

Exodus 9

Read Exodus 9: God is continuing to kill the idols of Egypt. Now he is killing all of the Egyptian livestock. How did Pharaoh eventually pursue the fleeing children of Israel through the Red Sea on horse-drawn chariots in chapter 14 if this plague in chapter 9 killed all of the horses?

- **Ron Wyatt**, an archaeologist, claimed to have discovered **gilded chariot wheels**, parts of chariot bodies, and **bones**—both human and equine—during his dives in the late 1970s. He noted that these artifacts matched the descriptions found in ancient Egyptian contexts, such as those in **Tutankhamun's tomb**.
- The artifacts were discovered at depths ranging from **60 to 200 feet**, scattered along a 2.5 km stretch. Notably, the wheels were preserved due to their gilded nature, as coral does not adhere well to gold.

Specific Findings

1. **Chariot Wheels and Bodies:**
 - Divers have reportedly found at least three **four-spoked chariot wheels** that are notably well-preserved under coral.
 - There are claims of chariot bodies and other remains scattered across the seabed.
2. **Human and Horse Bones:**
 - Bones identified as belonging to humans and horses have also been documented. Some of these bones have been analyzed for their mineral composition, revealing that they date back to antiquity but cannot be precisely radiocarbon dated.

Does this imply that the 10 Plagues may not have just been done over weeks or a few months? Interestingly, the ancient Egyptians brought horses in for the very first time at the time of the Exodus!

The ancient Egyptians emphasized heavier horses for chariotry, but they originally obtained their horses from other regions. Syria was a worldwide producer of a light fast breed of saddle horses. It would typically take 3-6 months to train a horse for battle desensitization and to pull a chariot.

The oldest account is a 4-horse drawn war chariot on the Ahmose 1 tomb. There were different dynasties from different areas around and near Egypt who ruled over Egypt. The Hyksos Dynasty from the south lost their grip to another dynasty about the time of the exodus. Did the plagues and Red Sea destruction of much of the army bring an end to that dynasty?

The biblical narrative does not name the Pharaoh of the Exodus, and the historical record contains no Egyptian king who is explicitly identified as that ruler. Because of this, scholars have proposed two main possibilities:

| Theory## The “Pharaoh of the Exodus” and the Hyksos

POINT	WHAT THE EVIDENCE SAYS
Biblical description	The Exodus story (Ex 7-12) portrays the ruler as a “ Pharaoh ” who lives in the land of Egypt , commands a large army, and ultimately lets the Israelites leave after the tenth plague. No dynastic name is given.
Hyksos background	The Hyksos were a foreign Semitic dynasty that ruled the northern Nile Delta as the 15th Dynasty (c. 1650 – 1550 BCE). They used horses, chariots, and composite bows , technologies that appear for the first time in Egyptian records during their reign.
Chronological fit	Some scholars place the Exodus around 1500 BCE , which coincides with the late Hyksos period and the subsequent expulsion by Ahmose I (the founder of the 18th Dynasty).
Arguments for a Hyksos Pharaoh	1. Technological match – the plagues involve locusts, hail, and pestilence that could be linked to environmental stress during the Hyksos' turbulent rule. 2. Political context – the Hyksos were a foreign ruling class ; a story of a Semitic people (the Israelites) confronting a foreign Egyptian king fits the narrative.
Arguments against	1. Egyptian records – Egyptian inscriptions (e.g., the <i>Tempest Stela</i> of Ahmose I) describe a famine and pestilence after the Hyksos were expelled, not during their reign. 2. Royal titulary – the biblical “Pharaoh” is presented with the full titulary of an indigenous Egyptian king (e.g., “the LORD hardened his heart”), which the Hyksos, who used foreign names, did not typically adopt. 3. Chronology of the plagues – the sequence of agricultural-season plagues (frogs, locusts, hail) aligns better with a New Kingdom climate pattern than with the chaotic late-Hyksos period.
Scholarly consensus	Most Egyptologists consider the Hyksos hypothesis unlikely . The majority of academic proposals place the Exodus either in the early 18th Dynasty (c. 1446 BCE) or around the time of the Late Bronze-Age collapse (c. 1200 BCE) , both periods after the Hyksos had been expelled.

The Impact of Chariots on Ancient Warfare

Chariots revolutionized ancient warfare by enhancing mobility, speed, and strategic capabilities on the battlefield. This innovation had profound effects on military tactics, troop organization, and the outcomes of many conflicts.

Enhanced Mobility and Speed

- **Fast Movement:** Chariots allowed armies to move quickly across large distances, enabling rapid deployments and withdrawals.
- **Hit-and-Run Tactics:** The speed of chariots facilitated hit-and-run tactics, where warriors could strike and retreat before the enemy could effectively respond.

Tactical Advantages

- **Height and Visibility:** Chariots elevated riders, providing a better vantage point to survey the battlefield, direct troops, and spot enemy movements.
- **Shock Value:** The speed and force of a chariot charge could create panic among enemy troops, often leading to routs.

Strategic Evolution

- **Cavalry Development:** The success of chariots paved the way for the development of cavalry units, with mounted warriors becoming an integral part of armies.
- **Formation Changes:** Armies adapted their formations and strategies to integrate chariots, leading to new ways of organizing troops.

Cultural and Technological Influence

- **Symbol of Power:** Chariots became symbols of status and power among ruling elites, influencing the designs and technologies of warfare.
- **Inter-Civilizational Advancements:** Different civilizations borrowed chariot technologies and tactics, leading to innovations across cultures, such as in the Egyptian, Hittite, and Mesopotamian armies.

Boils were a common societal issue in the ancient world. Even the preserved Egyptian mummies from this time had evidence of boils on their bodies. The ancient Egyptians washed daily, and they were very health conscious. Cleanliness and hygiene were equated with divine favor in their culture. To be covered with boils would have been interpreted as having disfavor with the gods. This would have created concern and chaos. The magicians and healers normally jumped on these opportunities to advise on good health. The healers themselves were unable to come out in public because of the open wounds.

God told Pharaoh through Moses that Pharaoh was born and raised up to show off God's power. The 10 plagues were an ancient notification to the world of who God is. God is now sending hail so large that it will kill any man or animal outdoors. Once again the children of Israel were protected in Goshen. God told Pharaoh in advance that he would not let his people go yet.

There is an interesting distinction between Pharaoh's servants who believed Moses...and those who did not. The Egyptian idol of chaos and warnings was associated with hail and storms. The god Set was associated with punishment

Those who believed brought their animals in and saved them. Those who did not believe God lost all of their livestock. Again, this is another reference to livestock after the initial plague that killed the livestock. Perhaps there was a time gap.

The hailstorm that came was mingled with fire. The lightning must have hit ground and traveled. Every tree was broken by hail. The barley was approaching the harvest. The flax was maturing as well. The wheat and spelt had not been planted yet. Pharaoh agreed to release the children of Israel if Moses made it stop hailing; but he lied.

In total, God is once again showing the Egyptians that their gods are not real...or they are being manhandled by God. We all have a sobering moment to choose wisely and to interpret the signs before us. God does not want to destroy men's lives. He wants to save them.

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. (2 Peter 3:9)