

The Failed Attempt to Erase the Black Hebrews

Byron A. Ellis, Ph.D. – May 06, 2023



The Bible translations do not document the names of the Pharaohs during the birth of Moses or the date of the Hebrews' exodus from Egypt. However, [The Christian Publishing House dates for Moses' birth and the exodus](#) are 1580 Before Christ (BC) for the birth of Moses based on Exodus 2:2, and 2:10; and 1500 BC for the exodus from Egypt based on Exodus 12:12. They noted that "Hoerth subscribes to the timeline of 1570 which means that Thutmose I was the Pharaoh at the time of Moses' birth, and Hatshepsut, the female pharaoh who assumed all the titles of a king when Moses fled.

However, other scholars claimed that Thutmose III was considered the Pharaoh of the oppression in Exodus 2:23, and his son Amenhotep II was considered the Pharaoh of Exodus. Thus, Hoerth accepts the date of the Exodus as being 1447 BC based on 1 Kings 6:1 (KJV) which places the Exodus 480 years before the fourth year of the reign of Solomon.

Some [scholars](#) also believe that Seti I (reigned 1318–04) was the Pharaoh during Moses' birth when the order was given to throw every Hebrew boy born into the Nile, but let every girl live, and that [King Rameses II](#) (1304 BC -1237 BC) was the Pharaoh during the Hebrews exodus from Egypt.

Exodus 2:6 (KJV) tells us that Pharaoh's daughter rescued Moses. However, the Bible verse does not provide a name for Pharaoh's daughter. Nonetheless, [the Book of Juvelees 47:5](#) identifies Tharmuth as Pharaoh's daughter. [Mesu Andrews \(2013\)](#) noted that they were three different Pharaoh's daughters. The one who rescued the baby Moses (whom [Flavius Josephus](#) calls, "Thermuthis"); Bithiah, the wife of a Judean named Mered (1 Chron. 4:18), and the wife of King Solomon (1 Kings 3:1).

Furthermore, in the Islamic tradition Bithiah is known as Asiya, "one of the four best women," she is also known as the Pharaoh's wife, not his daughter, in the Qur'an; and in the Jewish tradition, Bithiah has the highest honors in the Garden of Eden ([Geni](#)).

Andrews claimed that more recent findings draw scholars to the date 1450 BC and suggested that Pharaoh Thutmose II was the king who ordered the murder of male Hebrew babies. According to the early dating theory, Thutmose II's rebellious daughter, Hatshepsut, rescued Moses. So, there are variations in the narratives of the names of the Pharaohs and the dates of their reigns during the birth of Moses and the Hebrew exodus from Egypt.

Nonetheless, we can establish a reasonable chronology of the reign of the Pharaohs during the period of Moses' birth and the exodus. From the [Cleopatra Egypt Tours](#), we

see the images below of potential Pharaohs during periods between Moses' birth and the exodus and all appear to be black; leading to the conclusion that the baby that Pharaoh's daughter claimed as her own was a black Hebrew child. Thus, the daughter of a black Pharaoh could not have claimed a white baby Moses as her child without everyone knowing that the baby could not be her child.



Hatshepsut: (1507–1458 BC)



Tuthmosis III (1481-1425 BC)



1400 BC: Pharaoh Akenaten



Akhenaten": (1380 – 1336 BC)



Tutankhamun" (1341 – 1323 BC)



1400 BC: Pharaoh Akenaten

Genesis 50:11 confirms that the Hebrews were undistinguishable from the Egyptians, it states "When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning. That is why that place near the Jordan is called Abel Mizraim." The original [Canaanites](#) were also dark skin people.

Thus, the Canaanites confused the Hebrews with the Black Egyptians. Furthermore, Jeremiah 14:2 (KJV) states "Judah mourneth, and the gates thereof languish; they are black unto the ground, and the cry of Jerusalem is gone up." However, most biblical versions, such as NIV, ESV, NASV, NLT, and CSB removed the term "...they are Black..." Additionally, the term "Niger" in Acts 13:1 was the surname of Simeon, which was interpreted as being Black. Likewise, the apostle Paul was called an Egyptian because his physical characteristics resembled the Black Egyptians (Acts 21:38). The biblical examples associating Hebrews with blackness are overwhelming. For instance, when Jesus' parents hid him from the white Romans they went to Africa (Matthew 2:13-15), where they could blend with the population. Revelation 1:14, reveals certain characteristics of Jesus, "The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire." Woolly hair is undoubtedly Black hair.

However, it is not difficult to understand why Ashkenazis and white supremacists get upset when Black people point to biblical history establishing the black origins of the Hebrew people; it tears down the Ashkenazi narratives that God gave the land to white practicing Jews and not the original black Hebrews and it deflates the white supremacists' narratives superiority.

Revelation 2:9 (KJV) says "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." And Revelation 3:9 (KJV) says "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

[Charles S. Finch III](#) (1987) noted "The first line of evidence in favor of an African origin of Egyptian civilization comes from the Egyptians themselves. They called their land "Kamit," i.e., "the Black Land," and their name for themselves was "Kamiu," which translates as "the Blacks." Their word for the African lands to the south of them was "Khenti" -- "Khentiu" denoting the Sudanic peoples who lived there -- and this is also their word for "first, foremost, beginning, origin, chief."

It is an impossibility that the biblical Black Hebrews were the same as the white European Ashkenazi Jews.

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