

Prayer List



- Of Our Number**
- ♦ Janice Carnley—Shoal Creek
  - ♦ Jennifer Derrick—health problems
  - ♦ Rick Hemphill—dental procedures
  - ♦ Jeff Mashburn—blood press. Issues
  - ♦ Denise Vincent—foot injury

- Others in Need**
- ♦ Francis Adams—health problems
  - ♦ Terri Adams—cancer
  - ♦ Glen Brooks—clot in carotid artery
  - ♦ Fran Carlos—back surgery
  - ♦ Sheila Cole—health problems
  - ♦ Ruth Cook—cancer surg. recovery
  - ♦ Louise Douglas—health problems
  - ♦ Kim Dunn—cancer
  - ♦ Joyce Faulk—health problems
  - ♦ Jennifer Foxworth—health problems
  - ♦ Annette Garrett - Non-H. lymphoma
  - ♦ Lucinda Lingor—heart problems
  - ♦ Jerry Madden—cancer
  - ♦ Paul Mays—Lyme disease
  - ♦ Kenny Parson—shoulder surgery

Continued in next column...

- ♦ Dan Sikes—back pain, surgery
- ♦ Michael Totoro—cancer
- ♦ Pray for Christians overseas, such as those facing persecution in Pakistan and certain parts of India.
- ♦ Pray for peace, pray for the bereaved, the persecuted, sick/suffering, civil leaders, military, 1st responders, the lost, enemies.
- ♦ Pray for our evangelistic efforts

Events

If the Lord wills...

- August 16**  
*Monthly Men's Meeting*
- August 26**  
*4th Wednesday Singing*
- Sept. 12-13**  
*Mt. Zion Lectures-Savannah, TN*

**Faithful Worship** — **1) Praying** to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Php. 4:6); **2) Singing** without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); **3) Preaching** God's Word (Mark 16:15-16; Acts 2:42; 20:7); **4) Giving** weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); **5) The Lord's Supper** on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).

To Our Visitors

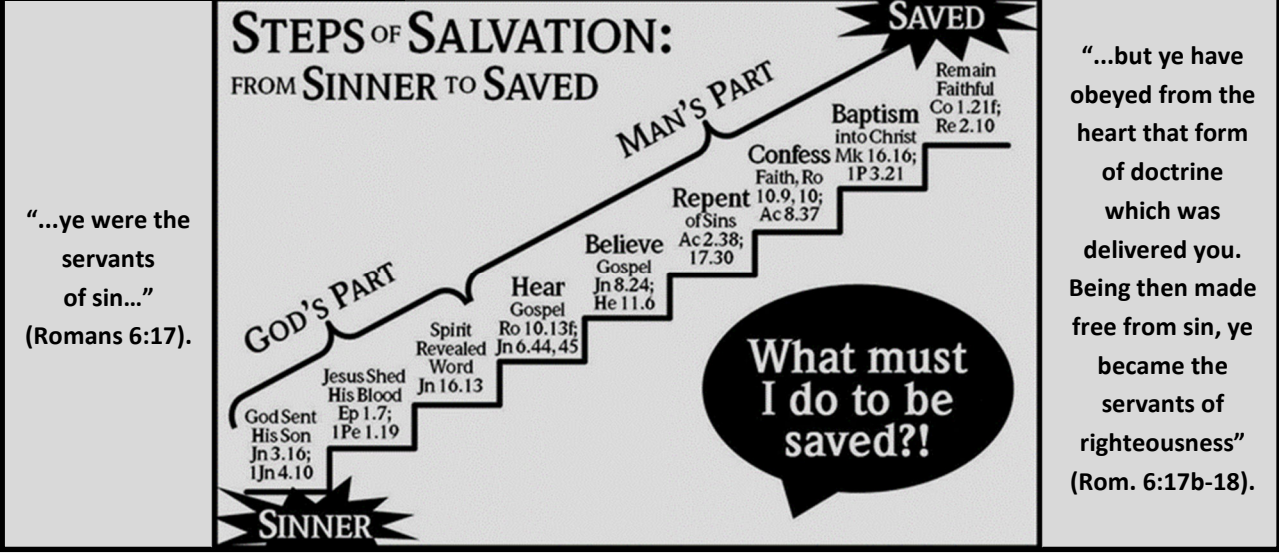


We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

Privileged to Serve



- Announcements:** Mark Howze
- Song Leading:** Sunday—David Howze; Wednesday—Mark Howze
- Serving the Lord's Supper**  
Head: Leo Derrick; Helpers: Caleb Howze, Glenn Howze, Jacob Mashburn
- Lord's Supper PM**  
Head: Leo Derrick  
Helper: Trey Miles
- Bible Reading:** Rick Hemphill



# THE BAKER BULLETIN

The weekly bulletin of  
**The church of Christ in Baker, FL**

**August 16, 2026**

Meeting Times

- Sundays:**
- 10AM Bible Class
  - 11AM Worship
  - 6PM Worship
- Wednesdays:**
- 7PM Bible Class

Other Information

- Building: 5761 Hwy. 4  
Mail: P.O. Box 285  
Baker, FL 32531 USA  
850-669-9117
- Website:**  
churchofChristatBaker.com
- Radio Program:**  
104.7FM Sundays 8:30AM  
WAAZ1047.com livestream
- Jason Hilburn's Info:**  
850-826-8198  
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JasonsBibleBlog.com

## The Amarna Tablets: Confirming the Conquest of Canaan (Part 1)

By Jason Patrick Hilburn

God promised Abraham that his descendants would inherit the land of Canaan (Genesis 12:1-7). More than four centuries later, after delivering Israel from Egyptian bondage through Moses (c. 1450 B.C.), God began fulfilling that promise under Joshua. The book of Joshua records Israel's conquest of Canaan and the gradual possession of the land God had sworn to give Abraham's descendants.

Many skeptics have dismissed the Exodus and the conquest of Canaan as legend or as heavily embellished tradition rather than straightforward history; yet archaeology has repeatedly confirmed historical details recorded in the Bible. One of the most remarkable examples was an accidental discovery in Egypt during the nineteenth century. Several hundred clay tablets were found that, at first glance, appear to be nothing more than routine diplomatic correspondence. Upon closer examination, however, they provide extraordinary insight into the period of history described in the book of Joshua.

In 1887, a local Egyptian woman was digging through the ruins of the ancient city of Amarna in search of fertilizer when she uncovered clay tablets buried beneath the soil. Her discovery led archaeologists to the royal archives of Pharaoh Akhenaten, where approximately 380 tablets, dating to roughly 1400-1350 B.C., were eventually recovered. Today, these documents are known as the Amarna Tablets.

The tablets were written in Akkadian, the international diplomatic language of the ancient Near East, using the wedge-shaped writing system known as cuneiform. They are not religious writings or later Jewish traditions. Rather, they consist primarily of correspondence exchanged between the Egyptian Pharaoh and rulers of city-states throughout Canaan and neighboring lands. These local governors ruled under Egyptian authority and depended on Pharaoh for military protection whenever their cities were attacked.

At first, the letters seem rather ordinary. They discuss politics, loyalty to Pharaoh, requests for aid, and conflicts between neighboring cities, but as one continues reading, a pattern begins to emerge. Throughout the correspondence, Canaanite governors repeatedly complain about a people called the “Habiru.” City after city reports military attacks and unrest. Governor after governor pleads for Egyptian military assistance. The letters become increasingly desperate as the writers describe territory slipping away from Egyptian control.

### **The Mysterious Habiru**

Who were these Habiru? Some have described “Habiru” as a broad designation for displaced peoples, mercenaries, or social outcasts. However, there is an obvious and striking similarity between the plural word “Habiru” and “Hebrews.” Many believe these letters describe the Israelites. The resemblance, chronology, and historical circumstances are too significant to dismiss, and the evidence points to the Biblical conquest of Canaan by the Hebrews.

The Bible records that Israel crossed the Jordan River, conquered Jericho and Ai, defeated numerous Canaanite kings, and gradually took possession of the land (Joshua 1-12). Rahab herself declared that the inhabitants of Canaan had already heard how God dried up the Red Sea and destroyed Israel’s enemies east of the Jordan, causing their hearts to melt with fear (Joshua 2:9-11). If this account is historically accurate, one would expect contemporary records from Canaan to describe widespread fear, military upheaval, and cities being overrun. That is precisely what the Amarna Tablets describe; yet a question naturally follows. Why did Egypt do so little to help the Canaanites? For centuries, Egypt had dominated Canaan. The region was incredibly valuable. It controlled major trade routes connecting Africa and Asia, provided tribute to Pharaoh, and served as an important military buffer protecting Egypt’s northeastern frontier. Under normal circumstances, Egypt would never have surrendered control of such territory without decisive military action; yet the Amarna Tablets repeatedly portray local rulers crying out for help that never came. Why?

The Book of Exodus records God devastating Egypt through the ten plagues, humiliating its “gods,” destroying Pharaoh’s army in the Red Sea, and delivering Israel from slavery. The Exodus was not merely the escape of an enslaved people. It marked the crippling humiliation of one of the greatest empires

in history. If Egypt had indeed suffered such a catastrophic blow to its military strength and international standing, its inability to maintain control over Canaan becomes much easier to understand.

The Amarna Tablets never mention Moses or the plagues directly. One would hardly expect Egyptian royal archives to preserve records celebrating one of the nation’s greatest humiliations. Ancient kings regularly commemorated victories while minimizing or ignoring defeats. Nevertheless, these letters independently confirm that Egypt’s influence in Canaan had become remarkably weak during the precise period when the Bible says the Hebrews were taking the land.

### **A Peculiar Pharaoh**

The archaeological evidence becomes even more intriguing when considering Pharaoh Akhenaten, who came into power after the Exodus and conquest of Canaan (c. 1350 B.C.). Ancient Egypt was one of the most polytheistic civilizations in history. Hundreds of gods and goddesses were worshiped throughout the land. Then Pharaoh Akhenaten rejected centuries of religious tradition and centered Egypt’s worship on a single deity, whom he called “the Aten.”

Egyptologist Donald Redford describes the remarkable nature of this revolution by stating that Akhenaten “defied centuries of traditional worship of the Egyptian pantheon” by decreeing that his subjects practice monotheism. Redford further observes, “Most likely in the tenth year of his reign, Akhenaten ceased to tolerate any mention of other gods...and launched an all-out war against the old deities.” Such a dramatic religious revolution was unprecedented in Egyptian history, and it demands an explanation.

Could Akhenaten’s reforms have been directly connected to the Exodus? No ancient source explicitly says so, but the timing and circumstances are certainly compelling. After the plagues, the Exodus of the Israelites, and the Hebrew conquest of Canaan that Egypt was helpless to prevent, Akhenaten completely overhauled Egypt’s religious system. What could have prompted such a drastic departure from centuries of Egyptian religion? If Egypt’s traditional gods had failed to preserve the nation’s power during one of the darkest periods of its history, confidence in those gods could certainly have been shaken. The power of the one true God, Yahweh, had been devastatingly demonstrated (Ex. 7:5; 9:14-16; 10:1-2). It is quite possible that Akhenaten could have been greatly influenced by these extraordinary acts of the one true God of the Hebrews, while still misunderstanding who He was, just as the Philistines did centuries later: *“Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness”* (1 Samuel 4:8).  
*...To be continued next week, Lord willing...*