Moses-Drawn Out
Part 1:
(See also: Part 2 of Moses-Drawn Out)
Hebrew
Julian
Gregorian
Table 1 - The Deluge Remembered
Table 2 - Ramses's Reign
Table 3 - The Exodus
Table 4 - The Exodus Remembered
Table 5 - The Deluge Remembered
Table 6 - The Deluge Remembered
Table 7 - The Deluge Remembered
Table 8 - The Deluge Remembered
Table 9 - The Deluge Remembered
Table 10 - The Deluge Remembered
Table

the central equinox is 1372 BCE being sunset Apr 4, Aphet Tue 1-1372 BCE (left), with 28 days to February, Mar 1 is the Sothis rising, and Feb 14 is the Lupercalia, and the Roman 15 is Apr 3 (Julian Calendar). Sunset Apr 4 is the Passover Seder (Jewish Calendar). Sunset Apr 5 is the Passover Full Moon, Sunset Apr 6 is the Passover Sabbath, and Sunset Apr 7 is the Passover Eve (Jewish Calendar). Sunset Apr 8 is the Passover Full moon in 14 evening of Mar 30, which is a few days before vernal equinox of Apr 1. After 3 days or more days after vernal equinox, with Aphet Tuesday on Feb 28 (Julian Calendar), the Passover Full moon occurring on Mar 30 (Julian Calendar) is the Passover Full moon in 14 evening of Mar 30, which is a few days before vernal equinox of Apr 1. After 3 days or more days after vernal equinox, with Aphet Tuesday on Apr 4 (Julian Calendar), the Passover Full moon occurring on Apr 8 (Julian Calendar) is the Passover Full moon occurring on Mar 30 (Julian Calendar) and Mar 30 is the Passover Eve (Jewish Calendar). Sunset Apr 9 is the Passover Sabbath, Sunset Apr 10 is the Passover Full moon in 14 evening of Mar 30, which is a few days before vernal equinox of Apr 1. However, we don't have the correct calendar setting methods. So, we begin our proof, we first use the correct established, doubt proven anything, but you imagine Sothis is born on Feb 15, and Pagu is born Feb 8, birthday and death of Moses, Adapt 7 Moses was born on a Thursday and died on a Saturday. Count from Sunset Thursday, Feb 8 to Sunset Saturday, Feb 10.

Table 4 - Adar 7 Death of Moses and Passover's Full Moon, 1452 BCE
Adar 7 Sunset Friday, Feb 8 Julian Date, Sunset Saturday, Feb 10 JDE

Passover's Full Moon, 1452 BCE	Sun Feb 16 Julian Date	Sun Feb 17 Julian Date	Sun Feb 18 Julian Date	Sun Feb 19 Julian Date
Adar 7	Sat Feb 21	Sun Feb 22	Mon Feb 23	Tue Feb 24
Sat, evening, Gen 1 Moses Birth	Sun Feb 28	Mon 1	Tue 2	Wed 3
Wed, evening, Gen 1 Moses Passover	Mar 10 Full Moon	Mar 11	Mar 12	Mar 13
Sun, evening, Gen 1 Moses 120	Mar 17	Mar 18	Mar 19	Mar 20
Fri, evening, Gen 1 Moses 120	Mar 24	Mar 25	Mar 26	Mar 27

Sunset Friday, Feb 8 Julian Date, Sunset Saturday, Feb 10 JDE

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1) Assyrian King Pul (Reduction (or Pul) ruled about 46 years before Tiglath-Pileser III, who was NOT his son King, and an attempt to make them co-kings caused a 46-year-time shift.

2) The Sun-Temple of Tiglath-Pileser's earlier antiquity is NOT in the year 763 BCE, but 800 BCE, with 845, singular solar cover, or more, when viewed from north or south, and 1000 BCE, with 1045, singular solar cover, or more, when viewed from north or south, and 1045 BCE, with 1090, singular solar cover, or more, when viewed from north.

3) The first two conclusions facilitate an alignment of King Solomon and successorship Judean Kings with Assyrian history, a progressive shift of dates for Kings of Judah in NIV header.

4) Sargon and Sennacherib are both names of an Assyrian King who ruled in between King Shalmaneser V and King Esarhaddon. Sargon ruled from 722-705 BCE, about 27 years, a number that is so similar to Josephus' claim that the conversion of Israel was after 28, 29, or 30 years.

5) The solar eclipse of 711 BCE in Jerusalem during the 14th year of Hezekiah made the sun go backwards on the stairs. It corresponds to the 11th year of King Sargon I. The siege of Samaria was thus 713-715 BCE, ending in Hezekiah's 6th year.

6) Esarhaddon ruled NOT from 680 BCE, but from 686 BCE, from the record of a solar eclipse in Tashur of his fat; year. The inscription of his, "son of Sennacherib" is a lie, and his father Sargon, "murdered by his sons" is a lie, and Sennacherib's siege of Jerusalem is a lie.

7) The above conclusion allows 15 additional years after the reign of Esarhaddon's successor, Ashurbanipal, reaching the time between Ashurbanipal and Nebuchadnezzar II, which is the time of Nebuchadnezzar's Babylonian captivity of Judah, which is NOT the 70 years of Babylonian captivity of Jeremiah, but the 70 years from the year 605 BCE, Nebuchadnezzar's 1st year, to the year 535 BCE, Nebuchadnezzar's 70th year, the year of the first return of the Jews under the Persian King Cyrus, the beginning of Darius and his successor Ahasuerus (Cyrus, something NOT their needed, and also: "There is NO parallel of so mighty a Monarch." Nebuchadnezzar II, Babylonian Chronicle, Nebuchadnezzar II, Babylonian Chronicle).

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Wikipedia Date for Shishak, the Solomon, the difference of 300 years

Wow would Protestant Congress Dr. Ruth Graf (Chinese consultant) concluded that he was actually the person who ran George Bush? Even would President George W. Bush's Secretary of Defense, Donald Rumsfeld, be willing to accept the conclusion that he was actually the person who ran George Bush? Wow would Dr. Ruth Graf, Donald Rumsfeld, and George Bush be caused by making a new assignment for the Biblical Chronology? Wow would Dr. Ruth Graf, Donald Rumsfeld, and George Bush be caused by making a new assignment for the Biblical Chronology? Wow would Tiglath-Pileser III, and we accept that Pul ruled for about 46 years, preceding Tiglath-Pileser, and we accept, as a further minor shift, that Esarhaddon ruled the Kingdom of Assyria begun to rule in 680 BCE, as from a recorded solar eclipse in his 1st year, to have ruled from a recorded solar eclipse in his 7th year, 686 BCE, and

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Tiglath-Pileser III, Wikipedia

Tiglath-Pileser III, Wikipedia

Tiglath-Pileser III, Wikipedia

Lesson
Lesson
Lesson

Right: Map, ***Goshen and the March of Israel***, from the book *The Tent and the Khan (Map from the 1857 book by Robert Walter Stewart, reproduction from The Tent and the Khan, p. 29*

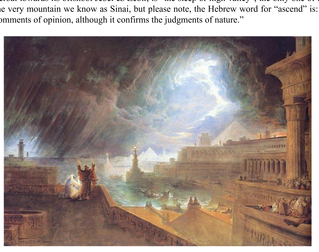
p. 143 ...I have hinted my preference for Serbal as Sinai, but deferred stating my reasons for it until the reader had accompanied me to Ghebel Mousa: this seems, therefore, the fitting place to refer briefly to the whole subject. If anyone will consult the account given in the book of Exodus of the encampment of the Israelites in the wilderness of Sinai, and of the events which subsequently happened there, he will find that the two things required to fix the locality—a mountain sufficiently isolated and lofty to be seen from the region lying round its base; and secondly, a valley, or opening of some kind, among the mountains, large enough to contain the tents of Israel, and visible through all its extent from the mountain top. There are three sources from whence information on the subject may be sought, viz., The Word of Inspiration, which is unerring, but the notices of which are extremely short,—the fragments of ancient tradition among the wild tribes of the Desert, discoverable chiefly in the names given to mountains and glens in the peninsula,—and, finally, the traditions of the monks, who have had a footing in it for about 1400 years; but the last two sources of information can only be regarded at best as corroborative. The term Horeb, as it signifies `desolation,' must, I apprehend, be applied to the whole southern mountain chain, and Sinai to the particular one from which the law was given, though it is to be borne in mind that the general name is frequently applied in Scripture to the particular mountain.

p. 145 ...Though not so high as the southern mountains, its great elevation above all those in its immediate vicinity, and its perfect isolation, make it the most prominent and commanding feature in the peninsula. On its north-eastern side, running up to its very base, are Wadi Aleiat and Wadi Rimm, which would have afforded ample room for the encampment of the Israelites, and from which its peaks are clearly visible, thus fulfilling the conditions required by the Scripture narrative. On entering Wadi Aleiat, and leaving to the left the great central channel of Wadi Feiran, the Israelites would, at the same time, enter the confines of the desert of Sinai, which probably embraced all the country south of Wadi Feiran; and this would account for their speedy re-entrance into the wilderness of Paran, when, after a year's sojourn before the Mount, the cloud was at last lifted up from off the Tabernacle. *—Stewart, pp. 111-146 (The Tent and the Khan. A Journey to Sinai and Palestine, by Robert Walter Stewart, Leghorn, 1856)*

After leaving Egypt in The Exodus, Israel dwelt beside Mount Sinai for a time, as noted (about 10 days less than a year). (Ga 4:24-26; Ex 19:1; Nu 10:11-12)

Right: Sketch of John Lewis Burckhardt *(February 1817 CE Sketch from Travels in Syria and the Holy Land, by the late John Louis Burckhardt)*

Mr. Forster's excellent book *Israel in the Wilderness* identifies the Mt. Sinai of Scripture with Mount Serbal, and in the Postscript on p. 215 he discusses confirmation of his own identification using the Arabic place names in the area. Although he calls Serbal "facile princeps" (easily first) amongst his compeers, a fact reinforced by the simple geographical reality which means that Serbal is the first of all the mountains which one encounters in this region as one comes from Egypt towards the southeast and the middle of the Sinai Peninsula, the confirmation of place names identifying the location of Mount Serbal as Sinai is much to be desired. The complete discussion must be left to the referenced book, but it is essential that one understands that a place surely may not be identified without this last requirement of name. In this respect is Serbal named after a place of a false god Baal, a place of false worship which name is: `Lord Baal'. That false worshippers attempt to obliterate true worship is one of the consequences of their mistaken worship of a thing created instead of the One who created it, as Mr. Stewart in his book *The Tent and the Khan* points out, on p. 147. Romans 1:25, also, makes this very point, as to sex worship. We do rejoice in persecution (Jos 24:19; Mt 5:12; Ac 20:29). As far as Arabic words are concerned, the "Zebeir" (Zebir, Zabir) plainly shown on a local map of this mountain range, from Mr. Forster's Arabic dictionary definitions (see pp. 215-220 of *Israel in the Wilderness*), means this, alone: "The mountain on which God spoke to Moses". On Burkhardt's map above right, Zebeir is clearly shown with Mount Serbal, which is there identified as the nearest peak. John Lewis Burckhardt, in *Travels in Syria and the Holy Land*, wrote: "As the eye is very apt to be deceived with regard to the relative heights of mountains, I will not give any positive opinion as to that of Mount Serbal; but it appeared to me to be higher than... Mount St. Catherine, and very little lower than Djebel Mousa." (p. 608, 1816 CE) Be there any further question of an identification of Serbal with Sinai, Mr. Forster gives the Arabic root of Zebeir, as, "zabr", meaning "to write", that meaning most appropriate to the writing of the Ten Commandments, and also appropriate, as there are found many rock inscriptions. Wadi Aleyah (the evident origin of the French word `aller'), the valley descending from Mount Serbal towards its offshoot Jebel ez-Zebir, is "the steep or high valley", the only one of these so named in the Sinai range, after p. 221. In Exodus 19:3, when Moses "ascended" unto God, he climbed the very mountain we know as Sinai, but please note, the Hebrew word for "ascend" is: "aley". Mr. Forster then leaves to the reader the conclusion of this matter, by quoting Cicero: "time erases the comments of opinion, although it confirms the judgments of nature."



opaque watercolour over graphite on gray wove paper, reproduction from Wikipedia Commons `Category:The Life of Christ by James Tissot)

Left: The Seventh Plague (Ex 9:23) *(1823 Painting by John Martin, reproduction from Wikipedia `Plagues of Egypt')*

Just as the taking of offense rests in the bosom of them who are stupid (Ec 7:9), so it is better to hear the rebuke of a wise man than to hear this song of the stupid ones (Ec 7:5). So, it is with no little sincerity that we look forward to a later study of the materials already covered, as we now push onward to the consideration of the remaining things at hand. Moses now asked the true God: "Behold, I shall go forth to the children of Israel, and shall say to them, *The God of our fathers has sent me to you;* and they will ask me, *What is his name?* What shall I say to them?" (Ex 3:13, The Translation of the Greek Old Testament by Brenton) God told Moses, "I cause what comes to pass," then he said, "Answer the sons of Israel like this, "`I can'" has sent me to you.'" (Ex 3:14 by Ward Green) Jehovah then repeated to Moses what he had already told him, telling him to go to Egypt, gather the elders and tell them. But Jehovah said, *I am aware that the King of Egypt shall not let you go, except with a powerful display of force. So, I shall reach out my hand and strike Egypt with all my great works that I shall do in the midst of it, and after, surely, he himself will send you away. But I myself am giving favour to this people in the eyes of the Egyptians, and it shall as truly happen that they will not be leaving empty-handed.* Jehovah the God of all creativity added: "Each woman is to ask from her neighbour and from any foreign woman in that house silver and gold items, plus clothing, and you may give them to your sons and daughters-- strip the Egyptians."

Right: Jesus Sits by the Seashore and Preaches, Brooklyn Museum, New York City *(1886-1894 Painting by James Joseph Jacques Tissot, (1886-1894 Painting by James Joseph Jacques Tissot,*

John 6:66 says that many of the disciples of Jesus went away to their former habits and would no longer walk with him. So he said to the 12 disciples: You are not going too, are you? Peter answered Jesus by: Lord, to whom shall we go away? You have sayings of everlasting life and we have believed and so come to know that you are the Holy One of God (Joh 6:67-69). Earlier, Jesus had said to some who were looking for him: As a matter of fact, you aren't looking for me because of signs that you saw, but because you ate bread, and were satisfied.

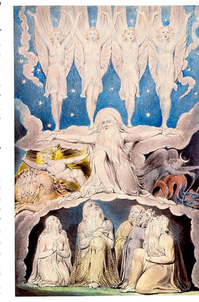
Moses stated to Jehovah: "They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee." (Douay Old Testament published Douay 1609 CE) Then Jehovah answered him: *What is that in your hand?* It was a rod, but when Moses threw it upon the ground as now Jehovah commanded him, it became a serpent and Moses balked. Jehovah now said to Moses: *Reach down and pick it up.* So Moses did this and it became a rod once more in his palm. *In order that,* to quote him, *they may believe that Jehovah the God of their forefathers, the God of Abraham and the God of Isaac and the God of Jacob did appear to you.* Jehovah gave Moses two additional signs, and he appointed as his spokesman his brother Aaron, who spoke well (Ex 4:6-17).

Left: Castle of (Zirin) Jezreel, 1880's *(1881-1884 CE Sketch by J. D. Woodward from Picturesque Palestine, Sinai, and Egypt, vol. 2 of 4, by Colonel Sir Charles W. Wilson, J. S. Virtue and Co., London, 1881-84)*

Moses took the journey home to Jethro his father-in-law, and told him: I want to journey please and return to my brethren in Egypt so I may see whether they be still alive (Ex 4:18). Later, after Israel had come out of Egypt, Jethro would come and meet with Moses at the wilderness camp at Sinai (Ex 18). Hobab the son of Reuel (Jethro), too, would come (Nu 10:29). The indication of the distance they travelled is from Hobab, in answering the request of Moses for him to accompany them: No, but I will go to my own country and to my own relatives. That Horeb or Sinai was at some distance from Midian is seen in Jethro's case by the act of his return to `his own land'. When Elijah ran for his life from Jezreel to Horeb (1Ki 19), it is written that he passed through a town named Beersheba. I don't know about you, but if I were running for my life, I would run in a straight line to wherever my destination was, knowing that the shortest distance between two points is it. Looking on the map of Israel and Sinai at Maplandia, Yizreel (Jezreel) and Beersheba make a line that runs southwesterly, to a point about 10 kilometers east of Feiran (seen from the scale on the Mapquest map of Egypt's Sinai peninsula), about 470 kilometers from Yizreel in a direction south south west. Wadi Feiran is, remarkably, to the west of Mount Serbal, and by about the same distance, making Mount Serbal on the line, it being about 97 miles from Yizreel (Jezreel) to Beersheba. Elijah's passing through Beersheba on his way to Mount Horeb may thus be seen as proof of Horeb as the same Mount Serbal. The story of The Exodus now begins with the return of Moses. It's from Exodus 4:19 to the end of the book of Deuteronomy, with the crossing of the Red Sea happening at Exodus 14, the Ten Commandments being given at Exodus 20, from Mount Sinai. (*Problems with Mt. Sinai in Saudi Arabia, Brad C. Sparks*) (*maps-for-free.com `Beersheba'*)

The parting of the Red Sea is one of the most famous events, if not the most famous event, in the Hebrew (Old) Testament. This was made popular by a movie *The Ten Commandments*, a 1956 Cecille de Mille film with Charleton Heston as Moses. So if many people today say they don't believe the Bible, it is albeit a different story with the parting of the Red Sea. In an article of this length, we won't have time to give the whole story of The Exodus itself, nor of the events that led up to the parting of the Red Sea, including the ten plagues. If Jehovah is willing, we may later delve into it (Ec 7:10). (*Wikipedia `The Ten Commandments (1956 film)'*) (Mt 25:1-12)

Right: When the Morning Stars Sang Together *(June 1805 CE Pen and black ink, gray wash, and watercolour, over traces of graphite by William Blake Wikimedia Commons `File:When the Morning Stars Sang Together Butts set.jpg', scriptural reference Job 38:7.)*



Moses wrote the five books of the Law of Moses, according to Jewish tradition, the fifth book crediting Moses as a writer of the words of the law, which Jehovah gave (De 10-31:9,24). This is faithfully dated to before Moses death, in 1452 BCE. Moses is also considered as writer of the Bible book of Job. Job lived in Joseph's time, by tradition marrying Dinah, the daughter of Jacob and Leah (Ge 30:21), as we might consider.

The original idea for this article came about because of the Greek god Dionysus, who is the god of wine and celebrations. During the course of many-storied research in recenter work, it had struck me that Dionysus was a name similar to Dionne. "Dione" was mentioned in our work, *Phoenix*, as given briefly in Homer's *Iliad* as a Greek goddess, the mother of the goddess Aphrodite (Venus), where Aphrodite is said to throw herself into the arms of her mother, Dione. Why, I found this interesting to a degree exceeding candour! (*Wikipedia `Dionysus'*) (*Wikipedia `Dione (mythology)'*) (*Phoenix, by Rolf Ward Green and Anne Ruth Rutledge*)

Left: Diana, Galleria Borghese, Rome, Italy *(Detail of 1616-1617 Painting by Domenichino (Domenico Zampieri), oil on canvas, reproduction from Web Gallery of Art)*

Having already identified Asenath, the wife of Joseph, in an unprecedented (from what I know) way with goddess Aphrodite, the startling revelation is that Dione, as the mother of the goddess Aphrodite, now corresponds miraculously with someone the Bible calls Dinah, and whom tradition gives as mother of Asenath, her daughter created when Dinah was violated by the son of Hamor (Ge 34:2; cf. Diana Roman goddess of chastity). The miracle is that this draws back a veil from the times of Joseph in that this tradition seems too strong to be denied. Although the details of how Asenath (Athena, Aphrodite, &c.) arrived in Egypt may yet be researched, how plausible is it? How plausible is it that Dinah's daughter Asenath indeed did marry Joseph in Egypt, and was daughter of the priest of On? (*Wikipedia `Diana (goddess)'*) (Genesis 34)

First, are there any other family connections we might find? Yes, because traditionally the first wife of Job is `Dinah'. In the *ongoing research* section of the *Phoenix* article, we mentioned that Dionysus had been associated with Minoan Crete and with bulls, things now connected to Joseph. The book of Job was written by Moses, he a cousin of Joseph. Dinah herself is the half-sister of Joseph in the Bible, she being the daughter of Leah with Joseph as the son of Rachel. Job lived at the same time as Joseph, as his brother-in-law! This has not been confirmed-- the man Job lived so long ago. So it is logical to investigate now the date of the man Job. (*Wikipedia `Dinah'*)

Right: Senusret III, Senusret II, and Amenemhet III Pectorals *(Jewelry discovered by Jacques de Morgan in 1895 CE, Wikipedia `Pyramide de Sesostris III' at Dahshur, Egypt, Wikimapia `#lat=29.8189 &lon=31.2256 &z=15 &m0 &m=b')*

The research into Job was what I began to do at the start of the idea of writing this article about Moses, who wrote Job. The book of Job is a great classic of literature, doubtless. But I found it a little puzzling as to how Job is dated, for he is mentioned in connection with not one person known from elsewhere in the Bible, and yet the book of Job is by Moses. So, with a date for Job, might we confirm the old tradition? David Malick, in his *Introduction to the Book of Job*, dates Job to patriarchal times, very possibly near 2000 BCE.

His argument includes a patriarchal family-clan organization which reflects the time of Abraham, times before The Exodus. The name Bildad is found in the form `Yabil Dadum' inscribed in cuneiform sources that have been dated 2nd millenium BCE. The Talmud, a Jewish source, has Job in the patriarchal age. Job lived a long life, similar to the age of the patriarchs. Moving bands of Chaldeans and Sabeans is from this time too.

The above reasons may be sufficient to date Job to 2000 BCE. When we compare this date with that of Joseph (1954-1844) in Canaan and Egypt, we see that they lived very close in time, an incredible confirmation of the relative of Job and Dinah. May we now consider some of the writings of Moses, beginning with the ten plagues that allowed Israel to make The Exodus.

the end

Rolf Ward Green | Anne Ruth Rutledge

Wyll thou hinder this sweete influences of the seuen starres? or loose the bandes of Orion?
הֲתִקְשֹׁר מַעֲדַנּוֹת כִּימָה אוֹ מוֹשְׁכוֹת כְּסִיל תְּתַּר
(Job 38:31, The Bishop's Bible (1568) and Hebrew Tanach Versions)

Moses~Drawn Out

On Vacation

``Tell it to the horse marines."