First century, B.C., Greek historian, Diodorus Siculus, gave collaborating evidence from the Egyptian point-of-view for the truth of the Bible’s Exodus account. Of the Hebrews, he said, “Their forefathers had been banished out of the whole of Egypt... in order to purify the land.” (The History Of Athens, p.458) There was some truth to this assertion, after Egypt had endured the horrid swarms of insects and pestilential diseases of the ten plagues!

Early Greek geographer and historian, Strabo (born 63 B.C.), also lent support to the Biblical account, saying, “Moses told them and taught that the Egyptians were not right in representing the divinity as a wild or domesticated animal, nor the Libyans, nor were the Hellenes wise in giving gods the form of men. For only the One was God which surrounds us all...” (ibid., p. 459) These “doctrines” of Moses are known as the Ten Commandments. You can read them yourself in Exodus 20 and Deuteronomy 5.

A SECOND EXODUS

Some historians claim that the Egyptians left no contemporary surviving accounts of the presence of two Exodus groups that arrived in the Promised Land. The Universal Jewish Encyclopedia (iv:7) reports, however, that as early as the 15th century, “Egyptian texts... mention... a foreign people called “Apurui” residing in Egypt and performing the service of slaves.” The Encyclopedia further states that these people are identified by many scholars as the Habiru or Hebrews.

Ancient records also report that a Semitic people called Danaan were expelled from Egypt, and sailed to Greece to establish the early Greek civilization. Could the famed Danaan be a reference to the Biblical Hebrew tribe of Dan? William Ridgeway, in Early History of the Danites, states that the Danaan left Egypt from 1450 B.C. This is virtually identical to the date of the Hebrew Exodus, which is dated to 1447 B.C. by Dr. Stephen E. Jones and 1453 B.C. in Dr. Adam Rutherford’s Bible Chronology (p.120). Other historians use slightly differing dates: The History Of Antiquity (pp.456-466), giving dates for a two-fold land-sea Exodus as told in an ancient Egyptian account: “The narrative of Hecataeus of Abdera, who was in Egypt in the time of Ptolemy I, and wrote an Egyptian history, gives us the unprejudiced account, composed from a knowledge of the Danaan, and connects the Emigration of the Hebrews, whom he does not consider Egyptians, with the supposed migration from Egypt to Greece.” (Hecataeus says, “Once, when a pestilence had broken out in Egypt, the cause of the visitation was generally ascribed to the anger of the gods.” [Editor’s Note: The Ten Plagues are called a “pestilence” in Exodus 9:14-15, and were indeed caused by God!] As many strangers dwelt in Egypt, and observed different customs in religion and morals, there was a tendency for the Hebrews to be assimilated to the secular pseudosacramentalism of the Greeks, which was anathema to the orthodox Jewish Dispersion. This date of 1470 B.C. is exactly in the middle of the narrow date range given by other scholars for both the Hebrew Exodus and the Danaan exile from Egypt. By such doctrines Moses convinced not a few men of reason, and led them to the place where Jerusalem now is.” (ibid., p. 453)

B.C. is exactly in the middle of the narrow date range given by other scholars for the Biblical account of the Hebrew Exodus and the Danaan exile from Egypt. The Semitic identity of the ancient Danaan maritime people has been commented on by historians. G.F. Schomann stated, “Even among the ancients some considered that the [Danaan] settlers who arrived [in Greece] from Egypt were not of Egyptian descent, but of adventurers of Syrian race, who, having been expelled from Egypt, had some of them turned towards Greece.” (Antiquities Of Greece, p.12)

The Bible also gives much other evidence of Hebrew seafaring in ancient times, as related in our companion study Ancient Hebrew Sea Migrations. It should be mentioned that some Christian expositors date the Exodus two centuries later, around 1225-1275 B.C., trying to fit a full 400-year captivity entirely within Egypt through a misunderstanding of the Scripture record. (See Secrets Of Time, by Dr. Stephen E. Jones for details on this issue.) Many scholars agree that this date is too late, and conflict with the time of the Judges. In addition, Egyptian monuments during the 14th century refer to a region of Western Galilee as “Asur,” which was settled by the Hebrew tribe of Asher after the settlement of Canaan. (Jewish Encyclopedia 2:180) Therefore, Israel had to have already settled Canaan by that time. The Jewish Encyclopedia also points out that “I Kings 6:1 fixes the interval between the Exodus and the building of the Temple at over 480 years. Rehoboam — 41 years after the building of the Temple (1 Kings 14:25) — is contemporaneous with Shishak, the first king of the twenty-second dynasty (c.950 B.C.) This would give about 1470 B.C. for the Exodus. The finding by Flinders Petrie (1896) of an inscription by Merneptah I, in which for the first time Israel occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the very approximate correctness of the date given above." (5:296) This date of 1470

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THE EXILE FROM EGYPT

What happened to cause Danaus and his followers to be expelled from Egypt? Historian, Mrs. Hamilton Gray dates the date by Flinders Petrie (1896) of an inscription by Merneptah I, in which for the first time Israel occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the very approximate correctness of the date given above." (5:296) This date of 1470 by Flinders Petrie (1896) of an inscription by Merneptah I, in which for the first time Israel occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the very approximate correctness of the date given above." (5:296) This date of 1470

The Encyclopaedia Britannica, in an article on the Suez Canal, states: "...the earliest canals of which history has mention were constructed TO LINK THE NILE VALLEY TO THE RED SEA and not to pierce the narrow neck of land which separated the latter from the Mediterranean... As early as 2000 B.C., A CANAL linked the Pelusiac branch of the Nile, via the Wadi...
influence of the Danites in Irish folk lore... and in the name of Danann (‘Dan’s Land’); the land of Dan...” (p. 111)

There is indeed strong evidence that the Danaan of Ireland, Cornwall and Scotland, the Danaan of Greece and Italy, as well as the Danes of Error! Bookmark not defined.Denmark, were Israelites of the tribe of Dan. The similarity of names would seem conclusive; but is there other evidence that these two groups of Danaan were related?

Dr. H.R. Hall, in The Civilization of Greece In The Bronze Age, stated concerning the Greeks of the age of Homer, “...the name Dan should be regarded as a short form of Danann or the like.” (5:1255) Again the connection with the Greek Danaan is unmistakable.

Dr. Robert Latham, one of the most respected 19th century authorities, firmly stated that the Error! Bookmark not defined.Danites sailed from Greece to other European coastlands, including Ireland and Denmark. Gordon relates, “A group of Israelites bore the name of ‘Dan.’ The Bible tells how a segment of the seafaring (Judges 5:17) Danites [were part of] the tribal system of ancient Israel... The Danites were widespread. Cyprus was called La-Dana ‘The Island of Error! Bookmark not defined.Danites,’ and became known as Christendom, or Christ’s Kingdom on earth. It was largely through the witness of these transplanted Israelites in subsequent centuries that the knowledge of salvation has gone forth into the whole earth. (Isa. 49:6)

The ancient history of Israel’s Exodus from Egypt and baptism in the Red Sea is an example for our admonition, or instruction, today. It has, first, a Spiritual connotation assuring that all who accept the gospel of Christ receive the promise of eternal life.

But in an historical sense, many of the descendants of the people of the Exodus later accepted the gospel of Europe and became famous as Christendom, or Christ’s Kingdom on earth. It was largely through...