Rolf Ward Green Anne Ruth Rutledge

Wylt thou hinder the sweete influences of the seuen starres? or loose the bandes of Orion?
:התקשר מעדנות כימה או־משכות כסיל תפתח (Job 38:31, The Bishop's Bible (1568) and Hebrew Tanach Versions)

Moses~Drawn Out

On Vacation

``Tell it to the horse marines."

Part 1:

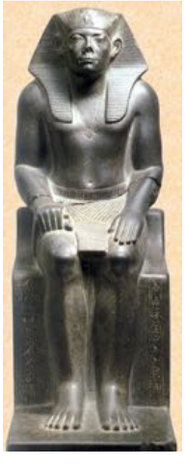
(See also: Part 2 of Moses~Drawn Out)

Right: Mount Serbal from Wady Feiran *(Engraving by S. Bradshaw after J. D. Woodward)*

Let's talk languages. In ancient Hebrew, no vowels were present in the written lettering. From what we have seen of the ancient Hebrew and other ancient languages, the vowels were added to the words at the time of speaking only. Modern language puts the vowels in the written language as well. Hence, in modern terms, we may have no certainty about the word origins based on any vowels. Consonants are what matter most. Any language system using only consonants for writing is called an abjad.

Above: Hebrew Abjad *(modified from Creationwiki, `Hebrew')*

In the Hebrew abjad, a dot is used to distinguish the sounds of `sh' from `s' (above the letter shin), `v' from `b', `ph' from `p', `kh' from `k', and `th' from `t' (in the middle of these letters). Confusability exists, on a dot or not basis.



Left: Pharaoh Sesostris (Senusret) III *(Brooklyn Museum, New York)*

`Phoenix' may become `Poenix', for example, when the letters `p' and `ph' are confused. Isn't it how Rome's wars with the Phoenician city of Carthage got to be known as `Punic' Wars, `x' also becoming `c', and vowels changing from `oe' to `u'? `Oe' is equivalent to the German `ö', which sounds like the English `u', near midway between the short and long `u'.

The Phoenician abjad or alphabet is possibly an earlier form of ancient Hebrew, in other words simply a more ancient form of that abjad. `Phoenix', from which `Phoenician' as well as `Phoenicia' get much of their form, also contains the letter combination `oen', which may be associated with the city On. On (Awen) was a city in Egypt's Nile Delta, named Heliopolis by the Greeks, identified in this way as the city of the sun god Helios in Greek mythology, and as Poseidon in *On*. Since both Helios and Poseidon drove chariots, both had sons named Aloeus, and both were grandsons of Father Sky in Greek mythology (Father Sky is also called Ouranos, or Uranus, the Roman equivalent being Caelus, the Latin word for Sky), they are identified as one another, as Joseph `husband of On' and son of Sky (Isaac), who came from the area around Phoenicia. We might say that Joseph is Helios, that Joseph is Poseidon. (*Joseph and On, by Rolf Ward Green*)

Above: Pectoral of Amenemhat III

In Greek mythology the Phoenix is a sort of eagle, while the Egyptian equivalent is a sort of heron. Horus is the falcon, an Egyptian god analogous to a Phoenix, and Helios is a form of the name Horus. So Joseph is not only Helios. Joseph is a Phoenix. His son Ephraim is the son of Helios called Aloeus, or (perhaps) Haloeus (also Aroueris, Horus, Ares, Heracles). This has been introduced already in part, in *Phoenix*. The forms `heron' and `Phoenix' may be linked to one another by the form of the name `Pheros' or `Pheron' which Herodotus gave to the son of Senusret II, described as a `title' by W. W. How and J. Wells in their footnote to this name `Pheros'. After *Smith's Dictionary of Greek and Roman Biography and Mythology*, we identify `Pheros' and `Pheron' as one man. He writes: ``Pheron is of course the same word as Pharaoh.'' The similarity of the word `Phoenix' to `Ephraim', and also, `Ephraim' to `Pharaoh', is further highlighted in *Smith's Bible Dictionary*, where `Pharaoh' is defined as follows:

> **Pha'raoh.** The common title of the native kings of Egypt in the Bible, corresponding to P-ra or Ph-ra, "the sun", of the hieroglyphics. Brugsch, Ebers and other modern Egyptologists define it to mean, "the great house", which would correspond to our, "the Sublime Porte."

The identification of `Ph-ra' with `Ephraim' is consonantal. (*Synchronology, p. 115*) (*Herodotus 2.111.1, Notes by W. W. How and J. Wells, 1920*) (*The History of Herodotus, parallel English/Greek: Book 2: Euterpe, see verse 111*) (*A dictionary of Greek and Roman biography and mythology, `Pheron'*) (*Smith's Bible Dictionary, `Pharaoh'*)

Another name for Heracles is Hera Agelaus (cf. Hera Alcides, Hera Aloeus), and we have seen how Heracles is associated to the reef knot and the circle symbol, the Phoenix, from myth. Arcles is another form of Heracles, and Phoenix is a name of the date palm, which has a circular shape. The `arc' is used of a circle, but is also used in the form `ark' as `vessel'. The Egyptian word for `ark' is thought to be possibly `tba', which relates to a Hebrew `teba' (Smith's Bible Dictionary).

About Noah's ark, *Smith's Bible Dictionary* expresses:

> **The ark.** -- The precise meaning of the Hebrew word, (**tebah**), is uncertain. The word occurs only in Genesis and in Exo_2:3. In all probability, it is to the old Egyptian, that we are to look, for its original form. Bunsen, in his vocabulary gives **tba**, "a chest", **tpt**, "a boat", and in the Coptic version of Exo_2:3; Exo_2:5, **thebi** is the rendering of **tebah**. This "chest" or "boat" was to be made of gopher, (that is, cypress), wood, a kind of timber which, both for its lightness, and its durability, was employed by the Phoenicians for building their vessels. The planks of the ark, after being put together were to be protected by a coating of pitch, or rather bitumen, both inside and outside, to make it water-tight, and perhaps also as a protection against the attacks of marine animals.

Right: Pharaoh's Daughter with Her Attendants and Moses in the Reed Basket *(1661 Painting, oil on canvas, by Jan de Bray, from Web Gallery of Art)*

There were two arks in the life of Moses also. There was the ark of papyrus in which his mother concealed him in the Nile River reeds, and a later ark that Jehovah had Moses fashion, the Ark of the Covenant, a sacred vessel which was used as a chest for sacred items and a channel for Jehovah's presence. (*Ex 2:3,5*) (*Ex 25:22; 40:34,5; Le 16:2*) (*1Ki 8:11; 2Ch 5:14; Eze 44:4*)

In Jewish tradition, Moses is born and dies, on Adar 7, Adar being always the last month of the sacred Jewish lunar year. After Moses is born, he is concealed for three lunar months. After Moses leads Israel out of Egypt, the Israelites travel in the wilderness for three months before the ark gets made. Moses is born 1572 BCE, and dies on Julian Feb 21, 1452 BCE. The dates of his birth and death are determined in the lunar calendar rather than any modern calendar system, and how his precise birth and death dates were found is described below. He lives to the age of 120. His vital strength has not fled. (*Today in Jewish History, `Moses birth and passing'*) (*De 34:7*)

On Nissan 15, 1493 BCE (May 03, Julian calendar), Moses left Egypt at the age of 79, leading Israel to the Promised Land. The NASA moon phase chart for 1493 BCE (designated as -1492) gives a full moon on the afternoon of May 02, and this makes the lunar date Nissan 15 the same as the Julian date May 03. That day is a Friday, with April 19 in 1493 BCE as Nissan 1. As too: ``In 1400 and 93, Jehovah parted the deep Red Sea."

Moses left Egypt once before, when he was only 40 years old. When he left Egypt in 1532 BCE, it was during some troubles. Having been raised by the Egyptian royal family, Moses loved his Israelite brothers nonetheless, and in defense of one of these he killed an Egyptian, after which Egypt was not safe. Fleeing to Midian, Moses married Zipporah daughter of Reuel, remaining in Midian till 1493 BCE, while he raised a family.

At the time of the birth of Moses, the Pharaoh who was ruler of Egypt was called Apophis, so later fathers became `Papa'. Note that a Hyksos Apophis was the adoptive father of Moses. During the expulsion of the shepherd Kings from Egypt, Egypt was ruled by Ahmose I, so was it he who tried to kill Moses. These notes are only adopted inasmuch as they harmonize with the dates for Apophis, Ahmose I, and Moses (see also below).

Left: Moses and the Daughters of Jethro *(1660-1689 Painting, oil on canvas, by Ciro Ferri, from Wikimedia Commons)*

At the age of 40 years, Moses left Egypt in 1532 BCE without fearing the anger of Pharaoh Ahmose I, who threatened Moses. Crossing the Sinai desert from Egypt Moses, to rest, sitting down by a well, met seven daughters of the priest of Midian. The seven daughters of the priest of Midian were arriving at the same well at the same time to water their father's flock as they were used to do, and when the shepherds of that area came as usual and drove the daughters away, Moses helped out in watering Jethro's flocks, this later being told to Jethro. He asked: ``How is it you have come home so quickly today?" They said: ``A certain Egyptian rescued us from the power of the shepherds, and drew water for us, to water the flocks." Jethro replied: ``Where is he? Why did you leave him behind? Call him and see if he may be in need of something to eat." One of Jethro's daughters was Zipporah, who later wed Moses. After Moses showed a willingness to live with him in Midian, Reuel gave Zipporah to Moses and so she came to be his wife. She was the daughter of Jethro (or Reuel), priest of Midian. Through his acts of goodwill, Moses became Jethro's shepherd and the husband of Zipporah, who bore Moses his son Gershom. (Heb 11:24-26; Ex 2:15-22; 3:1)

During the many days that Moses spent in Midian, the King of Egypt died, and the slavery of the sons of Israel carried on as before the death of Ahmose I, which occurred in 1525 BCE. Is the date 1532 BCE, when Moses was 40, when Moses fled out of Egypt during the reign of Ahmose I, who ruled 1550-25 BCE (from the heliacal rise of Sirius in his successor's reign), and is 2 × 7 × 7 × 41 years after Adam, 5550:

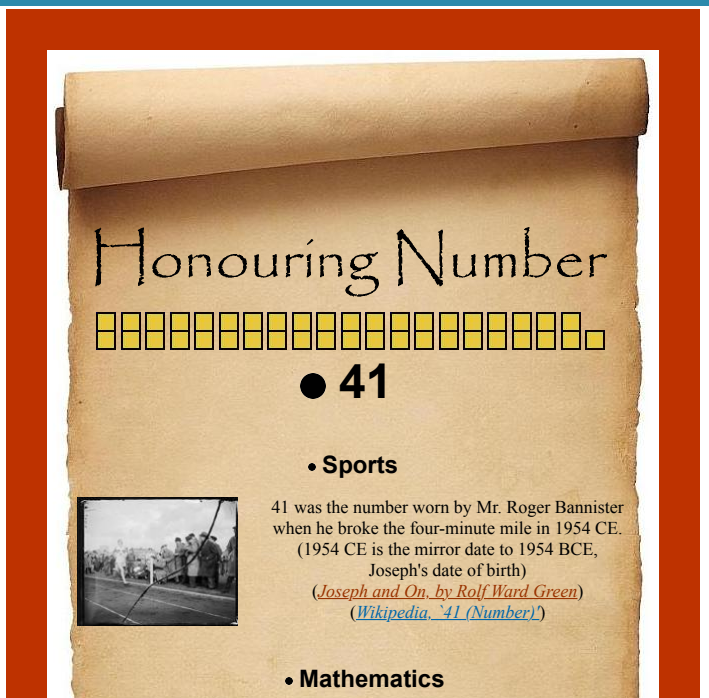
5550 - 1532 BCE = 4018 = 2 × 7 × 7 × 41 years = 98 × 41 years

Moses flees Egypt

Note the two divine factors of 7 in 4018, giving the date no small import, and 4018 is in the 41st century from creation. With Adam created in Tishri and Moses born in Adar, Moses is born 40 years earlier than 1532, in 1572 BCE, which actually is 97 × 41 years after Adam, as from the whole numbers:

5550 BCE - 1573 BCE = 3977 years = 97 × 41 years

Moses born in Egypt



41 is a Prime Number (the 13th smallest, Joseph's number 13).

41 is a twin Prime Number with 43 (differs by 2).

41 = 11 + 13 + 17
(the sum of three Prime Numbers, including 11 and 13).

41 = 2 + 3 + 5 + 7 + 11 + 13
(the sum of the first six Prime Numbers, including 7, 11, and 13).
(*Joseph and On, by Rolf Ward Green*) (*Wikipedia, `41 (Number)'*)

41 can be Partitioned 37338 ways
37338 = 2 × 3 × 7^2 × 127
(2 divine factors of 7)

41 can be Partitioned 21 times with each term no larger than 2.
21 = 3 × 7
(divine factor of 7)

41 can be Partitioned 161 times with each term no larger than 3.
161 = 7 × 23
(divine factor of 7)

41 can be Partitioned 672 times with each term no larger than 4.
672 = 2^5 × 3 × 7
(divine factor of 7)

41 can be Partitioned 1898 times with each term no larger than 5.
1898 = 2 × 13 × 73
(Joseph's numbers 13 and 73)
(*Joseph and On, by Rolf Ward Green*)

41 is a Centered Square Number
41 = 16 + 25 = 4^2 + 5^2

After 41, the next Centered Square Number is 61
61 = 25 + 36 = 5^2 + 6^2

• Chemistry

The Chemical Element Niobium has an atomic number of 41.

• Years

In the year 41 CE: Roman Emperor Caligula was assassinated.
(*Virtue Science, `The Number 41'*)

In the year 1941 CE:
Mr. Long John Baldry was born.
Ms. Buffy Sainte-Marie was born.
Mr. Eric Burdon was born.
Mr. Bob Dylan was born.
Ms. Joan Baez was born.
(*Wikipedia, `1941'*)

Thank you for reading... we now return to our article

Tishri in 1573 BCE is the 1st lunar month, and anyway a mere five months before Adar 7 of 1572 BCE, Moses' date of birth. 1572 BCE is linked to both The Exodus date of 1493 BCE, when Moses is in his 80th year, and also to the date of the death of Moses in 1452 BCE, when Israel entered the Promised Land. (*Wikipedia, `Ahmose I'*)

That year, 1452 BCE, in its months Adar and Nissan, is dated in round numbers to 17 × 241 years after Adam, exactly:

5550 BCE - 1453 BCE = 4097 years = 17 × 241 years
Moses died early in 1452

With Moses dying just slightly less than 4100 years from the founding of the world in 5550 BCE, the number 41 is visible. Moses died slightly less than 41 years following The Exodus, or 17 × 241 years after Adam, in the year 1452 BCE, and the year is also 6 × 241 years before Jesus' own birth:

1452 BCE - 6 BCE = 1446 years = 6 × 241 years
Jesus is born late in 6 BCE

Note the factors of 241 in the article *Joseph and On*, in a table near the top of the article. The Hapsburg Dynasty of 1452 CE is noted as being 7000 years after creation, with this being the mirror date to the death of Moses (1452 BCE). In Genesis 41:41, Pharaoh appoints Joseph as ruler of Egypt. Exodus 12:41 says Israel left Egypt after exactly 430 years. The number 41 seems thus established as the number of Moses. (*Joseph and On: Redemption of the Phoenix, Table of Times in Mirror of Common Era, by Rolf Ward Green*)

"I have led you forty years."—De 29:5, The Bible in Basic English

The number 40 appears as an important number in Bible texts. From the prophecy of Ezekiel 4:6 there were 40 days or years given for the error of Judah, the Deluge of Genesis 7:12 was 40 days and 40 nights, and Saul, David, and Solomon are said from Bible texts each to have ruled all Israel for 40 years. Israel wandered in the wilderness 40 years, as one hears it. Moses spent 40 days to get commandments from Jehovah, twice. Moses wrote that Israel wandered 40 years in the wilderness. The longer room in Solomon's temple was 40 cubits in length. Moses aged 40 whole years from The Exodus till he passed on. He was 40 years old when he left Egypt and came into Midian. Elijah journeyed 40 days and 40 nights, on the way to Horeb. (Ge 7:4,12,17; Eze 4:6; De 2:7; 8:4; 9:9-25; 10:10; 29:5; 31:24; 1Ki 6:17; 19:8)

From the Historical Notes in the article (of Feb 28, 2010 to the present) *Joseph and On: Redemption of the Phoenix* we read the fulfillment of the scripture at Exodus 12:41: On that very day (English Standard Version, 2001), where we see that Nissan 15 falls on Friday in each of two years spanning 430 years exactly from 1923 to 1493 BCE. This also meets the very stringent requirement that The Exodus is a Friday, with 29 days in Nissan in that year, so that the first Sabbath on Iyyar 22 of 1493 BCE is, as the seventh weekday, a Saturday. (*Exodus 16:1,26*) (*Jewish Encyclopedia, `Sabbath'*) (*Jewish Sabbath Day of Rest*) (*Joseph and On: Redemption of the Phoenix, Historical Notes, Exodus 12:41, by Rolf Ward Green*) (*Joseph and On: Redemption of the Phoenix, by Rolf Ward Green*) (*Our Bible Chronology Established, by William Carr Thurman, p. 62, 1867*)

Right: The Tenth Plague of Egypt, Tate Britain *(or The Plague of the First Born, exhibited 1802, Painting, oil on canvas, by Joseph Mallord William Turner, reproduction from Wikimedia Commons)*

More than this, the death of Pharaoh Thutmose I is 1493 BCE, by conventional dating, and Thutmose's firstborn son is said to have died no later than the date of Thutmose's own death, which agrees with the Biblical plague on the firstborn sons. (*Wikipedia, `Thutmose I'*) (cf. *Exodus 11; 12:29-32*)

Solomon's temple founding in 1014 BCE is 479 years after The Exodus date 1493 BCE, in agreement with 1Kings 6:1, and 1923 BCE is linked to the date of The Deluge at 3282 BCE by being determined along the genealogical line Arpachshad to Joseph, recorded from the Greek Septuagint and Samaritan Pentateuch, using version `A' of the Septuagint and 6 extra months each, making a total of 6 extra years added for the 12 patriarchs: Cainan, Sala, Heber, Phaleg, Ragau, Seruch, Nachor, Tharrha, Abram (Abraam), Isaac, Jacob, Joseph (Arpachshad, the father of Cainan, is born 2 years after The Deluge, say, 3280 BCE):

The birth of Arpachshad (Arphaxad) to the birth of Joseph:
3280-135-130-130-134-130-132-130-79-70-100-60-91-6 BCE = 1953 BCE [Arpachshad b. 3280, Cainan, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram (Abraham), Isaac, Jacob (Israel), Joseph, 6 extra years]
Joseph (1954-1843) 30 years old in 1923 BCE. `These agree sufficiently'.

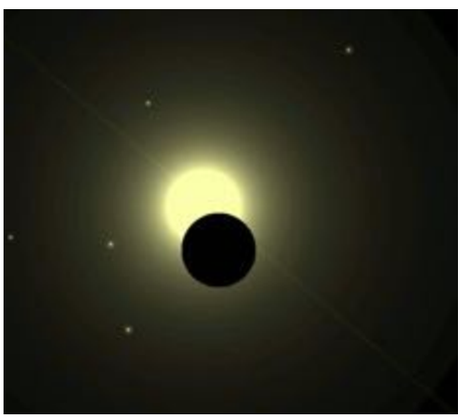
(*1Kings 6:1*) (*Joseph: Ruler of Egypt, The `Alignment' of the Temple Axis*) (*A dissertation on sacred chronology, Nathan Rouse, p. 9, 1856*) (*An Historical Account of the Septuagint Version, Sir Lancelot C. L. Brenton, 1851*) (*The Greek Old Testament, Sir Lancelot C. L. Brenton*, see Ge 11:10-26, 17:1; 21:5; 25:20,26; 37:1; 41:46-54; 45:6,9,11,13; 47:9) (*New Revelation in the Great Pyramid, Adam Rutherford, p. 31, 2003*) (*The New Complete Works of Josephus, by Flavius Josephus, William Whiston, Paul L. Maier, Appendix, p. 1038, p. 1039, p. 1042, 1999*) (*International Standard Bible Encyclopedia: A-D, by Geoffrey W. Bromiley, p. 676, 1979*) (*A Commentary upon the Holy Bible, Genesis to Deuteronomy, by Matthew Henry, Thomas Scott, p. 119, 1836*)

Mesopotamia, the land of the tower of Babel after The Deluge and the location where the Sumerian language was discovered, is logically the place of the new beginning of civilization. Does the dating of the Sumerian language agree with our date for The Deluge or not? To this end, the first inhabitants of the region of Mesopotamia, writing the Sumerian language for the first time after The Deluge, logically needed some time, some generations, before they arrived and created the traces of their culture to be found by the archaeology of us today. The Archaic Sumerian writing is dated 31st-26th century BCE. Is this consistent with a Deluge dated as 3282 BCE? Yes, the date of the Deluge in faith is timely with Sumerian writing. (*Wikipedia, `Sumerian language, Development'*) (*Wikipedia, `Sumerian language, Stages'*)

Is the Sumerian civilization the earliest known civilization and is it dated mid 6th millenium BCE according to Wikipedia (which better agree with 5550 BCE for the creation of Adam). Sumer, now Iraq, is located nearly 600 miles east of Israel. In *Science* Willard F. Libby, whose team developed the technique called Carbon-14 dating (for which he received the Nobel prize in Chemistry in 1960), explains of civilization:

> Arnold [a co-worker] and I had our first shock when our advisors informed us that history extended back **only for 5,000 years** . . . You read statements to the effect that such and such a society or archaeological site is 20,000 years old. We learned rather that these numbers, these ancient ages, are not known accurately.

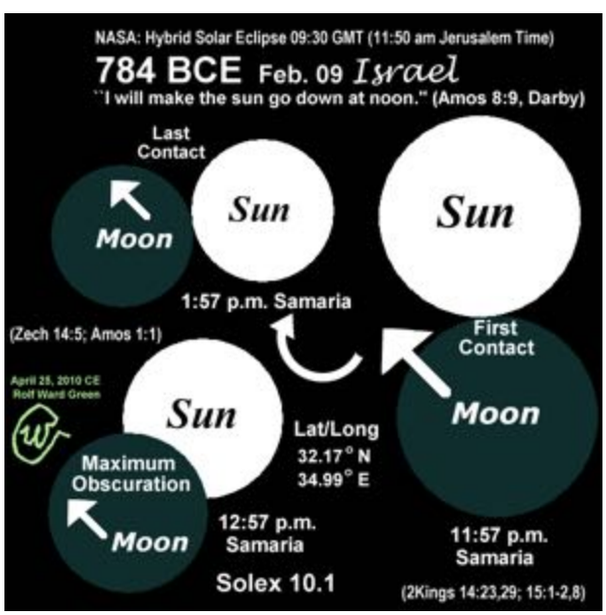
Is civilization thus from Adam, and history from The Deluge. ``You must not put Jehovah your God to the test," but do we ``make sure of all things, hold fast what is fine," so that the dates 5550 BCE and 3282 BCE may not be proven or tested. Still, when we are acting in faith, do we make sure of them. (*Wikipedia, `Sumer'*) (*MapCrow Travel Distance Calculator, Israel to Baghdad*) (*Deuteronomy 6:16; Matthew 4:7*) (*1Thessalonians 5:21*)



Left: Solar Eclipse Feb 09, 784 BCE, Samaria, ancient Israel *(2012 animation by Rolf Ward Green, done using Gimp 2.6 and SkyChart III Demo in Windows 98 running in VirtualBox under Mac OS X, spanning 2 hrs 07 min 1504-1711 hrs, sunset shortened with local correction of +2 hours and 20 minutes from Greenwich; previously shown in this 2010 animation by Rolf Ward Green, done using GIF construction set 1.0Q, The Gimp 1.1, and SkyChart III Demo, as 3 hours 0750-1050, also with local correction of +2 hours and 20 minutes from Greenwich)*

A narrow or tortuous path is what Jesus taught us to follow. In faith, we have great peace only when we follow this path. Sometimes, this means that we seek to confirm our own faith. Because of the ancient Hebrew, much of the translating work, done without the aid of contemporary sources, gives us Bible translations which fail to convey the truest modern meaning. For example, Hebrew may have had no word for `solar eclipse' (ancient Hebrew draws on a much smaller vocabulary than most modern languages) but, say, ``the sun goes down at midday". In the Bible book of Amos, 1:1, we read of a prophecy by the prophet Amos written ``two years before the earthquake," in which he mentions just such an event, in Chapter 8, Verse 9. In seeking to confirm our faith, we may examine whether such an eclipse did occur near noon in Israel in the year stated. From relevant scriptures, we gather that King Jeroboam ruled for 41 years, and the implication is that he fled at a point corresponding to 55 years after Amaziah began to rule Judah. With Amaziah beginning to rule 179 years after Solomon began to reign, Amaziah began to rule thus in 839 BCE, and then 55 years more advances us to 784 BCE, the year of this eclipse. Two solar eclipses occurred in this year, and the one on Feb 09, 784 BCE was visible, weather-permitting, from Samaria or Jerusalem in Israel, and began almost exactly at 12:00 noon. (*Matthew 7:13,14*) (2Ki 14:23,29; 15:1,8,13; Zech 14:5,6; Am 1:1; 8:9) (*Solex*) (*Our Bible Chronology Established, by William Carr Thurman, p. 75, 1867*)

Right: Solar Eclipse Feb 09, 784 BCE, Samaria, ancient Israel *(Solex 10.1 and The Gimp 1.1)*



NASA has the time for this hybrid solar eclipse as 09:30 hrs GMT, which is 2 hours and 20 minutes later in Jerusalem, and comes to 11:50 pm Jerusalem time, while Solex 10.1 makes the eclipse partial at Jerusalem beginning about 11:57 pm there, the nearest totality being observed about 1500 mi southeast. The confirmation is that Israel sees a partial eclipse which begins at almost precisely noon in Solex 10, ending 1:57 pm. Since ancient people did not have 24-hour time, high noon is determined as the midpoint between dawn and sunset which, on Feb 09 874 BCE, is comparable to that for Jan 31 2010 CE, as the vernal equinox in 874 BCE is Mar 29, compared to Mar 20. This preserves the distance from the vernal equinox, as both Feb 09 874 BCE and Jan 31 2010 are 48 days before that time. What time is solar noon, as the midpoint of a day is called? In Jerusalem, which is close to Samaria in longitude, on Jan 31 2010 CE solar noon is given as 11:53 am, timeanddate.com, and might be a minute later in Samaria, or near to 11:54 am. (*timeanddate.com, Jerusalem, Jan. 31, 2010, Sunrise, Sunset, and Noon*)

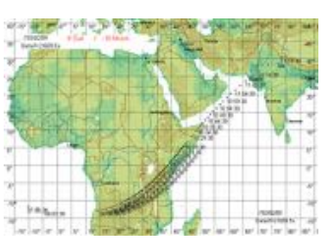
Left: Noon Solar Eclipse Feb 09, 784 BCE, Samaria, ancient Israel *(2010 animation by Rolf Ward Green, done using GIF construction set 1.0Q, The Gimp 1.1, and Solex 10.2)*

The exactness of calculations of this sort is not known with enough certainty to serve as any sure and true confirmation. The difference between the NASA and Solex eclipse times, for the Maximum Obscuration, is more than an hour (11:50~12:57), but the ancientness of the event accounts for discrepancies. It is miraculous that an event corresponds so closely to the chronology as to be found in the year and at the time asked. It might be more appropriate to consider the history as laid out in the Greenealogy as confirming the constancy of motion of the sun and moon, which seems surprising to even suggest. But whether this eclipse constitutes significant confidence, or whether the eclipse itself is what is being confirmed, is it true that the light bulb coming 12 × 430 years after The Deluge of 3282 BCE be clearer now in mathematical terms. The eclipse of 784 BCE is true, may have been visible in the city of Samaria in Israel, and is calculated within minutes. But how much more of a miracle is it The Deluge occurs truly 12 × 430 years before the light bulb is invented, 1879. It is difficult to put into words, and how truly remarkable.

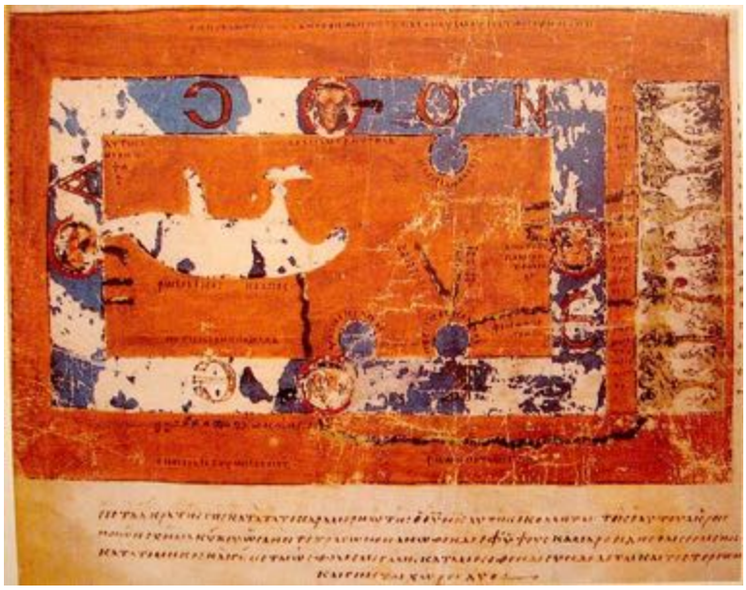
For those who love quick access to ancient days of the week, the Time Conversion Tool (NASA 2010) computes the day of the week for the old Julian dates, which works for any BCE or CE day of the week calculations which fall on or before Oct 04, 1582, the day before the adoption of the Gregorian calendar. Some places adopted later and thus it works up to that date. The date of The Exodus, May 03, 1493 BCE, thereby is Friday. Apr 18, 1923 BCE is a Friday, and Apr 29, 1597 BCE Thursday. It works for these three dates, as we determine by longhand! As to this, one may read *Joseph and On: Redemption of the Phoenix*, Historical Notes, Day of the Week Calculations. Apr 18, 1923 BCE is 430 years before The Exodus, to the day, the blessed day Joseph is appointed second ruler over Egypt. (*Time Conversion Tool, NASA*) (*Joseph and On: Redemption of the Phoenix, Historical Notes, Day of the Week Calculations, by Rolf Ward Green*)

A special thanks to Jehovah, for providing tools that enable us to quickly calculate details of ancient dates in history. Thanks to Fred Espenak and to NASA for providing moon phase, eclipse, and calculator resources like Time Conversion Tool. For dates prior to 2000 BCE we may use Solex 10.2, which has the ability to depict eclipses from a topocentric viewpoint, and which allows new moon and day of the week determination. Solex 10.2 may also be used for more recent or future dates. Thanks to C. Johnson for his equinox tool, Equation of Time. Thanks to Aldo Vitagliano for making his Solex 10.2 program. Gregorian day of the week we find at searchforancestors.com. Using these tools we might examine the year of The Deluge as regards the actual dates of the events of Genesis 7:1-16 and compare them with the date of Mr. Thomas Edison's discovery. Note that never before in history has anyone attempted this. (*NASA Moon Phases - 6000 year catalog*) (*Time Conversion Tool*) (*The Equation of Time*) (*Solex*) (*Day of Week Calculator*)

First we calculate the vernal equinox for 3282 BCE, from the Equation of Time and Time Conversion Tool, as Julian Apr 18. Using Solex 10.2, we determine the date of the new moon that is nearest to the vernal equinox in 3282 BCE (in a range of, roughly, Apr 03-May 03, but the nearest date): it is Apr 27. To do this, enter the date -3281,04,27 into Solex 10.2, then press W (Window) and then S (Speed), setting it to .001, and starting the animation using C (start or stop), B (reverse). Use *&n0 and > several times to see bright coloured stars as well as planet names and enlarged planets, just for a start. Topocentric must be on and G set for the eastern Nile Delta. Note that -3281 is an usual convention for writing 3282 BCE.



Above: Solar Eclipse Path Feb 09, 784 BCE *(Solex 10.2)*

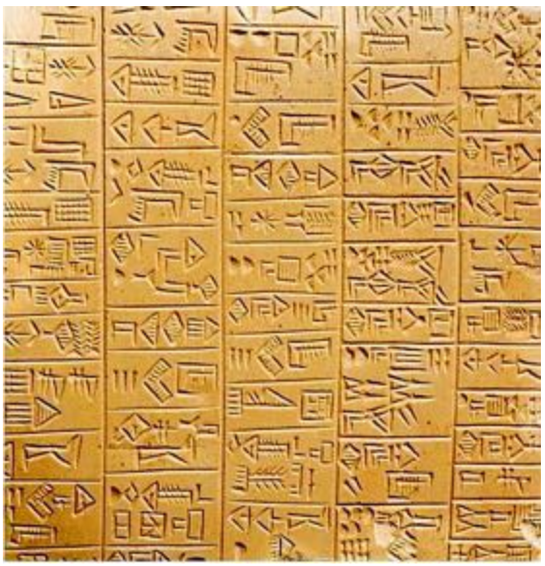


Above: 6th Century World Map by Cosmas Indicopleustes.
(Reproduction from Wikipedia, `Greeks')

You might use + and - to zoom and unzoom, while shifting the picture sideways and up and down using the scroll keys, thus enlarging the sun and moon so that they are clearly visible. The new moon is the time of closest approach of moon to sun. For accurate topocentric viewing (as it appears from a known position on earth), use G, left-click to zoom or right-click to set the viewing location, and turn T (topocentric) to on. Viewing from the eastern Nile Delta in Egypt, in topocentric mode, Solex 10.2 shows us that the new moon falls on Apr 27. When topocentric mode is off, this new moon comes on Apr 28. As we seek for earthly dates, ensure that topocentric is on.

A brief introduction to the Jewish calendar is now in order. The Jewish new year begins Tishri 1, on the first day of the seventh month of the Jewish Hebrew calendar-- Rosh Hashanah. Prior to The Exodus, the first month of the Jewish year was, logically, Tishri, as the sacred calendar did not begin till the month of The Exodus (Ex 12:2) in 1493 BCE, at which time Tishri became the seventh sacred month, Cheshvan the eighth. In Noah's time, by this logic, Cheshvan is the second month, and The Deluge came upon the world on Cheshvan 17 (Ge 7:11). But seven days before The Deluge, Cheshvan 10, God commanded Noah to enter the Ark, as in seven days The Deluge did come. (*Ge 7:1-11*)

Right: 26th century BCE Sumerian *(Reproduction from Wikipedia, `Sumerian language')*



Either by increasing the animation speed (S=1 or 10) to move forward to -3281,10,21, or restarting Solex with a new date, or exiting graphics mode (Esc or W) so as to press J to jump to that date, somehow get to -3281,10,21 (Oct 21, 3282 BCE). Topocentric mode must be on or the new moon falls on Oct 22. Oct 21 is 177 days after Apr 27, or 6 months of 29.531 days. With Oct 23 as Tishri 1 in 3282 BCE, it falls on a Saturday. The next new moon after Oct 21 is Nov 19, the month Cheshvan beginning 2 days later, on Nov 21, coming to fall on Sunday. Cheshvan 10, nine days later, is thus Nov 30, and a Tuesday. The difference between the Gregorian and Julian calendars is 26 days in 3282 BCE, there being 10 days difference in 1582, zero difference in the 3rd century CE, and 26 centuries that are not divisible by 400 between 300 CE and 3282 BCE, taking -1 BCE Julian as Gregorian 0, a leap year, divisible by 400. Centuries divisible by 400 are leap years in both calendars, thus causing no increase in the difference between them, but centuries that are not divisible by 400 are only Julian leap years, not Gregorian leap years, increasing the discrepancy. So, Julian Nov 30 is Gregorian Nov 04, in the year 3282 BCE, and The Deluge is hereby dated as Gregorian Nov 11 3282 BCE. Might there be an event on Nov 04, 12 × 430 years later, in the year 1879, namely, the filing of Mr. Edison's patent? With the dates in the Gregorian calendar, these fall Nov 04: God's command to enter the Ark (Ge 7:1-4, 10,11), seven days before The Deluge, which is on the seventeenth of the second month (3282 BCE); Mr. Edison's filing of the historic patent for an incandescent light bulb (1879 CE). Both events are on Tuesday, Gregorian Nov 04, separated by 12 × 430 years. Did the Deluge begin in 3282 BCE, on a Tuesday, Cheshvan 17, and did Mr. Edison file for his patent on Cheshvan 18, 1879, the latter determined by NASA tables or Fourmilab converter? In which case, it is truly 12 × 430 years between them. The 1985 flood, W. Virginia, U.S.A., by the way, was Nov 04. (*Time Conversion Tool*) (*Solex*) (*Solex 10.2 User Manual and Technical Notes*) (*NASA - Moon Phases: 1801 to 1900*) (*Calendar Converter*)

Table 1 - The Deluge Remembered

Event	Hebrew	Julian	Gregorian
``Enter Ark'' to Patent Application (Interval of 12 × 430 years) (Noah's Ark to Incandescent Light Bulb)			
Command to Noah (Ge 7:1,4)	**Heshvan 10, 480**	November 30, 3282 BCE	**November 4, 3282 BCE**
The Deluge (Ge 7:11)	**Heshvan 17, 480**	December 7, 3282 BCE	November 11, 3282 BCE
US Patent Filed (T. Edison)	**Heshvan 18, 5640**	October 23, 1879 CE	**November 4, 1879 CE**
The Deluge to US Patent #223898 (Interval of 12 × 430 years) (Noah's Ark to Incandescent Light Bulb)			
The Deluge (Ge 7:11)	**Heshvan 17, 480**	**December 7, 3282 BCE**	**November 11, 3282 BCE**
US Patent Issued (T. Edison)	**Shevat 14, 5640**	**January 15, 1880 CE**	**January 27, 1880 CE**
The Deluge to The End of World War I (Interval of 5199 years) (Noah's Ark to End of Great War)			
The Deluge (Ge 7:11)	**Heshvan 17, 480**	December 7, 3282 BCE	**November 11, 3282 BCE**
End of World War I	**Kislev 7, 5679**	October 29, 1918 CE	**November 11, 1918 CE**

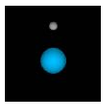
Table 2 - The Exodus
Beginning of Hebrew Calendar to The Exodus
(Hebrew Year 2268 = 36 × 63 = 4 × 567)

Hebrew Calendar Begins	Tishri 1, 1	October 7, 3761 BCE	September 7, 3761 BCE
The Exodus (Ex 12:41; Nu 33:3)	**Nissan 15, 2268**	May 3, 1493 BCE	April 20, 1493 BCE

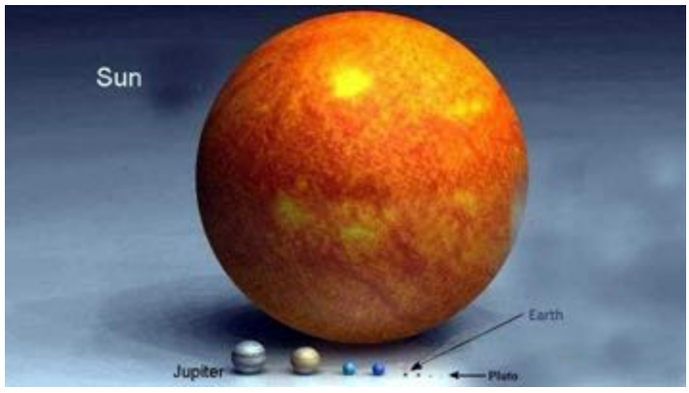
Table 3 - Solomon's Temple
Beginning of Hebrew Calendar to Solomon's Temple founding
(Hebrew Year 2747 = 41 × 67)

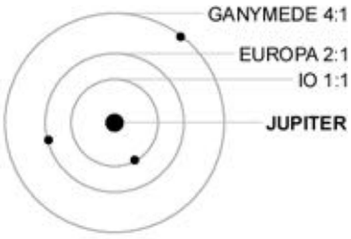
1st Temple Founded (1Ki 6:1)	**Iyar, 2747**	May 4-Jun 1, 1014 BCE	Apr 24-May 22, 1014 BCE
Passover Temple Alignment	**Nissan 15, 2747**	April 18, 1014 BCE	April 8, 1014 BCE

Calendar converter programs which do not account for changes in the vernal equinox over the centuries (which is caused by inaccuracy in the Julian calendar as a classic example) make the Hebrew years synchronize with the incorrect equinox day. When the shift of the equinox is enough to cause a one-month shift in the Hebrew year, the converter displays incorrectly the month for these cases, but the day of the month is true. However, when we first find the true equinox date (using the Equation of Time, for example), then the Hebrew month may be corrected by first finding the beginning of the Hebrew year, and counting off the number of months to the pertinent date. The ancient Hebrew year, by supposition, begins in this way: to the new moon nearest to the vernal equinox, add two days. It thus becomes a simple matter to identify convertors which do not account for an apparent lateness in vernal equinoxes. At the time of the Deluge in 3282 BCE they are a month late. At Heshvan 10 Nov 4 3282 BCE Gregorian, they show Kislev 10. Rather than limit their usefulness, this is a fine reminder.



There may be differences in the usage of the ancient and the modern Hebrew calendars which justify further consideration. The modern Jewish year is found to deviate from the simplest assumptions which we are making in the foregoing discussion. In particular, in some years where the first full moon comes shortly after the vernal equinox, Passover is a month later. In 2005 vernal full moon was March 25 and Passover April 24. This is modern drift caused by the modern Hebrew calendar as it is no longer in fact directly tied to the vernal equinox. In ancient times the calendar was not determined by the same method as is used today, but in the year of The Deluge, 3282 BCE, the vernal equinox is Apr 18, and 11 days before Nissan 1 (Julian Apr 29, 3282 BCE), or 25 days before Paschal moon, making the Passover later than average (25 days, cf. 14-15). Thus, no problems have been implied in the ancient calendar, there being no drift and no logical reason to shift a month, but the year 3282 BCE begins 10 days later than average too.





The Deluge at 3282 BCE dates to 5291 years before this year, 2010 CE, dating civilization to near Mr. Libby's 5000 years. In arithmetic, 5291 = 11 × 13 × 37, prime factors. The Deluge itself is 2268 years after Adam, whereas the year 2268 in the Hebrew calendar comes to the year of The Exodus, The Exodus being herein dated as Apr 20, 1493 BCE Gregorian.

Si Jéhovah le permet, nous allons faire la lumière sur la mort de Moïse de voir comment elle coïncide avec le calendrier lunaire, comme la date de samedi 7, Adar. Traditionally, Moses is said to have been born on Adar 7 and to have died at age 120 on his birthday, Adar 7, a Saturday. In 1452 BCE the vernal equinox (DET and TCT) is Apr 3 in the Julian calendar, and NASA's moon phase tables puts new moons at Feb 21 and Mar 22 in 1572 BCE and at Feb 15 and Mar 16 in 1452 BCE, the vernal equinox in 1572 BCE being nearer Apr 4. Adar 7 in 1572 BCE falls, with 28 days in February, Mar 1 in the Julian calendar, or Feb 15 in the Gregorian calendar, so that Nissan 15 is Apr 7, or Passover follows vernal equinox. Also, early morning of Apr 7 is from the NASA table the full moon's time, making Nissan 14-15 nearest night to full moon. In 1572 it is two days after new moon as first of the month. In 1452 BCE, on the other hand, once again having 28 days in February, the requirement is different, as the tradition has told us Adar had 30 days in 1452, making Feb 15 into Adar 1, the Passover full moon occurring on Nissan 14-15 (evening of Mar 30), which is a few days before vernal equinox of Apr 3. Adar 1 is thus zero days after new moon in 1452, with Adar 7 falling on Feb 21, 1452 BCE, the day Moses died, a Saturday. Julian Feb 21 in 1452 is equal to Gregorian Feb 8, 1452 BCE. Nissan 1 begins the evening of Mar 16, Jewish day of Mar 17. 1452 BCE is thus an exception to the new moon nearest to the equinox being defined as the first month of the Hebrew year, Mar 17 being 17 days short of the vernal equinox day, Apr 3. However, we don't know the ancient calendar setting methods. So, we might just as well use this case to establish method. It doesn't prove anything, but my younger brother is born on Feb 15, and Papa is born Feb 8, birthday and death of Moses. Adar 7: Moses was born on a Thursday and died on a Saturday. I was born Thursday, Shevat 8, 5717, Gregorian Jan 10, 1957.

Table 4 - Adar 7 Death of Moses and Passover's Full Moon, 1452 BCE
Tableau 4: Adar 7 Mort de Moïse et la pleine lune de la Pâque, 1452 de BCE

Hebrew 2309 ל״ בשבט ב״ש״ט	Date Julienne Julian Date	NASA Julian Date (1)	Solex 10.2 Julian Date (2)
Sat. evening—Sun Adar 1 (3)	**Sun Feb 15** New Moon ●	● Feb 15 0917 h UT	● Feb 15 1300 h UT (4) 31.95° N 35.49° E
6 days			
Fri. evening—Sat Adar 7	**Sat Feb 21** Moses dies	Saturday Feb 21 (*Feb 8, Gregorian*)	Saturday Feb 21 (*Feb 8, Gregorian*)
+ 8 days = 14 days (0)			
Sat. evening—Sun Adar 15	Mar 1 Full Moon ○	○ Mar 1 0805 h UT (5)	○ Mar 1 2103 h TT (5,6)
15½ days (0)			
Mon. evening—Tues Nissan 1 (3)	Mar 16-17 New Moon ●	● Mar 16 2102 h UT (7)	● Mar 17 1042 h TT (7,8)
14 days (0)			
Passover (9) Mon. evening—Tues Nissan 15	Mon-Tues Mar 30-31 Full Moon ●	○ Monday Mar 30 2012 h UT (7)	○ Tuesday Mar 31 0245 h UT (4,7) 31.95° N 35.49° E

Summary — Résumé

Pour la Pâque de tomber sur le soir de pleine lune, il se trouve en cette année qui Adar 1 tombe le jour de la nouvelle lune plutôt que deux jours plus tard, comme d'habitude. Toutefois, il arrive tôt dans la journée du 15 février, afin de 30 jours à l'Adar en 1452 avant notre ère que la tradition hébraïque traduit, le mois de Nissan commence le jour de la nouvelle lune de Mar 17 (le soir de Mar 16), et apporte véritablement de la Pâque, le jour même de la pleine Lune de ce mois, mars 31 (ou le soir de Mar 30), 1452 de BCE. L'alignement est plus vrai. Moïse est né 01 mars (date julien) 1572 avant notre ère, et Mar 01 est, dans l'année de sa mort, 1452 avant notre ère, véritablement la pleine lune du mois lunaire de Adar. Amen Amen.

In order for the Passover to fall on the evening of full moon, it so happens in this year that Adar 1 falls on the day of new moon rather than two days later, as is usual. However, it comes early in the day of Feb 15, so with 30 days in Adar in 1452 BCE as Hebrew tradition conveys, the month of Nissan begins on the day of the new moon of Mar 17 (evening of Mar 16), and truly brings the Passover on the very day of full moon in that month, Mar 31 (or evening of Mar 30), 1452 BCE. The alignment is most true. Moses is born Julian Mar 01, 1572 BCE, and Mar 01 in the year of his death, 1452 BCE, is truly the full moon for the lunar month of Adar. Amen amen.

Notes:

(0) The actual time between two syzygies or two phases is quite variable because the orbit of the Moon is elliptic and subject to various periodic perturbations, which change the velocity of the Moon. (*Wikipedia, `Lunar Phase*') Le temps réel entre deux syzygies ou deux phases est trés variable en raison de l'orbite de la Lune est elliptique et soumis à diverses perturbations périodiques, qui changent la vitesse de la Lune. (*Wikipedia, translated: `Phase Lunaire*')

(1) NASA provides Moon Phase Tables for 1452 BCE, equivalent to -1451. La NASA fournit des tableaux de phase de lune pour 1452 de BCE, équivalent à -1451 (*NASA - Moon Phases, Fred Espenak*).

(2) Solex 10.2 is a computer program written by A. Vitagliano, and has a free version with full functionality. Solex 10.2 est un logiciel écrit par A. Vitagliano, et a une version gratuite avec toutes les fonctionnalités (*``its world map file and its star and asteroid libraries are limited in size''*, *``son fichier de carte du monde et de ses bibliothèques d'étoiles et d'astéroïdes sont limités en taille'' (en anglais seulement)*, *Solex*).

(3) There are 30 days in Adar the year Moses dies, from Hebrew tradition (Israel mourning Moses for 30 days, until Nissan 7) (*Deuteronomy 34:8; Joshua 1:1; 1:11; 3:2; 4:19*; *Numbers 20:29*). Il ya 30 jours à l'Adar dans l'année meurt Moïse, de la tradition hébraïque (Israël a pleuré Moïse pendant 30 jours, traditionnellement jusqu'au 7 Nissan) (*Deutéronome 34:8; Josué 1:1; 1:11; 3:2; 4:19*; *Nombres 20:29*; *Nissan 5770*)

(4) Latitude and longitude (31.95º [31º 57'] N 35.49º [35º 29' 24"] E) are for the Plains of Moab opposite Jericho. (*Deuteronomy 34:1-4*) Latitude et la longitude (31,95º [31º 57'] Nord 35,49º [35º 29' 24"] Est) sont des plaines de Moab, vis de Jéricho. (*Deutéronome 34:1-4*)

(5) February has 28 days, as 1452 BCE (-1451) is not a leap year. Février a 28 jours, 1452 avant notre ère (-1451) n'est pas une année bissextile (*NASA - Calendar Dates*).

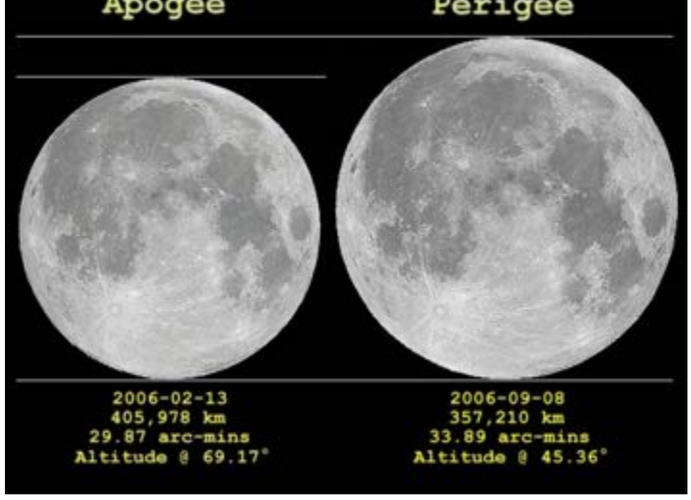
(6) About nine hours earlier in Universal Time (UT) for this time puts the time about noon, Mar 1. Vers neuf heures plus tôt en temps universel (TU) pour ce temps met le temps vers midi, le 1 mars. (*NASA - Historical Values of Delta T*; *NASA - Moon Phases: - 1499 to -1400, `-1451, rightmost column' = 09h30min*)

(7) Hebrew days begin on the evening prior to the Julian date, so that the Passover of Mar 31 began the evening of Mar 30, and Nissan 1 begins the evening of Mar 16 and occupies the entire day until the evening of Mar 17. Jour hébreu commence le soir, avant la date julienne, de sorte que la Pâque du 31 mar a commencé le soir du 30 mars et Nissan 1 commence le soir du 16 mars et occupe toute la journée jusqu'au soir du 17 mars. (``Ainsi, il y eut un soir, et il y eut un matin: ce fut le premier jour.'' *Genèse 1:5* ``And there came to be evening and morning, a first day.'' *Genesis 1:5*)

(8) About nine hours earlier in Universal Time (UT) for this time puts the time as pre-dawn, Mar 17. Vers neuf heures plus tôt en temps universel (TU) pour ce temps met le temps avant l'aube, le 17 mars. (*NASA - Historical Values of Delta T*; *NASA - Moon Phases: - 1499 to -1400, `-1451, rightmost column' = 09h30min*)

(9) Spring Equinox is Apr 03 1345 h UT 1452 BCE (-1451, from C. Johnson's *Derivation of the Equation of Time*, and NASA's *Time Conversion Tool*). L'équinoxe du printemps est le 3 avril 1345 h TU 1452 de BCE (-1451, à partir de C. Johnson *Dérivation de L'équation du Temps*, et de la NASA *Outil pour la Conversion du Temps*).

The consistency of the moon's cycles is seen by the checking against real-world events, as we did for Moses' death above. Although its motion be predictable, the moon's position at a given time is complicated by an orbit which is not circular. While the



moon is further away from the earth at times, such a situation results in regular fluctuations in the phases of the moon, including variability in the timing of the months. Any change in the moon's distance affects its apparent size. Total eclipses occur when the moon is close enough to earth, for then does the moon appear large enough to cover the sun. An eclipse occurring when the moon is far away from earth is called an annular eclipse, an annulus (ring) of sun showing. The motions of the celestial bodies are nonetheless regular. The average lunar month has been accepted as 29.530588 days. A correction due to the slowing of earth's spin (also called the secular acceleration of the moon, as it reduces the time for the moon's orbit) is, say, 10 hours in 35 hundred years. (*3-view Animation, by Mr. Dave Typinski*)

Right: Halley's Eclipse of 1715 CE, in London, England *(May 03, Gregorian, or Apr 22 Julian. Great Britain adopted the Gregorian calendar Jan 1 1752 CE and implemented it in Sep 1752 CE. Please see Wikipedia, 1752 in Great Britain.)*

What historical event, besides the death of Moses, may serve to confirm that the moon's motion is regular over some time? The eclipse of Edmund Halley occurred May 03, 1715 CE (April 22 in the Julian calendar, in England), about 295 years ago. Why not compare the NASA tables with the Solex 10.2 program? (*NASA, Solar Eclipses of History*)

The centre of this eclipse is near Stockholm, Sweden, but it passes through London on both NASA's plot and in Solex 10.2. The NASA table has 0929h UT May 03, 1715 as the conjunction. This signifies confirmation of the accuracy of the model for the sun, earth, and moon system of today, back to 300 years. For more ancient eclipses, the Henry I solar eclipse of 1133 CE England, the Emperor Louis the Pious solar eclipse of 840 CE France, and the Ugarit solar eclipse of 1375 BCE, readers should themselves use the Solex 10.2 program and NASA plots. From these examples we find the models are well established. There are also other examples for more enthusiastic readers. Thus we may know that the perturbations in the moon's orbit, although they be complex and devious, are extremely regular. (*Solex 10.2, May 03, 1715 CE Solar Eclipse*) (*Solex 10.2, May 03, 1715, Stockholm, Sweden 0936h UT*) (*NASA, Edmund Halley's Eclipse*) (*NASA - Moon Phases: 1701 to 1800*) (Ps 52:2; Pr 2:10,12,15; 3:31,32; 15:26; Ec 1:15)

Above: Solex 10.2, Halley's Eclipse of May 03, 1715 CE **(click to enlarge)**
(May 03, Gregorian, or Apr 22 Julian. Great Britain adopted the Gregorian calendar Jan 1, 1752 CE and implemented it in Sep, 1752 CE. Mr. Edmund Halley thus refers to this eclipse as occurring Apr 22, in the Julian calendar. Please see Wikipedia, 1752 in Great Britain.)

Raw Organic Chocolate Coconut Balls

2010-05-10-1917hrs
Ward's Recipe:
30 raw organic Brazil (Amazonia) nuts
Chop in food processor to coarse size.

3 cups raw organic dried coconut

Add to food processor after chopping Brazil nuts. If coconut is not shredded (I prefer this), chop to achieve a consistency like coarse sand and like the nuts.

Add remaining ingredients:
8 raw organic Medjool dates (pitted, roughly 1 T each in size)
5 T raw organic cacao powder
5 T raw organic agave nectar
2 tsp organic vanilla extract (or equivalent in raw vanilla)
1/8 tsp Himalayan salt

Process to a doughlike consistency, then form into balls about 1" in diameter or slightly larger. Clean up the food processor and measuring cup and spoons. Put everything away and wipe the counters. Makes 2 dozen and takes about 10 minutes. These are healthy eating and the best chocolate flavour from what I know. Healthy eating saves money by satisfying the body's needs. Enjoy.

Recap: All ingredients

- **30 raw organic Brazil (Amazonia) nuts**
- **3 cups raw organic dried coconut**
- **8 raw organic Medjool dates** (pitted, roughly 1 T each in size)
- **5 T raw organic cacao powder** (not cocoa, which is cooked)
- **5 T raw organic agave nectar**
- **2 tsp organic vanilla extract** (or equivalent in raw organic vanilla)
- **1/8 tsp Himalayan salt**

With the moon's period today measured as varying between the values of 29.272 and 29.833 days, we may take it as a thesis that in the day of Moses each lunar month is either 29 or 30 days in length, determined only by a full moon the 14th day, as near as possible to evening of the 14th, hence 15th, day. This was something typified by the Passover (Ex 12:6-12,18). The 15th day of Hebrew months begins as the 14th grows dark. The 1st of any month is determined by a backwards reckoning. For The Exodus in 1493 BCE, this is seen from NASA tables as determining Nissan 14 as May 2nd, with Apr 19th as Nissan 1. It also makes Iyyar 14 as May 31st, and Sat Jun 08 Iyyar 22. Solex 10.2 also puts the full moons at May 2nd and May 31st. `The day after the Passover' becomes May 3rd, the day of The Exodus, and the day which we have also identified (Nu 33:3). Nearly 41 years later, Moses dies Sat, Adar 7, tabled above. In 1014 BCE, Apr 18 is found by this thesis to be Nissan 15, something that we read in *Joseph* as temple alignment. May 03, 2010 CE, this year, was also the first day that Ward had ever had dental fillings (five) without any anaesthetic.

1493 BCE Event	Jewish Day	Julian Date
1st of Nissan	Nissan 1	April 19
Full Moon	Nissan 14	May 02
The Exodus	Nissan 15	May 03
1st of Iyyar	Iyyar 1	May 18
Full Moon	Iyyar 14	May 31
1st Sabbath	Iyyar 22	June 08

Although the lunar cycle varies as between 29.272 and 29.833 days, the average lunation of 29.530588 is notably constant. This we find from this discussion and from ancient eclipses. This means that moon-based dates are remarkably precise, and that calculations be accurate to within hours for millennia. The table gives select full moon dates in 1493 and 1452 BCE:

Table 5 - Day Before Full Moon for Selected Months of 1493 BCE and 1452 BCE

Julian Year Hebrew Date	Date Julienne Julian Date	NASA Julian Date (1)	Solex 10.2 Julian Date (2)
1493 BCE 2268 Nissan 14	May 02	May 02	May 02
29 days			
1493 BCE 2268 Iyyar 14	May 31	May 31	May 31
40 years some months			
1452 BCE(3) 2309 Adar 14	Feb 28	Feb 28	Feb 28
30 days			
1452 BCE 2309 Nissan 14	Mar 30	Mar 30	Mar 30

(1) NASA provides Moon Phase Tables (*NASA - Moon Phases, Fred Espenak*).

(2) Solex 10.2 is a computer program written by A. Vitagliano, and has a free version with full functionality. Solex 10.2 est un logiciel écrit par A. Vitagliano, et a une version gratuite avec toutes les fonctionnalités (*``its world map file and its star and asteroid libraries are limited in size'', ``son fichier de carte du monde et de ses bibliothèques d'étoiles et d'astéroïdes sont limités en taille'' (en anglais seulement)*, *Solex*).

(3) February has 28 days, as 1452 BCE (-1451) is not a leap year. Février a 28 jours, 1452 avant notre ère (-1451) n'est pas une année bissextile (*NASA - Calendar Dates*).

What proof is there that Nissan 14 came earlier in 1452 BCE, before even spring equinox, which we determine to be Apr 03? First, we note that the first Hebrew month was called `Aviv' in the Hebrew language, and `Nissan' after exile in Babylon. The word `aviv' referred to the ripeness of the barley crop. Exodus 9:31 describes the barley as `aviv' or, `in the ear'. The determination of the first month of the ancient year was thus not dependent upon the spring equinox at all, according to the understanding that the month Aviv (Abib) is the first month after the barley crop displayed its signs of ripeness. (*Exodus 9:31*) (the above from *karaite-korner.org, `Abib (Barley) in the Hebrew Bible'*) (*The Aviv Barley Biblical Calendar*) (*Wikipedia, `Hebrew Calendar'*)

Abib (Barley) in the Hebrew Bible writes of the aviv:

> It should be noted that not all the barley ripens in the Land of Israel at the same time. The wave-sheaf offering is a national sacrifice brought from the first fields to become harvest-ready. However, the first-fruit offerings brought by individual farmers can vary in ripeness anywhere from "Abib parched in fire" to fully ripe grain which may be brought "crushed" or "coarsely ground". This is what is meant in Lev 2,14:
>
> "And when you bring a first-fruit offering to YHWH; you shall bring your first-fruit offering as Abib parched in fire or crushed Carmel" (Carmel is grain which has hardened beyond Abib to the point where it can be "crushed" or "coarsely ground").

(the above from *karaite-korner.org, `Abib (Barley) in the Hebrew Bible'*)

The Aviv Barley Biblical Calendar gives this insight:

[Objection to starting the new year with Aviv]
11. "Aviv" is simply the name of a month, although it can also mean "fresh, green ears." Also, "Aviv" simply means "Spring."

Answer: As mentioned above, Aviv refers to a specific state of ripeness of the barley. Every time the word is mentioned in connection with the word month, it appears as "chodesh ha-aviv," or "the month of the Aviv." The word Aviv therefore cannot be the name of the month, because then it would not have the definite article attached. Rather, it is describing an event that occurs either during the month or just before it. It is worth mentioning here that Aviv also does not mean "green ears," since the ears of barley are dark green from the time they are first formed until just before they start turning ripe; by the time they reach the Aviv state, the ears have already started to fade to a yellowish-green color.

As to the word Aviv meaning Spring, this is true, in modern Hebrew. After all, the season in which the barley becomes Aviv is in fact Spring. However, this is a new meaning for the word, and it is irrelevant, since it applies to modern Hebrew, not Biblical Hebrew. In the Tanakh, it is clear from the passages cited above that Aviv is the stage of ripeness in which barley is ripe enough that it can be parched in fire, yet not ripe enough to be ground into flour as is.

(the above from *escapeallthesethings.com, `The Aviv Barley Biblical Calendar', by Dinah Ben Mordechai*)

At nazarenisrael.org we read of Nissan (Abib) and of barley:

Vayiqra (Leviticus) 23:14
14 ``You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; it shall be a statute forever throughout your generations in all your dwellings."

Deuteronomy 16:9-10 tells us the Pentecost takes place seven weeks (and a day) past the time we ``begin to put the sickle to the grain." Looking at this in reverse, this passage tells us that YHWH wants us to harvest the Omer of barley exactly seven weeks (and a day) before we hold the Pentecost.

Devarim (Deuteronomy) 16:9-10
9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.
10 Then you shall keep the Feast of Weeks to YHWH your Elohim with the tribute of a freewill offering from your hand, which you shall give as YHWH your Elohim blesses you.

There are, however, many different micro-climatic zones in Israel, and barley ripens at different times in each of them. Barley ripens sooner in the hotter areas (such as the Jordan River Valley, the Negev, and Gaza), and it ripens later in the higher elevations, such as Samaria and the Golan. In fact, the barley in the warmer areas ripens up to two months before the barley in the cooler places does.

The Wave Sheaf must be taken from the very first of the barley that comes ripe in the Land. The reason for this is that if the farmers in the hotter areas are not allowed to harvest their barley when it comes ripe because they are waiting to take the Wave Sheaf from the barley that ripens in the cooler areas, the barley in the hotter areas will drop its seed, and those farmers will be ruined. However, if they take the Wave Sheaf from among the first barley that comes ripe in the land (quite often from the Jordan River Valley area), then everyone can harvest and eat of his crop as it comes ripe, without problems. No one has to lose his crop. [Highlights ours]

(the above from *nazareneisrael.org, `The Equinox Error v2.0'*, cached copy from Google now in my archives, original link *here*)

Karaite Jews today, for example, use the aviv (barley) year:

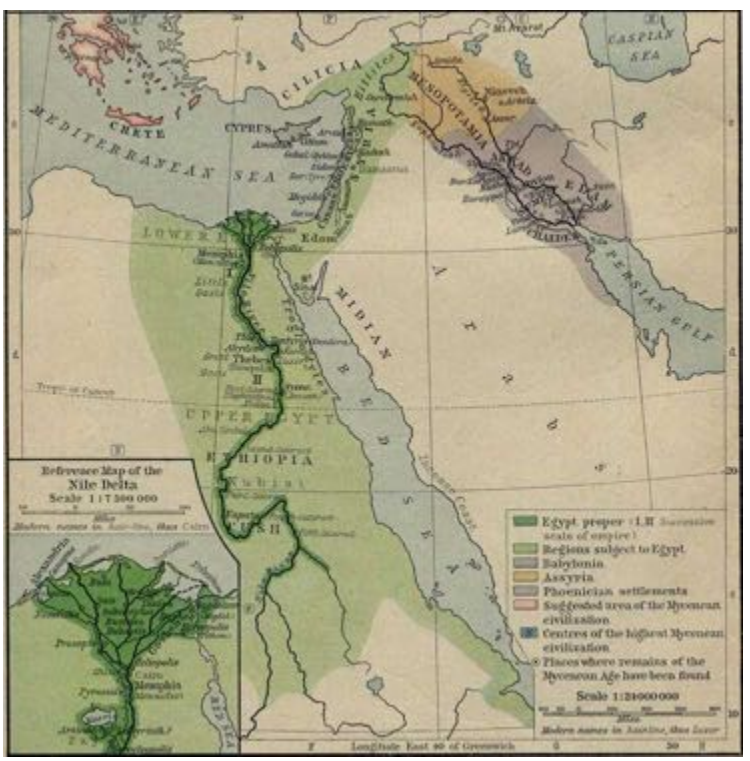
The addition of the leap month (Adar II) is determined by observing in Israel the ripening of barley (called aviv),[20] rather than using the calculated and fixed calendar of Rabbinic Judaism.

(the above from *Wikipedia, `Hebrew Calendar'*)

Above: Ed Moses, Two-time Olympic Gold Medalist in the 400m Hurdles
(Physicist, and pioneer of the 13-step hurdling technique as distinguished from the conventional 14, photo from edwinmoses.com, please see also Wikipedia, Edwin Moses.)

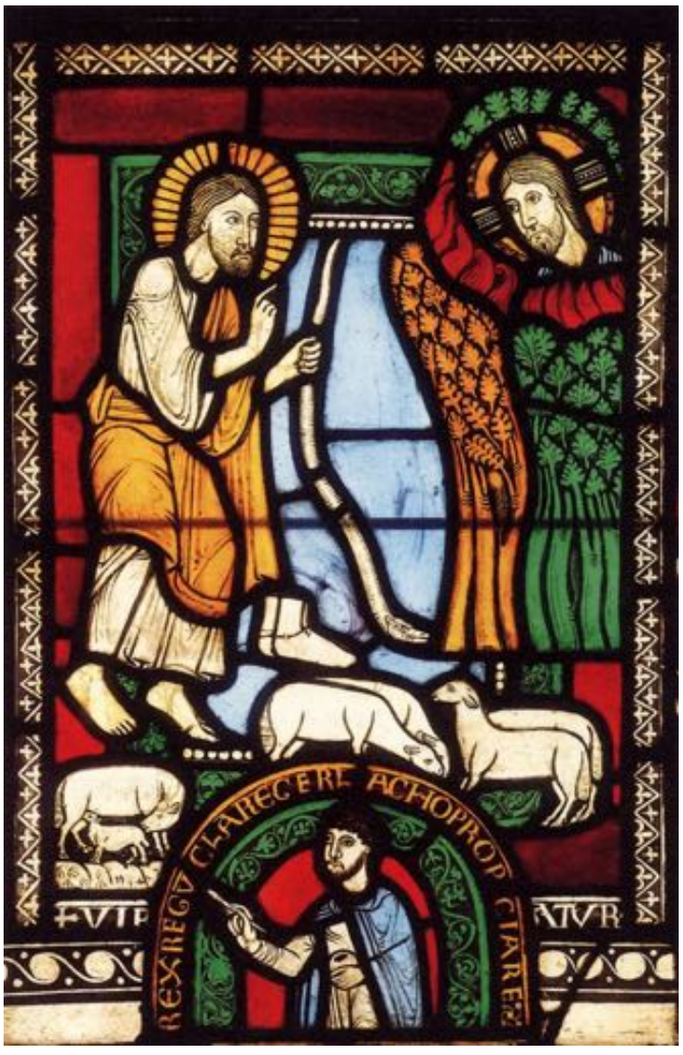
"Through all these forty years your clothing did not get old or your feet become tired."—De 8:4, The Bible in Basic English

In Table 5 above, with Nissan in 1493 BCE having 29 days and Adar in 1452 BCE having 30 days, the `aviv' determination of the first day of Nissan constitutes proof of the chronology, as it fits all of the available tradition as well as it can, and meets the requirements of Biblical and Egyptian history. Reckoning backwards from 1452 BCE, how may the facts be fit? Moses dying in early 1452, Aaron dies in 1453 BCE and Israel crosses Zered valley (De 2:14) later in 1453 BCE, making the spying of the land 38 years earlier, which puts it 1491 BCE. This constitutes our first dating of the spying of the land. Some who put it in the 2nd year do not have the Greenealogy, for when we put it in the 2nd year we lose lunar alignments. When we have love we believe all things (Ec 7:10; 1Co 13:7). Israel got to Canaan after the 2nd year (Nu 1:1; 13; 14:33). Israel spies out Canaan by the 3rd year (Nu 10:11; 20:1), as it is placed more than 38 years before Moses died (De 2:14). Moses (Thursday, Mar 1, 1572 BCE—Saturday, Feb 21, 1452 BCE) is 120 years old at his death on Adar 7 in 1452 BCE, as he is born on Adar 7 in 1572 BCE, from the Hebrew tradition. (The Hebrew tradition gives the month and day, not the year) Moses became 80 years old during the eleventh month from the date of The Exodus (Nissan 15), as Adar is the twelfth month counting from Nissan 1, and Adar 7 is the day Moses is born. There are, we say, not quite 40 years 11 months from the day when Israel left Egypt till the death of Moses (see De 1:3), whereas most versions give the number as 39 years 11 months, as they translate Deuteronomy 1:3 as `in the fortieth year'. So too was Moses younger than 120 years old in Julian years, but was he 120 years old in the Hebrew years when he passed. In Hebrew years, was Moses born in 2189, and died 2309 thus. Exodus 7:7 reads: ``Moses was 80 years old, and Aaron was 83 years old at the time of their speaking to Pharaoh," and as is Moses indeed 80 years old on Adar 7 in the year 1492 BCE, which is the Hebrew year 2269, after The Exodus of 2268, the age of Moses in the Greenealogy is different from his age in the Bible by one year, unless we permit it be his 80th year. The Hebrew word for `80' is also used to mean `80th', and in the context it says that Moses was a `son' of 80 years, that we might easily translate to be that he was `born' into that year, or that he was commencing the `80th' year of his life. This is to be contrasted with the text of Genesis Chapter 5, where the word `lived' is used before each age; for example: `Now Seth lived two hundred and five years, and begot Enos.'



Above: Map of Ancient Egypt

From the text at Numbers 14:33, forty years was the sentence passed by Jehovah on the unfaithful witnesses as men of war. Those who saw the land of Promise and were fearful, plus all of the rest of the people whom they caused to fear, although they had regrets (Nu 14:44-5), did not receive that Promise. Was this judgment of forty years fulfilled as it was spoken? Moses makes this plain in Deuteronomy 2:14, where he writes: `The days that we walked from Kadesh-barnea until we crossed the torrent valley of Zered were *thirty-eight* years.' Must we assume that Jehovah lied about the sentence given at the time that Israel spied out the land, *forty* years? Or are there other possibilities that reconcile the account? The only currently viable possibility appears to be that the passage of *fully forty years* occurred from The Exodus until the crossing of the Zered torrent valley, so that that judicial sentence of *forty* years included some period of two years after The Exodus to the spying out of the land. The scripture is illuminating (Da 12:4; Mt 10:34; Heb 4:12). Thus, with *fully forty years* having passed, it is not consistent, we might believe, to translate Numbers 33:38 and Deuteronomy 1:3 as earlier "in the fortieth year". Haste makes waste, no muss no fuss, no hurry no worry-- wise people (as one friend says) will take one step back in order to take ten steps forward-- and-- they do it in a heartbeat. We are blessed in having the ages of Moses and Aaron at both the time of The Exodus and the times of their deaths, and it shows that the dating and the chronology are how consistent? Numbers 33:39 says that Aaron was 123 years old at his death and Deuteronomy 34:7 gives that Moses died at 120 years old. With Moses dying in the 12th month of the Jewish year (Adar, from Jewish tradition), and Aaron dying in the 5th month (Nu 33:38), Aaron appears to be at least 3 years 6 months elder. With Moses dying on his birthday and The Exodus occurring on Nissan 15, more than a month after his birthday in that year (The Exodus dated by us as 1493 BCE), what might we believe? The literal Hebrew text says `Moses son 80 year', and `Aaron son 3 and 80 year' (Ex 7:7), and Jesus says (John 3:7): `You must be born again', so what translation is better than that which has Moses in his 80th year, Aaron in his 3rd and 80th? For Israel wandered 40 years in Moses' own words (De 2:7), a fact well-known among other nations as well, from its famous story, and it may be the truth counting the trek from Egypt. When the nation of Israel crossed Zered valley, is Moses not saying that the *forty years* had been completed, while the *thirty-eight years* from Kadesh had, at that time, brought with it the end of the generation of the men of war? Was it after this that Israel conquered the east side of the Jordan River, conquering Sihon and Og (De 2:13-31; 3:1-3) in the time that followed the completion of *forty years*? So had the *forty years* already been completed as land east of the Jordan came to be conquered by Moses and Israel! Since this makes 40 years and 4½ months from The Exodus to the death of Aaron, and 40 years and 10¾ months from The Exodus to the death of Moses, the expected age change in either of them is consistent with the wandering of 40 years.



Left: Moses and the Burning Bush, Stained Glass, Westfälishes Landesmuseum, Münster *(c. 1150 CE stained glass by "Romanesque Glass Painter", reproduction from Web Gallery Art)*

Before continuing with the discussion of Moses' life and its associated chronology, it is appropriate to review pertinent milestones in the years following The Exodus, as relating to how the chronealogy (Greenealogy) fits astronomical history.

What could be better than a chronology which can account for all lunar months as connected to days of the week before and after The Exodus, plus all of Egyptian and Biblical history? For none being better, it remains the truth, till disproven.

``Everything that issues not from faith is sin.'' (Ro 14:23) The truth is fine, but if we can find something better, then we are quite justified in amending our understanding to fit. We are actively seeking the best understanding at all times. This understanding is based on faith, and is solidly rooted. The way in which The Exodus and the life of Moses connect to the five centuries before Jesus has been seen to be found in Israel's Biblical history from Solomon's temple (1Ki 6.1) to the destruction of the temple by the Babylonians in 586 BCE. We consider the Ethiopian Kings as dated by Solomon's son in 968 BCE (King Menelik), the alignment of the temple with the sunrise in 1014 BCE (Nisan 15, from Mr. Reidinger), Israel's Kings in Judah from 1018 to 588 BCE (Solomon to the siege of Jerusalem, 430 years from Ezekiel 4:1-7 and Kings of Israel, 1Ki 11:42; 14:21; 15:1,2; 15:9,10; 22:41,42 and 2Ki 8:16,17; 8:25,26; 9:27; 11:1-3; 11:20,21; 12:1; 13:13; 14:1,2; 14:21; 15:1,2; 15:32,33; 16:1,2; 18:1,2; 20:21; 21:1; 21:18,19; 2Ki 21:26; 22:1; 23:30-31; 23:34,36; 24:6,8; 24:12-17,18; 25:1).

40 + 17 + 3 + 41 + 25 + 8 + 1 + 6 + 40 + 29 + 52 + 16 + 16 + 29 + 55 + 2 + 31 + 11 + 9
= 431 years
However, allowing for 2Ki 8:16 = 430 years
= 40 years (Solomon in Judah) + 390 years (divided Israel)
= 430 years (Solomon's rule to the siege of Jerusalem)

As the siege of Jerusalem began in the 9th year of Zedekiah, ending in his 11th year, the date of 586 BCE for Jerusalem's destruction, from the archaeological evidence, is confirmed.

From Solomon in 1018 BCE to the 4th year of Hezekiah are 296 years (40 + 17 + 3 + 41 + 24 + 8 + 1 + 6 + 40 + 29 + 52 + 16 + 16 + 3 = 296), when the siege of Samaria began (2Ki 18:9), which allows for 1 fewer year for King Jehoshaphat of Judah. From the scripture at 2Kings 18:9-10, it might be understood that this siege of Samaria began very early in that 4th year of Hezekiah's rule, since she was taken at `the end of three years', in Hezekiah's 6th year, at the end of that 6th year. In the lunar calendar it is possible for three years to span a time greater than three solar years, Passover occurring at about a month later during the 3rd year compared to the 1st. This circumstance, were it solely dependent upon the equinox of the spring season, would occur only at intervals of about 8 or 10 years, when a full moon crosses the date of equinox. Calculating the date of the siege of Samaria from the above:

1018 - 296 = 722 BCE
(Siege of Samaria begins)

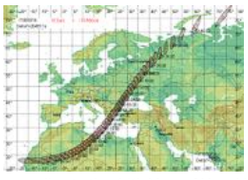
In 722 BCE the equinox may be determined as close to Mar 29. Successive full moons for the years beginning at 722 BCE and going towards 719 BCE, according to NASA tables, fell on Mar 31, 19, 8, 27, coming before equinox each of the last three. Were equinox the basis for the new year, the time from first to fourth year is in this case more than three years long, a later date being assigned to the Passover in the 7th year of Hezekiah, but not in his 4th year, according to the equinox. This allows the 6th year of Hezekiah to extend further on in 719 BCE, the next full moon being Apr 26 in that year, so it is proven with equinox as a basis that three solar years did come to an end within three luni-solar years in 722-719 BCE.

The date for Samaria's capture being put at 719 BCE, and the lunar cycle passing before the equinox at this point, proves the chronology, as established in the article *Joseph*. As it is the end of Hezekiah's 6th year, his 1st is 725 BCE. In the 14th year of Hezekiah, Sennacherib invades Judah, and a sign is seen by Hezekiah that he shall rule 15 years more. It was a shadow moving backward on the stairs (2Ki 20:1-11). Does it seem far-fetched that a solar eclipse moves shadows? How probable is it that there be a solar eclipse in 711 BCE?

For that matter, how about one visible in Jerusalem 1109hrs? This eclipse is shown in the next two images, for Jerusalem.

The Assyrian King Tiglath-pileser III, from Wikipedia, ruled 745-727 BCE, and doesn't this agree truthfully with the rule of Ahaz the father of Hezekiah, whose rule is 16 years, from 2Kings 16:2, and who saw Tiglath-Pileser, from 2Kings 16:10:

Then King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria. He saw an altar in Damascus and sent to Uriah the priest a sketch of the altar, with detailed plans for its construction.
(*2Kings 16:10, New International Version*)



Above: Monday, March 14, 711 BCE Solar Eclipse Path, About 1000 miles West of Jerusalem, corresponding to the 14th Year of Hezekiah King of Judah, seen at 1109h local solar time in Jerusalem *(Solex 10.2, data for the solar eclipse of Mar 14, 711 BCE here, data for all eclipses in the region of Jerusalem for 701-720 BCE here)*

Above: Monday, March 14, 711 BCE Partial Solar Eclipse, as seen from Jerusalem, in the 14th Year of Hezekiah King of Judah *(Solex 10.2, view from Jerusalem, latitude 31.78N, longitude 35.22E, data for the solar eclipse of Monday Mar 14, 711 BCE here)*

With Hezekiah commencing rule in 725 BCE, Ahaz ruled in 741. Ahaz (741-725 BCE) copied an altar from Tiglath-pileser III. More than that, King Ahaz sought King Tiglath-Pileser's aid:

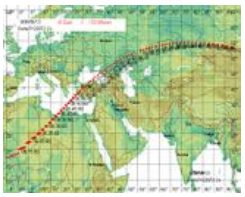
> *So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am your servant and your son. Come up and rescue me from the hand of the king of Syria and from the hand of the king of Israel, who are attacking me."*
> (*2Kings 16:7, English Standard Version*)

The Greenealogy thus has the two reigns overlap by 14 years, from 741 to 727 BCE, and so seems to be in superb agreement. The problem is, prior to Tiglath-Pileser, the Greenealogy is shifted relative to the conventional chronology, rising to a difference of 47 years as we move back towards King Solomon. The conventional chronology has shifted all of the Kings out of their Bible positions in a progressive move to alignment. But the excellent alignment with Tiglath-Pileser suggests an inaccuracy which occurred prior to that Assyrian King, as in the Greenealogy there is great agreement in dates after him. One is reminded of the chronology of Megasthenes, which gave 48 years to the Assyrian King Phul-Belochus, and 25 years to his successor Phul-Assar (cf. Pileser) (WG Book 22, p. 154):

> **[Reputedly Megasthenes:]**
> **"This one [i.e. Belochus, prefect of the army of Sardanapalus] divided the monarchy with Arbaces, who was at that time King of the Medes, upon condition that Belochus should reign over Babylon, and Arbaces over Media and Persia: thus was the monarchy divided, Sardanapalus having been killed by throwing himself into the flames.**
> **... "These [kings] reigned over the Medes during 304 years; Arbaces, 28... ...**
> **... "For the same number of years the government lasted with the Babylonians. The first of them Phul-Belochus reigned 48 years; Phul-Assar, 25."**
> (*Times of Daniel, by George Montagu, 6th Duke of Manchester, p. 237, 1845*)

The Bible chronology of the Greenealogy concurs with this in large measure, for the Pul of 2Kings 15:17-19 rules during a time too early to be Tiglath-Pileser, in any reasonable way:

> *In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king of Israel, and he reigned in Samaria ten years. He did evil in the eyes of the LORD. During his entire reign he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit. Then Pul king of Assyria invaded the land, and Menahem gave him a thousand talents of silver to gain his support and strengthen his own hold on the kingdom.*
> (*2Kings 15:17-19*)



Above: Friday, June 13, 809 BCE Solar Eclipse Path, About 1000 miles Northwest of Assur, seen at 1007h local solar time in Assur *(Solex 10.2, data for the solar eclipse of Jun 13, 809 BCE here)*

`Pul' is a title meaning `lord', according to a 2005 book by Mr. Floyd Jones, *The Chronology of the Old Testament*: "The word...is a title, not a proper or forename." (*The Chronology of the Old Testament, by Floyd Nolen Jones, Limited Preview, p. 172, 2005*) More to this point, the word `Pul' is not more like to `Pil' than to `Pal', and is contained in the names of other of the Assyrian Kings: for example, Ashurnasirpal and Ashurbanipal. The testimony of Megasthenes is significant even without the Greenealogy's lunar synchronicities, giving Sardana-`pal'-us (see quote from Times of Daniel, above) as another Assyrian, the King prior to his own general, Phul-Belochus, the latter being evidently the "Pul" of Scripture, testifying as independently as the Greenealogy or God's Word the Bible. There is more. All of Assyrian chronology has been supported on the premise that the Bur-Sagale solar eclipse is 763 BCE. It was in the month of Simanu, according to the inscription. How certain is the Assyrian chronology based on archaeology?

> **"The undeniable reality is that the history of Assyria and Babylonia, although sometimes giving detailed dates, exists only in a mutilated condition with no continuous chronology. This fact cannot be overstated. This is especially true with regard to the time traverse in question."**
> (*The Chronology of the Old Testament, by Floyd Nolen Jones, Limited Preview, p. 148, 2005*)

Right: Friday, June 13, 809 BCE Partial Solar Eclipse 1007h solar time, as seen from Assur, 2 hr 52 min east of GMT *(Solex 10.2, view from Assur, latitude 35.46N, longitude 43.26E, data for the solar eclipse of Friday Jun 13, 809 BCE here)*

Does another solar eclipse exist in Simanu, the third month, sufficiently far off in time to account for the discrepancy? Jehovah has provided a solar eclipse in 809 BCE, Jun 13 (the 763 BCE eclipse fell on Jun 15, or the third month, Simanu). Both NASA and Solex 10.2 agree with these dates of eclipses. Solar eclipses are new moons, and lunar eclipses full moons. With the spring equinox on Mar 29 both years, the eclipse of 809 BCE is as viable on calendar grounds as that of 763 BCE. Both eclipses are within 12 minutes of the same time (NASA). So what is the difference between them, other than 46 years? The 809 BCE eclipse is 64% of the sun's diameter in Babylon. The 763 BCE eclipse is 84% of the sun's diameter in Babylon. With 809 - 763 = 46 years, the discrepancies of conventional chronology may now be disposed of, and the Bible vindicated. (*Wikipedia, `Tiglath-Pileser III'*) (*The Chronology of the Old Testament, by Floyd Nolen Jones, Limited Preview, p. 170-173, 177, 2005*) (*Times of Daniel, by George Montagu, 6th Duke of Manchester, p. 237, 1845*) (*The Ancient 360 Day Year: What it was... and how it Changed, by Dale W. Wong, Limited Preview, p. 134 (page unavailable), 2006*) (*The Mysterious Numbers of the Hebrew Kings, Limited Preview, by Edwin Richard Thiele, p. 69, Footnote 3, 1983*) (*Early Oriental History, pp. 80-100, by G. Rawlinson, The Contemporary Review, Vol. 14, p. 99, Apr-Jul 1870*; *La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes, Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions, pp. 308-328, by J. Oppert, Revue Archaéologique, p.313, 1868 (NOUV SER, A9, VOL18), from a letter to M. François Lenormant dated Sep 11, 1867.*) (*The Chronology of the Old Testament, by Floyd Nolen Jones, Limited Preview, p. 147, 2005*) (*Ibid, p. 148*) (*The Chronology of Ancient Kingdoms Amended, Chapter 3: Of the Assyrian Empire, by Isaac Newton*)

Shalmaneser V is given in Wikipedia as reigning from 727 BCE to 722 BCE, and in the Bible he besieges Samaria (2Ki 18:9). From Wikipedia he died on 12 Tebet 722 BCE during the siege. Also from Wikipedia, Merodach-Baladan is said to be reigning in Babylon from 722-710 BCE, so when Hezekiah recovered from his sickness in 711 BCE, who sent a consolation (2Ki 20:12)? While we do not desire to alter conventional history itself, the many conflicting presentations seem better when aligned. Sargon II, who succeeded Shalmaneser V, has been regarded as the father of Esarhaddon, from Esarhaddon's own inscription:

> **The palace of Esarhaddon**
> **son of Sennacherib, King of the country of Assyria,**
> **son of Sargon, King of Assyria.**

(the above from *The History of Esarhaddon, (son of Sennacherib), by Esarhaddon, p. 17*)

Left: Jules Oppert

Whether the Sargon to whom the inscription refers be the 1st Sargon, who lived many years before, or Sargon II, surely is not ascertainable from the use of the word `son', by itself. A thorough study of King Sennacherib and King Sargon II does prove revealing, and the eclipse of 695 BCE during the reign of Esarhaddon leads to the only possible logical conclusion, which is that the Assyrian King Sennacherib was also Sargon. So Sargon II actually reigned 26 years, from 722 to 696 BCE. Sargon's Great "Summary" Inscription reads: ``I besieged and conquered Samarina," and: ``At the beginning of my reign." Isaiah 20:1 mentions Sargon as coming against Ashdod and the same Chapter tells that Isaiah walked about for three years. By sending his Tartan against Ashdod in his 9th year, a year corresponding to Hezekiah's 12th, Sargon's 11th year becomes Hezekiah's 14th year, when `Sennacherib' comes to Jerusalem. From Shalmaneser V, whose reign ended in 722 BCE, to a solar eclipse of 695 BCE, during the 1st year of Esarhaddon, there is only one reign needed, and it fits Sargon or Sennacherib. The town of `Ashdod' is `Lachish' in one inscription, as the 3rd campaign of Sennacherib is renamed to Sargon's 9th year. The work of Mr. Damien Mackey has shed light on the identity of the two Kings, Sargon II and Sennacherib, correlating the years of Sargon's reign with the campaigns of Sennacherib's. On Sargon's key 11th year inscription, he quotes Boutflower:

When we come to the eleventh year, 711 BC, and the annalist very properly and suitably records the whole series of events leading up to the siege [of Ashdod].
...
Meanwhile, the news of what was going on at Ashdod appears to have reached the Great King at the beginning of his eleventh year, according to the reckoning of the annalist.

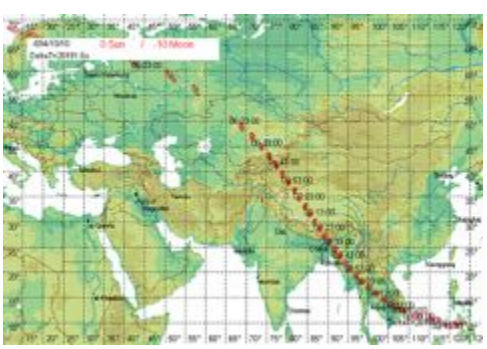
[Boutflower quoting Sargon, from a little earlier in his work]:
``In the wrath of my heart, riding in my war-chariot, with my cavalry, who do not retreat from the place whither I turn my hands, to Ashdod, his royal city, I marched in haste."

The above extract forms, as already stated, the second and closing portion of the record given in the Annals under Sargon's 11th year, 711 BC.

Sennacherib's 3rd campaign, Mackey quoting from Sennacherib:

``I laid waste the large district of Judah and made the overbearing and proud Hezekiah, its king, bow in submission. As for Hezekiah of Judah, who did not submit to my yoke, 46 of his strong walled cities, as well as the small cities in their neighbourhood, which were without number - by levelling with battering-rams and advancing the siege engines, by attacking and storming on foot, by mines, tunnels, and breaches, I besieged and captured. 200,150 people, great and small, male and female, horses, mules, asses, camels, cattle and sheep without number, I brought away from them and counted as spoil."

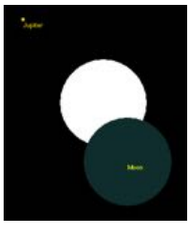
(the above from *Sargon is Sennacherib, by Damien Mackey, 2001*)



Above: Sunday, October 10, 695 BCE Solar Eclipse Path, About 2000 miles Northeast of Babylon, corresponding to the 1st Year of Esarhaddon King of Assyria, seen at 0906h local solar time in Babylon *(Solex 10.2, data for the solar eclipse of Oct 10, 695 BCE here)*

Right: Sunday, October 10, 695 BCE Partial Solar Eclipse, as seen from Babylon, in the 1st Year of Esarhaddon King of Assyria *(Solex 10.2, view from Babylon, 0906h local solar time, latitude 32.57N, longitude 44.37E, data for the solar eclipse of Sunday Oct 10, 695 BCE here)*

The people who were taken from Samaria were replaced by King Esarhaddon the Assyrian, according to the Bible at Ezra 4:2. That Esarhaddon became King of Assyria is shown from a solar eclipse that occurred in 695 BCE, the 1st year of his reign. This is 15 years earlier than the dating generally accepted, but it is the only dating that can account for this eclipse. The relevant quote, from search.com, invokes three eclipses:



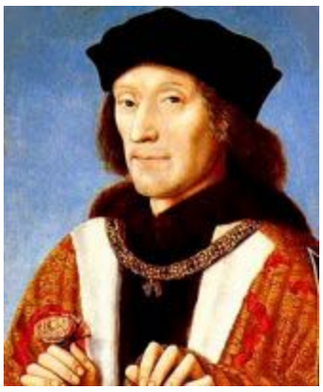
Left: Saturday, November 10, 687 BCE Partial Solar Eclipse, as seen from Babylon, in the reign of Esarhaddon King of Assyria *(Solex 10.2, view from Babylon, 0804h local solar time, latitude 32.57N, longitude 44.37E, data for the solar eclipse of Nov 10, 687 BCE here)*

We may refer to three ignored Assyrian eclipse records from the reign of King Esarhaddon, mentioned by Z.A. Simon (N. Vancouver, 1997: 104). The "Esarhaddon Chronicle" recorded that the sun darkened its light in the month Teshri, in the first year of Esarhaddon (Smith, 1924: 14). This solar eclipse occurred on October 10, 695 BC. As for a second astronomical event in his sixth regnal year: Kudurru wrote him that after the king went to Egypt, an eclipse took place in the month of Tammuz (Letter 276 in Waterman, 1930: 187) that was confirmed by Olmstead. The date corresponds to July 18, 690 BC. (This eclipse must have been solar, because there was no lunar eclipse in Tammuz for many years.) Also, a scribe wrote of the third eclipse to King Esarhaddon, "When the sun arose, it could come to pass that an eclipse took place of about two fingers" in width. It meant that two twelfth of the sun's disc was darkened (Letter 470 in Waterman, 1930: 329). The only possible date for this eclipse is November 10, 687 BC. Followers of the traditional (i.e., Ptolemaic) chronology identify this eclipse with a later one. (That has difficulties, for only the bottom of the disk was darkened below the horizon, that is quite mountainous to the east of Nineveh.) All these eclipses indicate that it has been hasty and superficial to follow Ptolemy and place Esarhaddon's reign in 680-669: his accession in 695 would be much better supported.

(*search.com, Reference, `Assyrian Eclipse'*)

Right: Saturday, July 18, 690 BCE Partial Solar Eclipse, as seen from Babylon, in the 6th year of Esarhaddon King of Assyria *(Solex 10.2, view from Babylon, 0929h local solar time, latitude 32.57N, longitude 44.37E, data for the solar eclipse of Jul 18, 690 BCE here)*

These eclipses are all verifiable in the free Solex 10.2 and succeed in identifying the eclipse of Esarhaddon's 1st year. It is Oct 10, 695 BCE, an eclipse visible in Assyria, and an earlier solar eclipse on Apr 04, 778 BCE, visible in Assyria also, is a candidate to replace the accepted 763 BCE eclipse upon which Assyrian chronology is based, it being earlier by 15 years than the generally accepted one. The only thing is, we have accounted for all of the needed events without that, since 722 BCE is the end of Shalmaneser V's rule, we agreed, and the only realignment necessary was Sargon = Sennacherib. Sennacherib lived for some 20 years after that campaign into Judah, according to the supposed unreliable Assyrian records themselves (*Insight on the Scriptures*), and his death in 695 BCE is about 16-18 years after the campaign to Judah. Some commentators have Esarhaddon coruling with Sennacherib, which makes it conceivable, with Esarhaddon dying in 682 BCE after 13 years of rule, that his rule may have begun earlier without his being excessively old; for example, beginning to rule in 722 BCE with Sennacherib, Esarhaddon might have been aged 65 years at his death in 682 BCE (722 - 682 + 25 = 65). Esarhaddon fought with Tirhakah of Egypt, whose reign dating fits with this dating well when shifted earlier by 21 years. This is because Tirhakah (2Ki 19:9; Isa 37:9) saved Hezekiah from Sennacherib, an event which is dated to 21 years before 690 BCE as 711 BCE by us, and Wikipedia dates it as 701 BCE, while dating Tirhakah as beginning to rule Egypt in 690 BCE. Solomon, however, is dated as 1018 - 971 = 47 years earlier, our date compared to Wikipedia's, making 21 years tolerable. Since the dates of Egypt's Kings are not as accurately known during the period from Solomon onward as they are during the much earlier 12th Dynasty or Middle Kingdom of Joseph son of Jacob, there is considerable reason to be fearless of dates. Zerah the Ethiopian in the days of King Asa King of Judah is another reference with which to compare the Egyptian dating. We reckon Asa's 15th year as 943 BCE (Solomon's 1st 1018 BCE with 40 + 17 + 3 + 15 = 75 years before Asa's 15th), so that the Wikipedia dating of 922 BCE for Osorkon I of Egypt means another 21-year shift to older to align with Asa in 943 BCE, with Osorkon I being identified with Zerah (2Ch 14:9-15:15). On the other hand, we date Asa 45-48 years before Wikipedia. Before turning to Shishak, who invaded Judah during the days of King Rehoboam, we turn to Solomon and the Queen of Sheba. (*Wikipedia, `Shalmaneser V'*) (*The History of Esarhaddon, (son of Sennacherib), by Esarhaddon, p. 17*) (*Sargon is Sennacherib, by Damien Mackey, 2001*) (*Bible Resources: Archaeology series 22: Sargon II Inscriptions*)



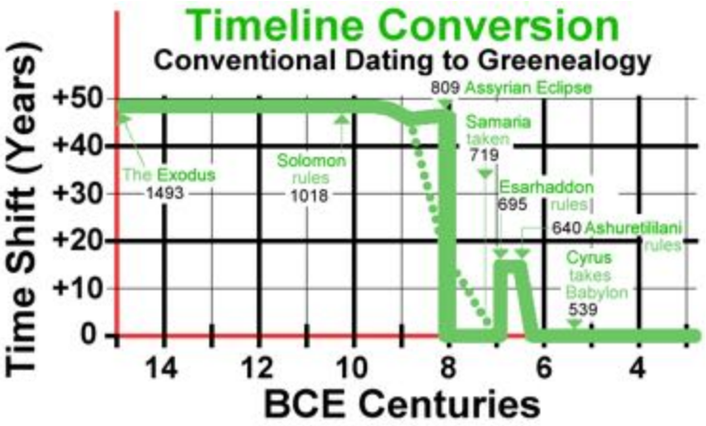
Left: Henry Tudor wearing the Order of the Golden Fleece, Cropped Portrait *(from a 1505 Painting by Michael Sittow, reproduction from Wikipedia, `Henry VII of England'. In 1493, a mirror date to The Exodus, his two-year old son Henry VIII "was appointed Constable of Dover Castle and Lord Warden of the Cinque Ports," from Wikipedia, `Henry VIII of England'.)*

Makeda Queen of Ethiopia, on a list of Ethiopian Rulers, was ruling from 999 BCE (1006 BCE in Abyssinian years) until 968 BCE, and she is then succeeded by her grandson King Menelik, from the marriage of her daughter to King Solomon of Israel. After Solomon completed the work of building Jehovah's house and his own house, which took 20 years (1Ki 9:10), the Bible says that the Queen of Sheba came to meet with King Solomon. Being a descendant of Sheba, Makeda fits the Queen of Sheba. Furthermore, her daughter, it is said, married King Solomon. When her daughter died, Makeda adopted her grandson Menelik. With Solomon commencing building in 1014 BCE, he finished in 994 BCE, marrying Makeda's daughter in about 983, say, so as to put Menelik as sole King of Ethiopia in 968 when aged 15. There is a further legend that says that a young Prince came when but fifteen years old to visit his father King Solomon. On his return to Ethiopia, it is said, he was to be crowned. King Solomon used the occasion to get to know his son and to train him regarding the proper ways to exercise royal power. One of the lessons he taught him was to value a true friend. (*1Kings 9:10-10:1*) (*meskot.com, King Solomon's Instructions*)

Right: Henry VIII, Portrait, Walker Art Gallery, Liverpool *(after 1537 Painting, oil on canvas, by Hans Holbein the Younger, reproduction from Wikipedia, `Henry VIII of England'.)*

Shishak King of Egypt came up against Jerusalem in the fifth year of King Rehoboam of Judah, in accord with 1Kings 14:25. Putting the date at 973 BCE (1018 - 40 - 5 = 973), are there any Egyptian Kings named Shishak of note at about this time? Shoshenk I is dated as beginning rule in 943 BCE, Wikipedia, such as requires a shift of about 48 years to align in time, as Wikipedia gives 925 BCE for Shoshenk's invasion of Judah. Since our Solomon began rule in 1018 rather than 971 (971 is the Wikipedia date for Solomon), the difference is 47 years. So there is a strong correlation of Shoshenk I with Shishak, as 47 years and 48 years are virtually identical for shifts.

How would President George H. Bush feel if history concluded that he was actually the same person as his son George Bush? How would President George W. Bush feel if history concluded that he was actually the now-ruling President Barrack Obama? Two are better than one when we be humble (Ec 4:9; Php 2:3). Supposing we accept the 46-year shift caused by making a new assignment for the Bur-Sagale (The ``Assyrian'') eclipse, as we find it in 809 BCE (ie. -808) rather than 763 BCE (-762), and that we accept that Pul was not Tiglath-Pileser III, and we accept that Pul ruled 46 years preceding Tiglath-Pileser, and we accept, as a further minor shift, that Esarhaddon the King of Assyria began to rule in 695 BCE, as from a recorded solar eclipse in his 1st year occurring in the month Teshri, what conclusions do we draw as a consequence? The following:



1) Assyrian King Phul Belochus (or Pul) ruled about 46 years before Tiglath-Pileser began to rule. They are NOT one King, and an attempt to make them one causes a 46-year time shift.

2) The Bur-Sagale ("Assyrian") solar eclipse is NOT in the year 763 BCE, but 809 BCE, with 64% angular solar cover, or more, when viewed from north or west of Babylon, Assyria. The 809 BCE Assyrian solar eclipse in Simanu, the 3rd month, fullfills more than a 763 BCE assignment (see Conclusion 3).

3) The first two conclusions facilitate an alignment of King Solomon and succeeding Judean Kings with Assyrian history. A progressive shift of dates for Kings of Judah is NOT needed.

4) Sargon and Sennacherib are both names of an Assyrian King who ruled in between King Shalmaneser V and King Esarhaddon. Sargon ruled from 722-695 BCE, about 27 years, a number that is no shorter than the conventional rule of either (18, 24).

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 II. The siege of Samaria was thus 722-719 BCE, ending in Hezekiah's 6th year.

6) Esarhaddon ruled NOT from 680 BCE, but from 695 BCE, from the record of a solar eclipse in Teshri of his 1st year. The inscription of his, ``son of Sennacherib... son of Sargon,'' represents two of Esarhaddon's unique official royal titles.

7) The above conclusion allows 15 additional years after the reign of Esarhaddon's successor, Ashurbanipal, resolving the time between Ashurbanipal and Nabopolassar in harmony with a statement in Wikipedia, ``It's more likely that Ashurbanipal died long before 627,'' putting Ashuretililani as ruling for a longer time, from about 640 to 627 BCE, inscriptions being in rather short supply and fragmentary for this time period. Thus we also avoid having the reigns of Ashurbanipal and his successor Ashuretililani overlap, something NOT then needed, and also: ``There is NO parallel of co regency in Assyria.'' (*Twins*); (2Kings 20:1-11; 18:10); (*Wikipedia, `Ashurbanipal'*); (*Wikipedia, `Ashur-etil-ilani'*)

Having reconciled the Greenealogy with the more conventional dates, apart from the obvious shifts of alignment, it is now a pleasure and a joy to return to our story - that of Moses. In a glorious symphony of harmonious synchronicity, the will of Jehovah has provided alignment for the eclipse of Amos, a solar eclipse of 784 BCE, discussed earlier in this article, as agreeing with the lunar alignments associated to history, to dates for Moses (Thu Mar 1, 1572 - Sat Feb 21, 1452 BCE). *Lineage of Ethiopian Kings and Queens* mentions Moses, and dates his father-in-law (Nu 12:1) as ruling in 1535 BCE. Born Adar 7, 1572 BCE, Moses would have been 37 years old in 1535 BCE, and conceivably he married too (Ac 7:23; Ex 2:11), courting this Cushite (Ethiopian) wife before he left Egypt. This time alignment as adjusted by means of Zerah in 930 BCE in *Lineage of Ethiopian Kings and Queens* (remembering to correct 937 to 930 BCE because of the Abyssinian calendar cf. 943 BCE in the Greenealogy as the 15th year of King Asa, 2Ch 14:9; 15:10) makes Moses 24 (as Zerah is 13 years late). The dates agree with the Greenealogy from the time of Moses. (1Corinthians 1:10); (*Lineage of Ethiopian Kings and Queens*)

Right: Teedra Moses *(R&B and Soul singer-songwriter, born and raised in New Orleans, Louisana)*

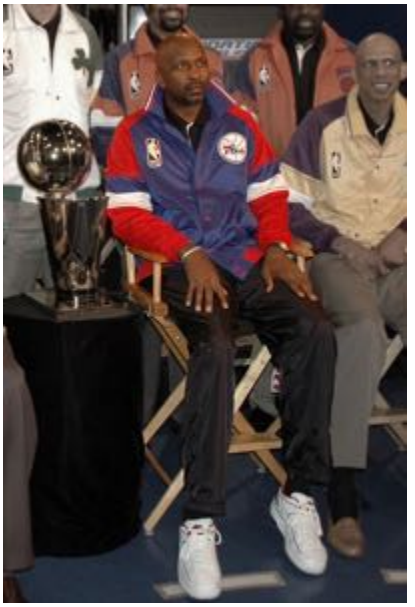
So Moses became a shepherd of the flock of Jethro in Midian. While driving the flock of his father-in-law toward the west side of the wilderness one day he arrived at the mountain of the true God, Horeb, and an angel appeared to him in a flame of fire in the middle of a thornbush and it kept on burning, but the bush, as it continued on burning, was not burned up. Moses said: ``Let me turn aside to inspect this marvel so as to know why the thornbush is not burned up!'' But when Moses turned aside to see it, God called to him: ``Moses, Moses!''

The reasons we have for believing that Moses was nearing the end of his 80th year at this time include the statement made by faithful Christian Stephen in Acts 7:23, which notes that the time of forty years was "being fulfilled," the time from Moses' birth to his departure from Egypt. However, in Acts 7:30 Stephen mentions the fulfillment of forty years in Midian which, added to near forty years, is seventy-nine. This agrees with our earlier statement that Moses was a `son of 80 years' when he and Aaron came to Egypt to free Israel.

Left: Moses, Statue by Michelangelo Buonarroti, Rome, San Pietro in Vincoli *(1513-1515 Statue, marble, height 235 cm, Photo from Michelangelo Museum.com)*

The Hebrew word for "forty", as defined by both of the usual Bible Dictionaries for the Old Testament (Strong's and Brown-Driver-Briggs), may not mean "fortieth", defying many translations of Deuteronomy 1:3, Numbers 33:38, which attempt to imply that both Aaron and Moses had expired before forty years had entirely passed following The Exodus. This truly does not fit the sense or context of forty years. The Hebrew word for "eighty" does have the meaning of "eightieth" and so we rendered it (1Kings 6:1), and in agreement with both Strong's and Brown-Driver-Briggs. The *Contemporary English Version*, and also the *New Living Translation*, of the Bible have Deuteronomy 1:3 as "forty years after" Israel left Egypt, and Numbers 33:38 is, also, "forty years after" in the former. Since Aaron is said to have been 123 years old at his death, and Moses 120 years old (cf. 83 and 80 years old earlier), a period of a few months evidently passing between one's death and the other's death, enough time for Israel to conquer the Kings Sihon and Og of the Amorites to the east of the Jordan River, the consistent nature of the account is true harmony. The sole issue of the forty years being resolved as complete years is put to rest, finally, by the lunar cycle (Ge 1:14), Iyyar 22 being Saturday in 1493 and Adar 7 Saturday in 1452, 29 days in Nissan in 1493 and 30 days in Adar in 1452, every full moon considered as the 14-15th day of the Hebrew month.

Right: Moses Malone, NBA Great *(55 years old, born 1955 CE, "the only player in NBA history to average 20 points and 10 rebounds on four different teams," (Wikipedia, `Moses Malone, Career Accomplishments')*



But what happened to Moses in Egypt and in Midian before his encounter with the burning bush in the wilderness of Midian? Moses was born Thursday, Mar 01, 1572 (Adar 7, 2189 AM) in a time during which the `Hyksos' (Asiatics) ruled north Egypt, before they were driven out by Pharaoh Ahmose I, an event in conventional dating placed extremely near the year 1532 BCE, with Pharaoh Ahmose I dated as reigning about 1550-1525 BCE. The explanation, based on the Rhind Mathematical Papyrus, is now duly enumerated in the Wikipedia article *Khamudi*! We could scarcely have contrived to have placed any of these dates any better, as far as Moses being 40 in the year 1532! The Hyksos King Khamudi, referred to in the Rhind Papyrus as in his 11th regnal year, is unnamed but is assumed to be the successor to Apophis, in whose 33rd year the Papyrus makes a reference, placing the latter as reigning as Moses is born!! The reference to the 11th year (ostensibly of Khamudi) is in regard to a conquest of the northern city of Heliopolis, and had earlier been believed to be the 11th year of Ahmose I, a position which has since been revised to be that of Khamudi. But the dating of the expulsion of the Hyksos by Ahmose I as determined now by the Rhind Mathematical Papyrus is no later than 1532 BCE, which agrees with Moses being 39 years old!!! The city of Avaris, northeast of Heliopolis, and also in the Nile Delta, was the Hyksos capital city, and it was captured and destroyed by Ahmose I, now according to the same dating. So we now have confirmed that the dates of Egyptian history, at least for this time period, have a perfect correspondence to the Bible dates of Moses, as set down in the Greenealogy. This is nothing more than a gift from the Father (Jas 1:17). (*Wikipedia, `Ahmose I, Conquest of the Hyksos'*) (*Wikipedia, `Avaris'*) (*Wikipedia, `Khamudi'*)

The year when Moses departed Egypt for Midian is 1533 BCE or 1532 BCE, as at the time of the Hyksos expulsion from Egypt. Moses was born during the reign of Apophis, the Hyksos King, whose reign commenced before about 1577-1576 BCE, before the time indicated by the sum of the two numbers of the Papyrus, and with a 40-year reign for Apophis, 1533 + 10 + 40 = about 1583 (with Moses as fleeing in Khamudi's 11th year of rule). This puts Apophis as reigning 11 years before Moses is born, with his rule ending at the time when Moses is about age 29.

1583 - 1572 = 11 years,
Moses is born 11 years into the reign of Apophis

1533 + 10 = 1543 BCE,
end of the reign of Apophis, beginning of the reign of Khamudi

and

1572 - 1543 = 29 years old,
the age of Moses at the end of the reign of Apophis

By the Divine Providence of he who causes to become, we have evidently what is the first true historical dating of Moses. It places him as born Mar 01, 1572, in the reign of Apophis. (*Wikipedia, `Apepi I'*)

At the time of the birth of Moses, Pharaoh Apophis had given a command to his people to kill every newborn Hebrew male by throwing them into the river Nile, preserving females alive. This was because the Hebrew people were multiplying quickly, despite being oppressed by the Egyptians, who enslaved them. The birth of Moses in 1572 was 350 years, some months, after Joseph became ruler of Egypt, we say, Nissan 15 of 1923 BCE, at which time Joseph began to dwell as a citizen of Egypt as his father and brothers were dwelling in the land of Canaan.

Left: Moses with the Tablets of the Ten Commandments, Painting by Rembrandt *(1659 Painting by Rembrandt, reproduction from Wikipedia, `Moses')*

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

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

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

The Bible itself tells us that Moses is 120 years old at his death (De 34:7), after his 40 years of wilderness wandering. The most detailed and comprehensive account of the Israelite journey out of Egypt is found in Numbers, Chapter 33, and it is documented in various aspects from Exodus to Deuteronomy, as well as in the later Bible books of Old and New Covenant. The 30-day mourning of Deuteronomy 34:8, together with three days of preparation in Joshua 1:11, make a total of 33 days. This is how, with Moses taken as dying some Saturday Adar 7, the Jews crossed the Jordan Nissan 10, with 30 days in Adar.

Above: Moses, his arms supported by Aaron and Hur (Ex 17:12) *(`Victory O Lord!', Painting by John Everett Millais, reproduction from Wikipedia, `Moses')*

Above: The Jews in the Desert, San Giorgio Maggiore, Venice
(circa 1593 Painting by Tintoretto, reproduction from Web Gallery of Art)

The difficulty of determining ancient dates with exactitude, even in the simple case of counting days from some date to a later date, and even knowing how many days in the month, and how many months in a year, is that slight errors are likely. One illustration of this is seen in the example of the death of Moses occurring 33 days before Israel crossed the Jordan, as the 30 days of mourning do not include the day he passes. Since we are not truly aware of details, one day we may err. On Israel's wilderness journey, a throng of perhaps millions of men, women, children, and numerous livestock, is set into motion with 600 thousand fighting men of war, and later with the service of the tabernacle as added burden (after Sinai). If their journey be illustrated by the daily routine of what creative thinking be found in the book *Kadesh-Barnea*:

> The idea of taking down that tabernacle, and breaking up that camp, and getting such a mighty host as that into marching order, and making a reasonable journey, and getting that host into formal camp again, and setting up that tabernacle as before, all in one day, is hardly less than a bald absurdity. If it was done, day by day, in the journeyings, it was certainly quite as marked a miracle as the regular supply of manna; although it is not commonly included in the list of miracles. (*Kadesh-Barnea, Its Importance and Probable Site, by H. Clay Trumbull, p. 141, 1884*)

As the daily needs of love, water, food, and other things as are required of any wilderness march have not been included, so we might appreciate that neither has accurate accounting, with reckoning of lunar months, and very day of the journey.

With Numbers 33:38 mentioning how Aaron dies "the first day of the fifth month, forty years after" he and Moses lead Israel out of Egypt (Contemporary English Version), the rendering of "fortieth year" being far more common (although certainly not more accurate), it appears now to be time that we consider those wilderness years in some detail.

Left: Efrem Zimbalist and Alma Gluck, George Grantham Bain Collection, Library of Congress, Washington, D. C. *(Reproduction from Wikipedia, `Efrem Zimbalist')*

Jehovah is a God of freedom-- that is his spirit (2Co 3:17). Perhaps that is the reason why he allows us to find latitude within the timeline of history, enough to ensure we be free. This way, we are not compelled to believe, but have options. Yet he allows those who search to find truth in the details. His Word, the Bible, guides us without needless restriction. In our search for a true chronology, the Bible served as the touchstone, enabling us to distinguish between chronologies, and it still serves as a test of the lunar and other dating. Since it is early, a success in our work remains to be seen. In light of the scriptural admonition not to go "beyond the things that are written," we look with earnestness, now, to God's Holy Word, for light to our feet (Ps 119:105).

"The wisdom of the world is foolishness with God," as Paul wrote to the Corinthians (1Co 3:19), so we ought not to be surprised when every commentator is speaking untruths. "For we are overturning reasonings," he wrote in a later letter, as "strongly entrenched." (2Co 10:5) Satan "blinds the minds of unbelievers." (2Co 4:4) So we ought not to be surprised when everyone appears wrong. "This whole world lieth in wickedness." (1Jo 5:19) "The true God made mankind upright, but they themselves have sought out many plans," one writes (Ec 1:1; 7:29). Solomon had 700 wives, and 300 concubines (1Ki 11:1-3), as a bad influence and what came to be his and Israel's downfall. God's people continue, "fat and fresh." (Ps 92:14) But: It went badly with Moses by reason of them (Ps 106:32).

Right: Ram in a Thicket *(Genesis 22:13)*

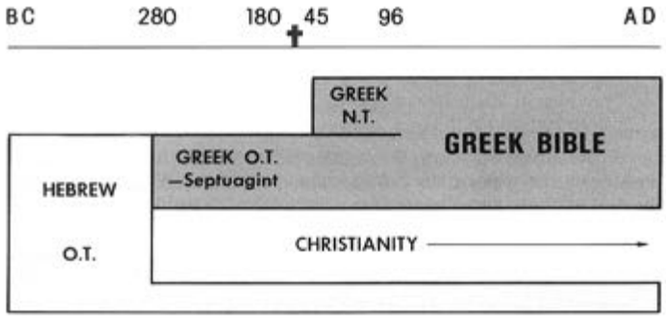
In Webster's 1833 language-amended King James Bible, we find a translation of the record of Israel's Exodus out of Egypt:

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very many cattle. (*Exodus 12:37-38, Webster's language-amended version of the King James Authorized Version, 1833, by Noah Webster*)

Concerning the city of Rameses (Ramesses), mention of it and also of the city of On (Heliopolis) is made in a translation of the Greek Old Testament Scriptures, 1851, by Sir Lancelot C. L. Brenton, which names storage cities built for Pharaoh:

They built strong cities for Pharao, both Pitho, and Ramesses, and On, which is Heliopolis. (*Exodus 1:11, The Translation of the Greek Old Testament Scriptures, Including the Apocrypha, 1851, by Sir Lancelot C. L. Brenton*)

Of the cities built by Israel while in slavery in Egypt, the notable mention of Heliopolis is a reminder to us of Joseph, and it is one that does not appear in a great many versions.



Above: The Greek Septuagint and the Christian Greek Bible *(from hkbible.com, primary source: Jensen's Survey of the Old Testament, Chicago: Moody Press, 1978 Edition, p. 50, by Irving L. Jensen)*

That the Greek Septuagint Version itself is a valuable work, worthy of considerable attention, is indicated by the use of that very same version by the writers of the Christian Bible (also known as the Greek Scriptures), as they quote from the Septuagint directly in the common Greek in which they wrote. Koine or common Greek was the lingua franca of Jesus' day as a result of the conquests of the Greek Alexander, the Great, of several centuries prior to the time of Jesus of Nazareth. *The Old and New Testament Connected* puts it this way:

> That there was a translation of the Hebrew scriptures into Greek, made in the time that the Ptolemies reigned in Egypt, is not to be doubted: for we still have the book, and it is the same which was in use in our Saviour's time; for most of those passages which the holy penmen of the New Testament do, in the Greek original of it, quote out of the Old Testament, are now found verbatim in this version. (*The Old and New Testament Connected in the History of the Jews, vol 2, p. 33, 1839, by Humphrey Prideaux*)

To find a reference to Heliopolis in the Septuagint Bible is how important to the history of Joseph as Egyptian Poseidon! The reference to Heliopolis as a storage city brings to mind the storage of grain by Joseph during seven years of plenty! Did Horus feed the masses, with seven loaves, in Heliopolis? Before Israel was enslaved, Joseph was Poseidon, Lord of On. (*Joseph and On, by Rolf Ward Green, 2010*)

Right: Dance to the Music of Time, Wallace Collection, London *(c. 1638 Painting, oil on canvas, by Nicolas Poussin, reproduction from Web Gallery of Art)*

The term "Lord of On" is to be found where, in the history of Egypt as a nation, besides the mythical Poseidon? Incredibly, the book *Kadesh-Barnea*, on p. 371, offers a glimpse of just such a title given to the Egyptian Pharaoh Rameses III, on a wall of a temple at Medeenet-Aboo, Thebes. The Pharaoh, dated 850 years after Joseph came into Egypt as a captive, is there denoted "Hak-On" (Lord of On)! That the Greek name Poseidon is the Greek equivalent to this and refers to Joseph is more sure, with *posis* meaning *Lord* in Greek, and with Khakheperre and Khakhaure the Prenomens or throne names for the Egyptians we identified as Joseph and his son, also known as Hercules (Khakhe cf. Hak). By connecting the title to Rameses, we also get a connection indirectly to Moses, in whose book the name Rameses appears. This is the sort of provenance we hope for in a family line. (*Kadesh-Barnea, Its Importance and Probable Site, by H. Clay Trumbull, p. 371, 1884*)

Left: Helios and Phaeton with Saturn and the Four Seasons, Staatliche Museen, Berlin *(c. 1635 Painting, oil on canvas, by Nicolas Poussin, reproduction from Web Gallery of Art)*

In the article *Joseph and On*, it was previously noted that Khakheperre and Poseidon may be taken to be both simply representations of the title "Lord of On" as given in the Egyptian and Greek languages respectively, this being with the sun god Re or Ra in Egypt taken as Helios in Greece and because On was the city of Helios and called Heliopolis. The prefix "Khakhe", as a synonym for Lord, we saw already in the form "Hak" from "Hak-On". Only two Egyptian rulers, Khakheperre and his son Khakhaure, or Joseph and his son Hercules, both have Prenomens prefixed by "Khakh", implying also "cock" (as the rooster) and meaning, evidently, "Lord", even as a rooster crows at the sun's rising (cf. a city of a sun god).

The Exodus took place in 1493 BCE, about midway between 1923 and the reign of Ramesses III in Egypt, about 1186-1155 BCE. Moses was 79 years old, having fled Egypt in 1533 at age 39. This is not the truth, it is a model chronealogy (1Pe 2:21). Following the Bible account, from the time of the arrival of the nation of Israel at Kadesh-Barnea after they left Egypt, until they crossed the torrent valley of Zered, is 38 years:

And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation, even the men of war, were consumed from the midst of the camp, as the LORD swore unto them. (Deuteronomy 2:14, The Jewish Publication Society, 1917)

Right: The Triumph of Neptune by Poussin, Philadelphia Museum of Art, Philadelphia *(1634 Painting, oil on canvas, by Nicolas Poussin, reproduction from Web Gallery of Art)*

The reference to the men of war dying off clearly shows that it was a judgment that Jehovah had given earlier (Nu 14:33). Because of the many different versions of the story of those intervening years, it is useful to reckon the time backward. First, where did Jehovah say that men would die in 38 years? There was a judgment of 40 years at Numbers 14:26-34 and the wording there fits the judgment, when we add two more years. When Israel spied out the Promised Land, they were dwelling, at the time, at Kadesh, as may be shown at Numbers 13:25,26. The world-famous 40 years of wilderness shepherding, for the nation of Israel, apparently included two years before that. How wonderful would it be if we could prove that Israel came to Kadesh at the very time, two years after they left Egypt?

There are several reasons for believing Kadesh was early on. There are different opinions as to how many times Kadesh was visited by the Israelites while they wandered the wilderness for 40 years and, as we have noted, many allow less than 40. One view, which accords with Judges 11:17, is that the place called Kadesh was where Israel spent virtually all 38 years. According to either view, two years elapsed prior to Kadesh. An important scripture in this regard is Numbers 20:1, where it reads that the sons of Israel came into the wilderness of Zin in the first month, and they took up dwelling at Kadesh. Aaron's death 38 years later is related in that chapter too. Thus some have the arrival at Kadesh as a second, later one.

Left: The Adoration of the Golden Calf, National Gallery, London *(c. 1634 Painting, oil on canvas, by Nicolas Poussin, reproduction from Web Gallery of Art)*

The first, if not the only, journey to Kadesh by Israel took place beginning from Sinai, according to Numbers 10:11-12 on the 20th day of the 2nd month, in the 2nd year out of Egypt. There it says that the camp was moved, albeit in a period of time which is not mentioned, and over some unspecified route between two points, namely Sinai to the wilderness of Paran. The wilderness of Paran was seen in Numbers 13:26 as Kadesh. When Israel spied out the land, they did so from Kadesh, and during the days of the first ripe grape clusters (Nu 13:20). Most commentators agree that grapes ripen in Palestine about July or August, or June (Gill, from the Targum of Jonathan). It's 11 days from Sinai to Kadesh by Mt. Seir Road (De 1:2). Numbers 33 lists 21 place-names, stops from Sinai to Kadesh. If the stops were half-day journeys, it makes about 11 days. That is not to say that they went directly, nor even that it is correct to reckon half-day stops, as Kibroth-hattaavah is a three days journey from Numbers 10:33, 11:34-35, 33:16-17. The necessity of having water in the desert would make for a roundabout route even though the total distance was 11 days. When the people took up dwelling at Kadesh, Numbers 20:1 has the seemingly divergent fact that it was in the first month. Seemingly divergent-- because some take it as the 40th year. If it is the third year, then the 38 years add, and make 40. It cannot be the beginning of the second year, as it passed. If Israel left Kadesh later that same third year, they would be able to wander for 38 whole years, before crossing Zered. This is if they crossed it soon after 40 years 5 months, the season given for the death of Aaron (Nu 21:11-12; 33:38-44). Had they departed Kadesh at two years and 5 months, it gives some time for spying out the land in or about the 4th month. (The Jewish calendar has its first month in March or April.) More reasonably, they crossed Zered valley a month later on, allowing for travel time and for extra time spent in Kadesh. Still, the 38 years appears plausibly a literal time period. In any event, days east of the Jordan were less than a year.

The Septuagint has a qualifying phrase put to Numbers 33:44, "on the other side" (Greek: en to peran), and adds the word "Jordan", Sir Lancelot Brenton's version. Zered is the next stop after that point in Numbers 21:11-12. Since Israel conquered the east side of the Jordan River and entered onto the west side within a year, the 40 years given as a sentence for the men of war is plausibly over at Zered. Instead of "40th year, 11th month," at Deuteronomy 1:3, Moses may be thus saying the 12th month, the 41st year. With such a complex problem as this (ie. an accurate dating) we expect to try many different solutions and never be done! Attribute it to John Keats (Oct 31, 1795–Feb 23, 1821):

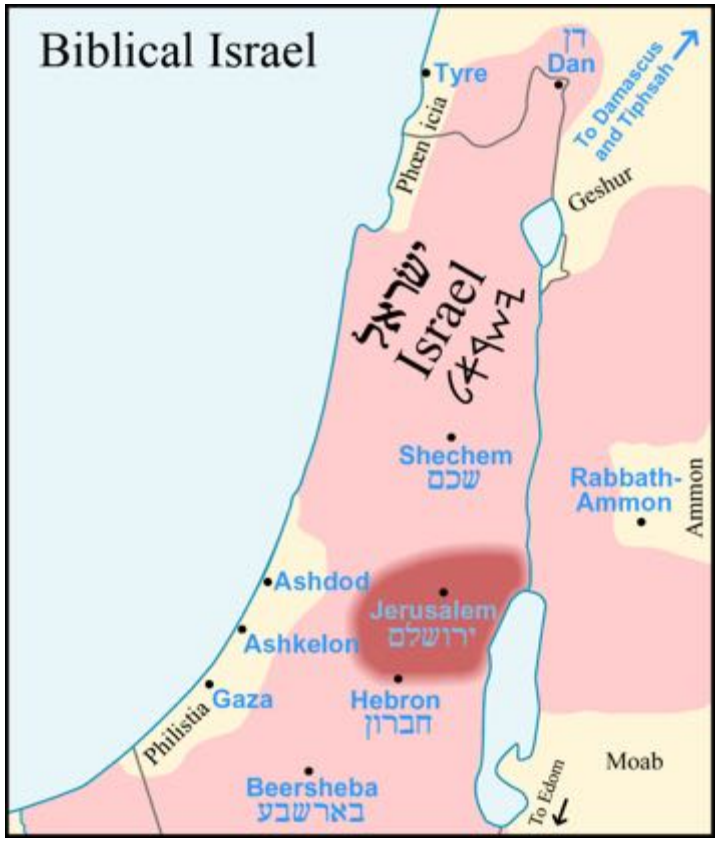
> "Beauty is truth, truth beauty,"— that is all ye know on earth, and all ye need to know.
> (John Keats)

Right: Moses, Museo di San Martino, Napoli, Italy *(1638 Painting by José de Ribera, oil on canvas, reproduction from Wikipedia, 'Moses in Rabbinic Literature')*

In the Mosaic law given in Exodus through Deuteronomy, Moses tells of the prohibition against the worship of images, this being in striking contrast to the stone monuments of Pharaoh Senusret III, as also of Senusret II, whom we identify by an examination in three earlier articles as Joseph and Ephraim. Moses was trained in much wisdom of the Egyptians (Ac 7:22), and Jehovah revealed to him in Sinai a Divine Law (Ex 20:4). We might imagine that Moses had seen the consequences of the statues made by the Egyptian Kings who were born as Hebrews. This adds a different shade to the giving of the Mosaic Law. Similarly, websites are not needed to teach truth (Mt 10:8).

The extraordinary accuracy of the Blessed Greenealogy in its dating of the time of Moses, and down through the wilderness years, has been discussed in only the briefest manner above. The task of finding the truth would not have been easy, even for one of the greatest minds of the twentieth century- BCE. While the 40 years wandering of Israel in the wilderness has not seriously been questioned in any great measure, the time between The Exodus and the founding of Solomon's Temple, 480 years from 1Kings 6:1, has been confronted by many opposers. With 479 years between The Exodus and that 1st Temple, it is a rather large jump between the dates 1493 BCE and 1014 BCE. How much better would it be if we could confirm this period? In the book of Judges, when Jephthah referred to the time of the arrival of Israel on the east side of the Jordan, it was then that he gave its date as 300 years prior (Jg 11:15-27). What many commentators have done in adding up the years from the arrival of Israel in Palestine to a judge called Othniel is to add years prior to Othniel which are not in the Bible. Instead, may we consider the 40 years of no disturbance that were taken to be after Othniel as including all of the years that it took after Israel entered the Promised Land to then. When we total the time periods thus to Jephthah, they amount to a total of 200 years (accounted as 40- or 80-year eras Jg 8:28; 5:31; 3:30; 3:11) plus 48 years of specific judging by the Judges: Abimelech, Tola, and Jair (Jg 10:3; 10:2; 9:22), added to the 53 years of servitude (Jg 6:1; 4:3; 3:14; 3:8). Thus, 248 years plus 53 years is 301 years, but please note, the judgeship of Jephthah began only after the oppression of the Ammonites had gone on for a year, as recorded in Judges:

> And they crushed and oppressed the sons of Israel in that year, for eighteen years, all the sons of Israel that were beyond the Jordan in the land of the Amorites, which is in Gilead.
> (Judges 10:8, Literal Translation of the Holy Bible, Jay P. Green, Sr., 1976-2000)



(Painting by Gerard Seghers, reproduction from Web Gallery of Art)

Left: Early Historic Map of Israel *(from Wikipedia, `Philistines')*

The oppression by the Philistines began then also (Jg 10:7). Counting 300 years from 1452 BCE (Israel crossed the Jordan) brings us to 1152 BCE, the end of the 300 years of Jephthah. How does this confirm the 480-year period, Exodus-to-Temple? There are a number of aspects to consider about the years of Judges on the west side of the Jordan River, a part of which land was occupied by the Philistines in dominating 40 years. These forty years are shown explicitly at Judges 13:1, while Samson was a Judge for 20 of these years, and the Septuagint gives Eli (Heli) as Judge for 20 years (Jg 16:31; 1Sa 4:18). Furthermore, the years of the Philistine oppression are said to end explicitly while Samuel is judging Israel (1Sa 7:13):

So the Philistines were overcome, and did not come into the country of Israel again: and all the days of Samuel the hand of the Lord was against the Philistines. (1Samuel 7:13, Bible in Basic English, C. K. Ogden, 1949/1964)

Thus, when we take the Ammonite oppression as beginning with the Philistine oppression on the other side of the Jordan, a simple picture emerges, where forty years pass until Samuel. So the forty years of Philistine oppression end with Samuel. Josephus, in *Antiquities 6.13.5*, puts Samuel as Judge of Israel for 12 years which, together with 40, is 52 years. From 1152, a space of 52 years puts us at 1100 BCE for Saul. An additional 7 months that the Ark of the Covenant spent in the land of the Philistines after Eli's death makes the date of King Saul's rule near to 1099 BCE (1Sa 6:1; 1Sa 4:17-18). The date for Israel's first King, King Saul, as we have been discussing in earlier articles, comes to very near 1098 BCE. "These agree sufficiently," confirming The Exodus, it being 479 years before the 1st Temple founding (1Ki 6:1). Israel's arrival in Palestine (cf. Philistia) in 1452, after the Exodus of 1493 BCE and 40 years of wilderness wandering, is confirmed by the 300 years of Jephthah, and 54 more years to Saul, from which point we have Saul ruling 40 years, then David 40 and a half, and Solomon 3 to the Temple's founding:

(autumn of) 1098 - 40 - 40.5 - 3 = (spring of) 1014 BCE
ie. 1097.2 - 40 - 40.5 - 3 = 1013.7 BCE

To reiterate, from Israel's crossing the Jordan in 1452 BCE:

1452 - 200 (undisturbed) - 48 (Judges) - 53 (oppression) + 1 = 1152 BCE,
(beginning of Ammonite and Philistine oppression in the days of Jephthah)

1152 - 40 (Philistine oppression) - 1 (Ark captured) - 12 (Judge Samuel) = 1099 BCE
(Judge Samuel in 1Sa 12:11, King Saul begins 1098 BCE in the Greenealogy)

Psalms 90 reads: O Jehovah, you yourself have proved to be a real dwelling for us, during generation after generation. It continues: Before the mountains themselves were born, Or you proceeded to bring forth as with labour pains this earth and the productive land. Then, showing his continuously creative pep: So from time indefinite to time indefinite you are God.

Right: The Patient Job, National Gallery Prague

I don't know what to do about Paula Creamer winning the U.S. Open, and nobody seems to see Steve Stricker as the number 1 ranked player in the world right now, coming off John Deere. Although the golf world doesn't want to admit it, a very bad thing has happened to Tiger Woods, which may end his dreams. The Bible tells us to safeguard our heart (Pr 4:23), to stay wary of what we say to our dearest bosom buddy (Mic 7:5), so to expect anyone to broadcast true feelings is asking a lot. A layoff from golf when you are in your prime years is quite a serious problem because the time lost is still an unknown. Anyone who thinks Tiger is tainted has looked in the mirror. The scripture says: By your own judgment you will be judged. Also, do we really know everything that Mr. Woods did badly? As I value my privacy, I would hope to allow others privacy, which includes allowing a person to adapt and set new goals. By the way, adaptation is not evolution at all, nor near it. The only way to get better is truly to apply creative force. Creation begins at the point of accepting the problem fully. Underestimating the problem only prolongs the recovery time.

If anyone thinks he is something when he is only nothing, he is deceiving his own mind, according to God's Word (Ga 6:3). At 1Corinthians 8:1: Knowledge puffs up, but love builds up. It was 101 degrees (38 C) in the shade May 26 (sun, 45.5 C). In the book *Kadesh-Barnea*, a book I discovered a very short time ago, the Greek word Gerrhon is used to describe a fence or wall that the Egyptians built on their east border. This word, meaning literally wicker-work, may be the same as the Hebrew name Gurion, which is the same as the name Green. The amazing story of The Exodus and the wall is in the book. The wall, called Shur in Hebrew, is said to be 12th Dynasty. The Red Sea crossing bypassed the wall, states Mr. Trumbull. This was a wall which was built at about the time of Joseph!

Not just anyone can do the work of God, just as Jews said in the days described by Ezra to their adversaries who tried to build alongside them: ``You have nothing to do with us as to building a house to our God, for we are the ones building to Jehovah God of Israel, by command of King Cyrus of Persia." So the unauthorized builders didn't help the work (Ezr 4:3).

Left: Pharaoh Khakhaure Senusret III, The Louvre, Paris, France *(circa 1878 BCE Sculpture, Middle Kingdom Egypt, from Wikimedia Commons, `File:StatueHeadOfSenusretIII-Louvre.jpg', primary source The Egypt Archive, Louvre Museum, Middle Kingdom Head of Sesostris III*

The eastern stone wall that guarded Egypt's border according to *A History of Egypt Under the Pharaohs* by Dr. Henry Brugsch-Bey p. 238, was called in Greek "Gerrhon", meaning simply "enclosures" or "fences". The book *Synchronology* refers to the family of Italy, Titans, who were sons of Atlas, called "Geryones". The fascinating history and its corresponding impact are not the only aspects of this name Geryon, which resembles a name found among the Trojans and mentioned in the earlier article *Harald Hildetand*, ie. "Grün", or Grun. "Grün" means "green" in German, and in 386 BCE Grun was said to have founded Grüningen, the name of a town in Switzerland today in the canton of Zurich. The provenance added by the name Green to the story connects the history to a real family of today and is the fulfillment of countless hours of research into the name's long history. The victory that this represents is greater in that history, uncovered by means of focussed research which began as Green Family research, has now been written back to the first man! Four Eras have been uncovered as relating inward to history. Never before had Jehovah created the dates from 5550 BCE on! The founding of the world, Adam's creation, was in 5550 BCE. The Deluge was in 3282 BCE, 600 years from Noah's own birth. The Exodus was 1493 BCE, and Solomon's Temple from 1014 BCE. Jerusalem was destroyed in 586 BCE, Jesus was born in 6 BCE, Rome was judged adversely from 452 CE to 1452 CE, and after, when Constantinople fell in 1453 CE, the Roman Empire ended, while the Hapsburg Dynasty had just barely begun in 1452 CE. Wickedness will provide no escape for those indulging in it. Leonardo da Vinci was born in 1452 CE, 7000 years from Adam. The Hapsburg Dynasty, and with it the Divine Right of Kings, ended in 1918 CE, with the non-abdication of King Charles I. 1493 years after Rome's judgment began in 452 CE, the end of World War II arrived, in 1945 CE (cf. The Exodus, 1493 BCE). Just as an explosion in a print shop does not create a book, so it is also true that Jehovah by Jesus created all things. The natural law tends to disorder, a principle called simply the *second law of thermodynamics*, which states in its equation that entropy for isolated systems always increases. A creation, life is in direct violation of this natural law. The miracle of love and creation creates order out of chaos. As a wall or Gerrhon, a living organism resists disordering.

The "City of Heroes", in the Septuagint version by Sir Lancelot Brenton, is the place where Joseph went to meet his father Jacob in the land of Ramesses (Egypt), or Goshen. This is from the book *Kadesh-Barnea*, on pp. 333, 340. There is enough work to do in that research to last forever. A most remarkable book, *Kadesh-Barnea* tells the story of how the site of Kadesh (Kades, Gades) was rediscovered by Rowlands in precisely the place where the Bible said it was, a ten- or eleven-day journey from Sinai, on a road (De 1:2). The proofs he gave of location are on pp. 214-5 of the book. Jesus said not to try to prevent those who are speaking, and working, in his name, but to consider them for us. (Lu 9:50) So the exciting story of Kadesh and how its discovery stayed hidden is in harmony with: `Your word is truth' (Joh 17:17), as it explores the details of the story of Moses and Israel. The correspondence of the Egyptian word `Khetham' to `Etham' of the Bible, it being the same as `Shur', or the Wall, puts to rest the identity of the wilderness of Shur (with Etham). Mr. Trumbull describes the wilderness of Shur or Etham as in the desert lands east of the wall or fortification of Egypt. Mr. Rowlands rediscovered the site of Kadesh-Barnea in 1842. Its water source is adjacent to a 9- by 5-mile camping area. After 1842 the site was lost until it was found again by Mr. Trumbull, he writing the book *Kadesh-Barnea,* in 1884.

Right: Anne Boleyn, Portrait (by a late identification) *(1600-1609 Painting by Frans Pourbus the Younger, reproduction from Wikipedia, `Anne Boleyn')*

`Is it not better then for a man to eate and drynke, and his soule to be mery in his labour?' (`Bishops' Bible', Ec 2:24) ``There is no profit to man: but that he eate, and drinke, & delight his soule with the profit of his labour."- (Geneva) In the Bishops' translation of 1568 CE, first published then as authorized by Queen Elizabeth I in the Church of England, there is contained the first rendering of the passage above. Anne Boleyn, mother of Elizabeth I, chose a white falcon for her personal device, and her motto became: "The most happy". Who is titled the Supreme Governor of the Church of England? The Duke of Normandy is also The White Heron of New Zealand. The Church of England was begun in 597 CE with the Gregorian Mission, a date mirroring the capture of Jerusalem, 597 BCE. The Geneva Bible of 1560 CE, from which version was produced the second of the two renderings above, is an historic Bible used by William Shakespeare, and the Protestant Reformation.

"Oost huizen" is Dutch for "east homes", and Louis Oosthuizen has just won the British Open for 2010. Ward was out gardening during a fair part of the tournament. After the third round it was evident that Louis was going to be able to handle the pressure of sleeping leading the Open. The Golf Channel credited the leader's Saturday success too. Lodewicus Theodorus "Louis" Oosthuizen was born Oct 19 1982. (*Google Translate, `oost huizen - Dutch to English'*) (Ge 1:28; Nu 21:11; De 4:41,47; Jos 1:15; 12:1; 13:5; 19:12,27,34; Jg 11:18; 20:43; 2Ki 10:33; 2Ch 18:34; Ps 50:1; 113:3; Isa 41:25; 45:6; 59:19; Eze 43:4; Re 16:12) (*Wikipedia, `Louis Oosthuizen'*)

My wife is, in some word, "happy-go-providential," by which I mean to say that she has a most optimistic faith. I tend to be optimistic myself, dreadfully happy (Pr 28:14). The lunar evidence, day-of-the-week calculations, chronology of the Egyptian rulers, and the expulsion of the Hyksos from Egypt in the year when Moses was 39 years old, we both feel, are tantamount to the Greenealogy's being absolutely proven. We look forward to studying the Bible in the increased light of the definite dates which have been provided by this work. We have, in discussion above, confirmed the link between the date of The Exodus and that of Solomon's Temple founding (by 1Kings 6:1) using a very important scripture at Judges 10:7. Jephthah judged 301 years after Moses died (Jg 10:8; 11:26).

Left: Submersion of Pharaoh in the Red Sea, Gallerie dell'Accademia, Venice *(1515-1520 Painting, oil on canvas, by Andrea Previtali, reproduction from Web Gallery of Art)*

Psalm 90, the Psalm of Moses, continues: Thou turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam. For a thousande yeeres in thy sight are as yesterday when it is past, & as a watch in the night. (The Geneva Bible, 1587) The Greenealogy has brought deeper meaning to the scripture: "Because all flesh *is* as grass, and all glory of man as flower of grass; wither did the grass, and the flower of it fell away, and the saying of the Lord doth remain-- to the age." (1Pe 1:25, Young's Literal Translation, 1898) What this says is that although the Bible was written before the history of it was documented in the Greenealogy, its own creative power by God's inspiration allowed it to endure the many difficulties, and become a lasting witness to the time. In view of the Holy Writings is the Greenealogy created, and they rest in all of their humility afterwards, for all time. From loving words of Jehovah is the Greenealogy created, and they rest from all of their labour afterwards, for all time. The beginning and the end become one in the time of forever. The saying endures until the time of reckoning of the times.

Psalms 90 verses 5-17, English Standard Version, reads thus:

You sweep them away as with a flood; they are like a dream,
like grass that is renewed in the morning:
in the morning it flourishes and is renewed;
in the evening it fades and withers.
For we are brought to an end by your anger;
by your wrath we are dismayed.
You have set our iniquities before you,
our secret sins in the light of your presence.
For all our days pass away under your wrath;
we bring our years to an end like a sigh.
The years of our life are seventy,
or even by reason of strength eighty;
yet their span is but toil and trouble;
they are soon gone, and we fly away.
Who considers the power of your anger,
and your wrath according to the fear of you?
So teach us to number our days that we may get a heart of wisdom.
Return, O LORD! How long? Have pity on your servants!
Satisfy us in the morning with your steadfast love,
that we may rejoice and be glad all our days.
Make us glad for as many days as you have afflicted us,
and for as many years as we have seen evil.
Let your work be shown to your servants,
and your glorious power to their children.
Let the favor of the Lord our God be upon us,
and establish the work of our hands upon us;
yes, establish the work of our hands!

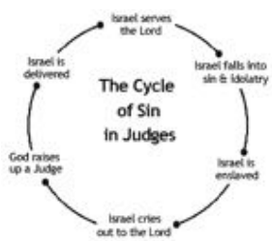
So goes the Psalm of Moses, in the English Standard Version.

Right: Henry VIII, Henry VII Cartoon, National Portrait Gallery, London. *(1537 Cartoon, Pen in black, with grey, brown, black, and red wash; paper mounted on canvas, by Hans Holbein the Younger, reproduction from Wikipedia, `File:Henry VIII and Henry VII, by Hans Holbein the Younger.jpg')*

Worthless, good-for-nothing people worship false gods, while they attempt to mislead Jehovah's people into false worship. The gods of Good Luck and Destiny (Isa 65:11) have been used by such cowards to cause gambling addiction, we may be sure. False worship is called false for a reason, which takes root in the derivation of the word `worship', a basic human need. "Worship" comes from "worth shape", with the worth of an individual being a result of a creative act, or shaping, performed by their Creator, thus endowing worth. When we worship our Creator we have worth resulting from how we were endowed with true purpose, worth that is not earned. Although we do not need to earn our worth, by doing works in harmony with our true purpose we have greatest satisfaction. True worship makes us happy in a way that nothing else does. Since worship is a basic human need, it is very unavoidable. Bob Dylan sang it like: You're gonna have to serve somebody. Whom you serve is up to you, provided you know your options. True worship can only be practised with one's own free will. So, nobody is able to force anyone to practise true worship. False worship, like smoking, drugs, or gambling, are forced. They are addictive because they are unsatisfying as worship. Because they are addictive, they take away peoples' freedom. People become enslaved to their addictions as false worship, and this lessens their freedom to make many right decisions. So the illusion is that addictive habits are forced on them. They can't be a free will decision, as they give freedom up. It came about out of a failure to acknowledge their Creator. When they don't acknowledge their Creator, they give up true worship and become practisers of false worship in some form. Breaking bad habits (addiction) requires accurate knowledge. (Matthew 24:45)

Joshua:
Jos 1:1 Now after the death of Moses, the servant of the Lord, the word of the Lord came to Joshua, the son of Nun, Moses' helper, saying,
Jos 1:2 Moses my servant is dead; so now get up! Go over Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
Jos 1:3 Every place on which you put your foot I have given to you, as I said to Moses.
Jos 1:5 While you are living, all will give way before you: as I was with Moses, so I will be with you; I will not take away my help from you or give you up.
Jos 1:7 Only take heart and be very strong; take care to do all the law which Moses my servant gave you, not turning from it to the right hand or to the left, so that you may do well in all your undertakings.
Jos 1:13 Keep in mind what Moses, the servant of the Lord, said to you, The Lord your God is sending you rest and will give you this land.
Jos 1:14 Your wives, your little ones, and your cattle will be kept here in the land which Moses gave you on this side of Jordan; but you, the fighting-men, are to go over before your brothers, armed, to give them help;
Jos 1:15 Till the Lord has given your brothers rest, as he has given it to you, and they have taken their heritage in the land which the Lord your God is giving them: then you will go back to the land of your heritage which Moses, the servant of the Lord, gave you on the east side of Jordan.
Jos 1:17 As we gave attention to Moses in all things, so we will give attention to you: and may the Lord your God be with you as he was with Moses.
Jos 3:7 And the Lord said to Joshua, From now on I will give you glory in the eyes of all Israel, so that they may see that, as I was with Moses, so I will be with you.
Jos 4:10 For the priests who took up the ark kept there in the middle of Jordan till all the orders given to Joshua by Moses from the Lord had been done: then the people went over quickly.
Jos 4:12 And the children of Reuben and the children of Gad and the half-tribe of Manasseh went over armed before the children of Israel as Moses had said to them:
Jos 4:14 That day the Lord made Joshua great in the eyes of all Israel; and all the days of his life they went in fear of him, as they had gone in fear of Moses.
Jos 8:31 In the way ordered by Moses, the servant of the Lord, as it is recorded in the book of the law of Moses, an altar of uncut stones, untouched by any iron instrument: and on it they made burned offerings and peace-offerings to the Lord.

Jos 8:32 And he made there on the stones a copy of the law of Moses, writing it before the eyes of the children of Israel.
Jos 8:33 And all Israel, those who were Israelites by birth, as well as the men from other lands living with them, and their responsible men and their overseers and judges, took their places round the ark, in front of the priests, the Levites, whose work it was to take up the ark of the Lord's agreement; half of them were stationed in front of Mount Gerizim and half in front of Mount Ebal, in agreement with the orders for the blessing of the children of Israel which Moses, the servant of the Lord, had given.
Jos 8:35 Reading to all the meeting of Israel, with the women and the children and the men from other lands who were living among them, every word of the orders which Moses had given.
Jos 9:24 And, answering Joshua, they said, Because it came to the ears of your servants that the Lord your God had given orders to his servant Moses to give you all this land, and to send destruction on all the people living in it, because of you; so, fearing greatly for our lives because of you, we have done this.
Jos 11:12 And all the towns of these kings, and all the kings, Joshua took, and put them to the sword: he gave them up to the curse, as Moses, the servant of the Lord, had said.
Jos 11:15 As the Lord had given orders to Moses his servant, so Moses gave orders to Joshua, and so Joshua did; every order which the Lord had given to Moses was done.
Jos 11:20 For the Lord made them strong in heart to go to war against Israel, so that he might give them up to the curse without mercy, and that destruction might come on them, as the Lord had given orders to Moses.
Jos 11:23 So Joshua took all the land, as the Lord had said to Moses; and Joshua gave it to the children of Israel as their heritage, making division of it among them by their tribes. And the land had rest from war.
Jos 12:6 Moses, the servant of the Lord, and the children of Israel overcame them; and Moses, the servant of the Lord, gave their land for a heritage to the Reubenites, and the Gadites, and the half-tribe of Manasseh.
Jos 13:8 With him the Reubenites and the Gadites have been given their heritage, which Moses gave them, on the east side of Jordan, as Moses, the servant of the Lord, gave them;
Jos 13:12 All the kingdom of Og in Bashan, who was ruling in Ashtaroth and in Edrei he was one of the last of the Rephaim; these did Moses overcome, driving them out of their country.
Jos 13:15 And Moses gave their heritage to the tribe of Reuben by their families.
Jos 13:21 And all the towns of the table-land, and all the kingdom of Sihon, king of the Amorites, who was ruling in Heshbon, whom Moses overcame, together with the chiefs of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the chiefs of Sihon, who were living in the land.
Jos 13:24 And Moses gave their heritage to the tribe of Gad by their families.
Jos 13:29 And Moses gave their heritage to the half-tribe of Manasseh by their families.
Jos 13:32 These are the heritages of which Moses made distribution in the lowlands of Moab, on the other side of Jordan in Jericho, to the east.
Jos 13:33 But to the tribe of Levi Moses gave no heritage: the Lord, the God of Israel, is their heritage, as he said to them.
Jos 14:2 Their heritage by the Lord's decision, as he gave orders by Moses, for the nine tribes and the half-tribe.
Jos 14:3 For Moses had given their heritage to the two tribes and the half-tribe on the other side of Jordan, but to the Levites he gave no heritage among them.
Jos 14:5 As the Lord had given orders to Moses, so the people of Israel did, and they made division of the land.
Jos 14:6 Then the children of Judah went to Joshua in Gilgal; and Caleb, the son of Jephunneh the Kenizzite, said to him, You have knowledge of what the Lord said to Moses, the man of God, about me and about you in Kadesh-barnea.
Jos 14:7 I was forty years old when Moses, the servant of the Lord, sent me from Kadesh-barnea to make a search through the land; and the account which I gave him was in keeping with his desire.
Jos 14:9 And on that day Moses took an oath, saying, Truly the land where your feet have been placed will become a heritage for you and your children for ever, because you have been true to the Lord your God with all your heart.
Jos 14:10 And now, as you see, the Lord has kept me safe these forty-five years, from the time when the Lord said this to Moses, while Israel was wandering in the waste land: and now I am eighty-five years old.
Jos 14:11 And still, I am as strong today as I was when Moses sent me out: as my strength was then, so is it now, for war and for all the business of life.
Jos 17:4 And they came before Eleazar the priest, and Joshua, the son of Nun, and before the chiefs, saying, The Lord gave orders to Moses to give us a heritage among our brothers: so in agreement with the orders of the Lord he gave them a heritage among their father's brothers.
Jos 18:7 For the Levites have no part among you; to be the Lord's priests is their heritage; and Gad and Reuben and the half-tribe of Manasseh have had their heritage on the east side of Jordan, given to them by Moses, the servant of the Lord.
Jos 20:2 Say to the children of Israel, Let certain towns be marked out as safe places, as I said to you by the mouth of Moses,
Jos 21:2 And said to them in Shiloh in the land of Canaan, The Lord gave orders by Moses that we were to have towns for living in, with their grass-lands for our cattle.
Jos 21:8 All these towns with their grass-lands the children of Israel gave by the decision of the Lord to the Levites, as the Lord had given orders by Moses.
Jos 22:2 And said to them, You have kept all the orders of Moses, the Lord's servant, and have done everything I gave you orders to do:
Jos 22:4 And now the Lord your God has given your brothers rest, as he said: so now you may go back to your tents, to the land of your heritage, which Moses, the Lord's servant, gave to you on the other side of Jordan.
Jos 22:5 Only take great care to do the orders and the law which Moses, the Lord's servant, gave you; to have love for the Lord your God and to go in all his ways; and to keep his laws and to be true to him and to be his servants with all your heart and with all your soul.
Jos 22:7 Now to the one half of the tribe of Manasseh, Moses had given a heritage in Bashan; but to the other half, Joshua gave a heritage among their brothers on the west side of Jordan. Now when Joshua sent them away to their tents, he gave them his blessing,
Jos 22:9 So Reuben and Gad and the half-tribe of Manasseh went back, parting from the children of Israel at Shiloh in the land of Canaan, to go to the land of Gilead, to the land of their heritage which had been given to them by the Lord's order to Moses.
Jos 23:6 So be very strong to keep and do whatever is recorded in the book of the law of Moses, not turning away from it to the right or to the left;
Jos 24:5 And I sent Moses and Aaron, troubling Egypt by all the signs I did among them: and after that I took you out. [58 occurrences in 51 verses of Joshua, ed.]



Judges:
Jdg 1:16 Now Hobab the Kenite, Moses' father-in-law, had come up out of the town of palm-trees, with the children of Judah, into the waste land of Arad; and he went and was living among the Amalekites;
Jdg 1:20 And they gave Hebron to Caleb, as Moses had said; and he took the land of the three sons of Anak, driving them out from there.
Jdg 3:4 For the purpose of testing Israel by them, to see if they would give ear to the orders of the Lord, which he had given to their fathers by the hand of Moses.
Jdg 4:11 Now Heber the Kenite, separating himself from the rest of the Kenites, from the children of Hobab, the brother-in-law of Moses, had put up his tent as far away as the oak-tree in Zaanannim, by Kedesh.
Jdg 18:30 And the children of Dan put up the pictured image for themselves; and Jonathan, the son of Gershom, the son of Moses, and his sons were priests for the tribe of the Danites till the day when the ark was taken prisoner. [5 occurrences in Judges, ed.]

Samuel:
1Sa 12:6 And Samuel said to the people, The Lord is witness, who gave authority to Moses and Aaron, and who took your fathers up out of the land of Egypt.
1Sa 12:8 When Jacob and his sons had come into Egypt, and were crushed by the Egyptians, the prayers of your fathers came up to the Lord, and the Lord sent Moses and Aaron, who took your fathers out of Egypt, and he put them into this place.

Kings and Chronicles:
1Ki 2:3 And keep the orders of the Lord your God, walking in his ways, keeping his laws and his orders and his rules and his words, as they are recorded in the law of Moses; so that you may do well in all you do and wherever you go,
1Ki 8:9 There was nothing in the ark but the two flat stones which Moses put there at Horeb, where the Lord made an agreement with the children of Israel when they came out of the land of Egypt.
1Ki 8:53 For you made them separate from all the peoples of the earth, to be your heritage, as you said by Moses your servant, when you took our fathers out of Egypt, O Lord God.
1Ki 8:56 Praise be to the Lord who has given rest to his people Israel, as he gave them his word to do; every word of all his oath, which he gave by the hand of Moses his servant, has come true.
2Ki 14:6 But he did not put their children to death; for the orders of the Lord recorded in the book of the law of Moses say, The fathers are not to be put to death for the children, or the children for their fathers; but a man is to be put to death for the sin which he himself has done.
2Ki 18:4 He had the high places taken away, and the stone pillars broken to bits, and the Asherah cut down; and the brass snake which Moses had made was crushed to powder at his order, because in those days the children of Israel had offerings burned before it, and he gave it the name Nehushtan.
2Ki 18:6 For his heart was fixed on the Lord, not turning from his ways, and he did his orders which the Lord gave to Moses.
2Ki 18:12 Because they did not give ear to the voice of the Lord their God, but went against his agreement, even against everything ordered by Moses, the servant of the Lord, and they did not give ear to it or do it.
2Ki 21:8 And never again will I send the feet of Israel wandering from the land which I gave to their fathers; if only they will take care to do all my orders, and keep all the law which my servant Moses gave them.
2Ki 23:25 Never before had there been a king like him, turning to the Lord with all his heart and with all his soul and with all his power, as the law of Moses says; and after him there was no king like him.
1Ch 6:3 And the sons of Amram: Aaron and Moses and Miriam. And the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.
1Ch 6:49 But Aaron and his sons made offerings on the altar of burned offering, and on the altar of perfume, for all the work of the most holy place, and to take away the sin of Israel, doing everything ordered by Moses, the servant of God.
1Ch 15:15 And the sons of the Levites took up the ark of God, lifting it by its rods, as the Lord had said to Moses.
1Ch 21:29 For the House of the Lord, which Moses had made in the waste land, and the altar of burned offerings, were at that time in the high place at Gibeon.
1Ch 22:13 And all will go well for you, if you take care to keep the laws and the rules which the Lord gave to Moses for Israel: be strong and take heart; have no fear and do not be troubled.
1Ch 23:13 The sons of Amram: Aaron and Moses; and Aaron was made separate and holy, he and his sons for ever, for the care of the most holy things and the burning of offerings before the Lord, to do his work and give blessings in his name for ever.
1Ch 23:14 And the sons of Moses, the man of God, were put into the list of the tribe of Levi.
1Ch 23:15 The sons of Moses: Gershom and Eliezer.
1Ch 26:24 And Shebuel, the son of Gershom, the son of Moses, was controller of the stores.
2Ch 1:3 Then Solomon, and all the men of Israel with him, went to the high place at Gibeon, because the Tent of meeting of God, which Moses, the servant of the Lord, had made in the waste land, was there.
2Ch 5:10 Nothing was in the ark but the two flat stones which Moses put there at Horeb, where the Lord made an agreement with the children of Israel when they came out of Egypt.
2Ch 8:13 Offering every day what had been ordered by Moses, on the Sabbaths and at the new moon and at the regular feasts three times a year, that is at the feast of unleavened bread, the feast of weeks, and the feast of tents.

2Ch 23:18 And Jehoiada put the work and the care of the house of the Lord into the hands of the priests and the Levites, who had been grouped in divisions by David to make burned offerings to the Lord, as it is recorded in the law of Moses, with joy and song as David had said.
2Ch 23:18 And Jehoiada put the work and the care of the house of the Lord into the hands of the priests and the Levites, who had been grouped in divisions by David to make burned offerings to the Lord, as it is recorded in the law of Moses, with joy and song as David had said.
2Ch 24:9 And an order was sent out through all Judah and Jerusalem that payment was to be made to the Lord of the tax which Moses, the servant of God, had put on Israel in the waste land.
2Ch 25:4 But he did not put their children to death, for he kept the orders of the Lord recorded in the book of the law of Moses, saying, The fathers are not to be put to death for their children or the children for their fathers, but a man is to be put to death for the sin which he himself has done.
2Ch 30:16 And they took their places in their right order, as it was ordered in the law of Moses, the man of God: the priests draining out on the altar the blood given them by the Levites.
2Ch 33:8 And never again will I let the feet of Israel be moved out of the land which I have given to their fathers; if only they will take care to do all my orders, even all the law and the orders and the rules given to them by Moses.
2Ch 34:14 Now when they were taking out the money which had come into the Lord's house, Hilkiah the priest came across the book of the law of the Lord, which he had given by the mouth of Moses.
2Ch 35:6 And put the Passover lamb to death, and make yourselves holy, and make it ready for your brothers, so that the orders given by the Lord through Moses may be done.
2Ch 35:12 And they took away the burned offerings, so that they might give them to be offered to the Lord for the divisions of the families of the people, as it is recorded in the book of Moses. And they did the same with the oxen. [31 occurrences in 1Kings through 2Chronicles, ed.]

Ezra:
Ezr 3:2 Then Jeshua, the son of Jozadak, and his brothers the priests, and Zerubbabel, the son of Shealtiel, with his brothers, got up and made the altar of the God of Israel for burned offerings as is recorded in the law of Moses, the man of God.
Ezr 6:18 And they put the priests in their divisions and the Levites in their order, for the worship of God at Jerusalem; as it is recorded in the book of Moses.
Ezr 7:6 This Ezra went up from Babylon; and he was a scribe, expert in the law of Moses which the Lord, the God of Israel, had given: and the king, moved by the Lord his God, gave him whatever he made request for.

Nehemiah:
Neh 1:7 We have done great wrong against you, and have not kept the orders, the rules, and the decisions, which you gave to your servant Moses.
Neh 1:8 Keep in mind, O Lord, the order you gave your servant Moses, saying, If you do wrong I will send you wandering among the peoples:
Neh 8:1 And when the seventh month came, the children of Israel were in their towns. And all the people came together like one man into the wide place in front of the water-doorway; and they made a request to Ezra the scribe that he would put before them the book of the law of Moses which the Lord had given to Israel.
Neh 8:14 And they saw that it was recorded in the law that the Lord had given orders by Moses, that the children of Israel were to have tents for their living-places in the feast of the seventh month:
Neh 9:14 And you gave them word of your holy Sabbath, and gave them orders and rules and a law, by the hand of Moses your servant:
Neh 10:29 They were united with their brothers, their rulers, and put themselves under a curse and an oath, to keep their steps in the way of God's law, which was given by Moses, the servant of God, and to keep and do all the orders of the Lord, our Lord, and his decisions and his rules;
Neh 13:1 On that day there was a reading from the book of Moses in the hearing of the people; and they saw that it said in the book that no Ammonite or Moabite might ever come into the meeting of God; [7 occurrences in Nehemiah, and 41 occurrences in 1Kings through Nehemiah, ed.]

Psalms:
Psa 77:20 You were guiding your people like a flock, by the hand of Moses and Aaron.
Psa 90:1 A Prayer of Moses, the man of God. Lord, you have been our resting-place in all generations.
Psa 99:6 Moses and Aaron among his priests, and Samuel among those who gave honour to his name; they made prayers to the Lord, and he gave answers to them.
Psa 103:7 He gave knowledge of his way to Moses, and made his acts clear to the children of Israel.
Psa 105:26 He sent Moses, his servant, and Aaron, the man of his selection.
Psa 106:16 They were full of envy against Moses among the tents, and against Aaron, the holy one of the Lord.
Psa 106:23 And he was purposing to put an end to them if Moses, his special servant, had not gone up before him, between him and his people, turning back his wrath, to keep them from destruction.
Psa 106:32 They made God angry again at the waters of Meribah, so that Moses was troubled because of them; [8 occurrences in Psalms, ed.]

Isaiah:
Isa 63:11 Then the early days came to their minds, the days of Moses his servant: and they said, Where is he who made the keeper of his flock come up from the sea? where is he who put his holy spirit among them,
Isa 63:12 He who made the arm of his glory go at the right hand of Moses, by whom the waters were parted before them, to make himself an eternal name;

Jeremiah:
Jer 15:1 Then the Lord said to me, Even if Moses and Samuel came before me, I would have no desire for this people: send them away from before me, and let them go. [52 occurrences in 1Kings through Jeremiah, ed.]

Daniel:
Dan 9:11 And all Israel have been sinners against your law, turning away so as not to give ear to your voice: and the curse has been let loose on us, and the oath recorded in the law of Moses, the servant of God, for we have done evil against him.
Dan 9:13 As it was recorded in the law of Moses, all this evil has come on us: but we have made no prayer for grace from the Lord our God that we might be turned from our evil doings and come to true wisdom.

Micah:
Mic 6:4 For I took you up out of the land of Egypt and made you free from the prison-house; I sent before you Moses, Aaron, and Miriam.

Malachi:
Mal 4:4 Keep in mind the law of Moses, my servant, which I gave him in Horeb for all Israel, even the rules and the decisions.

(above, all 121 occurrences of the name of Moses in 114 verses of the Hebrew Scriptures [excludes Genesis-Deuteronomy, the Law of Moses, as it is attributed to Moses himself], The Bible in Basic English)

Right: Rita Hayworth in *Blood and Sand*, released May 22 1941 *(Rita Hayworth (October 17, 1918—May 14, 1987) appeared in 61 films over 37 years, and she was 22 years old on the release date for ``Blood and Sand''. She died May 14 1987, which was the 5th anniversary of the wedding of the authors, Ward Green and Anne Rutledge, married 1982.)*

Tribute to the Net Draw of Music and the Movies

According to Wikipedia *American Film Industry*, one of the greatest films ever made was *Citizen Kane* (1941). The 1941 film *The Maltese Falcon* catches like praise. The Film Industry began early in the 20th century, and is no better dated than by the birth of Rita Hayworth in Oct 1918. Charlie Chaplin began composing music for films in 1918, and in 1919 he co-founded the film studio *United Artists*. Music as a partner of movies has a separate audio existence. As the divine right of Kings ended in 1918, so movies began. Rita Hayworth is an household name, and she is listed as one of the American Film Institute's Greatest Stars of All Time.

At the 14th Academy Awards, *Blood and Sand* received a nomination in the category Best Color Art Direction (Richard Day and Joseph C. Wright, Art Direction & Thomas Little, Set Decoration). The film took the Academy Award in the category of Best Color Cinematography (Ernest Palmer & Ray Rennahan). Note that "14" is "41", digits reversed. The 1965 film *The Sound of Music* has proved to be one of the most popular movie musicals ever produced, and it won five Academy Awards in all, including that for best picture. (*Phoenix, by Rolf Ward Green and Anne Ruth Rutledge*) (*Wikipedia, `Cinema of the United States'*) (*Wikipedia, `Blood and Sand (1941 film)'*) (*Wikipedia, `Charlie Chaplin'*) (*Wikipedia, `Rita Hayworth'*) (*Wikipedia, `14th Academy Awards'*) (*Wikipedia, `38th Academy Awards'*) (*Wikipedia, `The Sound of Music (film)'*)

Matthew:
Mat 8:4 And Jesus said to him, See that you say nothing about this to anyone; but go and let the priest see you and make the offering which was ordered by Moses, for a witness to them.
Mat 17:3 And Moses and Elijah came before their eyes, talking with him.
Mat 17:4 And Peter made answer and said to Jesus, Lord, it is good for us to be here: if you will let me, I will make here three tents, one for you, and one for Moses, and one for Elijah.
Mat 19:7 They say to him, Why then did Moses give orders that a husband might give her a statement in writing and be free from her?
Mat 19:8 He says to them, Moses, because of your hard hearts, let you put away your wives: but it has not been so from the first.
Mat 22:24 Master, Moses said, If a man, at the time of his death, has no children, let his brother take his wife, and get a family for his brother;
Mat 23:2 The scribes and the Pharisees have the authority of Moses; [7 occurrences in Matthew, ed.]

Mark:
Mar 1:44 See that you say nothing to any man: but go and let the priest see you, and make yourself clean by an offering of the things ordered by Moses, for a witness to them.
Mar 7:10 For Moses said, Give honour to your father and mother, and, He who says evil of father or mother, let him have the punishment of death:
Mar 9:4 And there came before them Elijah with Moses, and they were talking with Jesus.
Mar 9:5 And Peter said to Jesus, Master, it is good for us to be here: and let us make three tents; one for you, one for Moses, and one for Elijah.
Mar 10:3 And he said to them in answer, What did Moses say you were to do?
Mar 10:4 And they said to him, Moses let us give her a statement in writing, and be free from her.
Mar 12:19 Master, in the law Moses says, If a man's brother comes to his end, and has a wife still living and no child, it is right for his brother to take his wife, and get a family for his brother.
Mar 12:26 But as to the dead coming back to life; have you not seen in the book of Moses, about the burning thorn-tree, how God said to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? [8 occurrences in Mark, ed.]

Luke:
Luk 2:22 And when the necessary days for making them clean by the law of Moses had come to an end, they took him to Jerusalem to give him to the Lord
Luk 5:14 And he gave him orders: Say nothing to any man, but let the priest see you and give an offering so that you may be made clean, as the law of Moses says, and for a witness to them.
Luk 9:30 And two men, Moses and Elijah, were talking with him;
Luk 9:33 And when they were about to go away from him, Peter said to Jesus, Master, it is good for us to be here; let us make three tents, one for you and one for Moses and one for Elijah: having no knowledge of what he was saying.
Luk 16:29 But Abraham said, They have Moses and the prophets; let them give ear to what they say.
Luk 16:31 And he said to him, If they will not give attention to Moses and the prophets, they will not be moved even if someone comes back from the dead.
Luk 20:28 Master, Moses said that if a man's brother comes to his end, having a wife, but no children, his brother is to take the wife, and get a family for his brother.
Luk 20:37 But even Moses made it clear that the dead come back to life, saying, in the story of the burning thorn-tree, The Lord, the God of Abraham, the God of Isaac, and the God of Jacob.
Luk 24:27 And he made clear to them all the things in the Writings, from Moses and from all the prophets, which had to do with himself.
Luk 24:44 And he said to them, These are the words which I said to you when I was still with you, how it was necessary for all the things which are in the writings of Moses and the prophets and in the Psalms about me, to be put into effect. [10 occurrences in Luke, ed.]

John:
Joh 1:17 For the law was given through Moses; grace and the true way of life are ours through Jesus Christ.
Joh 1:45 Philip came across Nathanael and said to him, We have made a discovery! It is he of whom Moses, in the law, and the prophets were writing, Jesus of Nazareth, the son of Joseph.
Joh 3:14 As the snake was lifted up by Moses in the waste land, even so it is necessary for the Son of man to be lifted up:
Joh 5:45 Put out of your minds the thought that I will say things against you to the Father: the one who says things against you is Moses, on whom you put your hopes.
Joh 5:46 If you had belief in Moses you would have belief in me; for his writings are about me.
Joh 6:32 Jesus then said to them, Truly I say to you, What Moses gave you was not the bread from heaven; it is my Father who gives you the true bread from heaven.
Joh 7:19 Did not Moses give you the law? Even so, not one of you keeps the law. Why have you a desire to put me to death?
Joh 7:22 Moses gave you circumcision--not that it comes from Moses, but from the fathers--and even on the Sabbath you give a child circumcision.
Joh 7:23 If a child is given circumcision on the Sabbath so that the law of Moses may not be broken, why are you angry with me because I made a man completely well on the Sabbath?
Joh 8:5 Now in the law Moses gave directions that such women were to be stoned; what do you say about it?
Joh 9:28 And they were angry with him and said, You are his disciple, but we are disciples of Moses.
Joh 9:29 We are certain that God gave his word to Moses: but as for this man, we have no knowledge where he comes from. [12 occurrences in John, ed.]

Acts:
Act 3:22 For Moses said, The Lord will give you a prophet from among your people, like me; you will give ear to everything which he will say to you.
Act 6:11 Then they got men to say, He has said evil against Moses and against God, in our hearing.
Act 6:14 For he has said in our hearing that this Jesus of Nazareth will put this place to destruction and make changes in the rules which were handed down to us by Moses.
Act 7:20 At which time Moses came to birth, and he was very beautiful; and he was kept for three months in his father's house:
Act 7:22 And Moses was trained in all the wisdom of Egypt, and was great in his words and works.
Act 7:29 And at these words, Moses went in flight to the land of Midian, and was living there for a time, and had two sons.
Act 7:31 And Moses, seeing it, was full of wonder, and when he came up to have a nearer view of it, the voice of the Lord came to him, saying,
Act 7:32 I am the God of your fathers, the God of Abraham and of Isaac and of Jacob. And Moses, shaking with fear, kept his eyes from looking at it.
Act 7:35 This Moses, whom they would not have, saying, Who made you a ruler and a judge? him God sent to be a ruler and a saviour, by the hand of the angel whom he saw in the thorn-tree.
Act 7:37 This is the same Moses, who said to the children of Israel, God will give you a prophet from among your brothers, like me.
Act 7:40 And saying to Aaron, Make us gods to go before us: as for this Moses, who took us out of the land of Egypt, we have no idea what has become of him.
Act 7:44 Our fathers had the Tent of witness in the waste land, as God gave orders to Moses to make it after the design which he had seen.
Act 13:39 And through him everyone who has faith is made free from all those things, from which the law of Moses was not able to make you free.
Act 15:1 Now certain men came down from Judaea, teaching the brothers and saying that without circumcision, after the rule of Moses, there is no salvation.
Act 15:5 But some of the Pharisees, who were of the faith, got up and said, It is necessary for these to have circumcision and to keep the law of Moses.
Act 15:21 For Moses, from times long past, has his preachers in every town, reading his law in the Synagogues every Sabbath.
Act 21:21 And they have had news of you, how you have been teaching all the Jews among the Gentiles to give up the law of Moses, and not to give circumcision to their children, and not to keep the old rules.
Act 26:22 And so, by God's help, I am here today, witnessing to small and great, saying nothing but what the prophets and Moses said would come about;
Act 28:23 And when a day had been fixed, they came to his house in great numbers; and he gave them teaching, giving witness to the kingdom of God, and having discussions with them about Jesus, from the law of Moses and from the prophets, from morning till evening. [19 occurrences in Acts, ed.]

prophets, from morning till evening. [19 occurrences in Acts, ed.]

Romans:
Rom 5:14 But still death had power from Adam till Moses, even over those who had not done wrong like Adam, who is a picture of him who was to come.
Rom 9:15 For he says to Moses, I will have mercy on whom I will have mercy, and pity on whom I will have pity.
Rom 10:5 For Moses says that the man who does the righteousness which is of the law will get life by it.
Rom 10:19 But I say, Had Israel no knowledge? First Moses says, You will be moved to envy by that which is not a nation, and by a foolish people I will make you angry.

1Corinthians:
1Co 9:9 For it says in the law of Moses, It is not right to keep the ox from taking the grain when he is crushing it. Is it for the oxen that God is giving orders?
1Co 10:2 And they all had baptism from Moses in the cloud and in the sea;

2Corinthians:
2Co 3:7 For if the operation of the law, giving death, recorded in letters on stone, came with glory, so that the eyes of the children of Israel had to be turned away from the face of Moses because of its glory, a glory which was only for a time:
2Co 3:13 And are not like Moses, who put a veil on his face, so that the children of Israel might not see clearly to the end of the present order of things:
2Co 3:15 But to this day, at the reading of the law of Moses, a veil is over their heart.

Timothy:
2Ti 3:8 And as James and Jambres went against Moses, so do these go against what is true: men of evil minds, who, tested by faith, are seen to be false.

Hebrews:
Heb 3:2 Who kept faith with God who gave him his place, even as Moses did in all his house.
Heb 3:3 And it was right for this man to have more honour than Moses, even as the builder of a house has more honour than the house.
Heb 3:5 And Moses certainly kept faith as a servant, in all his house, and as a witness of those things which were to be said later;
Heb 3:16 Who made him angry when his voice came to them? was it not all those who came out of Egypt with Moses?
Heb 7:14 Because it is clear that our Lord comes out of Judah, and Moses said nothing about priests from that tribe.
Heb 8:5 Being servants of that which is a copy and an image of the things in heaven, as Moses, when he was about to make the Tent, had special orders from God: for, See, he said, that you make everything like the design which you saw in the mountain.
Heb 9:19 For when Moses had given all the rules of the law to the people, he took the blood of goats and young oxen, with water and red wool and hyssop, and put it on the book itself and on all the people,
Heb 10:28 A man who has gone against the law of Moses is put to death without pity on the word of two or three witnesses:

Heb 11:23 By faith Moses was kept secretly by his father and mother for three months after his birth, because they saw that he was a fair child; and they had no fear of the king's orders.
Heb 11:24 By faith Moses, when he became a man, had no desire to be named the son of Pharaoh's daughter;
Heb 12:21 And the vision was so overpowering that even Moses said, I am shaking and full of fear. [11 occurrences in Hebrews, ed.]

Jude:
Jud 1:9 Now when Michael, one of the chief angels, was fighting against the Evil One for the body of Moses, fearing to make use of violent words against him, he only said, May the Lord be your judge.

Revelation:
Rev 15:3 And they give the song of Moses, the servant of God, and the song of the Lamb, saying, Great and full of wonder are your works, O Lord God, Ruler of all; true and full of righteousness are your ways, eternal King.

(above, all 80 occurrences of the name of Moses in 79 verses of the Greek Scriptures, The Bible in Basic English)

So, just how well do we have to know the Greenealogy and the life of Moses in order for us to be practising true worship? Really, is this a sensible question to ask ourselves or not? What would be the best question for us to ask ourselves now? How will we survive, and escape from corrupt and wicked men? Wicked men and imposters do go from bad to worse (2Ti 3:13). The scripture at 2Timothy 3:1 is being fulfilled here today:

> But know this, that in the last days critical times hard to deal with will be here.

The question now is, how do we now cope with these feelings? We are to reprove the wicked (Pr 24:25; Eph 5:11; Tit 1:13). We place our burden, not on them, but on Jehovah (Ps 55:22). The answer: We need know that the demons believe (Jas 2:19).

In order to dedicate the final twelve paragraphs of the work to the consideration of Job, this twelve is for our summary. In the preceding, we wandered, as though Israel from Kadesh. It may have seemed like 40 years until we found refreshment. Israel now have wandered nearly 41 years in their wilderness wanderings, but that included time before arrival at Kadesh. After Kadesh there were 38 years specified for Israel's lot. All of those who were fighting men perished from the nation. All, that is, except for Joshua and Caleb, the truthful two. The new generation was blessed to conquer the Promised Land. Forty-five years elapsed from Kadesh to the end of conquest. Moses did not go into that Promised Land west of the Jordan. Even as Israel wandered as a nation in the wilderness during forty years, their journey wanders in the differing accounts given, as far as where they journeyed and where they rested. The book *Kadesh-Barnea* approaches the site of Kadesh. In a most thorough examination of the subject, it tells of a fountain south of Canaan having the Arab name Kades (Gades), stating how it was kept some years a closely guarded secret, as local tribes were very suspicious of Christians (p. 298). The desert water sources of these native peoples are prized. Kadesh-Barnea lay on the extremity of the Promised Land that Abraham's posterity owned (Ge 12:7; 15:18-21; 17:20; 22:17). Numbers Chapter 20 of the Book shows how Israel, arriving at Kadesh and finding no water, quarrelled with Moses and said: "Why have you men brought Jehovah's congregation into a wilderness for us and our beasts of burden to now die?" This shows clearly that it was the first time visiting here, for no mention is made of water having been expected at all. The position of Kadesh is best located from the Bible in the Book of Ezekiel, Chapter 47, Verse 19, where it is described as being found to the south, towards the Negeb, from Israel. Numbers 20:1 states that they arrived in the first month, so it is now pinpointed in time as the third year out of Egypt, as there were afterwards 38 years to Zered Valley (De 2:14). Israel arrived in Sinai in the third month (Ex 19:1), on the same day, which is two whole months out of Egypt and made up the ground of what is called a `three-day journey' (Ex 5:3). In 1493 BCE there are 58 days between first and third month, full moon to full moon (from NASA tabulation, Fred Espenak). Since it took 58 days for the congregation to travel a total distance of what was nominally a journey of three days, such an opportunity as this for calculating numbers is to be had. From Deuteronomy 1:2, it is nominally an 11-day journey from Horeb to Kadesh by Mount Seir Road, which is proportionally:

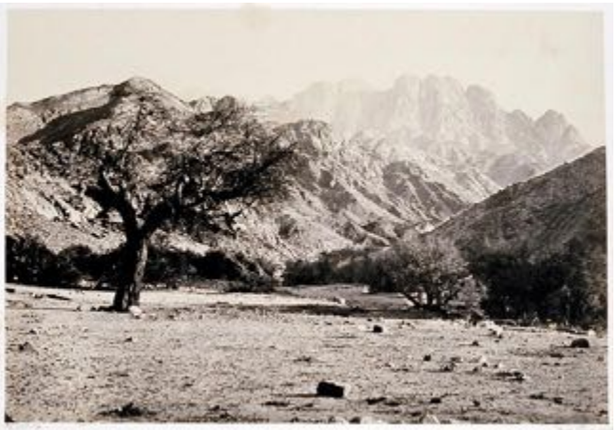
$$58 \div 3 \times 11 \div 30 = 7.08 \text{ months (De 1:2)}$$

Added to the two months from Egypt to Sinai makes a total of nine months travelling, for the nation of Israel, to Kadesh. This calculation is an estimate, but the actual time we get, as between the 20th day of the 2nd month of the 2nd year (Nu 10:11), and the 1st month of the 3rd year (Nu 20:1), is from 10 months and 10 days to 11 months and 9 days (about right). The authors dedicate this work to: Her Royal Highness, Queen Elizabeth II, Monarch of 16 independent Commonwealth realms, Figurehead of the 54-member Commonwealth of Nations, Supreme Governor of the Church of England-- this August 27, 2010 CE, 58 years and 202 days since her reign began Feb 06, 1952 CE. God's people hope for a spiritual paradise today which is an antitype of the literal Promised Land, that which Moses saw.

Left: Edwin Moses, 400m Hurdles
(born August 31, 1955, undefeated in 122 consecutive races beginning with a victory on Sep 02, 1977, in Düsseldorf, at the age of 22 years and 2 days, and ending Jun 04, 1987, in Madrid, at the age of 31 years, 277 days, see IAAF 400 metres Hurdles, All Time. The 400m Hurdles is an eleven-segment race with ten hurdles.)

Moses, as we claim, was 79 years old at the time of Israel's Great Exodus from the land of Egypt, as given by our dating. This is consistent with Acts 7:23 and 7:30, Stephen's words. We show, above, how it agrees with God's Word at Exodus 7:7. How may we reconcile this with Numbers 33:39, where from our own chronology we have nearly 41 years from Aaron 83 to 123? Why, from Aaron 83 to 123 is always between 40 and 41 years! Actually we are saying Aaron is 82 and 122, same difference. The difficulty remains of how Moses is 120 years, on Adar 7, which is only 119 years by the way we are taking the Hebrew. No problem if he died on his birthday before his birth time. So not only is it reconcilable, it is definitive of details. Since we have yet to find any one contradiction, it is true. This is a long process, and we don't seek change (Pr 24:21). There is yet another way in which to interpret Exodus 7:7, a way in which the Jewish year of The Exodus is the time used. Thus, in Exodus 7:7, Moses is 80 at the `time' when he spoke to Pharaoh, since he turned 80 in that Jewish calendar year. This assumes that the speaking to Pharaoh is after Nissan 1. Since Israel departed Egypt on Nissan 15, this is plausible, and it is not to say that Moses and Aaron were mute earlier. Take note also that it was during the age of The Exodus that the Jewish year began to count from Nissan 1 and not Tishri. Adar, being the 12th month, dawned before the next Nissan 1.

Right: Mount Serbal, From the Wadee Feyran, in the Sinai Peninsula *(circa 1857 photo (albumen print) by English photographer Francis Frith (1822-1898) from the book Sinai, Palestine, the Nile, circa 1863, according to the website George Eastman House, in the section Francis Frith, Sinai, Palestine, The Nile)*



At Exodus 3:7 Jehovah told Moses: I have seen the affliction of my people who are in Egypt, and I have heard their outcry as a result of those who drive them to work (the suffering). Even before Moses returned to Egypt to deliver God's people, as Jehovah had called to him from the burning bush in Horeb, now when Moses answered God's call by saying: ``Here I am,'' Jehovah said: ``You may not approach; remove your shoes from your feet, wherefore you stand upon this land in sanctity.'' At Exodus 3:6, God continues: ``I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.'' Then Moses concealed his face, because he was afraid to look at the [true] God. And Jehovah added: ``...of my people who are in Egypt-- I well know the pains they suffer.'' (Ex 3:7) Jehovah then proceeded to say that he intended now to rescue his people from the power of the Egyptians, to bring them up out of that land and into a land bountiful and large, a land flowing with milk and honey, which the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites then inhabited. (New World Translation of the Holy Scriptures, Exodus 3:1-7) (Exodus 3:8)

Left: Moses, Portrait by Carlo Dolci *(1640-1645, painting by Carlo Dolci, reproduction from Web Gallery of Art)*

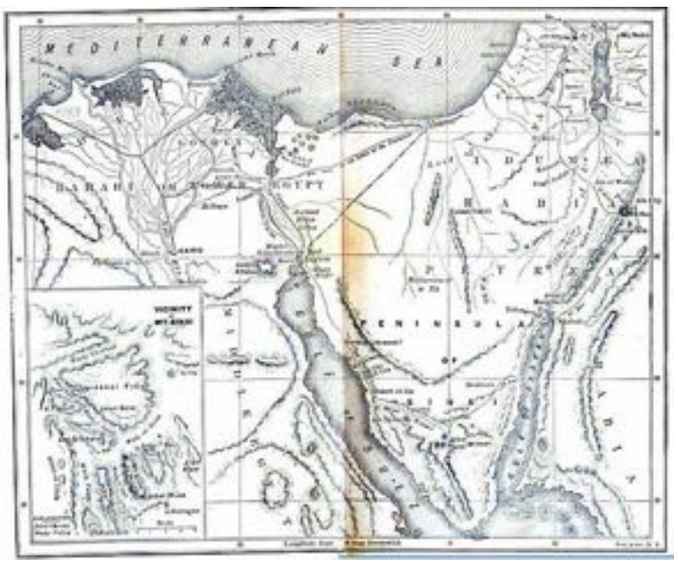
So Jehovah proceeded to say to Moses: ``And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them...come, I will send thee to Pharao king of Egypt, and...bring out my people the children of Israel from the land of Egypt...Moses said to God, Who am I...that I should bring out the children of Israel from the land of Egypt?'' (*Transl. of Greek Old Testament by Sir Lancelot C. L. Brenton 1851,* Ex 3:9-11) Jehovah said: ``I will certainly be with you, and this shall be a token to you that I sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.'' Deuteronomy 4:10-5:2 shows that this sign came true, because it was at Horeb that Israel received God's command. (De 1:6) In *Israel in the Wilderness*, p. 212, in discussion of the identity of this mountain, Mr. Robinson is quoted in his own diary, which work exists today in the public domain, and has been found to be contained within *Biblical Researches in Palestine, A Journal of Travels in the Year 1838* vol. I (two volumes), 1856, by Edward Robinson & E. Smith, p. 86:

We saw it now in the bright beams of the morning sun, a grand and noble object, as its ragged peaks were reflected upon the deep azure beyond.

Right: Map of Mount Serbal, Sinai Peninsula by John Lewis Burckhardt *(from Israel in the Wilderness, p. 218)*

Mr. Stewart's *The Tent and the Khan* describes Serbal:

p. 111 ...From Wadi Feiran we turned to the right into Wadi Aleiat, which leads directly to the base of Serbal. Leaving the camel here, I proceeded up the valley with the old Bedouin guide, who had associated with himself a young *gillie*, to whose shoulders he had transferred the zimzimieh, while across his own was slung his rusty firelock. They started at the rattling pace of five miles an hour; and between the roughness of the path and the burning heat of the sun, I found it very difficult to keep up with them. In spite of many entreaties to take it a little more leisurely, they maintained this pace until we reached, in a few minutes more than one hour, the entrance to the ravine which separates the easternmost peak of Serbal from the rest of the mountain; so that I should reckon the length of Wadi Aleiat to be about five miles. A turn to the southwest, at the entrance, completely shuts it in from Wadi Feiran, a ridge of hills running between them. The avalanches of rock and stone which, during the course of ages, have been brought down from the mountains by the winter torrents, have so covered this valley, as to suggest the idea that the clouds must, at some period, have rained down boulders instead of hailstones; yet it is not deficient in such verdure as this desert produces, and there are more sant trees than we have yet met with, scattered over the surface. These are the *shittah* trees of Scripture, from the wood of which the Ark of the Covenant, the Cherubim, and the Pillars of the Tabernacle were made; and it is a fact worthy of remark, that, while these trees are found here still in considerable numbers, there is not one to be seen, so far as my observation served, in the plain of Er-Rahah, or in any of the Wadis about Ghebel Mousa. This valley is sufficiently ample to have contained the tents of all the Children of Israel; and my impression is that from every part of it, the summits of Serbal can be seen, but I am quite certain that from the upper part of it at least the whole mountain is visible.
p. 112 ...Serbal does not disappoint one on a near approach to it. Majestic as he seems when you trace his serrated crest towering above all his compeers for days before you reach the base, his presence is still more noble as seen from Wadi Aleiat. There are no outworks or fences, no shoulders or projecting spurs, to detract from his stature or hide his summit, until you have achieved half the ascent; his precipitous sides rise sheer and clear from the rough valley along which we were toiling, like a large three-decker from the sea. I perceived at once the force and propriety of that description which is given of the Mount of God, `The Mount which might be touched!'



Left: Map, ***Desert of Sinai***, from the book *The Lord's Land* *(Map from the 1876 book by Henry Bascom Ridgaway, reproduction from The Lord's Land, pp. 10-11)*

p. 114 ...The first impression made on the mind, when the wide waste of wilderness [as seen from the summit] is unfolded before us, is one of stupefaction. The view is so extensive, it seems as if we should never be able to master all its details; but gradually wadis and mountains begin to link together in the memory, until we discover that almost the entire Arabian peninsula is mapped out at our feet. But for the more southerly Sinaitic range, we should take in the whole length and breadth of it at a glance, from the head of the Gulf of Suez to the head of the Gulf of Akabah.
p. 116 ...To me, however, there was something more attractive in that desolate mountain top than the view. From previous study of the subject (which subsequent personal observation has confirmed) I made my pilgrimage there under the impression that it is *the* Mount Sinai; that on this, or one of the neighbouring peaks, Jehovah spake with Moses from out of the cloud, and gave him the law, both moral and ceremonial, for a testimony in Israel; and that the Wadi Aleiat is that portion of the wilderness of Sinai where the Tribes were gathered. Leaving my guides, I sought shelter from the piercing blast under the venerable granite rock which crowns the summit, that I might meditate a while, not only on that scene, so terrible that it caused Moses to exclaim, `I do exceedingly fear and quake;' but also on Paul's allegory, in which he likens Mount Sinai in Arabia to Hagar the bondswoman, and Jerusalem above to Sarah the mother of the free. It was a solemn thing, too, sitting on that spot, to realize the fact, that the terrible majesty in which God appeared on Sinai as the Law-giver, was but an emblem and foreshadowing of His yet more glorious and terrible appearing, when He comes as the Law-avenger, `when every eye shall see him, and they also who pierced him: and all kindreds of the earth shall wail because of Him.'
p. 117 ...The peak we ascended is the same which Burckhardt visited; and, on consulting his travels after my return to Europe, I found his description of it very accurate. The Bedouins who live in Feiran declare that it is the highest of all the peaks, but its exact elevation has never yet been ascertained. Ruppell, however, made the ascent of the second peak from the west, and, imagining it to be the highest, gives its height as 6342 Paris feet above the level of the Red Sea, which, according to Dr Robinson, makes it 1700 feet lower than Ghebel Katerin. But, even granting Ghebel Katerin the advantage of a few hundred feet over the highest point of Serbal, it must be remembered that, rising as the latter does from a far lower level—standing completely isolated from all the surrounding mountains, and presenting the most striking and magnificent outline, as seen from all quarters of the peninsula—it is, emphatically, *the* mountain of the Desert.

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 are, 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."

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

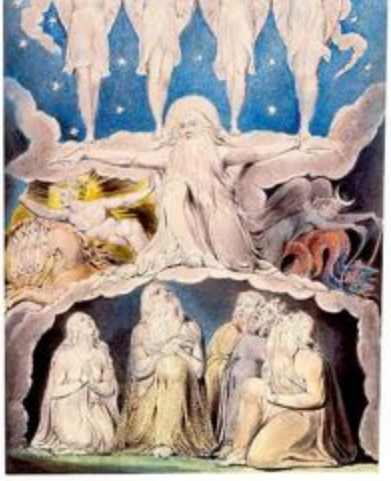
Moses took the journey home to Jethro his father-in-law, and told him: I want to journey please and return to my brethren in Egypt so I may see whether they be still alive (Ex 4:18). Later, after Israel had come out of Egypt, Jethro would come and meet with Moses at the wilderness camp at Sinai (Ex 18). 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 Commandents*, 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)

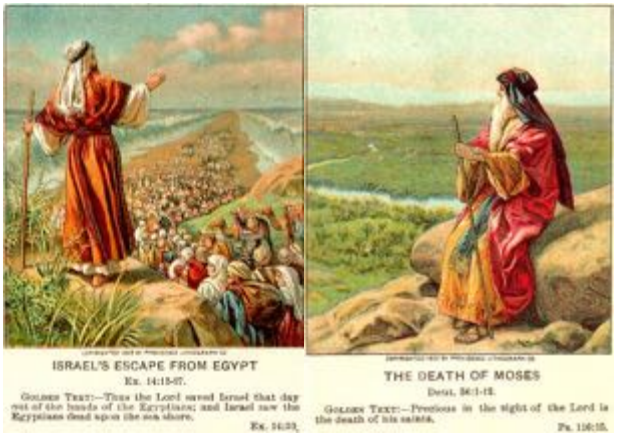
First, are there any other family connections we might find? Yes, because traditionally the first wife of Job is `Dinah'. In the *ongoing research* section of the *Phoenix* article, we mentioned that Dionysus had been associated with Minoan Crete and with bulls, things now connected to Joseph. The book 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 Sésostris III', at Dahshur, Egypt, Wikimapia, `#lat=29.8189 &lon=31.2256 &z=15 &l=0 &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

Wylt thou hinder the sweete influences of the seuen starres? or loose the bandes of Orion?
:התקשר מעדנות כימה או־משכות כסיל תפתח (Job 38:31, The Bishop's Bible (1568) and Hebrew Tanach Versions)

Moses~Drawn Out

On Vacation

``Tell it to the horse marines."