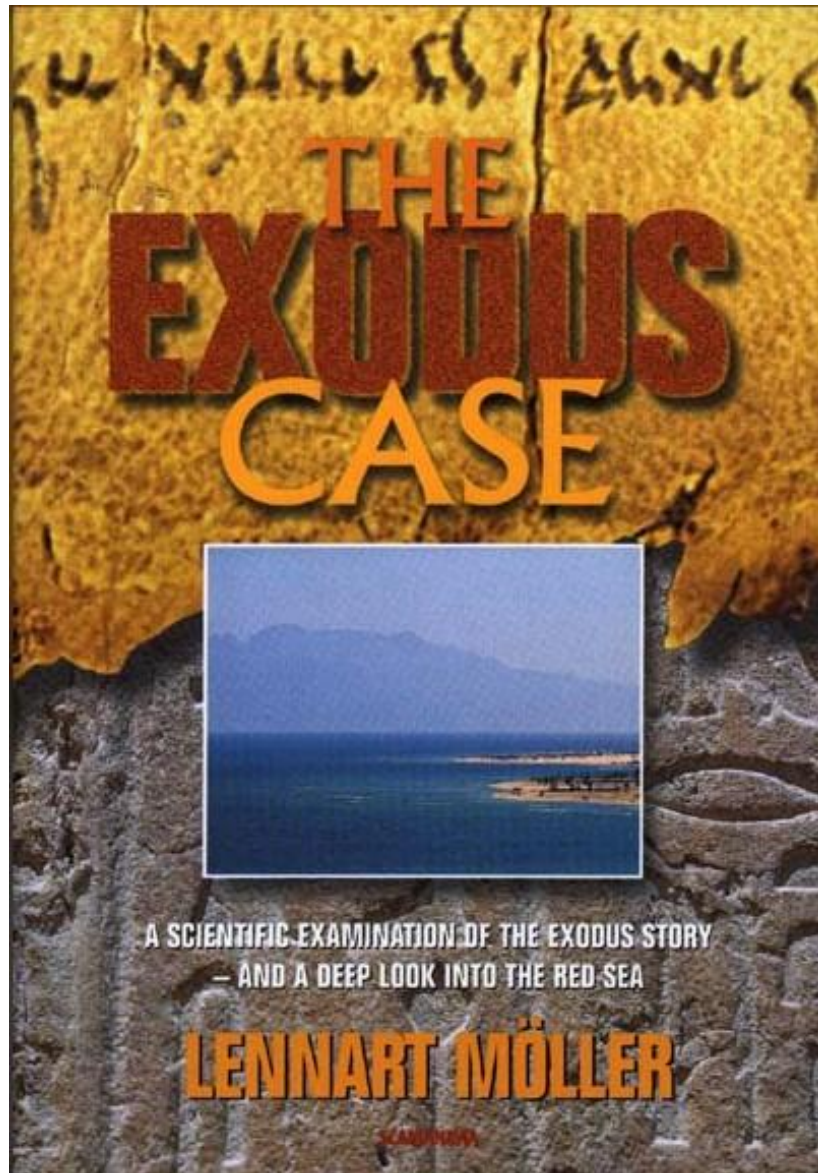


# Did the Exodus Really Happen?

*The Exodus Case by Lennart Möller*

Reviewed by D.M. Murdock/Acharya S



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THE EXODUS CASE REVIEWED BY D.M. MURDOCK

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# Did the Exodus Really Happen?

The following paper was prompted by an email asking me to read this popular Christian-apologist book trying to prove that the biblical Exodus under Moses is “historical.” I subsequently posted the following review on my forum and refer to some of the research in my book [\*Did Moses Exist?\*](#)

The author of *The Exodus Case: New Discoveries Confirm the Historical Exodus*, Lennart Möller, is a medical theoretician and avowed Christian who states forthright that he is out to prove the Bible true. In order to do so, of course, he must struggle mightily to place the events of the Exodus into history and on the map.

## Thutmosis II?

After attempting to locate various places cited in the Mosaic account—which, as a bibliolater, Möller uncritically accepts as having been written by the Israelite lawgiver himself—the author tries to identify the “historical Moses” with the Egyptian pharaoh Thutmosis II. He gives a long list of correspondences between the two figures, but there simply remains no corroborative evidence that Thutmosis II did magic tricks and miracles or was aided by the Jewish tribal god Yahweh in plaguing Egypt, etc. We have no record of Thutmosis II fleeing Egypt with the current pharaoh in pursuit, subsequently drowned with his entire army.

Nor is Thutmosis II recorded as having parted supernaturally the Red Sea or been guided by massive pillars of cloud and fire showing the way. We hear nothing about magical manna falling from heaven during Thutmosis II’s life, or his settling of “the promised land.” This association is sheer speculation based on the assumption that the Bible story is true, that Moses was a historical personage, and that he was raised in the Egyptian royal house.

## Two Million Hebrew Slaves?

Moreover, the possibly two million Hebrews who supposedly fled Egypt apparently left no mark whatsoever, either in Egypt or in the desert, although Möller’s job here is to provide “evidence” of some sort that they did leave behind. Möller bases his evidence on the supposed discoveries by amateur biblical archaeology enthusiast [Ron Wyatt](#), “discoveries” refuted by professional biblical and Israeli archaeologists and Egyptologists. We are supposed to believe that the Hebrew “slaves” were extremely involved in Egyptian life, even building common edifices as brickmakers and layers.

Yet, with all the archaeological excavation and other scientific studies, no trace of these millions of Hebrew slaves can be found engaged in Egyptian daily life. We know they did not build the pyramids at Giza, as the camps and houses of the Egyptian citizens have been discovered. These workers were neither Hebrews nor slaves, as they were evidently well cared for.

## The Plagues

When Möller discusses on pp. 140ff the 10 plagues supposedly sent by the Jewish tribal god Yahweh against the Egyptians, he stumbles badly. Because as a Christian and bibliolater he must adhere to the notion that these plagues are *supernatural*, he must refute any kind of naturalistic explanation of them, ironically leaving them even more implausible and placing them squarely in

the realm of *myth*. With Möller doing the work for us in debunking natural explanations, we can dismiss these events easily as non-historical, especially if we know about similar supernatural *myths* of other cultures (to be discussed in my book *Did Moses Exist?*).

To believe the story of the plagues in Exodus 7-10, we must accept that Moses and Aaron truly turned their staffs into serpents. Remember, no naturalistic explanation is acceptable to the devout Bible-believer. (Note that Möller's numbering system is not in line with the 10 plagues, assigning "1" to Moses and the serpent, which is not a plague.)

1. Möller argues that all the water in Egypt must have been turned to real blood, not red-algae blooms, as is the common natural explanation. After all, the Bible says all the water was turned to *blood*—and that it killed all the fish in Egypt. How could this singular event escape the notice of Egyptian writers or the many travelers from abroad? The death of all the fish, as well as the undrinkability of water everywhere in Egypt, would lead to tremendous hardship that would resound well beyond the Egyptian borders. But, we hear nary a word of such "historical" events. Nor is there to my knowledge any solid, scientific proof of such an extraordinary fish die-off or water spoiling.

2. We are told that frogs "covered Egypt." Again, no historical account anywhere of such an extraordinary event. Remember, according to Möller, we are not supposed to look for a natural explanation. The economic cost of having a pandemic frog invasion would be enormous, as would the potential illness when these hundreds of millions to trillions of frogs died and rotted away.

3. Mosquitoes were everywhere. This plague might be considered "historical" in the sense that mosquitoes definitely thrive in Egypt and many other places globally. However, again, according to Möller we must accept this event as well beyond anything we've seen occur naturally, because the Lord God was behind it and made it quite *supernatural*. If the mosquito infestation was beyond the norm to this extent, which would undoubtedly spread disease such as malaria, one would think the Egyptians and other cultures would mention it somewhere. Again, it would be very costly to their economy, as would all of these plagues, and to my knowledge there is no scientific evidence for this claim.

4. A plague of flies next covers Egypt, according to the Bible, although it's difficult to believe there is anything left to plague at this point. Only Egypt proper is affected, and Moses is able to stop it, proving that it's the supernatural Jewish Lord behind it. Möller argues against the natural explanation that the frogs' dead bodies were the source of all these flies, as frogs had plagued the Hebrew area of Goshen but there were no flies there. Again, we must accept that the Lord did it and that the Bible is true. And again, no scientific evidence that it happened.

5. Livestock are plagued with disease. Again, the economic cost would be staggering, as would be the resultant epidemic. Moreover, Möller argues that because this plague allegedly affected horses, asses, camels, cows and sheep, it could not have been a typical bacterium or virus. Hence, it must have been supernatural, and the Bible is true.

6. Since all that horror still didn't destroy Egypt and soften pharaoh's heart—which the sadistic Jewish tribal god Yahweh hardened in the first place and continues to harden throughout the plagues—God next abuses the people and beasts with incurable boils (Möller calls them

“abscesses and blisters.”) This plague could not be natural, Möller argues, because how could it affect beasts and *Egyptian* humans but not Hebrews? Again, there is no account of such an event in the Egyptian or other historical record, and such a disaster would bring Egypt to its knees financially, as would the first five they had already endured. There simply would be nothing left at this point to plague.

7. Next we are supposed to believe that huge hailstones fell in Egypt, killing every living thing that remained outdoors, except in the Hebrew area of Goshen. There is no evidence that “every living thing” was killed at any point in Egyptian history, whether by hail or any of the other plagues here. In his “reasoning,” Möller uncritically accepts the biblical account that Moses had “predicted” this event, remarking:

That Moses on the previous day said this would happen could be coincidence, or it would have been a very qualified meteorological guess. That, as Moses said, would be the worst hailstorm in the history of Egypt is not easy to predict... The hailstorm is described as absolutely unbelievable. Everything outside on the ground, crops, people and livestock were beaten down. Even the trees were shattered.<sup>1</sup>

Indeed it is unbelievable, since there is no evidence whatsoever that it ever happened. As for Moses “predicting” this event (Exod 9:3), may it not be that the actual writers of the Mosaic account simply made up that literary device, as they did with so much else in the Bible?

8. Adding to the utter destruction already contended in the biblical account is the plague of locusts, which may seem plausible at first glance, since locust plagues are not uncommon in various regions. However, we should note that the biblical account has Moses controlling this plague with the stretching forth of his hand. He is also able to stop the plague upon request of the pharaoh by asking the Jewish tribal god Yahweh to stop sending them. Despite all of this unbelievable torment and the supposed witnessing of Moses controlling it, pharaoh does not relent—but how could he, since the omnipotent and sadistic Lord is controlling his “heart?” In any event, Möller argues that this event cannot be explained naturally; therefore, the biblical account must be true. We would submit that it must be mythical/fictional, therefore.

9. Next we read about three days of darkness, but it is difficult to believe that there would be anyone left to endure this frightening period. Apparently, the pharaoh is so strong and resilient that he has suffered through plague after plague, relatively unharmed, having lived through bloody water and mosquitoes, overcome incurable boils and coincidentally been inside during the hailstorm that killed every other living thing caught outdoors. The three days of darkness sound like they are taken from a solar/solstice myth, in which the sun is deemed at the winter solstice both to “stand still” for three days and to be in the “womb of the night,” as the days are the shortest of the year. However, we are not allowed to accept such a naturalistic and mythical explanation, or to look towards an eclipse, so this event must have been created by the Lord, according to Möller, and therefore the Bible is true. Obviously, there is no corroborating account of this purported occurrence.

10. Finally, the infamous event commemorated during Passover: The killing of all first-born humans and other living things, except the Israelites who put a mark in lamb’s blood upon their doors. It remains to be explained why the all-knowing Lord would need such a guide marker, but

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<sup>1</sup> Möller, 142.

never mind such rationalistic observations. Remember, we cannot go for a naturalistic explanation, as there isn't one, so this event too much be both supernatural and therefore the Bible is true. Only rarely does Möller entertain for one moment the idea that it could be myth, which he basically frames as "fabrication" and then summarily dismisses out of hand. E.g., on p. 143, in his conclusion regarding the 10 plagues:

There can be no other conclusion than: either everything is a fabrication or everything happened exactly as it is described.

### **Why No Egyptian Records?**

Next, Möller gives reasons why there would be no Egyptian record of these extraordinary events, such that (innocent) people suffering so would not be interested in writing things down, as they scrambled to stay alive—and to protect their beloved children, undoubtedly, who were being slaughtered mercilessly by the Jewish tribal god Yahweh.

Another excuse for the lack of a corroborative historical record is that the Egyptians naturally would be completely humiliated and try to erase such a resounding defeat from their memories and history. This last part is difficult to swallow, as by the 10<sup>th</sup> plague, the country would be completely decimated, and refugees of whatever had lived would be fleeing to other parts, where they would assuredly tell others about what supposedly had happened to them. Of course, one supposes that the excuse at that point would be that NOBODY survived.

Yet, such "reasoning" does not take into account the Egyptian outposts such as in Canaan and elsewhere, who certainly would be aware that everyone in their country was either dead or suffering a horrendous calamity which would destroy likewise the economy, including as far as the Egyptian colonies in Canaan and elsewhere. Indeed, the bottom line is that these numerous devastating supernatural events would have reverberated well into the Near and Middle East, and possibly farther, into India and even China.

### **The Ipuwer Papyrus**

At this point, after giving such reasons why the Egyptians would not record these events, Möller tries to foist upon the reader an Egyptian papyrus that "is probably a description of these events," the Ipuwer Papyrus. For some reason, the writer of this papyrus was not humiliated to admit the defeat at the hands of the Jewish tribal god Yahweh, who thus proved he was *the* god of the cosmos, and luckily for us this account by the one person not humiliated just happened to survive.

Now, the Ipuwer papyrus describes the usurpation of wealth from the Egyptians to their slaves, and, since it was claimed that the Hebrews were given the "unimaginable" wealth of the Egyptians to take with them on their journey to the promised land, this text must represent history! It is difficult to explain how the Hebrews could carry all that wealth—and who would give it to them, since most of Egypt was dead.

How did the Hebrews flee through the desert with the massive wealth of Egypt? Did they keep this mass of booty in the fairly small desert, where they were "lost" for some 40 years, even though Moses himself was familiar with the area, having lived there for some 40 years before?



So there we have it: In his discussion of the plagues, Möller basically refutes the naturalistic explanations previously used to “prove” the biblical Exodus account “historical,” which does half the work for us in demonstrating this story to be *mythical*.

Möller declares himself to be a devout Christian who is out to prove the “truth” of the Bible. It does seem inexplicable how a supposed man of science could work so hard to “prove” the utterly implausible tales of the Pentateuch or first five books of the Bible, purportedly written by Moses. In this day and age, it seems absurd to believe blindly in the fabulous fairytales of a tiny culture from the Levant, while dismissing the equally implausible or impossible legends from all other cultures globally, some of which are very similar to the biblical stories.

### The Philistines

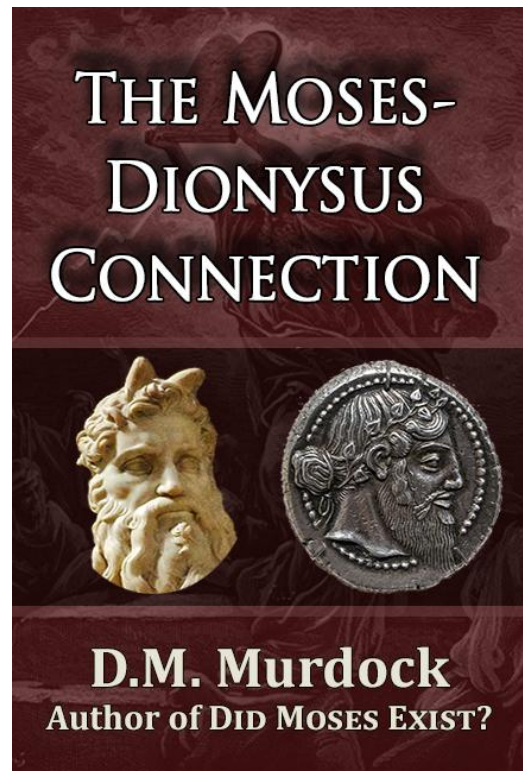
In his discussion of the possible routes taken by the Israelites—allegedly led by a “prophet of God” who had already lived in the desert regions for 40 years and knew the area very well—Möller addresses the avoidance of the coastal route because of the presence of the Philistines, a supposedly warrior people who frightened off the Jews. It remains inexplicable, however, that the two-million-strong nation of Israel would be terrified of the Philistines, a fairly civilized people in reality, especially with the Almighty Lord Yahweh on their side. If Yahweh could decimate the mighty nation of Egypt with plagues, he could easily defeat the Philistines.

It is clear that this detail is a literary device used to drive the Israelites into the desert, where they can be brainwashed into the Mosaic cult/law, which is the stated biblical goal. Hence, this story is devised to make of Moses the great lawgiver, interestingly enough using some of the same themes that can be found in the tales of other lawgivers, including and especially Dionysus. (See my ebook [“The Moses-Dionysus Connection.”](#))

In excusing this avoidance of the coastal peoples, Möller remarks:

The people of Israel were unarmed and would not have a chance against an army. Moses also knew that they must go to Midian first to worship at the mountain of God/Mount Sinai/Horeb.<sup>2</sup>

Here the author asserts that 600,000 warriors were utterly unprepared and unable to rout an army likely far smaller and purportedly without the favor of *the* all-powerful God of the cosmos, who would be favoring the Israelites. And how does Möller know what Moses “knew?” The traditional Mt. Sinai is on the Sinai peninsula, not in Midian, but Möller spends the next half of the book trying to prove that a site east of the Gulf of Aqaba is where the “real” Mt. Sinai existed.



<sup>2</sup> Möller, 163.



In order to sustain this scenario of Philistine fear, Möller must prove that the Israelites were neither armed nor warriors (164-5). Here he likewise indicates that he has read the Bible only in Swedish and does not know the original Hebrew or Greek texts, betting on “a wrong interpretation/translation of a word from the original text.” The word in question is rendered “armed” at Exodus 13:18: חָמֹשׁ *chamush*, which the RSV renders as “martial array.” Strong’s definition ([H2571](#)) of חָמֹשׁ is:

1) in battle array, arrayed for battle by fives, armed

There does not seem to be any wriggle room here, so this excuse for the route can be dismissed, even though Möller falls back on Josephus to “prove” that the Israelites were unarmed, citing *Jewish Antiquities* “2/15:3” and “2/15:4.”

## Josephus

Möller repeatedly raises up Josephus as an authority on the Exodus, even though the historian lived some 1,400 years after the purported events and appears to be drawing his “history” from the Bible itself, along with possible oral traditions and, perhaps, extrabiblical writings of the Jews. This “history” is not corroborated, however, by external and unbiased sources, and the Bible has been shown many times over to be full of fantastic fiction and fabulous fairytales, interspersed with history biased in favor of its authors’ ethnicity. On p. 175 Möller cites Josephus again in trying to determine the Exodus route, but the historian’s oblique description is little more helpful than the Bible, whence he undoubtedly procured his information in the first place.

One needs to ask why the Almighty Lord God hasn’t clarified and showed the route all these many centuries, to satisfy the hunger and prayers of hundreds of millions of devout followers.

## The Journey to Midian

In tracing the Exodus crossing to the “right arm” of the Red Sea, the Gulf of Aqaba, at a place called Nuweiba, Möller repeatedly declares that Moses was taking his massive “nation” to Midian, where he had lived for some 40 years. Despite the many excuses, it remains inexplicable why the Israelites would get “lost” in this fairly small desert for four decades, when Moses knew the area very well and was heading towards the land of his wife’s forefathers, where he had lived already. The biblical reason for this long detour is to force the “stiff-necked Jews” to abide by the Mosaic law, as given by Yahweh.

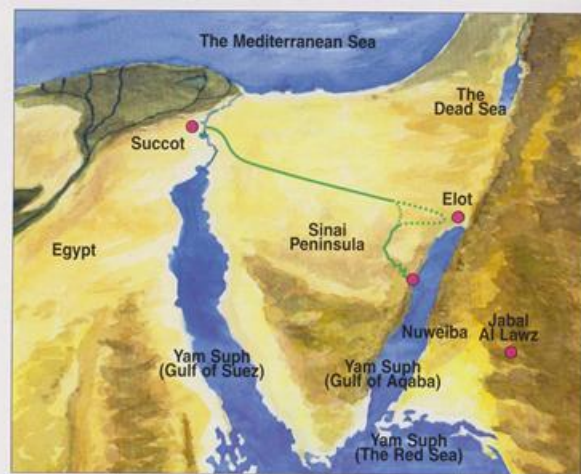


Figure 289: Where is “Yam suph” for “Yam suph” or as we call it, the Red Sea, located?

It is in “Midian,” in any event, that Möller wants to place Mt. Sinai, also called “Mt. Horeb” or “God’s mountain,” in the Bible:

The people of Israel are on their way to Mount Horeb/Sinai which lies near the home of the priest Reuel [Moses’s father-in-law Jethro] in the land of Midian, where Moses spent

his forty years of exile. In all probability these places lie on the eastern side of the Gulf of Aqaba, in northern Saudi-Arabia.<sup>3</sup>

There follows a long discussion of why this area is more appropriate for the crossing, again at a place called Nuweiba. It would be difficult to believe, however, that pharaoh's army would pursue this massive crowd all the way to Aqaba without overtaking it. How fast could this huge body of people, animals and booty travel? Möller tries to address this problem by "assuming" that the Israelites had a three-day start, based on Exodus 8:27-8:

"We must go three days' journey into the wilderness and sacrifice to the LORD our God as he will command us." So Pharaoh said, "I will let you go, to sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Make entreaty for me."

At this point, Moses threatens pharaoh with flies and pestilence, which eventually brings on the plagues. Even three days, however, would not be enough time for the 2 million humans, with hundreds of thousands of livestock and a huge amount of booty, to move very far, pursued by pharaoh's swift-moving army. If the people could progress that quickly, why would they take another 40 years to move a fairly equal amount on the other side?

Paradoxically, we are reminded that the desert passage would be through difficult terrain (181ff), often requiring single-file movement through canyons, which would slow down and bottleneck this mass of people considerably. This fact seems to be lost on Möller, as he discusses the eventual overtaking of the Israelites by the Egyptians, citing Exodus 14:19-20:

This agrees with the assertion that the Egyptians emerged from a valley surrounded by mountains, which also first the suggested locality, Nuweiba.<sup>4</sup>

He then asserts that the Egyptians "marched," rather than galloped, but this same restriction would apply to the Israelites, whose lines if even 10 across would extend for many miles and would be easily caught long before reaching Nuweiba. This problem comes up again when we are asked to accept that this enormous mass moved swiftly across the parted Red Sea (Möller, 186ff).

### **Parting the Waters of the Gulf of Aqaba?**

At this point, we are introduced to an "underwater bridge" from Nuweiba on the west coast of the Gulf of Aqaba to the east coast. This naturalistic explanation of a relatively shallow part for the Israelites to cross seems at odds with Möller's insistence on "proving" the *supernatural* biblical account. If the parting of the waters was a true and supernatural event, why focus on a shallow part of the Red Sea/Gulf of Aqaba? Why move the scenario further east in order to fit a natural explanation, when you can do the same as concerns the plagues and just accept the supernatural account?

If the omnipotent God can do all these other miraculous and supernatural events such as the plagues, then he can part the Red Sea at its deepest point. No need for the tedious and tortuous analysis. God easily could have parted the sea at the Gulf of Suez, the left "arm" of the Red Sea, making the Israelites require far less time to shake off their pursuers. Although, of course, we know that they could not have done so, as they were funneled through mountains in a line that

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<sup>3</sup> Möller, 167.

<sup>4</sup> Möller, 183.

would stretch for many miles, slowed down by a mass of possessions, including livestock and treasure. The story is not only implausible but also seemingly impossible.

Moreover, there would need to enough water in this relatively shallow area to drown the whole Egyptian army, and, oddly enough, we must switch conveniently to greater sea depth for another reason as well: The difficulty in finding and scientifically identifying the remains of the Egyptian army. Note that the Bible records the bodies of the Egyptians as floating to the shore, where they are discovered by the Israelites (Exod 14:30). Based on Josephus, Möller surmises it was at this point that the Israelites armed themselves, using the Egyptian weapons. As we have seen, the original Hebrew is clear enough that the Israelites were already armed, so this reasoning is unnecessary.

At this point also, Möller (197) tries to place the Exodus in the year 1446 BCE, which is over 150 years before the traditional date of 1290. This earlier date is necessary for Möller to fit in the rest of his theories, but it is not accepted by mainstream authorities, obviously.

### **Pillars at the Crossing?**

Möller next (205ff) tries to provide archaeological and scientific evidence for the Exodus, but one must wonder why? If the Exodus is a miraculous and supernatural event, God could make all the evidence disappear, to test our faith, as Christian apologists like to claim when faced with a lack of evidence for various biblical claims.

On p. 205, Möller cites pillars or columns “raised at the place of the crossing through the Red Sea.” He claims these columns, one of which is supposedly found at Nuweiba, are made out of Egyptian granite but in the Hebrew style. An identical column purportedly was discovered on the other side of the “crossing” point, in Saudi Arabia. Möller wants to attribute these columns to King Solomon, but there is little evidence that the biblical figure himself is historical, and it is highly implausible that these massive columns would have been dragged across the desert and floated across the gulf in Solomon’s purported time, during the 10<sup>th</sup> century BCE.

Moreover, critics Peter van der Veen and Uwe Zerbst remark in their review of *The Exodus Case*:

Also the pillars at Nuweiba which are believed to have been set up by Solomon to mark the cross over of the “Red-Sea” are definitely not from Solomon, but can be quite clearly identified stylistically as of Hellenistic-Roman date.

### **Chariot Wheels and Skeletons on the Seabed?**

Included in this discussion (208ff) are the purported discoveries of heaps of coral-covered skeletons of humans and livestock, including horses and cattle, as well as supposed chariot wheels, on this supposed “underwater bridge.” Unfortunately, this contention appears to be one of the more ridiculous proffered by Möller and his friend Ron Wyatt. Möller includes no real provenance for the photographs he provides, which look like heaps of *coral*, not the objects he attempts to trace in the coral. In this day and age, it would be great to have GPS coordinates for these purported corals containing the remains of pharaoh’s army, but we are not expecting such technology from a book published in 2002, of course.

In one instance, Möller (211) provides three photographs of what is purported to be a “gilded chariot wheel...found on the sea-bed.” The image, at right, appears to be manipulated or, in modern parlance, “photoshopped.”

All of the images of the corals (212-213, etc.) are obtuse and unable to be determined concretely. It is impossible from Möller’s book to identify the location where they were taken, which could have been Lake Michigan, for all we know. The images are vague and inconclusive as to what they purportedly represent, whether “chariot wheels” or “bones.” It also remains to be explained why there would be cattle among the alleged remains of pharaoh’s army.

We are also shown on p. 218 a human femur bone purported to be from the “sea-bed of the underwater landbridge, of the Gulf of Aqaba.” Again, we can only trust the author’s word on where this bone comes from, as there appears to be no citation in a journal or other publication. Ditto with the purported cattle and horse remains from the “Red Sea bed.” (222ff)

The lack of corroboration for all these claims of archaeological artifacts is contended to exist because of the uncooperative governments of Saudi Arabia and Egypt, which is a plausible excuse, especially in consideration of the destruction of antiquities by Muslim fanatics over the centuries.

However, Möller truly “pushes the envelope” of responsible scholarship when he concludes:

Altogether, it can be said that there is a large quantity of skeletons and skeletal parts on the underwater bridge in the Gulf of Aqaba. It is highly probable that these skeletal parts are covered by dead corals....

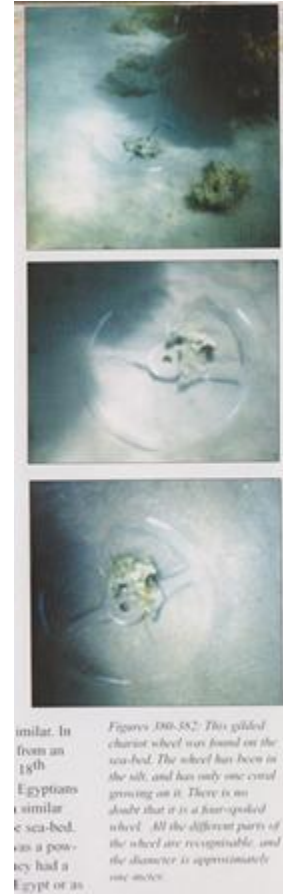
...the actual site of the Red Sea crossing has been shown to have a number of marine archeological remains, from some sort of disaster. This disaster included a large number of animals, horses, human beings, chariots and wheels, which are lying on the sea-bed of the underwater bridge. Some skeletal remains are petrified which implies that the event took place several thousand years ago.<sup>5</sup>

Again, there is no scientific study cited to corroborate any of these contentions, which are central to Möller and Wyatt’s argument of having found the “real” route of the “historical” Exodus. As we know, both of these individuals are or were devout Christians, and it is evident they are going significantly on *faith*, as these purported underwater archaeological discoveries have never been confirmed by any authorized agency, to our knowledge. If there are such “skeletons” and “wheels” under the water in the Gulf of Aqaba, they are not from a “historical” Exodus.

In the end, we must keep in mind that the “red sea crossing” can be found in pagan mythology, such as the story of Dionysus and other tales in which people walk on water or pass through water miraculously. If we know this story to be a *mythical* motif, there is little reason to go through such tortuous gyrations.

Concerning this purported route, van der Veen and Zerbst comment:

<sup>5</sup> Möller , 229.



Even Möller's proposal, that the Israelites crossed the Red Sea on the east of the Sinai desert, contradicts biblical and Egyptian evidence. The place names of the Exodus story (Ramesses, Succoth, Etham, Jam Suph, Pihachiot, Migdol etc.) can be quite clearly identified in Egyptian sources (Pi-Ramesses, Tjeku, iw 'tm, p3 twfi, Hnt H3-r-ti, Migdol, etc.). These are not located near the Red Sea but near the northeastern border of Egypt, close to the western part of Sinai.

### Location of Mt. Sinai

In Part III (233ff), Möller attempts to discern where the Israelites ended up after crossing the Red Sea. First he discusses the passage in Exodus (15:22), where Moses "finds no water." Two million people and hundreds of thousands of animals would require a huge amount of water. One must ask why God gives them "bitter water," as is the name of the well, Marah, where the Israelites end up at Exodus 15:25. Here Möller tries to excuse God's abuse of his chosen by claiming the Lord is "testing" them. They have already endured enough, so why let them suffer like that? Once more, God appears to be a sadist.

Since he assumes the Exodus to be historical, Möller (237) calculates that the Israelites and their livestock would have required some 8,000 cubic meters of water *per day*. This amount Moses supposedly achieves by throwing the wood from a particular tree into the bitter waters at Marah. Again, this miracle can be explained mythically, without all the gyrations to figure out what tree in the desert that possibly could have been. But Möller asserts that since no such tree can be discerned, and since he presumes the Exodus actually happened, this miracle must be true!

### Simple and Childish Place-Names Indicate Mythical Nature

It is often the case that human beings do name locations and objects simply at times, such as a place called "Elkland" where elks may have roamed. However, not infrequently in stories place-names like "Bitter Water" or "Rest Stop" serve as indications we are dealing with a child's story or myth, to be passed along from generation to generation. In instances where such appellations would serve as a warning to other travelers, such as "Place of the Bitter Water," these names may be found in a number of locations. Hence, we cannot be 100% certain of a location based merely on such simplistic names.

Like this designation, others in various Bible stories likewise serve as fictional elements of similar primitiveness. The whole Exodus story has an air of fiction, even beyond the miraculous and supernatural events. As another example, the alternate name for Mt. Sinai is "Mt. Horeb" (חרב *Choreb*), which means "[desert](#)," an appropriate designation for a mountain in a tale taking place in a desert region. In this regard, there could be any number of "desert mountains" in the area in question, so trying to pinpoint one of them from some 3,500 years ago could be difficult indeed.

Gesenius's Lexicon delineates Horeb as "a lower summit of Mount Sinai," from which one "ascends Mount Sinai properly so called." Möller uses this designation of "Mt. Horeb" to describe the mountain he attempts to pinpoint as Mt. Sinai, in order not to confuse the reader with the "traditional" Mt. Sinai located on the Sinai Peninsula. It should be noted that "Sinai" (סיני *Ciynay*) itself simply means "[thorny](#)" and could thus be used to refer to any thorny area, plenty of which can be found from Egypt to Arabia, etc.



Note also that Mt. Sinai is said in [Exodus 16:1](#) to be located in the “wilderness of Sin,” a name meaning “clay.” Traditionally, this wilderness is located between “Elim and Sinai.”

ⲓⲛ (“clay”), [*Sin*], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, *Ezr.* 30:15, 16; compare *Strabo* xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرمة *Farame*, which latter indeed is from the Egyptian φερους, i. e. a clayey place (from φ art. masc., φρ to be, and ους clay); as has been observed by Champollion, *l’Egypte*, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, *Ex.* 16:1; 17:1; *Nu.* 33:12.

As we can see from the image above, Sin is clearly on the eastern edge of Egypt, while Mt. Sinai is placed in its traditional location of the Sinai peninsula. Because there exists no evidence of the Exodus or any Mosaic behaviors on the traditional Mt. Sinai, Möller must look elsewhere and strikes upon the location east of the Gulf of Aqaba, previously discussed.

In any event, with all these vague place-names, to reiterate, the whole story has an air of unreality to it, beyond the supernatural miracles. The pharaoh is never named, in dozens of pages of text, despite the fact that pharaohs were well known and put their names all over monuments. Nor are any other figures clearly distinguished in history, no dates are given, and place-names, again, are primitive.

## The 12 Wells

Elim is another of these simplistic place-names, meaning merely “palms” and entirely appropriate for a desert oasis where water could be found. Möller locates Elim in Arabia, based on an area supposedly with 12 wells, as designated in the Bible at *Exodus* 15:27. While the 12 configuration may seem suggestive, it should be recalled that the number was popular for centuries to millennia outside of the Bible. Indeed, there is much good evidence to suggest that the [“12 tribes” are a contrivance](#) based on the popularity of this “sacred number.” It is possible that a number of sites like this one were set up deliberately in emulation of either the biblical tale or another rendition using the sacred number of 12.

It should also be noted that in the Sinai desert, along the Horus Road to Egypt at a place called [Tharu/Tharo](#), there was another configuration of an Egyptian temple to Horus with 12 rooms:

### Temple of ancient Egyptian sun god found

CAIRO, May 31 (AFP)—Egyptian archeologists have discovered a 3,000-year-old temple honoring the Pharaonic-era sun God Horus, in the first such find in the northern Sinai, the antiquities authorities said Monday. Black granite and sandstone statuettes of

gods and people were found inside the temple which dates from the New Kingdom (1567-1065 BC), the Supreme Council of Antiquities said in a statement. Horus, son of Isis and Osiris, is normally portrayed as a one-eyed falcon or sun-dial, but the council did not disclose which statuettes were found. The temple, whose dry-stone walls are from four meters (13.2 meters) to 10 meters (33 feet) thick, spans a surface area of 2,400 square meters (25,824 square feet) and houses a dozen rooms, they added. The discovery defines the location of Tharo [Tharu], a fortified city built by the ancient Egyptians at the eastern entrance to the route armies took from Egypt to the land of Canaan.

The fortress at Tharu/Tharo is along the Horus Road, not terribly far from where the Exodus would have begun. This massive fortress was in operation during the precise times when the millions of Israelites would have been flooding into the surrounding desert regions. It is difficult to believe this mass of Egyptian soldiers would not have been able to catch up to the “fleeing” Israelites and turn them back.

### **Manna from Heaven**

Next we move into a discussion of the story of “manna from heaven” (Ex 16:4; see also Ps 78:23-25), which has fascinated humanity for thousands of years. In order to bring about the need for miraculous manna from heaven to feed the two million Israelites and their estimated 200,000 or more livestock, the Jewish tribal god Yahweh must make them starve. Of course, it is not explained why the Israelites can’t eat their hundreds of thousands of sheep and cattle, who would have destroyed any possible vegetation they may have come upon in the desert. Instead, the Bible writers must resort to including an implausible miracle and supernatural event.

At Exodus 16:13, Yahweh also brings millions of quails in the sky to feed his chosen. One may ask reasonably, since there are billions of hungry people in the world today, why doesn’t God do the same for them, bringing millions of birds and manifesting manna from heaven? God feeds two million in the desert for 40 years, but he can’t end world hunger?

And, again, why were the Israelites starving, when they could have eaten their livestock? What is the point of the cattle, sheep and goats, if the milk and meat were not to be consumed?

The apology/excuse is the starvation is a deliberate “test” from God, to see if the “stiff-necked” will follow his law, especially as concerns the sabbath, which God himself takes off by not providing the massive amount of needed manna that day. (Möller, 242) Using circular reasoning, Möller (242) claims that, since two million people were fed in the desert, the manna story must be true. Obviously, we doubt that two million people *were* fed in the desert in the first place.

Möller dispenses with any naturalistic explanation of the “manna,” such as a particular plant or fungus, and asks us to accept on faith that this miraculous event really happened as the Bible states.

In any case, needless to say, no one, including Möller, has discovered the place where these miracles—which would have produced an estimated 10,000 cubic meters of manna falling from heaven *every day*—purportedly occurred. Is this supernatural tale really credible as history? If so, then we would need to accept the miraculous myths of other cultures, such as the Egyptian, Greek, Roman, Babylonian, Indian, Chinese and European, to be “real,” “literal” and “historical” as well.



For more on the manna, see my book [Did Moses Exist?](#)

## Striking the Rock for Water

In the same manner of “testing” we find the story of Rephidim (Exod 17:1), which means “Encampment” or “[Resting Place](#).” Again, the primitiveness of this place-name is an indication that it can be found in the realm of myth, not geographically on Earth. There are many tales in the world of struggle and then some sort of a “resting place” where the hero can recharge his energy.

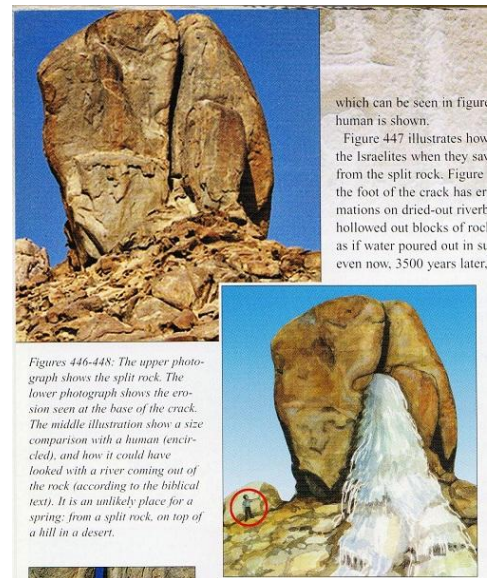
At this point, the Lord “tests” his people again with thirst, eventually sending Moses to strike a rock at Mt. Horeb in order to bring forth a miraculous flow of water. (Exod 17:5-6) Möller (245-6) includes a picture near his “Mt. Horeb” of an oddly shaped rock that could fit the bill. But whether or not this rock appears bizarre, if one is educated as to myths, one will realize that this water-striking miracle is little different from others found in Greek myth, for example. (Again, see my book *DME* for details.)

If this part of the Exodus story is myth, then we can presume safely that other parts of the tale are likewise fictional. Indeed, if we peel away the mythical themes, there is little left to the tale but other implausibilities, such as that a huge amount of “slaves” who otherwise left no mark in Egypt, fled the country and were pursued by Egyptians, albeit they couldn’t get much speed and easily would have been caught. Compelling such a quantity of people and animals, along with huge amounts of booty, to proceed into the desert would not seem to be the work of an all-powerful deity. Why not just snap his omnipotent fingers and make them all appear instantly in the Promised Land?

In his attempt at making the “rock of Horeb” a reality, Möller cites the Jewish historian Josephus’s translator, Whiston, who claimed that the rock could be seen in his day (18<sup>th</sup> century AD/CE) by travelers, indicating that a sacred site had been created long after the fact. There is no way to prove that any such rocks were the one in the Bible, and we are left again with a patently mythical tale created to show that Moses was truly the prophet of God, in communication with the Lord and imbued with the latter’s unlimited power.

## An Altar?

Möller (e.g., 248) points out a number of rock structures found in the general area of the Mt. Horeb he has lighted upon in Arabia. There is no citation of any scientific study of these various structures, and, although Möller wants us to believe they follow the architectural basis of “altars” in the Old Testament, some of them could be sheep, goat or cattle enclosures. The circular nomadic “tent bases” could likewise be livestock enclosures or tent bases for Arab desert nomads/Bedouins, rather than the Israelites of thousands of years ago. If any are “altars,” one could suppose that Bedouins themselves would set up religious structures of a similar sort. There



Artist's rendering of how the rock would have looked (Möller, 246)

is no concrete evidence, such as an inscription, that these structures have anything to do with Moses or the Exodus. Möller includes no study by archaeologists to demonstrate that these structures could be the required 3,300 to 3,500 years old.

### Moses in Midian

Möller has located Moses's intended destination of Midian in Arabia. According to the biblical account, Midian is where Moses's wife is from and where his father-in-law Jethro still lives. Moses has sent his family ahead to join with their relatives (Exod 18:2-9), but he holds back his Israelite people from leaving the desert for some 40 years. Since he obviously knows the area, the only explanation for being "lost" is that he is brainwashing them relentlessly through deprivation and hardship, including thirst and starvation, as well as angry abuses because of their lapses from following the law (e.g., the "Golden Calf" episode). Moses sounds very much like a *cult leader*, such as Jim Jones or others who isolate their followers in order to abuse and brainwash them.

Essentially, Moses holds two million people captive for 40 years, despite knowing where they would eventually end up. He tortures them with deprivation and mind control, tantalizing them with miracles and magic tricks. The motive of the Exodus storyteller(s) is clear at [Exodus 18:8-12](#): To prove the Israelite tribal god Yahweh as *the* God of the cosmos.

On pp. 252-4, Möller explains why he rejects the traditional site of Mt. Sinai on the Sinai peninsula, because it possesses none of the requisite criteria for the Exodus tale. Hence, he has asserted, essentially, that there is no evidence the Exodus took place where it is traditionally claimed. Obviously, we would agree.

On p. 257, Möller includes an image of what look like two footprints, with the caption:

Figure 470: There are several stones at the base of Mount Horeb with a shoe inscription.  
This was used in ancient Egypt as a sign for a holy place (shoes should be taken off).

We are given no reference or other information about this image, such as where the photo was taken, if it really was from the "Mt. Horeb" Möller has lighted upon. I confess to my ignorance as to whether or not such "shoe inscriptions" were used commonly in Egypt, but it might make sense, since shoes traditionally are taken off before entering sacred places such as temples. These could be "shoe-free zone" signs. Their purported presence at this mountain in Arabia could be the result of Egyptians or Egyptian-influenced individuals, but they could also be from more modern times, such as the Arab nomads/Bedouins, who follow Islam, which likewise requires shoe removal. We would need to see some dating on these inscriptions supposedly at "Mt. Horeb," obviously.

In this same regard, the whole "complex" at this mountain that Möller claims to be analyzing here could be *Islamic*, having nothing to do with Moses or Israelites. It could be centuries earlier than Islam in the area, but still have nothing to do with the biblical events. Without seeing archaeologist reports that demonstrate it even to be a complex of structures, we cannot make any serious scientific pronouncements. Again, some of the structures (258-259), which are merely stones piled upon one another, could be livestock enclosures by Bedouins.

On p. 260ff, Möller cites other features at his Mt. Horeb that are in the biblical account, such as a plateau on the mountain and a cave. He also tries to discover the "water supply" for the two million and their livestock. These exercises are fraught with difficulty, obviously, since there are

often plateaus and caves on mountains, and water has flowed around most parts of the world at some point or another, even desert regions, such as the Sahara, which was once a lush paradise of foliage and animals.

### **The Golden Calf Altar?**

On p. 263ff, Möller launches into a description of what he believes is the site where the Israelites were worshipping the infamous Golden Calf at the foot of Mt. Sinai, while Moses is receiving the 10 commandments from the very finger of God. In the first place, it should be kept in mind that the account of Moses up on the mountain having supernatural discourse with the all-powerful God of the cosmos cannot be accepted as a “historical” event, merely on the word of the Bible, and it should also be recalled that this ascension up a mountain by a lawgiver can be found in other cultures as well. (To be discussed in *Did Moses Exist?*) These other legislators too were claimed to have received *their* laws from a god or gods.

Without that knowledge, one may be convinced that the area now evidently closed off in Saudi Arabia, at the base of Möller’s Horeb, could be an altar to the Golden Calf, especially if it contains, as Möller claims (263), crude petroglyphs of cows. After this claim, Möller shows a number of finer depictions of cattle from Egyptian antiquities, which are interesting, but we are not certain of the provenance and age of the other cattle drawings. Again, they could be made by Bedouins in a relatively modern period. The fact is that without being able to inspect the artifacts themselves, and to draw upon the analyses of competent archaeologists familiar with the objects, we just cannot say when these carvings were made or by which culture.

The Golden Calf story remains peculiar in that, if the bulk of the travelers with Moses were devout Hebrews, they should not be engaged in such behavior in the first place. The only excuse would be they were “led astray” but non-Hebraic peoples who accompanied them, but if the worship is Egyptian, would these others not need to be Egyptian as well? Did Moses take Egyptians with him?

The more likely scenario is that the *polytheistic* Israelites, of the northern kingdom in particular, are being targeted in this story, composed centuries later than Moses purportedly lived.

Möller subsequently tries to prove by satellite imagery the various locations discussed in the biblical account. However, the same exercise could be done with other mountain ranges as well, so we cannot make any solid conclusion.

There follows discussions of various religious artifacts in the Bible, none of which provides any evidence for a location or proof of the biblical accounts. All of these artifacts were used undoubtedly by the Levitical priesthood centuries later than the purported events in the Exodus account.

### **Who Wrote the Pentateuch?**

Möller (296) takes too long to get to the question of who actually wrote the Pentateuch or “Mosaic books.” Despite the efforts to prove Moses actually wrote the first five biblical books, scientific analyses have sought to demonstrate that the text was composed centuries later than the purported time of Moses, revealing a number of hands, speaking of Moses in the third person, and even relating his death and describing his burial place.

This claim of Moses writing the Pentateuch is somewhat foundational to the entire Exodus case, so it is evident why Möller leaves it until the last moment, after he has attempted to prove the biblical account to be “historical.” If he had started out planting the doubt by scholars over the past several centuries that Moses actually wrote the text, he would have encountered greater difficulty in overcoming the objections. Now, he can say that, since the Exodus clearly happened, based on the “evidence” he has provided, Moses must have written the account, as it contains information only he could have known. Möller recognizes the problem of Moses’s death and seeks to explain its biblical description as having been composed by the lawgiver’s successor, Joshua, but if we open that door of some part of the Pentateuch composed by someone other than Moses, we can do likewise with many other parts, as makes sense according to their context.

Möller runs through the basic theses for who wrote the Pentateuch, including a “mixture of different texts,” which is a proved fact, as far as many are concerned, but he dismisses this thesis in a somewhat convoluted manner in which he attempts to argue that linguistic basis for this theory is flawed. I will be discussing the Pentateuch authorship in detail in *Did Moses Exist?* Suffice it to say that, while the language of the texts in significant part may be older than the Babylonian Exile (c. 597 to 538 BCE), with later interpolations, there remains no credible evidence that Moses even existed as depicted, much less wrote the first five books of the Bible. Again, if we can allow that someone else—Joshua, as Möller has it—wrote some of the Pentateuch, we can allow that he or others wrote much more of it.

In attempting to assign Mosaic authorship to the Exodus story, Möller (297ff) presumes that the account is historical, and, therefore, someone who was there must have written it. Needless to say, his is a circular argument. In proving his case, Möller cites all of the passages in the Bible that state Moses wrote the “five books of Moses,” which, again, is a circular argument, suggesting that the Bible proves itself.

Thus, on p. 300, Möller includes a table of the 21 biblical books with 71 references to the Mosaic authorship of the Pentateuch, a number that, while impressive, merely reflects a tradition that is continued throughout the history of the Bible and Judaism, in order to give the text and religion authority under a divine legislator who has received his law directly from the finger of God. In consideration of the fervent biblical contention of the Jews as the “chosen ones” of the God of the cosmos, a holy nation of priests, it is not surprising that this claim of the religion being codified by a “prophet of God” is made repeatedly, as it continues to be today, in order to justify Judaism as a “true religion.”

Thus, the books are attributed to Moses in order to give them authority: He is the lawgiver and possesses supernatural and miraculous capacities, demonstrating that the Lord God is working through him. Such contentions are common in antiquity, with numerous divine lawgivers cited in other cultures, such as the Babylonian Hammurabi, who allegedly received his law from the sun god Shamash. It should be noted that several of the 10 commandments are quite similar to the earlier Code of Hammurabi, a brutal law requiring the death penalty for these various transgressions, such as theft and adultery, as does the Mosaic law. If we are to accept that Moses received the law supernaturally on Mount Sinai during the 13<sup>th</sup> or 15<sup>th</sup> century BCE, then we must also accept the claim that Hammurabi received his code from Shamash in the 18<sup>th</sup> century BCE, meaning that the Babylonian sun god is real.



Hammurabi (c. 1792–1750 BCE) receiving the law from Shamash, from a stela found at Susa now in the Louvre Museum, Paris

## **Conclusion**

On p. 301, Möller cites a bullet-point list of reasons to believe that the “Mt. Horeb” east of Aqaba at a place called Jabal Al Lawz is the proper site for the Exodus story, a number of characteristics that, when taken together, may seem impressive. However, upon closer inspection we have seen that these characteristics are vague—even the “split rock,” as there are strange rock formations all over the world (see, e.g., [Meteora, Greece](#))—and can be found around a number of mountains in the general area. Again we are left without a single unambiguous artifact that could prove the Exodus actually happened, much less where it occurred.

In his “Conclusion” section, Möller (303) discusses the various possibilities concerning the Exodus account, including: 1. The biblical texts are inaccurate, and the crossing of the “Red Sea” could really refer to the “Reed Sea,” a “lake of reeds, in the northern part of Egypt”; 2. the “whole biblical text...is a falsification” by a small tribe needing an “impressive history”; 3. his



own theory, as presented in his book. Naturally, he believes the third possibility is the correct one.

He thus denies no. 2, the position certain mythicists have been taking for centuries, by stating:

This possibility faces an increasing number of problems. To name but one, the British Museum (London) has published a book (69) in which 60 finds from the museum give support, to different extents, to the historical events described in the biblical texts.

Turning to Möller's bibliography, we see that "69" refers to:

T.C. Mitchell (1988) *The Bible in the British Museum*, British Museum Press, London, England.

We will next turn to this book to see if it contains discoveries that prove the Exodus account to be "historical events," as Möller has stated. The first edition we discover on Google Books is a republication in 2004 by Paulist Press, a Catholic printing house. We also see that the full title is *The Bible In The British Museum: Interpreting The Evidence*, by Mitchell, who is described as the "former Keeper of Western Asiatic Antiquities at the British Museum." The book appears to be the same as one also published in 1988 by the title of *Biblical Archaeology: Documents from the British Museum*.

I will need to acquire this book for further study, but a perusal on [Google Books](#) indicates that it discusses various artifacts found in the Levant, Egypt and elsewhere that flesh out biblical time periods. There is little indication that any of these "60 finds" constitutes solid evidence of either the existence of Moses or the events of the Exodus. From corroborating texts from Assyria, Canaan and elsewhere, we already know that there is history in the Bible, specifically in the later periods of the post-Solomonic kings, although biblical accounts often take the opposite position of who won in skirmishes with these peoples. Moreover, we know that the tales take place in actual locations, such as Egypt or Israel, but these facts do not prove the historicity of the supernatural and miraculous Exodus account, any more than the existence of England proves that [Gulliver truly visited the Lilliputians, Yahoos and Houyhnhnms](#).

It must be said that, in attempting to prove the "literal truth" of Moses and the Exodus, Lennart Möller has made a valiant effort, even if an exercise in wheel-spinning, since the entire episode can be analyzed as myth. Unfortunately, because of his devout faith, Möller cannot accept that the Bible contains much mythology—obvious from the supernatural tales, which in their basics differ little from the *myths* of other cultures.

Since he does not know the mythology of Egypt, Greek, the Levant and the rest of the Mediterranean and beyond, into India, Möller does not recognize what he is looking at. Hence, he must struggle mightily to fit patently mythical motifs into history.

As concerns the claim that hundreds of thousands of Hebrew slaves were used to create and sustain practically the entire foundation of Egyptian culture, such as brickmaking in Exodus 5:1-9, etc., after the past centuries of excavation in many parts of Egypt by numerous individuals and groups from respected institutions, including the sites mentioned in the Bible—under the hopeful eyes of Christian and Jewish archaeologists—there has never been found any concretely identifiable physical artifacts to sustain this contention.

Nor to my knowledge is there any DNA evidence to demonstrate this mass of Levantine peoples in Egypt. Surely there would have been genetic admixture with Egyptians in some form or

another. It is likely that, among hundreds of thousands of Hebrew men, not a few would have congregated with Egyptian women, and vice versa.

Regarding the plagues, what evidence is there outside of the Bible for this supernatural onslaught? None. Are there genetic markers of various illnesses at the supposed time of the Exodus, either in the 13<sup>th</sup> or 15<sup>th</sup> century BCE? Swarms of flies limited to the area in question?

In any event, despite the claims in Möller's book, the Exodus case remains unproved, and we can continue to dissect the biblical account to demonstrate that it is part of epic myth in essence little different than the epics of other cultures, such as that of Gilgamesh, the *Iliad*, *Odyssey*, *Mahabharata*, *Ramayana*, *Eddas* or, in modern times, *Lord of the Rings*.



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# Appendix A

## Excerpts from Peter van der Veen and Uwe Zerbst's Review of *The Exodus Case*

The following is from [a review of Möller's book on Amazon](#), apparently reproduced from a review in a German magazine that cited van der Veen and Zerbst's critique:

Although a recent reviewer in Germany of the *Magazin Pro* 1/12, pp. 40-41 created the impression that scholars would not expect the Med. D. Lennart Möller to be in the position to provide fascinating new insight in the matter, the actual issue at stake is rather that the book contains so many serious mistakes, that one cannot recommend it with a good conscience.

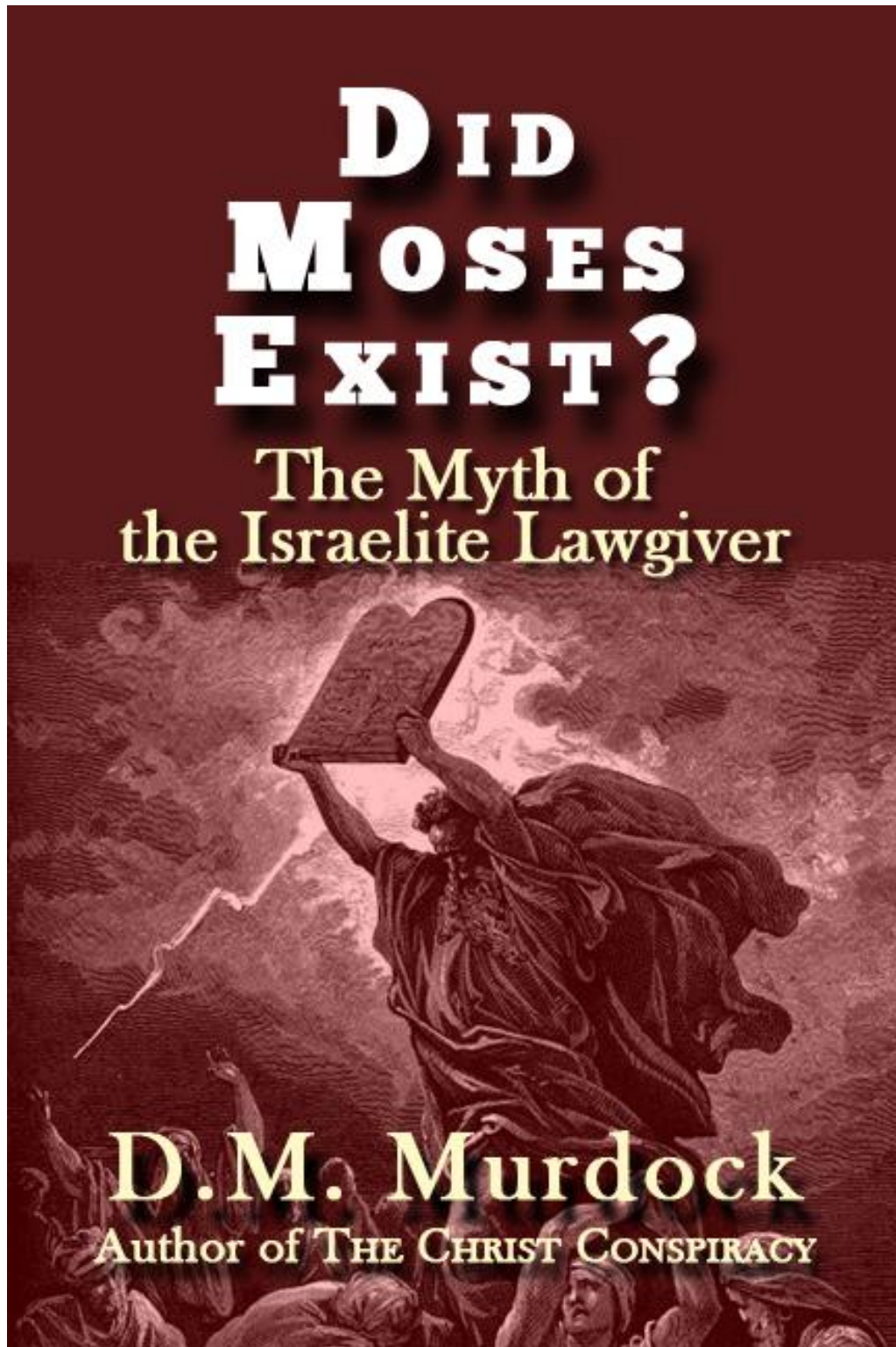
Some devastating problems will be highlighted here, noting that this is only the top of the iceberg.

1. Joseph = vizier Imhotep (pp. 67ff.). Indeed a Ptolemaic inscription from the 3<sup>rd</sup> cent. BC attests to a seven year famine during the reign of Pharaoh Zoser (who lived in the 27<sup>th</sup> century BC!), the Pharaoh whom Imhotep served. But that is truly all that can be provided to bring Joseph together with Imhotep. The latter namely lived during the days of the Old Kingdom in Egypt. Even if one is prepared to accept that there are crucial mistakes within Egyptian chronology that would need revision, there would still exist a hiatus of more than half a century, which separates Imhotep from Joseph. Imhotep for sure was not an Israelite. Egyptian texts (albeit not from the time of Zoser) tell us that his father was a nobleman by the name of Kanefer, that his mother was Lady Khereduanekh, and that his wife bore the name Renpetnefret. Möller's proposal that Imhotep was in reality Jacob's son from Canaan must be rejected forthright, as it is incompatible with the evidence."
2. Moses = Pharaoh Thutmose II (pp. 126ff.). If Moses had ruled Egypt as Pharaoh for some time one would expect the biblical writers/redactors to have known. Also Thutmose II was not the son of an Israelite by the name of Amram (Moses' father according to Exodus 6:20), but in reality the son and successor of Pharaoh Thutmose I by his lesser wife Mutnofret. Nor did he reach the mature age of over hundred years as Moses apparently did, but died at a tender age of not more than thirty years. His mummy was found in the Royal Cache at Deir el-Bahri in Upper-Egypt. This find has allowed scholars to establish that he indeed was Thutmose I's blood-related heir. The suggestion that Thutmose II was in reality the Israelite Moses is therefore simply nonsensical.
3. Tutankhamon = Pharaoh of the Exodus (pp. 162ff.). Möller dates the Exodus to the reign of Tutankhamon (1332-1323 BC). But he raises his dates (as well as those of his close contemporaries) by over a century to make them match the innerbiblical chronology. His new dates for King Tut are 1454-1446 BC. He also makes him into a straightforward co-

regent of Amenhotep III and into a predecessor of the famous Pharaoh Akhenaten. Möller evidently is unaware that Tut's royal mummy was recently studied again by scholars, who positively identified the Child-Pharaoh as the son of Akhenaten instead (something many scholars had previously thought anyway). Consequently, Tut ruled c. 20 years after Amenhotep III. Möller's placement of the biblical conquest/entry at the end of the 18<sup>th</sup> dynasty is also extremely problematic: even if one wishes to accept Möller's otherwise highly questionable higher dates. In his model the conquest would fall within the so-called Late Bronze Age IIA period when Jericho/Tell es-Sultan was only a minor unfortified settlement (it actually was not even inhabited after the Amarna Period till the Early Iron Age IB). Its walls were destroyed by earthquake long before then at the end of the Middle Bronze Age c. 1500 BC. Also additional evidence for a conquest of Canaan at this time is completely lacking. An inscription at the Berlin Museum (ÄM 21687) recently published by the reviewer together with his colleagues Christoffer Theis and Manfred Görg, very likely proves positively that Israel settled in Canaan long before Pharaoh Tutankhamon. Of course as this information is relatively recent Möller could not have known about this spectacular find, but all other pieces of evidence mentioned here have been known since many years. Hence it is incomprehensible why Möller juggles around with dates to try to fit his views into his erroneous model.

4. The Exodus-route (pp. 176ff.). Even Möller's proposal (there were other researchers however who have suggested the location in the past, including the highly controversial figure of Ron Wyatt), that the Israelites crossed the Red Sea on the east of the Sinai desert, appears to contradict both biblical and Egyptian evidence. The place names of the Exodus story (Ramesses, Succoth, Etham, Jam Suph, Pihachiot, Migdol etc.) can namely be identified in Egyptian sources as Professor James K. Hoffmeier has shown quite conclusively (Pi-Ramesses, Tjeku, iw 'tm, p3 twfi, Hnt H3-r-ti, Migdol, etc.). These are not located near the Red Sea but near the northeastern border of Egypt, close to the western part of Sinai.
5. Horeb = Jebel al-Lawz in Arabia (pp. 263ff.). Möller proposes the identification of biblical Mt Horeb with Jebel al-Lawz in Nord-Arabia. He and his colleagues claim to have identified Israelite monuments in that region (e.g. an altar and pillars). The identification is, however, again very problematic. Moreover, Möller completely ignores the fact that Saudi archaeologists did excavate there and that they found pottery that is clearly dated to the Nabatean period (2<sup>nd</sup> cent. BC—1<sup>st</sup> cent. AD)! Also inscriptions in the region of Jebel al-Lawz do not stem from Israelites c. 1400 BC but from Old-Arabian tribals, who lived here c. 600-400 BC. Close inspection of inscriptions revealed that they can be identified as Thamudic. Also the pillars at Nuweibah, which are believed to have been erected by Solomon to mark the cross-over at the Red-Sea" are definitely not from Solomon, but can be easily identified stylistically as of Hellenistic-Roman date.

*For more information, see Did Moses Exist? from StellarHousePublishing.com*



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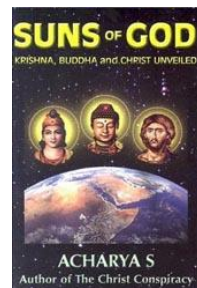


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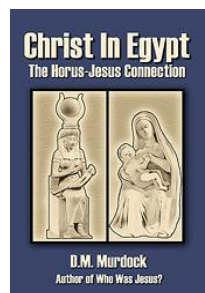


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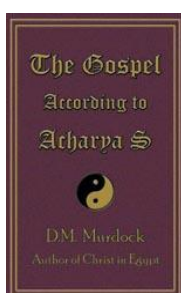


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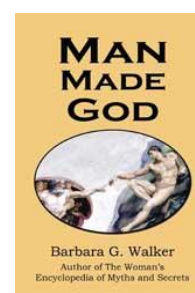


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