

Egypt & the Exodus

UNIT 3

Key Concepts

- Ancient Egypt & God's plan
- Joseph's life
- Moses & The Exodus
- Possible routes



The Egyptian Sphinx

Let my people go . . .

Go and gather the elders of Israel together, and say to them, "The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, 'I have surely visited you and seen what is done to you in Egypt; and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'" Exodus 3:16-17

Egypt. Land of mystery and antiquity, the scene of biblical refuge and tyrannical slavery, home of the pharaohs and the pyramids, a place where the complex process of mummification was extended even to crocodiles . . . one of the most fascinating places on earth. Geographically unusual, Egypt is a long, narrow strip of rich, dark earth in northeastern

Africa bordered by the unrelenting dryness of the desert, drawing its life from the annual flooding of the Nile River. Ham's son Mizraim founded Egypt (still called Mizraim in Hebrew) after the dispersion at the Tower of Babel.

Beauty, wealth, medicine, mathematics, technology, military might, vast trade networks—this was the culture of ancient Egypt. But, along with all of its wonders, Egypt at this time embraced a polytheistic (many gods) religion, in which even the lowly cat was seen as divine. This brought a terrible bondage and darkness to the Egyptian people, and eventually, as we shall see, it brought a catastrophic confrontation between the Creator of the Egyptians and the gods of the Egyptians.

But that's jumping ahead! Let's return to the journey of Abraham and bring the story up to speed. God had promised that He would make of Abraham a great nation and through him "all the families of the earth would be blessed" (Genesis 12:1–3). So Abraham and his wife, Sarah (called Abram and Sarai until God changed their names at the time of His covenant with them—Genesis 17), moved lock, stock, and barrel to the area of Canaan, located between the Jordan River and the Mediterranean Sea. During a local famine, Abram and Sarai traveled to the bountiful land of Egypt. Genesis 12 gives a fascinating description of Abram's unusual encounter with the reigning pharaoh. Ussher's chronology sets this encounter in the year 1921 BC. Using the new Egyptian chronology suggested by David Rohl (see the end of this article for more information), it is possible to theorize that Abram's brief sojourn in Egypt was toward the end of the time period known to historians as the "Old Kingdom."

*Beauty, wealth,
medicine, mathematics,
technology, military
might, vast trade
networks—this was the
culture of ancient Egypt.*

The Old Kingdom is also known as the Pyramid Age, since it was the time that the most magnificent pyramids were built. When the Nile was in flood and the farmers could not work the land, the pharaohs had them work alongside craftsmen to build these gigantic tombs. It has been estimated that perhaps as many as 100,000 men labored for twenty years (four months at a time) to build each one of the pyramids. That's a LOT of manpower! The Old Kingdom was also known for its intellectual achievements in medicine, engineering, mathematics, and astronomy. Toward the end of this kingdom, the pharaohs lost increasing amounts of tax revenue and governmental power over the outlying "nomes," or districts. After several years of insufficient flooding of the Nile, many nomarchs (or governors of nomes), declared themselves kings, and Egypt slid into the chaos of the First Intermediate Period.

When Abram and Sarai returned to Canaan, they took matters into their own hands concerning what God had told Abram about becoming the father of descendants more numerous than the stars of heaven.

After a sticky relational mess between Abraham, Sarah, and Sarah's maid resulted in a son named Ishmael (the beginning of the Arab nation), God told Abraham that, despite his and Sarah's advanced age, they would, indeed, bear a son to fulfill the promise God had given. When Sarah heard this, she laughed. Thus her son, born the following year, was given the name "Isaac," which means laughter! From this son and his son, Jacob, the nation known as Israel was born. Isn't it amazing that from Abraham came two mighty nations, and the source of three world religions—Judaism, Christianity, and Islam! What do you think would be the impact on the world today if Abraham and Sarah had trusted God's timing for a son, rather than trying to help bring about the promise of an heir through Hagar, Sarah's maidservant?

Joseph's Life

Fast forwarding through the next several chapters of Genesis, we meet Joseph, Jacob's favored son. Joseph—the dreamer of dreams, the wearer of a many-colored coat, the hated of his brothers—was secretly sold as a slave to traders heading to Egypt (Genesis 37). Ussher dates this event in Joseph's life to 1728 BC, which corresponds to the end of the Eleventh Dynasty or the beginning of the Twelfth Dynasty using the new Egyptian chronology.

Egypt began to recover from the confusion of the First Intermediate Period when Mentuhotpe reunited the country in the Eleventh Dynasty. By far the most important dynasty of the Middle Kingdom, however, was the Twelfth. It began when the vizier Amenemhet took the reigns of power and made himself Pharaoh. He moved the capital from Memphis to Itjawy (whose site is not certain, but may be in the Nile Delta). There is not agreement between Bible scholars concerning which pharaoh was the pharaoh who elevated Joseph from a prisoner to the position of vizier (second in command of the kingdom). However, several candidates have been proposed by Bible scholars, among them Sesostris II (Associates for Biblical Research) and Amenemhet III (David Rohl).

Joseph was secretly sold as a slave to traders heading to Egypt.

In Genesis 41 we are told that one night this pharaoh had a disturbing dream about cows. No one in his retinue of magicians and wise men could interpret the dream, which made him very angry. Suddenly, his chief butler remembered his fellow prisoner who had correctly interpreted a dream.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh. Genesis 41:14

Isn't the Bible great in its details? Not only are we told that Pharaoh called for him, but we get a glimpse of the great commotion this caused the

jailers. You can almost see them falling all over themselves, trying to find Joseph a razor (the Egyptians liked to be clean-shaven!) and some decently fitting clothes appropriate for an audience with an angry pharaoh.

When Joseph appears, Pharaoh tells him that he has a reputation of being able to interpret dreams. Listen to Joseph's reply:

"It is not in me; God will give Pharaoh an answer of peace."
Genesis 41:16

Who receives the glory from that statement? How is that attitude different from the builders of the tower of Babel (Genesis 4:11)? How is it different from those today who want to get close to someone who is powerful or famous? Joseph was not into promoting Joseph, he was into glorifying God. And that was so amazingly refreshing to the pharaoh, that when he heard Joseph's interpretation of the dream and his recommendation to prepare for the famine during the time of plenty, he decided to make Joseph—a thirty-year old Hebrew foreigner and former slave/prisoner, his vizier—second-in-command throughout the land of Egypt!

"You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you. . . . See, I have set you over all the land of Egypt." Genesis 41:40–41

During the time of tremendous plenty, Joseph oversaw the gathering of grain, which was stored in the cities. There was such an overabundance

Joseph was not into promoting Joseph, he was into glorifying God.

that, according to the Bible, they finally stopped counting the grain since it was as the sand of the sea—without number! It is interesting to note that discoveries have been made of Egyptian art showing government officials overseeing the gathering of a huge grain harvest into storehouses.

As the time of famine came, and the people began to cry out, Joseph opened the storehouses of grain and sold it to the Egyptians. As the famine worsened, people from the surrounding nations also came to Egypt to buy grain. That was the motivation for Joseph's brothers to come from Canaan to Egypt in 1707 BC, but it brought about a far greater result than a few loaves of bread! You can read one of the most amazing stories ever recorded, about the reunion of these brothers with one they thought lost forever, in Genesis 42–45. Only God Himself could have worked such good from such evil: the dramatic salvation of a family through the vicious enslaving of a hated brother.

The seven years of famine resulted in Pharaoh owning all of the money, livestock, land, and people of Egypt (except for the priests and their land). Normally, famines do not create great wealth, but, due to Joseph's administration, this was a significant exception. The famine also resulted in Joseph's entire family moving to Egypt, into an area known as Goshen, which the Bible describes as being the "best of the land." Most biblical archaeologists

would agree that Goshen is located in the Wadi Tumilat, in the northeastern part of the Delta (in Lower or northern Egypt). They remained there until the Exodus out of Egypt.

A fascinating clue to Joseph's presence in Egypt can be seen in an ancient canal known as the "Bahr Yusef" (or The Joseph Canal), which was built during the time of the Twelfth Dynasty, connecting the Nile River to Lake Moeris through 200 miles of canal. It is still used today in irrigation, as it has been for centuries. Doesn't it amaze you to discover a still-existing proof of Joseph's presence and prestige in Egypt?

After Joseph's death, the Bible tells us a chilling truth:

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 wisely 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 Rameses. Exodus 1:8–11

*Only God Himself
could have worked such
good from such evil.*

Moses and the Exodus

The Hebrews, the descendants of Abraham, Isaac, and Jacob, were enslaved at this point by the ruling pharaoh. The Egyptians feared these descendants of Jacob (the "children of Israel"), and so not only increased their workload, but also commanded the Hebrew midwives to kill all of the baby boys born to the Hebrew women. In the midst of this oppression and suffering, Moses was born. Rather than obeying Pharaoh and throwing him to the crocodiles in the Nile, his mother fashioned an "ark of bulrushes" for him, and gently placed his basket in the reeds of the Nile. Pharaoh's daughter found the baby, recognized him as a Hebrew, and rather than obeying her father's command (Exodus 1:22), took him home to the palace to raise as her own son. Hebrews 11:24–26 tells us:

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

Amazing as it may seem, this man who "had it all"—who was raised in the very lap of pharaonic luxury, who, according to Josephus (a first-century Jewish historian), successfully led an Egyptian army to war with Cush (Ethiopia), who was adopted kin of the most powerful ruler of that

time—gave it all up to be identified with and suffer affliction with the children of Israel. At age 40, after murdering an Egyptian who was beating a Hebrew, Moses was forced to flee for his life from the wrath of the pharaoh and go to the land of Midian (in western Arabia). For forty years Moses tended sheep as God prepared him for his next role. Beginning in Exodus 3, we see how God takes this reluctant prince turned shepherd and turns him into a powerful leader, able to confront the might of Egypt with the power of the Lord.

This man . . . gave it all up to be identified with and suffer alongside the children of Israel.

Thus begins one of the most dramatic confrontations in human history. As Moses with his brother Aaron brought the word of the Lord to Pharaoh—“Let My people go”—Pharaoh hardened his heart, which brought, plague by plague, destruction and devastation to his nation. After the tenth and final plague, the death of the firstborn of both man and beast, the children of Israel were released from their enslavement, with their wages given in silver and gold by their Egyptian neighbors.

However, when Pharaoh realized that he had just lost a whole nation of slaves (estimates run up to three million people!), he changed his mind. Gathering his entire army, he chased after the fleeing Hebrews all the way to the Red Sea, which you might call his “Waterloo.” It was there that the Hebrews crossed safely to freedom, and with Pharaoh’s army drowned, God decisively ended the contest between the finite Egyptians gods and Himself, the infinite Creator of all. It was the final sign to the Egyptian people indicating who was really Lord. They had seen their pharaoh as divine, as a god, but now they understood who was truly reigning in heaven.

Again, there is not a consensus among scholars concerning which pharaoh drowned in the Red Sea with his army. The two most likely candidates, based on the new Egyptian chronology, are Amenemhet IV of the Twelfth Dynasty and Dudimose I of the Thirteenth Dynasty. It is interesting to note that, in favor of the first candidate, Amenemhet’s tomb was never found, and his widow reigned only a short time after his demise. From that point, Egypt enters into the Second Intermediate Period (13th to 17th Dynasties) under weak pharaohs and conquering foreigners known as the Hyksos.

After the Hyksos were driven out of Egypt, a new period, known as the New Kingdom, began. This was the time that the greatest expansion of Egypt beyond its borders occurred, and it lasted for approximately five hundred years. One of the most interesting pharaohs of this period was Akhenaton, who declared that there was only one god, the god of the sun. He built a new capital city, whose ruins today lie near Tell el Amarna. When he died, his beliefs were declared heretical by the priests, and everything went back to the old ways. His successor was Tutankhamon, the boy pharaoh who is believed to have been mysteriously murdered at about age

Exodus 14:19–31

And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one*, and it gave light by night *to the other*, so that the one did not come near the other all that night.

Then Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land*, and the waters were divided. So the children of Israel went into the midst of the sea on the dry *ground*, and the waters *were* a wall to them on their right hand and on their left. And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with

difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."

Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

eighteen. With the Twentieth Dynasty, the power of Egypt dramatically waned, and it was soon under the control of foreign rulers.

When we look at the contest of power between the gods of the Egyptians and the Creator of the Egyptians during the Exodus, we need to discover God's heart from the Scriptures, lest we think wrongly of Him:

And the Lord will strike Egypt, He will strike and heal it; they will return to the Lord, and He will be entreated by them and heal them. In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians. In that day Israel will be one of three with Egypt and Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, "*Blessed* is Egypt My people, and Assyria the work of My hands, and Israel My inheritance." Isaiah 19:22–25

The Egyptians were not the bad guys in the Exodus scenario. That role belonged to Pharaoh.

The Egyptian people were not the bad guys in the Exodus scenario. That role belonged to the pharaoh. But God did use the plagues and the Exodus to demonstrate to the people of Egypt who was worthy of their worship. This nation, which many centuries later would be a haven to Joseph, Mary, and Jesus at the time of Herod's rampage, was intended by God to be a blessing and a safe place of refuge, not a place of enslaving others or being enslaved by false religions. As we know, however, pride goes before destruction and a haughty spirit comes before a fall (Proverbs 16:18), and the pharaohs of ancient Egypt had a tremendous amount of pride. In fact, the book of Ezekiel describes the pride of a later pharaoh:

Behold I am against you, O Pharaoh king of Egypt, O great monster who lies in the midst of his rivers, who has said, "My River is my own; I have made it for myself." Ezekiel 29:9

He thought he had made the Nile River? By himself? What a foolish delusion. That is what happens when you think you are a god.

Dating the Exodus

With all of the specific biblical information about the Hebrews's time in Egypt (Goshen, Joseph's viziership, Hebrew enslavement, supply cities built of mud and straw bricks, the destruction of Pharaoh's army in the Red Sea, etc.), you would think the Egyptologists, archaeologists, and historians would be shouting to the world, "Here!" "Here!" "Over here!" as they found verification of the biblical events in Egyptian relics and digs. Perhaps you may have noticed the silence instead? Perhaps you may have wondered about the silence, or even, the vocal dissent which dismisses the biblical record, all the way from creation through the time of David and Solomon, as myth and legend. Let's consider the problems and the possible solutions.

Neither of these choices is a good one for those who believe the Bible describes accurately the events of its time.

In the third century BC, Manetho, an Egyptian priest, compiled a history of Egypt, including a list of the pharaohs, divided into thirty-one dynasties. (This list was reconstructed by the priests from memory because Cambyses had destroyed all the written records of Egypt in 526 BC. Manetho's list differs from the list the priests had given Herodotus about two hundred years earlier.) That seems fairly simple and straightforward, doesn't it? A list of kings, grouped into families—everything made nice and tidy. This was more or less accepted for many years as the standard by which to date the various pharaohs and their reigns. The problem for Bible believers is that, as the pharaohs march through time, one by one, the years and events of their reigns do not correspond with biblical events and people—not in recovered documents of the time nor in the dating of archaeological debris. In the *traditional* chronology, the Exodus (which Ussher lists as 1491 BC, and many

scholars who follow the errors of Edwin Thiele, have set at 1446 BC) falls during the New Kingdom. However, since there are some *serious* difficulties with this time period, including the capital city of the 18th Dynasty being located 475 miles from Goshen (a long daily walk for Moses as he confronts Pharaoh), another suggestion was made to date the Exodus to the 19th Dynasty under Rameses II since his capital city was in Goshen. The problem with this choice is that, under the traditional chronology, Rameses II ruled Egypt from 1290–1224 BC, which does not agree with the biblical date for the Exodus. So, neither of these choices is a good one for those who believe the Bible describes accurately the events of its time.

A new wave of archaeologists and Bible believers have begun to question the accepted chronology of Manetho. You see, it is not clear from the archaeological record whether the pharaohs lived one at a time, shared their reign, or reigned over only a portion of Egypt while another dynasty (or two, or three) ruled over other parts of Egypt. And, to make it more difficult, when archaeologists uncover a monument with a list of pharaohs, the years of their reign are often not included or obliterated through the aging, so, along with pottery fragments, isolated hieroglyphic inscriptions, and surviving documents, the information needed for creating an accurate timeline is scanty at best. Even though this forms—along with wrong assumptions made by early Egyptologists—the shaky foundation of Egyptian chronology,

Decisions have been made in the last sixty years . . . to throw out the veracity and historicity of Scripture.



Egyptian Papyrus Painting

decisions have been made in the last sixty years in academic circles, in museums, universities, and scholarly journals, to throw out the veracity and historicity of Scripture because the Egyptian artifacts have not lined up with the names, dates, and events of the Bible.

That is, until the mid-1990s. In 1995 David Rohl, working on his doctoral thesis at University College in London, released his book, *A Test of Time: The Bible From Myth to History*, which has brought about a flurry of new ideas. Basically, through the research Rohl has done with existing documentation, he has theorized that the Third Intermediate Period of Egyptian history is 200 years shorter than previously thought, due to parallel dynasties. That, along with other adjustments in the chronologies, results in a reduction of 345 years in the ancient Egyptian timeline. David Down, field archaeologist and author of *Unwrapping the Pharaohs*, agrees with a reduction in the Egyptian chronology, though he would differ slightly from Rohl's dates.

Rohl thinks that Rameses II, rather than being the pharaoh of the Exodus, is actually the pharaoh who ransacked the temple in Jerusalem in 971 BC (called "Shishak" in 1 Kings 14:25)—and, not surprisingly, there is good archaeological evidence for this event! Ussher calls this pharaoh Sefonchis, and Isaac Newton says it was Sesostris, also called Bacchus. This scenario puts Joseph and the Exodus in the Twelfth (and possibly the Thirteenth) Dynasty. Amazingly, in 1987 a statue was discovered in a palace in Goshen, which had a most un-Egyptian face, with red hair and a coat of many colors. Could it be a statue of Joseph? Rohl thinks the answer to that question would be "Yes!"

Tremendous research is taking place, since the Egyptian chronology has been adjusted, to discover whether there is now, in the right places, all the evidence for the Hebrews that was previously missed. We will consider some of the new evidence from old discoveries in the next chapter. With all that's happening, with all the discoveries opening up the evidence of the Bible's accuracy for all to see, it is an exciting moment to be a student! ◀

Phase 1

▶ Listen to This

What in the World? VOL. 1

DISC TWO:

- » Historical Chronology (track 1)
- » Problems with Chronology (track 2)
- » Egyptian History (track 3)

True Tales VOL. 1

DISC TWO:

- » The Rosetta Stone (track 5)

Digging Deeper VOL. 1

DISC TWO:

- » The Seven Wonders of the Ancient World: Introduction & The Great Pyramid (tracks 1–2)

▶ Look at This

- » The Mystery of Ancient Man (www.answersingenesis.org/go/pyramids)
- » The Mysterious Hyksos (www.answersingenesis.org/go/ten-plagues)

▶ Read for Your Life

The Holy Bible

- » The Main Story: Genesis 39–50, Exodus 1–15, Acts 7:1–38 (the short version of the story)
- » Helpful Verses: Deuteronomy 32:1–12; Psalms 66, 78, 95, 136; Isaiah 19, Ezekiel 29–32; Hebrews 11:8–29

Key People

Menes

First pharaoh to unite Egypt

Khufu (Cheops)

The Great Pyramid was built for his tomb

Hatshepsut

The best known woman pharaoh

Tutankhamen

His tomb was found intact

Rameses II

Fought the Hittites at Battle of Kadesh

Joseph

Hebrew vizier of Egypt

Moses

Leader of the Hebrews

► Talk Together

Opinion Column

- » What did you find to be the most interesting aspect, or the most fascinating person, you encountered in your introduction to Egypt and the Exodus?
- » *“You meant evil against me; but God meant it for good” (Genesis 50:20)*. Knowing that God is always good—that His ways are always righteous and pure—explain why Joseph went through the difficult situations of being sold into slavery, being accused wrongly, and being thrown into prison. As you answer this question, consider the implications in your own life.
- » Honestly, thinking about the reality of the situation, why do you think Moses chose to identify with the Jews who were now slaves in Egypt, rather than to enjoy the pleasures of Pharaoh’s court?

Critical Puzzling

- » From the Scripture readings and the audio recordings, what can you discover about the Egyptian culture in regard to their treatment of other peoples? What aspects of their culture would you consider to be warlike? Can you draw parallels to any modern cultures?
- » How did God demonstrate His love to both the descendants of Jacob and the Egyptians?
- » The article describes Egypt as intended by God to be a safe haven, a refuge. What examples of this do you find in Scripture?

► Resources for Digging Deeper

Choose a few books that look interesting, or find your own.

THE EXODUS

Celebrate the Feasts

Martha Zimmerman • This book is filled with the why’s and how-to’s of celebrating the feasts of Israel. We learned so much about the meaning of the Last Supper, and the incredible picture of the Messiah depicted in the feast of Passover from this book—which also shows how to celebrate this and the other feasts. **AA**

The Story of Passover

Norma Simon • A beautiful children’s picture book teaches about the historic passover and how it has been celebrated both in history and currently. **E+**

Exodus

Brian Wildsmith • Filled with wonderful illustrations, this hardbound children’s book brings the story of the Exodus to life. **E+**

Video: The Ten Commandments AA

Video: Prince Of Egypt AA

EGYPT

Cultural Atlas for Young People

ANCIENT EGYPT

Geraldine Harris • The Cultural Atlas books are among the most informative, best laid-out history books for young people. Highly recommended! **MS+**

Pyramid

David Macaulay • An incredible look at the construction of a pyramid—you actually get the sense that you are inside a pyramid with the workers! **AA**

Growing Up in Ancient Egypt

Rosalie David • This is an excellent introduction to the many facets of living in ancient Egypt. Though it is written for children, the information and layout makes it valuable to all ages. **E+**

The Pharaohs of Ancient Egypt

Elizabeth Payne • Landmark books are always a good value, and this is no exception. Excellent for younger students. **UE+**

Tut's Mummy Lost and Found

Judy Donnelly • For elementary students, this book shows the fascinating adventure of Howard Carter who found King Tut in 1922. **E+**

Look What Came From Egypt

Miles Harvey • What a wonderful picture book of Egypt! Filled with photos and simple descriptions, this will be a great introduction for elementary students. **E+**

Make it Work! Ancient Egypt

Andrew Haslam & Alexandra Parsons • This is one of a series of the most incredible hands-on books of projects I've ever seen! It shows how to construct clothing, make jewelry, create instruments, even make a chariot! **UE+**

The Riddle of the Rosetta Stone

KEY TO ANCIENT EGYPT

James Cross Giblin • An absolutely fascinating book about the man who deciphered the Rosetta Stone. **AA**

Seeker of Knowledge

THE MAN WHO DECIPHERED EGYPTIAN HIEROGLYPHS

James Rumford • If you collect excellent children's books, this is one for your shelves. It is the story of Jean-François Champollion, told with exquisite style and illustrations. **E+**

Hatshepsut—His Majesty, Herself

Catherine Andronik • Another excellent children's book, this one is concerned with one of the most interesting and unusual pharaohs of ancient Egypt. **E+**

Unwrapping the Pharaohs

John Ashton & David Down • Ashton and Down provide fascinating information about the architecture, timelines, and culture of Egypt during the times of Moses, Joseph, "King Tut," and others. Discusses the "problem" of dating the Exodus and provides real solutions.

Pharaohs and Kings

David Rohl • Discover for yourself the compelling reasons for revising the traditional Egyptian chronology, and see how this affects the archaeological evidences for Joseph and Moses in Egypt. Fascinating! **MS+**

Ancient Egypt—A Cambridge Junior History

Philip Cummins • Cambridge University Press has published some of my favorite history books. This is an excellent introduction to ancient Egypt for pre-high school students. **UE+**

HISTORICAL FICTION**The Golden Goblet**

Eloise Jarvis McGraw • We really like this author! This book focuses on the intrigue and mystery of one orphaned boy's life. Another exciting means of making ancient Egypt come alive! **UE+**

Mara, daughter of the Nile

Eloise Jarvis McGraw • Riveting historical fiction! This is a wonderful way to make the ancient Egyptians, the

political intrigues, and the places of power come to life. **UE+**

The Cat of the Bubastes

G. A. Henty • A fascinating look at the religious life of the Egyptians, with a Judeo-Christian insight. Historical fiction at its best: includes Moses! **MS+**

What books did you like best?

The Internet also contains a wealth of information about Egypt and the Exodus.

What sites were the most helpful?

For more books, use these Dewey Decimal numbers in your library:
 Bible: #220
 Ancient Egypt: #932
 Ancient Palestine: #933
 Anthropology: #300
 Also, look for biographies on the key people listed.

▶ Student Self-Evaluation UNIT 3, PHASE 1

Dates and hours: _____

Key Concepts

Rephrase the four Key Concepts of this Unit and confirm your understanding of each:

- Ancient Egypt & God's plan

- Joseph's life

- Moses & the Exodus

- Possible routes

Tools for Self-Evaluation

Evaluate your personal participation in the discussions of this Phase. Bearing in mind that a good participant in a discussion is not always the most vocal participant, ask yourself these questions: Were you an active participant? Did you ask perceptive questions? Were you willing to listen to other participants of the discussion and draw out their opinions? Record your observations and how you would like to improve your participation in the future:

Every time period is too complex to be understood in one Phase of study. Evaluate your current knowledge of Egypt & the Exodus. What have you focused on so far? What are your weakest areas of knowledge?

Based on the evaluation of this introduction, project ahead what you would like to study more of in the following Phases:

Phase 2

► Research & Reporting

Explore one or more of these areas to discover something significant!

Hieroglyphics

Research and explain what hieroglyphic writing is, and how it was deciphered in modern times. (Look up the Rosetta Stone and Jean Francois Champollion.)

Math

Research and report on the use of triangulation in surveying ancient Egypt. Why was regular surveying required? Is triangulation still used in surveying?

Chronology

Compile a list of the major names, dates and accomplishments of Egypt's dynasties. Using David Rohl's research or Ted Stewart's research, how does this list compare with the events listed in the Bible?

Egyptian History

- Summarize the factors that led to Egypt's far-reaching dominion and the factors leading to its decline. Be sure to include the impact of the Nile.
- Investigate the history of Egypt from the earliest times to the present. Report your finding.

Bible

- Research the life of Joseph in the Scriptures.
- Research the life of Moses.
- Investigate the book of Exodus in the Old Testament. To whom did God speak? What were the messages? How did the people (both Egyptian and Israelite) respond? How did God deal with each of them?

Wilderness Living

Research and report on the weather conditions

and ecosystems in Egypt and in Midian. How would this have affected the children of Israel as they wandered for forty years?

Deserts

- Compare and contrast the desert in Egypt with other deserts, such as the Sahara or Mojave. How did the Nile River impact the desert of ancient Egypt? How is this different today?
- Using a recent cultural anthropology study or a missions resource, learn more about nomadic desert dwellers (like the Bedouins), their lifestyle, and how they care for their animals. Write a report showing the lifestyle of the desert dweller, then, extrapolate what we can learn from this in regard to the Israelites in the wilderness.

Passover

Read Exodus 12. Now, using either *Celebrate the Feasts* or another book describing the Jewish feast of Passover, chart the similarities between the feast and the original historic event of Passover.

Egyptian Afterlife

Why were the ancient Egyptians so concerned about the afterlife? What are some of the ways they demonstrated their concern? What scientific techniques used in mummification remain a mystery to us?

Building the Great Pyramid

Discover how big the Great Pyramid is, and as much as is known about how it was built. What is the average weight of each stone? How much, approximately, does the Great Pyramid weigh?

► Brain Stretchers

Egypt & Israel

Compare and contrast the history of ancient Egypt and the history of ancient Israel. What cultural distinctives (i.e. religion, war, politics, class structure) continue in each nation throughout the centuries of antiquity?

The Sinai

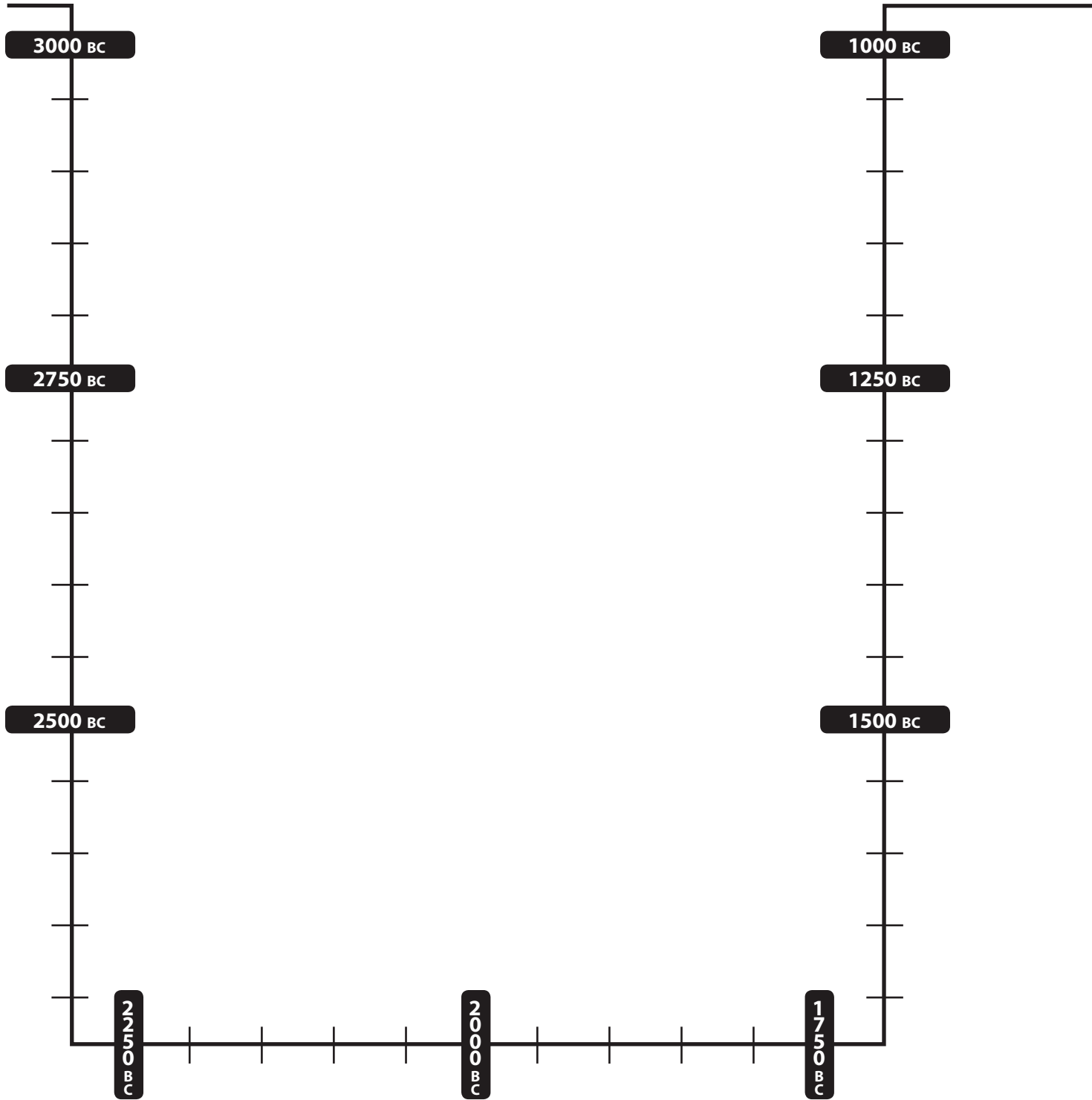
Find one of the books listed at the beginning of this unit, along with the encyclopedia or other history resource book, for basic information on what would be needed in a hot, dry climate to sustain life for people, flocks, and herds. Is it available on the Sinai Peninsula? Would it be available in the land of Midian (Arabia)? Make a chart listing the necessary requirements to sustain life, and show which of these requirements are fulfilled in each of these two locations. Keep in mind that God made miraculous provisions for the Israelites and that the climate is different today.

Geography of the Exodus

Read Exodus and note the geographical descriptions of the flight from Egypt, the crossing of the Red Sea, and the route to and depiction of Mt. Sinai (reference Gal. 4:25 also.) Next, find a description of the traditional site of Mt. Sinai and the Sea of Reeds. In what way do these sites support or conflict with the biblical text? Write a report explaining what you discover.

Create Your Own Research Topic

▶ Timeline





Consider this for your timeline

The Exodus is thought by many to have occurred approximately 1446 BC. Archbishop Ussher dates it to 1491 BC and David Rohl to 1447. Others believe that the Exodus took place much later, in the 1200s BC. Do your research and make your own decision.

The difficulty in pinpointing dates and pharaohs lies with the Egyptian chronologies. When we look back in history, we often expect to find a “digital clock” marking the exact moment when an event occurred. Unfortunately, especially in ancient civilizations, that is not the case. Instead, there are many educated guesses about the time frame in which certain key events and players happened.

Key Events

Joseph to Egypt

The Exodus

Early Dynasties

Middle Dynasties
(especially Rohl's
dates for the
Twelfth Dynasty)

Late Dynasties

Be sure to
include the
people listed in
Key People in
Phase 1.

► Words to Watch

Remember—The easiest way to learn a subject is to master its terms:

Midian	plague	Goshen	famine
sorcerers	Nile River	slavery	magicians
Mt. Horeb	exodus	pharaoh	Mt. Sinai
quota	hieroglyphics	petroglyph	Passover
irrigation	triangulation	survey	pyramid
mummification	afterlife	sphinx	

Other words you need to look up:

▶ Student Self-Evaluation UNIT 3, PHASE 2

Dates and hours: _____

Research Project

- Summarize your research question:

- List your most useful sources by author, title, and page number or URL where applicable (continue list in margin if necessary):

Now take a moment to evaluate the sources you just listed. Do they provide a balanced view of your research question? Should you have sought an additional opinion? Are your sources credible (if you found them on your own)? Record your observations:

Evaluate your research project in its final presentation. What are its strengths? If you had time to revisit this project, what would you change? Consider giving yourself a letter grade based on your project's merits and weaknesses.

Letter grade: ____

You have just completed an area of specific research in the time of Egypt & the Exodus. Now what would you like to explore in the upcoming Phases? Set some objectives for yourself:

Phase 3

► Maps and Mapping

Physical Terrain

- » Color and label the Nile River in Egypt.
- » Color the flood plain of the Nile (which is the fertile area of Egypt).
- » Color the desert area of Egypt.
- » Color the Mediterranean and the Red Sea.

Geopolitical

- » Draw the boundaries of Egypt (including the area of their copper and turquoise mines).
- » Divide Egypt into Upper Egypt and Lower Egypt.
- » Label the cities of Memphis, Thebes, and the Valley of the Kings.
- » What modern day cities are close to these ancient cities?
- » Label the area of Goshen in the Nile delta.
- » Label and color the Sinai Peninsula.
- » Label the land of Midian.
- » What modern day country holds the land of Midian?

Explore

- » **Christian Outreach to Egypt and Saudi Arabia:** What is the status of Christian outreach to these countries in the Middle East? Discuss the difficulties facing Christians seeking to serve God in these nations, and brainstorm creative ways of overcoming these difficulties.
- » **God's Purposes in Earth's Geography:** How would the terrain and climate of Egypt, with the Nile River, the flood plain, the desert, and the Upper & Lower portions of Egypt all have affected the Egyptian culture and God's purpose for it?



CONSIDER:

Bernardo Luini (c. AD1480–1532) studied under Leonardo da Vinci, and was himself, a master artist. His style of painting was also influenced by the Florentine artists of an earlier time.

CONSIDER:

When it was originally built, the outside of this pyramid was covered with brilliant white Tura limestone, which would have made it even more impressive. Though most of it has been removed over the centuries, there is still enough in place that one can imagine the splendor of this architectural wonder of the world.

► Art Appreciation

***The Deliverance of the Israelites* by Bernardo Luini**

- » Does the painting reflect what the Bible describes?
- » How does the painting differ from your own impression of God's deliverance?
- » Does Luini's painting convey the epic nature of the destruction of Pharaoh and his army?

Egyptian Tomb Painting: Look in a book about Egypt, a book with historic art, or on the Internet for examples of Egyptian tomb painting.

- » How would you describe the style of painting used by these Egyptian artists?
- » What kinds of scenes are depicted?
- » Does this style of painting make you think the Egyptian artists were sophisticated in their art? Do you consider them to be childish to the Western eye? Why do you think they painted in this style?

► Architecture

The Great Pyramid at Giza is one of the Seven Wonders of the Ancient World. It was probably standing when Abraham ventured into Egypt—a long time ago. It still stands today! It is believed to weigh five million tons, and has more than two million blocks of stone. Napoleon thought there was enough stone in this pyramid, along with two other pyramids nearby, to build a wall ten feet high and one foot thick all the way around France!

- » Look for a photo of the Great Pyramid of Khufu (or Cheops). What are some words that would describe this building?

▶ Arts in Action

Select one or more, and let your artistic juices flow!

Imitation

Try imitating Luini, or the ancient Egyptian artists (trace, use colors, etc.)

Sphinx Carving

Try carving a Sphinx out of soap. Remember Michelangelo's advice: just carve away anything that doesn't look like the Sphinx!

Egyptian Portraiture

Sketch a simple portrait of yourself or someone else, in the style of the Egyptian tomb paintings. (Notice how they usually paint flat profiles.) Then make a dry plaster (a secco) painting: using very

smooth plaster of Paris, brush a $\frac{1}{8}$ " layer of plaster over a piece of wood. When dry, lay your sketch over the wood and trace the outline with a nail. Use tempera to paint picture. Remember to keep it simple!

Egyptian Jewelry

Egyptians liked to use jewelry in adorning themselves. (This came in very handy when the Israelites took their back wages out of the country!) Find a book showing the look of Egyptian jewelry, and try your hand at creating some. There are many, many possibilities for materials, colors, size, and shape!

▶ Science

Brick Making

- » Using water, clay soil (or potter's clay), and straw, mix up a batch of "bricks." Make wooden rectangular forms to put the mixture into. Let it dry (it may take several days.) What's the difference between sun-dried brick and kiln-dried brick?

Levers & Pulleys

- » Ancient Egyptians may have used levers and pulleys to build the pyramids. Construct a system of pulleys and ropes to try lifting a heavy object like a concrete block. Notice that the more pulleys used, the easier it is to lift something. Consult the library for more info (see also "block and tackle").

► Music

In ancient Egypt, as we have seen in other early civilizations, people played various kinds of instruments, such as flutes, harps, and drums. But they were not the only ones in Egypt with instruments! Exodus 15 tells us that Moses' sister, Miriam, played the timbrels (tambourine) during the triumphant song of deliverance after Pharaoh and his army were drowned in the Red Sea. One of the five elements of music, rhythm is the distinctive pattern of long and short notes in each piece of music. Along with the pattern of notes is the underlying pulse, or beat, of the music. The beat can be slow or fast or medium. We use the term tempo to mean the speed of music. So, slow music, like a lullaby, has a slow tempo, and fast music, like a march, has a faster tempo.

CONSIDER:

Have you ever listened to a tambourine? Sometimes it's played consistently and regularly on the beat, but sometimes the tambourine player will make different patterns: a long, held-out "shimmering" sound, or a series of short, quick taps. The performer is creating a pattern of sounds, some longer and some shorter.

Listen

- » Find a recording of a percussion ensemble, such as the Lawrence University Percussion Ensemble (LUPE), or a recording of tribal drumming, to see just how creatively rhythm can be used.

Try This

- » Recite these children's verses:
 "Pat-a-cake, pat-a-cake, Baker's man..."
 "Twinkle, twinkle, little star..."
 "Hot cross buns..."
- » Now, try clapping (not saying) one of these verses. Can anyone guess which pattern you are clapping? That pattern is called the rhythm.
- » For a greater challenge, try clapping familiar tunes, such as Christmas carols or church songs.
- » Now, speed up the clapping, which changes the tempo. Next, slow down the clapping. Which speed allows the clearest presentation of the above verses?
- » Play a rhythm game where one person claps a short rhythm and everyone tries to repeat it. Take turns!

▶ Cooking

Since this unit looks at two different people groups, the Egyptians and the Israelites who fled Egypt, we will make two different recipes. Do you remember what the children of Israel complained about in the wilderness in regard to good ol' Egyptian food? (You may want to listen to Keith Green's "So You Wanna Go Back to Egypt".) Sample the following and see what they were talking about! (Be sure NOT to complain!!)

Stewed Beef with Okra (Egyptian)

2 tbsp oil	½ tsp ground coriander
2 tbsp butter	1 pound tomatoes, peeled & sliced
1½ pound stew beef (or lamb) cubed	1 tbsp tomato paste
2 onions, chopped	2 10-oz. pkgs frozen okra
2 cloves garlic, minced	Salt & pepper

Heat oil and butter in casserole. Add meat cubes & saute until brown. Add onions, garlic, coriander, and fry for one minute. Add tomatoes, paste, seasoning. Cover stew with water, bring to boil, reduce heat, cover, simmer 1 hour. Add okra, cook 30 minutes more.

Unleavened Bread (The Exodus)

4 cups unbleached flour 1 tsp salt
1½ cup water, room temp

Combine flour and salt. Add enough water to make a dough that will clean sides of bowl and gather into a ball. Turn out onto lightly floured surface, knead 10 minutes. Shape into ball and cut in half. Cut each half into 8 pieces and form into 16 balls. Roll out each ball to form about a 7" circle. Place on ungreased baking sheet and bake in 500 degree oven for about 5 minutes. Makes 16.

▶ Student Self-Evaluation UNIT 3, PHASE 3

Dates and hours: _____

Evaluate Your Projects

- List which of the activities listed in this Phase you did:

- Rate your enthusiasm: _____

Explain: _____

- Rate the precision of your approach: _____

Explain: _____

- Rate your effort toward the completion of the project: _____

Explain: _____

Ask yourself what worked and what did not. What would you do differently in the future, and what would you repeat?

How specifically did these hands-on activities enhance your knowledge of Egypt & the Exodus? What made them worthwhile?

In the first three Phases of this Unit, what aspect of the time period has most captured your imagination? What would you like to creatively pursue to conclude your study?

Phase 4

► In Your Own Way . . .

In this unit we have seen how the descendants of Abraham entered Egypt, a biblical land of refuge. After God's powerful intervention through Joseph in what could have been utter devastation to both the Egyptians and the Hebrews, a generation arose who did not remember the past. Instead, they focused on the increasing might of the Hebrews, and out of fear for their own safety, they enslaved them. In one of the most powerful historic events of all time, God delivered the Hebrews, the descendants of Abraham, in the Exodus. In this, and through other Scriptures, we have discovered God's mercy and love to both the Egyptians and the Hebrews. Now, choose a selection of these activities, or create your own, which will best express what was most significant to you.

LINGUISTICS

Playing with Words

Make a pun about Egypt. Like this:
What do you call a pyramid that smells bad?
A stynx!

Journalism

- Be a newspaper reporter for the Palestine news daily, *The Patriarch*, and write the human interest story "Family Finds Long-Lost Son in Egypt."
- Imagine you were invited to a formal dinner at Nefertiti's palace. Write a detailed description of the guests, their outfits, and the food served for the magazine, *Lifestyles: Egyptian Royalty at Home*.

Prose

Write a fictional account of an Egyptian orphan who flees to a Hebrew family during the plagues, then comes with them on the Exodus.

Poetry

- Discover the connection these words have to the unit, and then write a rhyming poem using them: sea, flee, free; pharaoh, marrow, narrow; pulley, bully, fully; flood, blood, mud; slave, brave, save
- Write an acrostic poem from the Hebrew perspective describing the night of the first Passover.

ART**Painting/Drawing**

- Create a mural of the Great Pyramid, the Sphinx, and the surrounding Egyptian desert. If you have a current photo from which to draw, you might want to add the ubiquitous camels!
- Paint the scene from the Exodus where God sends a wind to part the Red Sea. You might consider making it abstract to focus on the overall experience.

Graphic Design

Design an ad for a real estate developer who has land for sale—just outside the flood plain of the Nile. Remember that the Egyptians described the land as either black (from the rich deposits of flooding) or red (the unrelieved desert ground).

Cartooning

As a political cartoonist, draw a cartoon for the *Mt. Sinai Herald*, showing the confrontation between Pharaoh and Moses.

MUSIC**Compose**

Exodus 15 contains the song that Moses and the children of Israel sang after their deliverance through the Red Sea. Select some portion of those verses and put them to music. If composing a melody is initially too overwhelming, start by creating a text-setting, which means setting a selection of text to rhythm. Try to get the most dramatic use of pauses and rhythmic emphasis.

Performance Practice

There is a tremendous amount of drama in this unit. With your teacher, select an appropriate dramatic piece, with great contrast, to play at the end of this unit. Explain to your audience the way that the music represents what you learned about Egypt and the Exodus.

DRAMA**Comedy**

Do a humorous skit about Moses explaining to his wife that the reason he was late for dinner was because God was talking out of a burning bush!

Reality

Act out the Exodus. Use your imagination to cre-

ate props, sets, and costumes. Be sure to include realistic fear, as well as rejoicing! Add appropriate songs and worship choruses.

Puppetry

Produce a puppet show on the life of Joseph. You could choose to begin with his time in prison. For inspiration, check out *Joseph and the Amazing Technicolor Dreamcoat*.

Prop Needs

Costume Ideas

Role/Player

Set Suggestions

MOVEMENT**Pantomime**

- Pantomime Joseph's being called out of prison, cleaned up, and dressed, to appear before Pharaoh. Show how he listens to Pharaoh's dream, interprets it, and is then honored with responsibility for the entire land of Egypt. If two students wish to do this together, one could portray Joseph and the other Pharaoh.
- Pantomime the plagues of Egypt. Be sure to show how the Hebrews were saved out of them.

Dance

Dance the enslavement and bondage of Israel in the land of Egypt, showing how they cried out to God. Remember, after the Red Sea parted, Miriam danced to show her thankfulness to God.

Action

Perform a stylized action/dance of Pharaoh and his army chasing the Israelites to the Red Sea, with the tragic end for the Egyptians and the victorious deliverance for the Hebrews.

CONCEPTUAL DESIGN

There is a tremendous number of possible explanations as to how the pyramids were built, including poured concrete, the brute strength of slaves, and kite power. Design an imaginative (it doesn't have to work in real life) pyramid-building machine.

CREATE YOUR OWN EXPRESSION

▶ Student Self-Evaluation UNIT 3, PHASE 4

Dates and hours: _____

Evaluate Your Projects

- What creative project did you choose:

- What did you expect from your project, and how does the final project compare to your initial expectations?

- What do you like about your project? What would you change?

In Conclusion

Revisit the four Key Concepts from the beginning of this Unit. Explain how your understanding of and appreciation for each has grown over the course of your study.

Record your concluding thoughts on Egypt & the Exodus:
