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The Temple of Hatshepsut, Egyptian Pharaoh (1490-1469 BCE)

**David was thirty years old when he began to reign, and he reigned forty years. Seven years and six months he reigned in Chebron over Juda, and thirty-three years he reigned over all Israel and Juda in Jerusalem.**

**[\(English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, 2Samuel 5:4,5\)](#)**

*Dedicated to Lee Trevino on his  
73<sup>rd</sup> birthday, Dec 01, 2012.*

# **The Crucible Of Credible Creed**

*Out of the Iron Furnace -- Ra and  
Osiris*

## [Part 2:](#)

[\(See also: Part 1  
of The Crucible of Credible Creed - El Crisol](#)

de la Credo Creíble).

**Chapter 10: Moses -- Copyist of  
Letters**

**Chapter 11: Joshua -- Warrior for  
Israel**

**Chapter 12: Judges -- In the Mere  
Hollow of His Hand**

# **El Crisol de la Credo Creíble**

# Part 2:

(See also: [Part 1](#)  
of [The Crucible of Credible Creed - El Crisol  
de la Credo Creíble](#)).



# Chapter 10: Moses - - Copyist of Letters

<sup>101</sup> On Moses (on any writer) there are two things to consider. First, his writing; secondly, the man



**Above:** Moses with the Ten Commandments, The Hermitage, St. Petersburg (1648 painting by Philippe de Champaigne, oil on canvas)

**Mai bine de cel considerat  
neînsemnat, dar care are un slujitor,  
decât de cel ce se glorifică, dar care  
duce lipsă de pâine.**

**([Proverbele 12:9, SFINTELE  
SCRIPTURI — TRADUCEREA LUMII  
NOI](#))(Romanian)**

**Better is the one lightly esteemed  
but having a servant than the one  
glorifying himself but in want of  
bread.**

**([Proverbs 12:9, New World  
Translation \(1984\)](#))**

and his actual life. Genesis begins with the Hebrew word בראשית ('Bereshit').[2] Genesis, or Bereshit, as it is called, is the first of the five Books of the Torah (or Jewish Biblical Law of Moses). In the Jewish commentary, Midrash (Devarim Rabbah 9:4), we read that 'Before his death Moses wrote 13 Torah Scrolls.'[3] The Torah has exactly 304,805 letters (some 79,000 words). Of these 304,805 letters, there exist 9 letter variations, to do with spelling only, and for the Yemenite Torah only. In the Christian Bible, the Torah is situated at the head. Jehovah went on to say to Moses: 'Write down for yourself these words... Then Moses wrote this law... Moses finished writing the words of this law to the last one in a book.'[4-6] Those leaving the law praise the wicked, but those who are keeping the law excite themselves against them (Proverbs).[7] The problem with any theories about ages long past is that it is difficult to assess the validity of any such theory. Enter the crucible, a way to test the facts by chronology! What sort of chronology do these 'modern scholars' put up? The fact is, no chronology of any time, modern or ancient, has come close enough to give it much serious credibility. Without a chronology there is no vessel to hold the facts, and thus no way to ascertain whether these facts are true. Without a chronology, ancient history is simply a hoard of facts that may or may not fit a particular place and time. Without a chronology, the brain abandons all of the facts. Then it comes up with a theory that is more to its liking. As with a crucible, a leaky theory causes all of the facts to spill out, which are contained by the right chronology. So, the argument goes something like this: If I can make a strong enough case for Moses, then he wrote the said Book. It's like a legal case, where the evidence presented meets the requirement of place and time, or so we here maintain. We maintain that expert testimony is not enough to provide the necessary facts unless a sound chronology is in

place. When someone can state when and where Moses lived, and the document bearing his name fits the associated facts of the time and place, then a case is made for Moses as a writer. The preaching of this Gospel has been established legally.[8,9] There is more evidence of Moses as the writer of the Torah than evidence of any other writer, because the manuscripts of the Bible number in the thousands, compared to a few or perhaps dozens of manuscripts available of any other work.[10] Rather than being seduced by the intellectual arguments of misquoted modern scholars, let us consider the key reason. Were we to consider the argument of a critic, we would out of fairness have the need to consider all other arguments. Since we obviously cannot do that we turn, instead, to the origin of the language itself, and thanks to Joe Lanyadoo.

[1]([Wikipedia, 'Book of Genesis'](#)) [2]([Insight On The Scriptures, 'Genesis'](#)) [3]([SimpleToRemember.com, 'Accuracy of the Torah Text'](#)) [4]([Deuteronomy 31:24, New World Translation \(2013\)](#)) [5]([Exodus 34:27, New World Translation \(1984\)](#)) [6]([cf. Deuteronomy 31:9, New World Translation \(1984\)](#)) [7]([Proverbs 28:4, New World Translation \(1984\)](#)) [8]([Philippians 1:7, New World Translation \(1984\)](#)) [9]([cf. Hebrews 8:6, New World Translation \(1984\)](#)) [10]([cf. Hebrews 8:6, New World Translation \(1984\)](#))

<sup>102</sup> In the expression 'key reason', the letters 'k' and 'r' are used for a specific purpose, which is to convey 'crucible', insofar as the word 'crucible' refers to a 'carriage' (car) or 'chronology' (and creed, 'cr' again) in its use of these consonants, which are asserted to contain ancient meanings. We have already informed our readers about the most ancient Hebrew writing and how its meaning was in consonants alone, that the vowels generally possessed no such written values. Joe Lanyadoo takes this a step further and, God willing, is convinced that ancient Hebrew letters each stood for words. We realize that this avenue of research is deep and we only admit it after careful consideration of a scientific basis, namely that letters invoke in the brain the same responses, albeit shorter in elapsed time, as do words, and sentences. However, our interest is not purely scientific, for science is analytical in nature, whereas this argument is creative, even asserting the main purpose of language to be creation! In his discussion of the ancient Hebrew, Mr. Lanyadoo gives his opinion that the Jewish Biblical Law of Moses came from the original Egyptian *Book of Thoth*, considered lost by some, but in his view a crystal computer storage device, not lost but broken, that had words written without spaces.[1] The Egyptian moon god, Thoth, he says, is actually Jehovah! Since vowels had no significance in ancient Hebrew writing, consonants contained all meaning, and each Hebrew letter is considered as having meaning, each letter a word in itself. Since the word 'Torah' contains only the consonants 'T' and 'R', it is composed of two words, the second being the word for 'sun' (Re in Egyptian), and the 'T' signifying 'Thoth', the Egyptian god of the moon (Re being the god of the sun). In this way, Mr. Lanyadoo asserts his belief that the words for moon and sun are embedded in the Hebrew word for Torah. Thoth is actually a Greek form of the Egyptian name Djehuti (Jehuti, Tahuti, Tehuti, Zehuti, Techu, or Tetu), which may resemble more nearly the traditional English name, Jehovah.[2] Thoth also had other names, and was one god, self-begotten.[3] The Book of Thoth is not lost, claims Mr. Lanyadoo, and was given to Moses by Jehovah (Yahweh), called in Assyria 'Ea'. The English word 'deity' comes from the Egyptian 'Djehuti'. In Hebrew the word 'Daty', meaning 'religion', is this name (cf. Tahuti), and the Hebrew word for 'truth' is 'amet', in ancient Egypt called

the goddess of truth, known as 'Maat'. [1] The Egyptian god 'Nun' is signified in Hebrew by the letter 'nun', the fourteenth letter in the Hebrew and many Semitic alphabets, and represents the watery abyss of green oceans. [4] The letter 'M' (Hebrew: mem) represents water, the first of the consonants in the name 'Moses', ie. 'drawn from water'. [5]

[1](['Lost Book of Thoth is Torah', by Joe Lanyadoo](#)) [2]([Wikipedia, 'Thoth'](#)) [3](['Who is God and Who is his Firstborn?', by Joe Lanyadoo](#)) [4]([Wikipedia, 'Nun'](#)) [5]([Exodus 2:10, New World Translation \(1984\)](#))

<sup>103</sup> In the book *Achad-Ankh-Quest*, Lia D asserts that Moses was a coruler of Egypt called Pharaoh Chebron and ruled at the time of Pharaoh Ahmose I of Egypt (Chebron ruled 13 years, and is mentioned on the ancient Kinglists after Ahmose I). [1] Whereas King David reigned at the time of the 21st Dynasty of Egypt, during Pharaoh Psusennes I's Reign, Moses walked 484 years earlier, and is, surely, more difficult to date. [2] This is, simply, because all dates are reckoned backwards, and any uncertainty to recenter dates propagates backward. The dating of King David has assisted the dating of Moses. As mentioned earlier, regarding the 'vagabonds' of Pharaoh Hatshepsut's inscription, does not the Biblical meeting of Moses with his brother Aaron in the wilderness match well? [3] Also, the departure of Israel as a nation out of Egypt, as a vast mixed company bringing with them many goods as well as livestock, would it not also meet the same description? [4] Hatshepsut may have been too young to know Moses before he left Egypt for the land of Midian in 1533 BCE, seeing that she is reputed to have died at the age of 50 years, and in 1469 BCE in the crucible of our reason, however hardly his earlier adoption by Egypt's royal family might escape her. So it may have been that the term 'vagabond' was cautious. Whether this Moses had ever been Pharaoh was secondary to, if not obliterated by, his apparent betrayal of his family of Egyptian nationality, his leadership of Israel into the wilderness and out of their Egyptian bondage of 400 years. These are, indeed, things over which to ponder, and judge. As the crucible is a 'car', or vehicle, by being also 'key reason', it is also in reverse the letters 'rk', or 'Ark'. So might 'correct chronology' not too be a saving carress? For are not Jehovah's graces his carresses, of his people? So does the name Chebron evoke the key, within the reason. 'Che' equates to 'k', 'b' to 'within', and 'r' to 'light'. 'Vagabond' may be rendered 'and thoughts within raw idea'. It does not appear far-fetched to believe that Moses wrote what is known today as the *Rhind Papyrus*, the front side of which is a copy of the (much earlier) mathematical document written in the time of the Pharaoh Amenemhet III. Were either writer proved Jewish, it proves Amenemhet was. 'Amen' means, in Hebrew, 'truly', or 'mother of an abyss'. The chronology established by means of Moses and the Bible with all of secular history necessitated redating Egyptian history from the time of Thutmose III, as we have seen, so that Pharaoh Ramsesses III now begins to rule in 1315 BCE. We appropriately tabulate the calculated Babylonian Kings, alongside Assyria's Kings, the first ever attempt of this:

## *Commentary to Table 4:*

**Table 4:  
Kings of Assyria and Babylon  
Corrected  
(also: Aligned with the Kings of  
Egypt)**

Accession (BCE)	Babylonian Kings	Assyrian Kings	Accession (BCE)
1370	Burna-buriash II	Ashur-uballit I	1374
1343	Kurigalzu II	Enlil-nirari	1338
1318	Nazi-Maruttas	Arik-den-ili	1328
1292	Kadashman-Turgu	Adad-nirari I	1316
1274	Kadashman Enlil II	Shalmaneser I	1284
1263	Kudur-Enlil		
1254	Shagarakti-Shuriash	Tukulti-Ninurta I	1254
1241	Kashtiliash IV		
1233	Tukulti-Ninurta I (Governor)		
1226	Enlil-nadin-shumi	Ashur-nadin-apli	1232
1224	Kadashman-harbe II	Ashur-Nirari III	1228
1223	Adad-shuma-iddina	Enlil-kudurri-usur	1222
1217	Adad-shuma-usur	(Tukulti-Ninurta dies)	1217
1217	Meli-Shipak II	Ninurta-apil-Ekur	1217
1202	Marduk-apla-iddina I	Ashur-Dan I	1215
1189	Zababa-shuma-iddin		
1188	Enlil-nadin-ahi		
1186	Marduk-kabit-ahheshu	Ninurta-tukulti-Ashur	1179

Year 20 of Shalmaneser I, nearly the date of the *Battle of Nihriya* between Assyria and the Hittite Kingdom (as then ruled by King Tudhaliya IV, dated now 1264-1236 BCE), saw a decisive victory for Assyria, a cause for subsequent pressure upon the reigning authority of King Tudhaliya IV. The date being so early in the Reign of King Tudhaliyah, a defeat such as this makes the internal revolts against his power appear wholly believable with respect to the timing.[5]

To quote the *Cambridge Ancient History*, on Babylon:

**Kurigalzu II came to the throne in about 1345.**

[6]([Cambridge Ancient History, Revised Edition, Vol. 1 & 2, by William C. Hayes, M. B. Rowton, and Frank H. Stubbings, 35](#)) (1962)

To quote the *New World Translation*, from John 3:32:

**He that comes from above is over all others... What he has seen and heard, of this he bears witness, but no man is accepting his**



1171	Itti-Marduk-balatu	Mutakkil-nusku	1179
1163	Ninurta-nadin-shumi	Ashur-resh-ishi I	1179
1157	Nebuchadnezzar I	Tiglath-Pileser I	1161
1134	Enlil-nadin-apli	Asharid-apal-Ekur	1122
1131	Marduk-nadin-ahhe	Ashur-bel-kala	1120
1117	Marduk-shapik-zeri	Eriba-Adad II	1102
1104	Adad-apla-iddina	Shamshi-Adad IV	1100
1081	Marduk-ahhe-eriba	Ashur-nasir-pal I	1096
1081	Marduk-zer-X	Shalmaneser II	1077
1068	Nabu-shum-libur	Ashur-nirari IV	1065
1060	Simbar-shipak	Ashur-rabi II	1059
1043	Ea-mukin-zeri		
1043	Kashshu-nadin-ahi		
1040	Eulmash-shakin-shumi		
1026	Ninurta-kudurri-usur I		
1024	Shirikti-shuqamuna		
1024	Mar-biti-apla-usur	Ashur-resh-ishi II	1018
1018	Nabu-mukin-apli	Tiglath-pileser II	1013
982	Ninurta-kudurri-usur II		
982	Mar-biti-ahhe-iddina	Ashur-Dan II	981
[962]	Shamash-mudammiq	Adad-nirari II	958
[943]	Nabu-shuma-ukin I	Tukulti-Ninurta II	937

**witness.**

[7]([John 3:31-32, New World Translation \(1984\)](#))

Assyrian King Tukulti-Ninurta I is believed to have been a contemporary of Suppiluliuma II, something not obtained by conventional chronology, but a consequence of such correct dates as have been presented now, here (be true, Jehovah). [8]

On the Assyrian side of things, we noted that the Assyrian Kings above Nabonassar need be raised as much as 46 years.[9] If for no other reason than genealogical considerations, a period of 9 generations from Assyrian King Ashur-Dan II to Shalmaneser V, as well as another period of 9 generations, from King Ashur-Dan I to Ashur-Dan II, makes it mandatory. A male line of first-born sons is documented for both, and the time given in conventional chronology is woefully less than the usual 27 years per generation for the former case (ie. 23.1 years/generation Ashur-Dan II to Shalmaneser V), and 27.1 years/generation for Ashur-Dan I to Ashur-Dan II,

[933]	Nabu-apla-iddina	Ashur-nasir-pal II	930
900	Marduk-zakir-shumi	Shalmaneser III	905
865	Marduk-balassu-iqbi	Shamsi-Adad V	869
859	Baba-aha-iddina	Semiramis	856-853
857	[five Kings]	Adad-nirari III	856
[846]	Ninurta-apla-X		
[836]	Marduk-bel-zeri		
[826]	Marduk-apla-usur	Shalmaneser IV	827
809	Eriba-Marduk (aka `Arbaces')	Ashur-Dan III (aka `Sardanapalus')	817
		Ashur-nirari V	799
781	Nabu-shuma-ishkun	Pul	790
747	Nabonassar	Tiglath-pileser III	744

an inconsistency which vanishes when 46 years be restored. Then, Ashur-Dan I to Ashur-Dan II might remain 27 years, a reasonably acceptable average generation, and that of King Ashur-Dan II to Shalmaneser V becomes 28 years/generation:

**Before:**

$$(1179 - 935) \div 9 = 27.1$$

years/generation  
(Ashur-Dan I to Ashur-Dan II conventional, acceptable)

$(935 - 727) \div 9 = 23.1$  years/generation  
(Ashur-Dan II to Shalmaneser V conventional, **unacceptable**)

**After:**

$(1225 - 981) \div 9 = 27.1$  years/generation  
(Ashur-Dan I to Ashur-Dan II shifted, acceptable)

$(981 - 727) \div 9 = 28.2$  years/generation  
(Ashur-Dan II to Shalmaneser V shifted, acceptable)

The above constitutes, substantially, Notebook 28 p. 158 as Ward Green wrote it on Oct 03 2012, and its text continued:

Now these years must appear to be, more truly:

Ashur-Dan I (1225\*-1179)

Ashur-Dan II (981-958)

Shalmaneser V (727-722)

\*to be adjusted in what follows

The Sothic rising, Year 9 of Pharaoh Amenhotep I of Egypt, establishes the correct basis for the Egyptian Pharaohs of the preceding and succeeding years, before and after Amen. Between Amen and Babylonian King Meli-Shipak II, a Kassite King, of the 3rd Dynasty of Babylon, the interrelationship between Assyria and Babylon (we take the interval as about 340 years) is better known during its final stages, or the 188 years, of Ashur-ballit I (1374) to Meli-Shipak (1186).[10] This Assyrian King Ashur-uballit I had correspondence with Egypt, appearing before Pharaoh Tutenkhamun, to which very diplomatic mission the Kassite King Burna-buriash strongly objected, and many other correspondences exist, especially well-known from the *Amarna Letters*, one of which is seen to require that the Reign of King Burna-buriash begin before the death of Pharaoh Amenhotep III of Egypt, for on one occasion, it is there witnessed, the two corresponded. Hittites and Amorites are also in correspondence, ensuring these 188 years be relatively, and absolutely, verifiable. Having said that, the 340 years and the 188 years which we mentioned in this paragraph depend upon the dating of King Meli-Shipak II, and the reader may note that these numbers would be instead 309 and 157 respectively in what follows, after such adjustments to the dating of Meli-Shipak in our crucible, as we make within the following four paragraphs.

There is a 46-year discrepancy in the date of the Reign of Ashur-nasir-pal II, of which 26 years only are unresolved, and which lie in an excess, it seems, of the Reign lengths which follow the death of Assyrian King Tukulti-Ninurta I. Reducing the Reign of Tukulti-Ninurta I (to 28 years, from 37), and allowing his sons no consecutive Rule, appears to solve the discrepancy neatly and exactly to the year, with Tukulti-Ninurta ruling to 1226, there being anyway 15 years from the governorship of Tukulti-Ninurta in 1233 to an end for the Reign of Assyrian Enlil-kudurri-usur, coincidental to the time of the accession of the Kassite King who fells him, Adad-shuma-usur, and with time to spare, in 1217 BCE. Confusion that seems to prevail at the time is then neatly resolved, and is followed by the Reign of Adad-shuma-usur. We dare not speculate about when his Rule began and ended, although he may not have ruled at Babylon, except briefly. In Assyria, King Ashur-Dan I we take as ruling from nearly 1215 BCE, with the variant 36-year Reign, which has been a possible allocation according to the 'Nassouhi King List'. Thus, the discrepancy of 46 years may be resolved, also in keeping with a revised 26 years/generation for Ashur-Dan I to Ashur-Dan II (981), and a familiar 28 years/generation, obtained for the descent of Ashur-Dan II to Shalmaneser V.

The Reign of Kassite King Meli-Shipak II at Babylon's city seat must now be raised 36 years to 1222 BCE, to align the date with that of Pharaoh Ramesses III, whose time of Rule began in 1223 BCE, which is perfectly aligned to the lunar cycles, reckoned relative to the (total solar, as required by witnesses local to Hattusa {Bogazkale, Turkey} and Troy {Hisarlik, Turkey}) eclipse of Jan 08 1340 BCE, a midday's event singled out "with a strong preference" for it over five other candidates of later dates (Apr 13, 1308 BCE, Julian at lowest) as corresponding best to all of the evidence known regarding a solar omen which is believed to have occurred near Year 10 of the Hittite King Mursili II.[11,12]

The 1340 BCE total solar eclipse leads to the Reign of the Hittite King Suppiluliuma I being correctly dated 1377 BCE (initially), with the accession of his grandson, Hattusili III, being then 1294 BCE by, not dead reckoning alone, but by the most 'convincing astronomical' date, 1315 BCE, Pharaoh Ramesses II's correct Year 1 according to the Amarna-Hittite (and our Assyrian-Babylonian) synchronisms.[13]

With the attack of the Sea Peoples documented in Year 8 of Pharaoh Ramesses III the Reign, in 1222, of Meli-Shipak II might be more correctly 1217 BCE, to align his Year 2 with Year 8 of the Egyptian, a year sometimes believed as being the end of the Hittite Empire, correctly here 1217-16 BCE. From Hattusili III in 1294, Hittite Tudhaliya IV succeeded in 1264-1236, which leaves just 20 years for the last King of the Hittites to reign, namely his son, Suppiluliuma II. Of significant Hittites, there are seven Reigns, averaging 23 years per Reign, beginning with King Suppiluliuma I, in 1377 BCE, and ending in 1216 BCE, with the Rule of his own great great grandson, the aforementioned Suppiluliuma II. The average generation is given as  $(1377 - 1236) / 4 = 35$ . [14]

We have seen that our 'true' chronology differs by between 30 and 46 years from the conventional dating from the time of the Assyrian King Tukulti-Ninurta I (1254 BCE by us, or 1243 by convention) to King Ashur-nasir-pal II (930 by us, or 884 by convention), and in trueness aligns the Assyrian and Babylonian Kings with the death of the Hittite Empire.

From the end of the Reign of Assyrian King Ashur-Dan I (in 1179 BCE, after 36 years of Rule), the subsequent Kings of Assyria prior to Tiglath-Pileser III are all 46 years (or, nearly) higher than convention, with King Ashur-Dan III in 817-799 BCE, in whose Year 9 the Eclipse of Bur-Sagale has been believed to have occurred (solar eclipse Jun 13 809).

Between about 790 BCE and 744 BCE, the area of Assyria was headed by a Chaldean King, the one called Pul (2Ki 15:19). From the start of Tiglath-Pileser III in 744, the

Assyrian Kings continue according to our article *Moses*, true to the Bible Word (ie. Samaria fell Hezekiah Year 6, 719).

<sup>104</sup> Sennacherib, 'after 418 years,' wrote that he brought back to Assyria the idol gods 'Rimmon and Sala', stolen by some 'King of Akkad' called 'Marduk-nadin-akhi', in the time of 'Tiglath-Pileser, King of Assyria' ('Bavian Inscription').[15] In Table 4 the Reign of 'Marduk-nadin-ahhe' is highlighted in light green, along with that of King Tiglath-Pileser I. Their Reigns have an overlap at about the years 1131-1122. The Bellino Cylinder clearly states that King Sennacherib, early in his Reign (perhaps his accession year), conquered Babylon, Professor Maspero dating the conquest to 704 BCE:[16]

## 704 + 418 = 1122 BCE

Year 10, King Marduk-nadin-ahhe  
(see Table 4)

The correctness of the date of 1131 BCE, given in Table 4, for the accession of King Marduk-nadin-ahhe of Babylon, is strongly demonstrated by the kudurru (designated BM 90840) precisely dated Elul 28 Year 10 of King Marduk-nadin-ahhe:

<sup>105</sup> How could any stronger evidence be found for the correctly dated Babylonian King Marduk-nadin-ahhe than this kudurru? The signal answer can only be eclipse, astronomical proof. Were we so fortunate to find one, where would we expect to find an eclipse during the Rule of King Marduk-nadin-ahhe? The indirect answer originates with the King Ashurbanipal, the Assyrian King of the 7th century BCE, who wrote that a sign in the sky, followed by the omen of scanty rains, was a good omen, and he invoked the very name of 'Ea-musillim' (a counselor) from the days of Marduk-nadin-ahhe, although neither the time of the sign nor any military campaign was specified, yet the

## BM 90840 (Kudurru, boundary stone from Year 10 of King Marduk-nadin-ahhe of Babylon)

(1) Twenty [gur] of corn-land, [a gan,] measured by the great cubit, being reckoned at thirty ka of seed,

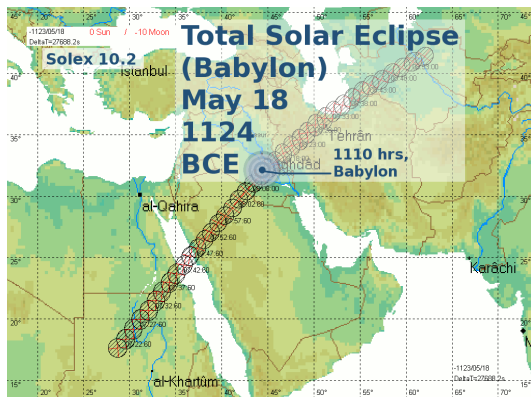
reason for his having mentioned this is all too evident: Marduk-nadin-ahhe, our focus, witnessed a sign in the sky followed by scanty rains, and was advised, by Ea-musillim, to undertake his campaign against Assyria. This is logical in the truest sense, but requires a quote:

As to the rains which have been so scanty... it is a good omen... In a report by Ea-musillim to his lord Marduk-nadin-ahhe, it is written: "If a sign occurs in the sky that cannot be cancelled, and if it happens to you that rains become scanty, make the King undertake a campaign against the enemy: he will be victorious."

[18]([\*Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal, Part 2, Commentary and Appendices, by Simo Parpola, pp. 375—377.\*](#))(*First Edition, 1983*)  
( )

<sup>106</sup> The kudurru (right) gives the circumstances of the present of land as the very time of the victory against Assyria, a year which we have arrived at by two methods, as 1122 BCE. What eclipse is there to be found over Babylon at the time prior to this, if not the total solar one May 18 1124 BCE!

(2) in the district of Al-nirea,  
(3) on the bank of the Zirzirri Canal, in Bit-Ada,  
(4) Marduk-nadin-akhe, king of Babylon,  
(5) during the victory in which he defeated Assyria,  
(6) upon Adad-zer-ikisha, his servant,  
(7) looked with favour,  
(8) and to Marduk-il-napkhari,  
(9) the son of Ina-Esagila-zero, the minister,  
(10) said "A charter for the king of Babylon!" and according to the word of the king of Babylon  
(11) twenty gur of corn-land, a gan, measured by the great cubit, being reckoned at thirty ka of seed,  
(12) for Adad-zer-ikisha, his servant.  
(13-30) he measured and he presented it to him for ever:  
on the upper length, to the north, the Zirzirri Canal, adjoining Bit-Ada and the field of the Governor's house;  
on the lower length, to the south, the Atab-dur-Ishtar Canal, adjoining Bit-Ada;  
the upper width, to the East, adjoining Amel-Eulmash;  
the lower width, to the W[e]st, adjoining Bit-Ada.  
According to the word of Marduk-[nadin-akhe], king of Babylon, was the dee[d] sealed.  
Enlil-zer-k[i]ni, the son of Arad-Ishtar, was the surveyor of the land.  
**The city of Dindu-E[ ], the twenty-eighth day of the month Elul in the tenth year of Marduk-nadin-akhe, king of Babylon.**  
In the presence of Eulmash-shurki-iddina, the son of Bazi, the officer of the lands;  
(Column 2)  
(1) in the presence of Babilaa,  
(2) the son of Sin-lishir, the officer of the lands;  
(3) in the presence of Ea-kudurri-ibni,



**Above:** Total Solar Eclipse at Babylon May 18 1124 BCE (Solex 10.2)

<sup>107</sup> The scantiness of the rains coming after the total eclipse of the sun allows for some time after the solar eclipse at Babylon before the military campaign could be carried out. We have a span of two years and several months, from solar eclipse to the kudurru made 'during the victory', in which Babylon's King 'Marduk-nadin-akhe' had 'defeated Assyria'. It was a completely total solar eclipse seen from Babylon, and with it happening in the springtime there was a period of one year minimum perhaps, until the spring of 1123 BCE, required to determine whether the rains were truly scanty, time then being needed for the undertaking of the campaign against Assyria, so that it does not appear far-fetched at all to imagine that 1122 was indeed the year of this event with great probability, in the springtime, with the autumn of 1122 BCE, as we have it, this time of the gift of land. "The time when Kings sally forth" is the spring.[19-22] It can hardly be said that the date of

- (4) the son of Arad-Ea, the provincial governor of the lands;
  - (5) in the presence of Enlil-mushallim-apli,
  - (6) the son of Shak-shuppar, the administrator of the lands;
  - (7) in the presence of Takisha-Belit,
  - (8) the son of Ri'Cl-pikhati;
  - (9) in the presence of Uballitsu,
  - (10) the son of Kashakti-ianzi;
  - (11) in the presence of Enlil-nadin-shumi,
  - (12) the son of ShazClti;
  - (13) in the presence of Shukamunakhu-iddina,
  - (14) the son of Mili-Kharbe;
  - (15) in the presence of Mushabshilu,
  - (16) the son of Aplia;
  - (17) in the presence of Anu-bel-akheshu,
  - (18) the son of Mili-Kharbe;
  - (19) in the presence of Amel-Eulmash,
  - (20) the son of Uesh-Khala;
  - (21) in the presence of Samidu,
  - (22) the son of Mardukea,
  - (23) governor of Bit-Ada;
  - (24) in the presence of Esagilabunfta,
  - (25) the prefect of Bit-Ada;
  - (26) in the presence of AbullutetaparAu,
  - (27) the son of the king of Babylon, who has defeated Assyria;
  - (28) in the presence of Amurrea, the physician;
  - (29) in the presence of [Mar]duk-nasir,
  - (30) the son of Gami[l- ]
- (Column 3)
- (1) Whensoever in later days
  - (2) of the brethren, sons,
  - (3) family, relatives, or household,
  - (4) of Bit-Ada, there be anyone who shall rise up
  - (5) and shall put forward a claim concerning that land,
  - (6) or shall cause one to be put

1131 BCE for Year 1 of King Marduk-nadin-ahhe is much in error from the facts. On the contrary, this is a beautiful confirmation of sharp agreement between the crucible of our own reason and fact. This is not the sort of evidence that one hopes for, for a much better hope is found in the hope of everlasting life, the promise of the Bible's own pages, and yet we found it.

<sup>108</sup> From the end of the Reign of King Eriba-Marduk, here named as identifiable as the general, Arbaces, who rebelled from his master Sardanapalus (cf. `Sar-dan', with `Ashur-Dan'), we reckon backwards the 1360 years of Diodorus Siculus for the length of the Assyrian Empire, to arrive at its start:

**781 + 1360 = 2141**

**BCE**

Assyria begins

This agrees with the dating of God's crucible Greenealogy.

<sup>109</sup> According to the son of Nebuchadnezzar I, the total number of years between Gulkishar, the 6th ruling King within the Sealand Dynasty, and Nebuchadnezzar I is around 696 years, the purported Reigns of these six Sealand Kings being from other sources ascertained as 60, 56, 36, 15, 26, and 55 y.

forward, or shall say : "The land was not a gift!"

(7) or shall say : "The seal was not sealed,"

(8) whether he be a future head of the House of Bit- Ada,

(9) or a governor of Bit-Ada,

(10) or a prefect of Bit- Ada,

(11) or an administrator of Bit- Ada,

(12) or a -official of Bit- Ada,

(13) or a ruler,

(14) or an agent, or other future official of Bit-Ada

(15) who shall be appointed,

(16) and shall say: "The land was not measured,"

(17) or shall say : "The seal was not sealed,"

(18) or shall present this land to a god,

(19) or shall appropriate it for himself,

(20) or its limit, boundary, or boundary-stone

(21) shall alter, or a curtailment or diminution

(22) in this land shall bring about,

(23) may all the gods who are upon this stone,

(24) (and) all whose names are mentioned,

(25) curse him with a curse that cannot be loosened!

(26) May Anu, Enlil, and Ea,

(27) the great gods, tear out his foundation

(28) and destroy it,

(29) may they tear away his offspring,

(30) may they carry off his descendants!

(31) May Marduk, the great lord, cause him to bear dropsy

(32) as a bond that cannot be broken!

(Column 4)

(1) May Naba, the exalted minister, change his limit, boundary,

(2) and boundary-stone!

(3) May Adad, the ruler of heaven



So, from the beginning of the Reign of Nebuchadnezzar I, a backward reckoning to the Sealand Dynasty yields a result:

$$1157 + 696 + 55 + 26 + 15 + 36 + 56 + 60 = 2101 \text{ BCE}$$

Year 1 of the Sealand Dynasty

<sup>10</sup><sub>10</sub> With 2101 BCE as Year 1 of the Sealand Dynasty, known from interaction with Amorite King Samsu-iluna to be founded at the time of the 7th King of the Amorite Dynasty of Babylon (Samsu-iluna ruled at Babylon, whereas the Sealand Dynasty ruled in the region south of Babylon, almost exclusively), we may use dead reckoning to arrive at the commencement of the Reign of Amorite King Hammurabi, who reigned 42 years. King Samsu-iluna ruled, they say, 38 years, and before his death the Sealand Dynasty is judged to have already begun. Using dead reckoning the highest date for Hammurabi nears:

$$2101 + 38 + 42 = 2181 \text{ BCE}$$

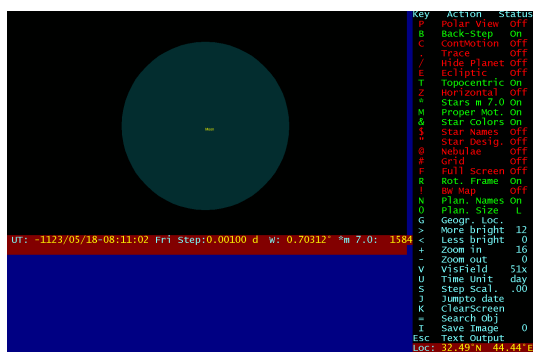
Year 1 of King Hammurabi of Babylon

The date above falls during the Reign of Naram-Sin, in the crucible 2203-2166

and earth,  
 (4) fill his canals with mud, and his fields  
 (5) may he fill with thorns,  
 (6) and may his feet tread down the vegetation of the pastures!  
 (7) May Sin, who dwells in the bright heavens,  
 (8) with leprosy (?) as with a garment  
 (9) clothe his body!  
 (10) May Shamash, the judge, the ruler of men, the great one of heaven and earth,  
 (11) decree the refusal of his right and oppose him with violence!  
 (12) May Ishtar, the lady of heaven and earth,  
 (13) before the gods and the king of Babylon  
 (14) bring him for evil!  
 (15) May Gula, the great lady, the wife of Ninib,  
 (16) set destructive (?) sickness (?) in his body  
 (17) so that light and dark blood  
 (18) he may pass like water!  
 (19) May Ninib, the lord of boundary-stones,  
 (20) remove his son, who pours the water for him!  
 (21) May Nergal, the lord of spears and bows,  
 (22) break his weapons!  
 (23) May Zamama, the king of battle,  
 (24) in the battle not grasp his hand!  
 (25) May Papsukal, the minister of the great gods,  
 (26) who goes in the service of the gods, his brothers,  
 (27) bar his door!  
 (28) May Ishkhara, the lady of victory over the lands,  
 (29) not hear him in the mighty battle!  
 (30) May the great Anu, the great lord,  
 (31) cause him to take a road that is obstructed!  
 (32) May all the gods who are upon

BCE, corresponding well with the events of Genesis 14 (cf. Amraphel, once confirmed as Hammurabi).[23] When we believe that God makes all his works cooperate for the good of those who love God, we celebrate this concord, even though we also see value in alternative chronologies.[24,25] Lower chronologies of recent years provide impetus for our continued efforts to establish even better our true dates. This we will do, if Jehovah our God permits us to, wisely.[26]

10<sup>11</sup> Brothers, let us not be using the world to the full, since the scene of the world belies its continual state of flux.[27]



**Above:** Total Solar Eclipse at Babylon May 18 1124 BCE (*Solex* 10.2)

The work of Mr. Peter J. Huber, lunar dates computed using the `Planetary, Lunar, and Stellar Visibility 3.1.0', plus the

this an-ni-i stone,

(33) (and) all whose names are mentioned,

(34) with a curse that cannot be loosened

(35) curse him!

(Clauses Engraved Below Col. I, Between Cols. I and II)

(1) Or if he shall send a fool, or a man who is deaf, or blind, or an imbecile, or one without intelligence,

(2) and shall remove this memorial stone,

(3) or cast it into the water, or hide it in the ground,

(4) or destroy it with a stone, or burn it in the fire,

(5) [or ].

(6) may all the gods who are upon this stone (and) all whose names are mentioned

(7) curse him with a curse that cannot be loosened!

(Additions to the Text on the Edge of the Stone Between Cols. I and IV)

(Column A)

(1) Horses

(2) thirty horses, viz., twenty-five stallions, (and) five mares,

(3) two of them , Adad-zer-iklsha, [-r-ikisa-sa]

(4) the officer of Bit-Ada, to Marduk-il-naphari mdr Marduk-il-napkhari, the son of

(5) I na-Esagila-zeru, the minister,

(6) the head of the House of Bit-Ada, has given.

(Column B)

(1) Or a future head of the House of Bit-Ada who shall be appointed and

(2) shall say : " This land was not a gift of the king of Babylon," —

(3) afterwards Marduk-il-napkhari, the son of Ina-Esagila-zSru,

(4) the minister, spoke to Marduk-nadin- akhe, the king of Babylon,

(5) and he sealed that field, and to his servant

(6) he presented it for ever.

genealogy of the Hittite Empire all seem to imply that Year 1 of King Ammisaduqa of Babylon (4th after Hammurabi) may be securely placed at 1702 BCE, provided only that the missing name on the *Venus Tablet* may be Ammisaduqa.[28-31] We are not affiliated in any way with any of such sources, and any similarity between beliefs is purely coincidental. Having a reasonably good fit at 1702 BCE, we have found an even better fit to the date of the *Venus Tablet* and thus feel we must disagree with the beautiful fit at 1702. The best fit corresponds to the date 933 before Christ, as Year 1 of the God-given Babylonian King, Nabu-apla-iddina.[32] This agrees with the earliest known copies of the *Venus Tablet*, which also have been found to date at earliest only to the Rule of Assyrian King Sargon II (ie. 720 BCE). The 213-year gap compares to a 982-year gap for 1702, thus 933 BCE has an added advantage as being more contemporary. The King who sacked Babylon is not named in any source, so it might as well be any date, and have been done by Moses. To be kind, those who date the sack of Babylon to 1531 BCE have no foot, let alone a leg, to stand on, while they say that `it must have been Mursili I', or some such nonsense, resting all of ancient history on circumstantial evidence. Whilst investigating *Venus Tablet* dates, we found a pair of eclipses located at 2021 BCE (lunar then solar) in position to bring Year 1 of Hammurabi (taking 2021 BCE for the last year of Samsu-ditana) as high as 2218 BCE, as in:

**2021 + (1728 -**

(Addition to the Text Engraved Among the Symbols at the Top of the Stone)

- (1) [The freedom (?)]
- (2) from service and forced labour of Nirea:
- (3) officials
- (4) of the stream or officials of the land
- (5) shall not take
- (6) from Al-nirea, whether
- (7) they be an officer of the land, or a governor of Al-nirea,
- (8) or overseers,
- (9) or an administrator,
- (10) or a prefect,
- (11) of Al-nirea,
- (12) or the head of a house, or a governor,
- (13) or overseers, or a prefect
- (14) of Bit-Ada,
- (15) in the future
- (16) who shall be appointed, and into his city
- (17) shall they not enter,
- (18) the jurisdiction of Bit-Ada
- (19) on his city shall they not impose.
- (20) the gate of his canal shall they not block up,
- (21) as for revenue of cattle
- (22) or revenue of sheep the tax-gatherer
- (23) into his city
- (24) shall not enter,
- (25) and confiscation (?) shall they not
- (26) require.

Year 10, King Marduk-nadin-ahhe

(see Table 4)

[17]([\*Babylonian Boundary-stones and Memorial-tablets in the British Museum, by Leonard William King, pp. 43-51\*](#))(1912)

## 1531) = 2218 BCE

Year 1 of Hammurabi

Giving Naram-Sin (as Hammurabi) the 52 years that Eusebius gives to Ninus, we arrive at a date of Shar-kali-shari of:

## 2218 - 52 = 2166 BCE

Year 1 of Shar-kali-shari

This is, incredibly, in agreement with the crucible, also.[33]

<sup>1012</sup> It would be foolhardy to believe the Assyrian eponym lists have as much credibility as careful correlated chronology. Assyrian and Egyptian rulers at times erased the record of their predecessor, destroying monuments and public annals. The Bible is a truthful document which does not hide sins. Moses wrote the Torah, as the text itself imparts as much. Whether Joseph was a Pharaoh or not, he had similar power. Moses may have been a Pharaoh, and surely mentored Israel. Would those who dismiss the Bible as mythical also have us believe that Moses was a fictional character in the story? Nay, these are the ridiculous assertions of desperate men. We must expect them to do anything to avoid believing God. There is no need to worry any longer, however, as the good fit we present allows fitting the chronology to the Bible. The date of Moses (1572-1493 BCE) in our crucible leads us thus to the greatest discoveries of recent history, namely the total solar *Eclipse of Mursilis* in 1340 BCE and the *Eclipse of Marduk-nadin-ahhe*, in 1124 BCE (also a total solar eclipse), the first eclipse at Hattusa being mentioned at the least by Mr. Peter J. Huber (in his piece on the Solar Omen of Mursili II) whilst the second one was at Babylon, discovered by Ward Green at 1726 hrs Saturday, Oct 06 2012 during the tabulation of the Kings of Babylon. At the time the mood was tempered by the realization that, as others put it, one stands upon the shoulders of giants. The many dedicated people who came before us prepared us a way by which we might better proceed, and as we thank them we duly, as Mr. Peter J. Huber also said, exempt them from any blame caused by our own errors of judgment or mistake. If one scholar has helped me more than most others, it was he, although ultimately all credit belongs to The Creator. Not to be forgotten, and perhaps susceptible to the further analysis and resulting discovery of enlightened minds, are the now-renamed: *Venus Tablets of Nabu-apla-iddina!* The Babylonian King Nabu-apla-iddina appears seated in the *Tablet of Shamash* beneath the moon, sun, and Venus. This King is 600 years after Moses left Egypt, for Midian. The crucible of our chronology puts *The Exodus* thus 560 years before the *Venus Tablet*, and the Kings of Babylon are synchronized with the Kings of Assyria in such a way that the dating of Moses, together with the eclipses of 1340 and 1124 BCE (ie. called *Eclipse of Mursili* and *Eclipse of Marduk-nadin-ahhe*, respectively), of the sun, prove a perfect revised alignment of Assyrian and Babylonian Kings in our crucible, with the Kings of Egypt, Kings of the Hittite Empire, and the Kings of Israel gold. The dating of King Solomon of the United Kingdom of Israel determined by the genealogy of his

descendents not only is vital for aligning Moses with the Egyptian chronology, but causes the Assyrian chronology to be raised high enough at the time of Solomon for a proper fit between Babylon's and Assyria's chronologies to be made for the first time!!!!!! The *Venus Tablet of King Nabu-apla-iddina* (or so it is now called by us) is dated in 933 BCE, with probability much greater than the 1702 BCE dating, which frees us from the many variant chronologies associated with these times! This is proven by the least squares analysis for the lunar days of the end of invisibility (133 cf. 225), as well as the Julian Year Day 1, which is nearer the vernal equinox. The Bible-based chronology of our crucible remains without question the most solid, while secular dates become purer.

*Moses dated the Eclipse of Jeroboam 784 BCE:*

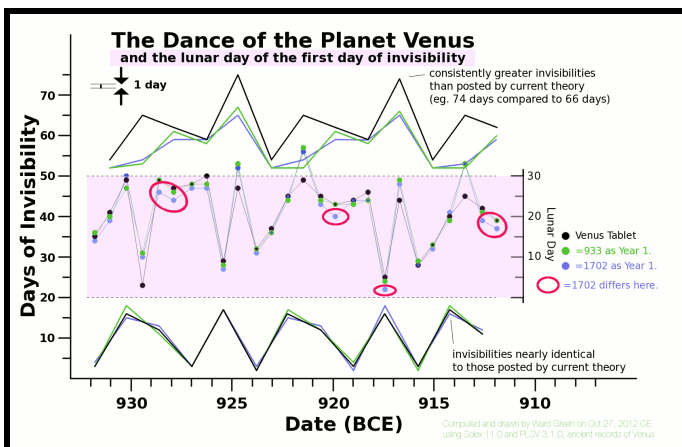
A narrow or tortuous path is what Jesus taught us to follow. In faith, we have great peace only when we follow this path. Sometimes, this means that we seek to confirm our own faith. Because of the ancient Hebrew, much of the translating work, done without the aid of contemporary sources, gives us Bible translations which fail to convey the truest modern meaning. For example, Hebrew may have had no word for 'solar eclipse' (ancient Hebrew draws on a much smaller vocabulary than most modern languages) but, say, "the sun goes down at midday". In the Bible book of Amos, 1:1, we read of a prophecy by the prophet Amos written "two years before the earthquake," in which he mentions just such an event, in Chapter 8, Verse 9. In seeking to confirm our faith, we may examine whether such an eclipse did occur near noon in Israel in the year stated. From relevant Scriptures, we gather that King Jeroboam ruled for 41 years, and the implication is that he fled at a point corresponding to 55 years after Amaziah began to rule Judah. With Amaziah beginning to rule 179 years after Solomon began to reign, Amaziah began to rule thus in 839 BCE, and then 55 years more advances us to 784 BCE, the year of this eclipse. Two solar eclipses occurred in this year, and the one on Feb 09, 784 BCE was visible, weather-permitting, from Samaria or Jerusalem in Israel, and began almost exactly at 12:00 noon.

([Matthew 7:13,14](#)) (2Ki 14:23,29; 15:1,8,13; Zech 14:5,6; Am 1:1; 8:9) ([Solex](#)) ([Our Bible Chronology Established, by William Carr Thurman, p. 75, 1867](#))

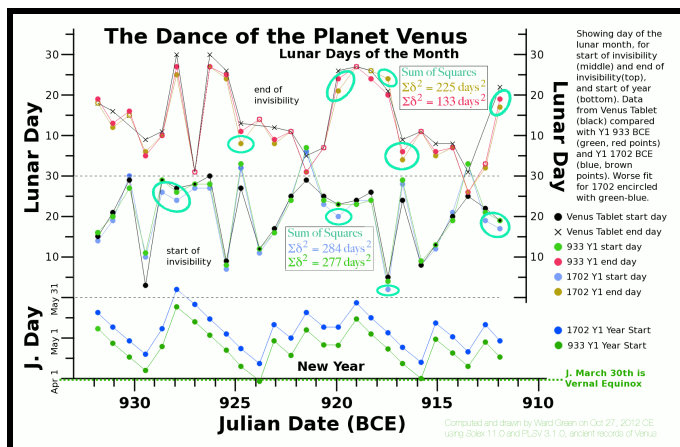
[9]([Moses, by Rolf Ward Green and Anne Ruth Rutledge](#))

## Table 5: Days of Invisibility of the Planet Venus and the Venus Tablet of King 'Nabu-apla-iddina'

#	BCE Year (-931=932)	Year (Regnal)	PLSV 3.1.0 (Julian)	PLSV 3.1.0 (Days)	PLSV 3.1.0 (1702 as Y1)	Venus Tablet (Days)	Venus Tablet (P.J. Huber)
1	-931	1	Mar 14-17	3*	(4)	3*	3*
2	-931	2	Dec 09-Jan 30	52	(52)	54	67
3	-930	3	Oct 07-25	18	(15)	16	20
4	-929	4	Jul 13-Sep 04	53	(54)	65	60
5	-928	5	May 22-Jun 02	11	(13)	12	16
6	-927	5	Feb 09-Apr 10	61	(59)	62	63
7	-926	6	Jan 01-04	3*	(3*)	3*	3*
8	-926	7	Sep 24-Nov 21	58	(59*)	59*	70
9	-925	8	Jul 26-Aug 12	17*	(17*)	17*	7
10	-924	8	Apr 11-Jun 17	67	(65)	75	-
11	-923	9	Mar 12-14	2*	(3)	2*	-
12	-923	10	Dec 07-Jan 28	52	(52)	54	65
13	-922	11	Oct 05-22	17	(15)	16	10
14	-921	12	Jul 11-Sep 01	52	(54)	65	-
15	-920	13	May 19-31	12*	(13)	12*	7
16	-919	13	Feb 07-Apr-08	61	(59)	62	15
17	-919	14	Dec 29-Jan 02	4	(2)	3	46
18	-918	15	Sep 22-Nov 19	58	(59*)	59*	74
19	-917	16	Jul 24-Aug 09	16*	(18)	16*	15
20	-916	16	Apr 09-Jun 14	66	(65)	74	68
21	-915	17	Mar 10-12	2	(3*)	3*	4
22	-915	18	Dec 05-Jan 26	52	(52)	54	-
23	-914	19	Oct 02-20	18	(16)	17	16
24	-913	20	Jul 08-Aug 29	52	(53)	65	65
25	-912	21	May 17-28	11*	(12)	11*	7
26	-911	21	Feb 05-Apr 05	60	(59)	62	59
*Number in exact agreement w/ Venus Tablet				7	(5)	Conclusion: Year of Venus Tablets is 933 BCE	



**Above:** The Dance of the Planet Venus (Oct 27 2012 graph by Rolf Ward Green, Venus Tablet data compared with the computer program Planet, Lunar and Stellar Visibility 3.1.0 with Year 1 as 933 BCE, King of Babylon, Nabu-apla-iddina)



**Above:** The Dance of the Planet Venus: Lunar Day Fit (Oct 27 2012 graph by Rolf Ward Green, Venus Tablet data compared with the computer program Planet, Lunar and Stellar Visibility 3.1.0, using Solex 10.2 to get the lunar days, with Year 1 as 933 BCE, shown compared to 1702 BCE. Also shown is the start of the year for each data point as compared to the Vernal Equinox obtained using Equation of Time and NASA JPL Time Conversion Tool.)



**Above Left, and Above Right:** The Tablet of Shamash, British Museum, London (King of Babylon, Nabu-apla-iddina, in his Year 31, Nisan 20, held the official ceremony inaugurating this inscription, in which one of his predecessors, King of Babylon Eulmash-shakin-shumi is also mentioned. The tablet was restored by King Nabopolassar, a later King of Babylon (ruled 625-604 BCE), who also preserved the broken pieces (two large and six small) of the original. In relief, King Nabu-apla-iddina is depicted, as was traditional, sitting beneath the (from left to right) moon, sun, and the planet Venus. Venus was depicted here as an octagonal star, which was also the tradition. [Click here for a third, large \[286 Kb version\].](#))

[1]([Achad-Ankh-Quest, by Lia D, 2012, p. 168](#)) [2]([Science Magazine, 'New Dates for Egypt's Pharaohs', by Michael Balter on 17 June 2010, 2:02 PM](#)) [3]([Exodus 4:27, New World Translation](#))

[4]([Exodus 12:38, New World Translation](#)) [5]([WG, Notebook 28, p. 156](#)) [6]([Cambridge Ancient History, Revised Edition, Vol. 1 & 2, by William C. Hayes, M. B. Rowton, and Frank H. Stubbings, 35](#))(1962) [7]([John 3:31-32, New World Translation \(1984\)](#)) [8]([The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa \(Südburg\), 'The Hieroglyphic, Luwian Inscription of Chamber 2, The History', by J. David Hawkins, p. 58](#))(1995) [9]([Moses, by Rolf Ward Green and Anne Ruth Rutledge](#)) [10](*the date for Meli-Shipak II is here conventional, a temporary date, for we now revise it by what follows.*) [11]([WG, Notebook 28, p. 161](#)) [12]([Journal of the American Oriental Society, 'The solar omen of Mursili II', by Peter J. Huber, Vol. 121, Issue 4, pp. 640-644](#))(2001) [13]([Journal of Egyptian History, 'The Astronomical Basis of Egyptian Chronology of the Second Millennium BC', by Peter J. Huber, Vol. 4, No. 2, pp. 172-227](#))(56)(2011) [14]([The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa \(Südburg\), 'The Hieroglyphic, Luwian Inscription of Chamber 2, The History', by J. David Hawkins, p. 58](#))(1995) [15]([The Bavian Inscription of Sennacherib, transl. by Theophilus Goldridge Pinches, secondary references: Smith's 'History of Assyria', and 'Records of the Past', Vol. I and VII](#)) [16]([The First Campaign of Sennacherib, 'Introduction', by Sidney Smith, p. 4](#))(1921) [17]([Babylonian Boundary-stones and Memorial-tablets in the British Museum, by Leonard William King, pp. 43-51](#))(1912) [18]([Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal, Part 2, Commentary and Appendices, by Simo Parpola, pp. 375—377.](#))(First Edition, 1983) [19]([2Samuel 11:1, New World Translation \(1984\)](#)) [20]([1Chronicles 20:1, New World Translation \(1984\)](#)) [21]([Exodus 12:2, New World Translation \(1984\)](#)) [22]([Exodus 13:4, New World Translation \(1984\)](#)) [23]([Genesis 14:1, New World Translation \(1984\)](#)) [24]([Romans 8:28, New World Translation \(1984\)](#)) [25]([Ecclesiastes 4:9, New World Translation \(1984\)](#)) [26]([Hebrews 6:3, New World Translation \(1984\)](#)) [27](*cf. 1Corinthians 7:31, New World Translation (1984)*) [28]([Akkadica 119-120, 'Astronomy and Ancient Chronology', by Peter J. Huber, pp. 159-176](#))(2000) [29]([Planetary, Lunar, and Stellar Visibility, a computer program by Rainer Lange and Noel M. Swerdlow, Version 3.1.0, Nov 20](#))(2006) [30]([Wikipedia, 'List of Hittite Kings'](#)) [31]([Wikipedia, 'Venus Tablet'](#)) [32](*see Table 4*) [33]([The Ark of Urartu, by Rolf Ward Green and Anne Ruth Rutledge](#))

end of Chapter 10: Moses -- Copyist of Letters





# Chapter 11: Joshua

## -- Warrior for Israel



**Above:** Joshua Commanding the Sun to Stand Still, Yale Center for British Art, Yale University, New Haven, Connecticut (ca. 1840 painting by John Martin, oil on canvas)

しかし、忍耐にはその働きを全うさせなさい。それは、あなた方が完全に、またすべての点で健全になり、何事にも欠けるところのない者となるためです。

([ヤコブ 1:4](#), [「新世界訳聖書」](#))  
(Japanese)

**Let endurance have its work complete, that you may be complete and sound in all respects, not lacking in anything.**

([James 1:4](#), [New World Translation](#) (1984))

11 We have been illuminated already at some length in writing concerning Pharaoh Hatshepsut (please see Chapter 5) about how friendly is the crucible of our creed to the artifacts found at Jericho and Hazor, Moses having died in 1452 BCE. To the great leader of Israel who succeeded Moses it seems only a matter of justice to reiterate such matters, facts. The scarab and seal of Pharaoh Thutmose III, discovered in burial remains at Jericho, are certainly in harmony with a 1452 BCE dating of the destruction of the city of Jericho. Now conclusions are based upon evidence rather than a lack thereof, and yet the gap in time from this scarab and seal of Pharaoh Thutmose III to the next oldest Egyptian object found in these graves at

Jericho (a scarab) one of Pharaoh Amenhotep III, is consistent with the uninhabited state of the city of Jericho from 1452 BCE until Eglon King of Moab came to live there, as already mentioned in Chapter 5, and coinciding with the time of rule of Pharaoh Amenhotep III. It seems remarkable, therefore, that Joshua the warrior of Israel, who led the Israelites into the Promised Land, was of the time of Pharaoh Thutmose III, during whose Reign an invasion first is begun into Palestine by Joshua's Israel. The Bible tells us that he was the son of Nun, although he is called Hoshea at Numbers 13:8, and Jehoshua, at Numbers 13:16, whence we have 'Joshua son of Nun' at Exodus 33:11.[1-3] We may now confidently place the birth of Joshua, based on the date of his death, at 110 years of age, 28 years after he began to lead Israel (he died about 1424 BCE), in 1534.[4,5] Born in 1534 BCE, Joshua was about 43 years old, or nearly the same age as Caleb, who was 45 years old, at the spying out of the land (Numbers 13:2, Joshua 14:10), in 1491 BCE. The birth of Joshua in 1534 BCE is, very nearly, the exact year that Moses left Egypt to go to Midian, which was also during the Reign of Pharaoh Ahmose I, as we have dated it. With Amenhotep II reigning from 1440 to 1414 BCE (25 years and 10 months, evidently called Mephramuthosis by Josephus in Mr. Fotheringham's book), and prior to Pharaoh Thutmose IV (who reigned 1414-1407 by us, and 9 years 8 months from what Josephus says in the same work), Joshua was living in the time of the beginning of the New Kingdom of Egypt, the 18th Dynasty of Egypt, when these Egyptian Pharaohs ruled:

## **Ahmose I, Amenhotep I, Thutmose I, Thutmose II, Hatshepsut, Thutmose III, and Amenhotep II.**

(Pharaohs ruling during Joshua's lifetime)

[1]([Numbers 13:8, New World Translation \(1984\)](#)) [2]([Numbers 13:16, New World Translation \(1984\)](#)) [3]([Exodus 33:11, New World Translation \(1984\)](#)) [4]([Joshua 24:29, New World Translation \(1984\)](#)) [5]([Judges 2:8, New World Translation \(1984\)](#))

<sup>112</sup> Pharaoh Hatshepsut died in 1469 BCE, we say, as consistent with a scarab bearing her name, discovered by Mr. Garstang between 1930 and 1936 in a Jericho grave (Tell es-Sultan). As we wrote in Chapter 5, an unpopularity that is believed to have occurred more than 20 years after her death is not adequately early to have caused the removal of this scarab from the grave chamber, before Jericho had become a barren place due to the attack of Israel upon it, by us 1452 BCE. At that time, soon after Israel is entered into Palestine, the Promised Land is under continual attack by Joshua, and the city of Jericho is foremost in this regard, its entire populace having been killed by Israel at the time (and yet Rahab and her family were saved), every last: “man to woman, young man to old man, bull and sheep and ass.”[4] Rahab and her family are saved because she had earlier hid the spies sent by Joshua amid the flax drying on her roof.[5] We know that the Bible tells us later that Rahab became an ancestress of Jesus Christ after she married an Israelite.[6] Although the account of Matthew Chapter 1 lists Rahab, the wife of Salmon, as living just four generations (about 140 years, say)

before King David, there are really as many as 363 years from the birth of Rahab's son until King David's birth in 1088 BCE, were her son born in 1451 BCE, which is the year after Jericho was burned, and 363 is factored as:

$$363 = 11 \times 11 \times 3$$

(two factors of 11)

From the time of Rahab to the time of King David is, thus, perhaps, more like 10 generations than four, agreeing with the crucible dating of Joshua as from 1452 BCE, as we say.[7,8] Since David was the youngest of eight sons of Jesse, it is possible that from Rahab to King David comes to only eight generations, leaving 14 of the 22 generations, say, in the time between Jacob and Joshua, which then averages out to:

$$(2044 - 1534) \div 14 = 36.4 \text{ years per generation}$$

(Jacob to Joshua, average generation)

However, Moses and Joshua were contemporary, and Psalms 90 shows us that, from the time of Moses, people lived for 70 years or so, as is also typical of us people living today.[9] Consequently, a 36-year average generation (ie. 363 years, comprising 10 generations) appears more reasonable for the time from Joshua to King David, assuming that people lived considerably longer in Jacob's times, he living 147 years. The average generation from Jacob until Joshua, then, was:

$$(2044 - 1534) \div 12 = 42.5 \text{ years per generation}$$

(Jacob to Joshua, average generation)

**Right:** Country House by a River, Israel Museum, Jerusalem (ca. 1890 painting by Paul Cézanne)

If Jehovah is willing, this appears consistent with all of what we know from the most reliable sources, seeing as the average generation today is typically 35 years, roundly, a number not very much lower than 42 years, and that Abraham is of age 100 at the birth of Isaac, Isaac 60 at the birth of Jacob and Jacob is 91 years old at the birth of Joseph, averaging, if reckoned correctly, 83 years per generation. Were the 11 generations after Jacob 38 years of average, a result comparable to 42 years would be obtained, and so it would appear that a generation gradually ranging downwards from 43 to 33 years meets this average requirement, and is in keeping with every reasonable nature of Jehovah's Will:

$$(91 + 11 \times 38) \div 12 = 42.4$$

**years per generation**

(Jacob to Joshua, average generation)



From the time of Rahab to the time of King David is truly, we said, more like 10 generations than four, agreeing with Israel's conquest of Jericho dated as 1452 BCE, as we say.[7,8] From the time of Moses, the Bible says people lived for 70 years or so, as is also typical of us people living today.[9] Consequently, a 36-year average generation (ie. 363 years, comprising 10 generations) appears very reasonable for the years from Rahab to King David, allowing that people lived considerably longer in Jacob's times, he living 147 years. We may keep in mind that, in Genesis, Joseph began to have children in Egypt from the time of plenty, thus before 37.[10] In paragraph 8<sup>11</sup> of this article, we showed the descent of Joshua by Joseph's son Ephraim, 11 generations. If Jehovah is willing, the 22 generations from Jacob until King David, less Jacob to Joseph (1) and these further 11, in our crucible thus gives us 10 generations as remaining:

$$(2044 - 1088) \div 22 = 43.5 \text{ years/generation}$$

(average generation, Jacob to King David, 22 generations)

$$(1954 - 1451) \div 11 = 45.7 \text{ years/generation}$$

(average generation, Joseph to Rahab's son, or 11 generations)

## **(1954 - 1534) ÷ 11 = 38.2 years/generation**

(average generation, Joseph to Joshua by Ephraim, 11 generations)

## **(1451 - 1088) ÷ 10 = 36.3 years/generation**

(average generation, Rahab's son to King David, or 10 generations)

The average generation after Jacob appears to drop sharply off, and because we note that the Israelites were starting to live in Egypt from the time of Joseph, and that at this time the generations may have been influenced by the lives of the Egyptian people as much as by the Israelite custom, we infer that Egyptian life shortened Israel's generation. We find that the generations from Jacob to King David are, consequently, very much in keeping with such explanations, the Egyptian generations of the Pharaohs being seen to be, nearly, 27 years for firstborn sons, from 1554 BCE onward.

[1]([Joshua 6:17-25, New World Translation \(1984\)](#)) [2]([Joshua 2:1, New World Translation \(1984\)](#)) [3]([Matthew 1:5, New World Translation \(1984\)](#)) [4]([A Dissertation on Sacred Chronology, by Nathan Rouse, pp. 36-37\)\(1856\)](#)) [5]([1Chronicles 6:33-38, New World Translation \(1984\)](#)) [6]([Matthew 1:5, New World Translation \(1984\)](#)) [7]([Matthew 1:5, New World Translation \(1984\)](#)) [8]([Joseph \(2009\), by Rolf Ward Green](#)) [9]([Psalms 90:10, New World Translation \(1984\)](#)) [10]([Genesis 41:50, New World Translation \(1984\)](#))

<sup>113</sup> Our chronology cannot be considered as *the* true, or only true chronology, as our understanding may yet change. Trying to fit the facts into our given chronology, we have found out very quickly how good it is, and so we continued to test more and more facts, allowing our chronology to be the guide, or crucible, within which facts are determined. The continued success of our *Grail* is unbelievable. As the dating of the Mycenaean IIIA:1 pottery at Hazor (as 1425-1400 BCE) confirms our dating for Pharaoh Thutmose IV (1414-1407 BCE), whose scarab was found at Hazor, so do we see also that Hazor's destruction in the Reign of Thutmose III (1490-1440), and the gap in the city's layers at about 1450, both agree with Joshua as destroying it in 1452 BCE. Despite this agreement, debate goes on concerning Jericho.[2] [1]([Associates for Biblical Research, 'Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence', by Bryant G. Wood\)\(May 01, 2008\)](#)) [2]([Ancient Digger, 'Walls of Jericho: The Archaeology that Demolishes the Bible?'\)\(Dec 08, 2011\)](#))

**Right:** Egyptian Scarabs and Seal from Jericho (*reproduction from the article 'Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence', by Bryant G. Wood. In photo, clockwise from top left: scarabs bearing the names of Thutmose III (1490-1440 BCE), Amenhotep III (1407-1369 BCE), and Hatshepsut (1490-1469 BCE), and the reverse side of a seal, bottom left, of Thutmose III.*[1](['Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence', by Bryant G. Wood\)\(May 01, 2008\)](#))



<sup>114</sup> No other chronology has been discovered to date as true as this our *Holy Grail*, the only crucible of its kind. Whilst a very large number of attempts, based on a shorter sojourn of Israel in Egypt, have failed, it has been found that the 430 years fits better, in the ways we have given. The article "The Duration of the Israelite Sojourn in Egypt," by Paul J. Ray Jr., has a balanced assessment of arguments on both sides, and favours the long duration.[1] We do not claim

the *only* true chronology, just one. During the days of Joshua, when Israel crossed the Jordan, as a nation, to enter the Promised Land for the first time (Joshua 3:13-15), Joshua had already prophesied beforehand that the instant that the soles of the priests' feet would rest in the waters of the Jordan River (specifically those priests who were carrying the *Ark of the Covenant*), the waters of the Jordan would be cut off and stand as one dam, and the Bible records that this did really take place at the very instant foretold, as the feet of these priests were dipped into the edge of the waters, a dam having been caused to rise at Adam, at a distance up the Jordan River.[2] The Jordan has been known to be dammed up in modern times, by mudslides caused by earthquakes, as is generally known, thanks to research by Mr. Amos Nur of Stanford University, and Mr. Ze'ev Reches of the Weizmann Institute, of Israel.[3,4] These scientists determined a strike-slip fault zone, from a July 11, 1927 CE earthquake 5 kilometers from Jericho to the Dead Sea, and Mr. Nur connected mudslides with quakes. The falling of the walls of Jericho was attributed also by Mr. Nur to an earthquake since they fell in one direction. The Bible has a detailed account, as much to be preferred:

**Then the people shouted, when they proceeded to blow the horns. And it came about that as soon as the people heard the sound of the horn and the people began to shout a great war cry, then the wall began to fall down flat. After that the people went up into the city, each one straight before him, and captured the city.**

**[5]([Joshua 6:20, New World Translation \(1984\)](#))**

[1]([Associates for Biblical Research, 'The Duration of the Israelite Sojourn In Egypt', by Paul J. Ray Jr.](#)) [2]([Joshua 3:13-15, New World Translation \(1984\)](#)) [3]([The New Scientist, June 7, 1979, Vol. 82, No. 1158, p. 798](#)) [4]([Popular Mechanics, Sep 1979, p. 22](#)) [5]([Joshua 6:20, New World Translation \(1984\)](#))

<sup>115</sup> Jehovah's chronology, our own *Greenealogy*, has 1452 BCE as the year Israel came into the *Promised Land*, a date which we prove faithful by seemingly every process, and we may recall how we initially arrived at this dating. Firstly, Jewish tradition had a number of things to say as to when their nation entered Palestine, which is preserved in the tradition of the Jubilee, a sacred fifty-year cycle of seven Sabbaths of seven years each, plus one more year, the celebration of which was required by the Law of Moses.[1] 'Sabattical Year and Jubilee', *Jewish Encyclopedia*, states that, according to Talmudic calculations, 850 years (ie. 17 Jubilees) elapse from the entry of Israel into the land of Palestine, ie. the *Promised Land*, until the first Temple (ie. Solomon's Temple) was utterly destroyed.[2] With this destruction occurring in the 19th (or 18th) year of Babylon's King Nebuchadnezzar (2Ki 25:8; Jer 52:12,29), Mr. Edwin Thiele dated Jerusalem's destruction as 586 BCE.[3] Adding 850 years to 586 we get 1436 BCE as the time Israel entered Palestine, and it is thus 16 years after 1452 BCE. However, the date of 1452 BCE is obtained from the date of the First Temple founding being 479 years after the famous *Exodus* of Israel from Egypt, from the Scriptures at 1Kings 6:1, by adding 479 to the year 1014 BCE to get 1493 BCE, and subtracting 41 years (or 40 years in wilderness):

# 1014 + 479 - 41 = 1452 BCE

(Israel enters Palestine)

In previous articles we have already discussed how 1014 is best suited by genealogical and regnal data, as well as by the alignment of the Temple axis with sunrise in that year (at Passover), to be the very year of the Temple founding. Since then, the many other consequences that we have seen, with regard to international chronological synchronization (ie. world Kingdom alignment), have proven this date true.

[1]([Leviticus 25:10, New World Translation \(1984\)](#)) [2]([Jewish Encyclopedia, 'Sabbatical Year and Jubilee, Talmudic and Samaritan Calculation of Jubilees'](#)) [3]([The Mysterious Numbers of the Hebrew Kings, by Edwin Richard Thiele, p. 190-191](#))



**Left:** Ruins of Samaria (reproduction from [1]([Wikipedia, 'File: Ruins of Samaria.jpg'](#)))

<sup>116</sup> While it would be unwise to rely on a single secular date, secular dates provide the basis for the *Holy Grail*. This *Grail* does not really belong to us; rather, it belongs to Jehovah himself, and the way in which he allows the secular dating to either confirm or deny it is what we use to establish our confidence that the crucible is true. The *Fall of Samaria* to the Assyrians is dated by an uncommon consensus

amongst secular historians that Sargon, the Assyrian King who ruled from 722 BCE (according to the eponyms lists of Assyria, which are relatively complete as far back as this), captured Samaria by early in his Reign, as his *Summary* presents the following record, of which four specimens are seen in his palace at Nineveh:

**In the beginning of my Reign... (three lines wanting)... with the help of the sun, I besieged and occupied the towns of Samaria, and carried into captivity 27,280 persons.**

[1]([Fulfilled Prophecy, in Proof of the Truth of Scripture, by Bouchier Wrey Savile, p. 358](#))(1882)

Of this text we need amply be assured that the key that we require is present in its essence, despite what's missing. Furthermore, an astronomical situation exists in the lunar cycle, and this, together with the Biblical testimony that a three-year siege occurred, during which time three solar years may fall entirely within three luni-solar years, has also enabled the date Samaria fell to be given as 719 BCE. To be exact, the Bible gives the beginning of the *Siege of Samaria* as instigated by Assyrian King Shalmaneser, in the *fourth* year of King Hezekiah, which actually is the year 722 BCE in our crucible (Year 1 Hezekiah 725)! Even if we ignore the coincidence to Year 1 of Sargon, 722 BCE, the Bible makes a highly uncommon record here that at the completion of three years did Samaria fall,

during the *sixth* year of Hezekiah, in fairness to the account. It is not possible, however, without lunar synchronization enabling the luni-solar year to begin just late enough for Passover to fall slightly after vernal equinox (ie. so the 1st lunar month of the year, Nisan, has its 14th day after the vernal equinox, slightly) in the initial year 722 BCE. The necessary condition does appear to be fulfilled in the year 722 BCE, with vernal equinox Mar 28 and with Passover possibly on full moon of Mar 31, after the vernal equinox. Then, 13 lunar months go 381 days, to Passover Apr 18 721. Then, 12 lunar months go 355 days, to Passover Apr 07 720. Then, 13 lunar months go 384 days, to Passover Apr 26 719, which is more than three solar years after Mar 31 722 BCE! The insertion of an extra month into the lunar calendar is the standard way to ensure that each year commences at the proper season for the planting of crops, which it couldn't do were the year allowed to drift from the vernal equinox. Instead, each year we show here begins at the earliest day which may still allow Passover to be after vernal equinox. When we believe this evidence, it becomes possible to date the *Fall of Samaria* within the range of Mar 15 to a few days after Apr 11, 719 BCE, since these dates all fall three solar years after Mar 15 722, new moon corresponding to the full moon of Mar 31 722, the starting point for us. Here we have followed the crucible dating from our earlier articles: the *Siege of Samaria* ran from 722 to 719. This is already known to accord closely with the record of Sargon II's Great *Summary* inscription, given above. Ancient chronographer Demetrius, as shown in *Green*, said that there are 473.75 years between the time when the ten tribes of Samaria were taken and 'that' of Ptolemy IV:

$$718.75 - 473.75 = 245 \text{ BCE}$$

('time', perhaps birth, of Ptolemy IV)

Note that because the BCE years count backwards, 718.75 is a way of mathematically saying the spring of 719 BCE, with the year 719 BCE running in actuality from 719 to 718 BCE. The birth of Ptolemy IV Wikipedia gives as: circa 244 BCE.[2] Whether Demetrius intended the birth of Ptolemy IV we have not ascertained, but we may use this date now in what else Demetrius says, that 338.25 years elapse between the thing he calls the 'time of Jerusalem' and date of 'Ptolemy IV':

$$245 + 338.25 = 583.25$$

(584 BCE, 'time', perhaps destruction, of Jerusalem)

**Right:** Bethlehem Road, Main Entrance to Bethlehem (2005 photo)

The reason that this is exciting is that, according to the Jewish chronographer Demetrius, Jerusalem's captivity (the last one, as he mentions somewhere else) occurred 584 BCE, which is two years after Mr. Thiele says it was destroyed. However, we are not finished, because, as Clement puts it:





But Demetrius says, in his (work) *On the Kings of Judaea*, that the tribe of Judah and (those of) Benjamin and Levi were not taken captive by Sennacherib, but from this captivity to the last (captivity), which Nebuchadnezzar effected out of Jerusalem, (there were) 128 years and 6 months. But from the time when the ten tribes of Samaria were taken captive to that of Ptolemy the 4th, there were 573 [ed. read '473 years' for '573 years'] years and 9 months. But from the time (of the captivity) of Jerusalem (to Ptolemy the 4th), there were 338 years (and) 3 months.

[3](*Stromata, by Clement of Alexandria, Fragment 6, quoting Demetrius.*)

From the first part of this fragment, we may thus compute:

$$583.25 + 128.5 = 711.75$$

(712 BCE, Sennacherib invades, and Year 14 of Hezekiah!!)

Our crucible dating of Year 1 of Hezekiah as 725 BCE finds us in exact agreement, or so it appears, with Demetrius, a Jew who lived in the Reign of Egyptian Pharaoh Ptolemy IV! We are still not finished, though, because the Bible has a comment regarding chronology at Ezekiel 40:1, which reads:

In the twenty-fifth year of our exile, in the start of the year, on the tenth [day] of the month, in the fourteenth year after the city had been struck down, on this very same day the hand of Jehovah proved to be upon me, so that he brought me to that place.

[4]([Ezekiel 40:1, New World Translation \(1984\)](#))

Mr. Thurman noted in his book (and yet his chronology does differ from ours in many ways) that a year which begins on the 10th day of the month is a Jewish Jubilee Year, and we compute this year from the *Fall of Jerusalem*, thus:

$$583.25 - 13 = 570.25$$

(571-570 BCE, Jubilee Year commencing 571 BCE)

***“We stay  
on this***

We stay on this subject only briefly, because it is a very important starting point, to be specific, when the city of Jerusalem is destroyed by Nebuchadnezzar, whereas our date of 584, differs only marginally from the conventional one. The Jewish 'yobel' (or Jubilee) was named for the blast of the horn which announced it, and lasted one year every 50. The

**subject  
only  
briefly”**

Jewish calendar year began on Tishri 1, ie. in autumn. On the 10th day of Tishri, 571 BCE, did a Jubilee begin in the time of Ezekiel, we noted, which means that the end of the Jubilee Cycle is one year later, Tishri 570 BCE, which 50-year cycle had begun in 620 BCE (670, 720, 770, 820 and so forth, back to 1420 BCE, being Jubilee Cycle Year 1's). We may now see how, in the Jewish calendar, the arrival of Israel at the Jordan River (1452 BCE, led by Joshua) falls within the Jewish calendar year which began on Tishri 1 of 1453 BCE, making this 'year' 33 years before 1420 BCE, the date our crucible has adopted for the start of the Jubilee Cycle, the Passover of which year arrives in the spring of 1419, 33 years after the arrival (1452), which now appears to harmonize with an ancient Jewish tradition that Jubilee first 'occurred' 33 years (at least, in some sense) later.[8] The 50th year after 1420 BCE is simply (1420 - 49) = 1371. The year 1371 BCE, 49 years later, ie. the 1st Jubilee, is how consistent with the Talmud's assertion that Year 18 of Josiah, in which a Passover was held, is the 16th Jubilee, since King Josiah's first Year is 639 BCE in our crucible, around 18 years before a Jubilee of the autumn of 621 BCE? Actually, it misses by as much as two years, and as little as one year (when we take King Josiah's Year 1 as starting in autumn 639, his Year 18 begins autumn 622, and includes Passover in the spring of 621, but the Jubilee that begins in autumn 621 runs the whole next year, Josiah's Year 19). This is close agreement, and yet there is another problem. As we dated King Hezekiah's Year 1 from Nisan 1 of 725 BCE in our article *Moses*, the implication is that there is a 6-month difference in the start of the year, which we know is true depending upon which calendar we use, whether the sacred calendar on Nisan 1, or the one that begins six months later (or earlier), on Tishri 1, the seventh month. But the number of years of the Kings from Hezekiah through Amon, who preceded Josiah, is 29 + 55 + 2 = 86 years (King Hezekiah included), and 639 BCE is 86 years after 725 BCE. For this reason, it appears that the date of 712 BCE given by the reckoning according to Demetrius, should be 711 BCE instead, perhaps, which is the lowest date for this event, when the Assyrian King Sennacherib invaded Judah, an event that preceded the time of Demetrius by, nearly, 500 years. A little arithmetic gymnastics may be applied to the other cases which we will consider shortly, and appears to work, with the preference being in favour of the Bible record at all times over fragmentary and isolated copies of doubtful provenance, which often serve to mislead faithful persons! Were King Hezekiah's Year 1 reckoned from autumn 726, then the higher date of 712 is met (see A Secondary Viewpoint), but this would require adding a year (for which we have no authority) to the Reigns of the Kings of Israel, so we may remain faithful, and patiently await Jehovah's resolution.

**A Secondary Viewpoint**

Here is a possible delimitation refined from the crucible. Without becoming wise in our own eyes, even the Year 14 of

It appears worthy of mention that one consequence of using 584 BCE for the date of Jerusalem's destruction instead of 586 BCE is that the two Kings of Judah who each ruled only three months are now granted an official one year each, in accordance with the usual custom of the Kings' accessions, whereby the next King begins officially from the new year. Thus, King Josiah rules 639-608, followed by Jehoahaz, who reigns 608-607, Jehoiakim 607-596, Jehoiachin 596-595, and Zedekiah, who rules from 595

Hezekiah that we determined as 712 BCE, just above, may be seen as reckoned from the autumn of 726 BCE, so that it is true that the spring of 712 BCE (711.75) comes in Year 14. In the Book of 2Kings of God's Word, Chapter 20, we happen to learn that an angel kills 185,000 of Sennacherib's army and that his invasion thus ends in a calamity for him (ie. 2Kings 18:13 through to 2Kings 19:37, although the account of the assassination of King Sennacherib is believed to be dated to a later time), we may now understand that time to be 'those days' following the spring of 712 BCE, after the invasion of King Sennacherib and before the eclipse of Mar 14 711 BCE, a solar eclipse coming at the end of the lunar month (as all solar eclipses do), a month which began some time in February, a month of the calendar year which began in the autumn of 712 BCE at a time when Hezekiah's Year 15 probably began, and harmonizing with 2Kings 20:6, where he is promised 15 more years by Jehovah ( $14 + 15 = 29$  years). Since 29 years is the recorded length of Hezekiah's Reign, eg. at 2Kings 18:2, the agreement is sufficiently precise! According to this view, Hezekiah's Rule begins in the fall of 726 BCE (in *Moses* we count

until Jerusalem falls in 584. This allows the sum of the Reign-lengths from Jehoahaz, in 608 BCE, to Jerusalem's destruction, 584 BCE, to add up to the same total of 24 years as required by the dates given:

$$1 + 11 + 1 + 11 = 24 \text{ years}$$

(Reign lengths of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah)

(2Ki 23:31, 2Ki 23:36, 2Ki 24:8, and 2Ki 24:18)

$$584 + 24 = 608 \text{ BCE}$$

(Year 1 Jehoahaz, who reigned 3 months)

This constitutes a slight adjustment, since King Jehoiakim is now 607 for his Year 1, and Jeremiah 25:1 tells us that Year 4 of Jehoiakim is also Year 1 of King Nebuchadnezzar. The Assyrian records themselves tell us that Nabopolassar, the father of Nebuchadnezzar, died on Ab 8 (in summer) and his son Nebuchadnezzar took the throne in Elul of the same year, although officially it continued to be his accession year, until the following spring, when, at the festival of the New Year in month of Nisan he officially began to rule (ie. 'took the hand of Bel'), Nisan being the first month, and by the third month (Siwan) it was then his first year.[9] The Scripture reference to the *Battle of Carchemish* at Jeremiah 46:2 is also in Year 4 of Jehoiakim, which was 603 BCE, with battles waged in springtime, not wintertime. The spring of 603 BCE is within Jehoiakim's Year 4, and it would appear to be the beginning of Nebuchadnezzar's Rule, the first complete calendar year of which ran 603-602 BCE. Despite the gymnastics with numbers here, the date of 584, for the fall of Jerusalem, is now seen to be in Year 19 of Nebuchadnezzar, which ran autumn-to-autumn in 585-584 BCE. The 30th Year mentioned at Ezekiel 1:1, when it happens to refer to the 30th Year of the Jubilee, we may allow as the time from autumn of 592 to autumn 591, also called the 5th year of the exile of King Jehoiachin, Ezekiel 1:2, placing that exile in the year going from autumn-to-autumn 596-595 BCE (ie. four full years earlier than 592), which compared to the 11 years of Jehoiakim (autumn-to-autumn 607-596) is the very

from spring 725 BCE). year we accord to his successor, King Jehoiachin. The exile of King Jehoiachin, in 2Chronicles 36:10, was at the 'return of the year', thus springtime of the year 595.[10] God be praised, and the Devil with Adam and Eve be blamed. The time of which Ezekiel wrote in 1:1 of his Book is thus determined precisely in our crucible as being, as he says: the 5th day of the 4th month (Tammuz), but, as we say, the year 591 BCE, a date equivalent to Jul 09 591 BCE, Julian. Now, at Jeremiah Chapter 25, more to Josiah and Jehoiakim:

The word that occurred to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah, the king of Judah, that is, the first year of Nebuchadrezzar the king of Babylon; which Jeremiah the prophet spoke concerning all the people of Judah and concerning all the inhabitants of Jerusalem, saying: **“From the thirteenth year of Josiah the son of Amon, the king of Judah, and down to this day, these twenty-three years the word of Jehovah has occurred to me.”**

[11]([Jeremiah 25:1-3, New World Translation \(1984\)](#))

King Josiah reigned 31 years, from 2Kings 22:1, and hence:

**(31 - 13) + 1 + 4 = 23 years**

(Year 13 of Josiah to Year 4 of Jehoiakim, with 1 year for Jehoahaz)

(2Ki 22:1, 2Ki 23:31, Jer 25:1)



**Above:** Israel National Trail, Modiin to Neve Shalom

(Oct 30 2009 photo by Yoav Dothan)

So Samaria fell in 719 BCE, and Jerusalem fell in 584 BCE. It remains the conventional view today that Ashdod fell to Assyria in 711-710 BCE, and Assyria did not come back into Palestine again

soon, but 'dwelt' closer to its territory. Earlier Assyrian records tend to date King Sargon's Year 1 as 719 BCE, and assign his final campaign to Ashdod as 711 BCE, *his ninth year*, which harmonizes with the text of God's Word at 2Kings 17:3, saying that King Shalmaneser began the attack on Samaria, King Sargon later claiming in his own Annals an earlier date than true for his Kingship.[12] Recent scholarship has scarcely done more than the work of Mr. Philip Smith's *The Ancient History of the East*:

Shalmaneser died during the last year of the siege of Samaria, leaving only an infant son, Nlnip-iluya (i.e., Ninip is my god). The king's long absence may have prepared the way for a dynastic revolution, especially if he himself had been originally an adventurer. The throne was seized by the Tartan, or general-in-chief, a man of obscure birth, who assumed a royal name significant of his elevation, SARGON, or, more properly, SARKIN or SAR-YUKIN (the king [is] established). The one solitary mention of his name in Scripture, and that but incidentally in a prophecy, and the confusion in our present text between him and his son Sennacherib, had brought his very existence into doubt, till the discovery of his annals in his magnificent palace at Khorsabad revealed him as one of the most splendid kings and most successful warriors of Assyria. He came to the throne, as he tells us, in the same year in which Merodach-Baladan became king of Babylon, that is according to the Canon of Ptolemy, in March, B.C. 721; and this date is confirmed by the capture of Samaria.

[13]([\*The Ancient History of the East, by Philip Smith, pp. 308-309\*](#))(1871)

However this date may not be confirmed by the capture date of Samaria in 719 BCE, even a conventional date of 604 BCE for Nebuchadnezzar gives the computation from Scripture as (ie. Year 1 of Nebuchadnezzar equals Year 4 of Jehoiakim):

**604 + 3 = 607 BCE**

(607 BCE, King Jehoiakim of Judah)

**607 + 1 + 31 + 2 + 55 + 29 - 6 = 719 BCE**

(Kings Jehoahaz 1, Josiah 31, Amon 2, Manasseh 55, Hezekiah 29, and Samaria falls after 6 years of Hezekiah)

(2Ki 22:1, 2Ki 23:31, 2Ki 21:19, 2Ki 21:1, 2Ki 18:2, Jer 25:1)

[14](see, for example, [\*Journal of Biblical Literature, Vol. 11, No. 2, 'The Date of the Downfall of Samaria', by Willis J. Beecher, pp. 211-213\*](#))(1892)

**Right:** Nelson Glueck, Cover of Time Magazine Dec 13 1963

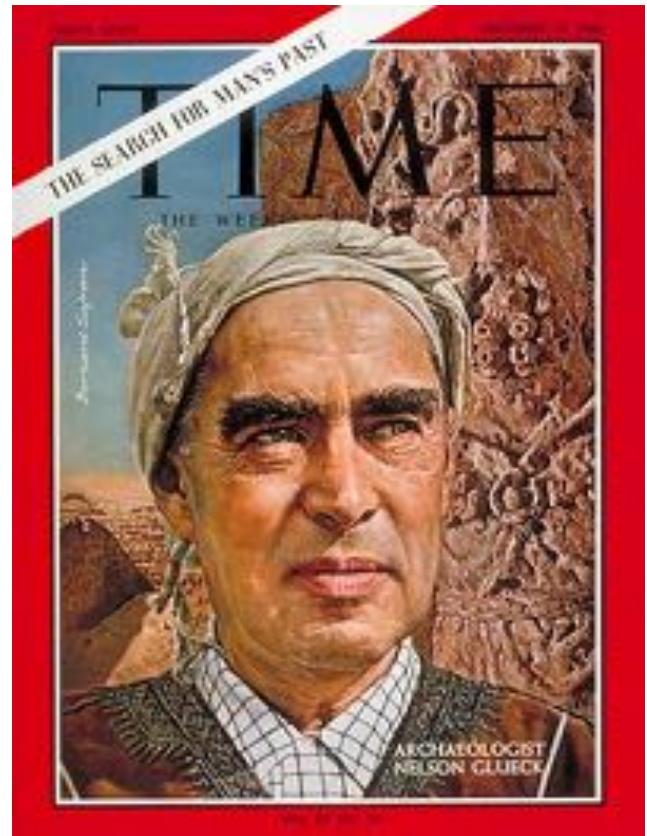
The truth of the Bible is to be preferred over the lies of Kings of Assyria or any other nation, who recorded none of their own defeats, in direct contrast to the Bible record. Thus, secular dates are generally to be questioned, as the records upon which they are based depend upon these Kings. What the Scriptures do not say may be provided by outside, independent witness, which clarifies contemporary meaning. Nelson Glueck, an American Rabbi whose work in archaeology resulted in the discovery of 1500 ancient sites, remarked:

**Here, then, was the Negev, like an unscaled mountain, unknown but not unknowable. Our methods and techniques of penetrating its secrets were the same as those we had used in our archaeological**

***“The chief source of information was the Bible itself.”***

**mapping of all of Transjordan and the Jordan Valley. They had been perfected in modern times especially by William F. Albright. The first task was to assemble and examine the literary evidence. The chief source of information was the Bible itself. Its historical memories and descriptions and sometimes exact references to particular places are of inestimable value to the scholar.**

**The purpose of the Biblical historian and archaeologist is, however, not to "prove" the correctness of the Bible. It is primarily a theological document, which can never be "proved," because it is based on belief in God, whose Being can be scientifically suggested but never scientifically demonstrated. Sacred Writ was concerned in its entirety with setting forth and underscoring the uniqueness and universality of God as the Source of all being and the Father of all mankind, whose wisdom was supreme, whose word was law, and whose imperatives were the moral mandates of human**



**conduct. Saga and song, legend and myth, fact and folklore were woven into the text to illustrate and emphasize this central theme.**

**Those people are essentially of little faith who seek through archaeological corroboration of historical source materials in the Bible to validate its religious teachings and spiritual insights. The archaeological explorer in Bible lands must be aware of the fact that as important as the Bible is for historical information, it is definitely not primarily a chronicle of history, as we understand that term today. It is above all concerned with true religion and only secondarily with illustrative records. Even if the latter had suffered through faulty transmission or embellishments, the purity and primacy of the Bible's innermost message would not thereby be diminished.**

**As a matter of fact, however, it may be stated categorically that no archaeological discovery has ever controverted a Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or in exact detail historical statements in the Bible. And, by the same token, proper evaluation of Biblical descriptions has often led to amazing discoveries. They form tesserae in the vast mosaic of the Bible's almost incredibly correct historical memory.**

[15]([\*Rivers in the Desert, by Nelson Glueck, pp. 30-31\*](#))(1959)

In the interests of understanding, rather than validation, have we carried out our quest for Biblical chronology, and in this light may we also investigate the Kings of Tyre as they are recorded by Mr. Flavius Josephus, where he writes that King Nebuchadnezzar took Tyre and King Cyrus Babylon, between which are seen the Reigns of several Tyrian Kings:

These accounts agree with the true histories in our books; for in them it is written that Nebuchadnezzar, in the eighteenth year of his reign, laid our temple desolate, and so it lay in that state of obscurity for fifty years; but that in the second year of the reign of Cyrus its foundations were laid, and it was finished again in the second year of Darius. I will now add the records of the Phoenicians; for it will not be superfluous to give the reader demonstrations more than enough on this occasion. In them we have this enumeration of the times of their several kings: "Nabuchodonosor besieged Tyre for thirteen years in the days of Ithobal, their king; after him reigned Baal, ten years; after him were judges appointed, who judged the people: Ecnibalus, the son of Baslacus, two months; Chelbes, the son of Abdeus, ten months; Abbar, the high priest, three months; Mitgonus and Gerastratus, the sons of Abdelemus, were judges six years; after whom Balatorus reigned one year; after his death they sent and fetched Merbalus from Babylon, who reigned four years; after his death they sent for his brother Hirom, who reigned twenty years. Under his reign Cyrus became king of Persia." So that the whole interval is fifty-four years besides three months; for in the seventh year of the reign of Nebuchadnezzar he began to besiege Tyre, and Cyrus the Persian took the kingdom in the fourteenth year of Hirom. So that the records of the Chaldeans and Tyrians agree with our writings about this temple; and the testimonies here produced are an indisputable and undeniable attestation to the antiquity of

our nation. And I suppose that what I have already said may be sufficient to such as are not very contentious.

[16]([Against Apion, Book 1, verse 21, by Josephus](#))

As we previously have attempted to accept the conventional dates, before beginning to reconfigure them to suit us, we begin now from the conventional date (539 BCE) of the Fall Babylon and add the years of the Kings of Tyre, backwards:

$$539 + 13 + 4 + 1 + 6 + 3/12 + 10/12 + 2/12 + 10 = 574.25$$

(575 BCE, End of the Siege of Tyre)

$$574 \frac{1}{4} + 13 = 587.25$$

(588 BCE, Start of the Siege of Tyre)



**Above:** Jewish soldier settlers dancing the Hora in Palestine

(1948 photo. From the Exodus, in 1493 BCE, to the declaration of the modern nation of Israel in 1948 CE, are 3440 = 8 × 430 years.)

How correct these numbers are is not as significant as how they may help us to better understand Ezekiel's references to Tyre (and Nebuchadnezzar) in the Bible Book of Ezekiel. The siege of Jerusalem began in Year 9 of King Zedekiah of Judah, ending in his Year 11 (from 2Kings 25:1,2), thus it may not have exceeded three years, but is recorded here as beginning the 10th day of the 10th



month, and ending after this on the 7th day of the 5th month (we say, in 584 BCE). Vernal equinox in 587 BCE is Mar 27, and Tevet (or Tebetu, the 10th month), with the 1st month beginning in Apr 22 of that year, begins Jan 14 586 BCE, ergo Tevet 10 is Jan 23, reckoning by Solex 11.0, or NASA's tables of lunar months. Thus dated, the *Siege of Jerusalem* runs from Jan 23 586 BCE until Aug 21 584 BCE, in our crucible, the date of Aug 21 being obtained from the lunar cycles for that year. In this we take the year beginning so that Passover always is after vernal equinox, our best available approximation. It gives the *Siege of Jerusalem* as 941 days in all. There is, however, no need to change the date that we have already accepted for Jerusalem's capture (ie. 586 BCE), in our earlier articles, as it purports to be determined from astronomical records contemporary with King Nebuchadnezzar of Babylon, and his Reign is so well accepted as dating to the timeframe of Apr 02 604 BCE to Apr 05 561 BCE that now Mr. R. H. Van Gent provides a calculator for the calendar, for King Nabopolassar and his son Nebuchadnezzar to 75 CE.[17] According to this calendar Year 1 of King Amel-Markuk (ie. Evil-Merodach) began Apr 06 561 BCE, so that the year that he became King (from 2Kings 25:27, Year 37 of the Exile of King Jehoiachin of Judah) places that Exile between 36 and 38 years before that, with 596 BCE as the absolute latest. Jerusalem's destruction in 586 BCE puts the Jubilee nearer to the Year 18 of Josiah, so that the Passover of his Year 18, as 622 BCE, is within the Jubilee Year of 623-622 BCE. Another consequence is that another Jubilee Year, 723-722, is closer to Year 1 of Hezekiah, and comes just before the *Siege of Samaria*, of 722-719, implying that Samaria was besieged nearly at the end of a 50-year Jubilee Cycle. So, not only does it align with King Josiah's Year 18, but the Passover celebrated by King Hezekiah in Year 1 (or 725 BCE) may anticipate the 723-722 Jubilee, and when Hezekiah writes to the northern Kingdom to invite them, he mentions the Kings of Assyria in the text of his letter to them, at 2Chronicles 30:6-9, consistent with the Bible's account of the Assyrian King Shalmaneser, mentioned at 2Kings 17:1-6:

Accordingly the runners with the letters from the hand of the king and of his princes went throughout all Israel and Judah, even according to the commandment of the king, saying: "You sons of Israel, return to Jehovah the God of Abraham, Isaac and Israel, that he may return to the escaped ones that are left of you out of the palm of the kings of Assyria. And do not become like your forefathers and like your brothers that acted unfaithfully toward Jehovah the God of their forefathers, so that he constituted them an object of astonishment, just as you are seeing. Now do not stiffen your neck as your forefathers did. Give place to Jehovah and come to his sanctuary that he has sanctified to time indefinite and serve Jehovah your God, that his burning anger may turn back from you. For when you return to Jehovah, your brothers and your sons will be objects of mercy before those holding them captive, and be allowed to return to this land; for Jehovah your God is gracious and merciful, and he will not turn away the face from you if you return to him."

[18]([2Chronicles 30:6-9, New World Translation \(1984\)](#))

In the twelfth year of Ahaz the king of Judah, Hoshea the son of Elah became king in Samaria over Israel for nine years. And he continued to do what was bad in Jehovah's eyes, only not as the kings of Israel that happened to be prior to him. It was against him that Shalmaneser the king of Assyria came up, and Hoshea came to be his servant and began to pay tribute to him. However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the king of Assyria shut him up and kept him

bound in the house of detention.

And the king of Assyria proceeded to come up against all the land and to come up to Samaria and lay siege against it for three years. In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes.

בשנת שתים עשרה לאחז מלך יהודה מלך הושע בן-אלה בשמרון על-ישראל תשע שנים: ויעש הרע בעיני יהוה רק לא כמלכי ישראל אשר היו לפניו: עליו עלה שלמנאסר מלך אשור ויהילו הושע עבד וישב לו מנחה: וימצא מלך-אשור בהושע קשר אשר שלח מלאכים אל-סוא מלך-מצרים ולא-העלה מנחה למלך אשור כשנה בשנה ויעצרהו מלך אשור ויאסרהו בית כלא: ויעל מלך-אשור בכל-הארץ ויעל שמרון ויצר עליה שלש שנים: בשנת התשיעית להושע לכד מלך-אשור את-שמרון ויגל את-ישראל אשורה וישב אתם בחלח ובחבור נהר גוזן וערי מדי:

1猶大王亞哈斯在位第十二年，以拉的兒子何細亞在撒馬利亞登基，統治以色列九年。2他行耶和華看為惡的事，只是不像他以前的以色列王那樣壞。3亞述王撒縵以色上來攻擊何細亞，何細亞就臣服他，向他進貢。4後來何細亞打發使者去見埃及王梭，不再照往年一樣向亞述王進貢。亞述王發覺他密謀背叛，就把他關起來，囚禁在牢房裏。5亞述王上來攻打以色列全境，上撒馬利亞，圍城三年。6何細亞在位第九年，亞述王攻陷了撒馬利亞，把以色列人擄到亞述去，安置在哈臘和歌散河邊的哈博，以及米底亞人的各城裏。

[19]([2Kings 17:1-6, New World Translation \(1984\)](#)), the Tanach from the Masoretic Hebrew text, and in Chinese ([創世記 17:1-6, 《聖經新世界譯本》](#))

Ezekiel 33:21 says that in Year 12 of the Exile, in Tevet, a man who had escaped from Jerusalem came to Ezekiel where he was, in Babylon, telling him that Jerusalem had fallen. This news came at least four months after the city's fall, in faith less than a year afterwards, and this, along with 2Kings 24:12, dates the Exile to 597 BCE, but a year later than Jeremiah 52:28, which dates the Exile to 598 BCE, for Year 7 of Nebuchadnezzar is 598 BCE (Babylonian Calendar). The three-year stretch 598-595 BCE appears certain for the time of the Exile of King Jehoiachin of Judah, as a range. Some commentators prefer 587 BCE as the fall of Jerusalem. It harmonizes with Jeremiah 52:29, Nebuchadnezzar Year 18. Every statement about the Year X of Nebuchadnezzar lacks a certainty about whether it is the year's beginning or end. The number of possibilities is virtually endless, in fact. When the *Siege of Tyre* was started in 588 BCE, this harmonizes with the *Siege of Jerusalem* having begun around the very same time, since the effort of moving such a gigantic war machine like that of Assyria's army, so far from Assyria, into Palestine, would be prohibitive of such a military manoeuver being done very often, or fancifully. So, logic helps us to cope with these outlandish accounts. Year 11 of the Exile is either just before, or just after, the fall of Jerusalem, and Ezekiel 26 shows Tyre knows it. The prophecy against Tyre given here, when Tyre is already under siege herself, is a contemporary aspect of prophecy. Here it says that Nebuchadnezzar comes from the north, the implication being that Tyre was besieged before Jerusalem. Only in the context of a true chronology do these Biblical statements acquire any real meaning, only in the crucible. If Year 27, at Ezekiel 29:17, is to be taken as Year 27 of Nebuchadnezzar, it's 578 BCE, some years before Tyre fell. So the Book of Ezekiel is given meaning by the chronology.

[1]([Fulfilled Prophecy, in Proof of the Truth of Scripture, by Bouchier Wrey Savile, p. 358](#))(1882) [2]

([Wikipedia, 'Ptolemy III of Egypt, Family'](#)) [3]([Stromata, by Clement of Alexandria, Fragment 6, quoting Demetrius.](#)) [4]([Ezekiel 40:1, New World Translation \(1984\)](#)) [5]([Leviticus 25:9, New World Translation \(1984\)](#)) [6]([Our Bible Chronology Established: The Sealed Book of Daniel Opened, by William Carr Thurman, p. 310\(1867\)](#)) [7]([The Times of Daniel, Chronological and Prophetical, by George Montagu \(6th Duke of Manchester\), p. 35\(1845\)](#)) [8]([Jewish Encyclopedia, 'Sabbatical Year and Jubilee, Reasons for Observance'](#)) [9]([Society of Biblical Literature, Writings from the Ancient World, Mesopotamian Chronicles, by Jean-Jacques Glassner, edited by Benjamin R. Foster, pp. 226-229\(2005\)](#)) [10]([2Samuel 11:1, New World Translation \(1984\)](#)) [11]([Jeremiah 25:1-3, New World Translation \(1984\)](#)) [12]([The Great Pyramid: Its Divine Message, Tables and Annotations, Pyramid Records, Annotations \(C\) To Table XXVI, by David Davidson and Herbert Aldersmith, p.345\(1924\)](#)) [13]([The Ancient History of the East, by Philip Smith, pp. 308-309\(1871\)](#)) [14](see, for example, [Journal of Biblical Literature, Vol. 11, No. 2, 'The Date of the Downfall of Samaria', by Willis J. Beecher, pp. 211-213\(1892\)](#)) [15]([Rivers in the Desert, by Nelson Glueck, pp. 30-31\(1959\)](#)) [16]([Against Apion, Book 1, verse 21, by Josephus](#)) [17]([The Babylonian Calendar, University of Utrecht, R. H. van Gent\(2011\)](#)) [18]([2Chronicles 30:6-9, New World Translation \(1984\)](#)) [19]([2Kings 17:1-6, New World Translation \(1984\)](#))



**Above:** Haifa, Israel

(Jan 01 2008 photo, 59 years after the declaration of the modern nation of Israel.)

<sup>117</sup> In the mirror of the Common Era, we noted in *Joseph and On*, Leonardo da Vinci was born in 1452 CE, the year of the start of the Hapsburg Dynasty, ie. King Frederick III. The year 584 BCE is 868 years after Joshua led Israel over the Jordan River bed into Palestine, which numbers factor:

$$584 = 2 \times 2 \times 2 \times 73$$

(factor of 73)

$$868 = 2 \times 2 \times 7 \times 31$$

(divine factor of 7, factor of 31)

The traditional 15 years, for the conquest and division of the *Promised Land*, in the days of Joshua, gives the result that exactly 850 years pass from that land division to the year 587 BCE, a proposed date for Jerusalem's Fall. Now, 597 may still be the year of the Exile, as Jehoiachin was taken at *the return of the year*, at 2Chronicles 36:10, and Jeremiah 52:28,29 is reconciled with Zedekiah's Reign

being from 597 to 587 only when the Exile dates from the end of Nebuchadnezzar's Year 7, i.e. before Apr 13 597, *and* when Jerusalem falls not too far from the start of Nebuchadnezzar's Year 18, still within 587, as it ought to, being day 7 month 5, and the Babylonian Calendar dates the day 7, month 5 (Ab) fall of Jerusalem: Aug 25 587 BCE. There comes now the problem of assigning the Jubilee Year. Ezekiel 1 refers to Year 5 of the Exile as Year 30, and so long as we insist that the Year 18 Passover of King Josiah occurred during the 16th Jubilee, that Jubilee is dated as autumn-to-autumn 623-622 BCE, with Josiah's Year 1 as 639. We take Josiah's Year 18 as spring-to-spring, 622-621 BCE. In all of this, King Hezekiah's Year 1 remains at 725 BCE. Year 30 of a Jubilee Cycle that begins in autumn 622, such as is faithful, begins in autumn of 593 (or 29 years after 622), and autumn 593 is some four and half years after the spring of 597, hence it appears to be Year 5 of the Exile. The first *Jubilee Cycle*, which, it appears certain, began between 1423 and 1421 BCE, most probably began 1422, and the very first *Jubilee Year* is thus most likely autumn-to-autumn, 1373-1372 BCE, after Eglon was defeated. According to this same view, the *Siege of Jerusalem* began Jan 27 589 BCE, dating to Year 15 of Nebuchadnezzar. The *Fall of Jerusalem* on Aug 25 587, in fulfillment of the prophecy of Ezekiel, occurred fully 430 years after the Reign of King Solomon began in 1017 BCE, as we put it.

### Right: Map of Ancient Canaan

<sup>118</sup> The city of Ai was the second city that Joshua attacked in Israel's conquest of the *Promised Land*, Joshua 7:2. The problem of the correct identification of the city, the location of which is said to depend upon locating the city of Bethel, has been fully addressed by Mr. Bryant G. Wood.[1,2] Diggings at the proposed site of Ai have been reported for the 2009 and 2010 seasons, and Late Bronze Age I dating is 1550-1400 BCE by pottery, seen with much evidence of fire.[3] The site is Khirbet el-Maqatir, and the dating agrees with our crucible dating of 1452 BCE for the conquest, based on the Bible record, Joshua 8:28 saying that Joshua burnt it. Thus Ai, like Jericho, was burned by Joshua near 1452 BCE. Joshua 12:9 lists the many cities conquered by Joshua, as:

1. Jericho
2. Ai
3. Jerusalem
4. Hebron
5. Jarmuth
6. Lachish



- 7. Eglon**
- 8. Gezer**
- 9. Debir**
- 10. Geder**
- 11. Hormah**
- 12. Arad**
- 13. Libnah**
- 14. Adullam**
- 15. Makkedah**
- 16. Bethel**
- 17. Tappuah**
- 18. Hopher**
- 19. Aphek**
- 20. Lassaron**
- 21. Madon**
- 22. Hazor**
- 23. Shimron-meron**
- 24. Achshaph**
- 25. Taanach**
- 26. Megiddo**
- 27. Kedesh**
- 28. Jokmeam in Carmel**
- 29. Dor on the mountain ridge of Dor**
- 30. Gaiim in Gilgal**
- 31. Tirzah**

The example of Ai, where believable, shows that caution is advisable in identifying ancient cities with Joshua's day. As when applying any scientific theory, the scientist must remember the assumptions which underly any conclusion, and be prepared to change these assumptions to adapt to facts. Assumptions-- not theory-- are adapted to fit these facts. Two of 31 cities have been confirmed as having destruction levels with pottery identifiable as Late Bronze I, proving that the dating of 1452 BCE for their conquest is working. To emphasize this agreement, Hazor has been likewise noted as having undergone a 15th-century destruction by fire, in harmony with Joshua 11:11, as Mr. Bryant also makes clear. Thus, Jericho, Ai, and Hazor have proven the date of 1452. There are, of course, other theories for Israel's founding which carry less weight as they let historical account go. These are

summarized in an article by Mr. Bruce K. Waltke.[4,5] The later destruction for Hazor, which we mentioned above, is claimed as evidence for Joshua in the 13th century, but proponents of such a late conquest push the date of Jabin, King of Canaan, who reigned in Hazor, from Judges 4:2, far past 1234 BCE, the date we quoted for Hazor's destruction.[6] Instead, the two destruction layers found explain both the destruction around 1452 BCE as well as one dated 1234 BCE. Mr. Yadin had found evidence of destruction by burning for Stratum III at Hazor, dated as near 15th-century (Joshua).[7] These excavations were begun in 1955 CE, and led, in 2005, to the declaration of Hazor an UNESCO World Heritage Site. In 2012 CE, Amnon Ben Tor and Sharon Zuckerman, excavating at Tel Hazor, discovered a scorched 13th-century palace in which were exposed ewers containing burned crops (Judges).[8] We now have a model that can completely account for all of Biblical and secular history, so the remaining cities will not be used as any test of the current model as we see it. Rather, were I to make a wild guess, our job now simply is going to be finding where exactly these cities are located in Palestine and using the locations to construct accurate maps, so as to give us a more accurate historical picture. Arguing that not finding them is proof that the Bible told a fictional story does not hold water, since it equates to saying that I can't exist without the artifactual evidence of my ancestors, whereas I am proof, and the Bible is too.

[1]([Associates for Biblical Research, 'From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period', by Bryant G. Wood](#))(Apr 02 2008) [2]([Wikipedia, 'Bryant G. Wood'](#)) [3]([Associates for Biblical Research, 'Digging Up Joshua's Ai: The 2009–2010 Seasons at Khirbet el-Maqatir', by Bryant G. Wood](#))(Mar 09 2012) [4]([Westminster Theological Journal 52.2, 'The Date of the Conquest', by Bruce K. Waltke, pp. 181-200.](#))(Fall 1990) [5]([Wikipedia, 'Bruce Waltke'](#)) [6]([Associates for Biblical Research, 'The Rise and Fall of the 13th Century Exodus-Conquest Theory', by Bryant G. Wood](#))(Apr 17 2008) [7]([A Survey of Israel's History, by Leon James Wood and David O'Brien, 1970, p. 79](#)) [8]([Wikipedia, 'Tel Hazor'](#))

<sup>119</sup> One of the miracles that Jehovah performed was the driving out of the native inhabitants of the *Promised Land*. [1] Exodus 23:30 shows that this was to happen only gradually. At Joshua 13:1, we are told that when Joshua was old there was remaining, 'to a very great extent', land in Palestine which had not been taken possession of by Joshua's people. This is consistent with the Amarna letters, which were not written as early as 1452 BCE, but are dated to the time of Pharaohs Amenthotep III and Akhenaten, some of these being written by the local rulers of Palestine asking for aid in their military fight against an invading force of 'apiru'. Whilst the word 'apiru' is not found only in the *Amarna Letters*, and is not universally used to signify Hebrew or Israelite peoples necessarily, its similarity, with its 'pr' consonants, to the 'br' consonants of 'Hebrew', since 'b' and 'p' are closely related in sound, is unmistakable. Mr. Bryant quotes Mr. Astour regarding the 'apiru' people:

**[T]hey were...semi-nomads in the process of sedentarization, who came from the semi-desert zone and entered civilized regions as strangers....they were members of tightly knit tribal units whose allegiance was determined by kinship and who had their own system of law.**

[2]([Associates for Biblical Research, 'From Ramesses to Shiloh: Archaeological](#)

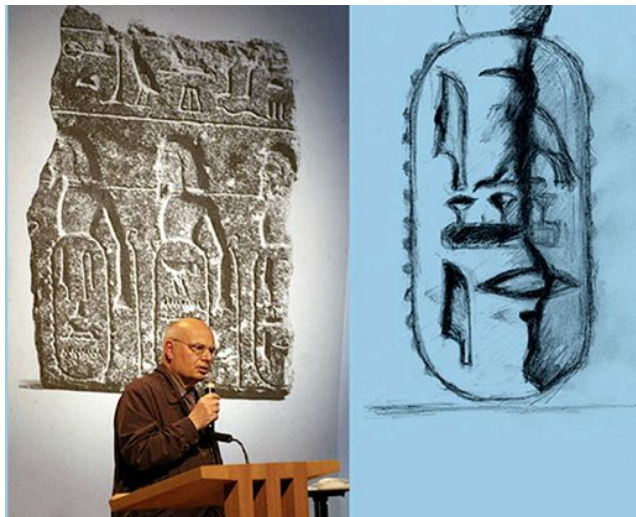
[Discoveries Bearing on the Exodus-Judges Period', by Bryant G. Wood](#)(Apr 02 2008)

***“One could not ask for a more accurate description.”***

One could not ask, in the words of Mr. Bryant, 'for a more accurate description' of Israel, when they entered Canaan. Before we turn to consideration of how the sun stood still in the account of Joshua's conquest of Palestine, there is still an important comment to make concerning archaeology. The reasons why archaeological finds appear, in many ways, to bring into question points of the Bible record are very obvious when one considers the complexity of the problems. Archaeology is, to be fair, not a science according to the same definition of science which expects definite results. Therefore, archaeology as a test of faith brings us doubt. It is very unsatisfying when the answers for which we seek are not found, and for this we must certainly be prepared.

Recalling the words of the esteemed Mr. Glueck, we need to be assured in our hearts that archaeology cannot rule over the inspired record of the Bible, but rather the contrary. The record of faithful men rules over the scant remains of distant times and dishonest rulers, whose fragmented ruins bely the truth of the many Kingdoms that could not endure. The hope of the resurrection gives us the security that we one day will hear of it from the faithful who lived there. Meanwhile, feelings of doubt disappear when we realize the many ways in which cities are erased from record, the ways nomads live without leaving any trace being the exception. Realistically, what are the odds of me finding evidence of my great grandfather, by digging a hole near his hometown? Archaeology is a hole in the ground or a hole in the head. Even pottery fragments are not indicative of a given time, since they are valuable tools retained from earlier times, while pottery collections correlated between cultures give only a high probability of contemporary existence of them. Absolute dates are generally obtained solely by historical context, and radiocarbon dates are often wildly unsettled. Someone who gives up the Bible record for archaeology then relies upon the witness of the residues of unfaithful men. To men of faith, however, archaeology is very interesting. We have seen it confirm the Bible record in many ways, but when we don't find something isn't the most obvious answer that we, being brutally honest, looked in the wrong place. Open-minded is how we begin, so open-minded we may remain. Bible study, and not archaeology, is what imparts faith, a possession which not all men hold, as the Scriptures tell.[3,4] About disagreements, with people, two are better than one.[5] As a legal foundation, archaeology is only circumstantial. The witness of one faithful person is much more estimable. The Bible is, in fact, the testimony of many faithful men. God's Word was their treasure, but archaeology is garbage. This is the correct view of archaeology, before a start is to be made of investigating by the ruins of civilizations. In the interests of thoroughness, this investigation ought to be made, and in the interests of faith, reinvestigated. In the end, the Bible survived when civilizations did not. We may choose to believe and not, and it may work, or not. Whether we keep what works or what people say is up to us. May we rebuild by first scraping away that which remained? If so, then archaeology is on an uncertain footing indeed. Will it help to think this way, I wonder, before we think? What if we find something that changes all for the better? For men of all sorts are moved today into the love of God.[6]

[1]([Exodus 23:28-30, New World Translation \(1984\)](#)) [2]([Associates for Biblical Research, 'From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period', by Bryant G. Wood](#))(Apr 02 2008) [3]([ChristianThinkTank.com, 'Good Question...'](#))(Apr 02 2008) [4]([2Thessalonians 3:2, New World Translation \(1984\)](#)) [5]([Ecclesiastes 4:9, New World Translation \(1984\)](#)) [6]([1Timothy 2:4, New World Translation \(1984\)](#))



**Left:** Proposed Restoration: "Ashkelon, Canaan, and Isra[el]," Egyptian Museum, Berlin (*artifact from the Reign of Pharaoh Ramesses II, but based on spelling believed to copy a list dating to the Reign of Pharaoh Amenhotep III, as shown by Mr. Manfred Görg, egyptologist. Mr. Bryant G. Wood states in an article of May 2007 that as of that date no one had challenged this opinion.*)[1] ([Associates for Biblical Research, 'Extra-Biblical Evidence for the Conquest', by Bryant G. Wood](#))(May 30 2007)

<sup>1110</sup> In *Extra-Biblical Evidence for the Conquest*, we see incredible evidence, both indirect and direct, of conquest by Israel of the land of Palestine, presented by Mr. Wood. The name of Israel appears, in part, according to the work of Mr. Manfred Görg, on an Egyptian inscription which dates in its earliest stated form to Pharaoh Amenhotep II. As we date this Pharaoh as ruling from 1440 BCE, this puts the earliest direct evidence of Israel's conquest as 1440, 12 years after the arrival date, which we put at 1452 BCE! When Merneptah refers to Israel in the Merneptah Stele, he indirectly asserts the importance of Israel, as it existed in his day, more than two hundred years after 1452 BCE, an implication drawn because he was the son of the Great King Ramesses II of Egypt, and whose assertion, with respect to Egypt's superiority over Israel, would be surely unfounded had Israel not arrived in Palestine so many years earlier.[1] In addition to these evidences, we have the witness of the Greek sources regarding Phoenicians who settled in islands of North Africa, eg. Greek Procopius of Caesarea, 500-565:

**They [the Canaanites] also built a fortress in Numidia, where now is the city called Tigisis [probably in Algeria]. In that place are two columns made of white stone near by the great spring, having Phoenician letters cut in them which say in the Phoenician tongue: "We are they who fled from before the face of Joshua, the robber, the son of Nun."**

An anonymous Greek text from circa 630 CE, relayed from an earlier Greek source which is dated to 234 BCE, also says:

The inhabitants of these [islands, i.e., the Balearic Islands north of Algeria and east of Spain] were Canaanites fleeing from the face of Joshua the son of Nun.

Armenian historian Moses of Chorene attests these pillars.[2] Based on these ancient evidences, it is difficult to deny, for all the denials of it, Joshua's conquest of Palestine. On a side note to Merneptah,



the name `Merneptah' possibly occurs in Scripture as: `fountains of waters of Nephtoah'.[3-5]  
 [1]([Associates for Biblical Research, 'Extra-Biblical Evidence for the Conquest', by Bryant G. Wood](#))  
 (May 30 2007) [2]([Palestine Exploration Quarterly 134: 37-43, 'Two Long-Lost Phoenician  
 Inscriptions and the Emergence of Ancient Israel', by Anthony J. Frendo](#))(2002) [3]([A History of the  
 Jewish People, by Abraham Malamat, edited by Haim Hillel Ben-Sasson, English translation by  
 George Weidenfeld 1976, p. 25](#))(1969) [4]([ՀԷՍՈՒ 15:9, ԱՍՏՎԱԾԱՇՈՒՆԶ. ՆՈՐ ԱՇԽԱՐՀ  
 ԹԱՐԳՄԱՆՈՒԹՅՈՒՆ](#)), in English ([Joshua 15:9, New World Translation \(1984\)](#)) [5]([ՀԷՍՈՒ 18:15,  
 ԱՍՏՎԱԾԱՇՈՒՆԶ. ՆՈՐ ԱՇԽԱՐՀ ԹԱՐԳՄԱՆՈՒԹՅՈՒՆ](#)), in English ([Joshua 18:15, New World  
 Translation \(1984\)](#))

<sup>11</sup> The ancient city of Avaris in northern Egypt gives obvious evidence of having been the Israelite capital during their 430-year sojourn in Egypt (cf. `Eber', `Hever', `Avaris'). Minoan art is found in Avaris, and the connections between Crete and Israel have been drawn in some earlier articles. Hatshepsut wrote of Asiatics being in the midst of Avaris. In addition to the Egyptian city of Avaris, the city named `Pithom' in the Bible is said to have been inhabited prior to 610 BCE only during that period of the Hyksos Pharaohs.[1] Provided the identification of the town is correct, we see that the estimated 108 years of Hyksos Rule in Egypt gives quite a narrow range within which the events of the Exodus (contained in the Bible Book of the same name) took place. Moses' birth we see as towards the end of this period, and the mercy of Pharaoh Apophis, as towards a fellow Asiatic. With the Hyksos period definitely the time when the events of Exodus Chapter 1:11 occurred, we may have no doubt that the latest date for their oppressions was their expulsion. Now, the Hyksos were expelled from Egypt by Pharaoh Ahmose I in 1533-1532 BCE, and the misdeed of manslaughter in the 40th year of Moses' life is independently dated also then, as ascertained by Joshua's 1452 BCE conquest of Palestine, and with this do the familial generations of Israel agree.[2,3]

[1]([Associates for Biblical Research, 'From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period', by Bryant G. Wood](#))(Apr 02 2008) [2]([Exodus 2:11-12](#)) [3]([Acts 7:23-24](#))



**Above: Byzantine Water Cistern in the Negev, Israel**

(Feb 16 2010 photo, dated to the Byzantine Palestine era, circa 360's CE to 636 CE.)

<sup>1112</sup> It is not that we loved God, but that he loved us (1John).[1] What happened in the days of Joshua, when great hailstones fell upon the Amorites, giving the sons of Israel victory? For it was at this time that Joshua spoke before Israel to command the sun to be motionless over Gibeon, and to order the moon to be motionless, above the low plain of Aijalon. The faith of many people has doubtless hung in the balance over this one Scripture, or over its asserted fulfillment: The sun remained motionless, and the moon did stand still.[2] It is reported that there was an Emperor in China in whose Reign a similar thing had also been witnessed and that his name was `Yeo', a name of a form not exactly recognized in precisely this way in China, but since the Chinese have no need of the Roman alphabet, this problem is of small size. However, there remain two problems, the first one being in identifying the correct Emperor, and the other one is more to do with verifying the truth of such an ancient account. Here we are saved by the fact that the unlikely occurrence of the sun's remaining motionless at any time allows us to accept as verification the meaningful time of its display, in the perhaps even more unlikely event that we find it to fit into the crucible of our own making, in Joshua's time. This we will attempt now to do, after first recording that the sun, someone has asserted, may be visible for up to 20 hours, under certain atmospheric conditions of reflections and magnetic influences, without any prejudice to science. The Chinese timekeeping shows itself reliable with certain ancient dates, as we observed in *The Ark of Urartu*. Still, it seems so remote a possibility that a coincidence might be seen in this case, as to exhaust the imagination. 2024 Nov 09 2012 I am going to take a Himalayan salt bath. Emperor Tai Jia of the Shang Dynasty is dated as beginning his Reign in 1535 BCE, and ruled at least 12 years in all.[3] After him comes Emperor Wo Ding, who ruled up to 29 years.[4] Following him, Emperor Tai Geng reigned 25 years, maximum.[5] Then Xiao Jia (born Zi Gao) ruled for 17 years, dating to:[6]

**1535 - 12 - 29 - 25 - 17 = 1452 BCE**

(Xiao Jia rule ends)

Xiao and Gao, two of his names, both resemble `Yeo', so it has to be said that we may have a match, since the date of 1452 BCE is also just obtainable during the Reign of Xiao. Adding up the Reigns from later monarchs upwards, however, doesn't give the same result, dating Emperor Xiao earlier. Still, any agreement at all is a pretty startling outcome. The miraculous nature of the sun standing still for Joshua has been explained in many ways by later commentators, one theory being that a meteorite struck the earth and allowed the earth's mantle to separate from its core, so that even though the core kept rotating, the earth's surface stopped spinning for a whole day, allowing the sun to stand still.[7] There are many other theories which attempt to explain it.[8,9] Although some accept a miracle, others consider it poetry. Such are the lengths that men go to, to explain a miracle. By doing this, they go beyond the things that are written, a sin which is discussed at 1Corinthians 4:6 of the Bible. Joshua 10:13 says that the sun didn't set for a whole day, with Sir Lancelot Brenton's translation rendering this as:

**And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day.**

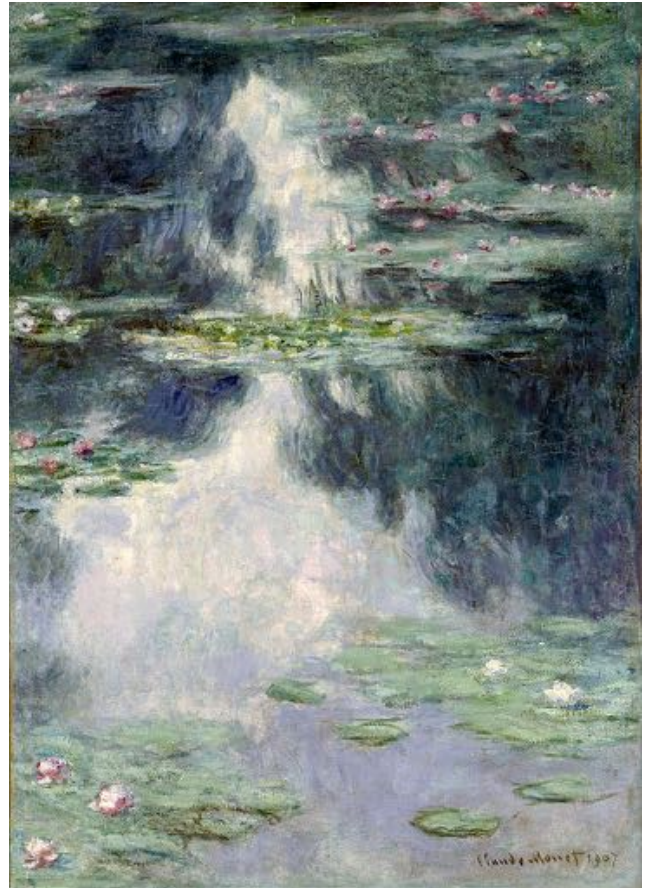
**Right:** Pond with Water Lilies, Israel Museum, Jerusalem (1907 painting by Claude Monet, oil on canvas)

Mr. Abraham Oakes, in his 1739 book, writes that Joshua is uttering a poetic expression, commanding the sun and moon.[10] There are even stories about NASA finding a 'missing' day.[11,12] Philo, in reference [7] below, had referred to the answer, given in the book of Ecclesiasticus (Sirach) chapter 46 in verses 5 and 6 that, in the context, Joshua was calling to Jehovah to stop the sun, whereupon He sent the hailstones:[13]

**He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.**

**And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent of Beth-horon he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.**

[14]([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, see Sirach 46:5,6](#))



This is considered toward the end of Mr. Fuller's article, and however non-canonical, is consistent with Joshua 10:13 in best simplicity of logic, taking the expression 'it was then' (the New World Translation: 'it was then that Joshua proceeded to speak to Jehovah on the day' Joshua 10:12, of hail) to mean 'prior to this', rather than 'subsequently', which is actually a near rendering of the original Hebrew. The final mention of the day's length is then, apparently, understood as clarifying that the darkness did *not*, in fact, shorten the day, quite contrary to many opinions. All elements are brought together in Joshua 10:14, simply:

**And no day has proved to be like that one, either before it or after it, in that Jehovah listened to the voice of a man, for Jehovah himself was fighting for Israel.**

***“No day  
has***

[15]([Joshua 10:14, New World Translation \(1984\)](#))

Surely the power of faith exceeds the reasoning of humans.[16-19] Had Joshua led them to a place of rest, how is it that God would afterwards have spoken of another day (Hebrews 4:8)? In the writings of Philo, Jesus (Joshua) bid sun and moon:

***proved to  
be like  
that one.”***

O ye ministers that were appointed between the Most Mighty and his sons, lo now, the battle goeth still, and do ye forsake your office? Stand still therefore to-day and give light unto his sons, and put darkness upon our enemies. And they did so.

[20]([The Biblical Antiquities of Philo, XXXII, Hymn of Deborah, p. 177](#))(1917)

The date of this is discussed in the article *Moses*:

While the date Friday, Nissan 15, 1923 is exactly 430 years, *to the very day*, before The Exodus day Friday, Nissan 15, 1493, there is somewhat less certainty as to the details of the events on the first date, these being determined only by the reasoning surrounding the circumstances as related in the Bible account together with the dating of Egypt's Kings, and while the fit is exceptionally good, caution is advised. When we identify Joseph as Senusret II who begins to rule in 1897 BCE as Pharaoh and coruler with Amenemhet II, accepting the tomb painting of Khakheperre Senusret II as his 6th year or 1891 BCE, then 400 years remain until 1491 BCE, when as a nation Israel sits in Kadesh after seeing the Promised Land. Is this not a prophesied 400 years of affliction (Ge 15:13)? The Egyptian year began Thoth 1, which in 1892 BCE is Dec 9. From 1895 BCE, when Senusret II becomes sole ruler of Egypt, there are about 450 years until 1445 BCE, a year which marks the near end of some years of conquest of the Promised Land. For we document in detail above how Joshua led Israel across the Jordan River in the year 1452 BCE, and in Joshua 14:7,10 Caleb is saying, after the Promised Land has been conquered, that 45 years have elapsed since the spying out of the land, which event occurs some time after The Exodus (Nu 10:11-13). These 450 years are evidently the same as those to which the apostle Paul refers at Acts 13:19-20, in some translations a period applied to the Judges (which position is contradicted overtly by 1Kings 6:1), and which may be applied to the time of Joseph's sole rule of Egypt as Senusret II in 1895 to the conquest of Canaan in 1445, a period of evidently 450 years. Thus the choosing of their `fathers' and the exalting of the `people' in Egypt relates to Joseph as Egyptian Senusret II, to which Exhibit A, a tomb painting, testifies strongly yet. The construction of the Labyrinth in Egypt was undertaken by Amenemhet III in 1845 BCE, his 15th year, a beginning of 400 years of affliction which ended with the conquest of Canaan. 400 years of affliction beginning in 1893 or two years after the start of the sole rulership of Senusret II ends with The Exodus of 1493 BCE, or from the death of Levi in 1821 BCE it gives the beginning of the Jubilee Cycle, dated as 1421 BCE. ([Almagest Ephemeris Calculator, by Mr. R. van Gent](#)) ([Joseph: Ruler of Egypt, by Rolf Ward Green](#))

The apostle Paul, when referring to the history of the children of Israel, and especially to their passage through the wilderness, in his first Epistle to the Corinthians, ch. x. v. 6, observes, that "these things were for our examples." In that chapter he alludes to the Red Sea, the manna, and the rock, even as Christ also adduces the brazen serpent (John iii. 14.) The forty years' journey of the children of Israel through the wilderness has, generally speaking, attracted great attention in every age. ([\*Israel's Wanderings in the Wilderness, by Gottfried Daniel Krummacher, 1837\*](#))

Where we take it that the history of Moses is established in its dating by the manifold synchronicities already presented in this article, as also by the Egyptian history in relation to the patriarch Joseph, dated 430 years earlier to the very day, using the calculated lunar cycles and days of the week, and presented either in this article or in previous articles on the subject, we may also believe that it is not in doubt. However, there remain some matters asking our due diligence, and upon which the free world as we know it may well depend. These things, while not seemingly as important now, in light of the foregoing detailed preliminary study of the timeline, are sufficient to cause the entire history to stand or fall. An ancient history, as it then stands, is precedent-setting.

[21]([\*Moses, by Rolf Ward Green and Anne Ruth Rutledge\*](#))

[1]([\*1John 4:10, New World Translation \(1984\)\*](#)) [2]([\*Joshua 10:13\*](#)) [3]([\*Wikipedia, 'Tai Jia'\*](#)) [4]([\*Wikipedia, 'Wo Ding'\*](#)) [5]([\*Wikipedia, 'Tai Geng'\*](#)) [6]([\*Wikipedia, 'Xiao Jia'\*](#)) [7]([\*Christian Evidences, Joshua's Long Day\*](#), for primary reference see [20]) [8]([\*Google Answers, 'Paranormal: Did the Sun Stop?'\*](#)) [9]([\*Geocentricity.com, 'Joshua's Long Day Worldwide'\*](#)) [10]([\*The Sun Standing Still in the Days of Joshua, by Abraham Oakes\*](#))(1739) [11]([\*AnswersInGenesis.org, Arguments Christians Shouldn't Use, 'NASA Found Joshua's Missing Day', by Tommy Mitchell\*](#))(Aug 24 2010) [12]([\*FellowTravelerBlog.com, 'Scientific Proof for Joshua's Missing Day?', by Rob Haskell\*](#)) [13]([\*BiblicalStudies.org, 'Sun, Stand Thou Still', by R. C. Fuller\*](#)) [14]([\*English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, see Sirach 46:5,6\*](#)) [15]([\*Joshua 10:14, New World Translation \(1984\)\*](#)) [16]([\*cf. Psalms 92:5, New World Translation \(1984\)\*](#)) [17]([\*cf. Romans 11:33, New World Translation \(1984\)\*](#)) [18]([\*Romans 14:23, New World Translation \(1984\)\*](#)) [19]([\*1Corinthians 3:20, New World Translation \(1984\)\*](#)) [20]([\*The Biblical Antiquities of Philo, XXXII, Hymn of Deborah, p. 177\*](#))(1917) [21]([\*Moses, by Rolf Ward Green and Anne Ruth Rutledge\*](#))

end of Chapter 11: Joshua -- Warrior for Israel



# Chapter 12: Judges

## -- In the Mere Hollow of His Hand



**Above:** Jephtha's Daughter, The Hermitage,

İnsan görünüşe bakar oysa Yehova yüreğe bakar. ...Görünüşe bakarak hükmetmeyi bırakın.  
([1. Samuel 16:7 ve Yuhanna 7:24, Kutsal Kitap Yeni Dünya Çevirisi](#))  
(Turkish)

Mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is... Stop judging from the outward appearance.  
([1Samuel 16:7, New World Translation \(1984\)](#) and [John 7:24, New World Translation \(1984\)](#))

St. Petersburg (*Painting by Bon Boullogne (1649-1717), oil on canvas*)<sup>121</sup> At Isaiah 40:12 (Who has measured the waters in the "mere hollow of his hand?" New World Translation or "hollow of his hand" NIV), the

Bible illustrates Jehovah as immense, and at Isaiah 40:15 equates nations to dust on the scales. In another place, Isaiah 29:16 likens Jehovah to a potter, and men to the clay vessels, from Isaiah 64:8 made by him:

**The perversity of you men! Should the potter himself be accounted just like the clay? For should the thing made say respecting its maker: "He did not make me"? And does the very thing formed actually say respecting its former: "He showed no understanding"?**

[1]([Isaiah 29:16, New World Translation \(1984\)](#))

After the death of Joshua, Israel was subject to the Judge Othniel son of Kenaz, a relative of Caleb (Numbers 32:12). Judge Othniel is the first Judge named in Judges, and came to judge Israel only after they had first been unfaithful, Judges 3:6 saying that they began marrying among the women of the Canaanites, Hittites, etc., who inhabited the land. They, in turn, caused the sons of Israel to worship idols, and to become guilty by associated evils of false worship. Because of their disobedience, Judges 3:8 records, Jehovah became angry against Israel and he sold them into the hand of King Cushan-rishathaim, the ruling King of Mesopotamia, and Israel continued to serve this King for 'eight' years. Caleb the son of Jephunneh was a Kenizzite (son of Kenaz). Judge Othniel was a son of Kenaz, Caleb's younger brother. *Insight from the Scriptures* provides the following:

**Faithful Caleb is called "the son of Jephunneh the Kenizzite." (Nu 32:12; Jos 14:6, 14) Jephunneh could have descended from some member of the non-Israelite Kenizzites (Ge 15:18, 19) who associated with the descendants of Jacob (Israel), marrying an Israelite wife. However, more likely the name Kenizzite in his case derives from some ancestral Judean family head name Kenaz, even as Caleb's brother was so named.-Jos 15:17; Jg 1:13; 1Ch 4:13.**

[2]([Insight on the Scriptures, 'Kenizzite'](#))

Caleb was an Israelite about whom we have some chronology. He was, according to Joshua 14:7-10, 40 years old when the Israelites spied out the land (1491 BCE, in *Moses*), and the initial conquest was complete as he turned age 85. This dates the initial conquest as ending around 1446 BCE. With Caleb at least a generation older than Othniel, there appears to be no real problem with the statement of Judges 3:11, that 'after that the land had no disturbance' for 40 years, until such time as Othniel (born after Caleb) died. As we accept in the article *Moses*, the 40 years may be counted from the time that Israel entered Palestine, or 1452 BCE, and that there is a net total of 40 years, added to 8 years of oppression, ie. 48 years until Othniel dies. Thus, the death of Othniel we might date to 1404 BCE, when no reason exists that the 40 years of no disturbance ought to be consecutive, or the 8 years of oppression be broken. Assyrian King Ashur-ra'im-nisheshu reigned 8 years, during the years 1419-1411 BCE, adjusted upwards by just 10 years (as was the date of King Ashur-ballit I in our chronology) as is required, anyway, for time alignment in our crucible (a letter from King Burna-

huriash to Pharaoh Amenhotep III Amarna EA#6, requires raising the dates of Burna-buriash). Now, if Mesopotamia be Assyria (Cush was father to Nimrod, who ruled Shinar, from Genesis 10:8-10, before building in Assyria, at Genesis 10:11-12), which is not far-fetched at all, and if 'Cushan-rishathaim' is 'Ashur-ra'im-nisheshu', based on sufficient similarity of 'rish' to 'nish', 'raim' to 'thaim', allowing for language translation, a very good correspondence, surely dates and length of Reign cinch it. It appears Othniel defeated Cushan-rishathaim in 1411 BCE, a synchronism which has Othniel dead a mere 7 years later: The land was quiet 40 years-- Gothoniel son of Kenez died.[3] Before 'Ashur-rim-nisheshu', 'Ashur-bel-nisheshu' ruled in Assyria for 9 years, being thus 1428-1419 in our crucible, 'Ashur-bel-nisheshu' under-resembling 'Cushan-rishathaim'.[4] We do have a fantastic coincidence between Assyrian Kings.[5]

[1]([Isaiah 29:16, New World Translation \(1984\)](#)) [2]([Insight on the Scriptures, 'Kenizzite'](#)) [3] ([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, see Judges 3:11](#)) [4] ([Wikipedia, 'List of Assyrian Kings'](#)) [5](*WG Notebook 28, p. 153*)

<sup>122</sup> Having obtained some kind of alignment between Assyria and the Book of Judges, the rarity of archaeological agreement with written records makes this synchronism so incredible. The Judges 3 account of Ehud and Eglon is verified too, by Mr. Garstang's finding of King Eglon's palace, at Jericho. Judge Shamgar, at Judges 3:31, might be included in the 80 years of no disturbance, but for 18 years (Judges 3:14) we are told Israel served Moab's King Eglon, until Judge Ehud killed him, as the Bible explains to us at Judges 3:21,22. After the death of Ehud, Judges 4:1 says, was when Jehovah sold Israel into the hand of King Jabin of Canaan, and it makes for a total of 98 years after Judge Othniel's death. Now, the death of Othniel or Ehud may have occurred before the end of the periods of no disturbance, since the record shows that after their deaths 'Israel began to do bad' and that, as a consequence, Jehovah 'sold' them to oppression. The first oppression of 8 years is dated by means of Kings of Assyria, and the second one of 18 years, say 1404-1386. These dates are given in the previous part of our article. A scarab of Pharaoh Amenhotep III was found in a grave, at Jericho, and 1386 is Year 22 of his Reign in the crucible. Where, as we maintain, Pharaoh Amenhotep III reigned Egypt during the years 1407-1369, our date for King Eglon works.





**Left:** Deborah of the Bible (1901 painting, originally an 1873 book illustration, by Charles Zacharie Landelle. “The original painting represents Velleda, the Prophetess of the Gallic Druids.” The drawing was published in the 1874 book *Woman in Sacred History*, by Harriet Beecher Stowe.)[1]

<sup>123</sup> Now the 80 years of no disturbance brings us from the time of the end of Moabite oppression in 1386 to 1306 BCE, this being the start of the oppression by Jabin King of Canaan. Judges 4:1-3 tells us that the battle of Israel's Barak in which Israel defeats King Jabin's force is 20 years later. As also mentioned previously, this victory we put as 1286. The story is very vividly depicted in the Bible of how the chief of King Jabin's army, Sisera, his force in disarray, is chased to the tent of Jael the wife of Heber the Kenite of Israel, where she drives a tent peg through his temple.[2] Judge Deborah was judging in those days, and how she sang:

**For letting the hair hang**

**loose in Israel [for war],  
For the people's volunteering,  
BLESS Jehovah.**

**Listen, YOU kings; give ear, YOU high officials:  
I to Jehovah, yes, I, will sing.  
I shall make melody to Jehovah, Israel's God.**

**Jehovah, at your going forth from Se'ir,  
At your marching out of the field of E'dom,  
Earth rocked, heavens also dripped,  
Clouds also dripped with water.**

**Mountains flowed away from the face of Jehovah,  
This Si'nai away from the face of Jehovah, Israel's  
God.**

**In the days of Sham'gar the son of A'nath,  
In the days of Ja'el, pathways had no traffic,  
And the travelers of roadways would travel by  
roundabout pathways.**

**The dwellers in open country ceased, in Israel they  
ceased,  
Until I, Deb'o-rah, rose up,  
Until I rose up as a mother in Israel.**

***“For  
letting the  
hair hang  
loose in  
Israel,  
For the  
people's  
volunteering,  
Bless  
Jehovah.”***

***“Jehovah,  
at your  
going  
forth***

They proceeded to choose new gods.  
It was then there was war in the gates.  
A shield could not be seen, nor a lance,  
Among forty thousand in Israel.

My heart is for the commanders of Israel,  
Who were volunteers among the people.  
BLESS Jehovah.

YOU riders on yellowish-red she-asses,  
YOU who sit on rich carpets,  
And YOU who walk on the road,  
Consider!

Some of the voices of the water distributors among  
the places of drawing water,  
There they began to recount the righteous acts of  
Jehovah,  
The righteous acts of his dwellers in open country in  
Israel.  
It was then Jehovah's people made their way down to  
the gates.

Awake, awake, O Deb'o-rah;  
Awake, awake, utter a song!  
Rise up, Ba'rak, and lead your captives away, you son  
of A-bin'o-am!

It was then the survivors came down to the majestic  
ones;  
Jehovah's people came down to me against the mighty  
ones.

Out of E'phra-im was their origin in the low plain,  
With you, O Benjamin, among your peoples.  
Out of Ma'chir the commanders went down,  
And out of Zeb'u-lun those handling the equipment of  
a scribe.

And the princes in Is'sa-char were with Deb'o-rah,  
And as Is'sa-char, so was Ba'rak.  
Into the low plain he was sent on foot.  
Among the divisions of Reu'ben great were the

*from Seir,  
At your  
marching  
out of the  
field of  
Edom,  
Earth  
rocked.”*

*“In the  
days of  
Shamgar  
the son of  
Anath,  
In the  
days of  
Jael,  
pathways  
had no  
traffic,  
And the  
travelers  
of  
roadways*

searchings of the heart.

Why did you sit down between the two saddlebags,  
To listen to the pipings for the flocks?  
For the divisions of Reu'ben there were great  
searchings of the heart.

Gil'e-ad kept to his residence on the other side of the  
Jordan;  
And Dan, why did he continue to dwell for the time in  
ships?  
Ash'er sat idle at the seashore,  
And by his landing places he kept residing.

Zeb'u-lun was a people that scorned their souls to the  
point of death;  
Naph'ta-li also, on the heights of the field.

Kings came, they fought;  
It was then that the kings of Ca'naan fought  
In Ta'a-nach by the waters of Me-gid'do.  
No gain of silver did they take.

From heaven did the stars fight,  
From their orbits they fought against Sis'e-ra.

The torrent of Ki'shon washed them away,  
The torrent of ancient days, the torrent of Ki'shon.  
You went treading down strength, O my soul.

It was then that the hoofs of horses pawed  
Because of dashings upon dashings of his stallions.

'CURSE Me'roz,' said the angel of Jehovah,  
'CURSE its inhabitants incessantly,  
For they did not come to the assistance of Jehovah,  
To the assistance of Jehovah with the mighty ones.'

Ja'el the wife of He'ber the Ken'ite will be most blessed  
among women,  
Among women in the tent she will be most blessed.

*would  
travel by  
roundabout  
pathways.”*

*“My  
heart is  
for the  
commanders  
of Israel,  
Who were  
volunteers  
among  
the  
people.”*

*“There  
they  
began to  
recount  
the  
righteous  
acts of  
Jehovah,  
The*

Water he asked, milk she gave;  
In the large banquet bowl of majestic ones she  
presented curdled milk.

Her hand to the tent pin she then thrust out,  
And her right hand to the mallet of hard workers.  
And she hammered Sis'e-ra, she pierced his head  
through,  
And she broke apart and cut up his temples.

Between her feet he collapsed, he fell, he lay down;  
Between her feet he collapsed, he fell;  
Where he collapsed, there he fell overcome.

From the window a woman looked out and kept  
watching for him,  
The mother of Sis'e-ra from the lattice,  
'Why has his war chariot delayed in coming?  
Why must the hoofbeats of his chariots be so late?'

The wise ones of her noble ladies would answer her,  
Yes, she too would talk back to herself with her own  
sayings,

'Ought they not to find, ought they not to distribute  
spoil,  
A womb—two wombs to every able-bodied  
man,  
Spoil of dyed stuffs for Sis'e-ra, spoil of  
dyed stuffs,  
An embroidered garment, dyed stuff, two  
embroidered garments  
For the necks of [men of] spoil?'

Thus let all your enemies perish, O  
Jehovah,  
And let your lovers be as when the sun  
goes forth in its mightiness.

[3]([Judges 5:2-31, New World Translation  
\(1984\)](#))

*righteous  
acts of his  
dwellers  
in open  
country in  
Israel.  
It was  
then  
Jehovah's  
people  
made  
their way  
down to  
the  
gates."*

The final days of the Kingdom of Jabin were later, as

told by Judges 4:24, but the first decisive military victory is followed by 40 undisturbed years, as Judges 5:31 tells us. Hazor's destruction in the 13th century may be redated, by our 1315 BCE date for Ramesses II, to after 1270-1260 BCE, earlier than 1234 BCE (ie. Mr. Yadin) by over 26-36 years. King Jabin of Hazor was 'cut off' by Israel after the time of Barak's victory, from Judges 4:23,24, and this possibly may be reconciled with the 40 undisturbed years which came after that victory by allowing that King Jabin intruded no more into the peaceful villages of the Israelites, or into their land, but that they instead continued to wage war at a distance against his city, until they had destroyed him, as life continued during this period of undisturbed years. Our new date for Hazor's destruction came from Mr. Kenneth Kitchen's noting that a vizier Prahotept erected a monument in Hazor during the decade after Years 40–45 of Ramses II, and since we date Pharaoh Ramesses II as ruling from 1315, this dates Hazor's destruction to after 1270, at earliest.[4] Mycenaean (Late Helladic IIIB) pottery was found at Hazor, and Mr. Fritz showed that the later dating of 1234 BCE for Hazor's destruction was Mr. Yadin's latest date, or limit. [5]

[1]([Woman in Sacred History, by Harriet Beecher Stowe](#))(1874) [2]([Judges 4:15-21, New World Translation \(1984\)](#)) [3]([Judges 5:2-31, New World Translation \(1984\)](#)) [4]([Associates for Biblical Research, 'The Dating of Hazor's Destruction in Joshua 11 Via Biblical, Archaeological, and Epigraphical Evidence', by Doug Petrovich](#))(Jan 06 2011) [5] ([SpecialtyInterests.net, 'The Age of Ramses III, More Recent Excavations and the time of Ramses III, a quote from Volkmar Fritz'](#))



**Above:** Jael, Deborah and Barak  
(Chinese: 雅億, 底波拉和巴拉),  
Museum Catharijneconvent,  
Utrecht  
(1635 painting by Salomon de Bray)

***“Curse Meroz,  
said the angel of  
Jehovah,  
'Curse its  
inhabitants  
incessantly,  
For they did not  
come to the  
assistance of  
Jehovah,  
To the assistance  
of Jehovah with***

*the mighty  
ones.'”*

*“From the  
window a woman  
looked out and  
kept watching for  
him,  
The mother of  
Sisera from the  
lattice,  
'Why has his war  
chariot delayed in  
coming?  
Why must the  
hoofbeats of his  
chariots be so  
late?'"*



**Left:** Gideon (*Painting by Shaul Baz (b. 1958)*)

<sup>124</sup> Now we can largely ignore all of the other chronologies of the world only if our crucible clarifies all of the facts. Our 1315 BCE date for Pharaoh Ramesses II, an astronomical date, has redated Pharaoh Merneptah to 1249 BCE, which now in turn determines his *Israel Stele* or *Merneptah Stele* as dating to 1245 BCE, ie. the Pharaoh's Year 5. The Year 5 comes from the inscription on the stele itself. Now in this inscription the Pharaoh tells us that Israel's 'seed is no more', and he claims to be overlord of Israel. No trickery is needed here, for after the 1286 BCE victory of Barak there are 40 undisturbed years, ending in 1246, a beginning for the oppression of Midian at Judges 5:31-6:1. Midian's 7-year oppression of Israel caused Israel to make for themselves the underground store places of Judges 6:2. This is because during the years 1246-1239 in our crucible (ie. Midian's 7-year oppression) Midian and Amalek came up and camped against Israel, with Judges 6:3,4 saying to us:

**Then the sons of Israel began to do what was bad in the eyes of Jehovah. So Jehovah gave them into the hand of Mid'i-an for seven years. And the hand of Mid'i-an came to prevail over Israel. Due to Mid'i-an the sons of Israel made for themselves the underground store places that were in the mountains, and the caves and the places difficult to approach. And it occurred that, if Israel sowed seed, Mid'i-an and Am'a-lek and the Easterners came up, yes, they came up against them. And they would camp against them and would ruin the yield of the earth all the way to Ga'za, and they would not let any sustenance or sheep or bull or ass remain in Israel. For they and their livestock would come up with their tents. They would come as numerous as the locusts, and they and their camels were without number; and they would come into the land to ruin it. And Israel became greatly impoverished due to Mid'i-an; and the sons of Israel began to call to Jehovah for aid.**

***“Jehovah gave them into the hand of Midian for seven years.”***

**And it came about that because the sons of Israel called to Jehovah for aid on account of Mid'i-an, Jehovah proceeded to send a man, a prophet, to the sons of Israel and to say to them: "This is what Jehovah the God of Israel has said, 'It was I who brought you up from Egypt and thus brought you out of the house of slaves. So I delivered you out of the hand of Egypt and out of the hand of all your oppressors and drove them out from before you and gave you their land. Furthermore, I said to you: "I am Jehovah your God. You must not fear the gods of the Am'or-ites in whose land you are dwelling." And you did not listen to my voice.'"**

**Later Jehovah's angel came and sat under the big tree that was in Oph'rah, which belonged to Jo'ash the Abi-ez'rite, while Gid'e-on his son was beating out wheat in the winepress so as to get it quickly out of the sight of Mid'i-an.**

[1]([Judges 6:3-4, New World Translation \(1984\)](#))

Since Year 2 of the oppression of Midian is 1245 BCE, thus our crucible aligns the Bible with the *Israel Stele* of 1245 BCE, where the 'seed' of Israel truly was no more. This stele reads: 'Israel is laid waste, its seed is not.' [2,3] Now we know that archaeology does never correct the Bible, but is subject to it, and at best confirms Biblical truth. Since the Scripture plainly tells us that during this time Israel's crops and even livestock were destroyed by Midian in a vicious campaign to ruin the yield of the earth, such that Israel had resorted to building hidden storage depots underground in the mountains and in caves, as Judges 6:2-4 says, we boast in Jehovah, for we have synchronized dates.

[4]

[1]([Judges 6:3-4, New World Translation \(1984\)](#)) [2]([ChristianAnswers.net, 'What has archaeology taught us about the origins of Israel?'](#)) [3]([Kukis.org, 'Historical Parallels: The Israel Stele'](#)) [4] ([Jeremiah 9:24, New World Translation \(1984\)](#))

### ***Highlights of the 2012 Golf Season***

*Mar 17 was the 110th anniversary of the birth of Mr. Bobby Jones.*

*Gary Player was 77 years old Nov 1.*

*Jack Nicklaus was 72 years old Jan 21.*

*Arnold Palmer was 83 years old Sep 10. Arnie authored in 2012 the 'State of the Game: Golf through Arnie's eyes.'*

*Lee Trevino was 73 years old Dec 1.*

*Tom Watson was 63 years old Sep 4. Tom was chosen as the 2014 U.S. Ryder Cup captain, in Scotland not until 2014.*

*2012 was a year in which Augusta National first welcomed ladies as members of the previously male-only golf club. NBC also, in promoting Ms. Molly Solomon to be Executive Producer at Golf Channel, named the first female ever to become Executive Producer for a national sports network. At Golf Channel new people included Molly Solomon, Damon Hack, Lara Baldesarra, Ryan Burr, Ryan Lavner, and Jason Crook. We believe that it was by far 'the' most exciting year ever in the history of golf, beyond any comparison. Not only was the Golf Channel coverage more professional and attractive (than ever before), but I was able to find tournaments on the internet and track the scores when a certain tournament wasn't covered by local media. Internet video clips were all we had, and 2012 was still our most exciting year ever, as our spirits were lifted. Golfers rose in the face of adversity, and Casey Martin, hindered by Klippel Trenaunay Weber syndrome in one leg, and after a 14-year vacation from major tournament play, qualified for, and later, played in, the 2012 U.S. Open. The dedication of camera crews that week was such that a camera was left rolling on the par-4 7th hole at Olympic Club, as Alvaro Quiros made a '1' in Wednesday practice. Earlier in the year, cameras caught lightning on course! The Canadian Women's Open was presented with a treat, as we all fell in love (as I did) with a very young winner. The poise of Ms. Ko at the age of 15 years was startling as it continued after her play, in the truest interview. Brooke Henderson, a 14-year-old from*



*Smiths Falls (here) in Ontario, qualified for the Canadian Women's Open too. Every week there was some inspiring golf story to watch. A Canadian, Rebecca Lee-Bentham, tied the LPGA Q-School. Brad Fritsch of Manotick, Ontario, got his PGA tour card and then went to Q-School and improved his status there. I could go on and on in telling it, and I probably will. The Canadian stories illustrate only for the home front. Throughout the world of golf this year, many took heart. Ernie Els lost tragically at Innisbrook, Copperhead, and then was medalist at the British Open later in the year. Adam Scott, imploding at Lytham, came back in Australia. I have never seen so many playoffs, so many rising young stars, as many great comebacks, and as many shots holed.*

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- o Such is the success of our chronology, that we pause again in order to attach the current work to the particular time in which we now live, a year in which Mr. Matteo Manessero won his 3rd European Tour golf tournament at age 19 years, and his 3rd on the 3rd hole of sudden death with an eagle.
- o Mr. Peter Senior became the 2012 Australian Open Champion, and so became at age 53 the oldest winner of a 'top-level' Australian golf tournament, and this his second win coming a record 23 years after his first Australian Open victory.
- o Mr. Charl Schwartzel won the Thailand Golf Championship by 11 on Dec 09 and, the next week, the Alfred Dunhill by 12.
- o Mr. Charlie Beljan won the final PGA Tour golf tournament, spending a night in the hospital midway of the tournament.
- o Mr. Branden Grace became the first player in European Tour history to win four ET golf tournaments in his first year.
- o Mr. Bubba Watson won the Masters by a hook from the trees, triumphing on the second hole of the sudden-death playoff, this on a day when Mr. Louis Oosthuizen had the first-ever albatross on Augusta National's number 2 during tournament week, the first ever albatross in the tournament's history to be broadcast live, and fourth 3-bird of Masters legend.
- o Mr. Keith Horne had holes in one on the same par-3 hole in two consecutive rounds of the Alfred Dunhill Championship.
- o Mr. Ernie Els landed his second Open Championship of golf, having formerly held two United States Open Championships.
- o Mr. Rory McIlroy won both European & PGA Tour money lists, and netted the U.S. PGA Championship of professional golf, becoming 'number one' in the Official World Golf Rankings.
- o Mr. Steve Stricker won golf's PGA Tournament of Champions.
- o Mr. Webb Simpson captured the United States Open, in golf.
- o Mr. Matt Kuchar got a big win at the Players Championship.
- o Europe had the biggest comeback away in Ryder Cup History.
- o Willie Park Jr., Ken Venturi, and Fred Couples were listed as inductees to the World Golf Hall of Fame for next year. The late Willie Park Jr. of Scotland won Britain's Open in 1887 and 1889, and was to be joined by fellow living Scots Colin Montgomerie and Ken Schofield, who were also listed.

- Mr. Phil Mickelson reached 40 career wins at Pebble Beach.
- Mr. Tommy Gainey won for the first time on the PGA Tour, a victory remarkable because it makes him the first graduate (ie. winner) of the Big Break reality TV show to ever win, not to mention that he won it wearing two gloves, swinging the club using a baseball grip, and shooting 60 on Sunday.
- The Turkish Golf Open was announced on October 10, 2012 as a new European Tour event, and Turkey's first ever, set to be the penultimate event of that Tour November 7-10, 2013.
- Mr. Martin Kaymer recorded his first career hole in one on day 2 of the Dubai Desert Classic, 177 yards using 8-iron.
- Mr. Edoardo Molinari had a hole in one in the 1st round of the Singapore Open, after an albatross in Tuesday's round. His albatross, holing his second on a par 5, was his first hit of the new hybrid club, his ace 188-yards with 6-iron.
- Mr. Anirban Lahiri made a hole in one on day 3 of the Open Championship at Royal Lytham and St. Anne's, the 9th hole.
- Mr. John Peterson had his first-ever ace on the 3rd day of competition in the U.S. Open at Olympic on the par 3-13th.
- Inbee Park (with 24 tournaments), \$2,287,080, Na Yeon Choi (22 tournaments), with \$1,981,834, and Stacy Lewis with 26 tournaments, \$1,872,409, topped the LPGA money list, 2012.
- The LPGA majors were won this year by Sun-Young Yoo (Dinah Shore, Mission Hills, Rancho Mirage, California), of South Korea, Shanshan Feng, of China, (LPGA Championship, Locust Hill, Pittsford, New York), Na Yeon Choi of S. Korea (U.S. Open, Blackwolf Run, Kohler, Wisconsin), and Jiyai Shin, S. Korea (British Open, Royal Liverpool, Merseyside, England).
- Ms. Brooke Henderson, age 14, became the youngest to win a professional Ladies golfing event June 13 (Canadian Tour).[1,2]
- Ms. Lexi Thompson, at age 17, made 11 of 15 LPGA cuts this year, and won twice by wide margins last year (LPGA, LET).
- Ms. Jessica Korda, at 18, won the Women's Australian Open.
- Ms. Suzann Pettersen obtained two consecutive LPGA titles, after winning 5 LPGA Tour events in a single year in 2007, two of these on Oct 21 and Oct 28, the 2012 winning dates. Incredibly, 6 of her 10 LPGA victories ended in a playoff.
- Ms. Yani Tseng gained two consecutive LGPA Tour victories, in March, and had a total of three wins for the year, last year being in the winners circle 7 times on the LPGA Tour.
- Ms. Jiyai Shin earned two consecutive trophies on the LGPA Tour in September, her 9th and 10th LPGA Tour career wins.
- Ms. Stacy Lewis won four times on the LPGA Tour in and has enough points to be the LPGA Player of the Year in 2012, a title not earned by an American since Beth Daniel in 1994.
- Ms. Lydia Ko won the golf Canadian Women's Open at age 15.

[1]([Brooke Henderson, video](#)) [2]([Youngest champion in the 63-year history of the prestigious Empire Life Eastern Provinces women's amateur championship, Brooke Henderson wins in Kingston at 13](#))

**Right:** Samson and Delilah (French: Samson et Dalila), Galleria Nazionale d'Arte Antica, Rome (1630's painting by Matthias Stom)



<sup>126</sup> After Judge Gideon ended the Midianite oppression in 1239, Israel had 40 years without disturbance, from Judges 8:28. When Judge Gideon died, Judge Abimelech began to play King over Israel and he murdered 70 sons of Jerubbaal (Gideon). This is Judges 9:4,5, and at 9:22 Abimelech ruled 3 years, so that we count Abimelech as Judge from 1199 to 1196 BCE. Judge Tola judged after Abimelech, for Israel, 23 years at Judges 10:1,2, by which we put his Judgeship at 1196-1173. Then, Judge Jair the Gileadite judged 22 years, 1173-1151. In the year of Judge Jair's death, say 1152, Jephthah said at Judges 11:26 that Israel had already been living in the cities on the east side of the Jordan River for 300 years, and are there not exactly too 300 years from 1452 to 1152?[1-3] The years of Philistine oppression began, according to the Scriptures at Judges 10:5-8, this last year of Judge Jair, Judges 10:7 giving more information, ie. that Jehovah sold Israel into the hand of the Philistines and the Ammonites. At Judges 13:1, the oppression lasted a total of 40 years.[4] When Samuel began to judge, in 1Samuel 7:10-13, the end of the Philistine oppression had come, and ran 1152-1112 BCE. King Saul began to rule about 1098 BCE, in our chronology, leaving 14 years for Judge Samuel (12, from Mr. Josephus). These are things first stated in the article *Moses*. The *300 years of Jephthah* thus emphasize that there is little reason to doubt our crucible dating for the Book of Judges, and date Jephthah as a Judge from the beginning of the Philistine oppression, as described at Judges 10:7:

**At this Jehovah's anger blazed against Israel, so that he sold them into the hand of the Philis'tines and into the hand of the sons of Am'mon.**

[6]([Judges 10:7, New World Translation \(1984\)](#))

From the Judgeship of Jephthah, which commenced soon after the beginning of this oppression, until Judge Samuel, near the end of the oppression by the Philistines, the accounts of oppression and Judges no longer seem to be consecutive. The 40-year oppression of Israel by the Philistines begins nearly with Jephthah's judging, as we exacted, from Judges 10:7, while Judges 13:1 returns to this point in the story once again to add to the narrative, telling us that Samson was born after the beginning of the Philistine oppression. From Judges 10, and on through to 1Samuel 7:3, none of the Bible accounts is to be considered necessarily sequential. This appears consistent with Judges 19:1, where we gather:

**Now it happened in those days there was no King in Israel.**

[7]([Judges 19:1, New World Translation \(1984\)](#))

The Book of Judges ends with a similar, noteworthy remark:

**In those days there was no King in Israel. What was right in his own eyes was what each one was accustomed to do.**

[8]([Judges 21:25, New World Translation \(1984\)](#))

As the Book of 1Samuel begins, Judge Eli is accounted for, and from a time before the birth of Samuel, whereas later, at 1Samuel 8:5, Judge Samuel has grown old before Israel's first King, Saul, begins to rule, an event dated 1098 BCE. With Judge Samuel judging 12 years (Josephus), 1Samuel 7:2 says that the *Ark of the Covenant* dwelt 20 years in the house Abinadab at Kiriath-jearim, and 1Samuel 4:18 has Judge Eli judging 40 years, for a grand total of 72 years. The old age of Judge Samuel may thus appear to be assured. Adding 72 years to the year 1098 BCE, we obtain a date for the beginning of the Judgeship of Eli, which is thus 1170. Eli was a priest, from 1Samuel 1:9, and Judges had existed from the wilderness days, when Moses had appointed Judges.[9] With Judge Eli dated 1170-1130 BCE, we hold him judging at the same time as Judge Jair of Gilead (1173-1151), which a remarkable thing appears now to confirm, which is that the last 20 years or so of Judge Eli's life are here accounted as during the time of the Philistine oppression, but which corresponds to 20 years for Judge Eli from the Septuagint![10] During the first 20 years of Philistine tyranny, Samson is growing up, and becoming a strong man by the age of twenty years or so, in harmony with Proverbs 20:29, an expression that the physical power of men is beauty in young manhood. From Judges 16:31 Judge Samson judged Israel for 20 years, whilst, it appears, the *Ark* sat, at Kiriath-jearim, and before Judge Samuel began to judge in 1112 BCE, though we may be sure Samson lived during the Philistine tyranny. Samuel was born about 1170 BCE, and Samson about 1152 BCE. The Judges who succeeded Judge Jephthah seem to extend not later than about 1103 BCE, and this latest comes only when the 18 years of Ammonite oppression which began in 1152 is taken as wholly preceding the 6 years of Judge Jephthah at Judges 12:7, and when the 7, 10, and 8 years of the Judges Ibzan, Elon, and Abdon were sequential, at Judges 12:8-15. It doesn't appear certain how Samson lived after 1112 BCE, as Judges 16:31 says he was buried after judging 20 years.

[1]([Judges 10:5, New World Translation \(1984\)](#)) [2]([Judges 10:8, New World Translation \(1984\)](#)) [3] ([Judges 11:26, New World Translation \(1984\)](#)) [4]([Judges 13:1, New World Translation \(1984\)](#)) [5] ([1Samuel 7:13, New World Translation \(1984\)](#)) [6]([Judges 10:7, New World Translation \(1984\)](#)) [7] ([Judges 19:1, New World Translation \(1984\)](#)) [8]([Judges 21:25, New World Translation \(1984\)](#)) [9] ([Exodus 18:25-26, New World Translation \(1984\)](#)) [10]([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, see 1Samuel \(there named 1Kings\) 4:18](#))

<sup>127</sup> In the context of the chronological hollow that we know as the crucible, it is much easier to grasp the Biblical text and bring it into our hearts, as it now becomes more real. In the context of Egypt, when we say that Samson judged in 1132-1112 BCE, we date this also as the time of the Reigns of Pharaohs Ramesses XI and Smendes, as from this article. Judge Jair the Gileadite is with Pharaohs Ramesses VII-IX, and Judge Jephthah is aligned with Pharaohs Ramesses IX-X.



**Left:** The Daughter of Jephthah (1876 painting by Edouard Bernard Debat-Ponsan)

<sup>128</sup> The famously accomplished Pharaoh Ramesses II (1315-1249), during the first 21 years of his Reign, conducted a number of campaigns into Palestine, in his seventh year (as 1309) personally leading his army against Jerusalem and Jericho. Israel had settled at neither Jericho nor Jerusalem during the time of Joshua, he having cursed Jericho (as we stated above in this article, as it was only rebuilt by Hiel much later), and Joshua 15:63 shows that Jerusalem continued to be inhabited by Jebusites, until King David defeated them.[1] Pharaoh Ramesses preceded King David by 250 years, and the successor of Ramesses, Pharaoh Merneptah, showed how great was Egypt's respect for Israel, in writing regarding them. Numbers 13:29 says that Hittites inhabited the mountainous region of Palestine shortly after *The Exodus*, which date is 1491 BCE in our crucible, and long before that, it was from a son of Heth that Abraham bought burial grounds, at Genesis 23:3-20, 25:10, 50:13 in Palestine near Hebron. Pharaoh Ramesses II is noted, as after 1294 BCE the treaty which he formed with Hittite King Hattusili III in Year 21 of Pharaoh Ramesses II coincided with the cessation of his record of any Egyptian advances as far north as Palestine. Israel went undisturbed for 80 years prior to 1306, when a period of oppression by Moabite King Jabin began, which we discussed briefly and dated to 1306-1286 BCE, which is now seen as correlating with the Reign of Pharaoh Ramesses II. [1]([2Samuel 5:6, New World Translation \(1984\)](#))

<sup>129</sup> Part of the tradition of the Trojan War (ie. *one of the Trojan Wars*) is that there was a Pharaoh who had ruled Egypt for 30 years when the war began, and who kept ruling for some time (ie. many years) after the war was finished.[1] The only Pharaoh who possibly fits this description at all is Pharaoh Ramesses II, who reigned 66 years, but a dating of the Trojan War at 1183 BCE has been set conventionally, by a Mr. Eratosthenes, whom no one has dared to challenge. The date 1183 BCE has been adhered to for many years, more out of superstition, perhaps, than respect for its author. The city of Troy was a city of the Hittite Empire, and has been excavated at Hisarlik, showing two destruction layers dating to about 1300 BCE, and about 900 BCE, respectively. The earlier layer is called Troy VI, and dates, as we see, very nearly to the time we showed for Pharaoh Ramesses II. The book *In Search of the Trojan War* demonstrates a careful approach to the identification of Troy VI with the Trojan War of Homer, Mr. Michael Wood presenting evidence, at this level, of fire and city walls of great proportion, such that only Troy VI could match the mythological image, so famously known to his readers, of Homer's *Iliad*. [2] Foundation to desertion, Troy was sacked at least 9 times. Mind you, the sacking of Troy VI may be dated from pottery sherds found in its destruction layer, Late Helladic IIIB, comprising one quarter of all pottery evidence there, thus proving Troy VI as lasting well into the 13th century BCE. Since others date the Hittite Kings slightly later than we do, Mr. Wood's date of 1270-1260 for its end may we adjust to 1275 BCE, based on the tradition that the Trojan War is 10 years in duration, until Pharaoh Ramesses II's Year 40. After his first 40 years Pharaoh Ramesses II

reigns for 26 years more, as is also consistent with the same tradition. Mr. Heinrich Schliemann had found four axes in the Troy VI city layer, said to be 'perfectly identical' to those axes found at Mycenae, where these and the many other Mycenaean weapons found in the last phase of Troy VI might prove the reality of King Agamemnon of Mycenae in Homer's epic tale. Mr. Wood is highly ethical in his approach to the topic of the *Trojan War*; drawing his conclusions hesitantly, always embracing the many viable alternative explanations. Worthy of note is a comment about the *Trojan Horse*: Someone 'who doesn't think the Trojans were utterly stupid will have realized that the horse was really an engineer's device for breaking down the walls' (he quotes Pausanias).

[1]([Synchronology, by Charles Crosthwaite, Cambridge University London 1839, p. 181](#)) [2]([In Search of the Trojan War, by Michael Wood, p. 230](#))(1996)

**Right:** Ehud Slays King Eglon (1964 painting by Peter Jackson. In Judges 3:20, Vietnamese: Ông Ê-hút nói: "Tôi có một lời của Thiên Chúa phải nói cho ngài.")

<sup>12</sup><sup>10</sup> Discovered in 1982, a missing fragment was found belonging to the ancient Hittite archive of King Tudhaliya IV, which describes the conquest of the city of Wilusa (ie. Troy) in the context of the death of Aleksandush of Wilusa (cf. the accused kidnapper of Helen of Troy, Alexander aka Paris of Troy), a city on the western frontier of the Empire of the Hittites, at a time when Greek traders had begun to oppose the Hittite sovereignty on the then-beleaguered west coast of Asia Minor, the area known as Anatolia (today, Turkey). Wilusa, or Troy, as detailed in this Hittite archive, from King Tudhaliya's own records, fell during the Reign of his father King Hattusili III, which we gave as 1294-1264 BCE.[1] Archaeology is consistent with Homer's acclaimed tale that King Agamemnon of Mycenae in northeastern Achaia (this the largest island of Greece) ruled Mycenae and attacked Troy. Could the *Trojan War*, as well, be found in 1275 BCE after 40 years of Pharaoh Ramesses II of Egypt 'truly' had elapsed, as ancient tradition requires us also to believe? Now we know that, as dates for the *Fall of Troy*, we have 1135 (Ephorus), 1172 (Sosibius), 1184 (Eratosthenes), 1193 (Timaeus), 1209 (Parian Chronicle, Inscription), 1212 (Dicaearchus), 1250 (Herodotus), Eretes (1291), and Douris (1334); of these, only 1291 even remotely approaches 1275. Within this time period, the Tawagalawa letter as the work of King of the Hittites Hattusili III we date to 1294-1264 BCE, and in it was Troy (ie. Wilusa), specifically, named:

**Now, as we have come to an agreement on Wilusa [ie. Troy], over which we went to war.**

[2]([Wikipedia, 'Tawagalawa Letter'](#))



Further to this, our date of 1275 BCE is cited as the very time that Troy VI fell, its wall collapsing by earthquake.[3] The 15 generations from Aeneas, a contestant of Trojan War fame, to Romulus and Remus, founders of Rome, yields here:

$$(1275 - 750) \div 15 = 35 \text{ years/generation}$$

(average generation, Aeneas to Romulus and Remus, founders of Rome)

This is a typical male-line average generation when births are not stipulated as to whether they are firstborns, etc. It was a great surprise to find that our *Grail* held the true date for the *Trojan War*; a datum which had been somewhat perplexing, since I began on my search for a true chronology of the Bible based on a much lower dating. The story of Aeneas and Dido remains at present a problem, unless a later descendant named Aeneas might be thought of as fighting in a subsequent Trojan War, as Dido may not be in any conceivable way moved back to so early as 1275 BCE. In faith, there may be more to be said about such riddles, of which, realistically, there might be oceans in history. It seems that our finding of the 1275 BCE date for Troy is merely one more startling confirmation of the Greenealogy. So a great many hours of work is, in faith, then rewarded. Where we are silent, the holy spirit also remained silent.

[1]([In Search of the Trojan War - Empire of the Hittites, video, 59 min 53 sec, BBC program, presented by Michael Wood, produced by Bill Lyons](#))(1985) [2]([Wikipedia, 'Tawagalawa Letter'](#)) [3] ([Greek Mythology: A Quick Look into the Myths of Ancient Greece!, edited by Hossen Cheytan, p. 97](#))

<sup>1211</sup> The agreement of the Reign of Pharaoh Ramesses II with the mythical figure of *Pharaoh Proteus*, and an existing record of the *Trojan War* in the archives of Hittite King Tudhaliya are a very large blessing from Jehovah God. It is the result of all of our research to this point, and not something that thousands of man-years might duplicate. We can make no claims as to discovery, since these are the contents of the *Holy Grail* of Biblical archaeology, which is to say, the 'true' chronology of ancient mankind, which belongs to no one insofar as it belongs to everyone. We owe instead a large debt of gratitude to all writers of history along with many witnesses, and to Jehovah himself. The love of the Christ surpasses knowledge, from Ephesians 3:19,20, and it is Jehovah who acts *through us*, the power which he provides operating in *us* in order to do things far beyond all of the things we ask or conceive. As Tony Robbins advised, we feel an attitude of gratitude. Heartfelt apologies are owed to any, of whom there seem to be many, whose work has been undervalued, or glossed over. For rather is it not the synergy of all viewpoints that is the unifying fundamental that solidifies the *Grail*. Please be aware of any who may now seek to impersonate us. All references are quoted for educational purposes, and we advise rejecting any links which appear to be selling some product, as they may be manipulated after this is written. All links are tested at the time of writing, so we must be aware that broken links imply either opposers to us or the simple inability or gross incompetence to maintain a link, unless link shifting be a strategy to reduce site traffic. The basis of our beliefs is the Bible, essentially a gift. The holy spirit that inspired it tells us what is lacking. There are no authorized representatives except by Jehovah.[1] Other than this work of our doing, Jehovah will see to it.

[1]([Romans 13:1, New World Translation \(1984\)](#))

**Table 6:  
38 Proposed Titles For This Article**

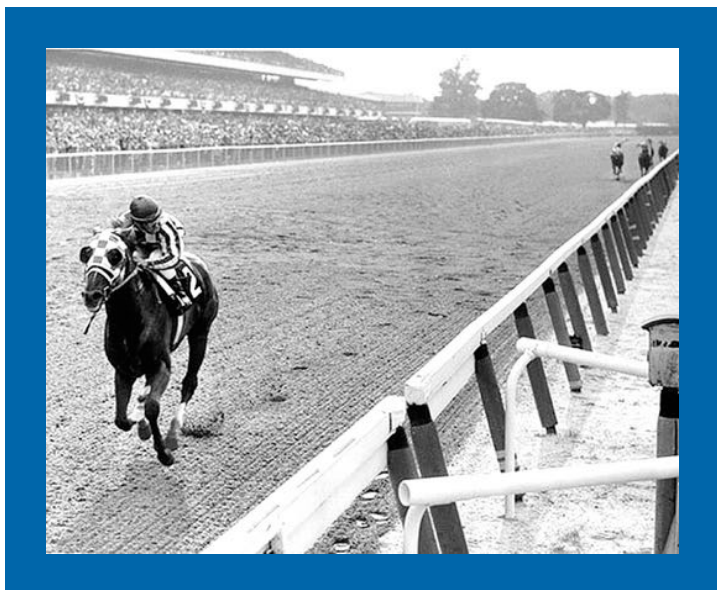
**(April 07 — April 23, 2012 CE) Note 28, pp. 24-32**

Cracking Creation Chronology	Chronological Code Cracked	Crimean Chronology Cracked	Chronological Code Crackers
Creation Chronology Cracked	Chronology Caper Cracked	Crafting a Crackerjack Chronology	Crone Case Crackers
Cradle Chronology Cracked	Critical Chronology Cracked	Cronus Chronology Cracked	Chrono-conundrum Cracked
Crank Chronology Cracked	Credible Chronology Cracked	Crash Chronology Cracked	Crane Chronology Cracked
Credal Chronology Cracked	Creation Chronology Cracked	The Creed Crackers Chronology	Cracking the Chronology of Carpathos
Credal Chronology Correct	Credally Correct Chronology	Credentials of Correct Chronology	Chronology Creates Credibility
The Timeline of Near History	God's Gift of Chronology	The Cross of Correct Chronology	Carrying the Cross of Chronology
Cresting Chronological Credibility	The Crested Crane of Chronology	The Crested Crane of Cronos	The Crested Crane of Crete
The Cretan Crutches of Chronology	The Rise and Fall of the Cretans	Christian Chronology Correlated	The Crucible of Christian Chronology



## The Crucible of Credible Creed

## The Crucible of Credible Creed



**Left:** Secretariat winning the Belmont Stakes by 31 lengths, going away, Belmont Park Racetrack, Elmont, New York (1973, the last leg in the Triple Crown Series)

<sup>1212</sup> Thus have we presented history in the *Holy Grail* of Biblical archaeology, witnessing its blessed purification. It has been very challenging throughout the process of the evaluation of history to remember that it was history that was being purified and not the salver itself, for although the chronology is recent it has already passed many tests. While the work is far from over, we feel obliged to humbly admit that this, our chronology, is the

*Holy Grail*, the correct chronology that allows the alignment of all of the Kings of ancient times, and back to *The Exodus*. It is important to remember that here we have not in point of fact been judging the timeline at all, but where events fall as determined by the timeline of the crucible itself. For details about the crucible, read our earlier articles. I would not want anyone to think that they did not deserve to read these or the ancient writings, as everyone is said in Proverbs to be a friend of the one who is making gifts.[1] Accordingly, it has seemed a fitting thing that an English translation be presented and dedicated, to the work of the great Mr. Jules Oppert, meaning his chronological treatise contained in his brief letter to Mr. Francois Lenormant, a summary of the 46-year error in Assyrian chronology caused by a wrong choice of eclipse, herein rectified, called 'La Chronologie Biblique, Fixé...' (in English, 'Biblical Chronology Fixed...', J. Oppert translated by Ward Green).[2-3] We need to always remember that Assyrian eponyms are never going to approach the Bible in trustworthiness, since they can't compare in either quantity or quality to God's Word. Since the Bible is far more reliable than any other source we have, and because chronology depends crucially upon the reliability of its sources, the best chronology depends on the Bible for its foundation, its wall, and for its heart. The certainty of any chronology is how much history it can purify, before it is broken under the heat of examination. When something works it stands the test of time, it lasts. The Bible has stood the test of time, and the truth it has preserved is a testament to the power of the God of truth. The word of truth is like a racehorse that won many races. The Hungarian filly Kincsem is such a horse, a great mare. Secretariat is another story, a truly great winner, but it is an interesting story for another reason, truth be told. After the death of Secretariat, an operation was performed on his remains, and his heart was found to be quite large, more than twice the size of the typical racehorse's heart. Doctors found no problems, and estimated that this horse's healthy heart weighed about 22 lbs, nearly 3 times normal![4] It shocked and silenced the doctors who did the operation. In this way, may we attribute the credibility of our creed also to its crucible, which is its Bible-based chronology. We rejoice in

God's Word-- our crucible of credible creed. Jehovah indeed holds the nations in the mere hollow of his hand, and provides calm, like in the eye of the hurricane. During a hurricane, when the eye reaches them, many people come out of their homes and get caught by the hurricane as the eye moves past them, causing the tail end to hit hard. We would not want to be like the people who are unaware of this danger, but we should understand how the eye lends us a false sense of security, that we may thereby act wisely. In a similar way, we would not want to be misled, thinking that we have found the *Holy Grail*, only to find out that there are more dangers and problems to face us, soon. It's good to have found the *Grail*, but beware, that we may stay awake, stand firm, and grow mighty in Jehovah. [5] The Bible is the best-selling book of all time, after all. To say that history is not an emotional subject would be a mistake, I believe, as truth touches our deepest emotions. Now love is not merely an emotion, but the true God, whose principles represent the highest ideals, carried by truth. We love with our hearts by the crucible of credible creed. I never dreamed that I would surpass my previous articles, and I feel that we have fulfilled my wildest dreams again. It is with joy and poignant feelings that I coauthor this. In the day of my distress I will call upon you (Psalm 86).[6]

[1]([Proverbs 19:6, New World Translation \(1984\)](#)) [2]**In French:** [La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes, Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions, pp. 308-328, by J. Oppert, Revue Archéologique \(NOUV SER, A9, VOL18\), from a letter to M. François Lenormant dated Sep 11, 1867.](#))(1868), or **part I, In French:** [La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes, Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions, pp. 308-328, by J. Oppert, Revue Archéologique Vol. 18, from a letter to M. François Lenormant dated Sep 11, 1867.](#) and continued in the same volume **part II, In French:** [La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes, Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions, pp. 379-388, by J. Oppert, Revue Archéologique Vol. 18, from a letter to M. François Lenormant dated Sep 11, 1867.](#) )(1868) [3]**In English:** [Biblical Chronology Fixed by Cuneiform Eclipses, English translation by Ward Green, of La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes, Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions, pp. 308-328, by J. Oppert, Revue Archéologique, 1868 \(NOUV SER, A9, VOL18\), from a letter to M. François Lenormant dated Sep 11, 1867.](#))(2012) [4]([Wikipedia, 'Secretariat'](#)) [5]([1Corinthians 16:13, New World Translation \(1984\)](#)) [6]([Psalms 86:7, New World Translation \(1984\)](#))



**Above:** Crucible Chart (clicking image yields full-colour version, and [here](#) a gray-scale version) (Dec 21 2012  
*Crucible Chart by Ward Green done using Gimp 2.6.11)*



**Above:** The Infant Samuel, Musée Fabre,

Montpellier (1776 painting by Sir Joshua Reynolds, oil on canvas)

# The Crucible of Credible Creed

Rolf Ward Green



Ralph Ellis Green

Rolf Ward Green



Anne Ruth Rutledge



## Historical Notes:

There are additional implications associated with the fact that the *Holy Grail* of Biblical archaeology exists. Certainly fascinating, they depend upon how certain we are that no other explanation can provide a better resolution. In the case of Jewish history, for example, it is possible to say certainly that the Jewish nation was in Egypt at an early time during their development only if we do date it. Now we can only interpret the evidence of Egyptian culture embedded in the Jewish tradition as emanating from within. Similarities between Egyptian and Jewish teaching, as well as that of Christ himself, is explained rather differently depending on whether we view Israel as an Egyptian nation. When we find that a chronology of the Israelite nation not only fits with the Biblical account of them, but also with the world history, we have an unique reason to believe the Egyptian heritage as part of Israel being raised in Egypt. This implication refutes those who place Israel elsewhere.



**Above: Baffin Island**

*(circa 1931 painting by Lawren Stewart Harris. A painting by Mr. Harris, probably slightly different from this one, and also called Baffin Island, sold for \$2.2 million in May of 2001.)*

Thus it becomes extremely important to our creed to have a correct chronological framework for understanding history. In this article, we have been exerting our efforts for the most part on the crucible millenium 1500-500 BCE, which is from when Israel was preparing to leave the land of Egypt, until her Temple was rebuilt, in the epoch of King Darius.[1]  
 [1]([Ezra 6:1-15, New World Translation \(1984\)](#))

We believe this to be the first time (ie. in this article) that a firm foundation has been given to this time period.

Specifically, the approach demonstrated in our articles is shown to allow alignment of a number of ancient histories.

The degree of alignment obtained is better than any known.

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## RECENT ARTICLES:

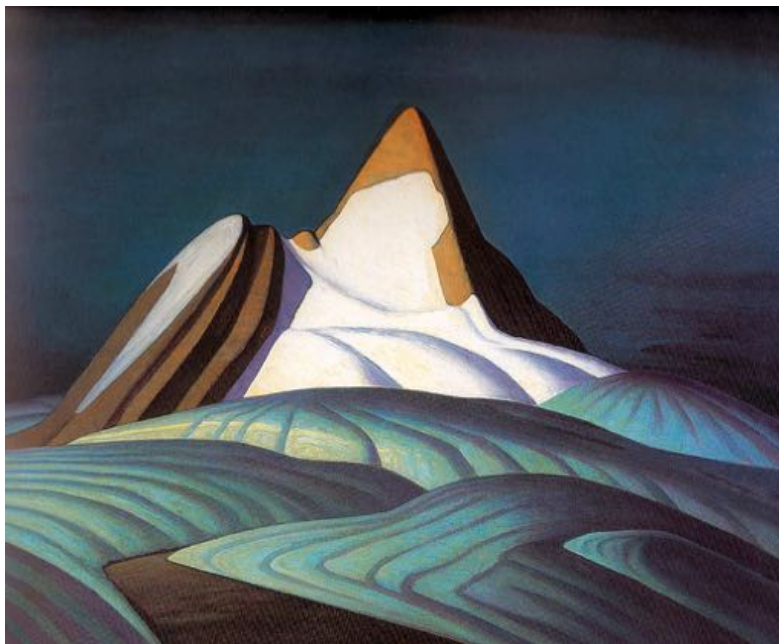
The order of the articles written by Rolf Ward Green is:

- 1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)
- 2. Skjöldings (Sep 17, 2008)
- 3. Valdr (Oct 09, 2008)
- 4. Smith (Nov 1-6, 2008)
- 5. Green (Nov 23, 2009) (Easter calculator first used and cited) (mod. Mar 02, 2010 Title illus., Hippocrates)
- 6. Joseph (Dec 24-29, 2009) (Easter calculator used) (mod. Mar 02, 2010 Title illus.)
- 7. On (Feb 28-Mar 05, 2010) (Easter calculator used and stopped working before Feb 28, 2010)
- 8. Phoenix (with A. R. Rutledge; Apr 01-06, 2010)
- 9. Moses (with A. R. Rutledge; Jul 31-Sep 23, 2010)
- 10. The Ark of Urtu (with A. R. Rutledge; Dec 24, 2010–Jul 11, 2011)
- 11. The Crucible of Credible Creed (with R. E. Green and A. R. Rutledge Apr 07, 2012–Dec 12, 2016) (the present article)
  - Apr 07, 2012 Apophis `another' King in Greek Septuagint, preliminary possible titles for article
  - Apr 19, 2012 Garstang found scarabs in cemetery at Jericho containing names of three Pharaohs (p. 28, Notebook 28)
  - Nov 21, 2012 nearing completion, Secretariat photo added
  - Nov 28, 2012 Chapter headings are now revised, with foreign language quotes added, also to main text, picture layouts modified to fit this format, some pictures now combined on same line spanning the screen, Lawren Harris painting added to Ongoing Research.
  - Nov 30, 2012 Checking and improving compatibility with the browsers (Safari, Chrome, Firefox, Opera, Internet Explorer), designed graphic for link on web.
  - Nov 30, 2012 Release
  - Dec 01, 2012 Dedicated to *The Merry Mex*, Lee Buck Trevino, on his 73rd birthday (born Dec 01 1939), as noted at top and bottom of the article.
  - Dec 03, 2012 improved illustrations for bandwidth, slightly reworded the statement regarding the *Legend of Osiris* in Chapter 1 paragraph 6.
  - Dec 04-06, 2012 more work on illustrations (bandwidth improvements), proof-reading with corrections, rewriting or adding text to improve sense
  - Dec 07, 2012 more work on illustrations (new versions for Tablet of Shamash illustration added, showing two).
  - Dec 09, 2012 added `2012' Golf Table.
  - Dec 13, 2012 completed `2012' Golf Table, added Peter Senior's win to list of 2012 Golf Highlights.
  - Dec 14, 2012 proofreading the typography of Chapter 3
  - Dec 15, 2012 proofreading typography in chosen places, redesigned some of

graphical layout of Chapters 7 & 8, and added a colour inset, Chapter 8, quoting Mr. Whitehouse

- Dec 16, 2012 added photo of Mr. Cope Whitehouse, added Mr. Charl Schwartzel's two runaway victories to Highlights of the 2012 Golf Season list (Chapters 8 [Joseph] and 12 [Judges]), reference to CreationWiki article on Joseph's Canal added to Mr. Whitehouse photo caption, added Mr. Keith Horne's holes in one in consecutive rounds at the Alfred Dunhill Championship, and the recent Arnold Palmer article State of the Game: Golf Through Arnie's Eyes, to the Highlights of the 2012 Golf Season, proofreading and corrections
- Dec 17, 2012 proofreading and corrections continued, both here and in my translation of Mr. Oppert (BCFCE).
- Dec 18, 2012 added videos to 2012 Golf Table
- Dec 19, 2012 added year rundown to 2012 Golf
- Dec 20, 2012 added Crucible Chart, revised color on Crucible Chart
- Dec 21, 2012 improved Crucible Chart (version 29), link is to gray-scale version (479Kb), with color option (1Mb)
- Dec 22, 2012 minor improvement to Crucible Chart, gave reason for raising dates of Assyrian Kings 10 years in Chapter 12 paragraph 1.
- Dec 23, 2012 added to Highlights of 2012, improvements made to my translation of Mr. Oppert (BCFCE).
- Dec 24, 2012 improvements made to my translation of Mr. Oppert (BCFCE) for cross-platform compatibility.
- Dec 25, 2012 proofreading and corrections (Chapters 9-11).
- Dec 26, 2012 proofreading and corrections (Chapter 9), added inset quote (9<sub>9</sub> `The conventional...').
- Dec 31, 2012 proofreading and corrections (Chapter 9), including fixing error in date of eclipse on graph title for Total Solar Eclipse (Babylon) May 18 1124 BCE (had been wrongly 1224 BCE, now corrected to 1124 BCE).
- Jan 02, 2013 proofreading and corrections (Chapter 7 and 8), removed `present article' designation from The Ark of Urartu article
- Jan 20, 2013 proofreading and corrections (grammar in paragraph 3<sub>4</sub>, Pharaoh Thutmose III should have been Thutmose I in 3<sub>7</sub>).
- Jan 25, 2013 `Bryan G. Wood' corrected to `Bryant G. Wood' in 11<sub>3</sub>, reference to Pausanias in Michael Wood's book corrected from `p. 225' to `p. 230'.
- Mar 29, 2013 Ramses III ruling date corrected to 1223 BCE from 1185 BCE (ie. from the conventional date to our date in the Iron Furnace) in 3<sub>5</sub>, correction of `, a usurper' to `or usurper' in 6<sub>5</sub>, correction of typography in An Arabian Tradition insert in Chapter 6, correction of typography in 8<sub>5</sub>'s quote from Diodorus Siculus.
- Mar 30, 2013 corrected typo in 9<sub>6</sub>, and also `Year 1' to `Year 2' in 9<sub>11</sub>, 2nd section (after the divider), 3rd sentence: "With 1025 BCE as Year 6,...".
- Mar 31, 2013 added Assyrian King Ashur-resh-ishi II to Table 3 (9<sub>12</sub>), added note to a paragraph in the Commentary to Table 4 (the one containing reference [10]), explaining the effect of the dating of King Meli-Shipak II on the years elapsed from Amenhotep I and Ashur-uballit I.
- May 31, 2013 added (the New World Translation: `it was then that Joshua proceeded to speak to Jehovah on the day' Joshua 10:12, of hail) to amend paragraph 11<sub>12</sub>, and added this: (Who has measured the waters in the `mere hollow of his hand?' New World Translation or `hollow of his hand" NIV) after `Isaiah 40:12", in 12<sub>1</sub>, fixed paragraph 12<sub>6</sub> 2nd last sentence, grammar, amended the last sentence of the paragraph 12<sub>8</sub>, fixed spelling of `realized', in paragraph 12<sub>9</sub>, edited paragraph 12<sub>10</sub> to: `begun to oppose...', same paragraph: `only 1291 even remotely approaches 1275', also, 12<sub>11</sub>: `whose work has been undervalued,', fixed broken link for Trojan War video in 12<sub>10</sub>.
- Jun 01, 2013 added broken link reason 12<sub>11</sub>.
- Jun 02, 2013 amended uraeus caption at start of intro, edited sentence in intro, 1<sub>1</sub>, to `Really, since since our chronology seems to fit the facts' etc...etc..., moved `Jael, Deborah, and Barak' (caption) 12<sub>3</sub>, amended popup caption for `Daughter...' in 12<sub>8</sub>,

- edited chapter 12 for compatibility with various browsers, amended paragraph 10<sub>2</sub> to `as do words, and...', amended link to photo of Pitopiko River now 180Kb version,
- Jun 03, 2013 corrected typo to `lower level' and added a greater, detailed explanation to paragraph 2<sub>8</sub>.
  - Jun 20, 2013 amended `army' in 12<sub>3</sub>, to read `force' (without a comma to be now correct grammatically).
  - Jul 01, 2013 edited `[Year 52 Piramesses Ship's Log II Peret (Mecheir) 20: Jan 07 1329 BCE' in 9<sub>11</sub> to: `[Year 52 Piramesses Ship's Log II Peret (Mecheir) 27: Dec 28 1264 BCE `exact lunar day 1', new moon]', Iron Furnace, corrected `1 Shemu 20' to `I Shemu 20', in 9<sub>11</sub>.
  - Nov 10, 2013 fixed the links to New World Translation, added references to 11<sub>2</sub> and corrected the text.
  - Dec 06, 2013 corrected `12th' month to `8th', Table 2.
  - Dec 16, 2013 corrected Egyptian month name in the Iron Furnace table in Ch. 9, par. 11, from `II Peret (Mecheir)' to `II Akhet (Phaophi)', the accession month of Merneptah.
  - Dec 19, 2013 corrected error in grammar in Ch. 9, par. 11, the Iron Furnace table entry `13. Pharaoh Tutenkhamun' (previous reading was: `Pharaoh Tutenkhamun's ruled 1350', now: `Pharaoh Tutenkhamun first took that Office in 1350'.
  - Jul 20, 2014 corrected typo `from from' to `year from' in paragraph 11<sub>6</sub> (`compute this year from...').
  - Aug 20, 2014 Table 4: `Sardanapulus' to `Sardanapalus'
  - Oct 13, 2014 FONT tag fixed, paragraph 7<sub>12</sub>.
  - Mar 12, 2015 amended year 2018 to 2218 10<sub>11</sub> end of paragraph in equation of Year 1 of Shar-kali-shari.
  - Aug 22, 2015: 12-11 `opposition us,' (opposers to us).
  - Apr 22, 2016: 11-10 `Mr. Bryant' (Mr. Bryant G. Wood).
  - Dec 12, 2016: 2-12 added link to est. 1495 BCE Exodus.
  - Mar 14, 2018: 3-7 notes amended adding 7 and 8 (linked to Iron Furnace 9-11, added details regarding Smenkhkare).
  - Sep 05, 2019: Table 4 + Commentary font size adjusted.



**Above: Isolation Peak**  
(1930 painting by Lawren Stewart Harris)

# 2012 Golf



2012	Event	Winner (margin)	Defender (margin)	2011
Jan 09	<a href="#">Kapalua, HI</a>	Steve Stricker (by 3) <sup>1</sup>	Jonathan Byrd (playoff)	Jan 09
Jan 15	<a href="#">Honolulu, HI</a>	Johnson Wagner (by 2)	Mark Wilson (by 2) <sup>2</sup>	Jan 16
Jan 22	<a href="#">Bob Hope Classic, CA</a>	Mark Wilson (by 2) <sup>3</sup>	Jhonattan Vegas (plff)	Jan 23
Jan 29	<a href="#">San Diego, CA</a>	Brandt Snedeker (plff)	Bubba Watson (by 1)	Jan 30
Feb 05	<a href="#">Scottsdale, AZ</a>	Kyle Stanley (by 1)	Mark Wilson (plff) <sup>4</sup>	Feb 07
Feb 12	<a href="#">Pebble Beach Pro-Am, CA</a>	Phil Mickelson (by 2)	D. A. Points (by 2)	Feb 13
Feb 19	<a href="#">Pacific Palisades, CA</a>	Bill Haas (plff)	Aaron Baddeley (by 2)	Feb 20
Feb 26	<a href="#">WGC Match Play</a>	Hunter Mahan (2 and 1)	Luke Donald (3 and 2)	Feb 27
Feb 26	<a href="#">Cancún, Mexico</a>	John Huh (plff)	Johnson Wagner (plff)	Feb 27
Mar 04	<a href="#">Palm Beach Gardens, FL</a>	Rory McIlroy (by 2)	Rory Sabbatini (by 1)	Mar 06
Mar 11	<a href="#">WGC Stroke Play, FL</a>	Justin Rose (by 1)	Nick Watney (by 2)	Mar 13
Mar 11	<a href="#">Puerto Rico Open, PR</a>	George McNeill (by 2)	Michael Bradley (plff)	Mar 13
Mar 18	<a href="#">Palm Harbor, FL</a>	Luke Donald (plff)	Gary Woodland (by 1)	Mar 20
Mar 25	<a href="#">Arnold Palmer Invitational, FL</a>	Tiger Woods (by 5) <sup>†</sup>	Martin Laird (by 1)	Mar 27
Apr 01	<a href="#">Dinah Shore, CA</a>	Sun-Young Yoo (plff)	Stacy Lewis (by 3)	Apr 03
Apr 01	<a href="#">Houston Open, TX</a>	Hunter Mahan (by 1)	Phil Mickelson (by 3)	Apr 03
Apr 08	<a href="#">The Masters, Augusta, GA</a>	Bubba Watson (plff)	Charl Schwartzel (by 2)	Apr 10
Apr 15	<a href="#">Heritage, Hilton Head, SC</a>	Carl Pettersson (by 5)	Brandt Snedeker (plff)	Apr 24
Apr 22	<a href="#">Texas Open, San Antonio, TX</a>	Ben Curtis (by 2)	Brendan Steele (by 1)	Apr 17
Apr 29	<a href="#">New Orleans, LA</a>	Jason Dufner (plff)	Bubba Watson (plff)	May 01
May 06	<a href="#">Charlotte, NC</a>	Rickie Fowler (plff)	Lucas Glover (plff)	May 08
May 13	<a href="#">The Players, FL</a>	Matt Kuchar (by 2)	K. J. Choi (plff)	May 15
May 20	<a href="#">Byron Nelson, Irving, TX</a>	Jason Dufner (by 1)	Keegan Bradley (plff)	May 29
May 27	<a href="#">Senior PGA</a>	Roger Chapman (by 2)	Tom Watson (plff)	May 29
May 27	<a href="#">Colonial CC, Fort Worth, TX</a>	Zach Johnson (by 1)	David Toms (by 1)	May 22
Jun 03	<a href="#">The Memorial, Dublin, OH</a>	Tiger Woods (by 2)	Steve Stricker (by 1)	Jun 05
Jun 10	<a href="#">LPGA</a>	Shanshan Feng (by 2)	Yani Tseng (by 10)	Jun 26
Jun 10	<a href="#">The Tradition</a>	Tom Lehman (by 2)	Tom Lehman (plff)	May 08
Jun 10	<a href="#">St. Jude Classic, Memphis, TN</a>	Dustin Johson (by 1)	Harrison Frazar (plff)	Jun 12
Jun 17	<a href="#">US Open</a>	Webb Simpson (by 1)	Rory McIlroy (by 8) <sup>5</sup>	Jun 22
Jun 24	<a href="#">Greater Hartford Open, CT</a>	Marc Leishman (by 1)	Fredrik Jacobson (by 1)	Jun 26



Jul 01	<a href="#">Senior Players</a>	Joe Daley (by 2)	Fred Couples (plff)	Aug 21
Jul 01	<a href="#">Bethesda, MD / Newtown Square, PA</a>	Tiger Woods (by 2)	Nick Watney (by 2)	Jul 03
Jul 08	<a href="#">US Women's Open</a>	Na Yeon Choi (by 4)	So-Yeon Ryu (plff) <sup>6</sup>	Jul 11
Jul 08	<a href="#">Seniors, Pebble Beach, CA</a>	Kirk Triplett (by 2)	Jeff Sluman (by 2)	Jul 10
Jul 08	<a href="#">Greenbrier Classic, WV<sup>G</sup></a>	Ted Potter, Jr. (plff)	Scott Stallings (plff)	Jul 31
Jul 15	<a href="#">Silvis, IL</a>	Zach Johnson (plff)	Steve Stricker (by 1) <sup>7</sup>	Jul 10
Jul 15	<a href="#">US Senior Open</a>	Roger Chapman (by 2)	Olin Browne (by 3)	Jul 31
Jul 22	<a href="#">Madison Mississippi</a>	Scott Stallings (by 2)	Chris Kirk (by 1)	Jul 17
Jul 22	<a href="#">141st Open</a>	Ernie Els (by 1)	Darren Clarke (by 3)	Jul 17
Jul 29	<a href="#">Women's Masters</a>	Inbee Park (by 2)	Ai Miyazato (by 2)	Jul 24
Jul 29	<a href="#">Canadian Open</a>	Scott Piercy (by 1)	Sean O'Hair (plff)	Jul 24
Jul 29	<a href="#">Senior Open</a>	Fred Couples (by 2)	Russ Cochran (by 2)	Jul 24
Aug 05	<a href="#">Reno-Tahoe Open</a>	J. J. Henry (by 1 pt)	Scott Piercy (by 1)	Aug 07
Aug 05	<a href="#">WGC Stroke Play, OH</a>	Keegan Bradley (by 1)	Adam Scott (by 4)	Aug 07
Aug 12	<a href="#">PGA</a>	Rory Mcllroy (by 8)	Keegan Bradley (plff)	Aug 14
Aug 20	<a href="#">Greater Greensboro Open</a>	Sergio Garcia (by 2)	Webb Simpson (by 3)	Aug 21
Aug 26	<a href="#">Canadian Women's Open</a>	Lydia Ko (by 3)	Brittany Lincicome (by 1)	Aug 28
Aug 26	<a href="#">Snoqualmie, WA</a>	Jay Don Blake (plff)	Mark Calcavecchia (plff)	Aug 28
Aug 26	<a href="#">Westchester Classic<sup>8</sup></a>	Nick Watney (by 3)	Dustin Johnson (by 2) <sup>9</sup>	Aug 27
Sep 03	<a href="#">Norton, MA<sup>8</sup></a>	Rory Mcllroy (by 1)	Webb Simpson (plff)	Sep 05
Sep 09	<a href="#">Western Open<sup>8</sup></a>	Rory Mcllroy (by 2)	Justin Rose (by 2)	Sep 18
Sep 16	<a href="#">Women's British Open</a>	Jiyai Shin (by 9)	Yani Tseng (by 4)	Jul 31
Sep 23	<a href="#">PGA Tour Championship<sup>8</sup></a>	Brandt Snedeker (by 3)	Bill Haas (plff)	Sep 25
Sep 30	<a href="#">Ryder Cup, Medinah, IL</a>	Capt. José María Olazábal	-	-
Oct 07	<a href="#">Las Vegas, NV</a>	Ryan Moore (by 1)	Kevin Na (by 2)	Oct 02
Oct 14	<a href="#">San Martin, CA</a>	Jonas Blixt (by 1)	Bryce Molder (plff)	Oct 09
Oct 21	<a href="#">Sea Island, GA</a>	Tommy Gainey (by 1)	Ben Crane (plff)	Oct 16
2012	<a href="#">Senior Byron Nelson Award</a>	Fred Couples, 68.52 /18	Mark Calcavecchia, 69.04 /18	2011
Nov 04	<a href="#">WGC Stroke Play, China</a>	Ian Poulter (by 2)	Martin Kaymer (by 3)	Nov 06
Nov 13	<a href="#">Wendy's 3-Tour Challenge</a>	PGA Tour (plff)- Jason Day, <sup>10</sup> Davis Love III, Nick Watney	Sen. Tour (by 1)- Kenny Perry, Jay Haas, Mark Calcavecchia	Nov 08
Nov 11	<a href="#">Lorena Ochoa Invitational</a>	Christie Kerr (by 1)	Catriona Matthew (by 4)	Nov 13
Dec 09	<a href="#">Swinging Skirts, Taiwan</a>	Na Yeon Choi (plff)	Yani Tseng (by 7) <sup>11</sup>	Dec 11
Dec 09	<a href="#">Australian Open, Sydney</a>	Peter Senior (by 1)	Greg Chalmers (by 1)	Nov 13

<sup>G</sup>Snead Story:

"1994—August; Sam Snead makes his last of his 35 holes in one by flying a 4 iron into the cup in front of a clubhouse full of guests enjoying Sunday brunch."

Sam was 82 years old at the time, the quote being from [Golf History at The Greenbrier](#). Mr. Samuel Jackson Snead won 82 PGA Tour events, 9 more than Mr. Jack Nicklaus (founder of the Memorial Tournament), who won 73.

<sup>†</sup>Tiger Woods has a long list of golfing achievements, but his career was interrupted in 2009 by a scandal involving his own admitted marital infidelity

<sup>1</sup>Kapalua ran, as scheduled, Friday to Monday in 2012

<sup>2</sup>The Honolulu tournament was played as 72 holes and with 36 holes on Sunday, after rain and a Friday start

<sup>3</sup>The 2012 Hope was a four-round tournament, and this year marked a change from its unique five rounds held in previous

years. Wind on Saturday stopped play, and this round had to be finished up early on Sunday morning, after which was Sunday's fourth and final round of 2012 on time.

<sup>4</sup>A four-hour frost delay on Thursday caused the finish of the 2011 Phoenix Open to be delayed until Monday

<sup>5</sup>Rory's 16-under score was the U.S. Open record

<sup>6</sup>The 2011 U.S. Women's Open was won on a Monday

<sup>7</sup>The third consecutive John Deere win for Steve

<sup>8</sup>PGA Tour Playoffs

<sup>9</sup>The Barclays was shortened in 2011 to 54 holes by Hurricane Irene

<sup>10</sup>In 2012 Wendy's 3-Tour Challenge ran two days as compared to 2011, in which year it was a one-day event.

<sup>11</sup>Yani won 12 tournaments last year worldwide

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## REFERENCES:

- (1) ([Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite](#))
- (2) (['The Ark of Urartu', by Rolf Ward Green and Anne Ruth Rutledge](#))
- (3) (['On', by Rolf Ward Green](#))
- (4) (['Joseph', by Rolf Ward Green](#))
- (5) (['Harald Hildetand', by Rolf Ward Green](#))
- (6) (['Skjöldings', by Rolf Ward Green](#))
- (7) (['Valdr', by Rolf Ward Green](#))
- (8) (['Smith', by Rolf Ward Green](#))
- (9) (['Green', by Rolf Ward Green](#))
- (10) (['Phoenix', by Rolf Ward Green and Anne Ruth Rutledge](#))
- (11) (['Moses', by Rolf Ward Green and Anne Ruth Rutledge](#))

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## End of Historical Notes

  
...ongoing research...

*Incline, O Jehovah, your ear. Answer me,  
For I am afflicted and poor. (Psalms 86:1)*



**Above:** Pine Tree and Red House, Winter City  
(1924 painting by Lawren Stewart Harris)

With the progress of this article in aligning the Kingdoms of the ancient world historically, the possibility that we could be far wrong in our assessment of the recenter dates of the Grail of ancient history has become vanishingly small. In particular is there striking agreement in the dating of the world Kingdoms back to 1500 BCE, or *The Exodus*. This bodes well for the even earlier dates, one might say, which until now have been relegated to a temporary waiting state until the foundational lower history was determined. We always build history from the present backwards, and it is thus absolutely imperative to establish the foundation. When we first began, an overall view was required, whereas this article has focussed on the years 1500 BCE - 500 BCE. a vital time frame which contains seemingly datable facts. Now, our focus will undoubtedly shift into different eras. Further refinement of the histories of Joseph and Moses is seen as desirable, such as Mr. Bietak's work has opened up by excavations in northern Egypt in the case of Joseph, or as in the case of Moses, more on the *Rhind Papyrus*.

It has so far not been the time to study the events of the crucible period reflected in the mirror of the Common Era. The success of this article may be extended to other Kings and Kingdoms, and may be taken into the more distant past. A present swells, futures tarry, but the past hastens not. Revelation 20:10 holds that the Devil, the wild beast, and the false prophet will be tormented day and night forever. It is not in some furnace, but in the *Lake of Fire*.

Needless to say, we do not live in the historical past, so it is necessary to stay in tune with the current research. The modern trend has been to lower the dates of history, a trend which is disturbing, as it compresses or loses time. Yet, a second viewpoint is invaluable for confirming ours, where it becomes obvious that our own was to be preferred, as well as for casting the light needed for new discovery. It seems that the tension between two viewpoints is logic, and they are divided sharply by the living Word (Hebrews).[1] Now to share a moment in the glory of God's eternal light.

[1]([Hebrews 4:12, New World Translation \(1984\)](#))

Rolf Ward Green



Ralph Ellis Green

Rolf Ward Green



Anne Ruth Rutledge



The Temple of Hatshepsut, Egyptian Pharaoh (1490-1469 BCE)

**David was thirty years old when he began to reign, and he reigned forty years. Seven years and six months he reigned in Chebron over Juda, and thirty-three years he reigned over all Israel and Juda in Jerusalem.**

*([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, 2Samuel 5:4,5](#))*

*Dedicated to Lee Trevino on his  
73<sup>rd</sup> birthday, Dec 01, 2012.*

# The Crucible Of Credible Creed

*Out of the Iron Furnace -- Ra and  
Osiris*

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## Part 2

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# The Crucible Of Credible Creed

*Out of the Iron Furnace -- Ra and*

# *Osiris*