Rolf Ward Green
Ralph Ellis Green
Anne Ruth Rutledge
Flora Marie Green

The Tower of Babel by Hendrick van Cleve (Cleef) (III), 1500's CE

THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda.
[Editor's Note: There is no mention of Nebuchadnezzar the King of Babylon in the Greek Septuagint version of this scripture, at Jeremiah 25:1, and verses 28 to 30 of Chapter 52 of Jeremiah are non-existent. Rather than censorship, it may be seen as the later corruption of these scriptures, by the addition of material which they did not originally contain.]
(*English Translation of the Septuagint, originally published in 1851, by Sir Lancelot Charles Lee Brenton, Jeremiah 25:1*, *see also original ancient Greek text*)

In Recognition of a Lifetime of Achievement by Phil Mickelson, born Jun 16, 1970.

(Be Fore) (B4) Chronology—

Boundless Blessings Beyond Belief

Part 1:

See also:

Part 2 of B4 Chronology>
<Part 3 of B4 Chronology>

Chapter 1: Partial Preview
Chapter 2: God's Iron Furnace Translated
Chapter 3: History of Babylon

(See also:
Part 2 of B4 Chronology>
Part 3 of B4 Chronology>**)**

from

Babylonish and Scriptural History

with the (unrelated)

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Chapter 1: Partial Preview

Right: Belshazzar's Feast in Courtyard, scene from the D. W. Griffith film "Intolerance" *(1916 still from David Llewelyn Wark Griffith's silent film 'Intolerance', Belshazzar's Feast in the central courtyard of Babylon)*

καὶ ἔσται πᾶσα ἡ γῆ εἰς ἀφανισμόν, καὶ δουλεύσουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη.
(*Jeremias 25:11, The Septuagint*)(Greek)

And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.
(*Jeremias 25:11; The Translation of the Greek Old Testament Scriptures, Including the Apocrypha. Compiled from the Translation by Sir Lancelot C. L. Brenton 1851.*)

11-a Imagine the joy of the Jewish people in 539 BCE, because Cyrus the Persian freed them from the yoke of slavery to the Gentiles prophesied at Jeremiah 25:11 ('the Gentiles': Septuagint translation by Sir Lancelot C. L. Brenton). From 609 BCE to 539 BCE it went on-- lasting 70 years.

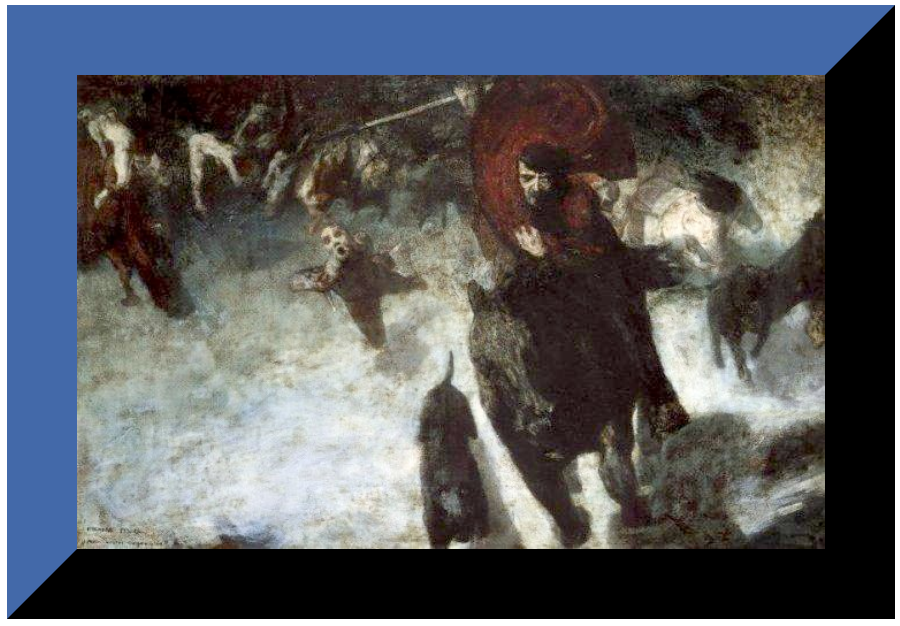
609 - 539 = 70 years
Israel's service to the Gentiles

11-b That is, when we believe that the prophecy of Jeremiah (Brenton trans.) **came true.** That prophecy put 70 years as a punishment for Israel: enslaved service of Israel to *the Gentiles,* but the Brenton translation differs from translations (eg. many, based on the Masoretic text) which in this verse assign *the nations* to 70 years of service *to Babylon.* The date 539 BCE on the conquest of Cyrus is a date in history generally allowed by conventional historians, whereas the events of an earlier year, 609 BCE, are, rather, the subject of greater disagreement, occurring as they do during the period of more obscure pre-history (before datable history, which began about 500 BCE). In this context, history is defined as being a chronologically accurate account, though we also may consider history as the era beginning after the Deluge of Noah's day, which we have dated in earlier articles to 3282 BCE, this coming chronologically much earlier, and also being linked to the beginning of civilization (as associated with the

beginning of written records). The further back we go, the more disagreement we find, whereas the events of 609 BCE are comparatively close, and not disagreed upon much, by conventional scholars. Nevertheless, endless discussion of differences may be calmed by the determination of an accurate chronology. To this end, we are helped by the contemporary records of Babylon, consisting of historical records, business documents, and astronomical diaries, of which writings the Chaldean (Neo-Babylonian) Chronicles merit praise.[1] As to the others, the astronomical diaries are precise in their internal consistency as to every astronomical reference, and a plethora of business records assuages any doubts that the Neo-Babylonian dates are accurate. In thousands of these fragile and, often, fragmentary, clay pages is recorded the datable history of Babylon. This present article makes a find: namely, the history of ancient Babylon strongly supports that presented in the last six articles, debunking, also, many differing chronologies, forever vindicating Babylonian history, conventional chronology, as strengthened by the Bible. While the last comment is aimed directly at the period of 625 to 539 BCE, the absolute astronomical dating of the same Neo-Babylonian period has implications for an extended, absolute chronology both above and below it. Were this horse racing, Babylon wins the triple crown. In sacred terms, the weight of evidence is big because it proves that the Neo-Babylonian chronology does give us *The Holy Grail,* an absolute Biblical dating.

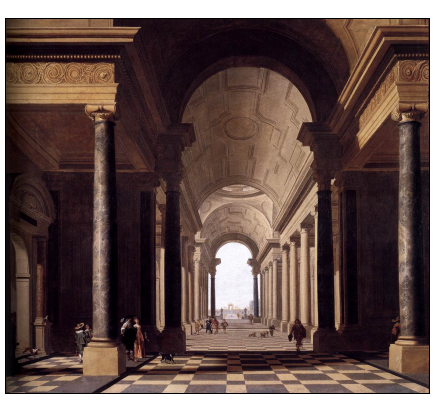
[1] Scholars have made a distinction between the Royal Records of Babylon and that of Assyria, as the Records of Babylon were honest and not afraid to admit defeat.
(*Links to Articles*)

12 Of all time periods throughout which the *Greenealogy* agrees with conventional history, is the period from 609 BCE to 539 BCE perhaps the most interesting and important one, because it is older than most of precise history, and also because of its great prophetic significance with regard to the Jewish people, and God's people as a whole. Even more than that, the interest in the history of God's people holds the Bible out as the most widely read book of all time, so it stands to reason that many people want to know the time during which the events of the Bible took place, as nearly as possible to the true date, something which is only possible with an accurate timeline to which the Bible account may be then synchronously correlated. We see Bible events *corroborated* during 609-539 BCE. Earlier than 609 BCE, there is less certain agreement, and any consensus of scholars is less clear. We studied the Kings of Israel in our article *Moses,* and the time period before that, to as far back as Abraham, in our later article *The Crucible of Credible Creed.* The article in between those two, *The Ark of Urartu,* considered the time from 3282 BCE until Abraham. All three of these articles were concerned with the chronology of these times, and we call the result the *Greenealogy,* as it is based on the genealogy of the Green Family, being inspired by the genealogy of that family initially, at least. The *Greenealogy* itself goes back to Adam in 5550 BCE, and this is discussed in the article *Joseph,* as well as the subsequent *Joseph and On,* and *Phoenix,* wherein we find our convincing agreement with known facts. We consider in *History,* the present article, also, the time period in Egypt from *The Exodus* of 1493 BCE to the end of the Amarna period of Egyptian history, giving a more detailed evaluation of the Reign dates using lunar alignments and least squares fits to the Moon, where we find a tendency of Egyptian dates to converge nearly to the time of new and full Moons, or even in some cases to the 1st and last quarters of the Moon cycle, from which we come to definite conclusions about the most probable dates for Pharaohs of this time, dating Akhenaten 1372-1355 BCE. Mr. Donald B. Redford agreed with this date for Akhenaten.
(*Links to Articles*)



Above: Wild Chase *(1889 painting by Franz von Stuck)*

13 We assert in the present article, *History,* also, a new date for the founding of Rome, 842 BCE, and we examine the correlation between several Kingdoms over the time frame following Troy's Fall in 1275 BCE, from among whose survivors came those descendants by whom Rome was founded. Among these correlations are the Kings of Britain and Assyria, and Kings of Israel whose dates we roundly set in our article *Moses*. This is a serious endeavour, to determine secular events as aligned to the Bible accounts. The theme of accurate chronology is assisted by the use of the Brenton Translation of the *Greek Septuagint* for Bible chronology, as the *Septuagint* manuscript was rendered at an early date (3rd century BCE) from Hebrew, and is free of some of the contradictions of later Hebrew manuscripts, notably those rendered by the Masoretes (7th to 11th centuries CE) a thousand years later. Of course, the contradictions within Biblical manuscripts are nowhere near the severity of those of other sources, which often lack in self-consistency as well as differing between one another, and yet Bible texts are mentioned in this regard to show that they may not be immune from corruption. The best we have found to be that of Brenton, although other English translations exist of the *Greek Septuagint* text, such as *The Oxford Septuagint in English 2009* (which we noticed recently). The Brenton translation is of 1851, and is sufficient to eliminate all the significant discrepanies for the period 609 to 539 BCE. The consequence is that the period 1452-1438 BCE (1452 being a fixed date) is now vindicated by the Jubilee Cycle as from Israel's crossing the Jordan to the end of the dividing up of the land (allocation), 14 years, as traditionally held.[1] The year 1438 appears to differ by two years from what we have discussed in our previous articles as 1436 BCE, and is in agreement with commencement of the Jubilee Cycle in 1422 BCE, apparently one year earlier than our date of 1421 BCE given in *Joseph*. The Jewish calendar is unified in a way which we hope to support in this article.
(*Jewish Chronology, Joseph to Joshua*)



Above: View through an Arcade by Houckgeest, by Gerard Houckgeest, National Gallery of Scotland, Edinburgh *(1638 painting, oil on canvas, 131 x 152 cm)*

14 The reader may be informed that all of the chronological work that we have presented previously, beginning with the article *Joseph,* is supported by the present article, except where we explicitly say otherwise. For example, the destruction of Jerusalem we took, from Thiele, as 586 BCE, whereas it is amended to 587 BCE in *History,* for it takes place in Year 11 of Zedekiah, and the Bible together with the Chronicles of Babylon establish that Zedekiah was appointed as King by Nebuchadnezzar in 597 BCE,[1] or Year 7 of Nebuchadnezzar, prior to the turn of the year and the beginning of Year 8, within the spring months. In Year 11 of Zedekiah, Jerusalem fell (2Kings

25:2-11). So, Year 11 of Zedekiah is now taken to begin, quite simply, 10 full years after the spring of 597, in the spring of 587 BCE. The destruction of Jerusalem happened in summer of 587 BCE. Based on the earlier date for Jerusalem's destruction, the chronology presented in the article *Moses* has to be adjusted in two places: Jehoahaz ruled for 3 months in 609 BCE, not 608 BCE, and Zedekiah's Rule ended in 587 BCE, as we just said, rather than 586 BCE. The 586 BCE date for Jerusalem's destruction was embraced by Mr. Edwin Thiele, among many others after him. We hope that the reasons for the adjustment of approximately one year will become clear in the discussion that follows. The certainty of our assertion with regard to this date hinges critically on the dating for Babylon's Kings, with Year 1 of King Nebuchadnezzar of Babylon being fixed at 604 BCE (ie. his Official, First year of Rule) while he became King in the previous year (605 BCE) due to the abdication and death of his father, King Nabopolassar of Babylon. The evidence for the event of his father's death is the record of Ab 8 (Ab is the 5th month after springtime, in the Babylonian calendar) in Year 21 of King Nabopolassar in the Royal Chronicles,[2] and an absolute dating for this time period had been established, as we hope to show, to a very high degree

of certainty by a large variety of documents from that same time period. Actually thousands of clay tablets exist, including the banking records of one firm which span 81 years, and which may be reckoned back from Year 1 of Persian King Darius I, which is dated 521 BCE. This is in addition to the astronomical tablets which can date absolutely the Reign of King Nebuchadnezzar of Babylon. The strength of this proof we hope to present also. Information such as this has been presented in the past as proof of the incorrectness of the chronology presented by ``Jehovah's Witnesses,'' who dated Nebuchadnezzar as though he had reigned 20 years earlier. Assyrian evidence view is insupportable in light of the simply overwhelming evidence to the contrary.[3]

[3]"The seventh year [of Nebuchadnezzar, from the context of this chronicle, called Chronicle 5, inscribed on tablet BM 21946, which begins with Year 21 of Nabopolassar and goes through Nebuchadnezzar's accession year before each of his first six years, and then ends his seventh year, which is translated] In the month Kislev the King of Akkad mustered his army and marched to Hatiu. He encamped against the city of Judah and **on the second day of the month Adar he captured the city (and) seized (its) King. A King of his own choice he appointed in the city** (and) taking the vast booty he brought it to Babylon.." *Assyrian and Babylonian Chronicles, by Albert Kirk Grayson, 1975 Edition reprinted 2000, p. 102 [605 B.C., Nabopolassar 21]*) The tone of year of this event is, from 2Chronicles 36:10, "the return of the year," and Adar is the last month of the Assyrian calendar in confirmation of this. Also, Jerusalem's capture in Year 7 of Nebuchadnezzar is confirmed at 2Kings 24:10-17 and Jeremiah 52:28, which mentions an exile of Jews in the 7th year of Nebuchadnezzar (see Jeremiah 52:28), which is also his 8th year (at 2Kings 24:10-17) according to the Jewish Tishri-Tishri secular calendar. The replacement of a captured king with one appointed by Nebuchadnezzar is confirmed at 2Kings 24:15-17. Although Jerusalem is the city of Judah, and Jehoiachin the captured King, there is no need for these things to be stated explicitly in the Babylonian records, since they are additional details of the Bible record, while the confirming details are not compromised in any way by these additional details, the confirming details being sufficient to offer a very high probability to the truth of these independent accounts. [2] *Chronicles of the Chaldean Kings, by D. J. Wiseman, 1956, p. 69 [605 B.C., Nabopolassar 21.]*) The late Mr. Wiseman, in his book, shows that Nebuchadnezzar died in his Year 21, the same year as the Battle of Carchemish, which has conventionally been shown to have been in 605 BCE. This is the year 586 BCE, which is the year of the destruction of Jerusalem. Mr. Jeremiah 46:2 with regard to being the year that Nebuchadnezzar the 'King of Babylon' defeated Pharaoh Necho of Egypt at Carchemish by the river Euphrates.[3] *The Gentile Times Reconsidered, by Carl Olof Jonsson*) Mr. Jonsson's book provides a thorough study of the effect of chronology upon prophecy as it relates to certain topics beyond the scope of the present work, save that the interpretation of the Bible prophecies which involve eras of time depend upon the correctness of the historical chronology, and much effort is made in his book to explain Neo-Babylonian chronology.

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1 When the Babylonian chronology for the period 609-539 BCE may be taken as accurate, the Bible then provides the rest of the framework for the dates concerning described upon its own pages. Our earlier articles have demonstrated many examples of the reliability of the Bible text. The problem is that not all Bible translations agree, and a serious error may occur whereby the original manuscript itself had been corrupted, and was subsequently used as the basis for many different Bible translations. This was touched on in our article *Green*, where we found in the study of chronology back to Adam that only the Greek Septuagint could provide the necessary periods required to explain the facts. However, some copies of the Septuagint differ. It is only the particular version of the Septuagint used by Sir Lancelot Brenton that appears to preserve the most reliable version currently available. This is because certain passages are absent in this version, and while it might just as well appear that something was removed from it, perhaps, it appears that something exists in many of the other versions which may have been added later, and for this reason renders all of these other versions suspect of having been corrupted by the addition of new text not original to the author. Some of these passages are the chronological pieces of Jeremiah 25:1 and Jeremiah 52:28-30, which appear shortened or missing in Brenton's translation, and which may rather be corrupted in many of the other translations. These are apparently additions, because they add nothing to the meaning of the text, and tend instead to confuse it, because the chronological information imparted appears to contravene the chronological means of reckoning utilized by the original author, in the case of Jeremiah 25:1.* Jeremiah 52:28-30 presents a chronology entirely consistent with what we believe to be Year 1 of Nebuchadnezzar, in the majority of translations, except that this passage does not even appear in the translation of Brenton! When we leave out the missing passage entirely, as Brenton's version does, nothing is lacking in the sense of the reading of Jeremiah, so that we may just as easily leave it out. Or, should we allow it, it presents a chronology which agrees with what we already believe is correct, except that it appears to be out of character for Jeremiah, as indicated by the fact that Brenton's translation doesn't have it. It comes from an original Greek manuscript called Codex Vaticanus, dated to the 4th century CE, and written upon 759 leaves of vellum or animal skin.[1] It is Brenton's translation which has saved me from the endless futile double reasoning caused by entertaining two conflicting chronologies. This discovery I first noted on Sep 12 2013. There are enough problems without that one. There is still the problem that 2Kings 25:8 has the statement that the city of Jerusalem was destroyed in Year 19 of Nebuchadnezzar, but because Brenton's translation has this statement about Year 19 in brackets, it does not appear so serious a problem. Also, while most translations would appear to contain another statement about the same Year 19 of Nebuchadnezzar at Jeremiah 52:12, Brenton's translation contains no such passage at Jeremiah 52:12, containing no year nor the reference to the King of Babylon. While we are confident that 587 BCE is the exact year that the city of Jerusalem was destroyed, there is currently no known archaeological evidence or any Babylonian Chronicle of it. From the Bible record, accounting for other evidence, it appears hardly possible that it is wrong even by a year. Were it wrong, the only other proposed date is 586 BCE, a date proposed by Mr. Thiele and adopted by us for a time. However, the statement of Josephus in *Against Apion* Book I Verse 21 confirms that the temple lay in obscurity 50 years from Nebuchadnezzar's Year 18, when he destroyed the Jewish temple, until the 2nd Year of Cyrus (537 BCE), **so that the temple was thus destroyed in 587 BCE, the true 18th Year of Nebuchadnezzar with astronomical probability.**[2]

Our earlier articles have demonstrated many examples of the reliability of the Bible text

[1] *Wikipedia: Codex Vaticanus*) [2] *Against Apion, Book 1 Verse 21, by Flavius Josephus, in The Works of Flavius Josephus, translated by William Whiston, p. 794, 1857*)

***** If Jerusalem was destroyed in Year 18 of Nebuchadnezzar, as many translations imply at Jeremiah 52:29, then Year 1 of Nebuchadnezzar is 604, and cannot be the same as Year 4 of Jehoiakim, which the majority of translations assert at Jeremiah 25:1. The basis for this logic is that Jehoiakim reached his Year 11, and his son was taken captive at the turn of that Year, or 597. This makes Jehoiakim's Year 1 608 BCE, and his Year 4 is 605 BCE, and not 604 BCE. The majority of translations is either wrong, or else of no importance. Jeremiah 25:1 must be modified to say that the intended Year of Nebuchadnezzar is his accession Year and not his Year 1, either of which is an outside observer may be taken as being his first year of Rule. Brenton's translation removes the difficulty, because it does not contain any text at Jeremiah 52:29. However, the problem crops up again, because Jeremiah is believed to be the writer of the Book of Kings also, and 2Kings 25:8-9 states that Jerusalem was destroyed in **Year 19** of Nebuchadnezzar, something which is apparently at odds with the facts, but is once again resolved, and this time more easily, since it is the only contradiction. How simple it is for a foreigner to assume that the first year of a King is the year in which he becomes King! So, this need not present any major difficulty, but it remains as a common discrepancy. A simpler solution, and one which has the support of Scripture (based on Nehemiah 1:1 and 2:1, as Mr. Jonson points out on p. 320 of Gentile Times Reconsidered, Nov 2004 book), is to assume that regnal years of foreign Kings are reckoned according to the secular Year (Tishri-Tishri) rather than the sacred one, and would date King Nebuchadnezzar the second Elul 01, according to the Assyrian and Babylonian Chronicles, to Year 1 is 605 BCE, and the statement at Jeremiah 25:1, (ie. Year 4 of Jehoiakim and Year 1 of Nebuchadnezzar) would be correct. Jehoiakim's accession year would be 609 BCE, and his Year 4 would be the 609-608 BCE year, Tishri 01 605 to Nisan 01 604 BCE (ie. this 6-month window), which is thus the last half of Jehoiakim's Year 4 and the first half of Nebuchadnezzar's qualified 'Year 1'. From an Assyrian perspective (and also the conventional scholarly one), however, Nebuchadnezzar's Year 1 began Nisan 01 604 BCE.

Additional comment: Note that by this reckoning, Jeremiah 25:3:

> 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. .

numerically

(639 - 12) - 23 = 604 BCE.

implies in our chronology (ie. Year 1 Josiah = 639 BCE) that from Nisan 01 639 BCE there elapsed 12 years (ie. ie Year 13) of the prophesying of Jeremiah, in 627/626 BCE, and that thereafter there elapsed between 22 and 23 years until the time period we specified as 605/604 BCE (23 years, say, inclusive or rounding upwards). In our chronology the Year 1 of Hezekiah is 725 BCE (from the Bible (2 × 55 + 29) = 86 years before Josiah), and Year 1 of Jehoiakim is 608, inclusive of both Josiah's death in 609, and the destruction of Jerusalem in 587 BCE (with the word of the Bible that Jehoiakim ruled 11 years and Zedekiah nine). Be careful, here, because the use of cardinal and ordinal numbers differs at times between different languages, and the Bible was written in the Hebrew language (or Greek language for the Septuagint). While there may be objectively few possibilities for the Bible text for of a King in Israel, or, separately, in Babylon, was reckoned in ancient times, there are in the end a great many circumstances with regard to how it might affect the reckoning of many other ancient dates. (cf. "Add nothing to His words, that he may not reprove you, and that you may not have to be proved a liar." Proverbs 30:6)

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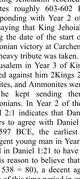
1a At Daniel 1:1 it is stated that Nebuchadnezzar came to Jerusalem and besieged and despoiled it. It was during this time that Jehoiakim was King of Judah. Babylonian Royal Records contain a sip from the *Grail* here with regard to the end of the Reign of Judah's King on Adar 02 (or Julian Mar 16) 597 BCE, and the Bible adds that he reigned 3 months and 10 days (2Ch 36:9), which means that his predecessor Jehoiakim died Dec 09, 598. Jehoiakim's 11-year Reign, therefore, began Nisan 608, a Reign of 10+ years, considered to end Nisan 597 BCE, with his Year 3 Nisan 606 to Nisan 605. With Year 1 of Nebuchadnezzar as 604-603 BCE Nisan reckoning, the Babylonian Royal Records do indicate tributes taken from Hatti-land (Syria-Palestine) in Nebuchadnezzar's accession year 605-604 (month of Sabatu, month 11, circa Jan-Feb 604, heavy tribute) and in his Year 1 604-603 (month of Kislimu, month 9, circa Nov-Dec 604, heavy tribute). In his accession Year, after his accession on Elul 1, the Record states that Nebuchadnezzar returned to Hatti and that he marched about victoriously until the month of Shebat (Sabatu or February) and then took the booty home to Babylon (this would be ca. Feb 604 BCE). There is a questionable rendering of 'Ha[ma]th' which may be rendered 'Ha[at]u' in Year 21 of Nabopolassar (and it is rejected on the basis only of its spelling 'Hattu,' found elsewhere in the same document), which refers to the conquest of all of 'Ha[ ]u' by Nebuchadnezzar at that time, which allows for the siege of Jerusalem, of Daniel 1:1, in Jehoiakim's Year 3, to have ended then.



The Prophet Daniel by Michelangelo, The Sistine Chapel, Rome (1508-1512 painting on the ceiling of the Sistine Chapel)

1c The Battle of Carchemish is mentioned in the same year (605 BCE) in the Royal Record, implying that the siege either spanned the prior year (although there is not a shred of evidence for it), or was carried out entirely in Jehoiakim's Year 3 (again, lacking evidence). It is further stated therein (some lines are missing here) that in his Year 2 603-602, Nebuchadnezzar marched unopposed in Hatti-land from the month of Ajaru (circa Apr-May 603), and in his Year 3 602-601 he brought back many spoils from Hatti-land. The Royal Chronicles, which are notable for their honesty in all matters, also report that, in his Year 4 601-600, Nebuchadnezzar marched unopposed in Hatti-land before the month of Kislimu (circa Nov-Dec 601). Since the Bible tells us that Jehoiakim served 3 years under Nebuchezzar's Rule, then rebelled, and, since in the Royal Records it says that 'all the Kings of Hattu' (Syria-Palestine) came into Nebuchadnezzar's power in his Year 1 604 BCE), it can be seen that Jehoiakim served in 604, as at least 604 to 602 BCE, which would be Jehoiakim's Years 5-7, and 2Kings 24:1-5 appears to indicate that Nebuchadnezzar did not return after this time to Jerusalem, while Jehoiakim ruled (if Year 3 of Jehoiakim were the beginning of a siege, of Jerusalem, as Daniel 1:1 states, this siege ended circa 605/604). In Year 5 600-599 Nebuchadnezzar stayed home, and in his Year 6 he went to Hatti-land and returned, no tribute being mentioned (599-598). The next year he began the expedition to capture the city of Jerusalem, a capture effected in 597 BCE. The record appears consistent that King Jehoiakim rebelled, and Daniel 1:1 together with 2Kings 24:1 indicates roughly 603-602 BCE as being the date of that rebelion, corresponding with Year 2 of King Nebuchadnezzar of Babylon, 2Kings 24:1 saying that King Jehoiakim served Nebuchadnezzar for three years, putting the date of the start of the three years as close to the year of the Babylonian victory at Carchemish, or 605 BCE, during which year (and the next) heavy tribute was taken. Daniel 1:1 tells us that Nebuchadnezzar came to Jerusalem in Year 3 of King Jehoiakim (606-605), and after Jehoiakim rebelled against him 2Kings 24:2 shows that bands of Chaldeans, Syrians, Moabites, and Ammonites were sent by Jehovah against Judah to destroy it, and 'he kept sending them'. The Chaldeans are, incidentally, the Babylonians. In Year 2 of the Reign of Nebuchadnezzar (603-602 BCE), Daniel 2:1 indicates that Daniel is already in Babylon. All evidence thus appears to agree with Daniel having been taken to Babylon much earlier than 597 BCE, the earliest date being 606 BCE. As Daniel was an intelligent young man in Year 2 of Nebuchadnezzar (Daniel 2), and Daniel is said in Daniel 1:21 to have lived until Year 1 of King Cyrus (538 BCE), there is reason to believe that Daniel lived to be about 80 years old (12 + 606 - 538 = 80), a decent age. We hope to consider the often confusing details of this time period in greater detail.

[1] *Wisseiht on the Scriptures, vol. 2, The Watchtower Bible and Tract Society, 1988, pp. 575-577, 'Daniel', Nebuchadnezzar's dreams*)

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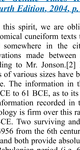


Above: VAT 4956, Vorderasiatisches Museum, Berlin *(Year 37 of Nebuchadnezzar. Later copy of 6th century BCE astronomical diary. Cuneiform syllabic script. Reverse side)*

1 If a person has information on hand that others need in order to get a correct understanding of their situation in life *—information that furthermore is withheld from them by their religious leaders—* then it would be morally wrong to remain silent. (*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 1*) **[1]**

1a Astronomical records from Year 37 of Nebuchadnezzar allow the certain identification of his Year 1 as 604 BCE. This information implies in no way the superiority of science over God's Word, and in fact it involves a moral duty, to quote Mr. Carl Olof Jonson's *The Gentile Times Reconsidered*, from page 1 of that book:

1b In this spirit, we are obligated to mention that there are about 1,600 astronomical cuneiform texts that have come from an astronomical archive found somewhere in the city of Babylon. Of these, about 1,300 are observations made between about 750 BCE and the 1st century CE, according to Mr. Jonson.[2] More than 1,200 fragments of astronomical diaries of various sizes have been discovered, and about a third of these are datable. The information in these diaries has established the period from 385 BCE to 61 BCE, as to its chronology, as about 180 of these years have had information recorded in these fragments over these years, so that the chronology is firm over this range. There are half a dozen diaries older than 385 BCE. Two surviving and noteworthy ancient examples are known as VAT 4956 from the 6th century BCE, and BM. 32312 from the 7th century BCE, and both provide absolute dates that firmly establish the length of the Neo-Babylonian period (i.e. 625-538 BCE). VAT 4956 is from Year 37 of Nebuchadnezzar, and provides about 30 observed positions of the Moon and the five then known planets, all of them so exact as to determine the year precisely as 568-567 BCE, which as Year 37 makes Year 1 of Nebuchadnezzar to be 604-603 BCE. This determination is made easily by modern astronomers and is not in doubt. The year 568 BCE is thus "the most reliable absolute date in the sixth century BCE." VAT 4956 is a later copy of observations made of 568 BCE, as indicated by references in its own text to portions "broken off," but the dating is confirmed by BM. 32312, which presents details of the positions of Mercury, Saturn, and Mars, dating it definitely to the spring-to-spring year 652-651 BCE, and includes an identifiable historical remark which is also datable from a well-dated chronicle to a known year of a known King who ruled during the time of these remarkable events 47 years before Year 1 of Nebuchadnezzar. Year 1 of Nebuchadnezzar is therefore confirmed by this diary. The chronicle mentioned is the *Akitu Chronicle*, and covers part of the Reign of Shamashshumukin, referring to a battle in his Year 16, and confirming his 20-year Reign as being from 667 to 648 BCE inclusive. He was succeeded as King in Babylon by Kandalanu, whose Reign was 22 years, a period from 647 to 626 BCE inclusive, and he in turn by King Nabopolassar of Chaldea, 21 years, from 625 to 605 BCE inclusive. Nabopolassar's

Babylon, 21 years from 625 to 605 BCE inclusive. This also confirms Year 1 of Nebuchadnezzar as 604 BCE, so that BM. 32312 independently confirms VAT 4956 with the help of the *Akitu Chronicle* (called BM. 86379) and the other established chronology of this period, which is based on business documents and the Uruk King List, which show that the Reign of Shamashshumukin was 20 years, and the Reign of Kandalanu was 22 years. Nabopolassar reigned 21 years according to the Chronicle of the Babylonian Kings, whereupon King Nebuchadnezzar began to reign in 604 BCE. The Saturn tablet (BM. 76738 + BM. 76813) from the Reign of King Kandalanu, which shows only the last part of his name, may nonetheless be said to prove absolutely that he ruled from 647 to 626 BCE, since the cycles of Saturn which the tablet describes are not repeated again in the pattern it records for 1700 years! About 40 texts of lunar eclipses are reported on tablets, which record several hundred eclipses from 747 to circa 50 BCE, as catalogued by Abraham J. Sachs in 1955, about a third of which are arranged in 18-year groups and are referred to as the *Saros-cycle texts* based on the cycle of repetition of lunar eclipses, the *Saros Cycle.* ``Translations of a few of the texts appeared in print in 1991. The rest of the texts, translated by H. Hunger, were published in ADT V, 2001." These eclipse texts agree with the chronology already stated, with three texts (LBAT 1419, 1420, and 1421) showing lunar eclipses dated to various specific years within the Reign of King Nebuchadnezzar himself, dozens of eclipses, which turn his Reign into an absolute chronology! Since planetary positions were recorded with eclipse data, and these were much more difficult to determine by calculation, in fact, than the eclipses, there is no reasonable grounds for the assertions of some that later Babylonian astronomers made up the records as forgeries, but it is the case instead that the security of the evidence is assuredly certain!!!
[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 1*) [2](*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 155-156*)

18-a The Neo-Babylonian period (625—538 BCE) spanned a period of eighty-seven regnal years, and both the Babylonian historian Berossus and the document known as ``Ptolemy's Canon" (The Royal Canon) agree exactly on the names of the Kings and their terms of office, save in the matter of one King who ruled only 9 months (Labashi-Marduk). Since these sources are believed to be independent, Berossus and The Royal Canon confirm each one the other and establish the now-accepted Neo-Babylonian chronology at its starting and ending points. As Mr. Carl Olof Jonson explains, neither Berossus nor The Royal Canon are needed, nowadays, since the discovery of large numbers of texts has established these things by means of business records, legal documents, administrative documents, as well as chronicles and royal inscriptions. Of the first three groups, *tens of thousands of dated texts* have been unearthed from the Neo-Babylonian period! This is not really very surprising, perhaps, since the Holy Writ tells us that money is what meets a response in all things! (Ecclesiastes 10:19) In fact, large numbers of dated tablets exist *from every year during the whole Neo-Babylonian era,* according to the late Professor D. J. Wiseman, this from page 119 of the book *The Gentile Times Reconsidered.*

Above: Ptolemy-Almagest, in French, Bibliothèque Nationale, Paris *(1213 Manuscript, Anonymous, Ms. lat. 16200, inscribed "Bibliotèque de Sorbonne")*

Because of this abundance of dated texts modern scholars are able to determine not only the length of reign of each king, but also the time of the year when each change of reign occurred, sometimes almost to the day!

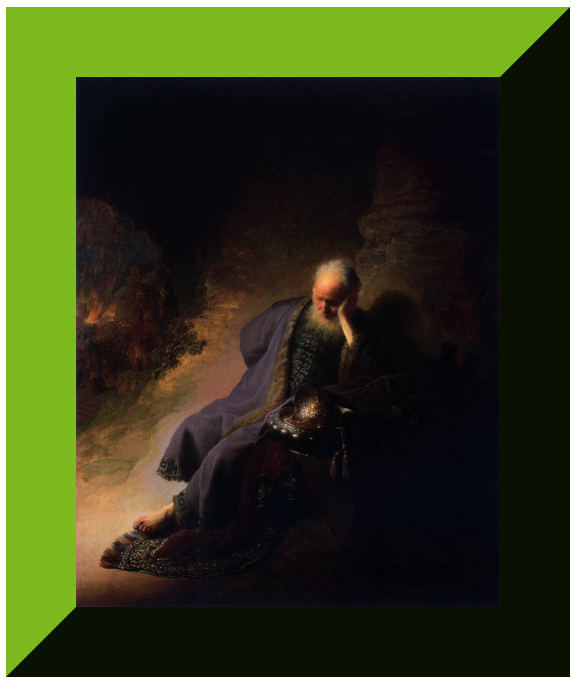
(*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 119*)[1]

18-b There is thus every reason to believe the conventional chronology for Babylon's Kings during the time period from 609 to 539 BCE.
[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, Fourth Edition, 2004, p. 119*)

19 How is *The Holy Grail* of Biblical archaeology not, for 625-538 BCE of our Blessed Greenealogy (BG), this NBc? Egyptian chronology independently confirms it (eg. Necho). Believers may see very little need to adjust even a single date of any event dated by this Neo-Babylonian chronology. From 625 BCE to 538 BCE (ie. the NBc) Chaldean Kings rule. Actual Bible events are dated from this, and it appears to us exact, now, that King Josiah died in the year 609 BCE. His son Jehoahaz ruled for 3 months in that year (summer of 609), and Josiah's Reign is considered as ending in the spring of 608 BCE, since he reigned past the spring of 609 BCE. Josiah's Reign is officially 31 years, 639-608 BCE. Jerusalem was destroyed in 587 BCE, which is Year 18 of Nebuchadnezzar, although the Bible calls it Year 19. The captivity of Jerusalem occurred 10 full years before the destruction of the city, and the date is certainly recorded in the Royal Chronicles of Babylon as Year 7 of Nebuchadnezzar, at the very close of that year, which thus was definitely spring 597 BCE (nearly 7 full years after the spring of Year 1=604), since Babylonian years, also, ran spring-to-spring. With Jehoiakim's Reign officially beginning in the spring of 608 BCE, his Year 11 commenced in the spring of 598 BCE, and would haved ended in 597. In most Bibles the verses at Jeremiah 52:28-30 give the same captivity of Jerusalem as Year 7 of Nebuchadnezzar. The Bible record thus seems to support the officially determined and final Neo-Babylonian chronology. Truly 884 years before the death of Josiah, however (as our earlier articles, ie. since *Joseph*, have presented), the exact date of *The Exodus* determinable from the Bible chronology synchronizes precisely with the lunar cycle, and which date (May 3, 1493 BCE) we discovered. It incorporates the great span of history from *The Deluge* of 3282 BCE, and even back as far as Adam in 5550 BCE, and not simply the lunar alignment, but even more than this does it also agree with the related and intertwined dating of Abraham's birth as in 2206 BCE and the consequent dating of Joseph's Rule over Egypt to the year 1923 BCE (for the beginning of Joseph's Rule as 2nd to Pharaoh and Ruler over all of Egypt). The Bible thus withstands the modern criticism, and we put our faith in it before any archaeological discovery or secular history. The Egyptian history has been redone in this article and we included in the dating the possibility of shifting the entire Egyptian calendar forward by one day, in harmony with the dating of Censorinus, a key 2nd century source. The idea was conceived of as a result of an unintentional time shift by the author of some hours during use of the Almagest Ephemeris Calendar Module. In this article, in essence, the immediate attempt that we are making is to analyze in greater detail the Egyptian Pharaohs of *The Iron Furnace,* extending the dating onward through the Third Intermediate Period and beyond, down to the arrival of the Persians (under King Cambyses) in about 525 BCE. This required redoing the dating of the Kings of Egypt at the time from Smendes to Shoshenq I, with the consequence that an even better alignment has been obtained, and this allows the restoration of the King Neferkare Amenemnisu (Nephercheres, who reigned 4 years according to Manetho, and who reigns 1089-1085 BCE, as Smendes is 1115 or 1114) to what appears to be his rightful place, facilitating the proper lunar alignment at the same time as satisfying more fully the arithmetic requirements for the dead reckoning of the Reigns of Pharaohs

The Bible record thus seems to support the officially determined and final Neo-Babylonian chronology.

from Smendes through Osorkon I. The Pharaohs Osorkon I to Ahmose II now are dated here for the first time ever in our articles, and this has proven a challenging feat using dead reckoning and the lunar cycle.



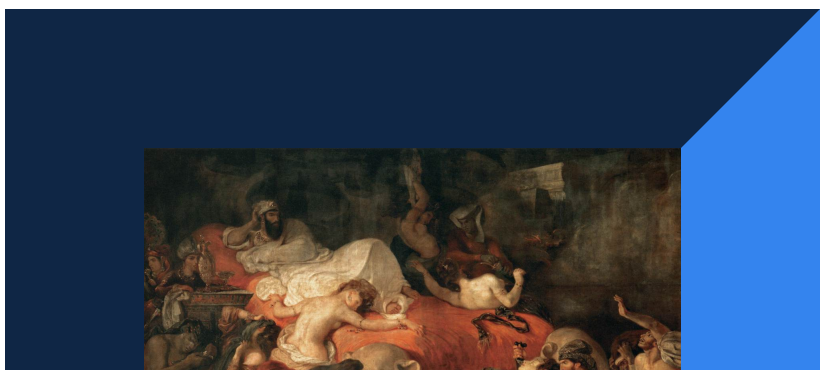
Above: Jeremiah Lamenting the Destruction of Jerusalem, Rijksmuseum, Amsterdam *(1630 painting by Rembrandt Harmenszoon van Rijn, Oil on panel, 58 x 46 cm)*

[110] In the *Greenealogy,* and in the last Neo-Babylonian chronology, the period 609 BCE to 539 BCE is thus settled. There are still many things to discuss in this time period, however, things of interest to Bible students and historians alike. As importantly, the 609-539 BCE period of 70 years needs to be considered with regard to the prophecy of Jeremiah at Jeremiah 25:11. Only because of the limitations of time and space do we find it productive to restrict ourselves to matters of historical, spriritual, and prophetic significance. Benjamin Franklin, writing in what he called *Poor Richard's Almanack,* wrote about time: ``Dost thou love life? Then do not squander time, for that's the stuff life is made of."[1] Yet, Bertrand Russell stated: ``To realise the unimportance of time is the gate to wisdom."[2] Be this as it may, the chronology of world history is always back-calculated from the present towards the past, so that, to the extent that this remains true, the present time always provides the foundation for the construction of the chronology of history, which we call the *Greenealogy.* In this way is the period 609 BCE to 539 BCE the foundation for all earlier chronology, as is true of all other time periods and chronologies, in fact. Every time period serves to support the history of prior times, as a pillar supports the structure of some building. It follows that an error in the chronology of a period causes confusion in the study of the history of earlier times. Such an error occurred over the eclipse in Year 9 of King Ashur-Dan III of Assyria, which was assigned to 763 BCE, but which we corrected to 809 BCE. This correction we have shown to be consistent with the Bible record, and it has repercussions all the way back to Adam in 5550 BCE in the *Greenealogy,* enabling clarification at every point in history along the way. In more recent history, it enabled the identification of the man, called `Arbaces' by Ctesias, who was a general of the Assyrian army, and who founded the Median Empire in 809 BCE (a time typically identified by conventional history as about 830 BCE) by rebelling against an Assyrian King called `Sardanapalus'. These are identified for the first time in *The Crucible,* our previous article, as the King of Babylon `Eriba-Marduk' (dated conventionally as 769 BCE, 40 years too late, called a `very speculative dating'), and King of Assyria `Ashur-Dan' III (dated conventionally from 773 BCE, 44 years too late). We do not intend to gloss over the details surrounding the events which are relevant to these, but these things are hotly contested, and the evidence is lacking for the time period (809 BCE to 763 BCE) and countries (Babylon and Assyria) under consideration. In 747 BCE Nabonassar became King of Babylon, and was said to have wiped out all record of the Kings prior to him, in order to magnify his own glory. In Assyria, the failure to identify the eclipse of 809 BCE as the eclipse of Year 9 of Ashur-Dan III was caused by the rebellion of those days, which caused a new King to rule Assyria, one who was a Chaldean (albeit called Pul after the Assyrian convention) and who did not follow the usual practice of assigning eponyms to each successive year, as had been done by his predecessors. This caused a period of some 46 years to pass without an eponym, which were used to represent the years in Assyria, and thus caused the astonishing loss of 46 (or so) years of equivalent time. It is astonishing in the sense that the conventional time scale followed by the vast majority of observers was altered by 46 years, being shortened, and invaluable time was expended by scholars, who accommodated the mistake. We saw clear to put it right in our difficult work of going against the mainstream view: finding the inconsistency, using the Bible to illuminate the inconsistency more thoroughly, and finding sufficient and accurate evidence in order to establish the true chronology of the events. In finding this evidence, what we discovered was far more significant and far-reaching in its implications for the chronology of the time period of interest to us in the present article, as it enabled the discovery of an alignment with an eclipse at Babylon in 1124 BCE, a solar eclipse, which we document in *The Crucible,* where we quote from Sennacherib in saying that the theft of idol gods by King Marduk-nadin-akhi 418 years earlier exactly fit the timeline. While it may be certain, it is quite a different matter to say that it is settled, although the clear evidence is that 809 BCE is the correct, adjusted date for the eclipse of Year 9 of Ashur-Dan III.

[1](*Poor Richard's Almanack, Selections, by Benjamin Franklin, 1914, p. 20, No. 126*) (Also, page 53, No. 558 Three good meals a day is bad living. page 26, No. 213 He that can take rest is greater than he that can take cities.) [2](*Mysticism and Logic, by Bertrand Russell, 1917, p. 22, line 1*)

111 Now is the time, also, to consider the implications of the momentous discoveries contained, and sometimes even hidden, in our recent articles. There are, indeed, huge implications in finding an accurate chronology for the first time in the history of our modern-day, and many of them are beyond the scope of this article. For example, the effect of the information age on both the research and dissemination of these findings is a significant topic, to say the least, and it is far beyond the scope of the present article. Instead, we will be interested in viewing the possible correlations between Kingdom chronologies for the first time ever in history, from the time of the Fall of Troy of 1275 BCE (our date, and it being potentially only one of the so-called Trojan Wars) until 747 BCE, the agreed date of Year 1 of Nabonassar of Babylon. From the time of Nabonassar began a new era "characterized by the systematic maintenance of chronologically precise historical records."[1] Although the conventional history such as is contained in Wikipedia may be wrong in many cases, it appears to us to be quite correct in asserting that this King Nabonassar of Babylon ruled from 747 BCE, as this is about the time when the 46 years of missing eponyms end. Notably, this is 62 years after the leader named Arbaces (Eriba-marduk) took the throne as a rebel in Babylon, at its earliest estimate in the rebellion of 809 BCE. Since, however, the rebel who assisted Arbaces was named `Belisis' (Belochus, Pul), it appears that the date of the overthrow may have been as late as circa 790, when the eponyms, as we propose, begin to go missing. The confusion of this time period prevents a more accurate elaboration at this time, which is, admittedly, extremely unfortunate. It is, nonetheless, a topic for future research, and one that may present a number of challenges. However, the date of 747 BCE is a very important one also, as it constitutes the very beginning date for the Royal Canon known as "Ptolemy's Canon," a list of dates for the Reigns of Kings at Babylon that is considered to be highly accurate, although Ptolemy does omit the 9-month Reign of Labashi-Marduk. For dates prior to 747 BCE, we are obliged to seek other sources, and Eusebius gives 256 years from Year 1 of Arbaces to the end of the Reign of Astyages the King of Media believed to have been overthrown by Cyrus in 550 BCE. This makes Year 1 of Arbaces simply 806 BCE, or not far from the 809 BCE of the rebellion. Eusebius also states that from the time of Sardanapalus until the 1st Olympiad (commonly taken to be 776 BCE) there were 40 years, meaning that 816 might be Year 1 of Ashur-Dan III, which we have given in *The Crucible* as 817 BCE. We desire to learn more about this, noting also that there is a contradiction in the historical accounts about Arbaces giving the Kingship of Babylon to Belesis, while he took the Kingship of Assyria in behalf of the Medes, with our discovery being that quite the opposite assignment occurred. Such a discrepancy is of the greatest possible interest, because contradictions necessitate the greatest learning. The coincidence of the name `Eriba-marduk' and `Ar-ba-_ar__c-es' is not much of itself, but when combined with that of `A-shur-Dan III' and `Sar-dan-apalus', as well as the specific mention of a rebellion in Year 9 of Ashur-Dan III, it may not be ignored, and strongly confirms the case for the 46 missing years. Otherwise, the characters of Arbaces and Sardanapalus remain a mystery.

[1](*Wikipedia, `Nabonassar'*)



The Death of Sardanapalus, The Louvre Museum, Paris (1827 painting by Eugène Delacroix, oil on canvas, 392 x 496 cm)

[Cont'd Pg 2]

[12] We turn to the Founding of Rome. This has been presented among scholars as an accepted date for many years, as it were beyond any question, though very little support may be found for the conventional date. In light of our new date (by us a date adopted in the previous article, *The Crucible*) for the Fall of Troy, i.e. 1275 BCE, an exciting discovery, we reexamine the Founding of Rome. There are recorded in mythology 15 generations from Aeneas (survivor of that Fall in 1275) until the founding of Rome by Romulus, and with an average generation of 35 years it allows for a date near to the conventional date of 753 BCE for Rome's founding. This comes under question in our present article, as both archaeology in the ground under Rome and the account of the descendants of Aeneas would lead us to a different conclusion; namely, that Rome was founded closer to 842 BCE. This is because the average generation for firstborn sons is closer to 30 years than it is to 35 years; a line of Kings, such as that of which Aeneas became the forefather, passes its Kingship through the firstborn son, as a general rule. We have been able to demonstrate in this article the exact correlation of the accounts of astronomical events related to the conquest of Rome as far better suited to the 842 date and not 753 BCE. This discovery, as has happened in earlier articles on a seemingly regular basis, has greatly exceeded the expectations of the present article. The date of Apr 21 as the day of the Founding of Rome is universally agreed on by all witnesses, including Romans, and as a lunar day 30 ('quite certainly' the 30th of the lunar month, according to Plutarch's work *The Life of Romulus*) it is found true in 842 BCE (also the year actually calculated from our date for the Fall of Troy in 1275 BCE and the 433 years of Kings from Dionysius of Halicarnassus). The date of Oct 06 825 BCE for the solar eclipse marking the death of Romulus and coming 17 years after the Founding of Rome agrees with 'some historians', according to *London Encyclopedia, vol. 18, p. 688*, who accord Romulus 17 years of Reign. As 842 BCE has more support for explaining the surrounding events than does a later date, it also has an astronomical basis from a solar eclipse at the time of Romulus' birth. This wholesomely agrees with the most accurate radiocarbon dating of the Iron Age in central Italy by Nijboer, which he has asserted can be safely raised by 50 to 75 years'. The solar eclipses, of which four have been found to be intimately associated with this historically gargantuan proceeding, are generally of a *significantly* larger magnitude at Rome than those around the conventional date. The eclipses are in pairs, with the pairs being each 54 years apart, reminiscent of Romulus having been said to have died in his 54th year; so, in the chronology which we maintain, the Founding of Rome is when Romulus may be 37, another number associated in myth with his life at Rome as to his Reign, and of humans, in generality, with maturity. We so hope to present our recent research into the various correlations between the various Kingdoms which prevailed during the time from the Fall of Troy in 1275 BCE to the conquest of Babylon by King Cyrus, paying particular attention to the work of Geoffrey of Monmouth with regard to his attempted synchronization of the Kings of the Britons with the Bible account. The Kings of Alba Longa in Italy, Egyptian Pharaohs through the 19th to 26th Dynasty, the Assyrian and Babylonian Kings, together with the Kings of Israel and its separate northern Kingdom after Solomon, are presented in synchronology. I hope that the results of our efforts may be seen as historic. However, little, if anything, of the present article, will be seen to compare, in magnitude, with the accomplishment of reassigning the date of the Founding of Rome to a date some 89 (or 96, as the poor solar eclipses make Year 1 of Romulus 746) years earlier! Any research at all into the 753 date will make it abundantly clear that the time circa 750 BCE for the Founding of Rome finds no confirmation whatsoever in any science or even any convincing recorded tradition, so that it is to be regarded as insupportable. On the other hand, recent progress in archaeology at Rome and the chronology we present in our last 6 articles do support 842 BCE as by far the more probable choice. The breakthrough in chronology has come in our last 6 articles, but there have been 11 articles in all, links to which are provided at the end of the second paragraph of this article, as well as at the end of the article (called References). Enjoy your reading. Thank you all for your undying support, and may God bless you in your every endeavour.

Table 1: Synchronism of Kingdoms (From Troy's Fall of 1275 BCE)

Accession (BCE)	Babylon (@Babylon @Assur @Kalhu @Nineveh (747 on, dated as per Ptolemy)	Assyria (@Assur @Kalhu @Nineveh	Accession (BCE)	Israel (@Jerusalem TN, Ital. @Samaria	Accession (BCE)	Britain (Trojans)	Accession (BCE)	Italy (Trojans) (@Alba Longa in Rome)	Accession (BCE)	Egypt (Pharaoh)	Accession (BCE)	Turkey (Hittites)	Accession (BCE)
1274		Shalmaneser I (*vid. Crucible*)	1284			The British history is penned at some point in the Godly reign of Monmouth in some detail from which source we have evaluated the British dating, which based on the dating of Brutus from Troy and the Trojan War of 1275 BCE, allowing two or three generations (Brutus son of Sylvius, son of Ascanius [cf Skanes], son of Aeneas, who actually had to Italy and founded a Kingdom, about which see the column to the right), say, 90 years, before the birth of Brutus and, say, 35 more years for Brutus to become King of the Britons, or a total of 125 years after the Trojan War. Brutus is the father of the Britons.		Aeneas (Rom. Ant. 65.1, –7 y.)	1275				
1263	Kudur-Enlil									Ramesses II	1315	Hattusili III	1294
1254	Shagarakti-Shuriash Kashtiliash IV	Tukulti-Ninurta I (cr. Governor of Babylon)	1254	Deborah	1246			Ascanius (Rom. Ant. 70.1, 38 y.)	1268			Tudhaliya IV	1264
1233	Kadashman-harbe II	Ashur-Nirari III	1228							Merneptah	1249		
1226	Enlil-nadin-shumi	Ashur-nadin-apli	1232	Midian	1246					Seti II	1239		
1224	Kadashman-harbe II									Siptah	1234	Suppiluliuma II	1236
1223	Adad-shuma-iddina	Enlil-kudurri-usur	1222					Silvius (The Roman Antiquities by Dionysius of Halicarnassus 71.1, 29 y.)	1230	Twosret	1227		
1217	Adad-shuma-usur	(Takuti-Ninurta dies)	1217	Gideon	1239					Setnakht	1226		
1217	Meli-Shipak II	Ninurta-apal-Ekur	1217							Ramesses III	1223	End of Hittite Empire 1216 BCE	
1202	Marduk-appla-iddina I			Abimelech	1199			Aeneas Silvius (Rom. Ant. 71.1, 31 y.)	1201	Ramesses IV	1191		
1189	Zababa-shuma-iddin	Ashur-Dan I	1215	Tola	1196					Ramesses V	1185		
1188	Enlil-nadin-ahi									Ramesses VI	1181		
1186	Marduk-kabit-ahheshu	Ninurta-tukulti-Ashur	1179							Ramesses VII	1173		
1171	Itti-Marduk-balatu	Mutakkil-nusku	1179	Eli	1173			Latinus Silvius (Rom. Ant. 71.1, 51 y.)	1170	Ramesses VIII	1166		
1163	Ninurta-nadin-shumi	Ashur-resh-ishi I	1179							Ramesses IX	1165		
1157	Nebuchadnezzar I	Tiglath-Pileser I	1161	Ammonites and Philistines		Brutus	1150			Ramesses X	1147		
1134	Enlil-nadin-apli	Ashared-apul-Ekur	1122	Ark captured (Eli dies)	1133					Ramesses XI	1143		
1131	Marduk-nadin-ahhe	Ashur-bel-kala	1120	Ark housed 20 years	1132	Locrinus	1127						
1117	Marduk-shapik-zeri	Eriba-Adad II	1102	Samuel	1112	Gwendolen	1117	Alba (Rom. Ant. 71.1, 39 y.)	1119	Smendes	1114		
1104	Adad-apla-iddina	Shamshi-Adad V	1100	Saul	1098	Maddan	1102	Allocius (Romulus Silvius) (Rom. Ant. 71.3, 19 y.)	1099	Osorkon I	973	-	-
1081	Marduk-ahhe-eriba	Ashur-nasir-pal I	1096					Capetus (Atys) (Rom. Ant. 71.1, 26 y.)	1080	Amenemnisu	1089		
1081	Marduk-zer-X	Shalmaneser II	1077			Mempricus	1062			Psusennes I	1085		
1068	Nabu-shuma-libur	Ashur-nirari IV	1065					Capys (Rom. Ant. 71.1, 28 y.)	1054	Amenemope	1039		
1060	Simbar-shipak			David	1058					Osorkon the Elder	1030		
1043	Ea-mukin-zeri	Ashur-rabi II	1059					Capetus (Rom. Ant. 71.1, 13 y.)	1026	Siamun (Jupiter Ammon)	1024		
1041	Kashshu-nadin-ahi					Ebraucus	1042						
1040	Eulmash-shakin-shumi							Tiberinus Silvius (Rom. Ant. 71.2, 8 y.)	1013	Psusennes II	1015		
1026	Ninurta-kudurri-usur I												
1024	Shirikti-shuqamma	Ashur-resh-ishi II	1018					Agrippa (Rom. Ant. 71.2, 41 y.)	1005	Shoshenq I (Shishak, Sesostris‡)	993		
1024	Mar-biti-apla-usur	Tiglath-pileser II	1013	Solomon	1017								
982	Ninurta-kudurri-usur II			Rehoboam	977	Brutus Greenshield	1002	Alba (Rom. Ant. 71.3, 39 y.)	964	Osorkon I	973	Accession (TWT)	
982	Mar-biti-ahhe-iddina	Ashur-Dan II	981	Abijam	960	Leil	990	Aventinus (Rom. Ant. 71.4, 37 y.)	945	Shoshenq II (25 years, 3 Pharaohs)	938	946	
[962]	Shamash-mudammiq	Adad-nirari II	958	Asa †Nadab, Baasha, Elah, Zimri, Omri	957 – 931	Hadibras	965						
[943]	Nabu-shuma-ukin I	Tukulti-Ninurta II	937		956, 952, 931	Bladud	926			Takelot I	933	942	
[933]	Nabu-apla-iddina	Ashur-nasir-pal II	930	Jehoshaphat †Ahab, Ahaziah	916 – 900	Leir (Lyr)	911	Proca (Procas) (Rom. Ant. 71.4, 23 y.)	908				
900	Marduk-zakir-shumi	Shalmaneser III	905	Jehoram	894 – 889	Mempricus	862	Capys (Rom. Ant. 71.1, 28 y.)	885	Osorkon II	872	898	
865	Marduk-balassu-iqbi	Shamsi-Adad V	869	Ahaziah, Athaliah, Jehoash †Jehu, Jehoahaz	887, 886, 879 – 859	Shakespeare calls him King Lear')		Amulius (Rom. Ant. 71.4, 42 y.)		Takelot II	838 Mar 07 823	863 Full Moon Mar 13 848	-
859	Baba-aha-iddina	Semiramis	856–853					Solar Eclipse (Birth of Romulus)	Sep 04 879	Lunar Eclipse			
857	[five Kings]									Shoshenq III	835	860	
[846]	Ninurta-apla-X	Adad-nirari III	856					Solar May 22 845					
[836]	Marduk-bel-zeri					Cordelia	846	Numitor (Ilia?) 71-5)	843	Pedubast I	827	852	
[826]	Marduk-apla-usur	Shalmaneser IV	827	Amaziah †Jehoash	839 – 1842	Cunedagius	839	Romulus (Conv. Kings 842–688 BCE)	Apr 21 842				
809	Eriba-Marduk (aka 'Arbaces')	Ashur-Dan III (aka Sardanapalus?)	817	Azariah (Uzziah) †Jotham	810 – 1826			Solar Eclipse Oct 06 825 (Death of Romulus)		Osorkon III	796	821	
		Ashur-nirari V	799							Pami	782	807	
781	Nabu-shuma-ishkun	Pul	790	Isaiah and Hosea prophesy	772, 771, 761	Rivallo	804	Numa Pompilius ... Tullus Hostilius (etc.)	825 Solar Eclipse Jun 24 791	Shoshenq V	778	805	
747	Nabonassar	Tiglath-pileser III	744	Jotham †Pekah	757 – 1759	Gargustius	c. 786			Piye	760	784	
733, 731, 727	Nabu-nadin-zeri, Tiglath-Pileser III, Shalmaneser V	Shalmaneser V	727	Ahaz	741	Iago	c. 746			Bocchoris (Bakenranef)	720	759	
721	Marduk-apla-iddina II	Sargon II	719	Hezekiah †Hoshea, Samaria captured	725 – 1729 – 719	Kimarcus	c. 726			Shabaka	716	-	
709, 702, 699	Sargon II, Bel-ibni, Ashur-nadin-shumi	Sennacherib	703	Manasseh	696	Gorboduc	c. 706			Shebitku	701		
680	Esarhaddon	Esarhaddon	680							Taharqa (Tirhakah)	690		
667	Shamash-shum-ukin	Ashurbanipal	667										
647	Kandalanu	Ashur-etil-ilani	631	Amon	641					Psamtek I (Psammetichus)	664		
625	Nabopolassar	Sinsharishkun	627	Josiah	639								
		Ashur-uballit II	612	Jehoiakim	608					Necho II	610	-	
604	Nebuchadnezzar II	End of Assyrian Empire	c. 605	Jerusalem captured Jehoiakin exiled Zedekiah	597	[A 'long civil war' divides the Britons under five kings for c. 160 years]	c. 686			Psamtek II (Psammetichus)	595		
				End of Israel's Kingdom Jerusalem burned	587					Apries	589		
561	Evil-Merodach (Amel-Marduk)	-		Jehoiachin freed in Babylon	561								
559	Neriglissar			Exile continues 597–538						Ahmose (Amasis)	570		
556	Labashi-Marduk												
555	Nabonidus												
539	Cyrus			End of Exile	538								

‡ Shoshenq I, who invaded Palestine in 973 BCE, followed by India and Greece (by way of Asia Minor), is also known as: (in the Bible) Shishak, (in Egypt) Sesostris, Sheshonk I, Sesonkhosis, Sesonkhis, (in Arabia) Sesac, Baechus, (and in Greece) Osiris and Dionysus, and he was driven out of Greece by the Greek army of Perseus, but not before he had conceived Hercules (Heracles)

(*Joseph. by Rolf Ward Green*)

end of Chapter 1: Partial Preview

Chapter 2: God's Iron Furnace Translated

Co je pokřivené, to se nedá narovnat, a čeho se nedostává, to nelze nijak spočítat.
(*Kazatel 1:15, SVATÉ PÍSMO – PRVNÍ ZJEVENÍ NOVÉHO SVĚTA*)

Above: The Bridge to Prince Edward Island (PEI), the East Coast, Canada
(2006 photo courtesy of Ward Green)

(Czech),

That which is made crooked cannot be made straight, and that which is wanting cannot possibly be counted.
(*Ecclesiastes 1:15, New World Translation of the Holy Scriptures*)

21 As explained in Chapter 2 paragraph 12 of *The Crucible* article, the dating of Solomon's Temple was a basis for a dating of *The Exodus* of Israel from Egypt in 1493 BCE, a date which we also found to be the one able to meet the lunar requirements in our earlier articles, and which also coincided with the death of an Egyptian Pharaoh in 1493 BCE. This connection of the sacred writing with the Egyptian history has opened up for Bible believers, including myself, the possibility of the study of Egyptian history, and that of neighbours to the Egyptian people, in a way related to Bible faith. The Egyptian history was documented in *The Crucible* article in a table entitled *The Iron Furnace,* from which the date of 1493 BCE for the accession of Thutmose III and 1315 BCE for that of Ramesses II remain, the details of the Kings of the intervening years having since been subjected to more detailed study involving lunar synchronism of Egyptian dates, which has led the adjustment of the dating of these intervening Kings, including the more accurate revelation of the events of the ever-popular Amarna period of Egypt's history, with its anciently proscribed King, Akhenaten, a heretic whose record was obscured. The discovery of these events has been a great pleasure, and adds more credibility to the voice of free worship. As recorded on page 28 of Notebook 31 of the author, at 2012 hrs, Mr. Donald B. Redford agrees exactly with the chronology of Akhenaten, according to us, who ruled from 1372 BCE to 1355 BCE (Mr. Jared Miller in 2007 noted that "*no* current recontruction seems to be able to account neatly for all the evidence" about Amarna).

Table 2:
God's Iron Furnace Translated
(Censorinian Offering – Lunar Days)

Year 1 (BCE)	Pharaoh	Event Details (Reign Length)	Year of Event (BCE)	Event Date, Julian	New/Full Moon Date/time	LD relative to Full Moon	LD (LD 1 = Full - 14 d)	LD (LD 1 = Full - 13 d)	LD (LD 1 = conj.)	LD (LD 1 = conj.-1)	Moon Asym. (-h/h+)
							New Moon				
1357	Tutenkhamun	**Year 4, Graffito at Saqqara, IV Shemu (Mesore) 02** (Years 4, 5, and 9 attested by wine jar labels, 9 years Josephus, Accession [backdated to his father Smenkhare's accession, 1357 (before Phamenoth 22)])	1354	Jun 24 (25)	Jun 24/1400h	**=1** (2)	Full	Full	Full	Full	Full
		Year 6, Restoration Stela, IV Akhet (Choiach) 19	1352	Nov 12 (13)	Nov 11/2000h	New	**<-1 (=1)**	<-2 (**<-1**)	<2 (<3)	<3 (<4)	-14.6 +15.2

		Year 7, Stela of Merymery, III Shemu (Epeiph) 16	1351	Jun 07 (08)	Jun 06/1940h	New	=1 (>2)	<-1 (=1)	<2 (<3)	<3 (<4)	-15.0 +14.3
		Year 8, Decree for the Overseer of the Treasury Maya, III Peret (Phamenoth) 22	1350	Feb 13 (14)	Feb 13/0700h	=1 (2)	Full	Full	Full	Full	Full
1349	Aya	**Year 3, Donation stela from Giza, III Shemu (Epeiph) 01** (Year 4 attested, `Harmais' 4y 1 mo Josephus, `Armesis' 5 y Manetho-Africanus, `Armais' 5 y Manetho-Eusebius, Accession [possibly shortly before Tutankhamun's death in Jan 1348, or, Q1 1349])	1347	May 22 (23)	May 23/1230h	New	>-2 (>-1)	>-3 (>-2)	-1 (=1)	=1 (2)	-14.4 +15.2
		Year 4 Dateline on Berlin Museum stela, IV Akhet (Choiach) 01	1346	Oct 24 (25)	Oct 22/1800h	<3 (<4)	Full	Full	Full	Full	Full
1344	Horemheb	**Year 1, Fest. foundations Karnak, IV Akhet (Choiach) 22** (Years 2, 3, 4, 6, 13, and 14 attested on wine dockets from Horemheb's tomb KV 57 (ie. Y13 and Y14) in the Valley of the Kings and from nearby Deir el-Medina (all), 12y 5 (or 3) mos Josephus, 12 years Manetho-Africanus, 12 (16, 15, or 8, ave.=13) years Manetho-Eusebius, Accession [in 1344, about Mar implied 4 y 1 mo Josephus for Aya])	1344	Nov 13 (14)	Nov 13/0430h	New	>-1 (=1)	-2 (>-1)	=1 (2)	2 (3)	-14.2 15.5+
		Year 3, Graffito KV 43 in Valley tomb of Tuthmosis IV III Akhet (Hathyr) 01 [cited as Year `8' of Horemheb, but Year 7 counting from death of Tutenkhamun in Jan 1348]	1342	Sep 23 (24)	Sep 23/2300h	New	<-1 (=1)	<-2 (<-1)	=1 (<2)	<2 (<3)	-14.0 15.4+
		Year 6, Stela in mortuary Temple of Amenhotep III, I Akhet (Thoth) 1	1339	Jul 24 (25)	Jul 22/1830h	New	=1 (2)	<-1 (=1)	<3 (<4)	<4 (<5)	-14.0 15.4+
		**Year 14, `Burial', I Shemu (Pachon) 09** [Year `27' counting from Tutenkhamun's accession, graffito written in ink on statue from mortuary temple of Horemheb in West Thebes]	1331	Mar 27 (28)	Mar 28/1330h	New	>-2 (>-1)	>-3 (>-2)	-1 (=1)	=1 (2)	-14.2 15.4+

1331	Ramesses I	**Year 2, Buhen Stela, (Louvre C 57), II Peret (Mecheir) 20** (Year 2 attested, 1y Manetho-Africanus, 1y 4 mos Josephus)	1329	Jan 07 (08)	Jan 07/2230h	New	=1 (<2)	>-1 (=1)	=1 (<2)	>-1 (=1)	-15.6 14.0+
1328	Seti I	**Year 1, Alabaster Stela, Thebes, II Akhet (Phaophi) 1** (Year 11 attested, 51 years Manetho-Africanus, 55 years Manetho-Eusebius)	1328	Aug 20 (21)	Aug 19/1200h	New	=1 (<2)	>-1 (=1)	2 (3)	3 (4)	-14.2 15.4+
		Year 8, Suppresses Nubian revolt, Irem, III Shemu (Phamenoth) 13	1320	Jan 27 (28)	Jan 27/0930h	New	=1 (2)	<-1 (=1)	=1 (>2)	>2 (>3)	-15.6 14.0+
		Year 8, Stela of Ashahebused, Irem, I Peret (Tybi) 2	1320	Nov 17 (18)	Nov 18/0000h	New	<-1 (=1)	<-2 (<=1)	<-1 (=1)	<-2 (<-1)	-14.5 14.9+
1315	Ramesses II	**Year 8, Manshiet es-Sadr Stela v.-à-v. statue, II Peret (Mecheir) 08** (Years 1 through 67 all attested, 66y Manetho, 66y 2 mos Josephus, Accession[4] III Shemu 27 [in 1315, June 09 (10)])	1308	Dec 20 (21)	Dec 20/1000h	=1 (2)	Full	Full	Full	Full	Full
		Year 22, Feast-of-the-valley grafitto `DB31', II Shemu (Payni) 22	1293	Apr 29 (30)	Apr 26/2100h	New	>3 (=4)	>2 (>3)	=4 (>5)	5 (6)	-15.2 14.4+
		Year 34, Inscription at pyramid of King Khendjer (~1740 BC) by scribe Nashuyu, IV Shemu (Mesore) 24	1282	Jun 28 (29)	Jun 24/0300h	New	>5 (>6)	=4 (>5)	>5 (>6)	>6 (>7)	-15.2 14.4+
		Year 52, Ship's Log record, LD 1, II Peret (Mecheir) 27	1264	Dec 28 (29)	Dec 28/0200h	New	>-1 (=1)	>-2 (>-1)	=1 (2)	2 (3)	-14.2 15.4+
		Year 67, Last attestation, I Akhet (Thoth) 18	1249	Jul 18 (19)	Jul 17/1000h	New	=1 (<2)	>-1 (=1)	2 (3)	3 (4)	-14.0 15.6+
1249	Merneptah	**Year 1, Graffito, II Akhet (Phaophi) 2** (Year 10 attested, 19 years 6 months Josephus)	1249	Aug 01 (02)	Aug 01/2000h	=1 (<2)	Full	Full	Full	Full	Full
		Year 1, II Akhet (Phaophi) 19	1249	Aug 18 (19)	Aug 15/2000h	New	<2 (<3)	=1 (<2)	<4 (<5)	<5 (<6)	-14.0 15.6+
		Year 10, in P. Sallier I, 3,4, IV Akhet (Choiach) 7	1240	Oct 03 (04)	Oct 04/2000h	New	<-3 (<-2)	<-2 (<-1)	>-1 (=1)	=1 (<2)	-14.0 15.6+
1234	Siptah	**Year 6, Amun rests graffito[5] `DB9', III Shemu (Epeiph) 09** (Year 6 or 7 death, Accession[6] between late IV Akhet (Choiach) and I Peret (Tybi) 2: [in 1334, October before Oct 27])	1228	Apr 30 (May 01)	Apr 28/1100h	New LD 2	<3 (<4)	=2 (<3)	3 (4)	4 (5)	-15.0 14.3+

1223	Ramesses III	**Year 7, Amun rests in the funerary temple, III Shemu (Epeiph) 09** (Years 2 through 32 attested, Accession I Shemu 26 [in 1223, March 17 (18)], Death III Shemu, Year 32)	1217	Apr 27 (28)	Apr 26/0200h	New LD 2	**1 (=2)**	**-1** (1)	**=2 (3)**	3 (4)	-14.0 15.4+
1181	Ramesses VI	**Year 3, Amun rests in the funerary temple, II Shemu (Payni) 20** (Year 8 attested, Accession between I Peret 28 and II Peret 11 [in 1181, Nov 8 (9) to Nov 21 (22)])	1179	Mar 30 (31)	Mar 28/1130h	New LD 2	**=2 (3)**	**1 (=2)**	3 (4)	4 (5)	-14.0 15.4+
1115/4	Smendes[1]	(Year 25 attested, 26 years Manetho)	-	-	-	-	-	-	-	-	-
1089	Amenemnisu (Nephercheres)	(4 years Manetho)	-	-	-	-	-	-	-	-	-
1085	Psusennes (Pinodjem) I	(Year 49 with 3-year overlap attested, 46 years Manetho-Africanus)	-	-	-	-	-	-	-	-	-
1039	Amenemope	(Year 5 attested, 9 years Manetho)	-	-	-	-	-	-	-	-	-
1030	Osorkon the Elder	**Year 2, Priestly induction I Shemu (Pachon) 20** (Year 2 attested, 6 years Manetho)	1029	Jan 22 (23)	Jan 20/2200h	New	<2 (<3)	**=1 (<2)**	<3 (<4)	<4 (<5)	-15.5 14.2+
			1028	Jan 21 (22)	Jan 23/0800h	<-2 (**<-1**)	Full	Full	Full	Full	Full
1025/4	Siamun (Psinaches)	**Year 17, Priestly induction I Shemu (Pachon) 1** (9 years Manetho)	1009	Dec 28 (29)	Dec 28/1800h	New	**<-1** (=1)	<-2 (**<-1**)	**=1** (<2)	<2 (<3)	-14.3 15.1+
1015	Psusennes (Pinodjem) II	**Year 11, Priestly induction, I Shemu (Pachon) 13**	1005	Jan 09 (10)	Jan 10/1600h	**>-1 (=1)**	Full	Full	Full	Full	Full
993	Shoshenq I	**Year 5, wrš Feast, IV Peret (Pharmouthi) 25**	989	Dec 17 (18)	Dec 17/1700h	New	<-2 (**<-1**)	<-3 (<-2)	**=1 (<2)**	<2 (<3)	-14.3 15.4+
973	Osorkon I	**Year 3, Priestly induction, II Akhet (Phaophi) 14** (Year 33 attested, 15 years Manetho)	971	Jun 05 (06)	Jun 05/1800h	New	**=1 (<2)**	**>-1** (=1)	**=1 (<2)**	**>-1** (=1)	-15.2 14.1+
941	[Shoshenq II+]	(8 years, calculated from 15 Years Osorkon I plus 25 years for 3 Pharaohs, a total of 40 years Manetho-Africanus, minus 32 full years attested for Osorkon I, but Kenneth Kitchen equated his Year 3 with Year 33 of Osorkon I, suggesting 5 full years)					-	-	-	-	-
936	Takelot I	(Year 14 attested, 13 years Manetho)	-	-	-	-	-	-	-	-	-
923	Amen Hotep Zagdur	(31 years on EKL)	-	-	-	-	-	-	-	-	-
892	Aksumay Ramissu	(20 years on EKL)	-	-	-	-	-	-	-	-	-

872	Osorkon II	**Grandfathered Takelot II** (Years 14, 23 attested, 38 years on EKL, 31 or 34 years, "Zet" Manetho-Africanus, allowing for 4-year overlap with Reign of his grandson Takelot II, making 38 years, same as that given Sera II on EKL, while Takelot II as Tawasya II on EKL is given only 21 years, instead of 25 asserted of him, 24 attested in the *Chronicle of Prince Osorkon* NB. 34 + 25 = 38 + 21)					-	-	-	-	-
838	Takelot II	**Year 11, Tepi Shemu feast I Shemu (Pachon) 11** (Years 11 through 24 attested)	828	Nov 23 (24)	Nov 23/0600h	**=1** (2)	Full	Full	Full	Full	Full
834	Shoshenq III	**Year 39, Tepi Shemu feast, I Shemu (Pachon) 26** (Years 3, 6, 12, 14, 15, 22, 23, 24, 26, 28, 29, 30, 31, 32, 33, 38, and 39 attested)	796	Nov 30 (Dec 01)	Nov 30/0300h	**=1** (2)	Full	Full	Full	Full	Full
826	Pedubast (Petubastis) I	**Year 7, Priestly induction, I Shemu 1** (Year 23 attested, 40 years Manetho-Africanus, 25 years Manetho Eusebius)	820	Nov 11 (12)	Nov 10/1100h	New	**=1 (2)**	**<-1 (=1)**	2 (3)	3 (4)	-15.2 14.6+
		Year 8, Priestly induction, I Shemu (Pachon) 19	819	Nov 29 (30)	Nov 29/1300h	New	**=1 (2)**	**>-1 (=1)**	**=1 (2)**	2 (3)	-15.5 14.3+
		Year 3, Procession of Amun[2], flood season, III Peret (Phamenoth) 22	794	Sep 27 (28)	Sep 25/0600h	New	<3 (<4)	**<2 (<3)**	<3 (<4)	<4 (<5)	-15.6 14.0+

796	Osorkon III	(Year 28 attested)									
		Year 18, Tepi Shesw ḫsut', 1 Shemu (Pachon) 6	779	Nov 06 (07)	New	-2 (-1)	-3 (-2)	-1 [1]	2 (3)	-14.0 15.6+
783	Pami	**Year 2, death of Apis bull born Y28 Shoshenq III, age 26 yrs** (Years 2, 4, 5, and 6 attested)	782	-	-	-	-	-	-	-
777	Shoshenq V (Akheperre)	**Year 11, death of Apis bull born Y2 Pami Year 37, death of Apis bull born Y31 Shoshenq V, age 26 yrs**	767	-	-	-	-	-	-	-
760	Piye (Usimare)	**Year 21 campaign** (Year 27 attested, 31 years 'Zet' in Manetho-Africanus; 32 years on Ethiopian Kings List)	740	-	-	-	-	-	-	-
728	Kashta (Hanyon)	(13 years on Ethiopian Kings List)	-	-	-	-	-	-	-	-
728	Tefnakht (Tefnakhte I)	**Inscription by Prince Tefnakht in Y28 of a King believed to be Shoshenq V** (Year 8 attested (taken as at end of Piye's Reign))	740	-	-	-	-	-	-	-
720	Bakenranef (Bocchoris)	**Year 6, was killed by Shabaka (in Shabaka's Year 2)**	715	-	-	-	-	-	-	-
715	Shabaka (Sabacón)	**Year 15 dated cube statue** (Year 15 attested, 8 Manetho-Africanus, 12 Manetho-Eusebius)	701	-	-	-	-	-	-	-
703	Shebitku (Seibichis, Shabataka')	**[possibly the 'Shabataka' mentioned in Tang-i-Var inscription - V15 Sargon, -706]**	701	Oct 16 (17)	Oct 15/1220h	New	-1 [2]	-1 (+1)	2 (3)	3 (4)	-14.3/15.1+
691	Taharqa	**Year 26, Apis bull born, died in Y20 of Psamtik I, age 21 yrs** (18/20 years Manetho-Africanus/Eusebius)	664	-	-	-	-	-	-	-	-
664	Psamtik (Psammetichus)	**Eclipse at the time of his death** (54 years Manetho-Africanus)	610	Sep 30	Sep 30/1000h	New	-	-	-	-	-
610	Necho		-	-	-	-	-	-	-	-	-

Footnotes to Table 2:

[1] Without prejudice to our chronology, Mr. Rolf Krauss, on p. 414 of *Ancient Egyptian Chronology* (2006), puts 200 or 201 years between Year 1 of Ramesses II and the latest attestation of Ramesses XI. Year 1 of Smendes as the actual successor of Ramesses XI), and we dated Year 1 of Ramesses II to 1315 BCE in *The Crucible*, a situation which makes Year 1 of Smendes 1115-1114 BCE. The timewise relationship between Ramesses III and Twosret is established by lunar dating (**AEC**, p. 415), and the chronology of Dynasty 20 (Ramesses III to Ramesses XI, Mr. Bierbrier, **AEC** pp. 42-3) wants not more than a decade, and is solidly supported by the genealogical relationships. This, together with the exact lunar day 1[3] from Year 52 of Ramesses II and the `Amun rests' (believed to be lunar day 2) in Year 6 of Siptah determine precisely the chronology, unless at least 11 years could be added to the time between Ramesses II and Twosret, which so far has not been indicated (on the whole, the evidence has not yet supported it). The year 1115 is 34-51 years higher than most Egyptologists typically date Smendes (the reasons for which are dependent upon all of our articles), but is justified by the 9-generation genealogy that runs from Shoshenq I to the Pasenhor in Year 37 of the Reign of Shoshenq V, as we explain in *The Crucible*.

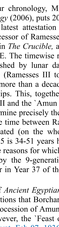
[2] Footnote 25 on p. 373 of *Ancient Egyptian Chronology* Hornung, Krass, and Warburton (2006) mentions that Borchardt in *Mittel* 91 n. 6, noted that the day coincided with a procession of Amun (line 5 of the text) and that he expected a full Moon; however, the `Feast of Amun and Ptah' is reported (see, Facebook, Eternal Egypt, Feb 07, 1036am, noting that the dates vary each year) as being a Feast of 10 days running from II Peret (Mechesr) 21 to 30 (the last 10 days of this month), and appears to be consistent with the account of Rolf Krauss on pp. 386-8 of *Ancient Egyptian Chronology* (2006), that on Lunar Day 1 (the day of lunar conjunction, i.e. new Moon) the Royal statues referred to in the *Pyramid Texts* were `dressed in association with a particular ritual, and they then `appeared' on Lunar Day 2 (**AEC**, p. 288), suggesting that the procession mentioned was held on LD 2.

[3] Footnote 25 on p. 373 of *Ancient Egyptian Chronology* Hornung, Krass, and Warburton (2006) points to Kruchten, *Annales*, 144, 240, on this.

[4] Op. cit. p. 211.

[5] Op. cit. p. 415-417.

[6] Op. cit. p. 213.



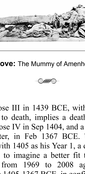
Above: Akhenaten, Osirid Colossal Statue from Karnak East, Egyptian Museum, Cairo *(Photo by Laurie Platt Winfrey, Inc., sandstone, height 3.1 m, Egyptian Museum JE 49528, from the book " A History of Ancient Egypt, by Nicolas Grimal, Plate 15, p. 231, 1994)*

Table 3:
From Amarna to Ramesses II
(Ramesses I and Seti I)

Pharaoh	Josephus	Africanus	Eusebius	Eusebius (Armenian)	Book of Sothis	Other Names	Reign	Starting	Ending	Attested Years	Lunar Dates
Akhenaten	[12 y 1mo]	[32]	16	16	[25-45*]	Achencheres	17	1372	1355	4-17	4
Tutankhamun	9	6	8	8	8	Rathotis, Acheres	9	1357	1348	4, 5, 9	4
Aya	4 y 1mo	-	-	-	-	(see Ramesses I)	5	1349	1344	3, 4	2
Horemheb	12 y 5mo	12	15	15	30	Acencheres, Acheres, Cheres	13	1344	1331	1-14	4
Ramesses I	1 y 4mo	5	5	5	-	Harmais, Armesis, Armais	5	1331	1325	2	1
Seti I	59	51	55	55	[9]	Sethôs, Sethos	11	1325	1315	1-9, 11	2

*With the 48 years given for "Orus" in the Book of Sothis for this Reign, the Reigns of Amenhotep III and Akhenaten appear to be lumped together, beginning in 1403 BCE.

[1] Amenhotep II began to reign at age 18, and his mummy's age is estimated as 35-45 years, which is consistent with the Reign for Amenhotep II given by Manetho, of 26 years.

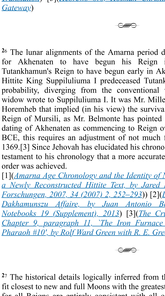


Above: Head Shot of the Mummy of Amenhotep II

[2] The least squares fit determines 1415 BCE as Year 1 of Thutmose IV and 1405 as Year 1 of Amenhotep III, and these dates line up with the Reign of Akhenaten and with the Year 1 of Thutmose III determined as 1493 BCE.

Above: The Mummy of Amenhotep III

[3] The death of Thutmose III in 1439 BCE, with Manetho's Reign lengths supposed to run death to death, implies a death of Amenhotep II in Jan 1413, a death of Thutmose IV in Sep 1404, and a death of Amenhotep III of 36 years 5 months later, in Feb 1367 BCE. The attested Year 38 for Amenhotep III agrees with 1405 as his Year 1, a date recorded as Epeiph 13 (Jun 17). It is difficult to imagine a better fit to the known data. Seven different publications from 1969 to 2008 agree with our dating of Amenhotep III as ruling 1405-1367 BCE, in confirmation.



Above: The Mummy of Thutmose III

[1] The conventional Egyptian chronology fails to account for Amarna-Hittite synchronisms and astronomy, which are far more probably described by the chronology we present. The conventional chronology is too low since it fails to account for the generations of the Kings of Israel of the Bible, as our work proves in detail. Mr. Donald Redford's chronology is exceptional, as we saw in paragraph 1 already for the case of Akhenaten, for Mr. Redford's chronology is oft-times near to us, yet no scheme is as lawful as *The Greenealogy*.[1-3]

[1] *Wcf. Ecclesiastes 7:29, Bible Gateway*) [2] *Philippians 1:7, New World Translation*) [3] *Hebrews 8:6, Holman Christian Standard Bible, Bible Gateway*)

[2] The lunar alignments of the Amarna period display a strong preference for Akhenaten to have begun his Reign in 1372 BCE, and for Tutankhamun's Reign to have begun early in Akhenaten's Year 15, yet the Hittite King Suppiluliuma I predeceased Tutankhamun, with a very high probability, diverging from the conventional view that Tutankhamun's widow wrote to Suppiluliuma I. It was Mr. Miller's observation concerning Horemheb that implied (in his view) the survival of Tutankhamun into the Reign of Mursili, as Mr. Belmonte has pointed out.[1,2] With our current dating of Akhenaten as commencing its Reign over Egypt in Dec 06 1372 BCE, this requires an adjustment of not much from our previous date of 1369.[3] Since Jehovah has elucidated his chronology out of the facts, it is a testament to his chronology that a more accurate determination of absolute order was achieved.

[1] *Amarna Age Chronology and the Identity of Nibhurwiya in the Light of a Newly Reconstructed Hittite Text, by Jared L. Miller, Altorientalische Forschungen, 2007, 34 (2007) 2, 252–292*) [2] *DNA, Wine & Eclipses: the Dakhamunzu Affaire, by Juan Antonio Belmonte, Anthropological Notebooks, 19 (Supplement), 2013*) [3] *The Crucible of Credible Creed, Chapter 9, paragraph 11, The Iron Furnace, (Table of 40 Pharaohs), Pharaoh #10, by Rolf Ward Green with R. E. Green and A. R. Rutledge*)

[3] The historical details logically inferred from the lunar alignments which fit closest to new and full Moons with the greatest regularity and maximized for all Reigns are entirely consistent with all of the facts known to date about the Amarna period, and the conflicting ancient sources are harmonized and made neat by the deduced, reconstructed Reigns.

The conflicting ancient sources are harmonized and made neat by the deduced, reconstructed Reigns.

[1] *Jump to the Chart in this Chapter, paragraph 11*)

[2] For the first time in history it is possible to date the capture of Carchemish by Suppiluliuma I to 1355 BCE, when the widow of Akhenaten wrote a letter to that Hittite King which was delivered at the battle locale. The 2013 publication "DNA, Wine & Eclipses" by Mr. J. A. Belmonte points to a revolution, in our recent times, as regards the Amarna period, citing the work of Mr. Jared Miller (2007, "Amarna Age Chronology"), Mr. Jacobus van Dijk (2008, "New Evidence"), plus the 2010 DNA analysis of related mummies by Mr. Zahi Hawass et al. (2010, "Ancestry and Pathology"). Mr. Belmonte therein presents a compelling argument that the widow writing Suppiluliuma I is Nefertiti. In our chronology, notably, Akhenaten dies in 1355, and Tutenkhamun dies in 1348 BCE, and the 7th and 8th years of King Mursili II correspond to the 3rd and 3rd years of the

and 9th years of King Mursili II correspond to the 1st and 3rd years of the Reign of Horemheb in Egypt. We see that the Pharaoh Horemheb was referred to in the writing of Mursili II without his official title, but using Horemheb's given name.

2[9-a]

Significant DNA Tests on Tutankhamun's Family

Mr. Miller rightly points out (2007)[1] that the possibility that Smenkhare and/or Tutankhamun was/were sons of Akhenaten "should not be taken lightly," although the DNA evidence presented by Mr. Hawass et al. (2010) [2] shows they were not, as Mr. J. A. Belmonte has demonstrated (2013)[3] and attributed to the "revolutionary material" in a web article by independent researcher Ms. Kate Phizackerley (2010)[4,5]. The point we note is that Mr. Hawass had concluded the opposite.

GENETIC MARKERS

INDIVIDUALS	D13S317	D7S820	D2S1338	D21S11	D16S539	D18S51	CSF1P0	FGA
Tuya (KV46)	9 12	10 13	19 26	28 35	11 13	8 19	7 12	24 28
Yuya (KV46)	11 13	6 15	22 27	29 34	6 10	12 22	9 12	20 25
Tiyi (KV35EL)	11 12	10 15	22 26	28 29	6 11	19 22	9 12	20 28
Amenhotep III (KV35)	10 16	6 15	16 27	25 34	8 13	16 22	6 9	23 31
Male (KV55)	10 12	15 15	16 26	29 34	11 13	16 19	9 12	20 23
Female (KV35YL)	10 12	6 10	16 26	25 29	8 11	16 19	6 12	20 23
Tutankhamon (KV62)	10 12	10 15	16 26	29 34	8 13	19 19	6 12	23 23
Female (KV21A)	10 16	*6 13*	26	35	8	10	12	23
Female (KV21B)	10		17 26		11 13		12	
Female Fetus I (KV62)	12 16	10 13	16	29	8	19	12	23
Female Fetus II (KV62)	10	6 15	26	29 35	8 13	10 19	12	23

Figure 6: Results of the study of autosomic DNA carried out in several mummies of the late 18th Dynasty by Hawass et al. (2010), including the ideas of Kate Phizackerley (highlighted in gray tones). From the analysis of the alleles of the former, the affiliation of Tutankhamun through his parents, the male of the KV55 tomb and the female KV35YL, who in turn would be brother and sister, can be proposed. Of the latter, it can be argued that if the two KV62 foetuses were the daughters of Ankhesenamun (perhaps but not necessarily KV21A) and she, in turn, was a daughter of Akhenaten and Nefertiti, then the male of KV55 can not be Akhenaten. Alleles in italics are a prediction, and were not identified in the original DNA sample. See the text for more details. Diagram of the author, adapted from the original data of Hawass et al. (2010).

Above: The actual Figure 6 and caption from ``DNA, Wine & Eclipses," by Juan Antonio Belmonte, Anthropological Notebooks, XIX, Supplement, 2013

2[9-b] The two female fetuses in the study of Mr. Hawass show the DNA of Tutankhamun. KV55 (father of Tutankhamun, 99.99999981% probability) has neither DNA marker from their mother (who from historical evidence is believed to have been the 3rd daughter of Akhenaten), or the two markers which remain after deducting the two which match with those of Tutankhamun-- they are not found.[2] The only logical conclusion based on the available evidence is that KV55 is *not* Akhenaten, as Ms. Kate Phizackerley has stated, and this contrary to the opinion of a number of Egyptologists, including Mr. Hawass himself. Either that, or Tutankhamun's wife the mother of either/both fetus(es) is not the daughter of Akhenaten, contrary to the historical evidence. It is noteworthy that each fetus contains a different marker (`6' or `13') and that neither of these markers are in KV55 (who has a pair of `15' markers in this position, see table taken from the original JAMA article below). In the work of Mr. Hawass, as just mentioned, KV55 was positively identified as the father of Tutankhamun. A 5-generation pedigree was produced in this work,[2] including the positively identified mother of Tutankhamun, KV35YL, and his grandparents Amenhotep III and Tiye, Tiye's parents Yuya and Tuya, and Tutankhamun's two daughters (two mummified fetuses designated as KV62 fetus `1' and `2'). Noting that 99.73% probability is regarded as "practically proven," an analysis of Fetus 1 `proves' that Tutankhamun is her father (99.97992885% probability) and Tutankhamun `is' also the father of female Fetus 2, (99.99999299% probability) from a 2007-2009 study reported in a 2011 publication of Mr. Hawass and Ms. Sahar Saleem, "Mummified Daughters of King Tutankhamun: Archeologic and CT Studies".[6] The mother of KV55 (wife of Amenhotep III) is KV35EL (Elder Lady) with a 99.99999964% probability,[7,8] and the father of KV55 is Pharaoh Amenhotep III, say Hawass et al., with a probability of 99.99999999%.[7,8] Quoting Hawass et al. (2010): ``The allele constellations in all short tandem repeat markers tested indicate that the KV35 Younger Lady is a full-sister of the KV55 mummy."[7] So, Tutankhamun's parents are absolute, true siblings, his grandparents are Amenhotep III and Tiye, and two great grandparents are Yuya and Tuya, Tiye's parents.

Microsatellite markers

	D13S317	D7S820	D2S1338	D21S11	D16S539	D18S51	CSF1PO	FGA
Thuya (KV46)	9 12	10 13	19 26	26 35	11 13	8 19	7 12	24 26
Yuya (KV46)	11 13	6 15	22 27	29 34	6 10	12 22	9 12	20 25
KV35EL[a,c]	11 12	10 15	22 26	26 29	6 11	19 22	9 12	20 26
Amenhotep III (KV35)	10 16	6 15	16 27	25 34	8 13	16 22	6 9	23 31
KV55[b,c]	10 12	15 15	16 26	29 34	11 13	16 19	9 12	20 23
KV35YL[c]	10 12	6 10	16 26	25 29	8 11	16 19	6 12	20 23
Tutankhamun (KV62)[c]	10 12	10 15	16 26	29 34	8 13	19 19	6 12	23 23
KV21A	10 16		26	35	8	10	12	23
KV21B	10		17 26		11 13		12	
Fetus 1 (KV62)	12 16	10 13		29	8	19	12	23
Fetus 2 (KV62)	10	6 15	26	29 35	8 13	10 19	12	23

Origin of transmitted alleles based on kinship analysis: n Thuya; n Yuya; n Amenhotep III. n Nontransmitted alleles. n = number of repeat motif reiterations at locus. No data obtained.

The length of each microsatellite allele was determined in base pairs and converted by software into the actual number of reiterations of repeat motifs at the corresponding locus. All established genotypes differ from those of the laboratory staff and the ancient control group. Note that allele origins in KV21A and KV218 are suggestive and do not serve as proof of relationship with the Amenhotep III and Thuya lineages. See online interactive kinship analysis and pedigree.
[a] Identified as Tiye. See eAppendix for additional commentary.
[b] Identified as Akhenaten. See eAppendix for additional commentary.
[c] Data replication was successfully performed in the second Cairo laboratory.

Above: Table of DNA Data, Figure 1. in the originating JAMA 2010 article, entitled ``Ancestry and Pathology in King Tutankhamun's Family," by Zahi Hawass et al.[2]

``**Kinship Analyses.** The obtained short tandem repeat (STR) profiles (**Figure 1**) revealed a high degree of half-allele sharing and segregation through family generations, suggesting a close relation of all investigated mummies. To set up a multigeneration pedigree, the probabilities of each single parent to child relation and family trios (mother, father and child) were calculated by using the GenoProof® software. The statistical analysis revealed that the mummy KV55 is most probably the father of Tutankhamun (probability of 99.99999981%), and KV35 Younger Lady could be identified as his mother (99.99999997%). The testing of Amenhotep III as father of Tutankhamun and KV35 Elder Lady as putative mother were both negative owing to mismatching alleles. Amenhotep III could be clearly identified as father of KV55, showing a paternal probability of 99.99999999%. The results demonstrate that the mummy in KV55 is the son of Amenhotep III and father of Tutankhamun, leading to the assumption (also supported by the radiological findings) that the mummy can be identified as Akhenaten. It could be further shown that Tutankhamun is the most likely father of the 2 fetuses found in KV62 (Fetus 1: 99.97992885%, Fetus 2: 99.99999299%). The degree of shared alleles between the female mummy KV21A and Fetus 1 and Fetus 2 points toward a possible identification of the mummy as Ankhesenamun, the mother of both fetuses and wife of Tutankhamun. Further data are needed because the incomplete data set does not allow a clear statistical evaluation. The family pedigree was completed by the identification of KV35 Elder Lady as a daughter of Yuya and Thuya (99.99999929%), indicating that she could be Queen Tiye. This was confirmed by the calculation of the kinship of Amenhotep III and KV35 Elder Lady as father and mother of KV55, which revealed a probability of 99.99999964%. Any other hypothetic family relations such as Younger Lady as mother of KV55 were statistically withdrawn. Based on the partial Y-chromosomal information, on the amount of autosomal half-allele sharing (**Figure 1**) and family trio likelihood calculation, we reconstructed the most plausible royal pedigree. The full relationships between all mummies are shown in a 5-generation pedigree (**Figure 2 [not shown]**)."[7]

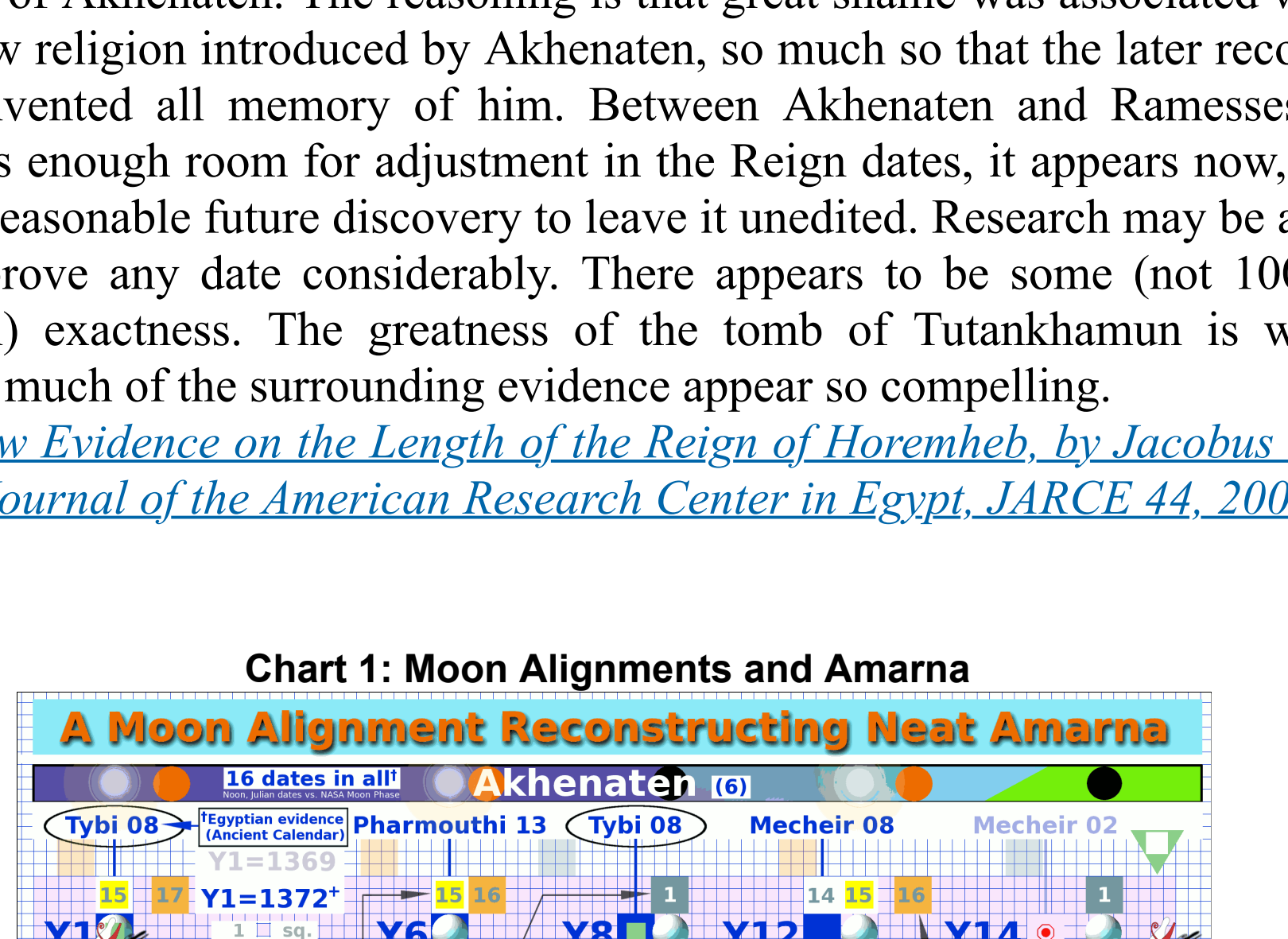
Above: Extract from ``Supplementary Online Content", to the Hawass et al. JAMA 2010 article ``Ancestry and Pathology in King Tutankhamun's Family".[2] *(Note: We believe the identification of KV55 as Akhenaten to be incorrect, as discussed above.)*

[1](*Amarna Age Chronology and the Identity of Nibhururiya in the Light of a Newly Reconstructed Hittite Text, by Jared L. Miller, Altorientalische Forschungen, 2007, 34 (2007) 2, 252–293*)) [2](*Ancestry and Pathology in King Tutankhamun's Family, by Zahi Hawass et al., Journal of the American Medical Association, 2010, 303(7):638-647*) [3](*DNA, Wine & Eclipses: the Dakhamunszu Affaire, by Juan Antonio Belmonte, Anthropological Notebooks 19 (Supplement), 2013*) [4](*DNA Shows that KV55 Mummy Probably Not Akhenaten, posted by Kate Phizackerley on Tuesday, March 02, 2010*) [5](*DNA Shows that KV55 Mummy Probably Not Akhenaten, Abstract only, by Kate Phizackerley, Mar 03, 2010*) [6] (*Mummified Daughters of King Tutankhamun: Archeologic and CT Studies, by Zahi Hawass and Sahar N. Saleem, American Journal of Roengenology, November 2011, Volume 197, Number 5*) [7](*Supplementary Online Content, Ancestry and Pathology in King Tutankhamun's Family, by Zahi Hawass et al., Journal of the American Medical Association, 2010, 303(7):638-647*) [8](*Em Hotep, Egypt for the Curious Layperson and the Budding Scholar, `The Mummies Gallery', posted by Shemsu Sesen*)

2[10] We have fallen prey in the past to the claims of other researchers, one example having been an identification (albeit erroneous) of KV55 as Akhenaten, which I wrote about in *The Crucible* article, and which serves only to make us more wary of rushing to some judgment.[1] It is believed, until now, that KV55 and Akhenaten are brothers, and that each married a full sister, meaning that no change is implied to the generational details. There was an error in the reasoning of Mr. Hawass when he tried to argue for an identification of KV55 from a viewpoint based on the age of the mummy, after the age estimate had been raised to an age matching Akhenaten, but failed to find the contrary indication of the DNA. It serves as a reminder that in order to arrive at the truth we need to consider ours and the opposing views. By this and many other proofs is our chronology really established, so that it far surpasses even that of the form of the conventional chronology in which Akhenaten is recognized as the widow's deceased. This is because all conventional chronologies have exhibited problems. Let's make clear that we are hardly against convention per se-- we would approve a convention based on truth. It would make righteous people happy to see convention become free of such problems, convention become right. But let's be equally clear that it is not necessary in order for us to be happy that convention be put right. The freedom of others is special to us as free people. We may rejoice that Jehovah allows us all our freedom. During the course of our investigations of chronology, *The Greenealogy,* as we have dubbed it, mistakes have been numerous, and to pretend otherwise is false. It has been precisely because of such mistakes that we have progressed in understanding, as we admitted them. There is no need to be defensive about such things, as `all have sinned, and fall short of the glory of God.'[2] Whenever we sin, we pray to Jehovah for forgiveness in Jesus name, and our righteousness is thereby restored. In dealing with dates as ancient as these, we ought to be aware that we are often dealing with probabilities, and that the most probable chronology is the best one. Not much of what we are saying in this article differs a lot in probability from *The Crucible* article. We expect many more mistakes to be made in due course. However, we believe that what we tender in the present article is considerably more probable in many details.
[1](*The Crucible of Credible Creed, by Rolf Ward Green with R. E. Green and A. R. Rutledge*) [2](*Bible Gateway, Romans 3:23, New International Version*)

2[11] Mr. van Dijk's examination (2008) leads us to a certain conclusion that Horemheb ruled little more than 13 years in all, as revealed by the numbers of dated wine dockets from Horemheb's tomb, KV57.[1] Of 30 wine dockets on which the date is complete, 22 have Year 13, whereas only 8 contain Year 14. More than this, of the 46 wine dockets for which fragments were found (16 with incomplete dates), all of them indicate dates which may be consistent with the Year 13 or the Year 14, although inconclusively. When we believe, as is generally true, that a tomb was not stocked long before the death of a Pharaoh, it appears that Horemheb never reached his Year 15. While for ancient dates in general, we might expect an occasional error in the Year number, there is no need to be so concerned with such multiple examples. This discovery negates claims of a much longer Reign for Horemheb, so that we interpret these higher Year numbers as retrospectively rejecting the years of Amarna Kings and reckoning these years to Horemheb. Horemheb's `funeral' was recorded in Year `27', which we interpret as commencing in 1357 BCE, or Year 1 of Tutankhamun in our chronology, thus rejecting the entire Reigns of Tut and Aya, in a similar way to the way that a Year `59' for Horemheb was recorded in the documents of a court case, and has been interpreted as situating Horemheb's Year 1 at Year 1 of Akhenaten. The reasoning is that great shame was associated with the new religion introduced by Akhenaten, so much so that the later records circumvented all memory of him. Between Akhenaten and Ramesses II there is enough room for adjustment in the Reign dates, it appears now, for some reasonable future discovery to leave it unedited. Research may be able to improve any date considerably. There appears to be some (not 100%, though) exactness. The greatness of the tomb of Tutankhamun is what makes much of the surrounding evidence appear so compelling.
[1](*New Evidence on the Length of the Reign of Horemheb, by Jacobus van Dijk, Journal of the American Research Center in Egypt, JARCE 44, 2008*)

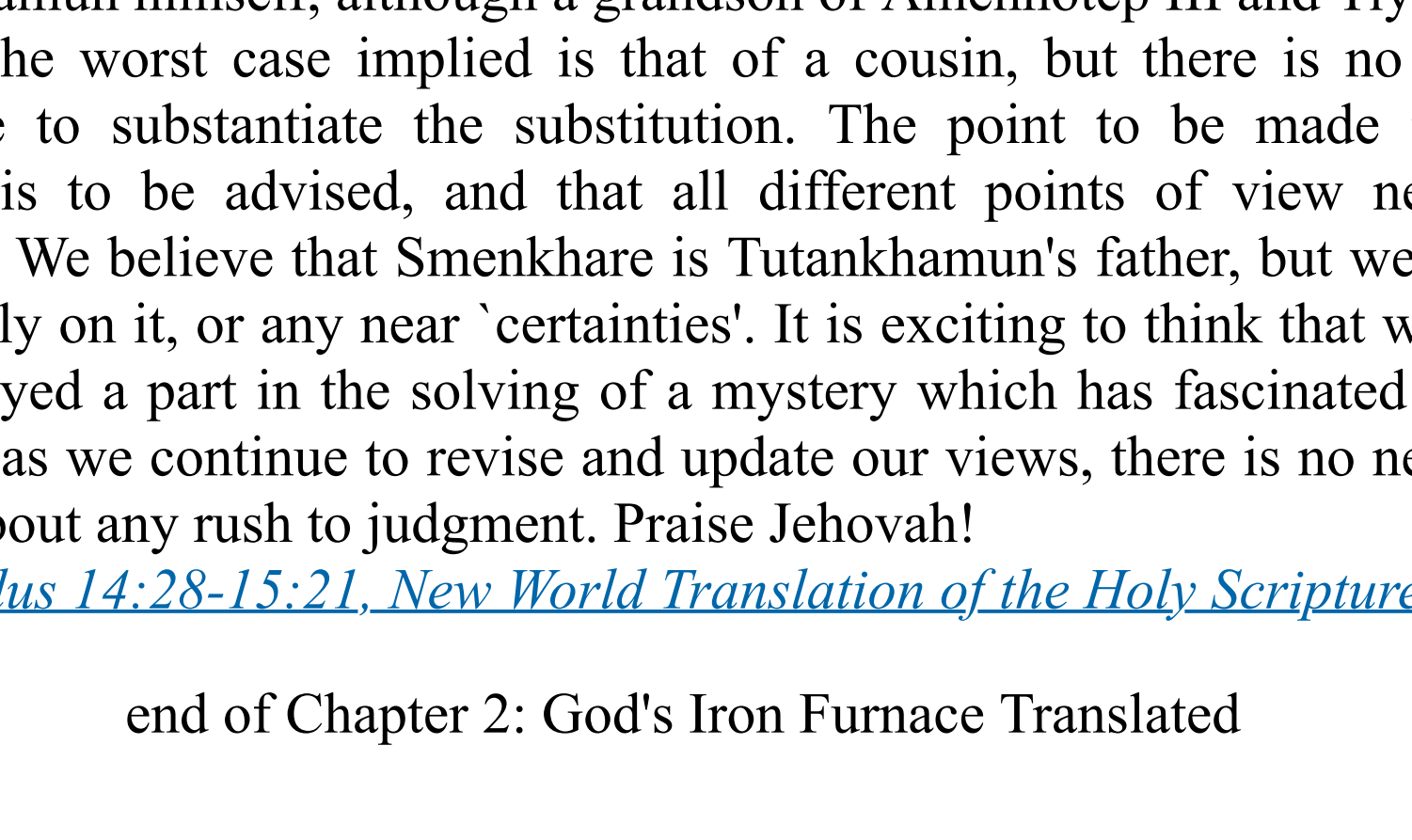
Chart 1: Moon Alignments and Amarna



Above: A Moon Alignment Reconstructing Neat Amarna *(Chart by Ward Green © copyright 2014)*

2[12] We believe that the synergy allows us to state with a very high probability that Smenkhare is the mummy KV55 and the son of Amenhotep III and Tiye, and further that Tutankhamun is the son of Smenkhare and KV35YL (the Younger Lady), Tutankhamun's wife being Akhenaten's 3rd daughter. One possibility of which we should be aware, however, is that the identity of the mummy interred in King Tut's tomb may not be that of Tutankhamun himself, although a grandson of Amenhotep III and Tiye from DNA. The worst case implied is that of a cousin, but there is no actual evidence to substantiate the substitution. The point to be made is that caution is to be advised, and that all different points of view need be allowed. We believe that Smenkhare is Tutankhamun's father, but we ought not to rely on it, or any near `certainties'. It is exciting to think that we may have played a part in the solving of a mystery which has fascinated many. As long as we continue to revise and update our views, there is no need for worry about any rush to judgment. Praise Jehovah!
[1](*Exodus 14:28-15:21, New World Translation of the Holy Scriptures*)

end of Chapter 2: God's Iron Furnace Translated



Chapter 3: History of Babylon

Above: Jewish Captives at Babylon, by Edward Harrison May, private collection *(1861*

By the waters of Babylon, there we sat down and wept, when we remembered Zion.
(*Psalms 137:1, The Holy Bible, English Standard Version*),

By the rivers of Babylon-- there we settled.
(*Psalms 137:1, literal translation by Ward Green*)

painting, Oil on canvas, 1949 (151 cm)

3] Jehovah, may we not forget that the history of Babylon is important to us, as God's people, more so since the Jews came to be in Exile there, and made a home there. Jehovah has provided us with information from Babylon. This is some of the oldest history which can be dated. Yet, our interest in these dates and Jehovah's love as demonstrated by such wonderful promises are based on more than a great interest in Jewish history, they are based on our genuine and sincere interest in the past. When Jeremiah told the exiled Jews: ' 'Build houses and settle down [there in Babylon],' he did not mean that they should forget their past, their homeland: Israel. In Jehovah's name he told them by means of his letter, that 70 years would be fulfilled at Babylon, and that they would return and have a peaceful future and hope. The time of the sending of Jeremiah's letter was after the Exile of King Jehoiachin, while Zedekiah was king, from Jeremiah 29:2-3, so within the years 597-587 BCE, thus some years before Jerusalem was destroyed in 587. We ought to, first of all, remember (in humility) what Jeremiah said in prophecy (ie. in Jehovah's name) with regard to the 70 years, at Jeremiah 25:11, namely that Israel would serve among the Gentiles for 70 years (in the Greek Septuagint), which years began when Egyptian forces placed upon the throne of Judah, in 609 BCE (of accession, before a Year 1 beginning Nisan 608) a King of Pharaoh Necho's choosing, and would end in 539 BCE. The culmination of the prophecy, at Jeremiah 29:12, is Babylon's punishment, this at the end of the 70 years. Firstly, though, how well-known is this date, 539 BCE? Significantly, what dating means does Jehovah provide? As both chapter and article headings imply, the dating is of a secular origin-- enter the history of Babylon.

3] Concerning Babylon's history, it is tempting to simply defer to the brilliant book by Carl Olof Jonson *The Gentile Times Reconsidered (2004, Fourth Edition)*. Truthfully, the inspiration for Mr. Jonson's book is a mistake in the chronology of Jehovah's Witnesses, that Jerusalem was destroyed in (wrong!) 607 BCE (cf. 587). (I, also, when I believed the arguments, made an error proffering the year 607 for Jerusalem's destruction in my writing prior to the article called *Joseph*.) All parties aforementioned, it ought to be said, agree to the date of 539 BCE as the year Cyrus took Babylon, so that his 1st official Regnal year commenced in 538.[1] At the time of the conquest Nabonidus was King, and it has been shown by a document dated one day after Cyrus conquered Babylon that it was in Year 17 of Nabonidus. (The error of one day was likely a news delay, because the inscription is from Uruk, 125 miles from Babylon.) The date 539 BCE for the conquest of Babylon is widely held (and conventional) and is confirmed by an eclipse (ie. lunar eclipse, and the Moon "set while eclipsed") which caused a dedication in Year 2 of King Nabonidus. The King dedicated his daughter to the Moon-god Sin as a result of this lunar eclipse, dated Ululu (Elul) 13, and on Sep 26 554 BCE, a partial lunar eclipse is seen using modern computational methods, in good agreement. (Julian Sep 26 554, began at 3 am and lasted 3 hours.)[2] The eclipse is from the cylinder inscription *Nabon. No. 18,* with year of Nabonidus *unspecified*, but the dedication of his daughter appears also in the *Royal Chronicle*, an inscription from Nabonidus' Reign consisting of four fragments, published by W. G. Lambert 20 years after the eclipse data were and gives Nabonidus' daughter's dedication as shortly before his Year 3 (thus Year 2).[3] (*Gentile Times,* page 110).[3] It must be stated that this sort of eclipse is rare or unusual enough to prevent mistaken identity, since the nearest, similar one is 54 years earlier-- Aug 24 608. Thus, we have the result that Year 1 of Nabonidus must be 555 BCE (a rather easily remembered number), and it comes about that his Year 17 is thus 539, or 555 - 16. Based on this eclipse alone, with qualifications, such as just described, we may safely conclude that Babylon was taken by Cyrus in 539 BCE in Year 17 of Nabonidus.

Above: Babylonian Tablet recording Halley's Comet *(164 BCE)*

[1]*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 79*) [2] (*The Gentile Times Reconsidered by Carl Olof Jonson, 2004, p. 110*, primary source *Archiv Orientalni, Vol. XVII (ed. by B. Hrozny, Prague, 1949) pp. 50, 51, "The Babylonian Background of the Kay Kaus Legend," by Hildegard Lewy*) [3](*The Gentile Times Reconsidered by Carl Olof Jonson, 2004, p. 110*, primary source *Archiv fur Orientforschung, Vol. 22 (ed. by Ernst Weidner, Graz, 1968/9) pp. 1-8, "A New Source for the Reign of Nabonidus," by W. G. Lambert*)

3[1a] The ancient Babylonian scribes have a reputation among today's scholars as having been truthful in reporting. The same can't be written of ancient Assyrian scribes. This is important to mention at this point: because we are basing our chronology on the Babylonian documents, the truthfulness of these is paramount to our success. While Assyrian scribes distorted the truth in order to glorify their own Kings, the Babylonian scribes didn't do that, but are said to be "objective and impartial."[1] The Babylonian Chronicles and Royal Inscriptions offer modern scholars, thus, a candid view of recent events. This fact is completely circumvented by the Witnesses. So, with truthful Babylonian scribes, it appears to be reasonable to believe that truth was taught in schools in Babylon, and that its citizenry believed the truth. Having said this, it will be the internal consistency, rather than our prejudice, which will determine how to assess the truthfulness of the many business documents and astronomical diaries of Babylon, as to chronology. But, second, after the eclipse in Year 2 of Nabonidus, there is a Royal inscription called the *Adad-guppi' inscription,* of which two copies exist, which show the chronology of the Babylonian Kings from Nabonidus, the last King, back as far as Assyrian King who was the successor to Esarhaddon, who is King Ashurbanipal. Note that Nabopolassar rebelled and ruled Babylon just after the son of Ashurbanipal, who was Ashur-etil-ili. One of the copies was damaged, but the other one gives the number of the last year of each King, during whose Reign the mother of Nabonidus lived, before her death. It gives 104 years from Year 20 of Ashurbanipal to the death of Adad-guppi', in Year 9 of Nabonidus, her son, and 95 years from Year 20 of Ashurbanipal up to Year 4 of King Neriglissar (the quoted inscription is below).

Above: Adad-guppi' Inscription *(6th century BCE, mother of Nabonidus, Harran tomb)*

From the 20th year of Ashurbanipal, king of Assyria, when I was born, until the 42nd year of Ashurbanipal, the 3rd year of his son Ashur-etil-ili, the 21st year of Nabopolassar, the 43rd year of Nebuchadnezzar, the 2nd year of Awel-Merodach, the 4th year of Neriglissar, during (all) these 95 years in which I visited the temple of the great godhead Sin, king of all the gods in heaven and in the nether world, he looked with favor upon my pious good works and listened to my prayers, accepted my vows. ...[it goes on]...
He [the Moon god Sin] added (to my life) many days (and) years of happiness and kept me alive from the time of Ashurbanipal, king of Assyria, to the 9th year of Nabonidus, king of Babylon, the son whom I bore, (i.e.) one hundred and four happy years (spent) in that piety which Sin, the king of all gods, has planted in my heart'.
[2]"Adad-guppi' inscription," from The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 115-116)

3[1b] The above report is not tentative, and our uncertainty stems from the first two Kings (who are Assyrian), not from the Babylonian Kings who kept their own accounts. At her death Adad-guppi' was no younger than 100 years of age, based on 667 for Year 1 of Ashurbanipal, taken as true when Esarhaddon reigned from 680 for 13 years. Dates for Year 1 of Ashurbanipal, however, are various and do not give a single date beyond, nearly, 669-667. Before one can appreciate the inscription with regards to the Reigns of the given Neo-Babylonian Kings, which are Nabopolassar through Nabonidus, one needs to study the rest of this chapter, to see how correct they are. As we read in paragraph 1[b] of this article, the Neo-Babylonian Kings and their Years are locked in the record of ancient historians and business tablets. (That's not to say that other ancient dates are true.) However, not one Neo-Babylonian Reign is found to err. So, perhaps Ashurbanipal did Reign from 669 BCE, since Adad-guppi' lived in the period of these known Reigns, and her life span thus determines their relationships, (42-20) + 3 + 21 + 43 + 2 + 4 = 95 yrs, + 9 = 104 yrs. Year 20 Ashurbanipal (669 - 19 = 650), - 95 = 555 BCE. Since the eponym of Bamba, year 5 of Esarhaddon, is as high as 676 BCE, Year 1 of Esarhaddon is possibly 681. Esarhaddon was said to have reigned 12 years (to 669). Ashurbanipal was appointed the crown prince in 672, so he might have considered his Reign as beginning in 671 (backdating seems a tactic of Assyrian Kings, in order to lengthen the apparent length of their Reign, Sargon II having been a well-known example), and 671 - 104 = 547 BCE, which is Year 9 of Nabonidus as Year 1 = 555. But here we only concern ourselves with 625 - 538 BCE, the 87 years from Year 1 Nabopolassar to Year 1 Cyrus.

625 - 21 - 43 - 2 - 4 - 17 = 538 BCE
(Year 1, Nabopolassar to Year 1, Cyrus)

[1]*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 290*) [2]*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 115-116)*

Above: 'Hanging Gardens of Babylon' *(Photo)*

3[1c] It would be unrealistic to attempt to analyze and then refute *all wrong chronologies*, as it would also be presumptuous to suppose that ours is the only, true chronology, and yet we believe in one true chronology. While there may be some scholars who would rather have us not use their work, we wish to use it in a fair way in the cause of truth, and we feel that we can do this only by remaining somewhat on the outside, yielding no particular preference for a money-motivated operation. Because of this, we may appear to be ostracised by our sources and lacking in understanding of their beliefs, and in some cases we may appear to favour some source. We believe that truth should be made freely available, and not allowed to be corrupted by some profit margin. Accordingly, we cannot purchase information ourselves. Affiliations or associations we endeavour to disclose. We so hope to be moved only by the weight of evidence. Fair compensation for one's work is a principle of all business, and it may be tempered by the concept that a priceless treasure is worthless at any definite price. Truth, to avoid bias, may not be sold to any interest. I am horrified that much of the academic world appears to cooperate with a mentality of financial protection. Books are made available in largely abridged versions, on the internet, but these internet offerings are then retracted by their authors in acts of self-censorship. In so doing, they make it abundantly clear that we may not hope to find anything remotely resembling truth in their works; they make it available to all at a price, not for free as it ought to be, to both rich and poor. There is undoubtedly an element of jealousy in the way they prevent the use of their work for glorifying God. The business world is most guilty in this regard, with even copyright-free material being reissued for money. Books with long-expired copyright are offered with new names and dates in new editions, under a new pretense. Older editions of the same books are freely accessible online without cost, as they are in the public domain, their copyrights having long ago expired, yet they must later be withheld and held ransom by greedy interests. This is the sort of thing that happens frequently when I have published links to free works or to previews of works online, and I will, obviously, find workarounds. A Proverb says: 'The lazy one is wiser in his own eyes than seven giving a sensible reply.' (Proverbs 26:16). On the other hand, the abundance of free resources has been a great inspiration to me, to the 'glory of God.'[1] The reason I have linked so frequently to these online resources is that I am only too aware that such things are provisions of God, for who has anything otherwise? The glory of God is the keeping of a matter secret, as everything we get we receive from Jehovah (Romans 11). Thus we introduce the business documents of the people of the Neo-Babylonian period, abundant in numbers, and very poorly known among the general populace of today. A group of business tablets was described by Mr. Bruno Meissner, and quoted in the *Gentile Times* book:

From the firm the Sons of Egibi we possess such an abundance of documents that we are able to follow nearly all business transactions and personal experiences of its heads from the time of Nebuchadnezzar up to the time of Darius I. The business documents from the Egibi house were discovered by Arabs during the wet season of the year 1875–76 in a mound in the neighbourhood of Hillah, a town about four miles southeast of the ruins of Babylon. Some three or four thousand tablets were discovered enclosed in a number of earthen jars.

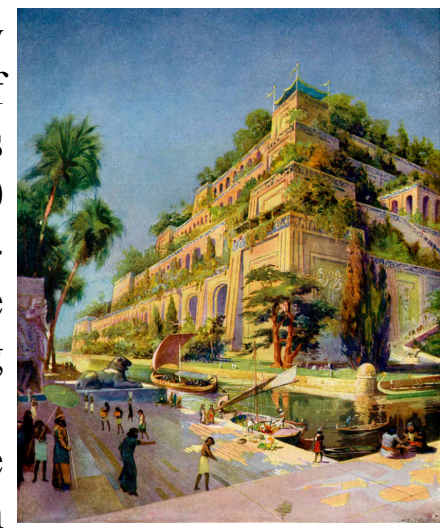
3[1d] Those business documents prove that precisely 83 years elapsed, Year 1 of Nebuchadnezzar to Year 1 of Darius.[2] It is important to note that the business documents to which we refer are very credible contemporary records. Prior to 1991, over ten thousand texts were published, from the days of Nabopolassar to Darius, which provide household, economic, or legal information, and datable tablets such as these are said to number 50,000 during the period 627-539 BCE, with every single year in this period being covered by as many as hundreds of tablets which are datable (ie. within each year of each King). The implication of these business, economic, and legal documents of the Neo-Babylonian period is, thus, that: *Every year in the Reign of every King is known.*

[1]*2Corinthians 4:15* For all things are for your sakes, in order that the undeserved kindness which was multiplied should abound because of the thanksgiving of many more to the glory of God. *New World Translation (1984 Edition)* [2]*Mr. Bruno Meissner, in The Gentile Times Reconsidered, by Carl Olof Jonson, pp. 122-124.* Note that Year 1 of Darius is 521 BCE.)

Above: The Legendary Hanging Gardens of Babylon (Anonymous)

35 Do not feed yourself with the food of anyone having an ungenerous eye (the Bible tells us, at Proverbs 23:6). Thus, we rightly avoid using the offerings of some who try to prevent very full dissemination of information. Modern academics may seem to be suppressing the truth, and we do well not to take it personally, as the study of history has been a pastime even from ancient times. With regard to the fall of Babylon, ancient historians Diodorus (1st century BCE), Africanus (160-240 CE), as well as Eusebius (260-340 CE) dated, by Olympiads, the last year of Cyrus as Olympiad 62, year 2 (776 - (61 x 4) - 1), which is computed as 531/530 BCE but, really, Cyrus is believed to have died in Aug 530, which would make his last year more correctly 530/529 BCE, and his son Cambyses reigned 7 and a half years until 521 BCE. Also, as for Rule over Babylon, the last year of Cyrus is his ninth, and 529 + 9 = 538 Year 1 Cyrus, correct. Diodorus, Africanus, and Eusebius give Year 1 of Cyrus over Persia as Olympiad 55:Year 1, or 776 - 54 x 4 ie. 560/559 BCE, so his whole Reign (560-529) is 31 years. Cambyses Year 1 is 529 BCE, and he ruled 7+ (8) years. Using Olympiads, then, nearly dates these late Reigns. The reason that Olympiad dating is not too accurate in the years with which we are concerned is that such use of Olympiads to do dating began in the 3rd century BCE (in other words, hundreds of years after these Kings). It is believed somewhat better after 500-450 BCE, say, according to a quote in Mr. Jonson's book, on page 83. The Reign of Artaxerxes I the grandson of Darius began in 464 BCE, based on the 4th year of the 83rd Olympiad dating by Africanus of his Year 20 (which is 445 BCE). When Ezra writes of Year 7 of Artaxerxes (at Ezra 7:7) he is, thus, referring to the year 458/457 BCE and, as we saw in *The Ark of Urartu,* this year may have prophetic significance in the 69 weeks of Daniel 9:25.

36-a Dating by Shemittah, or Sabbath Year, is a way that we can also understand the Jewish history of these times. Shemittah years occur every 7 years within the Jubilee Cycle, and the Yobel is Year 50 of that Cycle, whereas the Scripture at Ezekiel 1:1-2 states that Year 30 was the same as Year 5 of the Exile (Year 1=597, thus Year 5 593 BCE), making Year 50 Yobel 573 BCE (Year 1=572). With Year 1 as 572 BCE, we can go back to 1422 BCE for the very first Year 1 of the first Jubilee Cycle, with there being a Jewish tradition of 850 years from their arrival in Palestine in 1437 BCE (15 years, of war and settlement, after 1452 BCE, a lunar-aligned date) down to Jerusalem's Fall in 587 BCE, ie. 17 Jubilee Cycles. This approaches very closely to perfection, especially when we add the Jewish tradition of the first Sabbath, or Shemittah, Year coming 21 years after their arrival (arrival in 1437 BCE), which is: 1437 - 21 = 1416 BCE. But 1422 BCE is Year 1 (above), so Year 7 is 1416 BCE, and the internal consistency of the system is perfect. We cannot expect to improve on this Jewish chronology. Based on it, we see that 722 BCE, when Samaria came to be under siege by Assyria, was a Jubilee Cycle Year 1, which would very



Above: Hanging Gardens of Babylon (Anonymous)

logically and certainly be the end of three years of no harvest (Sabbath year, Yobel, Year 1 being years of no harvesting, sowing again in Year 1). Assyrian military tactics would be no doubt benefitted by commencing the Siege of Samaria at this exact time, as food supplies would have been at their very lowest. This is incredibly good agreement and fixes the dates. The date for the Siege of Samaria is thus from 722 BCE to 719 BCE, as we presented in *Moses,* but based there on the lunar year passing by the vernal equinox. These years were also the 4th to 6th of King Hezekiah, and the 7th to 9th of King Hoshea, of Samaria, Israel. We model Year 1 of Hoshea as beginning Tishri 1 of 729 BCE and Year 1 of Hezekiah as from Nisan 1 in 725 BCE.[1] By extrapolating the Jubilee forward from 722 BCE five Cycles of 50 years each (250 years), we arrive at Year 1 again in 722 - 250 = 472 BCE, with Shemittah 6 years later, in 466, and Shemittah 7 years later in 459 BCE. Eight Jubilee Cycles later, in 72 BCE, 34 years remain until the Shemittah of 38 BCE, which may be seen from:

472 - (50 x 8) - (7 x 4) - 6 = 38 BCE

(Shemittah Year, Herod the Great, Siege of Jerusalem)

36-b This year, 38 BCE, is the same year when, late in that year, King Herod the Great marched toward Jerusalem to begin a final siege of this city, taking it in 37 BCE. That 38/37 BCE was a Shemittah is attested to twice by Josephus in his *Antiquities* 14.16.2 and 15.1.2.[2-4] From Herod's arrival at Jerusalem until its capture by Titus in 70 CE, there are 107 years of High Priests as stated by Josephus at *Antiquities* 20.10.1, and:[5]

107 - 38 + 1 = 70 CE

(Capture of Jerusalem by Titus)

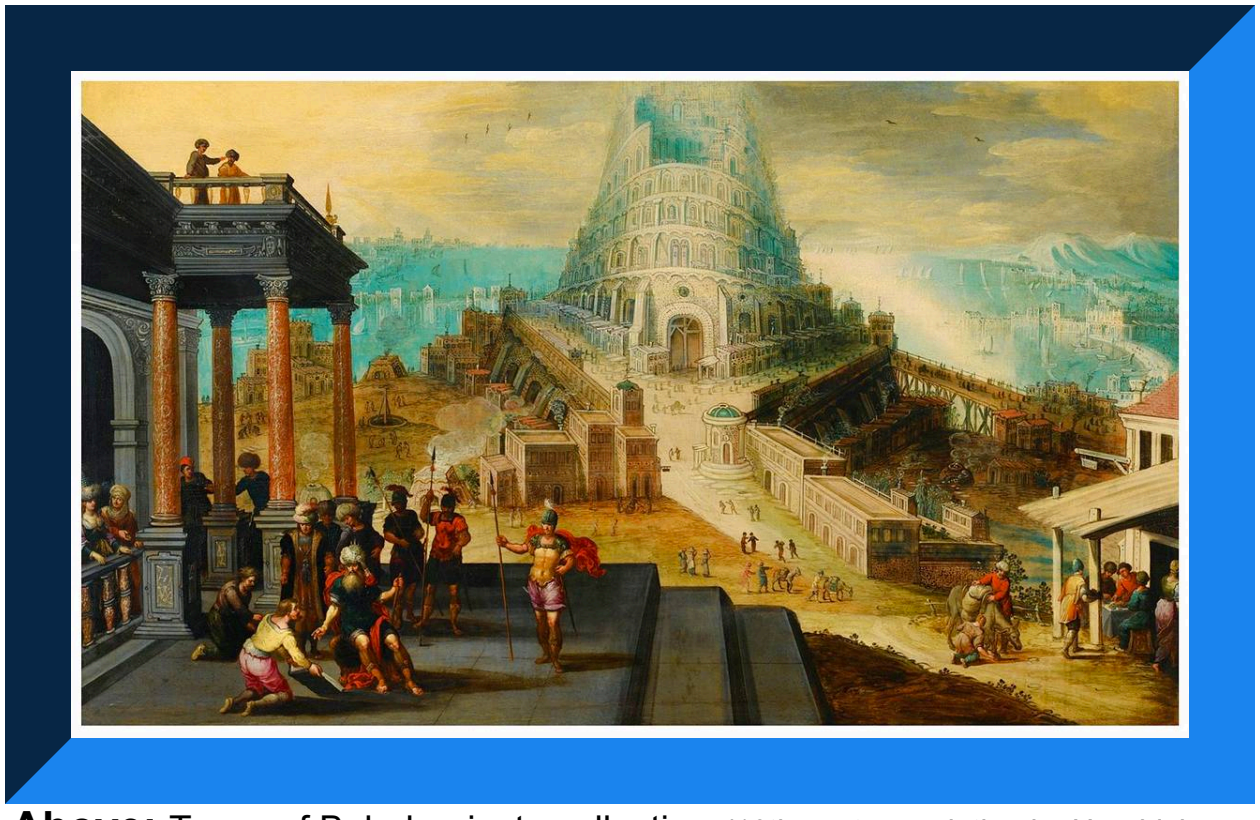
36-c The significance of the above is apparent, as it means that the Jubilee Cycle is possibly uninterrupted, from 1422 BCE through 38 BCE; however, even if Ezra, in 458 BCE, has restarted the Year 1 of the Cycle, 38 BCE may be seen to be a Shemittah (458 - 50x8 - 7x2 - 6 = 38). Further evidence in Jewish tradition states that there was a Yobel (Year 50) in progress in Year 18 of Josiah at Passover, which in our chronology is Nisan 622 BCE, during the Yobel running Tishri 623 to Tishri 622 BCE. *The Jubilee Cycle seems emphatically confirmed.* (Fall-to-fall Yobel includes the 622 spring Passover.) The other evidence is, also, profoundly convincing, in that a Shemittah is associated with both destructions, in 587 BCE and 70 CE, of Israel's Temple at Jerusalem. Firstly, the year 588/587 BCE is a Shemittah, it being 622 - 588 = 34 = (4 x 7) + 6 years after Year 1 (622). Year 1, 472 BCE, to 70 CE may be calculated like this:

472 - (50 x 10) - (7 x 5) - 6 - 1 = 70 CE

(Shemittah Year, Tishri-Tishri year after the destruction of Jerusalem in 70 CE by Titus)

36-d Although our method of calculation is quite different, the Jewish Rabbi Hananeel arrives at the same position as we do, with Shemittah coming after the destruction.[6] The burning of the Temple by Titus was inadvertent and is dated to the beginning of August, or Ab 9 of 70 CE. Full control of the city was gained by Sep 07, or Elul 13, less than a month short of the Shemittah (Tishri). Both the destruction and Shemittah fall close together in time, being found within the same Nisan-Nisan year. The city thus fell both times on or near to Shemittah. We conclude that the Jubilee Cycle is dated correctly.

[1](*Moses ~ Drawn Out, by Rolf Ward Green and Anne Ruth Rutledge*) [2](*Antiquities of the Jews, by Flavius Josephus, ~93/94 CE, 14.6.2*) [3](*Antiquities of the Jews, by Flavius Josephus, ~93/94 CE, 15.1.2*) [4](*Notebook 30, page 36, 2013-09-20-2121h, WG*) [5](*Antiquities of the Jews, by Flavius Josephus, ~93/94 CE, 20.10.1*) [6](*Jewish Encyclopedia, Sabbatical Year and Jubilee*)



Above: Tower of Babel, private collection *(16th century painting by Hendrick van Cleve III, oil on panel, 76 x 118 cm)*

37-a The Egyptian chronology independently goes back to 691 BCE on a conventional and essentially exact King List. There are four points of contact of Egypt and Babylon. In all four cases, the two chronologies agree totally. Before considering these points of contact, we discuss the Egyptian chronology during the Neo-Babylonian era. From the grave stelae of Apis bulls and humans, it has been established that Psammetichus I reigned 54 years, Necho II 15 years, Psammetichus II 6 years, and Apries (Hophra) 19 years, which brings us to Amasis; The Rule of Hophra's successor, Amasis, was 44 years, according to the two historians Herodotus and Manetho, made more explicit by means of independent, documentary sources. Psammetichus III ruled after Amasis for six months, as attested by Herodotus and Manetho, and other evidence. Based on the total number of years given for all Kings mentioned above, therefore, we may determine Year 1 of Psammetichus I from the Persian invasion, 527-525 BCE. There is a double dating in Year 12 of Amasis making a full Moon occur near II Shemu 13 of that year, so that his Year 12 has been dated 559/558 BCE and, thus, Year 44 of Amasis is dated as 527/526 BCE (Year 1=570/569).

Table 4:
Pharaohs of Egypt (BCE)

Psammetichus I	**664**
Necho II	**610**
Psammetichus II	**595**
Apries (Hophra)	**589**
Amasis	**570**
Psammetichus III	**526**

37-b To 570 we add the 94 years of the preceding four Kings and get Year 1 of Psammetichus I = 570 + 94 = 664 BCE. Pharaoh Necho II killed Judah's King Josiah in 609 BCE (as we say above), and this offers us a first contact, from 2Kings 23:29 of the Bible, Babylon being aligned. Babylon's alignment is Year 1 Nebuchadnezzar, 604 BCE. Another alignment is Year 4 Jehoiakim = Year Accession Nebuchadnezzar, when the Battle of Carchemish occurred between Nebuchadnezzar and Pharaoh Necho II in 605 BCE as recorded in the Book of Jeremiah Chapter 46 Verse 2 and in the Babylonian Records Year 21 of Nabopolassar. Thirdly, an alignment occurs in Jeremiah 44:30, as the Jews have fled to Egypt following Jerusalem's fall, in 587 BCE, and Hophra is said to be Pharaoh at the time. Finally, the fourth and last alignment is fragmentary, but a cuneiform document gives the name of [Ama]sis in year 37 of Nebuchadnezzar of Babylon, which is 568/67, agreeing with the name of only Amasis, Year 1=570 BCE. In all four cases where the Egyptian chronology enters into contact with the Neo-Babylonian chronology, there is no contradiction between any of the names or dates. Therefore, we conclude that the Egyptian chronology is an independent confirmation of the Neo-Babylonian one. Mr. C. O. Jonson covers these same points in his book.[1]

37-c There is another Apis bull recorded as living 21 years from Year 26 of Taharqa til Year 20 of Psammetichus I. From this Apis record it has been determined that Year 1 of Taharqa is 691 BCE (we say), or (others) 690 BCE. The accuracy of these Apis records, as kept by priests of the Egyptian religion, similar to baptismal records of post-1538 British Empire, is of a 1st-tier quality, and is thus preferable to second-hand, later accounts. For this reason, the Egyptian history is believed back as far as 691 BCE to be a year-, or day-exact, record. According to *Ancient Egyptian Chronology,* there have been no more than one or two years of uncertainty in Dynasty 26 Egyptian Reigns since the 1800's, due to "Greek historians" and Serapeum stelae [burial dates].[2] Dynasty 26 includes Psammetichus I down to the Persian invasion of Cambyses 527-525 BCE, which Diodorus dates more precisely as the 3rd year of the 63rd Olympiad in "in which Parmenides of Camarina won the 'stadion'," a date which may be taken as 776 - (62x4) - 2 = 526 BCE, a date which I don't believe to be far from the truth.[3]

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, pp. 145-7*) [2](*Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David Warburton, 2006, p. 265*) [3](*Library of History, Book I, 68.6, by Diodorus Siculus, ca. 60-30 BCE*)

38 The Neo-Babylonian chronology makes contact in several places with the Bible chronology, and not the least of these places is in the 1st year of Evil-Merodach (also called Amel-Marduk), when, at the time of his becoming King, he released Jehoiachin from prison in Babylon in the 37th year of the Exile of Jehoiachin, which counts from the known, dated capture of Jerusalem in 597 BCE. The 37th year after 597 BCE is 597 - 36 = 561 BCE, and this is Regnal Year 1 of Amel-Marduk at Babylon, fully 43 years after Year 1 of Nebuchadnezzar, who had died. The day of Jehoiachin's release, from 2Kings 25:27, is in the year Evil-Merodach became King, the 12th month, the 27th day, Adar 27 561 BCE, compared to Adar 02 597 (the date of Jehoiachin's capture, Babylon's records), being later by 36 years, 25 days, is in the 37th year. Year 1 of Evil-Merodach officially began Nisan 01 561, the same, Julian year Coniah (Jehoiachin) became free. There is now no longer doubt in model, Biblical truth. It is one thing to find most general agreement between the Bible and archaeology, and entirely another thing, as in this case, to get nearly total, exact agreement. For this we are indebted to many scientists who worked to translate the Assyrian inscriptions, to the writers of the Bible, and to Jehovah God for true inspiration. It seems appropriate to remark, at this point, that we depend upon many things to maintain our health, and it just so happens that one of these is a vitamin showing very great promise, called vitamin K2, which, in 2007, was found to reverse arterial mineralization in vitro. Since that time it has been shown that in rats vitamin K2 reverses severe arterial plaque, ie. heart disease. Working with vitamin D and calcium and magnesium, this vitamin known as K2 strengthens bones and is believed, as well, to reverse joint calcification, or arthritis. Perhaps 85 percent of us are deficient in this vitamin and, without K2, calcium and vitamin D have been found to increase the risk of heart attack in many patients. In recent years, the research into K2 has grown a lot. Its toxicity is believed to be very low, or near zero. K2 is found in pasture-fed dairy products, and is high in concentration in Japanese natto fermented soybeans. Nobody should tell another person what food they need. Evil-Merodach ruled for two years before being killed. He was succeeded by Neriglissar, who ruled four years. Nabonidus succeeded Neriglissar, and reigned 17 years. From 604 to 538 BCE yields 66 years = 43 + 2 + 4 + 17.

Above: Ishtar Gate
(The eighth gate to the inner city of Babylon, built by Nebuchadnezzar ca. 575 BCE)

Full disclosure: K2 has not solved all of my problems, but it appears to have greatly revitalized me over the course of less than a few months (minimum 200 ug/day); the arthritis in my right hand is actually going away. Each 120 ug of K2 is taken with 1000 IU of vitamin D3.

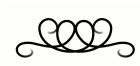


Table 5:
Kings of Babylon (Berossus)

Nabopolassar	**21**
Nebuchadnezzar	**43**
Awel-Marduk	**2**

39-a Berossus was an ancient Babylonian historian who wrote in the early 3rd century BCE, and his (see table left) Reigns of Neo-Babylonian Kings are essentially as they appear in other sources save for one very short Reign. Berossus (Josephus *Against Apion* 1.19) gives an account of The Deluge (in agreement with Moses) and he states that Nebuchadnezzar was sent by Nabopolassar to subject Coele-Syria and Phoenicia (incl. Israel, say) Schaff,

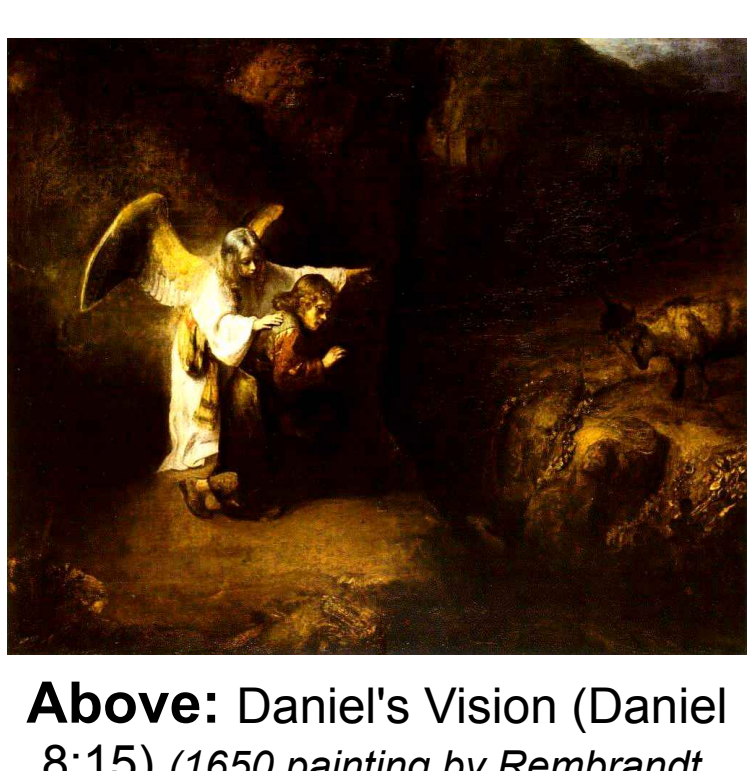
Neriglissar	4
Labashi-Marduk	9 mo.
Nabonidus	17

Phoenicia (incl. Israel, say). Schaff-Herzog Encyclopedia (1910) assigns this to 606, whilst Berossus writes that the Governor had revolted, which implied subjection before that, so that the time of the initial subjection was thus during the Reign of Nabopolassar, and the conquest of 605 BCE of Necho, by Nebuchadnezzar, was, hence, not the intial subjection. Since Necho, Egypt's Pharaoh, had appointed Jehoiakim, in 609 BCE, the inital subjection to Nabopolassar came after that, and *before 605 BCE,* when Necho lost the battle to Nebuchadnezzar at Carchemish (Jer 46:2). The year 608 BCE is the official Year 1 of Jehoiakim, and from 608 to 605 BCE is the period assigned by the Schaff-Herzog Encyclopedia: the three years servitude of Jehoiakim to Nebuchadnezzar, given in 2Kings 24:1. Here Jeremiah is silent, up until Jehoiakim's Year 4. Schaff thus offers 606 BCE as the year of Daniel 1:1.

39-b Daniel, writing from Babylon, gives mention of Year 3 of the Reign of Jehoiakim, which, in the Tishri-based secular calendar, spans 606 Tishri to 605 Tishri BCE. We may note how Year 1 of the Reign of Nebuchadnezzar could be construed as Year 4 of King Jehoiakim, since the secular year 605 Tishri to 604 Tishri BCE bridges Nisan of 604 BCE, which is the beginning of Year 1 of King Nebuchadnezzar, and we grasp that Babylon had no known, equivalent, Tishri-to-Tishri secular calendar. To Daniel, Year 2 of Nebuchadnezzar might be taken as 603 Tishri to 602 BCE Tishri, in the Jewish calendar.

39-c Logically, since Nebuchadnezzar is not mentioned after Jehoiakim's three years of loyalty as having come back to Jerusalem until the events dated surely as 597 BCE, or isn't described in the Bible as so doing, and since Daniel 1:1 states explicitly that he came up in Year 3 of Jehoiakim, the three years of loyalty to Babylon is not, very probably, a period beginning before 606 BCE. When Nabopolassar began to rule Babylon in 625 BCE, it was during the Reign of Josiah at Jerusalem, and Necho had been assisting Assyria when Josiah confronted him. In his work, Josephus quotes from Berossus as follows:

> **When his (Nebuc.) father Nabopolassar heard that the satrap whom he had set over Egypt and over the parts of Coelesyria and Phoenicia had revolted from him, he was unable to bear the annoyance any longer, but committing a part of his army to his son Nabuchodonosor, who was then a youth, he sent him against the rebel. Nabuchodonosor encountered him in battle and overcame him, and brought the land again under his dominion. It happened that his father Nabopolassar at this time fell sick and died at the city of Babylon, after he had reigned twenty-one years (Berosus says twenty-nine years). But when Nabuchodonosor not long after heard of the death of his father, he set the affairs of Egypt and of the other countries in order, and committed the prisoners he had taken from the Jews, the Phoenicians, and Syrians, and from the nations belonging to Egypt, to some of his friends, that they might conduct the heavy armed troops with the rest of the baggage to Babylonia, while he himself hastened with a small escort through the desert to Babylon. When he came hither, he found that the public affairs had been managed by the Chaldeans, and that the principal persons among them had preserved the kingdom for him. He now obtained possession of all his father's dominions, and gave directions that the captives should be placed as colonies in the most favourably situated districts of Babylonia."**



Above: Daniel's Vision (Daniel 8:15) *(1650 painting by Rembrandt, Gemaldegalerie der Staatlichen Museen, Berlin)*

39-d In the above passage, 'Nabuchodonosor' is identical to 'Nebuchadnezzar,' who is also called 'Nebuchadrezzar.' The passage of Berossus as preserved by Josephus, from the *Keil & Delitzsch Commentary,* indicates that Jews were taken to Babylon shortly after the Battle of Carchemish, in 605 BCE, which was Year 4 of Jehoiakim. The rest of the *Keil & Delitzsch Commentary,* of Daniel 1:1, enables us to see that the marching of the King of Babylon to Jerusalem, may have been undertaken in Year 3 of Jehoiakim, but the ensuing siege may have been ongoing to such a later time as Year 4 (ca. 605). We therefore have little problem accounting for all of the events of the Babylonian Royal Records as compared to the Bible record, since in Year 2 of Nebuchadnezzar (603-602 BCE, or before Tishri of 602-- at which time, or a time not long thereafter) Daniel had been trained for three years at Babylon, and was consulted as wise, and the allowance of the preceding discussion is three years from the time of Carchemish to the point stated. We may also understand that the prisoners of the Jews, Daniel included, had been brought to Babylon after the return of Nebuchadnezzar himself, but had they shortly been delayed only by travelling a longer distance then their arrival was probably before Tishri of 605, which might be Year 3 of Jehoiakim by the secular reckoning. At any rate, King Nebuchadnezzar was a humble man who, hearing Daniel's speech regarding his dream, fell upon his face and paid homage to Daniel, and we do not know the time taken after the occurrence of the dream (said to be Year 2) to the time of Daniel's speech about it. Yet, it would appear that even were the time short, it still is adequate to explain the accounts easily here. In fact, although no need for additional time is seen, it is not difficult to imagine the Book of Daniel as a condensed account during which years may have at times passed between events appearing otherwise consecutive, or closely spaced in time, or that a dream that eluded explanation of all wise men in Babylon might have done so for a period of time longer than one usually found. As to any allegiance of the satrap who was over "parts of Coele-Syria and Phoenicia" to Nabopolassar, and his rebellion, it appears to refer to the conquest of this area by Egypt, whereas 2Kings 24:7 shows that Egyptian dominance here was halted at the Battle of Carchemish. Egypt's seizure of control in Judah is obvious when we remember that Necho put Jehoiakim on the throne there. Berossus plays an estimable role in our understanding, in time, Babylon's taking of Jerusalem (Daniel 1:1-2).[1]

[1] Thus, Daniel was taken before Nebuchadnezzar returned to Babylon to be crowned on Elul 01 of 605 BCE.

Above: Tower of Babel (Anonymous) *(Wallpaper)*

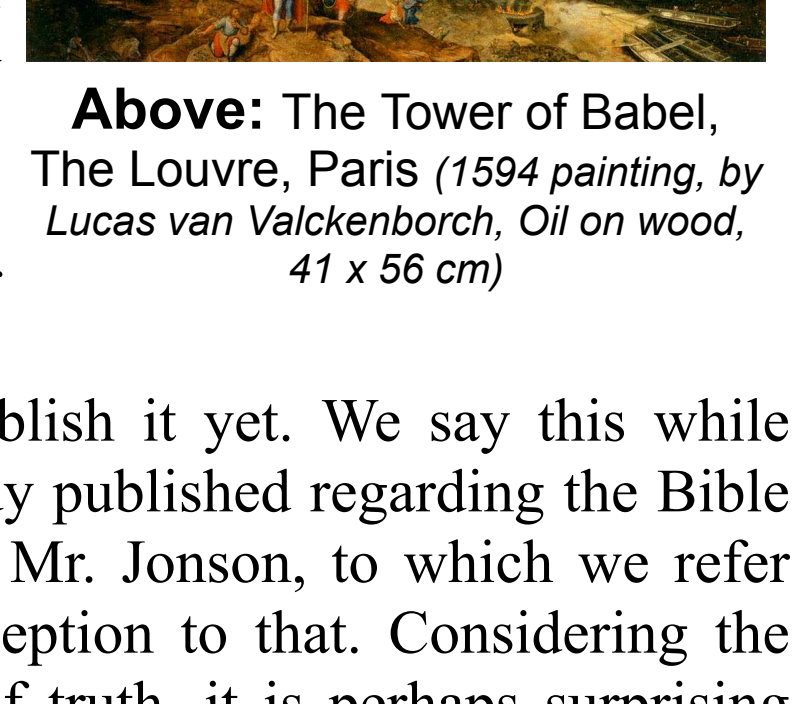
Table 6:
Uruk King List

Nabopolassar	21
Nebuchadnezzar	43
Awel-Marduk	2
Neriglissar	'3' [y] 8 mo.
Labashi-Marduk	[...] 3 mo.
Nabonidus	'17'

310-a We may see that Babylon has an exciting history, as it relates both to the Bible and to the nations about it, from Nabopolassar's Rule until Cyrus conquers Babylon. The effort by some Witnesses to set up a chronology of a different sort regarding Babylon, while imputing the name of Jehovah to themselves, is a failure because of the significant proof already presented, and remaining to be tendered, all the same, and it is reminiscent of Jeremiah 12:2, where Jeremiah argues against those who keep Jehovah upon their lips, but not in their hearts. There is always a danger of complacency about Jehovah. The people involved are His own people, planted by Him and talking about Him, and they do not believe in Him. If there be any proof whatsoever of another chronology different from that established for the Neo-Babylonian era already, then we would be very glad to know of it. The record of the Kings of Babylon during the years of Nabopolassar to Nabonidus (625-538 BCE) is established by many, many proofs, as we have seen, and it was also preserved by the Babylonian historian Berossus of old. From whom had Berossus collected his facts, pray tell? The Uruk King List, and the Royal Canon (Ptolemy), are additional, independent sources from which *the very same information* is derived about Babylon's Kings. According to Mr. Jonson's (here often-quoted) book, it is the opinion of scholars that the Royal Canon, which is sometimes erroneously called "Ptolemy's Canon," was compiled at an earlier date from the Royal Chronicles, King Lists, and intermediary copyists before Berossus. The Uruk King List, named above, is a fragmentary list of Neo-Babylonian Kings, containing the Reign lengths. It agrees with the Royal Canon in all preserved years, and it adds detail, giving the months for some Reigns. The Uruk King List is shown in the table, to the left, Neo-Babylonian part only, restored portions in quotes. Economic texts, Mr. Jonson notes, prove that 3 months, for Labashi-Marduk, and 3 years 8 months (Neriglissar) are the authentic lengths of the Reigns of these Kings (cf. 9 mos and 4 years, respectively, as in Berossus).

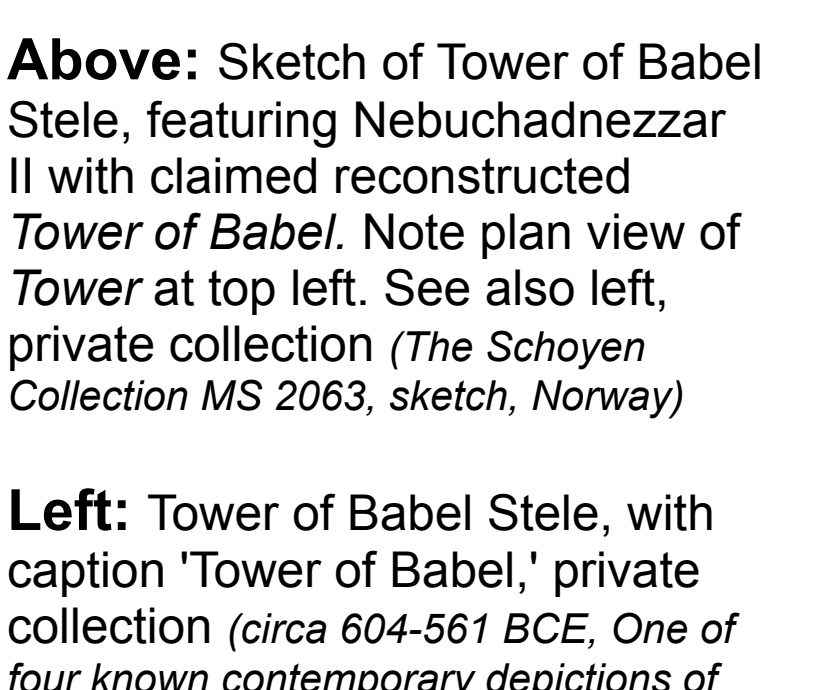
310-b Because the 37th year of Nebuchanezzar's Rule is fixed by the astronomical record of VAT 4956, the time after that, ie. the remainder of his Reign, and the years of the succeeding Kings until King Cyrus, are determined, and the damaged sections of the Uruk King List are not as critical, provided they agree, as they do, so well. The synergy of the independent evidence is convincing. It is very rare to find ancient data so consistent and at the same time so fragmented, so perfect and so raw. It makes charges of forgery astronomically improbable, and is, rather, exemplary of terrestrial authenticity. Nebuchadnezzar, one finds, when one reads even some of the ancient history or studies modern archaeology, was certainly a very great King in his own time, and yet a rendering of him by any Renaissance master is elusive.

310-c Of course, by now it should be becoming clear that all of the years of all of the Neo-Babylonian Kings' Rules are fixed, and not by VAT 4956 alone, but by financial documents as well as King Lists and astronomical data. The *Hillah Stele,* an inscription from the first Regnal Year of Nabonidus, mentions the 54 years that a temple had been lying desolate (the temple of the Moon god Sin in Harran, desolated by the Medes and in ruins for 54 years), while other documents show (these other documents being Babylonian *Chronicle 3* and also the *Adad-guppi' stele*) the Medes doing Harran a devastation, in Year 16 of Nabopolassar (610/609 BCE). The time period in between is easily seen as 54 years.



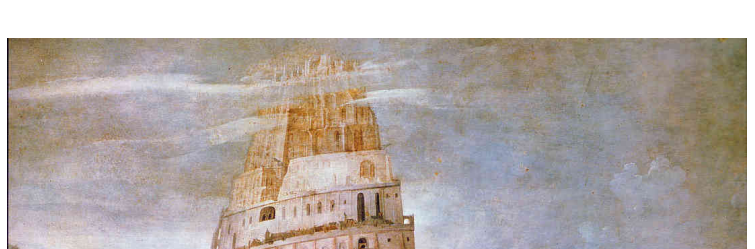
Above: The Tower of Babel, The Louvre, Paris *(1594 painting, by Lucas van Valckenborch, Oil on wood, 41 x 56 cm)*

311 King Nebuchadnezzar II is a renowned pillar in Babylon as to the absolute and certain dating of his Reign, to the great length of his Reign, and, also, to the great power that he exerted over the world during this time. Moreover, the exact dating of his Reign was a profound gift, allowing the absolute dates of Bible chronology. How the publication of this obviously prodigious truth failed to occur is in part due to secrecy, and in part because of other reasons which are not fully apparent. Evidently, Jehovah had not seen fit to publish it yet. We say this while noting our indebtedness to the works already published regarding the Bible chronology, such as the excellent book of Mr. Jonson, to which we refer many times, and which is an obvious exception to that. Considering the importance of Nebuchadnezzar to lovers of truth, it is perhaps surprising that so few artists have rendered a portrait or depiction of him, with his contemporary depictions being as few as four in total. One of these latter has been in the Schoyen collection in Norway, and features Nebuchadnezzar beside a Tower, with a caption: the *Tower of Babel* (see below). This startling scene is carved in relief on the object known as the *Tower of Babel Stele,* and holds up as much promise for its rendition of the great King as it does also for knowledge of the famous *Tower.* Some have called it a ziggurat, and it is said that it was the structure that housed the legendary *Hanging Gardens,* which were watered with a pump from below and which did not hang, but were situated on terraces. Whether it was the intent of the original *Tower* to include gardens is a question perhaps worth asking, or to what degree this later resembles the 'original.' The obscurity of these facts is mitigated greatly when compared to a disbelief in extraterrestrial invasions, for example, which are obscure despite great interest. Perhaps we will discuss this shortly, but the way that reports of extraterrestrials have been the subjects of smear campaigns, so too does the Bible suffer the same fate, as do all Bible topics such as the *Tower.* Since the Bible and UFO sightings alike draw ridicule, witnesses are greatly discouraged from publicizing it. So, the credibility of this evidence is but increased. The evidence of Scripture and that of aliens have both been presented, on many occasions, in spite of doubts. The very mention of Nebuchadnezzar in the Bible record has, perhaps, affected his credibility with the media, as anyone who publishes something about him is risking being accused of bad scholarship, should he ignore the Bible, and Jehovah, both being controversial subjects. The Nebuchadnezzar of the Neo-Babylonian era is called Nebuchadnezzar II, as the first Nebuchadnezzar ruled a long time before him, and was known as Nebuchadrezzar, Nabu-Kudurri-usur, Nabuchodonosor, and Nabugodonoso I.



Above: Sketch of Tower of Babel Stele, featuring Nebuchadnezzar II with claimed reconstructed *Tower of Babel.* Note plan view of *Tower* at top left. See also left, private collection *(The Schoyen Collection MS 2063, sketch, Norway)*

Left: Tower of Babel Stele, with caption 'Tower of Babel,' private collection *(circa 604-561 BCE, One of four known contemporary depictions of Nebuchadnezzar II, The Schoyen Collection MS 2063, Norway)*



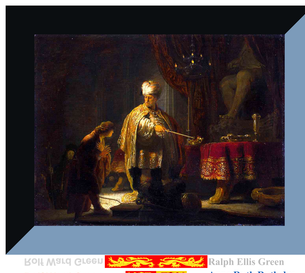
312 In summary, the history of Babylon from Neo-Babylonian times is one of very great significance to historians. A large volume of

Above: Tower of Babel *(Painting by an unknown Flemish master)*

documentation has been and continues to be unearthed on this subject since the 1870's, when thousands of cuneiform tablets from this era overthrew all challenges to the dates in *Ptolemy's Canon,* and fixed Year 1 of Cyrus once and for all to 538 BCE.[1] By 1914, nearly all historians held this date as true.[2] *Hundreds of thousands of cuneiform texts* are in evidence, as out of Mesopotamia, since the mid-1800's.[3] *Tens of thousands of such texts* are dated as in the Neo-Babylonian era, large numbers from every year. In one season, in Uruk, about 6,000 documents from the Neo-Babylonian and Achaemenid periods were discovered.[4] Unfailingly, all of these texts point to the very same year allocations for the Kings of this era in Babylon. We are grateful for the information provided by God in his wisdom, including absolute Bible dates of Babylon. Where does the Neo-Babylonian chronology rank overall? It serves to illustrate the point to say a foundation, and one upon which is built many and great structures, chronological structures which link sacred to profane, Biblical history to archaeological history, and family tradition to astronomical positions of stars and Moon. The date of Babylon's Fall, 539 BCE, is a great day in history, and a lesson for the Crown of Chaldean Kings. The three stair ramps of the *Tower* were removed (reputedly) by Cyrus, and the *Tower* itself torn down by Alexander The Great in 331 BCE, and plans that Alexander had to rebuild it came to naught in the end. Babylon was once a great city, and a home to the Jews. Today it lies in ruins, a few miles from Hillah, Iraq.

[1](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 78, footnote 5*) [2](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 79*) [3](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 118*) [4](*The Gentile Times Reconsidered, by Carl Olof Jonson, 2004, p. 119, footnote 60*)

end of Chapter 3: History of Babylon



Ralph Ellis Green
Rolf Ward Green
Anne Ruth Rutledge
Flora Marie Green

The Tower of Babel by Hendrick van Cleve (Cleef) (III), 1500's CE

THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda.
[Editor's Note: There is no mention of Nebuchadnezzar the King of Babylon in the Greek Septuagint version of this scripture, at Jeremiah 25:1, and verses 28 to 30 of Chapter 52 of Jeremiah are non-existent. Rather than censorship, it may be seen as the later corruption of these scriptures, by the addition of material which they did not originally contain.]
(*English Translation of the Septuagint, originally published in 1851, by Sir Lancelot Charles Lee Brenton, Jeremiah 25:1, see also original ancient Greek text*)

In Recognition of a Lifetime of Achievement by Phil Mickelson, born Jun 16, 1970.

(Be Fore) (B4) Chronology—
Boundless Blessings Beyond Belief

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