Asiatic water as far as Cusae, and they have not spoken ill against us. Whereas we are at ease in our part of Egypt. Elephantine is strong and the middle of the land is with us as far as Cusae. The sleekest of our fields are plowed for us, and our cattle are pastured in the Delta. He has not stolen any of our cattle. He holds his land, that of the water basin, and we hold Egypt. If he would ever come and act against us then we will act against him."

Their words offended the Pharaoh and he said: "As for this plan of yours . . . He who divides the land with me will not respect me." . . . "I shall sail north and fight against the Asiatics and be successful . . . says Kamose the protector of Egypt. I went north because I was strong enough to attack the Asiatics. . . . "My soldiers were as lions are, with their spoil, having slaves, cattle, . . . dividing all their property." ANET 232

Another inscription from the reign of Kamose may refer to Pharaoh's command to kill all the Hebrew baby boys, it states: "My army is after you, the women of Avaris will not conceive, their hearts will not open within their bodies . . . Avaris in the two rivers. I shall leave that place a desolation . . . I captured a messenger, of the ruler of Avaris, who was headed to Cush with a letter (asking for help) saying . . . "Have you not seen what Egypt has done to me . . . attacking me on my own soil although I have not attacked him, just like everything he has done to you. Come quickly he is in our hands. I will detain him until you arrive. Then we shall divide the towns of this Egypt, and our two lands will be happy in joy . . . But I captured the letter on its way and did not let it arrive." ANET 554-555

So the actions of Kamose definitely appear to match with the actions of the Biblical pharaoh who started the persecution of the Hebrews.

The Bible then indicates from this point onward that the children of Israel were afflicted by future pharaohs with slavery until God would deliver them by the sending them Moses. And history records this to be so. The next pharaoh after Kamose was Ahmose. An inscription from one of his military commanders states the following: "There was fighting on the water at Avaris, I captured ten and carried away a hand . . . Avaris was then attacked and despoiled. I personally carried off spoil of my own, one man and three women whom my majesty gave to me as slaves." ANET 233

The slavery and the brutal practice of soldiers under Ahmose's command cutting off one of the hands of the Israelite's in order to bring them before pharaoh in exchange for gold as a reward shows the hatred and severe persecution which he inflicted on the people dwelling in Avaris.

According to the Bible, in Exodus 1:22-2:10, Pharaoh gave the command that every son who was born of the Hebrews should be cast into the river. So fearing the child's life, the mother of Moses hid him in a basket in the reeds along the bank of the Nile. While Pharaoh's daughter was walking along the riverside she found him and raised him as her son.

Although the Bible never records her name, the Jewish historian Josephus writing in the first century does. He states:

"Pharaoh's daughter, *Thermthis*, was walking along the river bank. Seeing a basket floating by, she called to her swimmers to retrieve it for her. When her servants came back with the basket, she was overjoyed to see the beautiful little infant inside . . . Thermthis gave him the name Moses, which in Egyptian means "saved from the water" . . . Having no children of her own, she adopted him as her own son."

The Hebrew word for Moses is “Mosheh,” taken from the Hebrew word “Mashaw” (maw-shaw) meaning to draw out. In Egyptian it probably is the combination of the words “Ma-Sah.” “Ma” meaning “water” and “sah” which means “to draw near to” or “to succeed in acquiring to reach land from the water.”

Another possibility are the Egyptian words ‘Mes-sah.’ “Mes” meaning “born, son, child, or baby” and “sah” meaning "drawn from the water to land."

Josephus says that the name of pharaohs' daughter was "Thermuthis" and there was a princesses of Egypt who had a very similar name who lived during the 1565 B.C. time frame. Her name was "Ahmose-Tumerisy." She was probably the daughter of pharaoh Seqenenre Tao and the sister of pharaoh Ahmose I. She held the title of "king's daughter" and "king's sister."

The historian Eusebius also seems to indicate this. He calls pharaohs' daughter "Merris," a shortened form of the name "Tu-MERIS-y."

After Moses had become a man, the Bible in Numbers 12:1 says that he had married an Ethiopian wife, whom he probably married while in Egypt. It states: "Then Miriam and Aaron spoke against Moses because of the *Ethiopian woman whom he had married*; for he had married an Ethiopian woman."

Although the Bible doesn't say how they met, the historian Josephus does:

"When Moses reached his manhood, there was a great battle fought between the forces of Egypt and Ethiopia in which the Ethiopians were victorious. And they set out to conquer all of Egypt. Their armies invaded the land of Egypt as far as Memphis and the Sea. The diviners and oracles, that the Egyptians consulted, urged them to make Moses the commander of Pharaoh's army. And so they did so.

Moses, in his first battle, made a surprise attack on the Ethiopians and they were defeated. They then began to flee Egypt while Moses followed them all the way back to their own country in order to engage them in battle.

In the end they retreated to Saba, the Capital of Ethiopia. . . . When Moses had punished the Ethiopians, he gave thanks to God and celebrated his marriage to Tharbis, the king of Ethiopia's daughter, who had fallen in love with Moses."

For many years modern historians laughed at the idea that Ethiopia could have been strong enough at this time to almost conquer Egypt. But in 2003 an inscription was found on a tomb at Elkab detailing a massive invasion of Egypt from the combined armies of Kush along with its allies from neighboring lands.

Many cities along the Nile were indeed ransacked by the Ethiopians for their treasures. And some believe that if the Ethiopians had stayed in those cities and had not just ransacked them, they could have indeed conquered all of Egypt.

The next significant event which occurs in the life of Moses is when he flees the land of Egypt after killing an Egyptian. Moses was 40 years old at this time according to Acts 7:23-29 which says:

"Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian . . . Then Moses fled to Midian."

Adding 40 years from the date of his birth in 1565 B.C. equals 1525 B.C., the date at which he flees Egypt. The pharaoh at that time was probably Amenhotep I, who also accounts engaging the Ethiopians in battle.

That leaves us with who was the pharaoh of the Exodus.

Josephus wrote: "The Pharaoh, from whom Moses had fled, died, and a new Pharaoh had become ruler. Moses traveled to his palace and told him of the victories he gained for Egypt in the war against Ethiopia. . . He also spoke to Pharaoh about what had taken place on Mount Sinai, and when Pharaoh laughed, Moses showed him the signs."

One possible clue as to whom the Exodus pharaoh may be comes from an inscription from Queen Hatshepsut. She mentions that she was rebuilding a temple in Avaris, from where we mentioned earlier the shepherd kings ruled.

The inscription states: “The boundary of those who are herdsman dwelling in the midst of the Nile Delta, in the city of Avaris, foreigners, the shepherd people are in the midst of them. Therefore, overthrowing our fathers rule, their posterity did not acknowledge Re. They were blind to my father’s divine commands.”

Just like the Bible says of the Hebrews, the inscription mentions Avaris (Raamses) as being inhabited by foreign shepherds who were also herdsmen over pharaoh’s cattle.

From her statement it appears that Israel was in Egypt, down to or right before her reign. So this would indicate that either her father Thutmose I or her husband Thutmose II with whom she coreigned as queen, would be candidates for the Exodus Pharaoh.

Another really interesting thing about this inscription is the possibility that the hieroglyphic symbols on the inscription may also be translated in a way that could mention the Hebrews passing through the parted sea running from chariots.

The part of the inscription which is typically translated “Foreigners, the shepherd people, in the midst of them,” can also be translated just as easily as “Sea runners, the shepherd people, in the midst of them (the waters of the sea).”

The reason being is that the hieroglyphic symbols for ‘foreigner’ is the Egyptian word sh-mamu. But when broken down separately into two words, sh and mamu. ‘Sh’, which is represented by a rectangular box in hieroglyphics is the symbol for a ‘body of water, lake, sea, etc.’ And the symbol ‘mamu’ is the word used for runners, like those in the infantry who ran alongside the chariots of the Egyptian army. Very interesting indeed.

Another inscription from Thutmose III, who coreigned along with Hatshepsut, may also indicate that the Israelites had left Egypt before his time.

In a hymn he wrote speaking of the power of his god, Amon-Re, he states: "It plunders numerous foreign peoples and consumes those dwelling in the swamp. Its flame cuts off the heads of the herdsmen and defeated his children, returning the scepter from the herdsmen's mighty ones."

So it appears that either at his time, or just before, there was no Israelite remaining in the marsh areas of the Nile Delta.

According to the Bible, after the ten plagues that God sent against Egypt, Israel departed, but Pharaoh led his army in pursuit of them at the Red Sea. The Bible records the following:

"So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them . . . And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD . . . Then the waters returned and covered the chariots, the horsemen, and all the armies of Pharaoh that came into the sea after them. Not so much as one of them remained." Exodus 14:23-28

The Bible also says in Psalm 136:13-15: "To him who divided the Red Sea asunder, and brought Israel through the midst of it, but swept Pharaoh and his army into the Red Sea."

These passages seem to indicate that Pharaoh was killed during this event.

So since Hatshepsut and Thutmose III both state in their inscriptions that they lived at a time when the Hebrews were no longer in Egypt, this would exclude them from being the pharaoh who died in the parting of the Red sea incident. Although they would have been alive growing up in the house of the two previous pharaohs to witness the plagues on Egypt and the Exodus first hand.

Therefore, that leaves either Thutmose I or Thutmose II as possible candidates.

Unlike Hatshepsut and Thutmose III who said no Asiatic remained in Egypt, Thutmose I indicates the Hebrews were still in the land during his life. He states: "He who smites the Nubians and overthrows the Asiatics . . . From the marshes of Kebeh (near Heliopolis) to Elephantine. The sand dwellers bore their tribute like that made from the south (Ethiopia) and that of the North (Asiatics/Hebrews)."

Thutmose I also had a son by the name of Amenmose who was his eldest son and designated heir to his throne. Yet he predeceased his father, possibly in the firstborn plague. He also had another daughter named Nefrubity who also seems to have died very young. This and the fact that the mummy, of what was once identified as Thutmose I, is no longer considered to be his, gives a high probability that he is the Exodus pharaoh. For if his mummy is missing, this could possibly account for his death in the Red sea, while the mummies of all the other pharaohs who lived during the Exodus time frame have been found.

Although it is important to note that if one reads Exodus 14:30 saying: "So the LORD saved Israel in that day out of the hand of the Egyptians dead on the seashore." This passage indicates that the Israelites were deposited on the shore of the Red Sea. This would have been the place for his body for burial.

As for Thutmose II, the other Exodus candidate, it is interesting that if any mummy has been found, it was covered with scabs which may be the result of the plague that God had sent upon Egypt.

Although we have no inscription mentioning Asiatics within Egypt during his reign, an inscription from one of his military commanders mentions taking "very many living prisoners of the Shasu." The Shasu being a generic term for "bedouin shepherds," which may or may not have been Hebrew.

Thutmose II also had two children, a son Thutmose III, who became Pharaoh, and a daughter, Neferure, through his marriage with Hatshepsut. Neferure lived into the reign of Hatshepsut. So since it appears that both his children lived past his death and one of them would have been his firstborn, it appears that this would eliminate him as the Exodus pharaoh, unless of course he had other unknown children whose records have yet to be found.

So in summary it appears that pharaoh Kamose began the persecution of Israel and Moses was born either in his reign, that of his brother Ahmose, or even possibly his father Seqenenre Tao. The pharaoh's daughter who adopted Moses appears to have been "Ahmose-Tumerisy" and the pharaoh from whom he fled was Amenhotep. With the most likely candidates for the Exodus pharaoh being either "Thutmose I" or "Thutmose II."

