

8 Lines of Evidence FROM EGYPT for the Exodus

(November 29, 2024)

FRANK:

Ladies and gentlemen, I'm about to have the privilege to lead a group to Egypt and Saudi Arabia looking at the evidence for the Exodus. And I don't know about you, but you've probably heard in general, scholars say, you know, there's really no evidence for the Exodus.

Well, we've actually covered on this program before with archaeologist Dr. Titus Kennedy that there is plenty of evidence for the Exodus if you know where to look and if you're looking at the right time. What I want to do in this program is give evidence from credentialed archeologists that it appears the Hebrews were in Egypt prior to 1446 B.C. You say, why 1446 B.C.? I'll get to it in a minute.

And I don't think we'll get to it today, but in a later program, we will also point out that they left Egypt about that time and went to what was then called Canaan. Later, of course, it became Israel. What kind of evidence do we have? And we're going to see some of this evidence, hopefully on this trip we're about to take.

And I'm going to send some video back, so you've got to keep an eye on our YouTube channel, on our TikTok account, on our Instagram account, because I'm going to be sending some video back if we can get it from some of this evidence I'm about to talk about right now. And if you're listening to this in podcasts, that's great.

But if you want to see some of the images of what I'm talking about in this here podcast, you may want to watch the YouTube version of this particular podcast, because we're going to put some images on the screen as we talk about them. All right, let's start with the 1446 date for the Exodus, when Moses supposedly led the Israelites out of Egypt.

Why do we say 1446 B.C.? Because there are several passages in the Old Testament that seem to say that that is the date of the Exodus. Probably the most famous of the four or so passages that deal with this. Well, we're only going to look at this one. It's 1 Kings 6, chapter 1. First Kings



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6, chapter 1 says, in the 480th year after the Israelites came out of Egypt, i.e. the Exodus, the fourth year of Solomon's reign over Israel in the month of Ziv, the second month, he began to build the temple of the Lord.

So, Solomon is beginning to build his temple, essentially 480 years after the Exodus. Now, when you do all the math, that turns out to be 1446 B.C. Now, what evidence do we have that, that or that the Hebrews were in that area, Egypt, prior to 1446? I'm going to go through eight lines of evidence.

And these lines of evidence are actually from Egypt itself. The first line of evidence is that we have paintings of migrating Semites in a pharaoh's tomb. This is called the Ben Hassan painting in Khnumhotep II's tomb. I don't know if I pronounced his name right. A pharaoh. It's got an odd spelling. K H N U M H O T E P II. And this guy reigned in the...

Let me get his exact reign here because that is important. It looks like we're talking about the period. I don't have his exact reign, but we're talking about the Middle Kingdom. So, that'd be from about 1938 B.C. to about 1630 B.C., somewhere in that range, that 300 year range that this particular painting is from, the Middle Kingdom anyway.

And it's found in this tomb. It's a panel painting on the tomb. Actually, here's the reign. I have it here. He reigned from 1911 B.C. to 1870 B.C. So, in his tomb, obviously just after this. And by the way, this tomb was discovered in 1964 in Egypt.

And this particular tomb depicts nomadic Semites migrating to Egypt with children and livestock in tow with them. So, this would support the biblical migration of the twelve tribes of Israel to Egypt, who of course were herdsman, they were shepherds, and they settled in the Goshen pastures.

And if you'll go to Genesis 46:34, you can see the reference for that. And if you look at the painting and we'll, as I say, we'll put it in the YouTube version of this podcast. These Semites are wearing these different patterns and bright colors of clothing, which of course were consistent with Joseph's colorful coat from Genesis, chapter 37, verse 3.

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Now, this is of course all circumstantial evidence, but it is quite interesting that we have a migration into Egypt at the time the Bible is telling us that the Hebrews did go to Egypt. So, that's the first line of evidence. It's called the Beni Hasan painting. It's in a pharaoh's tomb from the 1800's B.C.

Now, the second line of evidence is that they found Jacob-el scarabs which dated between about 1800 B.C. and 1600 B.C. across Egypt, Canaan, and Nubia, just during this period. And you know, these scarabs the Egyptians used to seal contracts for official documents, they were also used as rings, jewelries, charms, idols.

And 27 of these scarabs have been found with Jacob-el on them, which probably means protected by God. And these scarabs, as I say, dated for about 200 years between 1800 and 1600 B.C. We can't be sure if they are from the patriarch Jacob's household, but these do attest to the name Jacob in Egypt during the Hebrews time in Egypt.

So, the person must have been very prominent. And this 1800 B.C. supports an early Exodus date, because if you go about 400 years from 1800 B.C. of course you're at 1400 B.C. And there is another view on the date of the Exodus for those that believe the Exodus actually happened.

And the other view is a late date which says comes from the 1200's B.C. The date that Titus Kennedy and other archaeologists who are more conservative in nature support is the 1400's B.C. particularly 1446, due to the biblical data and the archaeological data, which, as I say, we're getting into.

So, you've got the painting number one. You've got these scarabs with Jacob on them found in Egypt and other areas, but just for these 200 years, 1800 to 1600 B.C. So, that's the second line of evidence the Hebrews were in Egypt prior to 1446 B.C. Now, the third line of evidence...

And let me read a passage of Scripture before we get into this. Here's what this passage says. It has to do with Semitic slaves. And this is from Exodus, chapter 1, verses 6 to 13. It says this. Now, Joseph and all that generation died. Then a new king, to whom Joseph meant nothing, came to power in Egypt.

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You remember, of course, the story of Joseph. He was placed in a very high position in Egypt after he was sold into slavery. He interpreted the Pharaoh's dream and was of course, promoted. But now this is after Joseph, Joseph has died. And the Pharaoh, the king that knew Joseph, is long gone.

And so, the passage here says that the new king, to whom Joseph meant nothing, came to power. And this new king, this new pharaoh, said, look, the Israelites have become far too numerous for us. Come, we must deal shrewdly with them, or they will become even more numerous. And if war breaks out, will join our enemies, fight against us and leave the country.

So, they must put slave masters over them to suppress them with forced labor. And they wanted to work them ruthlessly. This is according to Exodus chapter one. Do we have evidence that these Hebrews actually were slaves in Egypt about this time. Yes, we have evidence. It's called Papyrus Brooklyn. Papyrus Brooklyn? Brooklyn, what are you talking about? We'll explain what this means right after the break.

You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio Network. We're giving evidence today from Egypt that the Israelites, the Hebrews were in Egypt prior to the biblical Exodus date. Don't go anywhere. We're going to cover a lot more of this in just two minutes. I'm Frank Turek. See you in just a couple of minutes.

Do we really have evidence that the book of Exodus is telling the truth? Yeah, we do. And we have evidence from Egypt itself contrary to popular opinion. People think, oh no, there's no evidence for the Exodus. No, I think there's plenty of evidence for the Exodus. Right now in this program we're just giving you evidence that the Hebrews were actually in Egypt prior to 1446 B.C. the biblical date for the Exodus.

And I mentioned the third line of evidence was that there's something, a document out there called Papyrus Brooklyn and it's from the 17th century B.C. Now, why is it called Brooklyn? Because it actually resides in Brooklyn, New York right now.

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That's not where of course it originated, but it came out of Egypt. And what this papyrus does is it lists slaves and servants in Egypt and many of them are Hebrew names. It's dated to the 17th century B.C., and this locates the Israelites in slavery or a servant class in Egypt after Joseph. And this was actually bought by a gentleman by the name of Charles Edwin Wilbur in the late 19th century.

And we think it is from Thebes. And here are some of the names. Thebes, which would be, I think modern day Luxor. Here are some of the names that you find in this papyrus. Shipra. Who is Shipra? That name is one of the Hebrew midwives that lied to Pharaoh. Do you remember that story where the Pharaoh was trying to kill the firstborn of the Hebrews and Shipra and Pua, I think was the other name told Pharaoh, you know, yeah, we can't even catch these male Hebrew babies.

These Hebrew women, they give birth too quickly. And so, that way they didn't have to kill the Hebrew babies like Pharaoh wanted them to. They just lied to them or lied to Pharaoh. But Shipra was one of the names. By the way, does that sound familiar? Let's kill these Hebrew babies.

Well, the same thing of course, happens in Jesus's day that Herod wants to kill the Hebrew male babies. There's some parallels going on here. We'll get to that in another show. But you can see there's some parallels. Jesus is the true Israel, and he does what Israel can't accomplish. He's sinless. He is the sacrifice. Yes, Moses takes His people, God's people, out of slavery.

It's the Exodus out of slavery from Egypt and into the promised land. Jesus takes us from the slavery of sin into heaven, but that's a whole another thing we can talk about another time. In any event, also another name you might recognize, one of the 12 tribes of Israel, Asher, is in this list. So is Issachar. So is Menahem.

These are some of the names that you find in Papyrus Brooklyn from the 17th century B.C., pointing out that, yes, there were Hebrew slaves. This is a slave list. Hebrew slaves in Egypt at the time that the book of Exodus says they should have been there. All right, discovery number four that shows that the Hebrews were in the land prior to 1446 is the fact that Semitic slaves were found in a tomb painting.

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And let me read a passage from Exodus to point this out. This is from Exodus, chapter 5, verses 6 to 8. It says, that day, Pharaoh gave his order to the slave drivers and overseers in charge of the people. And here's what Pharaoh said. You are no longer to supply the people with straw for making bricks. Before we go any further, let me point this out that, you know, Moses has been coming to Pharaoh, say, let my people go.

And as you know, Pharaoh hardened his heart, which, as we'll see later, actually is evidence that Moses knew the Egyptian culture and the Egyptian theology. But Pharaoh is doubling down on his hardened heart where he says this to the people. You are no longer to supply the people with straw for making bricks.

He says to his masters who are enslaving the Hebrews, don't give them any straw. Let them go and gather their own straw. But require them to make the same number of bricks as before. Don't reduce the quota. They are lazy. That is why they're crying out, let us go in sacrifice to our God. So, Pharaoh's saying, look, they're lazy. They just want to go sacrifice to their God. I used to give them straw for the bricks. No more.

They're going to have to find their own straw. But they've still got to make as many bricks as before. The quota doesn't change. Now, if you go down to Luxor, modern day Thebes, as we'll go in a week or two, you're going to find a tomb. It's the tomb of Rekhmire. And this is dated to the time of Thutmose III around 1450 B.C.

Thutmose III was the pharaoh before the pharaoh of the Exodus, and he had a 54 year reign. And Thutmose at this time, this painting in this tomb of Rekhmire portrays Egyptian specific brick making. They are baking mud bricks with straw formed into a mold. And this is exactly what of course Exodus says. It supports the biblical description of Egyptian brick making.

In the painting you also see these masters essentially abusing the slaves, hitting the slave with some kind of stick because Egypt relied on slave labor for their slave labor for their vast construction projects. And this aligns of course with the biblical picture of Egyptian slavery, chattel slavery.

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This is race based human property. Because you were a Hebrew, you were a slave in Egypt. And this painting, which is called 'Labor Master Beating a Slave' in the tomb of Rekhmire comes from 1450 B.C. This is just four years prior to the Exodus. So again, this comes from Egypt. Again, circumstantial evidence, but it's evidence that you've got the Hebrews being abused by what appears to be these slave masters in Egypt at just the right time for the Exodus.

Discovery number five, there were, as we just read, the pharaoh said, hey, you're going to have the same quota. Well, discovery number five shows that in Egypt they actually did have brick making quotas. And this is something called the Louvre Leather Roll because it's in the Louvre now, a museum, as you know, in Paris. And it shows brick making quotas in Egypt.

And if they lacked materials to meet the quota, the slaves could still be punished for it. And this Louvre Leather Roll comes from 1274 B.C., and it corroborates the brick making process, the quotas, and the abuse as described in Exodus, the Louvre Leather Roll.

We'll put a picture in the YouTube version of this podcast so you can see what we're talking about. All right, how about discovery number six? You say, Frank, we're going to get to eight and you're already at number six? Yeah, well, six is going to take a little while because it has to do with the plagues, the plagues on Egypt.

There's evidence from Egypt that these plagues took place. And there's also evidence from the Egyptian pantheon of gods that shows that the writers of Exodus knew Egyptian theology. First of all, let's read from Exodus. This is Exodus chapter 12 and verse 12. It says on that same night, this is dealing with the Passover.

On that same night I will pass through Egypt and strike down every firstborn of both people and animals. And I will bring judgment on all the gods of Egypt. I am the Lord. So, this is the tenth plague. We're going to go back to plague number one. But I'm just leading off here with the 10th plague because of the phrase in Exodus 12:12, I will bring judgment on all the gods of Egypt.

Let me say this right now up front that the plagues were not random catastrophes on Pharaoh and his people. The plagues were judgment on all the gods of Egypt. Because each one of the plagues appears to be a slam, a judgment on the gods that the Egyptians worshiped. And if you

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know your Bible history, you know there were 10 plagues. I'm just going to list them here and then we'll go through them individually.

Plague one was turning water to blood on the Nile. Plague two was frogs. Plague three gnats and lice from the dust. Plague four, flies. Plague five, livestock. Plague six, boils. Seven was hail. Eight, locusts. Nine, darkness over the land. And of course, ten was the death of the firstborn.

Let's go through each one of these plagues because when we go through them you're going to go wow. I didn't know that. I didn't realize this. I didn't realize how specific these plagues were. Okay. Turning the water to blood, turning the Nile to blood was actually a judgment on the ram-headed God and protector of the Nile known as Khnum.

And I mentioned earlier KhnumHotep II, one of the pharaohs that Pharaoh named himself after this ram-headed God and protector of the Nile. Well, this God Khnum obviously couldn't protect the Nile when he had to go up against Yahweh. Yahweh just turned the Nile to blood which is a slam obviously on Khnum.

And there's actually corroboration for this in a papyrus from Egypt I'll get to later. The second plague was the plague of frogs. And they, the Egyptians had a frog-headed goddess of childbirth, birth, and fertility called Heqet. So, if you're going to worship frogs, Yahweh says, oh, you want frogs? Sure, I'll send you frogs.

Frogs were everywhere because again, according to Exodus 12:12, the plagues were a judgment on all the gods of Egypt. Plague number three was the gnats and the lice from the dust. And that had to do with the God known as Geb. Geb. I'll unpack it right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist.

We're showing the evidence from Egypt that the Hebrews were actually in Egypt prior to the biblical dating of the Exodus, which was 1446 B.C. We've got a lot more to cover. Don't go anywhere. You're on the American Family Radio Network. We're back in just two minutes.

Happy Thanksgiving, everyone. We're so blessed in America and for some of the folks out there in Europe who listen to us and Japan, it's great to live in places that have freedom, the freedom

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to preach and live the Gospel. We enjoy that here. That is great. And you've got to be thankful for it.

In fact, you can't be happy if you're not thankful. I don't know if you know that, but if you think about people who might be in your life, if they're down, if they're depressed, if they have a victim mentality, it's probably because they're not thankful. They don't have gratitude for what they have and what God has given them.

So, don't forget, be thankful. You can't have contentment without an attitude of gratitude. All right, let's go back to our discovery here of the fact that there's evidence in Egypt that the Hebrews were in Egypt prior to 1446 B.C., the biblical date of the Exodus. And we were talking about how all the plagues are slams or judgments on the Egyptian gods according to Exodus 12:12.

We were talking about the third plague, the plague of gnats or lice from the dust from Exodus 8. And this is a judgment on Geb, the god of the earth or land that personifies the natural elements. And if you see this god, he always has a goose on his head for some reason. Okay, so the god of the earth and the land, who is in charge of the earth, and the land, and the natural elements, is overpowered by Yahweh, who sends gnats and lice right from the dust all over the place.

In fact, you remember the magicians when they met Moses, when Moses could create life from the dust, they said, oh, this is the hand of God. We can't do this. Yeah, we can stun our snake and turn it into a staff and then unstun the snake and it turns back into a snake. But, man, we can't create life from the dust. This is the hand of God.

Well, Geb couldn't do so either, the god of the earth and the land. But Yahweh could, Yahweh could bring gnats or lice from the dust. The fourth plague is the plague of flies. And this is a judgment on the beetle-headed God of creation and resurrection known as Khepri. And this plague you can read about in Exodus chapter 8 as well. The fifth plague is the plague on livestock.

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Now, Hathor is the sky goddess, depicted as a woman, a cow or a cow-headed woman, the feminine counterpart to Ra, the sun God. And normally, if you see this depicted as a human being, this human being God Hathor will have a horned headdress.

So, if it's depicted as a woman, has a horned headdress, if it's depicted as a cow, same thing, horned headdress. By the way, they did seem to worship this cow called Hathor, which might explain while when the Hebrews went to Mount Sinai, they created the golden calf. They're going back to their Egyptian habits of worshipping Hathor. But of course, Yahweh's stronger than Hathor. Yahweh can kill the livestock. And that plague, of course is in Exodus chapter 9.

The sixth plague is the plague of boils. And this was a judgment on the goddess of medicine and magic known as Isis. And she is depicted with a throne on her head, but apparently, she's not strong enough to fend off boils. She can't heal boils, she can't ensure that the people of Egypt don't get boils, even though she's the goddess of medicine and magic.

And so, they get boils according to Exodus chapter 9. And therefore, Isis is judged by Yahweh. The seventh plague is the plague of hail. And this is a judgment on the sky goddess, often depicted as the canopy of heaven stretched across the sky bearing the stars. And this God was known as Nut.

Well, this god is supposed to ensure there's a canopy above us to protect us. But this god can't stand up to Yahweh, who apparently sends hail right through the canopy. So, we've got stuff falling from the sky that hurts us. Where are you, oh great Nut? You can't save us. Yahweh is stronger than Nut. He sends hail. And Nut can do nothing about it.

By the way, you'll see the goddess Nut with a water pot on her head. The eighth plague is the plague of locusts, according to Exodus chapter 10. And this is a slam on the god of fertility, harvest and vegetation known as Osiris, the God of the underworld, thought to have taught people agriculture. And he's depicted as green with a hook, staff and a distinct headdress called an atef.

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And if you're watching on the YouTube version of this, you can see the image of Osiris there. And, well, Osiris, you're the God of harvest man. The locusts have just eaten everything up. How come you can't stop it? Because you're not a true God. Yahweh is the true God.

The ninth plague is the plague of darkness. And you can read about this in Exodus chapter 10. And of course, this is a judgment, a slam, a takedown of one of the primary Egyptian gods, known as Ra, the sun God, the central figure in sun worship. He's depicted with a bird head and a sun disc headdress.

Ra is supposed to be a God, but Yahweh blots him out. The land went dark because Yahweh is in control, not Ra. Ra's a false God. Darkness came over the land. That's the ninth plague. Then finally, as we mentioned, the tenth plague, the death of the firstborn. This is a judgment on the jackal-headed god of the dead, called Anubis.

And this jackal-headed god of the dead included funerary practices and embalming. The Lord of the dead, well, he's not so much the Lord of the dead anymore because Yahweh is the Lord of the dead. Yahweh has power over life and death, not Anubis.

So, ladies and gentlemen, you see each one of these ten gods, or I should say, well, yeah, ten gods of Egypt. Each one of these plagues has some sort of association with the gods that the Egyptians worshipped. Again, this is why Exodus 12:12 says that I will bring judgment on all the gods of Egypt. I am the Lord. What does this tell us, ladies and gentlemen?

Moses and whoever may have edited Exodus later, because there were editors. And that is no problem for biblical inspiration. He can inspire the editors too. But Moses is the primary author. Moses must have known Egyptian culture. How did he even know about all these gods? How? Because he was there, that's why.

Basically, this is almost like a playground taunt. My God can beat up your gods, and Yahweh did beat up the gods of Egypt. So, that's the sixth line of evidence that the Hebrews were in Egypt prior to 1446 B.C. Here's the seventh, and this is almost too amazing to believe. It's called the Ipuwer Papyrus.

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It appears to confirm the plagues. This is also called Admonitions of an Egyptian Sage. And the probable dates for this are anywhere between 1599 and 1300 B.C., probably closer to 1300 B.C. You're going to say, why? Or at least after 1446, why? Because it's uncanny what this papyrus says. It's from Egypt, and it seems to be referring to the plagues of Egypt.

It's a chaos epic and a lament for Egypt written by a poet named Ipuwer. And it's addressed to the All Lord and it's describing, among other things, the plagues of Egypt. And this is the only surviving copy. It dates to 1300 B.C. at the earliest, according to Titus Kennedy.

Now, there are people that will date it much earlier because they're trying to avoid the overlap with the Exodus plagues. But archaeologist Titus Kennedy, who we've had on this program many times before, and others claim no, the date is some somewhere between the 16th and 14th century B.C., probably closer to the 14th century B.C. and you'll see why here in a minute.

Here's what Exodus 7:20 and verse 24 says. Exodus, this is verse 20 and verse 24. Moses struck the water of the Nile and all the water was changed into blood. The Egyptians dug along the Nile to get drinking water, but they could not drink the water of the river. And here is what the Ipuwer Papyrus says about this. The river is blood, yet men drink of it. One thirsts for water. Exodus 7:19 says, blood will be everywhere in Egypt.

Do you know what the Ipuwer Papyrus says? The Ipuwer Papyrus says, pestilence is throughout the land. Blood is everywhere. Death is not lacking. Exodus 9:3 says, the hand of the Lord will bring a terrible plague on your livestock in the field, on your horses, donkeys, and camels, and on your cattle, sheep and goats. Here's what the Ipuwer Papyrus says. Indeed, all animals, their hearts weep, cattle moan because of the state of the land.

Exodus 9:24 says, and the hail struck down every plan of the field and broke every tree of the field. The Ipuwer Papyrus says, lo, trees are felled, branches stripped. I mean, you can't make this stuff up ladies and gentlemen. This appears to be a blow by blow of some of the plagues of Egypt. Here's another passage.

This is From Exodus chapter 10. The locust came all over the land of Egypt and settled on the whole country of Egypt. Such a dense swarm of locusts has never been seen before, nor ever

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will be seen again. They covered the face of the whole land so that the land was darkened, and they ate all the plants in the land and all the fruits of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field throughout all the land of Egypt.

The Ipower Papyrus says birds find neither fruits nor herbs. And there's more. Don't go away. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio Network. Our website is crossexamined.org. That's CrossExamined with a D on the end of it .org. Check it out there. And we will be back in just a couple of minutes. Don't go anywhere.

Ladies and gentlemen, a great way to get an education in apologetics, in philosophy, and in theology, Southern Evangelical Seminary where I went, SES.edu. Start the new year out right. Take a course from SES if you want a degree. If you just want to get knowledge and you don't necessarily need a degree, we have over 30 online courses at crossexamined.org.

In fact, that would be a great gift to give somebody over Christmas. Just go to crossexamined.org. Click on online courses. You will see them all there. In fact, we're going to be running a premium course in January, started in January, 'How to Interpret your Bible.' I'll be your instructor. If you want to be a part of that, go to crossexamined.org. Click on online courses. You will see it there.

And in the premium version you'll be live with me on several occasions for live Q & A zoom sessions. But the self-paced courses you can take any time you want. And as I say, there's over 30 of them on our website. So, just check that all out. All right. Today we're talking about evidence from Egypt that the Hebrews were in Egypt prior to the biblical dating of the Exodus, 1446 B.C.

By the way, that would make them arriving at Jericho in 1406 B.C. Joshua and Jericho, that whole story. But the Exodus began in 1446 B.C. according to the biblical dating. And we're giving evidence from Egypt that they were actually there. And as I say, we're about to go to Egypt and then Saudi Arabia for the real Mount Sinai.

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We believe it's the real Mount Sinai anyway, Jabal al-Lawz. We're about to take a trip there and I'm going to send some video back from some of these sites if we can get to them anyway. So, keep an eye on our social media sites to see some of those videos.

Right now, we're talking about something known as the Ipuwer papyrus, which is a papyrus from Egypt in the second millennium B.C. that seems to describe the plagues that are in the book of Exodus. Here is Exodus, chapter 12, verses 35 to 36. The people of Israel had also done as Moses told them. For they asked the Egyptians for silver, and gold jewelry, and for clothing. And the Lord had given the people favor in the sight of the Egyptians so that so that they let them have what they asked. Thus, they plundered the Egyptians.

So, as they're leaving town, the Hebrews are asking the Egyptians for gold, and silver, and clothing. And the Egyptians say, okay, you can have it. Go. Well, the Ipuwer Papyrus says this. "Gold, silver, malachite, and a number of other precious stones and metals, bronze are fastened on the neck of female slaves. Poor men have become owners of wealth. And he who could not make sandals for himself is now a possessor of riches."

Also, in the Ipuwer Papyrus, after God blots out the sun, you can read Exodus chapter 10. Moses stretched out his hand toward heaven and there was pitch darkness in all the land of Egypt for three days. The Ipuwer Papyrus confirms that. It says, "The land is without light." And then, also in Exodus 10 it says this, Exodus 10:7.

Pharaoh's officials said to him, how long will this man be a snare to us? Meaning, Moses. Let the people go so that they may worship the Lord their God. Do you not yet realize that Egypt is ruined? So, Pharaoh's advisors are essentially saying, let this guy go. He's killing us here. Right?

Well, the Ipuwer Papyrus says this. All is ruin indeed. That has perished which yesterday was seen. In other words, yesterday things were alive, today they're dead. In other words, the Ipuwer Papyrus laments the utter and sudden destruction of the land.

Now, ladies and gentlemen, this seems beyond coincidence. Let me give you one more. Exodus 12, verse 30. It says this. And Pharaoh rose up in the night, he and all his servants, and all the

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Egyptians. And there was a great cry in Egypt for there was not a house where someone was not dead. Here's the Ipuwer Papyrus. "Groaning is throughout the land, mingled with laments.

Lo, many dead are buried in the river. The stream is the grave. The tomb became a stream. And he who puts his brother in the ground is everywhere. Indeed, every dead person is a well-born man. Those who were Egyptians have become foreigners and are thrust aside. The children of princes are dashed against walls."

This is referring, it appears, to the 10th plague, the death of the firstborn. Well, what do we make of all this? Here's what Christopher Ames says. He's a writer. I believe. This is from the Armstrong Institute. Yes, it is. It's an archaeology organization in Jerusalem. Here's what he says about this. "Researchers simply don't know the original dating for this document, the Ipuwer Papyrus. It varies across a span of six centuries, and the latter end of the date spectrum may indeed align with the events of the Exodus."

Remember, we said it's no later than 1300 B.C. So, that's what Christopher Ames is saying here. It aligns with the events of the Exodus and as shown above, because he has gone through some of what we just went through. As shown above, both documents complement each other so well.

"A river that became blood, pestilence, crops, livestock, buildings devastated, fire, and darkness, well-born offspring dying, lame duck magicians, slaves pillaging the riches of masters, and a shepherding people whose initial presence in the land culminated in cataclysm. How could this not refer to the same event?"

Exactly. How could it not refer to the same event? You know, apparently there is a gentleman who did his PhD dissertation. I don't have his name in front of me right now, but on the Ipuwer Papyrus. And he's like the biggest expert in the world on it. And he tries to say, literally he tries to say, this cannot be referring to the Exodus because the Exodus is fiction. That's literally what the guy said.

In other words, he's bringing his philosophical bias to the Ipuwer Papyrus and says, well, they can't be the same thing because neither are historical events. Really? I don't think he's really

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looked into the evidence for this. As Christopher Imes says, how could this not refer to the same event?

Okay, finally, line of evidence number eight. This is a fantastic one. In fact, it's found right between the paws of the Sphinx itself. Remember the passage we've been working from? On that same night, this is Exodus 12:12. I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt.

Right between the paws of the sphinx is a 10 and a half foot stele, meaning a standing stone with writing on it. It's actually about 12ft long, 12ft high, I should say. 12ft tall. It's called the Sphinx Dream Stele, and it tells of King Thutmose IV on a hunting trip then resting by the Sphinx and having a vision or a dream.

And it essentially said if he cleared the sand away from the Sphinx, the throne would be his. Okay, what does this have to do with anything? Well, scholars believe that this is a fabricated pretense to the throne. It suggests that he didn't have a natural claim to the throne.

Well, who is Thutmose IV? Thutmose IV is the son of the pharaoh of the Exodus, Amenhotep II. Amenhotep II's firstborn son vanishes from history. And his next son turns out to be the pharaoh. Because this guy's brother, his older brother's gone, and he calls himself Thutmose IV after, I believe, his grandfather, Thutmose III, who is the guy who reigned 54 years.

Well, why is he claiming that he had a dream, and this dream gives him the throne? Well, as Titus Kennedy puts it, he says this in his book '101 Archaeological Discoveries.' "The Sphinx Dream Stele was found between the paws of the Great Sphinx. And when the hieroglyphs were translated, it was found to be in a personal, yet official text of Pharaoh Thutmose IV, who reigned in the 15th century B.C. and was the son of Pharaoh Amenhotep II.

It's an illustrative scene that appears at the top of the stele. It shows Thutmose IV making an offering to the Great Sphinx. And below, the stone inscription claims that while Thutmose IV was hunting one day, he rested near the Sphinx, fell asleep, had a dream in which the god of the Sphinx delivered a divine message to him.

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Allegedly, Thutmose IV was told that if he cleared the sand from around the Sphinx, he would be the pharaoh. He's essentially getting justification for being the pharaoh because he did not have a legitimate claim to the throne. His older brother did. But somehow his older brother is gone. What does this suggest? His older brother was killed in the 10th plague.

And so, now he has to put up this big 12 foot high stele saying that he really is the true pharaoh. Why would he have to do this if he had an inherited right to the throne? He wouldn't have to do it. That's what many scholars are saying. This for me is fascinating. So, we've got these eight lines of evidence from Egypt that the Hebrews were there. Do we have evidence they left? Yeah, we do.

We'll cover a number of lines of evidence that they left in a future show. You don't want to miss it. Also, make sure you continue to look at our social media over the next few weeks because I want to be sending some video back from Egypt and Saudi Arabia, and hopefully you'll enjoy that as well. All right, I'm Frank Turek. I will see you here, Lord willing, next week. God bless.

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