

## Merneptah Stele (1205)

Pharaoh Ramesses (1279–1213 BC) is often considered to be the Pharaoh of the Exodus by many scholars. I decided years ago and wrote in "Framework for Christian Faith" that Thutmose II (1508–1503) was Moses' step-pharaoh-father and Thutmose III (1482–1450 BC) was the Pharaoh of the Exodus. (Notice Moses even maintains the second part of his Egyptian step-family's royal name in his Hebrew name, "-mose".) What was recently re-explained to me is the significance of the Mernaptah Stele which was recorded by Ramesses' son,

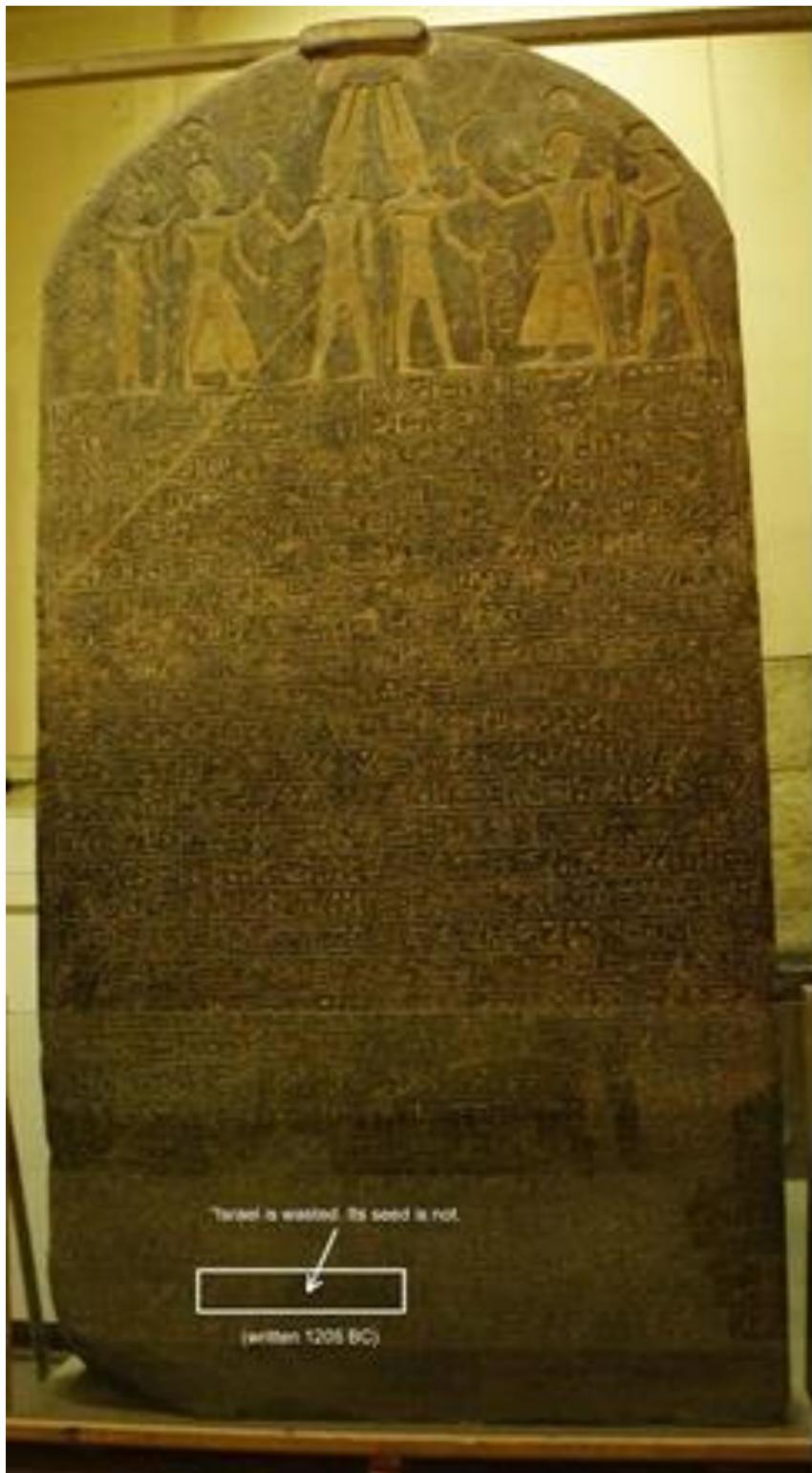
### **Pharaoh Merneptah (1213-1203 BC) in the year 1205 BC indicating that he had attacked and destroyed a nation called Israel located in the land of Canaan**

when he states among many other things, "Israel has been wiped out...its seed is no more." This Stele of Merneptah proves that

Mernaptah's father, Pharaoh Ramesses, could not have been the pharaoh of the Exodus since there would not have been enough time for them to leave Egypt, wander in the wilderness for 40 years, be led by Joshua through five years of military campaigns in the land of Canaan, settle down and become known as a nation between Ramesses and Mernaptah.

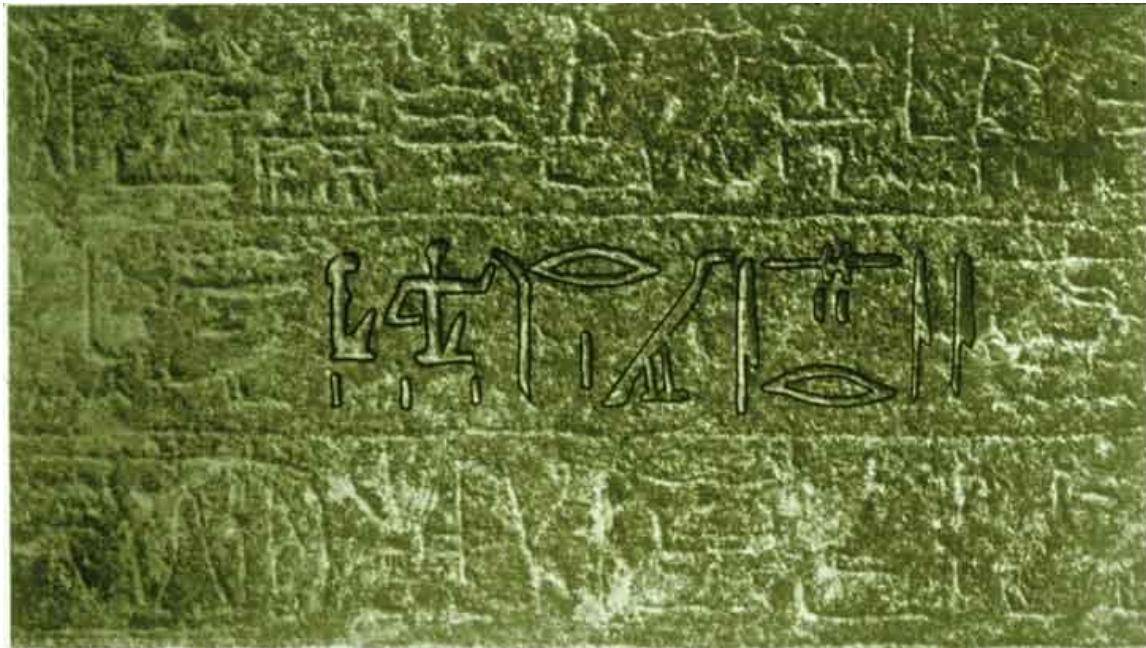
There are many other things to be said and explained, but to understand the books of Genesis and Exodus the Bible student must first abandoned the incorrect dating of the Exodus to the days of Ramesses and look instead to

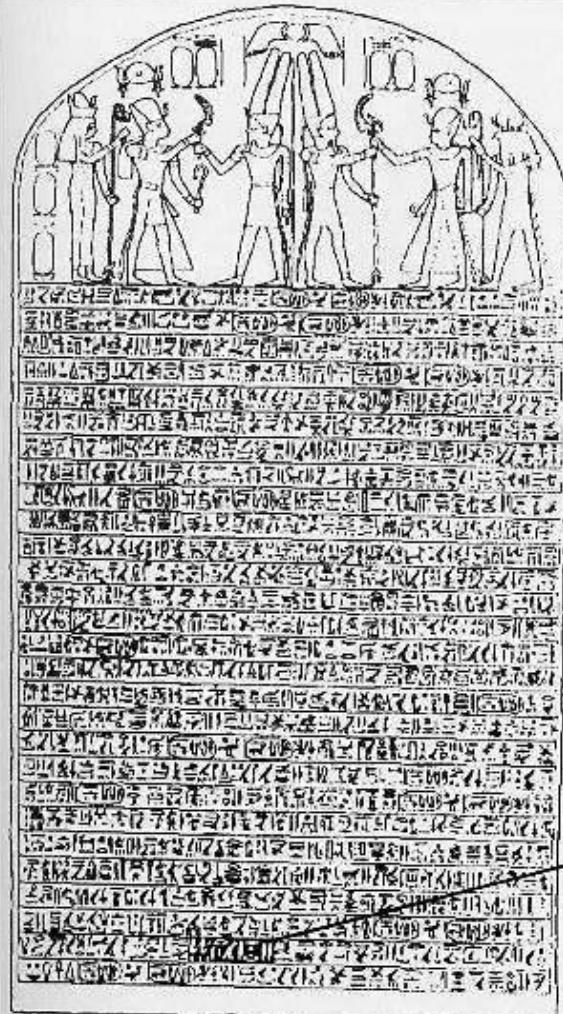
the time of the Thutmose dynasty. When the Ramesses dating is abandoned many situations and dates change including the false assumption that Jericho fell before Israel arrived in Canaan. Indeed, Jericho fell before the days of Ramesses and Mernaptah. But, that is because Israel arrived to conqueror Jericho and Canaan before the days of Ramesses and Mernaptah. Much of the skepticism and criticism from the 1800's and 1900's becomes irrelevant with updated dating and modern archaeological discoveries/evaluations. Here is the Mernaptah Stele located in the Egyptian Museum, Cairo.



|                                    |               |                          |          |
|------------------------------------|---------------|--------------------------|----------|
|                                    |               |                          |          |
| un                                 | I-sr-aa-l     | seket                    | ben      |
| Is                                 | Israel        | laid waste, not [exists] |          |
|                                    |               |                          |          |
| pert-f,<br>his grain,<br>(or seed) | Khar<br>Syria | kheperu<br>has become    | em<br>as |
|                                    |               | =                        |          |
|                                    |               |                          |          |
|                                    |               | khart<br>a widow ...     |          |

## Transliteration and Translation of the Merneptah Stele





## The 'Israel Stela' of Merenptah

[26] *wrw pḥd hr dd ȝȝrm bn w' hr f3 tp.f m t3 pdt  
9 h̄f n ḥtnw h3k p3 k3nn m bñ nb* [27] *l̄nw l̄skrny  
mhw m kdr ynw'm tr.w m tm wn yrsi3r fk.ū bn prt.f  
h3rw hpr.w m h3rt n* [28] *t3-mri t3w nbw dnd st m  
htpw p3 nty nb m sm3 l̄w.tw hr w'ff*

'Much has been made of the second phrase "his seed (*pr.t*) is not" ... But this phrase is found five times elsewhere in the inscription referring to a number of other peoples ... The words are, therefore, a conventional phrase applicable to any defeated and plundered people, and cannot possibly designate an incident peculiar to the history of Israel ...'

J. H. Breasted: *Ancient Records of Egypt* Vol. 3 (Chicago, 1906), pp. 257-58.

*The phrase belongs to a convention of New Kingdom monumental texts which contrasts the impotence of a foreign land with the overwhelming potency of the king of Egypt. It is perhaps to be translated: 'Israel lies fallow, and it has no seed.'* - Eds.



25  
The name 'Israel' as it appears in the hieroglyphs of the stela: reading from right to left - Y-s-r-i-3-r/l. The name is followed by the throw-stick denoting a foreigner and then by the sign-group of a seated man and woman and the three plural strokes (i.e. denoting a population or people?). [Illustration: P. van der Veen]



## **When was the book of Joshua Written**

Two verse in the Old Testament provide the biblical view of the time of the Exodus, the time of Joshua and the time of Israel's invasion of the Promised Land

1. 1 Kings 6:1 – “In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD.”
  - a. Israel left Egypt 480 years before the 4<sup>th</sup> year of Solomons reign.
  - b. Solomon began his reign in 970 BC. His 4<sup>th</sup> year was 966 BC
  - c. 966 BC + 480 years = 1446 BC, the year of the Exodus
  - d. 1446 BC – 40 years in the wilderness = 1406 BC, the year Joshua entered the Land.
2. Judges 11:26 – “While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, 300 years, why did you not deliver them within that time?
  - a. Jephthah, the 9<sup>th</sup> judge of Israel, speaks to the Ammonite king
  - b. Israel entered the Land in 1406 BC and Jephthah was a judge 300 years later in 1106 BC. (1406-300=1106)
  - c. Saul becomes king in 1050 BC; David becomes king in 1010 BC; Jerusalem is taken by David in 1003 BC.
3. The battles in the book of Joshua take about 5 years and the rest of the events about 2 years for about a total of 7 years of events in the book of Joshua. This means the events of the book of Joshua occurred between 1406-1399 BC. If Joshua composed the book at the end of the seven years he would have written this book about 1399 BC.