

## **Introduction**

Perhaps there is not a more demanding field of study within the biblical framework deserving of our attention than the subject of Egyptology. When reading the Bible, you will find that the words *Egypt*, *Egyptians*, and *Egyptian* are mentioned over 700 times. In light of the subject there are several disputable issues concerning the early history of Egypt, the migration into Egypt during the 7-year famine in Genesis, the years of Israel's Egyptian bondage, the early life of Moses, the relationship between Israel and the Egyptians, the identity of the Pharaohs in the book of Exodus, and the historical absence of 158 years (1689-1531 B.C.) between Genesis chapter 50 and Exodus chapter 1.

The premises explored in this work make the subject of Egyptology more than relevant to Bible students because they bring to light many facts that show a perfect correlation between Egyptology and the Scriptures. They will also help the reader better understand the unanswered questions, perceived contradictions, and unnerving confusion between the Bible, Egyptology, and archeology.

### **A Timing Problem**

For instance, from 3100-2250 B.C., we see in Egyptology's *Early Dynastic* record, the era which covers the pyramid sites in the Nile Delta. As it stands today, this contradicts the proposed flood model – as propagated by modern-day Christian leaders – because it seems to extend the Bible's timeline by 800 years. Therefore, if Egyptology is correct, we are failing to recognize approximately 800 years of human history in Scripture. If Egyptology is incorrect, the Christian community needs to explain why the fields of Egyptology and archeology are

drastically mistaken in their timing, rather than just blatantly pitting their findings against the Bible. Such as:

Though traditional chronology dominates the modern understanding of ancient history, traditional chronology is inconsistent with the Bible. When there is a discrepancy between traditional chronology and the Bible, scholars usually ignore the Bible.<sup>1</sup>

If Christianity is going to make such a charge against the whole of Egyptology, then they owe it to their followers to provide documentation where Egyptologists are lacking and why they have not provided accurate information to the public. Furthermore, they need to provide a model revealing why they have an accurate model to Egyptology as a whole. These weak charges do nothing more than drive unnecessary wedges between us and them.

Concerning the Pyramid Era, a great gulf exists between Egyptologists and many new-age Christian leaders. “If Egyptology is right...” these leaders say, “...we have an inaccurate Bible, because they are placing the pyramids approximately 800 years before the flood of Noah.”

However, careful study will prove that it is completely unnecessary for a *reconstruction model*, because a correlation between ancient Egyptology and the Scriptures does exist—specifically, the timing of the pyramids, the famines in Genesis, the migration of the Hyksos, the Pharaohs, the timing of the Exodus, and Moses himself.

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<sup>1</sup> *The New Answers Book 2*, Ken Ham, Chapter 24, Doesn't Egyptian Chronology Prove that the Bible is Unreliable, by Dr. Elizabeth Mitchell, Master Books, pg. 245.

## **A Correlation Problem**

The Christian community has yet to identify the Pharaohs of the Bible, the Exodus event, or Moses within the fabric of Egyptology. All of which will come together as we discuss several different biblical theories concerning Egypt; namely, *the Early Date Theory*, *the Common Date Theory*, *the Late Date Theory*, and *the Shift Theory*. By accepting both the Bible and Egyptology as factual, *the Common Date Theory* – as proposed by both groups – will prove that there is an accurate interrelationship between the two.

*The Common Date Theory* will be used to accurately date the flood of Noah, the three famines in Genesis, and the Exodus' chronology. Other ancient texts will be utilized to show relevance in light of our discoveries by revealing a connection between the Great Pyramid of Giza and the unfinished Tower of Babel mentioned in Genesis 11, Psalms 118:21-24, Matthew 21:42, Mark 12:10-11, Luke 20:17-18, and I Peter 2:7.

## **A Contradiction Problem**

Most Christians do not recognize that the Bible appears to propose different timeframes for Israel's bondage in Egypt. For instance, in Exodus 12:40-41, we have the Egyptian bondage lasting 430 years. In Genesis 15:13, we have the Egyptian bondage encompassing 400 years. In Galatians 3:16-18, we have the Egyptian bondage over approximately 215 years, when seen from the promise given to Abraham to the giving of the Law was a total of only 430 years. In Acts 7:6, we see a 400 year timeframe with both the sojourning and bondage of Israel. This can be severely confusing and contradictive without proper study.

## **A Genealogy Problem**

We have a genealogy problem when looking at Kohath living 133 total years (Ex. 6:18), who was already alive when the 70 descendants of Abraham entered into Egypt (Gen. 46:11). Kohath had a son named Amram, who lived a total of 137 years, and was the Father of Moses and Aaron (Ex. 6:20). If we add the entire lives of Kohath and Amram with the age of Moses at the time of the Exodus (Ex. 7:7; Acts 7:23, 30; Deut. 34:7), we know according to mathematics that from the 70 entering into Egypt (Gen. 45:6) to the Exodus event, there is no possible timeframe for 400 or 430 years of bondage because the entire life span of these men with Moses – who was only 80 years old at the Exodus – equals merely 350 years.

## **An Historical Problem**

Scholars and commentaries from around the globe differ in their views concerning the historical evidence behind the book of Exodus. In order to provide a biblical model to Egyptology as a whole, we will examine all the facts concerning the Exodus event, validating the Bible's accuracy, preciseness, and truth. We will venture into Egyptology's historical settings surrounding the Exodus and walk through the Bible's timeline in order to arrive at an accurate timeframe for these events.

The complexity of the problem multiplies when one thinks of the book of Genesis closing with Israel's prominence in Egypt.

- Israel had favor in Egypt.
- Joseph, being a Hebrew, was personally responsible for the salvaging of the known world by interpreting Pharaoh's dreams.
- This Pharaoh respected Jacob and the patriarchs, giving them the best of the land of Egypt.

- Turning the page from Genesis to Exodus, we travel 158 years.
- In Genesis 46-50, we journey from a dream come true to a nightmare in Exodus 1-2, from a blessed Israel to an Israel in bondage, from a king in Egypt that loved and respected Israel to one that commanded all their newborn males to be killed, and from a time when a Jew was the highest ranking individual in the world (Gen. 41:40) to enslavement.

In light of the aforementioned, we are then left to our own conclusions as to what events took place and what the political situation in Egypt was at the time of Exodus. When did the chaos, jealousy, and slavery begin, and why the sudden change? This tangled history is more than an enigma to the average Christian. Thus, one can see why it is necessary to look to Egyptology to answer these puzzling questions.

Throughout this study, we will unveil some of the great mysteries of the Bible, and uncover the most accurate and historical correlation between Egyptology and the Scriptures. In doing this, we will grab hold of an important part of history which is – for the most part – overlooked by many Christians and theologians. Concerning the Exodus story, we will learn about the historical Hyksos and their journey into Egypt. We will learn about the 18<sup>th</sup> dynasty and finally identify several Biblical Pharaohs through observation. We will conclude on every premise with thorough explanations in what would otherwise be obscured passages of Scripture.

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