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

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

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

Dedicated to Lee Trevino on his

73rd birthday, Dec 01, 2012.

The Crucible Of Credible Creed

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

**Chapter 1: El Crisol de la Credo
Creíble**

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History**

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Bad King Who Was Drowned**

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El Crisol de la

Credo Creíble

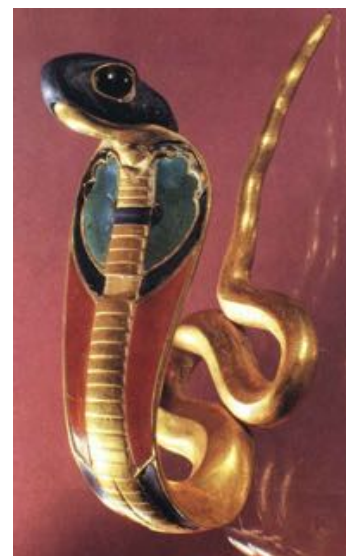
Part 1:

(See also: Part 2
of The Crucible of Credible Creed - El Crisol
de la Credo Creíble).

Right: The solid gold uraeus of Senusret II (*in 1919 this treasure was discovered in the pyramid of Senusret II, after a half-hour of digging at el-Lahun, also called Kahun, in the Faiyum region of Egypt. We have made the argument in previous articles that Senusret II was the Biblical son of Jacob, Joseph, based, among other things on the work that Senusret II did on an irrigation waterway known, even to this day, as 'Bahr Yusef', or 'Joseph's Canal'. Please see [Wikipedia](#), 'Uraeus, Golden Uraeus of Senusret II'*)

Como agua fría a un alma cansada, así es un buen informe
 procedente de un país distante.
 ([Proverbios 25:25, TRADUCCIÓN DEL NUEVO MUNDO DE
 LAS SANTAS ESCRITURAS](#))(Spanish)

As cold water upon a tired soul, so is a good report from a
 distant land.
 ([Proverbs 25:25, New World Translation of the Holy
 Scriptures \(1984\)](#))



es! There is

near-perfect agreement amongst copies of the Holy Book. The differences are so minute as to be nigh on negligible. However, the difficulties of translating ancient Hebrew or Greek texts into more recent dialects can cause confusion, because no common language authority exists for our times. Simply put, we didn't speak it and they didn't speak ours. It is altogether more remarkable, that the true motivation for claiming that the Bible is infallible would appear for the most part to aid the translator in an impossible work. The inspiration of the Bible by God is a faithful thing to which one is called by divine command, and is demonstrated by signs of improvement seen in whosoever believe unto it. Some science would gain by the same method the undesirable label of *circular reasoning*, although absent faith. How may one examine the Bible according to science at all? Some have claimed the Bible to be the Word of God, without a failing with respect to a single statement, of any kind. At the same time, it has been claimed by believers that it is not possible to prove *its errancy, or inerrancy!* These relate to any test requiring a suspension of belief. But what if it were possible to prove the Bible were true? Here we mean in the scientific sense of proof and of true. How would it make us feel to once and for all believe God? Doubtless, such a proof might lack in appeal for some mind associating negative feelings to it, and might be avoided. When there are only positive feelings, how might we do it? Do we study science or do we study religion, or is what we are seeking to be found at the crossroads between the two? Since science will not permit itself to be scrutinized but by its own methods, and because religion is based on faith which is independent of self-examination, how do they meet with each other in a way agreeable to the twain, one asks? Science once rejected the Bible, for lack of a chronology. The internet has today enabled unprecedented research into the many historical and scientific accounts of times past. In our previous articles we established a true chronology. This was an arduous process, complex, and lengthy, and the use of the Bible proved to be an essential building block. So now we have a Biblical chronology which fits the facts, purporting to be The Holy Grail of Biblical archaeology, a history of the world which conforms to accurate chronology as derived from both the Bible and science in correlation. Having said that, the facts of history are a jumbled mess. What better test is there, then, of an accurate chronology (one in which we believe), than to use it to sort history? Really, since our chronology seems to fit the facts, can't we now put it to the purpose of sorting out jumbled facts? The only way we can do this is if our chronology is right. National synergy must be tempered by political neutrality. The different branches of the human family have histories. An accurate chronology synchronizes the different records, with no priority given to some branch of the human family. The task is very easy when the chronology is right, and it is impossible when the chronology was even slightly wrong. This is how we determine the truthfulness of our timeline. When metal ore is heated in a crucible, the impurities are separated from the pure metal so that purification occurs. The crucible must be able to endure the high temperatures. As metals separate in the molten state, then, so the facts may be separated or sifted when applying the 'heat' of our synchronisms in the chronology of the different histories, chronology being in this way a crucible of credible creed. (*Joseph, by Rolf Ward Green*)

¹² While records matter, they might not always be everything. But without records, how may we value or test our beliefs? For example, it is seemingly well-recognized that it is an achievement to win the Triple Crown of horseracing, as few horses (11) have managed it, including *Secretariat*, a

horse that in 1973 set time records in two of the races. He is considered one of the top thoroughbreds of all time. I would like to tell you the story of a winning racehorse. It has been documented that a horse that was foaled in the country of Hungary in 1874 won 54 races across Europe, and is evidently *the greatest thoroughbred of all time*. The story goes that Kincsem's sire, Cambuscan, was sold by Her Majesty Queen Victoria in 1873 to Hungarian interests. Out of the Hungarian mare Waternymph, Kincsem grew up as a skinny horse with some fifty horses near the owner's home. When Kincsem had gone missing one night and was found with a band of gypsies, the owner had asked of the gypsy chief: "Why steal this horse, when there were so many better to choose from?" "Because," said the gypsy, "The other horses may be better looking; but, she was the best of the lot. *She shall be a champion.*" Over four seasons she won all her races against both males and females at European racetracks, gaining 16 major wins. The horse was put to stud at age seven, having never lost. Aged 13, she died after the birth of Kincs, her last foal. There is a statue of Kincsem at Kincsem Park, in Budapest. ([Wikipedia, Kincsem](#))

¹³ Chronology is also a record, and the year 1879 is the year 430×12 years post-3282-BCE, or, *post-Deluge*. The year 1879 marked the last year Kincsem raced, and won. Thomas Edison filed for a patent Nov 04 1879, for a famous invention known today as the light bulb, as another bright light, The Watchtower magazine, also started, Jul 01 1879. It is only when chronology is true, such as *The Blessed Greenealogy* has appeared in the ten previous articles, that we approach the point where it becomes a crucible for the refining of the other approaches to mankind's history. Without a chronology, we wouldn't know which Pharaoh ruled at the time of Moses, and it would be an ongoing question. After much labour, we have reached a point of crucibility. We now begin to use our chronology as a crucible of creed.

¹⁴ The movie *Star Trek: Generations* contained a phrase which has intrigued me: Time is the fire in which we burn. One consequence of this thought is that life is too short, and the 1994 movie expressed the idea of everlasting life. Now everything has a lifespan to some degree, whether long or short, animate or inanimate, and everything has a time. As expressed in Scripture, there is a time to live, a time to die, and for everything under heaven an appointed time. This is divinely elaborated in God's Word, by David's son.[1,2] The passage in Ecclesiastes 3 goes on to say that there is nothing better in life than to work hard and to do good in one's lifetime, eating and drinking, and seeing good work.[3] We certainly would be remiss if we failed to take stock of our successes, and spend adequate time rejoicing in these. The work that we have already done in writing ten articles on the subject of family history and chronology was a joy. That makes this article 11 in the series summarized below. Our last adventure was entitled *The Ark Of Urartu & The Orient Express*, and proved the modern-day existence of the remnant of Noah's Ark in Turkey, whelming up in truth, making inroads into significant discoveries along the way. Not to lessen the greatness of any of the others, but that work made a great discovery: the *Eclipse of Nimrod*. Earlier articles have sought to find a valid chronology in the Bible, searching from the viewpoint of family history. In name is *Generations* refrained, once

again, here.

[1]([Ecclesiastes 1:1](#)) [2]([Ecclesiastes 3:1-8](#)) [3]([Ecclesiastes 3:12-13](#))



Left: Kincsem
(perhaps *The Greatest Thoroughbred of all time, with a record 54 wins in 54 races in Europe*)

Right: Taking Jericho
(circa 1452-1460 painting by Jean Fouquet (1420-1481))

¹⁵ Now the Bible is more than an intended account of history. It is precisely because of its more spiritual aspects, and even its own claims to have been inspired by God, that the Bible has endured a most intense scrutiny, over the years. For the same reason, has an accurate Bible chronology been seen for some time as *The Holy Grail* by researchers into the civilization of man's history and Adam's creation (known as a group, generally, as Biblical archaeologists). These archaeologists draw conclusions based on field study of proposed Biblical sites, testing the Bible's soundness. If the facts don't seem to fit, they may reject the Bible. Likewise, Bible believers may reject archaeological finds. Scientists who defer to radiocarbon dating results in some instances are continually advocating revising all of known history, while archaeologists point out the other side, in that the work done by hundreds of archaeologists over many decades makes it clear how radiocarbon dates are in error.

¹⁶ How can we prove the Bible is true, when the techniques we are using to prove it true don't agree amongst themselves? First of all, faith is proven by the endurance of testing.[1] Secondly, we are not supposing to put Jehovah to the test.[2-4] Paul writes that he pummelled his body to keep it captive, preventing his straying from things he preached to others.[5] Thirdly, Paul also writes to warn faithful ones from being led astray by elementary

For the same reason, has an accurate Bible chronology been seen for some time as The Holy

Grail

things, philosophy, or tradition.[6] Scientific proof of faith is thus deceptive, at very best. How Egyptian history may be seen as withstanding this test or crucible of *The Greenealogy* we endeavour here to investigate, but may there be parallels or common teaching between the ancient Egyptian religion and Christian faith? For example, as previously written in the article entitled *Joseph and On*, the Christian resurrection (lately a credo of Jesus) nearly echoes *The Legend of Osiris*,[7] and so it corroborates the historicity of Israel in Egypt. Note too, early Christians were Jews who quoted from Greek versions of the Hebrew Scriptures made in Egypt during the time that the Ptolemys ruled there, ie. circa 300-100 BCE. Samuel Kurinsky has documented how a number of scarabs was found in the Delta region of Lower Egypt containing a name very similar to Jacob ('Yacob-her'), dating to the time of the foreign rulers or Hyksos who ruled Egypt, and who were depicted at Beni Hasan in a tomb painting, dated 1892 BCE.[8] Mr. Kurinsky points out the adulteration of the history of Egypt by museums that ignores giant technological advances brought to Egypt by these foreigners, who were Semites, as it favours the extravagant exhibits of rich Pharaohs more. It becomes clear that an approach that considers very many different points of view eliminates contradiction or bias.[9]

[1]([James 1:3](#)) [2]([Deuteronomy 6:16](#)) [3]([Matthew 4:7](#)) [4]([Luke 4:12](#)) [5]([1Corinthians 9:27](#)) [6]([Colossians 2:8](#)) [7]([Joseph and On, by Rolf Ward Green](#)) [8]([Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II, by Samuel Kurinsky](#)) [9]([Proverbs 15:22](#))

¹⁷ It appears true that chronology remains the truest test of the creed, whether it be a discipline of science or faith. Because of the great amount of information available about the Egyptian chronology due to the work of archaeology, as correlated with astronomy, pottery, or radiocarbon dating, the opportunity offers itself to examine the Bible through the Egyptian chronology, and the 'foreign rulers', Hyksos. This marks the first time that we will consider the Hyksos in correlation to the time of the Israelites, who lived in Egypt, and how the Biblical story may directly correspond. Hatshepsut, the Egyptian Pharaoh who began to rule in 1490 BCE, made an inscription that showed that the Hyksos found their way out of Egypt some time before her Reign started:

Hear ye, all people and the folk as many as they may be, I have done these things through the counsel of my heart. I have not slept forgetfully, (but) I have restored that which had been ruined. I have raised up that which had gone to pieces *formerly*, since the Asiatics were in the midst of Avaris of the Northland, and vagabonds were in the midst of them, overthrowing that which had been made.
(from the Speos Artemidos Inscription, Pritchard, James B. ed. Ancient Near Eastern Texts, Princeton, 1969, p. 231 [italics his].)

At the time of Moses and at the time of Joseph, chronology is assisted by means of two astronomical

observations made and recorded at the two respective times, so that the date at which each Pharaoh begins to rule is established to the most accurate degree in the archaeological, majority view.

Right: Pharaoh Amenhotep I, polychrome wooden statuette (*the Louvre, Paris*)

¹⁸ Now the modern viewpoint tends to be a scientific one, and many people put their faith in science, despite the better and more satisfying faith obtained by regular Bible study. Chronology is not the only test of the Bible, nor the best one either, judging by the fruitage produced by the creed. Jesus said we would know true disciples by their fruitage. The Bible may also be used as a test of science, in faith, seeing as faith always wins out over knowledge, I believe. Inconsistencies in Bible versions may not undermine faith, but they certainly do recommend to us a flexible approach. Our approach has been to obtain from chronology a best fit for the multitude of indices of chronological information, invented for the first time in history using the internet. The result is thus historic, and is not dependent upon any one fact, source, or interest, for its multi-disciplinary, innovative, comprehensive, detailed, and simple solutions. The internet is still growing every day, the number of its users having increased (interworldstats.com) by 10.6% from Sep 2010 to Sep 2011 and 100.7% from Sep 2006 to Sep 2011. So while we feel that our chronology is groundbreaking, it will be available for improvement, if only in its details. Then again, the possibility exists that we are very wrong, and we would be happy to welcome a vast improvement to it. Either way, it seems that internet research has been born.



¹⁹ We have dated Adam (to 5550 BCE), and we have dated *The Deluge* (to 3282 BCE), and while it is tempting to make more than minimal study of these earlier dates, we instead are concentrating more on the recenter dates, which find a more definite correlation in the sciences and by virtue of recency are less liable to be subjected to dire confusion. The earlier times are the subject of the previous article, which concentrated on the history after *Noah's Ark*. In this article, then, the focus is upon the history after Abraham, to Jacob, Joseph, Moses, and the Kings of Israel.

¹¹⁰ Employing many different scientific tools, we have studied details of certain historical traditions regarding dating. Astronomical reports of eclipses and the Egyptian calendar used in ancient times may be considered as prime examples. These methods are scarcely believable without the study of genealogy, or families, and allowing for human inaccuracy. The record of the Bible is a prime source

The Bible is a prime source for genealogies.

for genealogies. The city of Jericho was a Biblical city which gained great notoriety because of its potential to prove Bible history. We should keep in mind that the movements of the stars and planets throughout history have been believed as constant, or slowly changing, but a few propose catastrophic change. Radiocarbon dates have been wrong by more than 1000 years, and this was on living specimens thought to be very young! The assumptions of science do not always prove valid, just as an interpretation we show by the Bible may prove false.

¹¹¹ Would it not be more than mere coincidence in the minds of a majority, were it found that the site of ancient Jericho dated to the exact same time implied by the Bible's words? But as history depends on archaeology, belief is from God. Is it possible that the dating of Jericho is too far back, and too uncertain, to be used as a sure test of the Bible? Is belief in the Bible not the reason we ask the question? Thus it is really rather the Bible that tests archaeology! By God is human wisdom valued in the Bible as foolishness. Ephesians 2:8 tells us: You have been saved through faith; and this not owing to you, it is God's gift. No, it is not owing to works, so no man should have ground for boasting.[1] 1Corinthians 3:19 yields of worldly wisdom (Job 5:13): The wisdom of the world is foolishness with God, for Scripture said 'He catches the wise in their own cunning.'[2,3] Therefore, even if the dating of Jericho were to be agreed upon as in line with the Bible, there would still be doubt in the minds of humans about the errors in their own work. This is because human trust is known to be wrong at times.[4] In our previous article we mentioned the prophecy given by Joshua concerning the rebuilding of Jericho (Ch 6, par 2):

Cursed may the man be before Jehovah who gets up and does build this city, even Jericho. At the forfeit of his firstborn let him lay the foundation of it, and at the forfeit of his youngest let him put up its doors.

([Joshua 6:26, New World Translation \(1984\)](#)), please see also ([Joshua 6:26, The Message](#))

[5]

Now Jericho was burned in 1452 BCE, as we did find, that a lunar alignment of the months in this year agrees with the various traditions in a way that we have described before, adding only that Jericho fell in the year that Moses died. Israel wept for Moses thirty days, as Deuteronomy records. [De 34:8] After three more days Joshua led Israel across the Jordan.[Josh 1:11,3:2,4:19] Jericho is about 10 km (6 miles) west of the Jordan River. Israel arrived at Jericho, thus, 33 days after Moses died, and Jericho was overcome within the same year or 1452 BCE. Moses died in Adar, the last

month of the Jewish year, and the early springtime of the season, nearly barley harvest. Our article entitled *Moses~Drawn Out* shows how this may be understood by a lunar calendar and with a full moon occurring on the evening of the 14th-15th of these months. In the days of King Ahab of Israel, Jericho was rebuilt by Hiel (Achiel) the Bethelite, from 1Kings Chapter 16, v 34:

In his days Hi´el the Beth´el·ite built Jer´i·cho. At the forfeit of A·bi´ram his firstborn he laid the foundation of it, and at the forfeit of Se´gub his youngest he put up its doors, according to Jehovah’s word that he spoke by means of Joshua the son of Nun.

[6] ([1Kings 16:34, New World Translation \(1984\)](#)), please see also ([1Kings 16:34, American Standard Version](#))

In the Historical Notes section of that article, the reign of King Ahab of Israel is given by us as from 920-899 BCE. Thus was the prophecy fulfilled after more than 500 years.

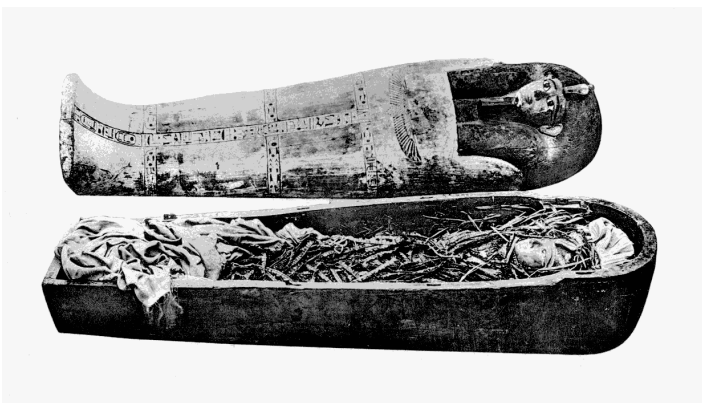


Above: Whooping and Sandhill Cranes

¹¹² Rather than using archaeology to prejudge God, we might go in a different direction, which uses a different question: How can the Bible account for the known world and history?

end of Chapter 1: Capítulo 1: El Crisol de la Credo Creíble

Chapter 2: Amenhotep I Corrects History



Above: The Sarcophagus and Mummy of Pharaoh Amenhotep I (ruled 1526-1506 BCE)
(because of the face mask, Amenhotep's is said to be the only royal Egyptian mummy never to have been

Co je pokrivené, to se nedá narovnat, a čeho se nedostává, to nelze nijak spočítat.
(Kazatel 1:15, SVATÉ PÍSMO – PŘEKLAD NOVÉHO SVĚTA)(Czech),

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

*unwrapped.)***(1984)**

²¹ The archaeology-based history of Egypt is adjusted in very few places by the available astronomical records of Egypt. Based on an heliacal rising of the star Sothis (Dog Star), the ninth day of the third month of summer, the date comes to be 1517 BCE assuming that the event was seen at Thebes.[1] This is determined by modern astronomers, working with the assumption of Thebes being the point of observation, since Thebes became the capital city of Egypt during the time of Ahmose I (the predecessor of Amenhotep I), continuing from that time to be the location of the tombs of the Pharaohs. The date, or record, was to the ninth year of Amenhotep I.[2,3] Had the observation been made at Memphis or Heliopolis, to the north, the date then becomes 1537 BCE, a minority view which is 20 years higher than the conventional chronology.

[1]([Wikipedia, 'Amenhotep I, Dates and Length of Reign'](#)) [2]([Wikipedia, 'Ahmose I, Art and Monumental Constructions'](#)) [3]([Wikipedia, 'Valley of the Kings'](#))

²² Radiocarbon dating has been used to determine the start of the Reign of Ahmose I as between 1570-1544 BCE, an average of 1557 BCE, and seven years earlier than the conventional date for the beginning of Ahmose I's Reign, which is 1550.[1] While radiocarbon dating is not accurate enough to date on its own merit, this appears to confirm conventional dates. Astronomically dating the Reign of Amenhotep I, we adopted the year 1550 BCE as the year Ahmose I began to reign, and backwards calculation from 1517 BCE (the ninth year of the Pharaoh Amenhotep I) offers 1525 BCE as the end of Pharaoh Ahmose I's Reign (he rules 25 years according to Manetho).

[1]([Science Magazine, Jun 18 2010, Vol. 328 no. 5985 pp. 1554-1557, 'Radiocarbon-Based Chronology for Dynastic Egypt', by Christopher Bronk Ramsey, Michael W. Dee, Joanne M. Rowland, Thomas F. G. Higham, Stephen A. Harris, Fiona Brock, Anita Quiles, Eva M. Wild, Ezra S. Marcus, Andrew J. Shortland](#))

²³ Since radiocarbon dating methods give variable results and have significantly greater error margins than the dates of the conventionally accepted Egyptian chronology, the dates for the Pharaohs who reigned near to the time of Amenhotep I are considered to be better pinpointed by the astronomy. The

pivotal date is the ninth year of Amenhotep I as 1517.[1] The best-known Rule for Amenhotep I is thus 1526-1506 BCE.

[1]([The Oxford History of Ancient Egypt, by Ian Shaw, Oxford University Press, New York 2000, p. 2-3](#))

***Den
pivotala
datum är
det nionde
året av***

²⁴ Manetho, an Egyptian who lived at nearly the third century BCE, wrote a history of Egypt which is important even now.[1] His and other King Lists for Egypt are examples of methods that give relative dates for different

Amenhotep I som 1517. (Swedish)

Pharaohs, and these methods also include the excavation of onsite soil layers. The chronology established by relative dating as connected to astronomy is seemingly strong, as indicated by reaction to a recent radiocarbon dating of the Thera eruption which suggested a date 100 years earlier, an archaeologist named Peter Warren of the University of Bristol, U.K., replying:

This chronology has been constructed by hundreds of expert Egyptologists over many decades...

There are no current grounds for thinking that the Egyptian historical chronology could be out by more than a few years. [2]

[1]([Wikipedia, 'Manetho, King Lists'](#)) [2]([Conservapedia, 'Thera Volcanic Eruption'](#))

²⁵ Whilst the *Blessed Greenealogy* date for the Exodus, 1493 BCE, agrees in a seemingly perfect way with the dates of the conventional Egyptian chronology, as such we should be wary of placing too great a reliance upon any one fact. In the *Greenealogy*, Moses was living in Midian from 1532 BCE, nearly, until 1493, so he never saw Amenhotep I, having little opportunity during Pharaoh Amenhotep's Rule. The 21-year reign of Amenhotep I was documented by Manetho and confirmed by an inscription in the tomb of a magician, which mentioned that he served 21 years under Amenhotep I.[1] Let God be found true, although every man be proved lying.[2]

[1]([Wikipedia, 'Amenhotep I, Dates and Length of Reign'](#)) [2]([Romans 3:4](#))

²⁶ Of the family of Amenhotep I (also called Amenophis, which is translated: 'Amun is satisfied') *Wikipedia* says:

Amenhotep I was the son of Ahmose I and Ahmose-Nefertari. His elder brothers, the crown prince Ahmose Sapair and Ahmose-ankh, died before him, thus clearing the way for his ascension to the throne. Amenhotep probably came to power while he was still young himself,

*Er zijn
momenteel
geen
redenen
om te
denken
dat de
Egyptische
historische
chronologie
kan het
mis
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met meer
dan een*

and his mother, Ahmose-Nefertari, appears to have been regent for him for at least a short time. This is evidenced because both he and his mother are credited with opening a worker village at the site of Deir el-Medina.

Amenhotep took his sister Ahmose-Meritamun as his Great Royal Wife. Another wife's name, Sitkamose, is attested on a nineteenth dynasty stele. [1]

***paar jaar.
(Dutch)***

[1]([Wikipedia, 'Amenhotep I, Family'](#))

***Wir
können
einen
Termin
für den
Exodus
berechnen,
indem wir
berechnen
zurück
von den
Königen
Israels.
(German)***

²⁷ It is most notable that we don't require this King for the dating of the *Greenealogy*, since we can calculate a date for *The Exodus* by backwards reckoning from the Kings of Israel, and yet this Pharaoh provided a seemingly perfect reference date using absolute astronomical dating. The reason is because of the dates it gives his successor. No better way that we know of can align *The Exodus*, in 1493 BCE, with death of a Pharaoh, and account for many other details given in the Bible, with such apparent ease. When Thutmose I, the successor to Amenhotep I, is taken as having ruled 13 years (according to Manetho 12 years and 9 months), the Reign of Amenhotep I can be obtained from the date of *The Exodus* without reliance upon astronomy!

1493 + 13 = 1506 BCE

end of the Reign of Amenhotep I

1506 + 21 - 1 = 1526 BCE

start of the Reign of Amenhotep I

1526 — 1506 BCE

Reign of Amenhotep I

(Manetho gives 20 years, 7 months for the Reign of Amenhotep I)

In the *Iron Furnace* we adjust these dates a little. Based on the belief that the Egyptian Pharaohs carried out many of their ceremonial obligations (installing a Pharaoh being the most significant one,

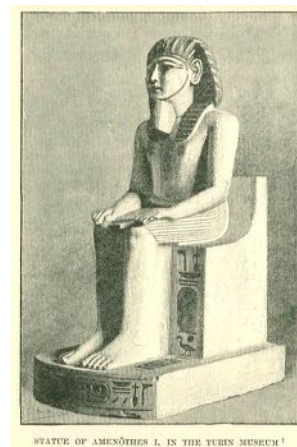
perhaps, although erection of monuments, enacting of new law are also prime examples) in close conjunction with the start of a new moon, Pharaoh Amenhotep I rules from 1525, and Thutmose I from 1504, the accession of Amenhotep taken from Helck as I Akhet (Thoth) 29, and that of Thutmose dated as 'certain', III Peret 21.[1-3] The lunar alignment of the accession dates for Amenhotep I and Thutmose I gives the latter's Reign as about 11 years, and since years 8 and 9 are the highest attested years for Pharaoh Thutmose I, we prefer the lunar-aligned dating, as it would also appear to agree with the well-nigh statement by Mr. Rolf Kraus and Mr. David Alan Warburton regarding a Reign of 11 years for Thutmose I based on the archaeology.[4,5] Really, the 12 years and 9 months of Manetho is secondary, when the Sothic alignment of Pharaoh Amenhotep's Year 9 as 1517 yields 1525 as Year 1, and 21 years later yields 1504 for Pharaoh Thutmose I, 11 years before *The Exodus*. Manetho's number may indicate a co-regency, as scholars do suggest, based on an inscription on a barque used as fill.[6] As presented in Chapter 9, paragraph 11, the lunar-aligned Reigns give Pharaoh Amenhotep I as ruling from Oct 06 1525 to Mar 22 1504 (Reign of 20 years, 5 months, and 16 days). The 20 years, 5 months, and 16 days compare how favourably with the 20 years and 7 months of Manetho by Josephus, the 24 years of Manetho by Africanus, or 21 years by Eusebius.[7]

[1]([Jump to The Iron Furnace, Chapter 9](#)) [2](['Handbook of Oriental Studies, Vol. 83, Ancient Egyptian Chronology, Conclusions', by Erik Hornung, p. 199](#))(2006) [3]([Almagest Ephemeris Calculator](#)) [4](['Handbook of Oriental Studies, Vol. 83, Ancient Egyptian Chronology, Conclusions', by Erik Hornung, pp. 199-200](#))(2006) [5](['Handbook of Oriental Studies, Vol. 83, Ancient Egyptian Chronology, Conclusions', by Erik Hornung, p. 479](#))(2006) [6]([Wikipedia, 'Amenhotep I, Burial, Succession, and Legacy'](#)) [7]([The Chronology of the Old Testament, by David Ross Fotheringham, London 1906, Egyptian Chronology, p. 122](#))

²⁸ Amenhotep I confirms the date of *The Exodus*, by his independent dating given by an astronomical observation of the heliacal rising of Sothis, as stated above, and so his having been a real historical person has added importance. That any independent verification of the Bible might exist within the Egyptian astronomy is not to be underestimated. It is tempting, in fact, with actual, physical evidence of the Egyptian Kings, to give precedence to tangible objects and material wealth over the Biblical spiritual witnesses. Clearly, many have already succumbed to such a temptation, which ends in abandoning any belief in chronological fact. Yet, such proof remains on a lower level than Bible truth. We can never forget that the reason that we began to study chronology in the first place was the record of Scripture, and the Holy Scriptures themselves have always offered the only faithful text and hope of discovery of man's history. Since the Bible provides the motivation or the reason that Biblical chronology, or *The Holy Grail*, was sought, the Bible is the reason that we come to study Amenhotep I. The evidence includes his recovered sarcophagus and mummy. There are other artifacts that are believed to be those of Amenhotep I, from his days as the ruling Pharaoh of Egypt.



Left: Pharaoh Amenhotep I with his mother Queen Ahmose-Nefertari (18th dynasty of Egypt, from the book *Culturgeschichte* by K. Faulmann (1881).)



STATUE OF AMENÔTHES I. IN THE VEBER MUSEUM!

Right: Statue of Amenhotep I (Drawing of a statue of Amenhotep (Amenôthes) I, by Boudier, from a photograph by WM Flinders Petrie. From "History Of Egypt, Chaldæa, Syria, Babylonia, and Assyria, Volume 4 (of 12)," by G. Maspero.)

²⁹ Amenhotep is called Amenôthes, by Mr. Gaston Maspero, in his *History of Egypt, Chaldea, Syria, Babylonia, and Assyria, volume IV* (edited by Mr. A. Sayce of Oxford).[1] Without leaning upon the crushed reed of Egypt, it appears that the only absolutely dated time in 18th Dynasty Egypt is the heliacal rising already mentioned, elucidated as the ninth year of Amenhotep, on a medical document said to have been purchased in Luxor (ie. the same site as that of ancient Thebes) in the 1870's, and dated from 1500 BCE.[2] That ancient scroll is also known as *Ebers Papyrus*, and is 110 pages (20m or 65ft) written in hieratic script.[3] The date about the heliacal rising is on the reverse side. With much of archaeology consisting of the bits and pieces of forgotten civilizations, new discoveries often redefine beliefs about past ages, whilst documents survived intact. Chronology is the crucible within which these facts stand, or indeed, fall, making the *Ebers Papyrus* deciding. For devout Christians, Jews, Muslims, or anyone who agrees to the historic tenor of God's Word, the Hebrew-Greek tome is the one document of the history of the times of humans. A great deal of history outside of the Christian faith has been based, either directly or indirectly, on that record. Only because of the recent upsurge of the internet was the chronology of all of history reviewed by our work and made into the crucible that it is, able to refine or to define. *The Blessed Greenealogy* is the defining chronology. The Bible is found in agreement with the given chronology. The *Ebers Papyrus* agrees independently, decisively. In time will we attempt to address the many other facts of nearly equal significance, testing them as to crucibility.

[1]([History of Egypt, Chaldea, Syria, Babylonia, and Assyria, by Gaston Camille Charles Maspero, volume IV, The Grolier Society, London](#)) [2]([2Kings 18:21](#)) [3]([Wikipedia, 'Ebers Papyrus'](#))

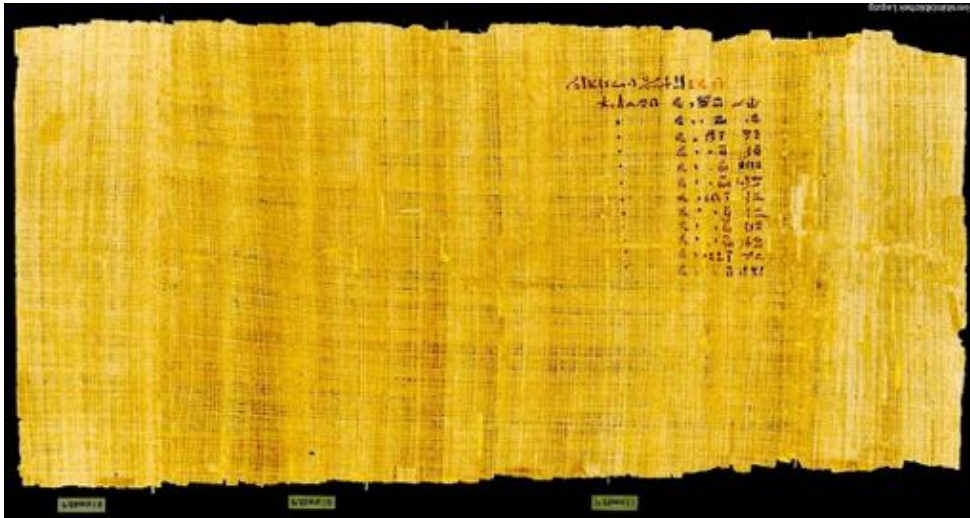


Above: The Ebers Papyrus, Columns 1-3 (right to left)

(the first portion of the 0.30 m (1 ft) × 18.63 m (61 ft) 110-column scroll (102 columns on the front side, 8 columns on the reverse side), a medical document thought to be among the oldest and most important medical papyri of ancient Egypt, dating to the time of Pharaoh Amenhotep (Throne name 'Djeserkare', meaning 'Holy is the Soul of Re') who is named in the calendar on the verso)

Below: The Ebers Papyrus verso, Columns 1-3 (right to left)

(the first portion of the 0.30 m (1 ft) × 18.63 m (61 ft) 110-column scroll verso contains a calendar not normally counted as one of the 110 Columns, but it is used to date the document, a matter of very great contention, written in ancient Egyptian [hieratic script](#), dating to the time of Pharaoh Amenhotep I: The calendar contains 13 horizontal rows. Row one is said to contain the year date and Throne name of 'Djeseckare' (Pharaoh Amenhotep I). The second row has been translated as: "The New Year's Festival took place on the ninth day of Month III in the season of Shemu (of year 9) when the star Sopdet went forth.")



²¹⁰ The absolute chronology from the *Ebers Papyrus* does provide for both the dates and historicity of Amenhotep I. Unlike the later Pharaoh Thutmose III (1469-1440 BCE), who listed 119 Kings as conquered in 1468 BCE at the *Battle of Megiddo* in Canaan, Pharaoh Amenhotep I was not well known for military exploits made in the districts of Asia.[1] During an apparently peaceful reign, he is written to have expanded the *Temple of Karnak* within Thebes itself. Amenemheb the court astronomer of Amenhotep is an inventor of the first water clock, according to his tomb biography. It is said that Amenhotep I was the first Pharaoh to build his tomb in a location separated from his mortuary temple. The tomb of his Queen, Ahmose-Meritamon, was found near to his posited temple site at the north end of Deir el-Bahri. Amenhotep may have appointed Thutmose I as coregent before his own death, some say, because Thutmose I's name appears next to Amenhotep's on a barque which was used as fill for the third pylon at Karnak, this being thus far unverified.

[1]([Jump to The Iron Furnace, Battle of Megiddo \(Thutmose III\), Chapter 9](#))

²¹¹ Egyptian archaeology may depend on the date of Amenhotep I for its alignment in the early *18th Dynasty*, but it generally agreed that a greater consensus exists later on, as to dating closer to the middle of the Dynasty, say 1440 BCE, when Thutmose III perished after a Reign of 29 years, in our chronology (cf. 1425 in lower conventional dating). It should be noted that many proponents of 967 BCE for the date of Solomon's Temple founding put 1446 BCE as the date of *The Exodus*, which forces them to the belief that *The Exodus* does not cause the death of the Pharaoh. Dating *The Exodus* at 1493 BCE relieves this burden, and it is first seen in the article entitled *Green*. [1-6]

[1]([Green, by Rolf Ward Green](#)) [2]([Joseph, by Rolf Ward Green](#)) [3]([On, by Rolf Ward Green](#)) [4]([Phoenix, by Rolf Ward Green and Anne Ruth Rutledge](#)) [5]([Moses, by Rolf Ward Green and Anne Ruth Rutledge](#)) [6]([The Ark of Urartu, by Rolf Ward Green and Anne Ruth Rutledge](#))



Above: The Nile River at Night

²¹² For the purpose of authenticity, I would like to explain a little background of the discovery of *The Exodus* at 1493 BCE, since some of the later discoveries obscured it. I had been researching the dating for the establishment of Solomon's Temple, which convention puts at 967 BCE (by the overlapping of the reigns of the Kings of Israel) although Jehovah's Witnesses had been dating it at 1034 BCE, and it appeared to me by the research of many sources that it was in fact datable to nearly 1015 BCE (later I adopted 1014). Adding the 480 years of 1Kings 6:1, I arrived at 1495 BCE, computed as the date of *The Exodus* (1015+480=1495). After continued research with only a self-satisfaction, it occurred to me one day to 'google' the date 1495 BCE, only to immediately find someone who agreed with it exactly and backed it up with a long list of corroborating dates, too. Most of the information did not agree any earlier than the date of 1495 BCE, and it then became clear that the Reigns of the Kings of Egypt must either agree or disagree at the time of *The Exodus*, since the Pharaoh is swept away and dies according to the clearly specific account of God. Pharaoh yokes his chariots and brings them with him, as he chases God's people into the Red Sea, and not one Egyptian remains according to the Bible account; they are all dead.[1,2] There is more reason to accept the Bible account provided, since an Egyptian Pharaoh, Thutmose I, died in 1493 BCE, a date only two years different from 1495, as I subsequently determined, when I entertained 1495 BCE as nearly correct. I now had further reason for interest in 1493 BCE, and the Pharaoh Thutmose I became another focus for investigation. It turned out that 1493 BCE satisfied a lunar requirement, that of the Biblical record of the first Jewish Sabbath, a requirement which occurs in the year of *The Exodus*. Pharaoh Amenhotep I appears to fully agree with this date.

[1]([Exodus 14:28-15:21, New World Translation of the Holy Scriptures \(1984\)](#)) [2]([Exodus 14:5-10,](#)

New World Translation of the Holy Scriptures (1984)

end of Chapter 2: Amenhotep I Corrects History



Chapter 3: Ahmose I In Coincidence With Moses

³¹ Pharaoh Ahmose I was the first Pharaoh of the 18th Dynasty of Egypt (which Dynasty began the *New Kingdom*), the Dynasty we date, conventionally, as beginning in 1550 BCE. As we mentioned above, there is a radiocarbon date for the beginning of the *New Kingdom* that agrees with this. The period of 1550-1292 BCE, or 18th Dynasty, is known for some Pharaohs whose tombs were discovered in *The Valley of the Kings*, at Thebes, the modern-day site of Luxor. Ahmose began to



Above: Egyptian Pharaoh
Ahmose I, Mummy Head

reign when he was 10 years old, and didn't relinquish the throne until his death at the age of 35, an age confirmed from the youthful-looking head of his mummy. The most striking thing about Ahmose I is his overthrow of the Hyksos in the Nile Delta of northern Egypt, dated 1532 BCE, after which all of the Hyksos left Egypt voluntarily. The year 1533 BCE in *The Greenealogy* dates to Moses at age 40, leaving Egypt because of the threat of Pharaoh. (Moses was a Hebrew born in Egypt who murdered a man, then ran away to Midian, living there 40 years before returning to Egypt, at age 80, to lead Israel in *The Exodus*.)

³² The alignment of the two events is a blessing from Jehovah which confirms that 1493 BCE is truly the date when *The Exodus* occurred, Moses being in Midian from 1533-1493. In *The Blessed Greenealogy*, the dates were found in a completely independent way, by the different requirement that the years align for the rulers and events back to the time of King Nebuchadnezzar of Babylon, when Jerusalem was destroyed by him in his 19th year of reign, about 586 BCE. The reason why we see a confirmation of our date for Moses in the conventional dating of Ahmose I is that both of the stories portray a time of oppression, and both involve the willing departure of Semite rulers from the land of Egypt.

³³ The story of Moses is told in the Bible, and we determined in our article *Moses* that Moses lived (Thursday Mar 01 (Adar 7), 1572 BCE— Saturday Feb 21 (Adar 7), 1452 BCE) at the time of the Egyptian Hyksos ruler Apophis, and his successor Khamudi, the last Hyksos ruler of The Delta. This spans but the first forty years of the life of Moses. In Chapter 10, we pray, we will show Moses in more detail. Apophis is believed to have ruled 1583-1543, his successor Khamudi 1543-1532 BCE (up until Ahmose I ejected Khamudi). Because Ahmose drove out the Hyksos from Egypt, there is a temptation to put him as *The Pharaoh of The Exodus*. However, the Bible states that a new King arose over Egypt who did not know Joseph, and that he enslaved God's people with great oppressiveness and made them carry

A Biblia

بَرَكَهُ الرَّبُّ هِيَ تُغْنِي وَلَا يَزِيدُ الرَّبُّ مَعَهَا تَعَبًا.
(امثال 10, سميت وفان دايك الكتاب المقدس العربية)(Arabic),

The blessing of Jehovah—that is what makes rich,
and he adds no pain with it.
(Proverbs 10:22, New World Translation of the Holy
Scriptures (1984))

big burdens. This fits the Pharaoh Apophis, who is said to have usurped power from his predecessor, and who altered monuments made previously to make them more suited to his own reputation, something which implies that his artisans lacked skills of the sort required to create original artwork in sculpture. Jehovah be willing, we shall consider Apophis more, later. The point is that Israel had been foreign rulers in Egypt, or Hyksos, as far back as the time of Joseph, but the ones who ruled in the days of Moses were new, and although what is commonly called *The Expulsion of the Hyksos* does refer to Semitic or Asiatic rulers who were driven away by Ahmose I, it refers more to *The Exodus* of 1493 BCE.

***azt állítja,
hogy az új
király
támadt
Egyiptom.
(Hungarian***

³⁴ The apparent coincidence of the name 'Moses' with the name of Ahmose is more noteworthy because of the time alignment of these two people in the early to mid-life of Moses, and it is all the more remarkable that when Moses returned, at the age of 80, to Egypt, it was in the rule of Thutmose I, whose name once again bore a resemblance to that of Moses. The *Rhind Mathematical Papyrus*, a document that was written in year 33 of Apophis (Auserres, A-User-Re) by its own reference, names its copiest as "Ahmose," so as to have been transcribed when Moses was 21 years old, a coincidence in both name and date which gives us the first documented example of a text written by the hand of Moses. Later in the same ancient document, a reference is made to the 11th year of rule of a King, later found to be Khamudi (the successor of Apophis) by modern researchers, since it refers to the entering into the city of Heliopolis by then "prince of the south," Pharaoh Ahmose I, in what surely must have been the 18th or 19th year of the latter. Heliopolis, or On, is a northern city now found within the modern city of Cairo, in the Nile Delta, On being besieged by Pharaoh Ahmose I evidently shortly before the conquest, and driving out of the Hyksos from Egypt, nearly 1532 BCE. Without relying upon such ancient evidence, it is found to be in perfect agreement with the years of Moses as we have determined them, be Yahweh willing, and the document was a copy of an earlier document from the reign of a King whose name, according to the *Rhind Papyrus*, was Nimaatre, which was the throne name of Amenemhet III, whom we accept as the Hebrew, Manasseh, or King Minos, in our other work. The timing for the Pharaoh Ahmose I driving out the Hyksos from Egypt is given in part by a graffito from a quarry in Tura, which says that 'oxen from Canaan' were used at that quarry's opening in the 22nd regnal year of Ahmose, seeing that these cattle were believed to have been obtained from a three-year siege of the Canaanite town of Sharuhén, at a date which is after the fall of Avaris the Hyksos capital.

One of the few conventional dates that we adopt from Egypt is 1550 BCE as the accession of Egyptian Pharaoh Ahmose I. This is based, quite independently, on the heliacal rising of the Star Sothis (Sirius, Dog Star) in Year 9 of Pharaoh Amenhotep I, immediate successor to Pharaoh Ahmose I, thus it is expected to be quite accurate seeing as the years of rule are fairly well-known, of number, for Pharaoh Ahmose. What came as a shockingly pleasant surprise to me was that the date when

Moses left Egypt, as determined by a totally independent method from this, namely from the date for the destruction of Jerusalem in 586 BCE, calculating back from there using the Biblical record of the Kings to Solomon in 1017 BCE, then using 1Kings 6:1, 479 years to Moses at the time of *The Exodus* in 1493 BCE, and then, from Acts 7:23-29 and Exodus 7:7, adding 39 years more, to get 1532, dates Moses as leaving Egypt as Pharaoh Ahmose I drove out the Hyksos rulers from Egypt, by a near-exact coincidence. Not needing to take the Bible account upon less authority, this introduces a temporary circumstance at the time when, 40 years before *The Exodus*, Moses left Egypt at the same time that the Hyksos were being driven out by Ahmose. That this was a time of turmoil generally makes the act of Moses in committing manslaughter appear more probable, the ongoing war affording him now an ever greater opportunity. Proverbs 4:18 illustrates how our progress grows steadily. Before Moses would return to Egypt, Exodus 4:19 relates, a new circumstance existed in that those who were seeking to kill Moses were now dead, a circumstance which does appear not improbable, since both Ahmose I and Amenhotep I passed away before 1493 BCE, by which time Thutmose I was ruling, and a window of more than a decade is thereby afforded for the events which came to precede *The Exodus* itself. The commonly-quoted date of 1446 for *The Exodus* can not offer these advantages in quite the same way, with the Pharaoh Thutmose III having reigned by then over 22 years, and his Reign continuing for a number of years after that. This is not the only advantage of the 1493 date for *The Exodus*, as it also enables the 1923 BCE date, detailed in earlier articles, for the patriarch Joseph as 430 years before *The Exodus*, explaining Exodus 12:40 as well, where in the Septuagint Israel dwells in Canaan and Egypt.[1] Repercussions echo all the way back, to Adam, in 5550 BCE.

[1]([*English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, Exodus 12:40*](#))



Above: The Rhind Mathematical Papyrus, The British Museum
(papyrus scroll 199.5 × 32 cm, hieratic script, written on both sides)



Above: The Rhind Mathematical Papyrus, The British Museum
(papyrus scroll 295.5 × 32 cm, hieratic script, written on both sides)

³⁵ ‘Nebpehtire’ was the prenomen of Pharaoh Ahmose. A prenomen is a throne name which was

given at coronation. Before Ahmose became Pharaoh, Egypt was ruled by the Kings Khamudi and Kamose, Khamudi being the Hyksos ruler who was ruling in the Nile Delta region in the north, the southern region, comprising more arid lands, being ruled by Kamose. Kamose (prenomen 'Wadjkheperre') is said to have been a brother of Ahmose, and reigned three to five years. The *Rhind Mathematical Papyrus* connects Ahmose with the Pharaoh Khamudi, mentioning the fall of Heliopolis, or On, in the 11th year of Khamudi, to a prince of the South. Until Ahmose united the country under his own Rule, it was divided into north and south, the north being called Lower Egypt because it is lower, physically, with the Nile River still flowing from south to north to the Big Green, today. Pharaoh Ramses III (Ruling 1223-1191 BCE) writes, to Amen:

I built you ships, freight ships, arched ships with rigging, plying the Big Green (the sea). I manned them with archers, captains and innumerable sailors, to bring the goods of the Land of Tyre and the foreign countries at the end of the world to your storage rooms at Thebes the Victorious.

Right: Pharaoh Thutmose III (reigned 1469-1440 BCE) (*mummified head*)



Genealogy of Tutenkhamun from Thutmose I

³⁶ To finally understand the chronology of the Bible is truly thrilling, and we do possess *The Holy Grail* when we understand that time may be simply a way to study history, because events dated to a specific time may all be studied to find connections, although they may appear unconnected. Only the possessor of this chronology knows where to look. Once we know where to look in time for specific events, we can test any historical account to see if it makes sense-- or if we can rewrite the history to better fit the dating.

Another aspect of chronology is that it validates history. The truthfulness of historical accounts may be questioned, but the fit of facts to existing chronology is convincing. If a story can be dated, it thus finds a place in history. Transforming the chronology is a different kettle of fish. Here, even the slightest change can be 'a whale of a job'. There is thus ample reason to establish a chronology first before attempting to use that chronology to write history. No history makes any sense without an accurate chronology. The details of the interrelationships between people, such as marriages and diplomacy, depend upon the precise dates. An error in the dating of one group can negate such facts.

Corrected history might serve these facts up on a platter, but true chronology is a dish, and error is a basket case. Chronology cups some facts in it, keeping other facts out. Time will tell, in due time, and may time wait for no man. A piece of rock contains a great sculpture, but only where a master can discern to leave it lie, and remove the rest. The walls of Troy contained a great city, as a tray foods. That's not to say that there weren't many people who lived outside the walls, any more than that all food is on tray. The prophet Jonah was swallowed by a fish, and carried his message to the city of Nineveh, and the King of that city. If the King were Assyrian King Adad-nirari III, as thought by some, the time of Jonah would be contemporary with that King's Reign, providing only that we could date the Reign. Later in this article, we date the Assyrian Kings, and we find the Reign of King Adad-nirari III to be 856-827 BCE. Earlier, in the article *Green*, we had put Jonah at 844 BCE, although that was based on a different timeline. The reference work *Insight on the Scriptures* notes that Jonah apparently served as a prophet to the 10-tribe Kingdom of Israel during the Rule of King Jeroboam II, as the word spoken by Jonah is mentioned at 2Kings 14:23-25:

I det femtende året til Amasja, sønn av Jehosaj, Judas konge, ble Jeroboam, sønn av Jehosaj, Israels konge, konge i Samaria og var det i førtien år. Og han fortsatte å gjøre det som var ondt i Jehovas øyne. Han vendte seg ikke fra noen av alle Jeroboams, Nebats sønns, synder, som han hadde fått Israel til å synde med. Det var han som gjenopprettet Israels grense fra inngangen til Hamat og helt til Araba-havet, i samsvar med ordet fra Jehova, Israels Gud, som talte ved sin tjener Jona, Amittais sønn, profeten som var fra Gat-Hefer.

[1]([2Kings 14:23-25, NY VERDEN-OVERSETTELSEN AV DE HELLIGE SKRIFTER](#))

Based on that Scripture, they date Jonah's prophecy to the time of King Jeroboam (circa 844 BCE), whereas we date the King Jeroboam II as ruling 826-785, after King Adad-nirari III reigned in Assyria, which appears a feasible scenario, with Jonah preaching prior to King Jeroboam II in 826 BCE.[2]

[1]([2Kings 14:23-25, NY VERDEN-OVERSETTELSEN AV DE HELLIGE SKRIFTER](#)), see also ([2Kings 14:23-25, 1906/1930 Norwegian Bible](#)), in English ([2Kings 14:23-25, New World Translation \(2013\)](#)) [2]([Wikipedia, 'Adad-nirari III'](#))

³⁷ We may recall that chronology compared to genealogy is, as we said in some article, like dating compared to marriage. Yesterday was May 07, 2012, and I suddenly got the idea to search the genealogy of the Egyptian Pharaohs, last night. Since genealogy is more reliable than dating techniques of other kinds, it should be a better test of the time period in question, to determine the validity of the ruling date. The more generations after Ahmose I that we can ascertain, the more accurate our calculations will be for the average generation, and the answer should tell us how valid it is. Remember that the average generation for firstborn sons is 27 years, and we saw this average in Charlemagne's family, for example, and in other studies of our own Green Family. Tutenkhamun is seven generations after Thutmose I, and the relationship between Thutmose I and Ahmose I is uncertain. Although Thutmose I may be a son of Ahmose I, it's unsure. The best we can do here for

generations is to use Thutmose I ruling from 1504 BCE, and his birth as near to 1554 BCE. The evidence that Thutmose I is born about 60 years before his death stems from the detail that his son (Thutmose II) is old enough to have had a son (Thutmose III) born before the end of the Reign of Thutmose II, and Thutmose I and II during the time they ruled Egypt had Reigns spanning about 14 years total (ruling dates are given in Chapter 9), from 1504 to 1490, whilst Thutmose I is old enough to have been the commander for the armed forces of the Pharaoh who came before him (ie. Amenhotep I), which is generally accepted.[1,2] As 30 might be the earliest age at which a man might serve as a military commander (for reasons of maturity), we note that a 1554 BCE birth for Thutmose I also allows him to be old enough during the Reign of Amenhotep I (1525-1504) for his service as commander of Pharaoh Amenhotep's troops, as it equally makes Thutmose I unlikely as the son of Ahmose, who was born in 1560 BCE, ruling from the age of 10 years.[3] It is also noted that there are few military campaigns (of record) during the Rule of Pharaoh Ahmose's son Amenhotep, and that his Rule (commencing 1525) starts at a young age.[4] Were Thutmose I a younger son of Ahmose, he could not have been born much before 1540, which leaves only 50 years for the next two generations (Thutmose II and III) to be born. We have identified Thutmose I as the Pharaoh ruling during *The Exodus* of Israel from Egypt, and the Pharaoh is described in the Bible as young enough at that time (1493, in our dating) to “make his war chariots ready,” it relating that: “he took his people with him.”[5] There are seven generations given from him to Tutankhamun. Tutankhamun, on the other end, has been determined (with a degree of certainty of 99.99%) through DNA testing to be a son of Pharaoh Akhenaten (assuming that KV55 is his mummy, as is nearly certain), which tests were completed in 2009.[6,7] Akhenaten, in turn, is shown to be a son of Amenhotep III. To quote the findings given in *National Geographic*:

By comparing just eight of these variable regions [ie. of the Y-chromosome of male DNA], our team was able to establish with a probability of better than 99.99 percent that Amenhotep III was the father of the individual in KV55, who was in turn the father of Tutankhamun... New CT scans of the KV55 mummy also revealed an age-related degeneration in the spine and osteoarthritis in the knees and legs. It appeared that he had died closer to the age of 40 than 25, as originally thought. With the age discrepancy thus resolved, we could conclude that the KV55 mummy, the son of Amenhotep III and Tiye and the father of Tutankhamun, is almost certainly Akhenaten.

[6]([National Geographic Magazine, 'King Tut's Family Secrets', by Zahi Hawass, September 2010, p. 5-6 of 9](#))



Left: Funeral Mask of Tutenkhamun (*Pharaoh of Egypt born ca 1361 BCE; ruled ca 1350-1342 BCE*)

³⁸ Since Tutenkhamun is a later Pharaoh, perhaps his Reign is better dated than Ahmose-- he is born in 1361 BCE, nearly, and dies at age 19 years, in 1342 BCE (dated by us below). Radiocarbon dating on plants from his tomb have placed his Reign's beginning between 1353-1331 BCE (we say 1350 BCE).[8] We have seven generations, thus, an

average generation of:

$$(1554 - 1361) \div 7 \text{ generations} = 27.6 \text{ years}$$

average generations of 27.6 years for seven Pharaohs

(seven generations from Thutmose I:

1. Thutmose II,
2. Thutmose III,
3. Amenhotep II,
4. Thutmose IV,
5. Amenhotep III,
6. Akhenaten [or Smenkhkare, as corrected in later work],
7. Tutenkhamun)

We see that we have perfection in this result, since there is an average of about 27 years per generation, or what we would expect for Kings descended from firstborn males, the known average generation for firstborn sons being also 27. When Ahmose I is considered the father of Thutmose I, then the average is reduced to 24.9 years per generation (eight generations) which might be possible, perhaps, but is low. The only remaining comment to make, perhaps, is how we may understand each generation to be firstborn, when there are conceivably sons who might die before reaching the throne. It seems to be readily explained by the different wives of Pharaohs, each producing a firstborn son for the Kingship. In the Bible, this is paralleled by the inheritance of the patriarch Jacob which is given to Joseph the son of Rachel when the sin of Reuben disqualified him from receiving it.[9-11]

[1]([Tuthmosis I, 3rd King of Egypt's 18th Dynasty', by Jimmy Dunn](#)) [2]([Phouka.com, Egyptian Pharaohs: New Kingdom: Dynasty 18: Thutmose I \(1504-1492\)](#)) [3]([Wikipedia, 'Ahmose I'](#)) [4]([Wikipedia, 'Amenhotep I'](#)) [5]([Exodus 14:6, New World Translation of the Holy Scriptures \(2013\)](#)) [4]([National Geographic Magazine, 'King Tut's Family Secrets', by Zahi Hawass, September 2010, p. 5-6 of 9](#)) [5]([Science Magazine, 'New Dates for Egypt's Pharaohs', by Michael Balter on 17 June 2010, 2:02 PM](#)) [6]([National Geographic Magazine, 'King Tut's Family Secrets', by Zahi Hawass, September 2010, p. 5-6 of 9](#)) [7](*Actually, this is an error corrected by Belmonte in "DNA, Wine and Eclipses," p. 431, Anthropological Notebooks, XIX, Supplement, 2013, as a discovery made in 2010 by independent researcher Kate Phizackerley, pertaining to the DNA of the daughters of Tutankhamun and Ankhesenamun. Ankhesenamun's DNA is not consistent with KV-55 being her*

father, despite the fact that Ankhnesenamun is believed to have been the daughter of Akhenaten. This implies strongly that KV-55 is not Akhenaten, though KV-55 is Tut's father. "A number of specialists" shared Belmonte's opinion. The implication is that KV-55 is a son of Amenhotep III, as the DNA already showed, but a different son. Of remaining available choices, there is currently only Smenkhkare, younger brother of Akhenaten.) [8]([Iron Furnace - Forty Pharaohs \(this article, Chapter 9\)](#)) [9]([1Chronicles 5:1](#)) [10]([Genesis 30:22-24, American Standard Version](#)) [11]([Genesis 29:31-32, American Standard Version](#))

³⁹ So we see that the history of Egypt is confirmed through a study of both absolute and relative views of the Pharaohs. In truth do I feel humbled and awestruck by the agreement. Later, we see how our crucible aligns the Babylonian Kings with the Assyrian Kings and purifies them as no other ever has, in the *Iron Furnace* of the Egyptian chronology (Egypt's chronology do we determine first from Ahmose on). I thank everyone who helped create *The Greenealogy*.

³¹⁰ I feel both great joy and immense sadness over the success of *The Greenealogy*, but any sadness is surely to be thought of as the consequence of reaching an end of sorts. The end to which I refer is the chronology itself, and the testing of it to see if it may agree with the known facts. Answers at times were slow in coming, the creed rewarding. The work which follows is the testing of history by creed.

³¹¹ The crucible chronology agrees precisely with the Egyptian conventional dating for Pharaoh Ahmose I at 1550-1525 BCE. The confidence in these numbers comes from all of the ways in which dates may be determined, including absolute dating techniques, such as one based on astronomy in the *Ebers Papyrus*, and radiocarbon dating techniques for both of the Pharaohs Ahmose I and Tutankhamun, whose births happen to fall 200 years apart (seven or eight male generations). The family descent and relations agree emphatically, here. Mummy remains confirm that these Pharaohs really did live.

³¹² The excellent correspondency of the time of Moses with the Reign of Apophis we discussed in *Moses*, and it only is strengthened when the *Rhind Mathematical Papyrus* documents the 33rd year of Apophis (Apepi, Awserre) as the time of its writing in one place, and the 11th year of the Pharaoh, thought certainly to be Khamudi, the successor of Apophis, the latter date being near when Moses left Egypt. The bigger and more remarkable discovery here is that what confirms the chronology also constitutes the *first ever document* which is demonstrably written by Moses' hand, a find which, I freely confess, begs exceed my prior work:

But when he was exposed, the daughter of Pharaoh picked him up and brought him up as her own son. Consequently

Moses was instructed in all the wisdom of the Egyptians.

In fact, he was powerful in his words and deeds. Now when the time of his fortieth year was being fulfilled, it came into his heart to make an inspection of his brothers, the sons of Israel. And when he caught sight of a certain one being unjustly treated, he defended him and executed vengeance for the one being abused by striking the Egyptian down. He was supposing his brothers would grasp that God was giving them salvation by his hand, but they did not grasp [it]. And the next day he appeared to them as they were fighting, and he tried to bring them together again in peace, saying, 'Men, YOU are brothers. Why do YOU treat each other unjustly?' But the one that was treating his neighbor unjustly thrust him away, saying, 'Who appointed you ruler and judge over us? You do not want to do away with me in the same manner that you did away with the Egyptian yesterday, do you?' At this speech Moses took to flight and became an alien resident in the land of Midian, where he became the father of two sons.

[\(Acts 7:21-29, New World Translation of the Holy Scriptures \(1984\)\)](#)



Above: Rameses III mummy head
(Pharaoh of Egypt, ruled 1223 to 1191 BCE; photo from the University of Chicago Libraries. DT57.C2 vol59. Catalogue General Antiquites Egyptiennes du Musee du Caire: The Royal Mummies.)



Chapter 4: Thutmose I -- The Very Bad King Who Was Drowned

⁴¹ Once upon a time, in the land of Midian there was a man by the name of Moses, who had been born in Egypt in 1572 BCE. He had come to Midian in 1532 BCE, at the age of 40 years. There he met his wife, and Moses became a shepherd working for his wife's father Reuel, who was also known as Jethro. As we shall see, when Moses came to his 80th year of life, he would return to Egypt, and make one request of Pharaoh. While Moses

Η δικαιοσύνη εξυψώνει ένα έθνος,
αλλά η αμαρτία είναι αισχύνη για τις
εθνότητες.
([Παροιμίες 14:34, Η ΑΓΙΑ ΓΡΑΦΗ—
ΜΕΤΑΦΡΑΣΗ ΝΕΟΥ ΚΟΣΜΟΥ](#))(Greek)

Righteousness is what exalts a
nation, but sin is something
disgraceful to national groups.
([Proverbs 14:34, New World
Translation of the Holy Scriptures
\(1984\)](#))

was living in Midian and starting a family, on the other side of the Sinai, a Pharaoh came to be crowned. This King was the third King of the 18th Dynasty of Egypt, the King who came to power just after Pharaoh Amenhotep I. His name was Thutmose, and his mother's name was Senseneb. In the Bible, he is simply called by the title, 'Pharaoh'. Many people have been interested in the story of this King since, in the Bible, he has many disagreements with Moses. His Egyptian name may be spelled 'Djehutymes' (or like the name 'Thutmose', 'Thothmes', 'Thutmosis', or 'Tuthmosis'). 'Djehutymes' is thought to mean, in English, 'Thoth-born'.



Above: Map of Midian and Egypt
(Created using NASA satellite photo. It is 313 miles (504 kilometers) from Cairo to Luxor, as the crow flies.)

⁴² Ever since the Hyksos had gone out from the northern parts of Egypt, the southern Pharaoh had reigned over all Egypt. When the Hyksos had moved their dwelling to the northeast, to the land known today as Syria, Ahmose I had pursued and attacked them, and Ahmose had fought in the south of Egypt where the Nubians had rebelled against the Egyptian Ruler.[1] Amenhotep I had then received the Kingship from his father Ahmose, and he was idolized by the Egyptians at his death.[2] Thutmose I became Pharaoh-- he was a trained military man.[3] He may have been the brother of Amenhotep I, but it didn't prevent him from marrying his brother's widow and assuming the duties of Pharaoh when Amenhotep died without an heir.[4] Thutmose I defeated a rebellion in the south of Egypt, and bore

arms from Egypt to beyond the *Euphrates River*. The *Euphrates River* is so far north of Egypt, it is said by some that no other Pharaoh had ruled so far north.

[1]([Wikipedia, 'Ahmose I'](#)) [2]([Wikipedia, 'Amenhotep I'](#)) [3]([Wikipedia, 'Thutmose I'](#)) [4]([Deuteronomy 25:5](#))

⁴³ As we may see from the *Map of Midian and Egypt* (see map, above right), the Nile Delta region is the largest of the fertile lands in Egypt, or green patches in the photo. It was where Israel had lived in Egypt during the lives of Joseph and his father, and it was their departure point as for Israel's leaving Thutmose I when, 600 thousand strong, they departed Egypt, during the time of *The Exodus*. It was 1493 years before Jesus that *The Exodus* took place, at which early date Pharaoh Thutmose I died, but we first want to consider the events in the life of Thutmose. In the sand of Egypt there lie buried, without doubt, many treasures from ancient times, and some of these may yet be discovered in such a way as to tell us more about this man who became Pharaoh Thutmose I of Egypt, if God is willing. The Bible provides us a part of the story of this Pharaoh, and so we turn now to the Book of Exodus in our own story.



Left: *RMS Titanic* (1909-1912 photo. She sank on her maiden voyage on April 15, 1912, 100 years ago this year, 3404 years after *The Exodus*. On Wednesday 10 April 1912 the *Titanic's* maiden voyage began. The maiden voyage began on time at noon. An accident was narrowly averted only a few minutes later as *Titanic* passed the moored liners *SS City of New York* and *Oceanic*. Her huge displacement caused both of the smaller ships to be lifted by a bulge of water, then dropped into a trough. New York's mooring cables could not take the sudden strain and

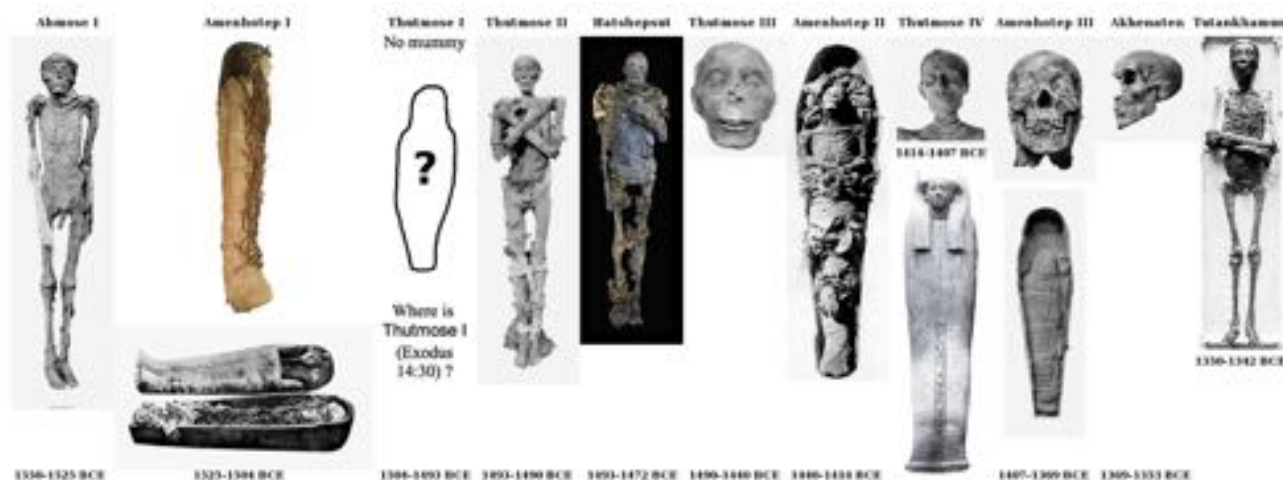
snapped, swinging her around stern-first towards *Titanic*. A nearby tugboat, *Vulcan*, came to the rescue by taking *New York* under tow and Captain Smith ordered *Titanic's* engines to be put "full astern". The two ships avoided a collision by a matter of about 4 feet (1.2 m). A passenger on the *Titanic* who survived, Violet Constance Jessop (Oct 02 1887–May 05 1971), later survived the sinking of the *HMHS Britannic* near Greece, and had also survived as a passenger of the ship *RMS Olympic*, when she collided with the *HMS Hawke*, with Captain Edward Smith at the helm of *Olympic*, as he later was also the Captain of *Titanic* in the account of her sinking. *HMHS Britannic* sank on Nov 21 1916, and the *Hawke-Olympic* collision occurred Sep 20 1911.)

⁴⁵ On his first meeting with Moses and his brother Aaron, the Pharaoh was told that Jehovah desired Israel to be allowed to leave to celebrate a festival to God in the wilderness. To this Thutmose answered: “Who is Jehovah, so that I would obey to His voice to send Israel away? I do not know of Jehovah, and I do not intend to send Israel away.” Thutmose was a military commander, and he would not easily allow that Pharaoh was not the most powerful ruler of all. When Moses and Aaron warned Thutmose of the consequences a failure to obey Jehovah could bring, severe things such as death or pestilence upon his people, Thutmose stated only: “Why do you, Moses and Aaron, want to stop the people from working? Go get back to work, every one of you!” [1] Pharaoh Thutmose did not understand that Jehovah possesses rightful authority over all things, that in this situation Jehovah was delivering his people from their hard slavery. Moses had asked Pharaoh to take the people of Israel away, to go on a journey of three days into the wilderness so as to be able to make a festival, and a sacrifice to Jehovah. These things are recorded in the Bible (see Exodus 5:1-4). Pharaoh said: “Look! The people of the land are many, and you make them desist from bearing their burdens!” [2] How big a loss would it be for Thutmose to lose the labour force of a large crowd of Israelites by having them leave? [1]([Exodus 5:1-4, American Standard Version](#)) [2]([Exodus 5:5](#))

⁴⁶ From Pharaoh Ahmose I to Pharaoh Tutankhamun there were 11 Kings of Egypt who ruled, from 1550 years BCE, when Ahmose began to reign, to 1342 years BCE, the end of Tutankhamun. Of these 11 Pharaohs, 10 of the mummies have been located. The bodies of Egyptian Kings were preserved by mummifying, a process of drying and wrapping the bodies before burial. The missing mummy is that of Pharaoh Thutmose I, and might be missing as a result of him being swept away by Jehovah. God's Word records that Pharaoh himself brought his troops with him on the chase after the Israelites when they left. It is there written that not one of the Egyptians were let remain, and that Israel saw some bodies dead on the shore. Do you believe that it is possible for Pharaoh to have let his anger get the better of him and to have lost his life, drowning in the Red Sea, so that his body is forever

lost? Might we believe this is why Thutmose's mummy isn't found?

⁴⁷ Now supposing that someone tells you that the story of how Israel left Egypt, *The Exodus*, couldn't really have happened because it says that Pharaoh was drowned and that his body was lost, whereas the Pharaohs have mummy bodies. What Pharaoh is there, they ask you, whose body is missing from the list, which is the one for whom we have no mummy? They can't win an argument with that approach now, because there is actually a mummy missing, ie. that of Thutmose I. Below we see the mummies of the Pharaohs from Ahmose I on.



Above: Sequence of 11 Egyptian Pharaohs 1550-1342 BCE

(Ahmose I, Amenhotep I, Thutmose I --the mummy of Thutmose I is missing, which one might have guessed is because he drowned in the sea crossing during *The Exodus* of Israel-- Thutmose II, Hatshepsut, Thutmose III, Amenhotep II, Thutmose IV, Amenhotep III, Akhenaten, and Tutankhamun. There are also said to be two Pharaohs who ruled between the Pharaohs Akhenaten and Tutankhamun, Smenkhkare and Neferneferuaten, the details of whom are uncertain, and who reigned for a few years in total, the latter a woman. Since Tutankhamun is Akhenaten's son, they are believed to be siblings or close relatives of Tutankhamun, and also possibly quite young, as Tutankhamun also was when he died at the age of about 19 years.)

⁴⁸ Did you notice which mummy is missing from these Pharaohs? Yes, Thutmose I is the only mummy missing out of all 11 of them, and the Bible says that Pharaoh and his men drowned. A mummy was wrongly identified as 'Thutmose I', only later to find out, by further research, that it wasn't Thutmose. Out of 11 mummies, then, Thutmose I is the one who fits as one drowned in *The Exodus* with his body being lost. This remarkable lack of

any mummy for Thutmose can't prove anything by itself, but it is part of a larger proof which allows: Thutmose I is Pharaoh of *The Exodus*. Yes, an allowance has been made for Thutmose I as Pharaoh, and we continue comparing him with the Bible story of him.

⁴⁹ Thutmose I was married to Queen Ahmose, who was called the *Great Royal Wife*, meaning the main wife of Pharaoh. Amenmose was the eldest son of Thutmose I and thus the one designated as the heir to Thutmose, and he was depicted on a hunting expedition on a stela from year 4 of Thutmose I. Amenmose also became the first prince ever to be given the esteemed military title *Great Overseer of Soldiers*. His father was a military man before becoming Pharaoh, and Amenmose also took the active military role of his father.

⁴¹⁰ The plague of Jehovah upon the firstborn sons of Egypt came as the final blow to Thutmose I, when his firstborn son was killed during the night, and Moses and Israel then escaped. Thutmose did not die before Amenmose and was then succeeded by another son, Thutmose II, son of Thutmose and Mutnofret. Thutmose I also had a son Wadjmose, who also died a prince.

⁴¹¹ The Pharaoh of *The Exodus* had a firstborn child who had died the night before, as we read in Exodus Ch. 11-12. Griefstricken, a military Pharaoh who loses a military son might be expected to respond in a military way, attacking. Does Amenmose appear to be the firstborn son of Scripture? Or is Thutmose I *The Very Bad King Who Was Drowned*?

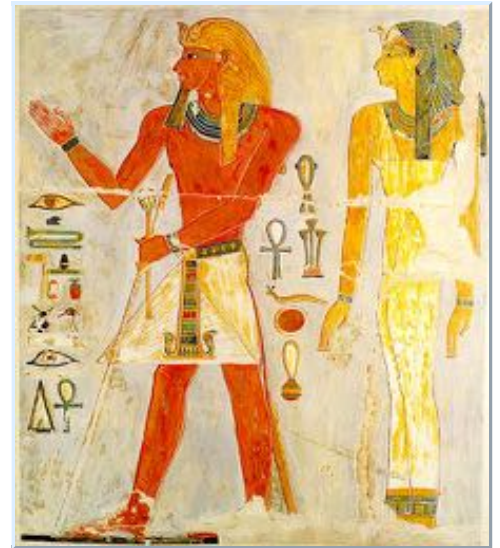
⁴¹² As we progress in learnedness, facts appear to be less and less reliable, because new facts continue to be discovered every day, and what is bad is discarded in favour of this. Each of us may continue to see how Pharaoh Thutmose I does play the role of *The Very Bad King Who Was Drowned*. In the meantime, Israel left Egypt in 1493 BCE under Moses and Aaron, walked to Canaan, and lived happily ever after.

Left: Obelisks of Thutmose I and Hatshepsut, Karnak Temple Complex, Luxor, Egypt (*that of Thutmose I in the left center, that of Hatshepsut to the right*)



Right: Thutmose I and his Mother Seniseneb

(*Relief of Thutmose I. Facsimile by Nina deGaris Davies, 1925. Metropolitan Museum of Art Rogers Fund, 1930*)



end of Chapter 4: Thutmose I -- The Very Bad King Who Was Drowned



Chapter 5: Hatshepsut -- Foremost Of Noble

Ladies



Above: The Mortuary Temple of Hatshepsut
(The construction of this is said to have been perhaps her greatest achievement.)

⁵¹ The city of Jericho, called the *City of Palm Trees*, was recaptured by Eglon 48 years after the Israelites took Jericho, as described in the book of Judges, in Chapter 3.[1-6] This is of interest, because there is evidence from graves at ancient Jericho which appears connected to this period. The main burial place at Jericho was the nearby necropolis to the northwest, in which archaeologist Mr. John Garstang found scarabs bearing the names of Egyptian Pharaohs, even one of Hatshepsut, the female King of Egypt who reigned in 1490-1469 BCE, as we explain in greater detail further on. As a contemporary artifact, a scarab of Pharaoh Hatshepsut places the fall of Jericho no earlier than 1490 BCE (since we later show she was Pharaoh from 1490-1469), but whereas the scarab may have been produced as late as 1469 BCE, the city fell no earlier than 1469 BCE (1452 BCE is our date). Of the two other scarabs (having the names of Thutmose III and Amenhotep III engraved upon them), the gap between the respective reigns of the Pharaohs is between 33-121 years. We later in this article show the Reign of Thutmose III as 1490-1440 BCE, and that of Amenhotep III as 1407-1369 BCE, which gives a 33-year minimum and 121-year maximum spread. This places Jericho's fall to Israel in the days of Joshua during the Reign of Thutmose III, where we esteem it also. The 18 years of King Eglon, together with the 48 years for the early Judges, is 66 years, giving us 1386 BCE (for the date Ehud defeated Eglon), nearly Year 22 of Amenhotep III (1407-1369), whose scarab was found in a grave at Jericho! Someone dying shortly before or after Eglon's defeat could account for this scarab, for Amenhotep III ruled 38 years.

[1]([Deuteronomy 34:3](#)) [2]([2Chronicles 28:15](#)) [3]([Judges 3:8](#)) [4]([Judges 3:11](#)) [5]([Judges 3:13](#)) [4]([Moses, by Rolf Ward Green and Anne Ruth Rutledge](#))

Une femme [qui a] du charme est celle qui saisit la gloire ; mais les tyrans, eux, saisissent la richesse.
([Proverbes 11:16, LES SAINTES ÉCRITURES TRADUCTION DU MONDE NOUVEAU](#))(French)

A woman of charm is the one that takes hold of glory; but the tyrants, for their part, take hold of riches.
([Proverbes 11:16, New World Translation of the Holy Scriptures \(1984\)](#))

***Mhaígh
sí go raibh
sí a
hathar
oidhre atá***

⁵² Pharaoh Hatshepsut died in 1469 BCE, in which case she was not alive to witness Joshua's 1452 destruction of Jericho. She took the title *King of Egypt* after Thutmose II, both she and her husband being children of Thutmose I, and she was the daughter of Thutmose's *Great Royal Wife* (Ahmose), whilst her half-brother Thutmose II was, rather, a son by means of Mutnofret, a secondary wife of Thutmose. Born as a fully royal daughter of Pharaoh Thutmose I, this made her a natural heir to the throne when her father died (and she claimed that she was her father's intended heir).

beartaithe.
(Irish)

⁵³ Whilst Thutmose II ruled Egypt after the death of Thutmose I (or, after *The Exodus*, in the crucible of what we believe for a chronology), he accomplished little, and was made Pharaoh only because of a firstborn son who had died. It is possible that Hatshepsut coruled with him, and it is said that she took the throne when he died, for the reason that Pharaoh Thutmose III remained at a rather tender age. With Thutmose III beginning sole Rule in 1469 BCE, a total of nearly 25 years had elapsed from the time that Thutmose I drowned in the Red Sea to the full Rule of his grandson.



Above: Mortuary Temples at Deir-el-Bahri, near Luxor, Egypt

(Hatshepsut's temple, left, Mentuhotep II's temple, right, and Tuthmosis III's temple, lower left, in ruins.)

⁵⁴ With the Reign of Thutmose II ending in 1490 BCE, the date for the start of his son Thutmose III's Reign is 1490 BCE. Ruling with his aunt Hatshepsut, he is the Pharaoh who was Egypt's sole Ruler at the time that Joshua burned Jericho, which easily explains the scarab amulet bearing his throne name which was found in one of the rock graves at Jericho. A seal of Thutmose III was also found at Jericho, but also the very rare scarab of Pharaoh Hatshepsut, confirming the fact that she ruled as Pharaoh, and before Jericho's fall. The way in which Jericho's destruction is linked with this is by means of the corresponding gap between the scarab of Pharaoh Thutmose III and that of Pharaoh Amenhotep III, as we discussed above, which fits effortlessly, and crucibly, the time between Joshua's and Eglon's exploits at Jericho.

⁵⁵ Hazor is another city of ancient Israel which may offer us other insight into the time when Joshua and Israel crossed the Jordan River to take the *Promised Land*, since a destruction by Israel occurred there as told by the Bible. There are said to have been two destructions at Hazor; the first one was described by the archaeologist who worked at Hazor, Mr. Yadin, as most 'probably' done by Thutmose III.[1] In the crucible of our creed, Joshua was contemporary with Thutmose III, and the evidence of a destruction using fire is present in both the excavation and in the Bible itself.[2] How well does this vindicate the Bible account, appraising the destruction itself as executed by Joshua and his army, with regard to both its date and its details, allowing for evidence of fire, and of the utter destruction of temples?[3] The second destruction of Hazor is reported near 1234 BCE. The Book of Judges tells of Jabin the King of Hazor having been defeated by Barak, with the help of Jael, the wife of Heber the Kenite, in the days of the Judge Deborah (the date may be computed from the time of Israel's arrival, in Palestine, in 1452 BCE, counting from that year, according to Judges 3:8 {Cushan-risha-thaim, "Ashur-ra'im-nisheshu", whom Israel served 8 years, and who in fact ruled 8}, 3:11 {the death of Othniel, the younger brother of Caleb son of Kenaz, after 40 years of peace}, 3:14 {King Eglon of Moab, whom Israel served 18 years}, 3:30 {80 years more, peace}, 4:3 {King Jabin of Canaan, who oppressed Israel 20 years}, amounting to 166 years after 1452 BCE, which is 1286 BCE). From the time of the defeat of Jabin's army by Barak (from our last sentence) to the full 'cutting off' of Jabin King of Hazor, as confirmed by archaeological digging at Hazor, we thus get 52 years, as for Israel's hand getting 'harder and harder' against King Jabin of Canaan, in our own time: [4,5]

1452 - 8 - 40 - 18 - 80 - 20 = 1286 BCE

end of Canaanite oppression under King Jabin

1286 - 1234 = 52 years

end of Canaanite oppression to the archaeological dating of the destruction of Hazor

[1]([A Survey of Israel's History, by Leon James Wood and David O'Brien, 1970, p. 79](#)) [2]([Joshua 11:11](#)) [3]([Exodus 20:3](#)) [4]([Judges 4:24](#)) [5]([cf. Judges 5:31](#))

⁵⁶ How does the *Greenealogy* explain Jericho and Hazor, and confirm the Reign of Pharaoh Hatshepsut till 1469 BCE?

⁵⁷ After the death of Hatshepsut in 1469 BCE, seeing 17 years remain to the *Fall of Jericho*, may the scarab found in the grave at Jericho be a completely normal expression? Could this scarab have been placed during her reign, too? How is our date, 1452 BCE, for the *Fall of Jericho*?

***Pharaoh Hatshepsut
is considered the most***

⁵⁸ Pharaoh Hatshepsut, keep in mind, was an immensely popular Pharaoh, is considered by Egyptologists, generally, as one of the most successful Pharaohs, and she is considered the most

accomplished Pharaoh at lauding her own achievements.

name had been besmirched by the Pharaohs who followed her, when her popularity had fallen? How does the *Greenealogy* refine Pharaoh Hatshepsut, Jericho being depopulated just before her unpopularity had grown, thwarting removal of a scarab from a Jericho grave?

[1]([Wikipedia](#), '[Hatshepsut](#)')



Left: Hatshepsut in the Media (*Her mummy was discovered in 1903, but not identified until 2007, when it was discovered that a tooth found in a CT scan of a box associated with Hatshepsut matched a gap in the mummy's jaw. Hatshepsut's mummy is described as obese, suffering diabetes, having died from bone cancer at the age of about fifty. Her nurse was identified also. Hatshepsut had been thought to have been the nurse because she had 'huge pendulous breasts', a description provided by the discovering archaeologist, Mr. Zahi Hawass.*)

⁵⁹ When people look for the correct chronology of the history of the world, what they find is that nothing fits in time. So, what they do is shift the dates slightly, to align it. They fail to understand that

every date affects all others in an impossibly complex way, and hence this method fails. When we understand that every date is crucial in this way, finding the true chronology is perhaps yet more difficult. Now when we have the true chronology, the dates indirectly affect the details of the events, and thus determine them. The more accurate the chronology, the more it allows us to delve into the details of past events and understand them. This article is the first such use of this new technology.

⁵¹⁰ There is said to have been a scarab found at Hazor bearing the royal name of Egypt's Pharaoh Thutmose IV, whose reign we date to the years 1414-1407 BCE, and the scarab is said to have been stratified so as to fall about 1400-1300 BCE. Stratification is the layering of earth on top which makes for a new civilization on top of the old one, in sequence. The archaeologist who excavated the site, Mr. Yadin, noted the presence of: "a large group of imported Mycenaean vessels of the late stage of III A: 2," which pottery is said to date to 1375-1300 BCE (according to the pottery specialist), "with [a] few A: 1" (viz. Mycenaean IIIA:1 vessels, said to date to the period 1425-1400 BCE). Mr. Yadin added that, based on the layers of the city, the history of Hazor perhaps had a gap: "some time in the middle of the fifteenth century" (ie. near 1450 BCE).

⁵¹¹ The *Papyrus Hermitage 1116A* (Leningrad), purporting to give accounts from a regnal year 18, and containing the throne name of Pharaoh Amenhotep II, includes Hazor as one of a group of cities

to which grain and corn were supplied regularly in trade with Egypt, his year 18 being 1423 BCE. The A:1 pottery in the cave at Hazor (1425-1400 BCE) would correlate well with this year 18 for Pharaoh Amenhotep II. How does the larger collection of A:2 pottery correlate as during, or shortly after, the Rule of Pharaoh Thutmose IV? Whilst the Word of God says that Joshua burned Hazor, this city appears to have somehow recovered by 1375 BCE, for it is a stronghold again when Jabin is defeated, in 1234 BCE.[1,2] The destruction of 1452 BCE by Joshua included the killing of all the souls in Hazor, but a conquest of this city was mentioned by Pharaoh Amenhotep II in his year 3, which was 1438 BCE, and so had the city in some way quickly revived. The dating of Hatshepsut remains how consistent with this?

[1]([Judges 4:2](#)) [2]([Judges 4:17](#))

⁵¹² Where, in the past, we have used facts to test dates, here we are using our *Greenealogy* to purify the details. Archaeologist Yigael Yadin was correct, by this yardstick, in assigning a destruction by fire to Hazor near 1452 BCE. Hatshepsut died before Jericho was taken by Joshua in 1452 BCE, and her writing of the Hyksos departure from Egypt is possibly a reference to both the foreign rulers driven out by Ahmose I, and to Israel's *Exodus* of 1493 BCE, as both were foreigners, and rulers in Egypt before 1493 BCE. The two destructions of Hazor align with this dating, with the Israelites being the ones who destroyed the city, they who reasoned to destroy the idol gods of Egypt and Canaan, whilst no nation has ever been known to act in such a way.[1] The mummy of Hatshepsut was found in 1903 and has now been identified in 2007 by archaeologist Zahi Hawass, of Egypt.[2,3] A grave at Jericho revealed a solitary memento of our King of Egypt, aka *Hatshepsut, Foremost Of Noble Ladies*.

[1]([Exodus 20:3](#)) [2]([The New York Times, 'Tooth May Have Solved Mummy Mystery', by John Noble Wilford, June 27, 2007](#)) [3]([National Geographic Magazine, 'Hatshepsut', by Chip Brown, April, 2009, 10 pages](#))



Above, Left: Head of Hatshepsut or Thutmose III, The Louvre, Paris
(Photo by Stéphane Magnenat. Hatshepsut dedicated her own sarcophagus to her father, who was Pharaoh Thutmose I, having her name removed and his name inscribed. Later, Thutmose III was to make a similar gesture for Thutmose I, who, we here assert, drowned in the Red Sea in 1493 BCE.)

Above, Top Right: The Mortuary Temple of Hatshepsut at Deir-el-Bahri, near Luxor, Egypt

Above, Bottom Right: Panorama of the Great Hypostyle Hall at Karnak
(Aug 01 2009 photo, from Wikipedia)

end of Chapter 5: Hatshepsut -- Foremost Of Noble Ladies



Chapter 6: Pharaoh Apophis and His Royal Daughter Herit



Above: Ra slaying Apep, Thebes, ancient Egypt (ca. 1164-1157 BCE) Egyptian wall painting depicting Apep battling a deity. Thebes, tomb of Inherkha (299). Ramses IV from *The Ancient Near East in Pictures Relating to the Old Testament*, James B. Pritchard, 2nd edition 1969, 218.)

부지런한 자들의 손은 다스리게 되어도, 나태한 손은 강제 노역을 하게 된다.

([잠언 12:24](#), [신세계역 성경](#))(Korean)

The hand of the diligent ones is the one that will rule, but the slack hand will come to be for forced labor.

([Proverbs 12:24](#), [New World Translation of the Holy Scriptures](#) (1984))

⁶¹ As we determine it, our improved conventional low Egyptian chronology fits the Bible chronology, by the grace of God. However, it must be emphasized that an Egyptian chronology has to meet the requirements of lunar alignment, and other synchronisms that mark its ways, independent of the Bible. Thus, according to the Good Book, Egyptian chronology, and the *Greenealogy*, Pharaoh Apophis ruled in the north of Egypt (Delta region or Lower Egypt)

*“Kamose,
the last
king of
the
Theban
17th
Dynasty,
refers to
Apophis
as a*

from 1583-1543 BCE, 90 years before Pharaoh Hatshepsut ruled Egypt, at Thebes. Furthermore, the date is based on a synchronization of the 1532 BCE date for the overthrow of the Hyksos, in the 18th year of Pharaoh Ahmose I, to the 11th year of Khamudi, who reigned after Pharaoh Apophis in Egypt's northern Kingdom.[1,2] Pharaoh Apophis is named on a 2nd stela of Pharaoh Kamose.[3,4]

[1]([Wikipedia, 'Ahmose I'](#)) [2]([Wikipedia, 'Khamudi'](#)) [3]([excerpt, Textual Sources for the Hyksos Period, by D. Redford, in 'The Hyksos: New Historical and Archaeological Perspectives', edited by E.D. Oren, Philadelphia, 1997, pp.1-44](#)) [4]([Wikipedia, 'Hyksos'](#))

⁶² Our understanding changes, but our chronology stands fast, and the chronology itself is what intimates many a detail.[1] It is for the very reason that we place the birth of Moses at 1572 BCE that we find it to be also when Apophis ruled. Egyptian chronology is determined by factors which, fairly mysteriously or remotely, do depend upon Bible chronology.[2] In God's eye, of course, all events are interdependent, so that different methods ideally should agree, but when they do get the same result, it is only by the hand of Jehovah.[3,4] Egyptian chronology dates Apophis contemporary with Moses. When we look for Moses at the right time in Egypt, we will find that the evidence becomes ever stronger and stronger. There is, notably, an Ethiopian record, of Moses in Egypt. As for Moses, we will pray view his story at a later time.

[1]([Galatians 5:1, New World Translation \(2013\)](#)) [2]([Romans 13:1, New World Translation \(2013\)](#)) [3]([Hebrews 10:24, New World Translation \(2013\)](#)) [4]([Romans 8:28, New World Translation \(2013\)](#))

⁶³ With regard to Apophis, we observed in our earlier article *Moses* how his name resembles the affectionate terms for father: 'Pop', 'Papa', and how he was a father figure, baby Moses having been adopted by the daughter of Pharaoh. Pharaoh was described in the Bible as a 'new King' who did not 'know' Joseph, so we observe how this is like Apophis. In our understanding of the time of Apophis and Moses, the maturity of our thought is as that of an infant, as we are learning more constantly and yet find only first fruitage. The idea of Apophis as a father figure was Jehovah's work, since the Bible describes the Pharaoh of those times as an oppressive King who sought to curtail Israel's population.[1] This Pharaoh ordered the murder of all of the Hebrew sons. After Moses, how many Hebrew babies do you think were cast into the Nile River on Pharaoh's

***'Chieftain
of
Retjenu
(i.e.,
Canaan)'
in a
stela
that
implies
a
Canaanite
background
for this
Hyksos
king.'***

—from
[Wikipedia,
'Hyksos'](#)
(according to the
2nd stela of
Pharaoh
Kamose, see also
[Kamose
Inscription](#) and
[photo of 2nd
stela of Pharaoh
Kamose](#)). [3]⁶¹

orders, put there to die?[2]

[1]([Exodus 1:9-11, American Standard Version](#)) [2]([Bible.org, 'Moses and the Exodus'](#))

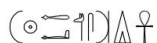


Above: Path of Risk of Apophis in 2036

(As of Oct 2009, the probability of an April 13, 2036 impact of the asteroid 99942 Apophis is 1 in 250,000.)

⁶⁴ The story begins with a description of this King as a `new King who did not know Joseph', and Apophis is said to have been a usurper of the throne of northern Egypt, the former Pharaoh, Khyan, having designated his son, Yanassi, as his chosen successor, of all the Hyksos rulers of those times. Apophis evidently usurped not only the throne, but he also reinscribed two monuments of Pharaoh Amenemhet II, who has been identified by us as the Pharaoh of Joseph's time, the actions of Apophis showing his little knowledge of Joseph. These monuments could be in the north, because the Pharaoh in Joseph's day ruled in both northern and southern Egypt.

Right: The Cartouche of Apophis (*rightmost of three*)



⁶⁵ Sir Lancelot Brenton's translation of the Greek Septuagint has the words `another King' who did not know Joseph, with the possible interpretation of `different King' or usurper of the Hyksos who got power in Egypt after Joseph's death.[1] The Bible account further identifies the north of Egypt as the place of the Ruler mentioned, by mentioning the cities Pithom, Rameses, and On, all of which are northern cities.[2,3] Thank God for his Word, for it is from this Exodus account that we get an important piece of information about Israel in the day of Moses-- *they lived in northern Egypt*. In Joseph's days Israel had lived there when there was one Pharaoh who said that Israel could live in

northern Egypt.[4,5] In many translations the part of Egypt where Jacob and his sons lived was 'Goshen', most translations describing this area as 'the best of the land' of Egypt, which is just the Nile Delta region because of its fertile soil amid desert. Brown-Driver-Briggs Hebrew definitions says 'Goshen' means 'a region in northern Egypt, east of the lower Nile, where children of Israel lived', 'from the time of Joseph to the time of Moses', except that Jesus' mother visited briefly.[6]

[1]([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, see Exodus 1:8](#)) [2] ([Exodus 1:11](#)) [3]([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, Exodus 1:11](#)) [4]([Genesis 47:6](#)) [5]([Genesis 47:11](#)) [6]([Wikipedia, 'Al-Matariyyah'](#))

⁶⁶ Apophis is the Pharaoh of the northern Kingdom at the time that Moses, born 1572 BCE, is born, and Apophis lived from that time on another 29 years, all the time Moses matured. The only daughter known to Pharaoh Apophis was Herit, that daughter, by elimination, being the one who adopted Moses. A vase belonging to Herit was found in the tomb of Pharaoh Amenhotep I, indicating her possible marriage to a Pharaoh of the south, and this gives a reason for great excitement with regard to Moses, who fought the Nubians in the south. The history cannot prove anything, but it itself is proven in the crucible, purified as metals separate, when liquid.



An Arabian Tradition

Moses Adopted by Pharaoh as a Baby

The similarity of the name of 'Abraham' to the word 'Arab' may serve as a reminder that Arab people (like Israel) are descended of Abraham who is an 8th-great grandson of Shem. Since the Jews and Arabs are both Semitic by descent, Arab tradition is related by blood to the story of the Jews, in the way that blood cousins have an interest in each other. The lineage of Israel was separated from that of the Arabs well before the epoch of Moses, yet Arab tradition remains believing of Abraham and Moses likewise as prophets, seven percent of the Arab population being today Arab Christian.[1]

Moses is mentioned in the Koran more than any other person (the Koran being the Holy Book of Islam, written in Arabic by Mohammed, six centuries after Jesus, circa 610-632 CE). Arab tradition that began long before Islam, separate from that of Israel, can give a version of the same story which became a family tradition of the Jews-- and independently. How exciting would it be if the Arab traditions could tell a story which now confirms *The Blessed Greenealogy*?

[1]([Wikipedia, 'Arab People'](#))

In reality there is an Arab tradition which shows striking agreement with *The Blessed Greenealogy* and which we should mention, that describes the Pharaoh of the years of baby Moses as being a former bankrupt chemist from Persia, who, fleeing from this financial difficulty, came to Egypt where, as he practised magic in the desert, his talent for stirring up mischief became known to Pharaoh, who rewarded him with a place in the government, from which position he then rose, although he was wicked, to the post of Premier. Although it reads like a tale from *One Thousand and One Nights* (entitled in English as *Arabian Nights*), the name of the Pharaoh we propose, 'Apophis', is how like an archaic English term 'apothecary', for a drug merchant.

Like the Pharaoh in the *Book of Exodus* who commands the severe oppression of the Israelites, and who is cruel, the former chemist enacts harsh laws, such as one ordering the beheading of any land owner who left unsown an area of land large enough to allow the sowing of a bushel of seed. He becomes Pharaoh, marrying a woman by the name of Asiya. In that he is not the son of the previous Pharaoh, this is also reminiscent of the 'new King who did not know Joseph.' When this new Pharaoh is warned that a son born in his own household, yet a Hebrew slave, is to overthrow him and his dominion, he takes advice from the wise men of Egypt, when he decides to murder all Hebrew babies of the male gender.

The father of Moses, Amram, is Pharaoh's private bodyguard and is living in Pharaoh's residence already at this time. Pharaoh tells all of his officers to put away their wives, but the angel Gabriel brings Amram's wife into the chamber where Amram is standing guard, whilst Pharaoh is sleeping. Some time following this is Moses born to a joyful mother. To

conceal him, Moses is put in the oven, and when it gets accidentally turned on by his sister, his mother discovers it, to her horror, and then Moses requests her assistance.

Moses is put in an ark of papyrus and floated on the Nile, and the ark is carried through the bulrushes, and into the bathing tank of the palace of Pharaoh, and is there found.

Pharaoh has seven daughters in this tale, all afflicted by various diseases, but the eldest daughter lifts Moses and is healed, as are her sisters likewise when they hold him. Moses is brought to the Pharaoh's wife, Asiya, who appeals to him to adopt the child, as she is without a male child. Pharaoh consents, but a practical difficulty arises when a wet nurse is sought for but none is found able to feed it. The life of Moses is endangered in this way by starvation.

The problem is solved when the mother of Moses is obtained to be his wet nurse, and she becomes then a foster parent. Further details are related in the book *The Beer of the Bible*, by former Cairo brewer Mr. James Death, p. 127. How well the Arabian version agrees with the Bible itself! The additional details in the Arab tradition merely expand upon the Bible, and appeal to our emotional sensitivities.

Reference: *The Beer of the Bible*, by James Death, 1887, p.124-127, the Arab Tradition of Egypt and baby Moses.

The Exodus

Another Arab tradition informs us about *The Exodus*. This is documented in the book *Synchronology* by Mr. Charles Croswaite, 1839, p. 234, where a list of the Kings of Egypt offers to accord with the ancient Arab tradition. I have not seen this recorded elsewhere, and thus consider it quite valuable, with Mr. Crosthwaite also promoting the Arab description of the Egyptian Kings as “*neither so grossly improbable nor so inconsistent with cotemporary Scripture, as [that] of the Egyptian priests,*” it being noted that the accounts of the Egyptian priests have survived until now by way of some of the Greek historians. In other words, the Arab tradition makes more sense and is more consistent with the Bible than the Egyptian accounts. This Arab pen is called

`somewhat consistent with itself'.

The Egyptian King of the time of Joseph, named `Riyan', is said to have flourished 400 years before the day of Moses. This is consistent with 400 years of affliction which were foretold to Abraham, in Genesis 15, and with Exodus 12:41, which allots the sons of Israel 430 years in all in Egypt.

We may find no explanation for the few names of Kings from Joseph to Moses, but the King of the days of Moses, Walid, is the brother of his predecessor Kabus, and it is related too by some that Thutmose I is the brother of Amenhotep I. `Walid', or `Waleed', is an Arabic name meaning `newborn', which compares to `Thutmose', which means `born of Thoth'.

Walid drowns in the Red Sea, and Thutmose I has no mummy - instead, he has honorary coffins associated with both his daughter, Hatshepsut, and with his grandson, Thutmose III.

After Walid on the Arab King list comes Daluka, who is the the `old woman', corresponding to Hatshepsut, a royal wife of Thutmose II who is believed to have exerted great power during his reign as successor to Thutmose I, but who ruled after Thutmose II again, during the Reign of Thutmose III. Pharaoh Hatshepsut was one of the great Egyptian builders, explaining how Daluka was said to have built the pyramids. Daluka was said to have been an expert in magic, and while she was said to have lived 100 years, Hatshepsut lived for about 50 years we believe, although she accomplished much. `Daluka' means `humble one', and `Hatshepsut' `foremost of noble women', but because there have been exceedingly rare examples of female Pharaohs, this is agreement sufficient.

The successor to Daluka on the Arab list is Darkun, a King who `came to the crown very young,' an emphatic agreement, since Hatshepsut coruled with her stepson Thutmose III for the first 22 years of his Reign, because he was too young. While Thutmose III officially ruled for 54 years, 22 years of these are considered as in corulership with Hatshepsut. Tardas, the next King on the Arab list, is said to reign a `long time,' which agrees with 54 years of Thutmose III, a very long time for any Egyptian Pharaoh, or also any King.

The conclusion is that, with some minor adjustments, there is a most blessed alignment between the Arab tradition and the chronology we call *The Blessed Greenealogy*, and both at the time of Moses as a baby and *The Exodus!* In the crucible then, is the Arabian tradition now forged!

Reference: *Synchronology*, by Charles Crosthwaite, 1839, p.233-234, the Kings of Egypt, according to the Arabs.

⁶⁷ Moses' fight with the Nubians in the south appears to mean that he must have been a general of the southern troops of Ahmose I, who ruled southern Egypt from 1550 BCE, Ahmose I a preteen, when Moses himself would have been 22 years old (Ahmose I ruled until 1525 BCE, when Moses was in Midian). After the death of Apophis in 1543 BCE, Khamudi became the Pharaoh of the north, and Moses had attained an age of 29. Until the time of the Hyksos expulsion in 1532 BCE, seeing as Apophis died in 1543 BCE, Moses may have been living in the south, and he may have commanded the army that battled against the Hyksos and overthrew them, as is neatly proven by the *Rhind Mathematical Papyrus* of Thebes, Egypt.[1] For more about Moses, we must apply to the Chapter on him, yet it is clear that a document found at Luxor (Thebes) is remarkable, in referring to events in the north during the 33rd year of Pharaoh Apophis, and the 11th year of the one who succeeded him, defeated by 'this prince of the south'.

[1]([Wikipedia](#), '[Rhind Mathematical Papyrus](#)')



Above: The Finding of Moses, Bristol City Museum and Art Gallery, Bristol, England
(1886 painting by Edwin Long, oil on canvas, frame added by Rolf Ward Green)

⁶⁸ The *Rhind Papyrus* proves that Moses moved south for the events described as 'entering' of the city Heliopolis. The relevance is that the marriage of Herit to the Pharaoh of the south is proven by the deeds of Moses in the south. Moses was an adopted grandson of Apophis, and he became an adopted son of a southern Pharaoh, or prince of the south. The purified result is that Apophis is the Pharaoh for the early days of Moses in the north, and Ahmose I the Pharaoh of the south during those years Moses was 22-39 years old.

⁶⁹ As to Pharaohs of the south invading Nubia, Pharaoh Kamose the predecessor of Ahmose I is noteworthy, as he fought in Nubia and was named in a letter by Apophis to the Nubians:

***“Je,
unaweza
kuona
nini
Misri
amefanya***

Do you see what Egypt has done to me? The ruler who is in it, Kamose-the-Brave, given life, is attacking me on my soil although I have not attacked him in the manner of all he has done against you. He is choosing these two lands to bring affliction upon them, my land and yours, and he has ravaged them.

Nubia was invaded typically by the Egyptians who ruled the southern Kingdom, Nubia lying in the south of Egypt, also. Kamose is noteworthy, as he commenced military engagements both against Nubia and also the northern Kingdom of Egypt. Moses was during these years between the ages of 17 and 22 years old, born in 1572, with Kamose ruling 1555-1550 BCE. Pharaoh Kamose invaded Kush notably before

***kwangu?
Mtawala
ambaye
ni ndani
yake,
Kamose-
the-
Jasiri,
kutokana
na
maisha,
ni
kushambulia
mimi juu
ya
udongo
wangu
ingawa
mimi si
kushambuliwa
kwake
katika
namna
ya yote***

his third year.

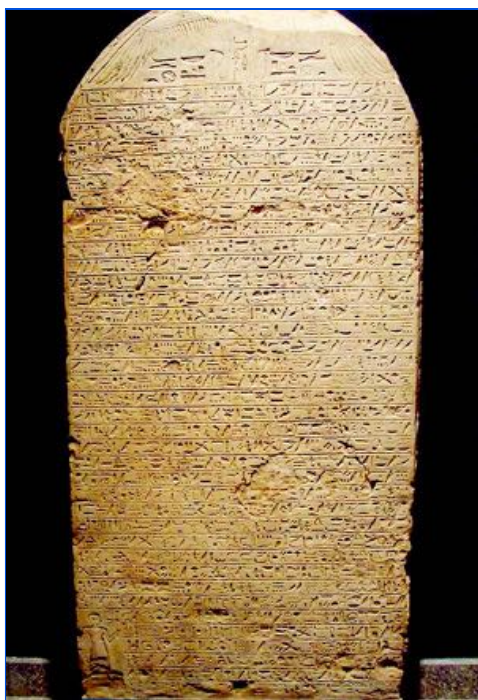
⁶¹⁰ The predecessor of Pharaoh Kamose in the southern Kingdom, Pharaoh Seqenenre Tao, it is said, fought Pharaoh Apophis. He ruled perhaps only a few years, and is mentioned in the literary tradition of the *Late New Kingdom*, wherein he was said to have been given an ultimatum by that Hyksos King from the north about the hippopotamus pool at Thebes. According to this tradition, Pharaoh Apophis was disturbed by the noise of the beasts which was preventing his sleep, he claimed, at his yet far-away city of the north, Avaris. Pharaoh Seqenenre Tao was possibly the first southern King to war with the Hyksos as the south fought for liberation.

⁶¹¹ The daughter of Pharaoh Apophis was called 'Thermuthis' by the 1st Century historian Mr. Flavius Josephus, writing in *Antiquities of the Jews*, Book 2, Chapters 9 and 10. Eusebius of Caesarea calls her 'Merris', and Eustathius of Antioch gives her the name 'Merrhoe' (cf. the city Meroë).[1-4] Other names for her are 'Bithiah', at 1Chronicles 4:18, in which she appears to be called the 'Jewish wife' of Caleb, and 'Bathia' in the *Book of Jasher*, both having the meaning of 'daughter of Jehovah' (ie. bat Yah, in Hebrew), and the Arabic name 'Asiya', meaning 'helper of the weak'. The Arab tradition says that she was named 'Asiya' and she was a believer in the 'new religion' of her day, a Hebrew. Asiya the 'wife of Pharaoh' remains nameless in the Koran. [5,6] Mr. Josephus makes, of course, no mention of the Pharaoh's name either, but he does relate that Moses went to war, in Egypt's battle against the Ethiopians, and was victorious.[7] In *Antiquities* the Ethiopians first come north into Egypt 'as far as Memphis, and the sea itself', which means into the northern Kingdom of Egypt, under Pharaoh Apophis. The *Book of Jasher* says that Moses was 18 years old when he killed the Egyptian, and fled to Ethiopia, finding there the camp of a certain King Kikianus, who was outside of his own city, it having been taken over during his time away at war with Aram, and now he tried to enter his city.[8] When Moses was 18 it was 1554 BCE, and Pharaoh Apophis was the northern King of Egypt, while his daughter had perhaps married the southern Pharaoh at an earlier date, in peace. The story of the Ethiopian exploits of Moses ends with him marrying a Cushite woman and ruling Ethiopia for 40 years. By this time he is 67 years old and he goes to Midian, the time remaining being 13 years before *The Exodus*, on the way to which his Midianite wife circumcises their son.[9,10] The Ethiopian people has a tradition of Moses as marrying, ruling there, and a line of Kings from the Ethiopian wife. The

**aliyoyafanya
dhidi
yenu.”
(Swahili)**

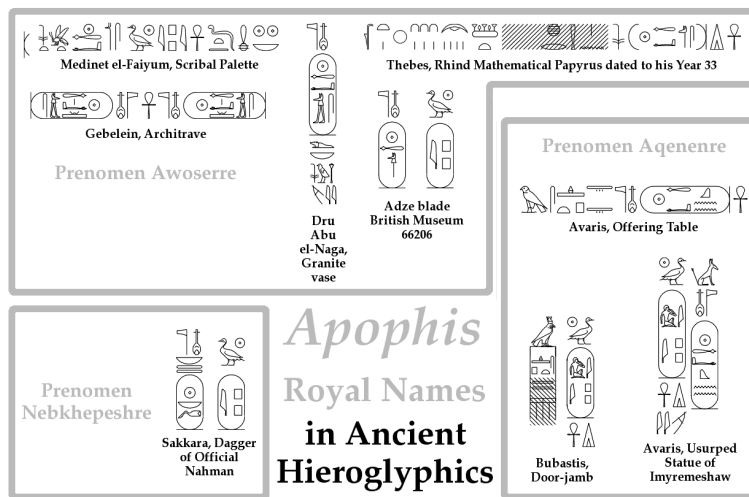
name of his Cushite wife is `Tharbis' according to Mr. Josephus, and Moses led the Egyptians back to their place.[11,12]

[1]([Wikipedia, `Eusebius of Caesarea`](#)) [2]([Wikipedia, `Eustathius of Antioch`](#)) [3]([Wikipedia, `Lists of Names for the Biblical Nameless, Pharaoh's Daughter`](#)) [4]([Wikipedia, `Meroë`](#)) [5]([Koran 28:9](#)) [6]([Koran 66:11](#)) [7]([Antiquities of the Jews, by Flavius Josephus, circa 93-94 CE, Book 2, Chapter 10, Verses 1-2](#)) [8]([Book of Jasher, Chapter 72](#)) [9]([Book of Jasher 73:2](#)) [10]([Exodus 4:24-26, Young's Literal Translation](#)) [11]([Antiquities of the Jews, by Flavius Josephus, circa 93-94 CE, Book 2, Chapter 10, Verse 2](#)) [12]([Wikipedia, `Antiquities of the Jews`](#))



Left: 2nd Stela of Pharaoh Kamose, Luxor Museum, Egypt (The inscription tells how Pharaoh Kamose intercepted the messenger that Pharaoh Apophis sent to Nubia, and provides the content of the message.)

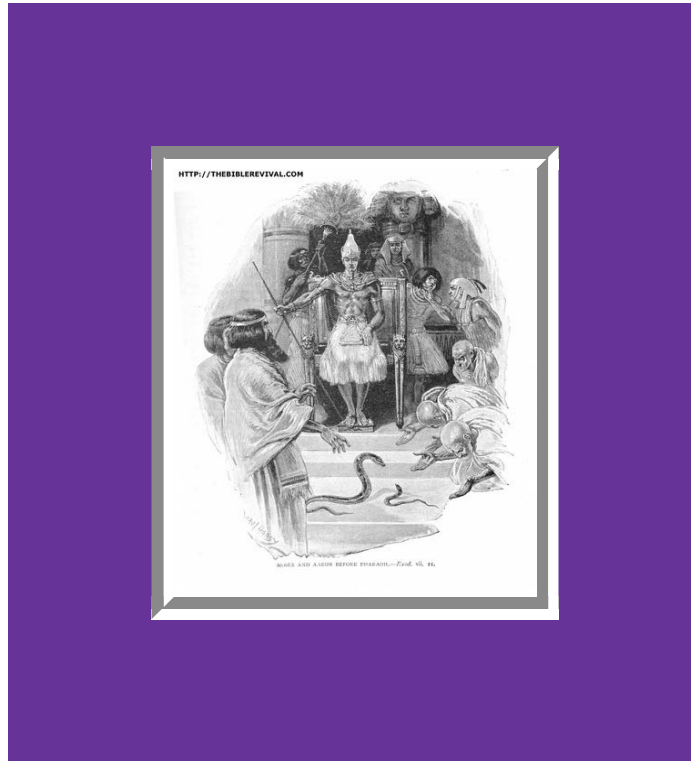
Right: David (1623-24 sculpture by Gian Lorenzo Bernini)



Above: Apophis, His Various Royal Names
(*Egyptian Hieroglyphs*)

⁶¹² *The Exodus* was 50 years after Pharaoh Apophis died, in our crucible, and he reigned also 40 years according to the *Turin Canon of Kings*, being said to be dominant over 'most of Egypt' during the early portion of his Rule.[1,2] In the crucible of *The Blessed Greenealogy*, this is permitting Moses to have been born during the Reign of the northern King, Pharaoh Apophis, while he was dominant over all of Egypt, say, year 11 of the Rule of Pharaoh Apophis. There was turmoil beginning with Reign of Seqenenre Tao in 1558 BCE in the south, nearly, and continuing with Pharaoh Kamose, who ruled the southern Kingdom from near 1555 BCE. These dates allow for some turmoil in Egypt when Moses ran away at the age of 18, which by providence is in 1554 BCE. In the year of *The Exodus*, dated as 1493 BCE, Moses was in the 80th year of his life, according to God's Word.[3] It was after Moses had been living in Midian for 40 years, according to the Bible, that he helped Israel escape Egypt to become a nation living in the land promised to Abraham.[4-9]

[1]([The Political Situation in Egypt During the Second Intermediate Period, c. 1800-1550 BC, by Kim S. B. Ryholt, University of Copenhagen, Denmark, 1997, p.189](#)) [2]([Wikipedia, 'Apepi I'](#)) [3] ([Exodus 7:7](#)) [4]([Genesis 49:18](#)) [5]([Psalm 37:7](#)) [6]([Psalm 131:3](#)) [7]([Lamentations 3:26](#)) [8]([cf. Micah 5:7](#)) [9]([Acts 7:29-30, New Living Translation](#))



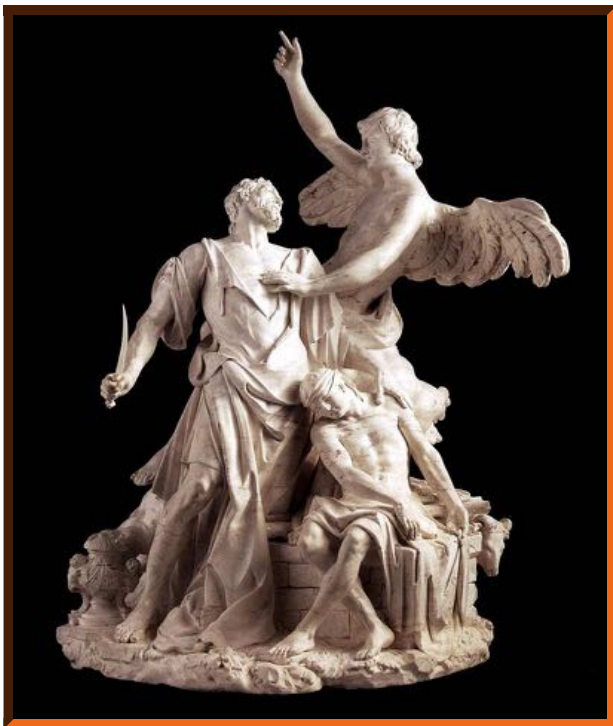
Above: Moses and Aaron
before Pharaoh (*The Exodus,*
ie. Thutmose I)

end of Chapter 6: Pharaoh Apophis and His Royal Daughter Herit



Chapter 7:

Abraham -- His Place in History



Above: The Sacrifice of Abraham, Liechtenstein Museum, Vienna (1753 sculpture by Joseph Bergler The Elder, alabaster, height 62 cm)

⁷¹ The continuous account of the Bible provides much insight, and we determined the birth of Abraham as 2206 BCE, a date based on the assessment of all of the Biblical chronology. As mentioned in the *Historical Notes* of the article *Joseph and On*, the time when Jehovah punished

The doctrine of a divine revelation, by which God has made himself known to men, though in one view mysterious, is nevertheless extremely reasonable. It is only the condescension of a father adopting some unusual expedients to make himself known, in the fulness of his benevolent heart, to his ignorant and erring children. What can be more reasonable than this? He who denies the reasonableness of this, must believe, either that God has in his nature more of the *tyrant* than the *father*, or that he cannot go beyond the common range of nature's laws, in manifesting his paternal character to his creatures.

[\(*The Patriarch of Hebron: or, the History of Abraham*, by David Peabody, 1841, p. 24\)](#)

But what I can already say is that these new discoveries have completely established the correctness of the chronology of the Books of Kings. Wherever difficulty seems to arise, it is not in the numbers of the Bible, but in our imperfect knowledge of the facts.

[*Biblical Chronology Fixed by Cuneiform Eclipses*, English translation by Ward Green, of La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes, Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions, pp. 308-328, by J. Oppert, Revue Archéologique, 1868 \(NOUV SER, A9, VOL18\), from a letter to M. François Lenormant dated Sep 11, 1867.\)](#)(2012)

Sodom and Gomorrah by making it rain fire and sulphur upon these cities (see Genesis 19:24) is confirmed by the dating of a meteorite storm to the time 2200-2000 BCE, except that the event was witnessed in Abraham's day, near his 100th year. The time of Abraham coincides with the dating of meteorite showers, when Jehovah made it rain fire and sulphur on the cities of Sodom and Gomorrah, but in what other ways do we find historical confirmation of the life of the patriarch?

⁷² The famine of Abraham's time is how much earlier than that destruction upon Sodom and Gomorrah, as Sodom and Gomorrah were destroyed in 2106 BCE, Abraham's 100th year, while he was also 75 years old at his leaving Haran (Genesis 12:4), after which he arrived in Canaan, and went to Egypt during a famine which occurred round about the same time as this. This is once again from the Bible, Genesis 16:3, where the time of Hagar being given to Abraham was 10 years after he began to live in Canaan, and Genesis 16:16 also, where the age of Abraham at Ishmael's birth is declared as 86 years. The earliest time for the famine mentioned is 2131 BCE, or the 75th year of Abraham's life, based on Jehovah's words. We might investigate the years of famine in world history.

⁷³ In *The Ark of Urartu, Ch. 4, s. 6* we stated that in late 22nd century BCE Egypt a time of famine had occurred. This is traditionally thought to have been the collapse of Old Kingdom Egypt at about the time that a drastic drop in precipitation brought decades of life-threatening drought.[1] In 1971, Ms. Barbara Bell wrote in the *The Dark Ages in Ancient History, American Journal of Archaeology, vol. 75, p. 14*, of writing c. 2150-2000: "By 2130 [BCE] or a little earlier there were signs of improvement" for Egypt, "in natural conditions and... stability." "Texts relating to the first great famine" comes with a dating c. 2180-2130 (p. 8 of the same work). As Ms. Bell also states on p. 3 of the article here cited:

It may appear a bizarre hypothesis, even to those sympathetic to the concept of climate fluctuations as a factor in history, to link drought in the lands of the eastern Mediterranean, which derive their moisture mainly from winter rainfall, with Egypt which depends for its water on the Nile River- that is on the rainfall over central Africa (White Nile) and on the summer monsoon rains over the East African highlands (Blue Nile). Nevertheless there is a growing body of evidence that such a correlation does at times occur, and indeed that it has occurred over the past century.

[\(American Journal of Archaeology, vol. 75, 'The Dark Ages in Ancient History, I. The First Dark Age in Egypt', by Barbara Bell, p. 2\)](#) [2]

[1]([Wikipedia, 'Old Kingdom'](#)) [2]([American Journal of Archaeology, vol. 75, 'The Dark Ages in Ancient History, I. The First Dark Age in Egypt', by Barbara Bell](#))

⁷⁴ That Abraham's day was a time of drought over a large area of the earth is demonstrated by several other recent data. In Lake Castiglione, Italy, drier conditions are found from about 2200-1900 BCE, and a shift to a drier climate in the area of south-eastern Europe is indicated by a transition, in Iceland, from 'birch and grassland vegetation to arctic conditions in about 2150 BC,' according to recent studies.[1] Earlier, the work of Mr. Fekri Hassan discovered that 2200 BCE marked the largest climate event in 5,000 years, based on the record contained in the stalactites and stalagmites in a cave

near Tel-Aviv, and the work of Mira Bar-Matthews of the Geological Survey of Israel, who found that near to 2200 BCE there was a sudden drop in rainfall in that area![2] Tel-Aviv is a coastal city in Israel, and the size of this decrease in rainfall was reported to have been around 20%. As far east as Western Tibet at Lake Sumxi, the conditions of dry spells are seen, remarks Professor Fekri Hassan (of the Institute of Archaeology, University College, London):

The most tantalizing recent discovery, however, was made when scientists made a high-resolution study of dust deposition from Kajemarum Oasis in north-eastern Nigeria. The study conclusively revealed that a pronounced shift in atmospheric circulation occurred in around 2150 BC. This data indicates that an abrupt, short-lived event of cold climate led to less rainfall and a reduction of water flow in a vast area extending from Tibet to Italy. This had catastrophic effects on such early state societies as the Egyptian Old Kingdom.

[\(BBC History, 'The Fall of the Egyptian Old Kingdom', by Fekri Hassan, 2011-02-17\)](#) [1]

Mr. Hassan confirmed the drought of 2200-2150 BCE in Egypt by drilling in the bed of Lake Faiyum, and found the water had dried up in the bed, after having been 65 meters deep![1]

[1][\(BBC History, 'The Fall of the Egyptian Old Kingdom', by Fekri Hassan, 2011-02-17\)](#) [2][\(BBC News, 'Disaster That Struck the Ancients', by Jessica Cecil, Thursday, 26 July, 2001, 12:12 GMT\)](#)



Above: Hagar and the Angel, Musée du Louvre, Paris

(c. 1776 painting by Giuseppe Bottani, oil on canvas, 40 x 73 cm. Please see Genesis 21:14-19.)

**“A
dramatic
climate
change
from
Indonesia
to the
Mediterranean,
Greenland
to North
America.”**

—from [BBC News, 'Disaster That Struck the Ancients', by Jessica Cecil, Thursday, 26 July, 2001, 12:12 GMT](#)

⁷⁵ As the icebergs off Iceland go southward on their journey, they deposit volcanic ash on the ocean floor as they melt. Cores of mud were analyzed by geologist Gerard Bond of the Lamont-Doherty Earth Observatory at Columbia University, to determine how far the ash went, and thus, how cold it was. His study revealed ice ages in Europe every 1500 years, in duration 200 years, one of which had occurred in 2200 BCE! Mr. Peter deMenocal, a colleague of Mr. Bond's, researched climate records for the rest of the world in 2200 BCE, and got the same message, according to Ms. Cecil, in that era:

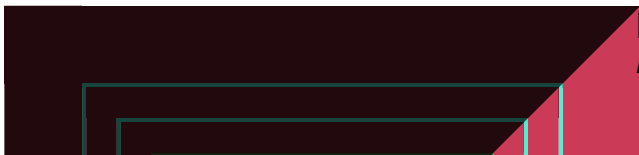
From pollen records to sand, the story was the same - a dramatic climate change from Indonesia to the Mediterranean, Greenland to North America. [colour and underlining ours]

([BBC News, 'Disaster That Struck the Ancients', by Jessica Cecil, Thursday, 26 July, 2001, 12:12 GMT](#)) [1]

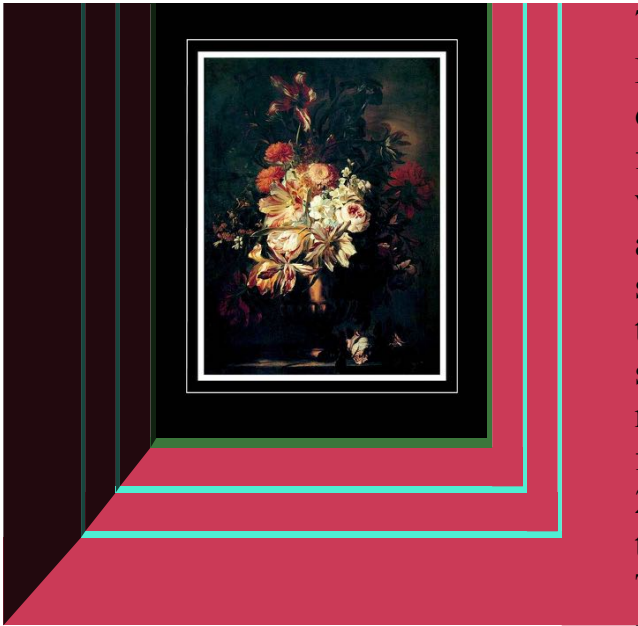
The most telling part of the story was that of parents who ate their own children in Egypt, a horrific tale of hunger described in the hieroglyphic inscription of one Ankhtifi.[1] Eating of children and even of parents is also found quite a few times in God's Holy Word, in Leviticus, Deuteronomy, 2Kings, Jeremiah, Lamentations, and Ezekiel, and indicated the punishment of Jehovah's people for their disobedience, strictly, a famine caused by an enemy's siege upon a city.[2-8] Abraham was arriving in Egypt during the time of a famine.[9] How much more credible is our creed, seeing as our era for Abraham is confirmed as being an era of stupendous famine?

[1]([BBC News, 'Disaster That Struck the Ancients', by Jessica Cecil, Thursday, 26 July, 2001, 12:12 GMT](#)) [2]([Leviticus 26:29](#))

[3]([Deuteronomy 28:53](#)) [4]([2Kings 6:29](#)) [5]([Jeremiah 19:9](#)) [6]([Lamentations 2:20](#)) [7]([Lamentations 4:10](#)) [8]([Ezekiel 5:10](#)) [9]([Genesis 12:10](#))



Left: Flowers in a Bronze Vase (1670 painting by Abraham Brueghel, oil on canvas, 99 x 75 cm, frame added by Rolf Ward Green.)



⁷⁶ After Abraham's famine, as described above, duly 2131 BCE, Abraham's son Isaac experiences a famine in his own times.[1] In both of these reports, the patriarches feared for their lives because of the beauty of their wives, which we might believe as due to the ladies' attractiveness as much as to the general lawlessness accompanying the stress of famine.[2,3] With Abraham dying in 2031 BCE at the age of 175 years, it accords with the Bible's given sequence of events to count the famine of Isaac's times as near 2030-2005 BCE, as Esau is said to be 40 years old following the account of famine in Isaac's day, which was 200 years after Abraham's birth. There is evidence for turmoil in Egypt at about this time, some rebellion in the Thinite Nome of northern Egypt, some say caused by famine-- whilst Pharaoh Mentuhotep II ruled.[4,5] He

achieved a reunification of Egypt, roughly by 2033 BCE. Pharaoh Mentuhotep II reigned 51 years, ca. 2061-2010 BCE, and severe famine is reported in all the land of Egypt, in the days of his successor, Mentuhotep III (2010-1998 BCE). This famine was recorded by an Egyptian named 'Hekanakht'. [6-9]

[1]([Genesis 26:1](#)) [2]([Genesis 12:12](#)) [3]([Genesis 26:7](#)) [4]([Wikipedia, 'Mentuhotep II'](#)) [5]([Wikipedia, 'Mentuhotep III'](#)) [6]([Scribner's Magazine, New York Mar 1923 Vol. 73, No. 3, by Herbert E. Winlock, p. 294](#)) [7]([TourEgypt.net, Mentuhotep III of Ancient Egypt's 11th Dynasty, by Jimmy Dunn](#)) [8]([Achad-Ankh-Quest, by Lia D, 2012, p. 51](#)) [9]([Wikipedia, 'Mentuhotep III'](#))

⁷⁷ The Biblical account may not specifically give the year in which Isaac experienced a famine in Canaan, still the time range is within 200 years after 2200 BCE, which period was nearly one ice age as Mr. Bond's study allowed previously. There is consonance in the chronology, moreover, because a famine was reported by an Egyptian named Hekanakht (as was referred to in the last paragraph) shortly after the range we took for the time of Isaac's famine, and Jehovah allows the time of Isaac, therefore, like the time of Abraham, to have been plagued with famine, except as it here suffices. Jehovah had commanded Abraham to sacrifice his only son in the land of Moriah, but then Jehovah relented when Abraham showed obedience to offer Isaac-- as Abraham was beginning to take the knife to kill Isaac, an angel stopped him, and when Abraham saw a ram caught in a thicket by its horns he offered it up in place of Isaac-- Isaac's life was spared.[1]

[1]([Genesis 22:1-13, New International Version 1984](#))

⁷⁸ The Bible relates that both Abraham and Isaac had occasion to live in a city called Gerar, located near coastal Gaza.[1-3] Brown-Driver-Briggs defines 'gerar' as: 'a lodging place'. Gerar is said to be in the Negev (desert in south Canaan).[1] The *Targum of Jonathan* refers to 'Gerar' at Genesis 20:1 as 'Gerariku', the same form as in the Jewish Talmud.[4,5] Sir Lancelot Brenton's Septuagint translation proffers the name 'Gerara' for this place, whilst the British Methodist theologian Mr. Clarke calls it a 'city of Arabia Petraea'. [6-8] According to bibleplaces.com, Gerar is generally 'accepted as the site'

known today as Tel Haror (Tell Abu Hurayrah).[9] As we have learned already in this Chapter, Abraham's time was a time of drought and famine, as Isaac's time was too, so it is hardly surprising that the nomadic life prevailed in Canaan in the years 2200-2000 BCE, as generally agreed.[10,11] People moved readily through the land, searching for food. The earliest evidence for a city at Gerar is therefore not a steadfast indicator for the correctness of the location, since people were living in tents as part of nomadic life. Yet, a temple found at Tel Haror was dated about 1700 BCE.[12] The King of Gerar in the Bible is named Abimelech, who was said to be a King of the Philistines, and this name has an apparent similarity to 'Abimilku' King of Tyre, whose name arises in the *Amarna Letters (circa 1362-1332 BCE)*. [1,2,13] The Philistines or Peleset people are known as Sea People, and the Mediterranean Sea is the 'Sea of the Philistines'. [14] Gaza is an 'Early Bronze Age' city (EBA c. 3300-2100 BCE.) [15,16] The town's situation and the name of the King given in the Bible lend the Gerar account signs of historical accuracy!

[1]([Genesis 20:1](#)) [2]([Genesis 26:1](#)) [3]([Genesis 10:19](#)) [4]([A Handbook of the Bible, by Francis Roubilliac Conder and Claude Reignier Conder, London, Longmans, Green, and Co., 1879, p. 308](#)) [5]([From the Talmud and Hebraica, by John Lightfoot \(1602-1675\), Chapter 14: 'Ascalon. Gerar. The Story of the Eighty Witches.'](#)) [6]([English Translation of the Septuagint, by Sir Lancelot Charles Lee Brenton, Genesis 20:1](#)) [7]([Bible.cc, 'Clarke's Commentary on the Bible, Genesis 20:1'](#)) [8]([Wikipedia, 'Adam Clarke'](#)) [9]([bibleplaces.com, 'Gerar'](#)) [10]([truthnet.org, 'Biblical Archaeology During the Time of the Patriarchs II'](#)) [11]([Wikipedia, 'Canaan, Early Bronze Age \(3500-2000\)'](#)) [12]([Archaeowiki, 'Tel Haror'](#)) [13]([Wikipedia, 'Abimilku'](#)) [14]([Exodus 23:31](#)) [15]([Cities of The Middle East and North Africa: A Historical Encyclopedia, ed. by Michael Dumper and Bruce E. Stanley, 2007, p. 155](#)) [16]([Wikipedia, 'Bronze Age'](#))

⁷⁹ Whilst the vast majority of eminent archaeologists clearly disagree with our dating of Abraham, how do we keep faith? They disagree with us, *and also amongst themselves!* [1] Our faith is refined in our crucible, in the fire, just as theirs is tested, with a different crucible, and some have experienced shipwreck in their faith because of that test. [2] It is not the crucible that is being refined-- it is faith that is held safely within the crucible which is purified. You recall how we tested the crucible earlier, putting the *Blessed Greenealogy* through every conceivable trial in our articles: *Green, Joseph, Joseph and On, Phoenix, Moses, and The Ark of Urartu*, and how it met the test? Should it fail after we put our faith in it, what would we be able to do, other than give up or fashion a new vessel? The fire is intense, and it acts on the contents much more readily than on our crucible, which is stronger than fire. As in the crucible metals separate from the dross, so also in the *Greenealogy* do truths separate from fiction.

[1]([cf. Jeremiah 6:29](#)) [2]([1 Timothy 1:19](#))

⁷¹⁰ Now it is witnessed at Genesis 14:13 that Abraham lived at the time of Mamre the Amorite, beneath whose big trees his tents were once pitched, at Hebron, in the land of Canaan. The *Oak of Mamre* or *Abraham's Oak*, now dead, still stands at the site; it is said to be 5000 years old, meaning that it grew up 292 years after *The Deluge*. It serves to demonstrate that big trees did grow at Mamre. Mamre, near Hebron, is near to the burial cave of Abraham. So Isaac and Ish'ma-el his sons buried him in the cave of Mach-pe'lah in the field of E'phron the son of Zo'har the Hit'tite that is in front of

Mam're. (Genesis 25:9; 23:9)

⁷¹¹ The *Greenealogy* establishes that Abraham lived from 2206-2031 BCE, and thus he was a contemporary of Naram-Sin the grandson of Sargon of Akkad, who ruled about 2200 BCE. Eusebius of Caesarea wrote that Abraham was a contemporary of Ninus, who was a descendant of the Assyrian King Belus. Ninus we identified with Gudea, who Reigned from 2141 BCE. Ninus founded the Assyrian Kingdom that began in 2141 BCE, and which Eusebius, and many others, say began with Ninus. Naram-Suen was called Nimrod, who was also called 'Ninus'. [1]

In his Greek Chronicle, Eusebius puts Ninus at the time of King Europs of the Sicyonians, and then gives the Kings of Sicyon following as 274 years total to the time of Joseph. This computes with our dating for both Abraham and Joseph:

$$2206 \text{ BCE (Abraham born)} - 274 \text{ years (Europs through Leucippus)} = 1932 \text{ BCE (Messapus and Joseph)}$$

We may see how Abraham, Ninus, and Joseph align to Sicyon.

[1](*The Ark of Urartu* 9:6) [2](*Jasher* 13:11-16) [3](*The Ark of Urartu* 3:4)

**Table 1:
Kings of Sicyon (Greece)**

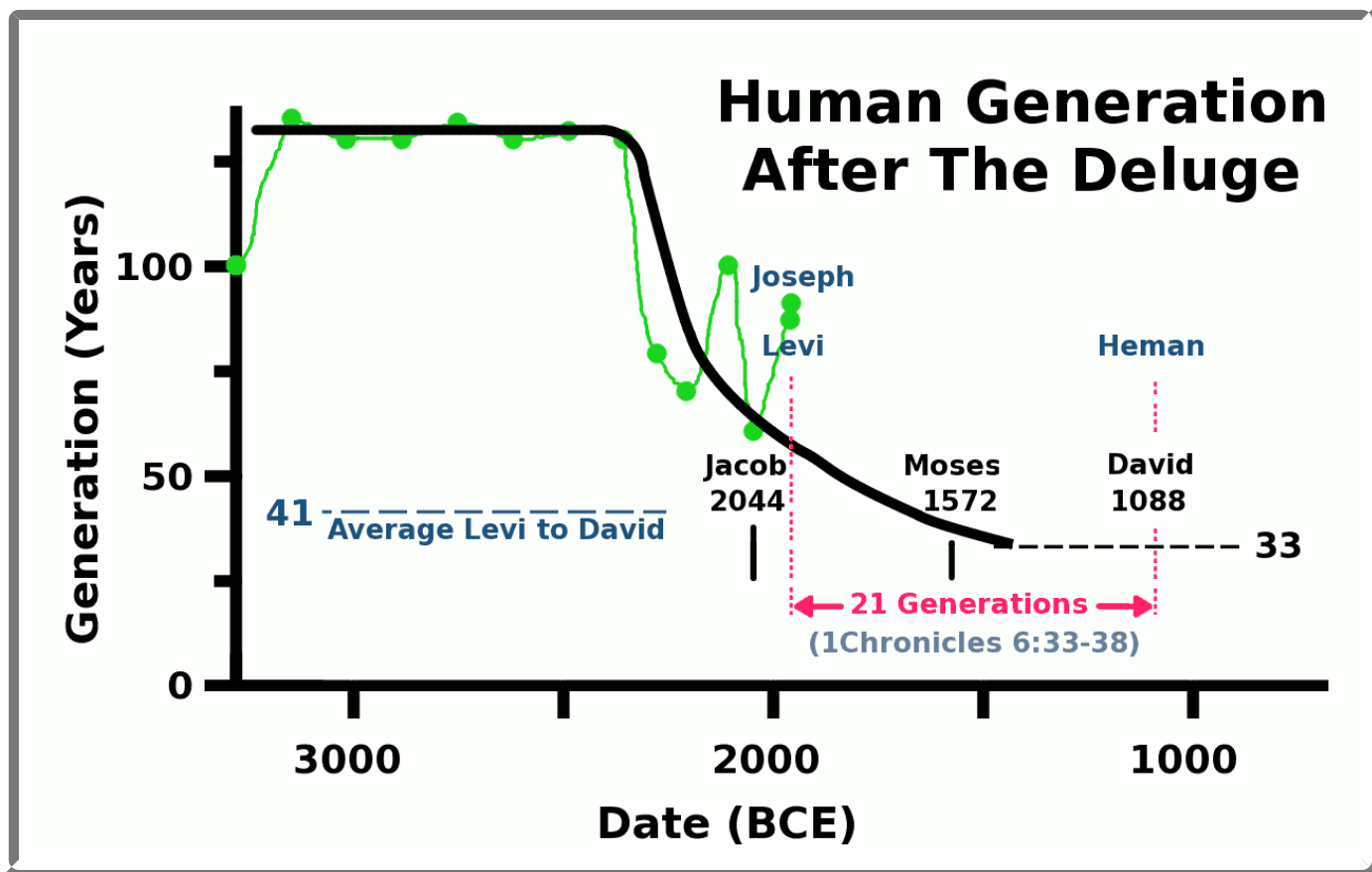
Date (BCE)	Contemporary With	King's Name	Reign (Years)	Years (Total)
2206	Abraham born (Ninus r. [2,3]) 283 years	Europs	45	45
		Telchin	20	65
		Apis	25	90
		Thelxion	52	142
		Aegydrus	34	176
		Thurimachus	45	221
		Leucippus	53	274

1923	Joseph rules	Messapus	47
Europs to Messapus = 45 + 20 + 25 + 52 + 34 + 45 + 53 = 274 years			

[2](*Jasher 13:11-16*) [3](*The Ark of Urartu 3:4*)

⁷¹² It is fantastic how the Chronicle of Eusebius is tested in the crucible and found here to be a shining and pure gold. Sadly, most of the synchronisms of ancient historians fall far short of that example which we here have demonstrated, and many such cases fall within the Chronicle of Eusebius. The single-minded focus of the crucible reduces all of the available historical claims to nothing but the pure forms. With very many errors, it is remarkable how near they are. Inachus, a King of Argos is held as contemporary with King Thurimachus of Sicyon, which dates him as before 1900 BCE. In the same Chronicle, however, Phoroneus (son of Inachus) is dated as 970 years before the 1st Olympiad, where he is thus made contemporary with Ogygus (970 + 776 = 1746 BCE). Such a two-century discrepancy might be made worse by the addition of a third date for Inachus around 1550 BCE, were it not for the multiple testimonies from how many writers, namely Eusebius, Josephus, Justus, Polemon, Apion, Tatian, Poseidonius, Herodotus, Ptolemy, Africanus, and Syncellus, that Moses, Ahmose I, and Inachus were all contemporaries! Inachus cannot live before Joseph and survive until Moses! Rather are there 671 years of Greek Kings listed, from the time of Inachus to the *Fall of Troy*, from Eusebius. Since we date Troy as 881 BCE, this gives 1552 BCE for the beginning of Inachus, and which date is also close to that of Ahmose I of Egypt, as many decide it (1550 BCE), and to the early years of the life of Moses (born 1572 BCE), too. Our creed is strengthened by realizing that this testimony of the ancients is refined by our dating Moses to 1572 BCE and by back-calculating Abraham from Joseph born 1954 BCE. These dates have signified 2206 BCE for Abraham's birth, a date equally consistent with the Bronze Age dating as with the date of the *Eclipse of Nimrod*, Jul 18 2774 BCE. The Bronze Age immediately followed The Deluge of 3282 BCE and the Egyptian calendar and history began with 2774 BCE. Abraham as a descendant of Noah fits perfectly with all of the known facts when he is dated according to his place in that genealogy, melting our creed to gold in the crucible! The sons of Israel spent 430 years in Egypt, not Abraham!![1]

[1](*Exodus 12:40*)



Above Right: Human Generation After The Deluge (*The Bible, Septuagint version*)



Above: Abraham and the Three Angels, The Hermitage Museum, St. Petersburg (1656 painting by Gerbrand van den Eeckhout, oil on canvas, 71 x 82 cm, frame added by Rolf Ward Green. Please see Genesis 18.)

end of Chapter 7: Abraham -- His Place in History



Chapter 8: Joseph - - A Father To Pharaoh

C'è chi finge di essere ricco eppure non ha proprio nulla; c'è chi finge di avere pochi mezzi eppure [ha] molte cose di valore.

**[\(Proverbi 13:7, TRADUZIONE DEL NUOVO MONDO DELLE SACRE SCRITTURE\)](#)
(Italian)**

There exists the one that is pretending to be rich and yet he has nothing at all; there is the one that is pretending to be of little means and yet [he has] many valuable things.

[\(Proverbs 13:7, New World Translation of the Holy Scriptures \(1984\)\)](#)



Above: Apollo and Poseidon Punishing Troy, Szépművészeti Múzeum, Budapest (c. 1590 painting by Paolo Fiammingo, oil on canvas, 118 × 100 cm, reproduction from Web Gallery of Art)



Above: Joseph Accused by Potiphar's Wife, National Gallery of Art, Washington (1655 painting by Rembrandt Harmenszoon van Rijn, oil on canvas, 106 x 98 cm, reproduction from Web Gallery of Art)



Above: Joseph Thrown into a Pit, Walters Art Museum, Baltimore (1644 painting by David Colyn, oil on canvas, 51.1 × 71 cm, reproduction from Wikimedia Commons)



Above: Joseph and Pharaoh (1878 illustration by Alma Tadema)

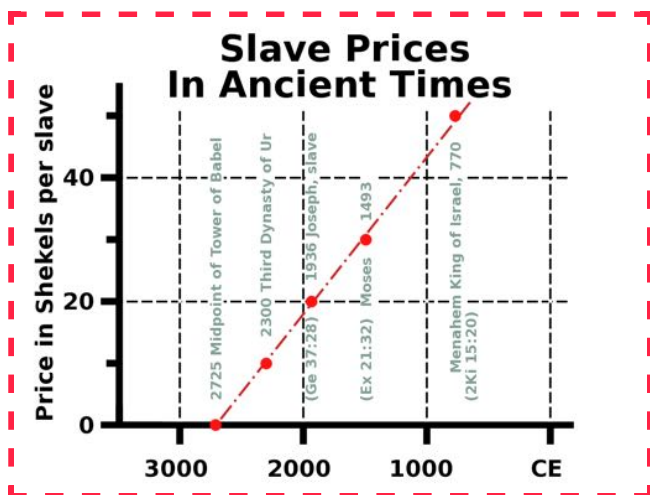
The Bahr Jusuf And The Prophecy Of Jacob by F. Cope Whitehouse

The main stream of the Nile runs under the eastern cliffs. The irrigation of ancient Egypt above Memphis was effected by diverting streams at various points. Drainage canals, however, are as essential as irrigation canals, and the water must not be allowed to stand. The most important of the lateral canals is the Bahr Jusuf, which now takes its water from the Ibrahime canal, not far from Assiut. It traverses the provinces of Minieh and Beni-Suef, serving also as a drainage canal, and discharges its waters into the Birket el-Qerun. If Lake Moeris, during the stay of the Jews in Egypt, filled the Reian basin as well as the lower part of the Fayoum, then this canal or branch of the Nile was for about ninety miles the chord of an arc formed by the two lakes of the Horns. In the latter period of the Roman occupation the Fayoum basin was cultivated down to the lowest terrace, one hundred and fifty feet below the level of the Mediterranean. The supply of water was skilfully regulated. A lake or marsh of insignificant depth and breadth, but nearly thirty miles long, offered sufficient evaporating surface, like the Dead Sea, to dispose of the residual surplus. The Wadi Reian, now dry, was, on the other hand, filled to the brim at each recurrence of the inundation. About three hundred square miles of surface, with a maximum depth of three hundred feet, sufficed to impound the Nile floods,* but only a portion of this, not exceeding thirty feet, was available at low Nile for water-power, commerce, and irrigation. This river of Joseph was surveyed with reasonable care by the French Expedition. It recently underwent an important change with the construction of the Ibrahime canal. Any account of it in the text-books will be found inadequate. It has always been conceded by historians and Egyptologists that it dates from the most remote antiquity. It is obvious that it is as old as Lake Moeris, older than the Labyrinth, and possibly little more modern than the great dyke at Memphis, said by Josephus to have been built about B.C. 2200. The Nile was forced out of its natural channel by that structure, which presumably formed part of the extensive system of public works of which the Fayoum was the key...

The difficulty in explaining these allusions arises from the large amount of error in current works. It is a simple task with correct maps, surveys, photographs, and verbal explanation, but is necessarily obscure in print. The general idea however can be readily stated. It must be remembered that there are literally **thousands of threads** which bind the whole together, invisible to anyone not familiar with the subject, and I am myself obliged to suppress hundreds of points for want of time to show their mutual relation.

* See "Impounding the Nile Floods," "Engineering," September 11th, 1885; a most able and lucid summary by some one possessed in equal measure of literary skill and practical experience.

[\(Proceedings of the Society of Biblical Archaeology, Volumes 7-8, 1885-6, Volume VIII. Sixteenth Session, November 1885 to June 1886, 'The Bahr Jusuf and the Prophecy of Jacob', by F. Cope Whitehouse, pp. 6-25\)](#)



Left: Slave Prices in Ancient Times (graph created May 15 2012 by Rolf Ward Green. One interesting aspect of the graph of slave prices is the concept of slavery as connected directly with inability to communicate, a result of confusion of tongues, to my mind. This chronology is most truly The Holy Grail of all chronologies, as it allows the revelation of more and more information about any given date, none of which conflicts. History can attain true purity only in God's Grail. It is brought to our attention since the chronology speaks the truth about the location of events in times long past. This Grail is determined, not by a man, but by God.[1] How much better of a result may we possibly have expected!)

⁸¹ Joseph was sold as a slave by his brothers for 20 shekels, counting it in the year that we determined to be 1936 BCE.[2] The graph at left shows how slave prices given in the Holy Book and one earlier source align with 2725 BCE, as Babel, this being the midpoint of the construction of that Tower. The trend is a linear inflation rate given by four points, except that the slave price is zero during Babel's heyday. The remarkable straightness of the line we understand as a consequence of our choice of chronology, and may certainly not be ignored as the convincing evidence of God's timing. The alignment to the early years after 2774 BCE is further in harmony with the *Eclipse of Nimrod* which signals Jul 18 2774 BCE as the beginning of preeminent nationhood. At this time the price of slaves is zero, and held to be a consequence of cooperation, we understand, when the common tongue of mankind held a common ambition amongst free men.

[1]([1Thessalonians 2:4](#)) [2]([Genesis 37:28](#))

⁸² Pharaoh Sesostri II initiated irrigation development from the Nile to the Faiyyum oasis of Egypt, his greatest feat.[1] *Joseph's Canal* remains a testament to Joseph today. It was an offshoot from the Nile which was developed to be what was simply called *Joseph's Canal (Bahr Yusef)*. Water channeled from the Nile irrigated the Faiyyum oasis. The large lake of the Faiyyum is often called Lake Moeris. How does the crucible of our chronology reveal the details of the time of Joseph and his rulership over all of Egypt?

[1](*Encyclopedia Britannica, 1990, Vol. 10, p. 657*)

⁸³ To say that the Bible is not literally true or is, rather, a collection of stories based on folklore, is to disregard the family history angle of the Bible account, leaving our sensibilities blunted and our need for roots unsatisfied. This is why I find it necessary to attempt to identify the Biblical character of Joseph with the characters of Egypt. I believe it desirable, but not necessary, that it be done in faith, using the resources of the modern age, so as not to miss out on seeing what proof might inevitably be found. It is for the purpose of recreating familiar sensibilities. Because of prejudice, many people have tried to exclude our Jewish heritage from historical records, and while they may have kept faithful family records written over generations, even the Jews themselves concealed their identity at

times, submitting their own will to the politics of the situation. This we have documented in *Harald Hildetand*, saying:

The Catholic St. William of Gellone is according to Athol Bloomer a grandson of Makhir Todros ben Judah Zakkai, the Jewish King of Septimania appointed by Charlemagne in 768 as Jewish Exilarch (Makhir Todros is Makhir Theodoric I). St. William is the son of Nehemiah ha Makiri, who is also known as Theodoric.

[1]([`Harald Hildetand', by Rolf Ward Green](#))

In the article *Joseph I* reveal, of Joseph's family:

In the Bible, when Rachel gave birth to Joseph, she stated: "God has taken away my reproach!" Prior to his birth, she had been childless, while Jacob's other wife had produced a number of sons. Rachel had given her maidservant to produce children for Jacob when she had thought she was barren, and so she said: "Jehovah is adding another son to me." Jacob loved Joseph very much, for he had loved Rachel and she was for a time unable to give him a child after their marriage. Bethuel the grandfather of Rachel, the father of her father Laban, was the father of Jacob's mother, Rebekah (Ge 25:20; cf Ge 28:5). Jacob loved Rachel, and Joseph was her son, so this made Joseph especially favoured in Jacob's eyes. Jacob loved Joseph more than all of his other sons because he was the son of his old age (Ge 37:3). So Jacob had someone make a special garment, just for Joseph.

[2]([Joseph, by Rolf Ward Green](#))

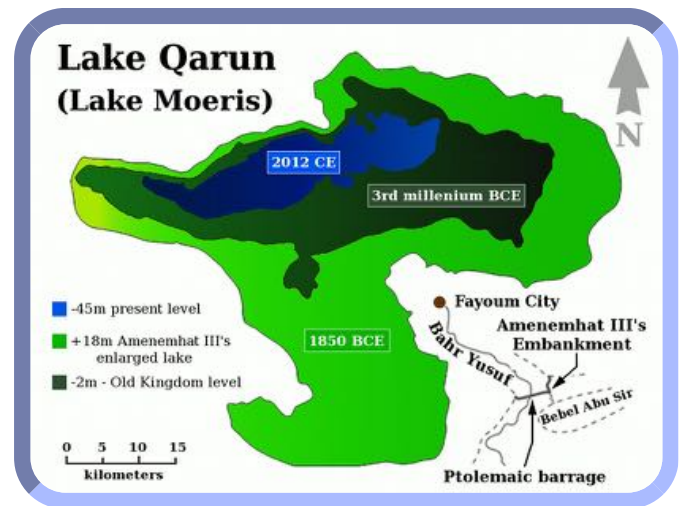
[1]([`Harald Hildetand', by Rolf Ward Green](#)) [2]([Joseph, by Rolf Ward Green](#))

⁸⁴ The work of Samuel Kurinsky, like the work of Francis Cope Whitehouse, has done a great service to humanity by wiping away the tarnish of prejudice from the grail of historical evidence, thereby forging a link between Joseph and Egypt. Mr. Kurinsky refers to Judaic and Arabic legends, which he says put Joseph as vizier (the highest appointed position) to the late Pharaoh 'Moeris' of the 12th Dynasty of Egypt. As we identified Joseph with Pharaoh Senusret II, we might at first glance reject the timing with respect to the King Moeris (Amenemhet III), since he rules after Senusret III. However, as though we were living in a dream, Mr. Kurinsky next miraculously quotes from Zaccariah Sitchin a linguist and biblical scholar, saying that Joseph was 100 years old or more when he created Lake Moeris, and *that he did it in 1000 days*, arriving at 1850 BCE in the Greenealogy. Joseph born in 1954, by our own estimation, has given this date of 1850 BCE for the completion of the canal system of Joseph and Moeris, and 'the Arab historians' is the source given by Mr. Sitchin for the story of Joseph at 100 years. The date of 1850 BCE was used as the key date in unlocking the chronology known as *The Blessed Greenealogy*, an independent effort that dates Adam to 5550 BCE, which date also lies, arithmetically, at three times the number 1850.[1]

[1]([Joseph, by Rolf Ward Green](#)) [2]([Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II, by Samuel Kurinsky](#))

Right: Lake Qarun History (*map of water levels in Lake Qarun aka Lake Moeris showing how the size of the lake has changed from ancient times to the modern day of 2012 CE*)

⁸⁵ This is why I believe the timing that we have for Joseph's birth is exactly correct-- this miraculous confirmation of the dating by the Arab historical tradition is some bonus! Pharaoh Moeris ruled from circa 1860 BCE, the 12th Dynasty of Egypt sporting what is considered to be the most stable chronology found prior to the New Kingdom (1550-1069 BCE).[1-3] Greek Sicilian Diodorus Siculus 'used the best sources and ...reproduced them faithfully,' and writes (ca 60-30 BCE):[4]



51 5... Moeris succeeded to the throne of Egypt and built in Memphis itself the north propylaea, which far surpasses the others in magnificence, while ten schoeni above the city he excavated a lake which was remarkable for its utility and an undertaking of incredible magnitude. 6 For its circumference, they say, is three thousand six hundred stades and its depth in most parts fifty fathoms; what man, accordingly, in trying to estimate the magnitude of the work, would not reasonably inquire how many myriads of men labouring for how many years were required for its completion? 7 And as for the utility of this lake and its contribution to the welfare of all the inhabitants of Egypt, as well as for the ingenuity of the king, no man may praise them highly enough to do justice to the truth.

52 1 For since the Nile did not rise to a fixed height every year and yet the fruitfulness of the country depended on the constancy of the flood-level, **he excavated the lake to receive the excess water**, in order that the river might not, by an excessive volume of flow, immoderately flood the land and form marshes and pools, nor, by failing to rise to the proper height, ruin the harvests by the lack of water. 2 He also dug a canal, eighty stades long and three plethra [300 ft] wide, from the river to the lake, and by this canal, sometimes turning the river into the lake and sometimes shutting it off again, he furnished the farmers with an opportune supply of water, opening and closing the entrance by a skilful device and yet at considerable expense; for it cost no less than fifty talents if a man wanted to open or close this work. 3 The lake has continued to serve well the needs of the Egyptians down to our time, and bears the name of its builder, being called to this day the Lake of Moeris. 4 Now the king in excavating it left a spot in the centre, where he built a tomb and two pyramids, a stade in height, one for himself and the other for his wife, on the tops of which he placed stone statues

seated upon thrones, thinking that by these monuments he would leave behind him an imperishable commemoration of his good deeds. 5 The income accruing from the fish taken from the lake he gave to his wife for her unguents and general embellishment, the value of the catch amounting to a talent of silver daily; 6 for there are twenty-two different kinds of fish in the lake, they say, and they are caught in such abundance that the people engaged in salting them, though exceedingly many, can scarcely keep up with their task.

Now this is the account which the Egyptians give of Moeris.

[5]([The Library of History, 'Egypt, The First Kings', Book 1, verses 51 and 52, by Diodorus Siculus, Loeb Classical Library Edition, Vol I \[Loeb Classical Library Edition, 12 volumes in all, Greek texts and facing English translation: Harvard University Press, 1933 thru 1967. Translation by C. H. Oldfather thru Volume 6; Vol. 7 by C. L. Sherman, Vol. 8 by C. Bradford Welles, Vols. 9 and 10 by Russel M. Geer, Vol. 11 by F. R. Walton.\]](#)) [6]([The Library of History, Book 1, Part 2, Chapter 4, verse 8, by Diodorus Siculus, translated by G. Booth, 1814](#))

[1]([Wikipedia, 'Amenemhat III'](#)) [2]([Wikipedia, 'Twelfth Dynasty of Egypt'](#)) [3]([Wikipedia, 'New Kingdom'](#)) [4]([The Library of History, by Diodorus Siculus, Loeb Classical Library Edition, General Introduction by C. H. Oldfather](#)) [5]([The Library of History, 'Egypt, The First Kings', Book 1, verses 51 and 52, by Diodorus Siculus, Loeb Classical Library Edition, Vol I \[Loeb Classical Library Edition, 12 volumes in all, Greek texts and facing English translation: Harvard University Press, 1933 thru 1967. Translation by C. H. Oldfather thru Volume 6; Vol. 7 by C. L. Sherman, Vol. 8 by C. Bradford Welles, Vols. 9 and 10 by Russel M. Geer, Vol. 11 by F. R. Walton.\]](#)) [6]([The Library of History, Book 1, Part 2, Chapter 4, verse 8, by Diodorus Siculus, translated by G. Booth, 1814](#))

⁸⁶ That Semites ruled in Egypt is well-established, since the names of some of the 14th Dynasty Pharaohs of Egypt ruling from the Nile Delta in the north were Semite in nature, an example being Pharaoh Yakub-Har, King of Egypt in the 17th or 16th century BCE (cf. 'Yakub', 'Jacob', Hebrew: Yakob).[1,2] The Hyksos, or 'foreign rulers', who ruled during the next Dynasty, the 15th, were also Semites and called Canaanite. Yet Semitic Pharaohs have received little public interest. Anti-Semitism has evidently played a role in giving Jewish history a very low profile pertaining to Egypt, just as it undoubtedly has provoked prejudice against the Bible also. This point is highlighted by the treatment of Francis Cope Whitehouse, mentioned just previously, who was an American engineer commissioned by the British government to provide Egypt with an irrigation system to reclaim desert barrens.[3] This Mr. Whitehouse, investigating the source of the water of Lake Moeris (Lake Karoun, Qarun), discovered an ancient canal system that paralleled the Nile River for *several hundred kilometers*, a system reverently referred to in Egypt down to today as Bahr Youseff (or 'Joseph's Canal')! Herodotus, the Greek historian (Father of History), wrote:

Wonderful as is the Labyrinth, the work called the Lake of Moeris, which is

close by the Labyrinth, is yet more astonishing. The measure of its circumference is sixty schoenes, or three thousand six hundred furlongs, which is equal to the entire length of Egypt along the sea-coast. The lake stretches in its longest direction from north to south, and in its deepest parts is of the depth of fifty fathoms. It is manifestly an artificial excavation, for nearly in the centre there stand two pyramids, rising to the height of fifty fathoms above the surface of the water, and extending as far beneath, crowned each of them with a colossal statue sitting upon a throne. Thus these pyramids are one hundred fathoms high, which is exactly a furlong (stadium) of six hundred feet: the fathom being six feet in length, or four cubits, which is the same thing, since a cubit measures six, and a foot four, palms.

[Herodotus continues:]

The water of the lake does not come out of the ground, which is here excessively dry, but is introduced by a

canal from the Nile.

[4]([Persian Wars, by Herodotus, 2.149](#))

[Lake Moeris was visited by Herodotus circa 450 BCE, ed.]



“A visitor to Egypt, if he would abjure the euphoria of viewing a mere mirage of Egypt from the deck of a floating hotel on the Nile, and would instead thread through the countryside west of the Nile, could not but be impressed by the multiplicity of farms and orchards being watered by the web of canals drawn from the Bahr Youseff. He would see groves of date palms alternating with green fields of grain, verdant vegetable patches, and wide expanses of white-capped cotton plants.

“Whether the saga of Joseph is taken as true in whole or in part, one fact remains: Of all the wonders that the Aamu wrought for Egypt, none exceeds this great work for excellence, none testifies more eloquently to their genius, none bears better witness to their inspired accomplishments. Today, after more than three thousand years, **the Bahr Youseff**

functions vigorously and converts more desolate desert into rich farmland than does the Aswan Dam. And - it performs its function benignly, unlike the dam, which increases the salinity of the soil as it is irrigated, a condition that portends ecological disaster.”

[2]([Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II, by Samuel Kurinsky](#))

Having found his own evidence on the site how aquatic life had once abounded there, even how there had been two lakes there at one time, Mr. Francis Cope Whitehouse presented a proposal in 1883 CE to rebuild this original canal system. His advice was ignored until Sir Alan Gardiner voiced this same recommendation decades later and the canal system was rebuilt, documentation for which is too difficult to find, seeing Joseph's Canal is said to water one third of Egypt! [5,6]

[1]([Wikipedia, 'Fourteenth Dynasty of Egypt'](#)) [2]([Wikipedia, 'Yaqub-Har'](#)) [3]([CreationWiki, 'Joseph's Canal'](#)) [4]([Persian Wars, by Herodotus, 2.149](#)) [5]([Trismegistos.org, 'Fayum'](#)) [6]([Joseph and the Engineering Wonders of Egypt, by John D. Keyser](#))

⁸⁷ The Faiyum region had two lakes added with the completion, in 1973 CE, of the Wadi El Rayan irrigation project, these new lakes being then created, the result of diverting some of the Faiyum's drainage water here, away from Lake Qarun. It is true that Lake Qarun is today tiny compared

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with its former freshwater glory, its evaporating water having left it with a concentration of minerals like that of seawater. Before 1973 the water of the Faiyum had drained completely into the same Lake Qarun to the north, causing it to rise, destroying farmland because of the saltiness of the water. Locals to the Faiyum say that the great

(Trismegistos.org, '[Fayum](#)') [6]
([Joseph and the Engineering Wonders of Egypt, by John D. Keyser](#))

lake and swamps in the area were 'drained' by the Biblical patriarch, Joseph.[1] In the days of Pharaoh Moeris, however, the lake was above sea level by 18 meters-- over the course of millenia, Lake Qarun has fallen to the present 45 meters below sea level. To these faithful ones who believe, Joseph's high position in the Egyptian government of ancient times is not hidden. Egypt's most important canal, Bahr Youseff, is named after the patriarch Joseph, who worked on canals as Senusret II. This astounding truth has so been hidden by anti-Semitism! Whether he served as the Pharaoh earlier in his career and later assisted Pharaoh Moeris, identified by us as the son of Joseph, Manasseh (Proteus, the Old Man of the Sea) is a point of relatively less significance than the clear truth that Israel had lived in Egypt, and that Joseph had ruled![2] The Greek god Poseidon appears, and styled after Joseph as the Ruler of the sea, riding in a chariot like Joseph did! The chariot is said to have been brought into Egypt by the Hyksos, the people later identified by Josephus as Israel![3] Poseidon had a son, Proteus, who was called the *Old Man Of The Sea*, who is like one Herodotus called 'Moiris':[4]

As for the other kings, they could tell me of no great works which had been produced by them, and they said that they had no renown except only the last of them, Moris: he (they said) produced as a memorial of himself the gateway of the temple of Hephaistos which is turned towards the North Wind, and dug a lake, about which I shall set forth afterwards how many furlongs of circuit it has, and in it built pyramids of the size which I shall mention at the same time when I speak of the lake itself. He, they said, produced these works, but of the rest none produced any.

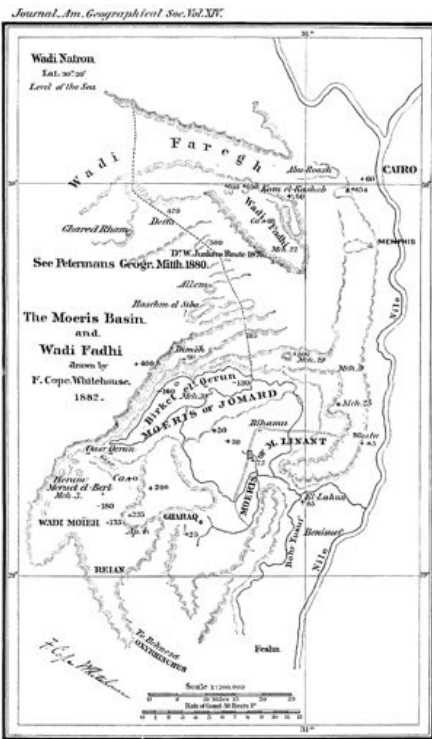
Synopsis:

Moris dug a lake, but of the rest none produced any.

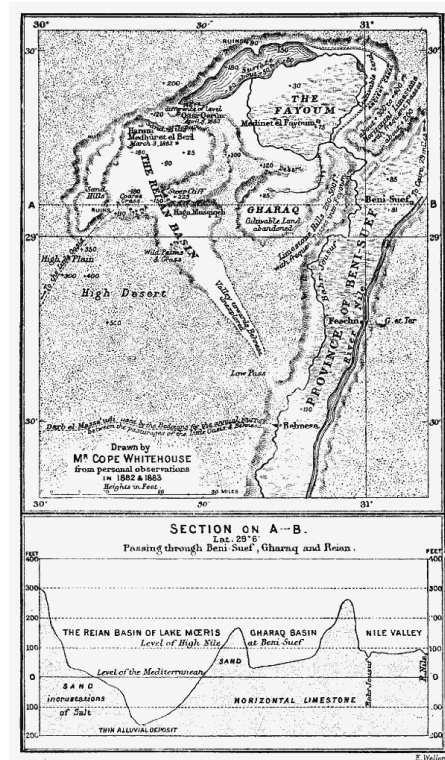
[5](Gutenberg.org, [The History of Herodotus, Book 2, 'Euterpe', verse 101, by Herodotus](#))

[6](Google Books, [The History of Herodotus, Book 2, 'Euterpe', p. 159, verse 101, by Herodotus](#))

[1](TourEgypt.net, '[Lake Qarun \(Birket Qarun\) In The Fayoum Of Egypt, by Seif Kamel.](#)') [2]([see also Genesis 41:41](#)) [3]([Early Jewish Writings, Against Apion, Book 1, verses 13-14, by Josephus](#)) [4](Wikipedia, '[Proteus](#)') [5](Gutenberg.org, [The History of Herodotus, Book 2, 'Euterpe', verse 101, by Herodotus](#)) [6](Google Books, [The History of Herodotus, Book 2, 'Euterpe', p. 159, verse 101, by Herodotus](#))



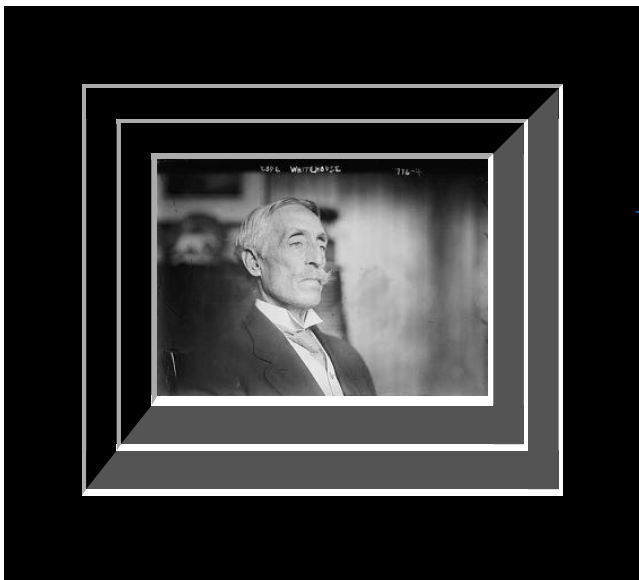
Above Left: Lake Moeris and Wadi Fadhi (1882 map by F. Cope Whitehouse, from 'Recent Explorations in the Moeris Basin and the Wadi Fadhi', *Journal of the American Geographical Society of New York*. Signed.)



Above Middle: The Fayoum (1882-1883 map by Mr. Cope Whitehouse, from his 'personal observations'.)



Above Right: Hercules & The Old Man Of The Sea (ca. 1892 poster by Walter Crane (1845-1915))



Left: Mr. Francis Cope Whitehouse (also known as: F. Cope Whitehouse or, alternatively, Cope Whitehouse. Mr. Whitehouse is mentioned in the article in CreationWiki, given as reference [3] in paragraph ⁸⁶. Photo listed on EBay as early 1900's under Collectibles > Photographic Images > Antique (Pre-1940) > Other Antique Images, [early 1900s photo Cope Whitehouse Vintage Black & White Photograph c8](#))

⁸⁸ Now the Bahr Youseff provides most of the waters supplying the irrigation canals of the Faiyum (Fayoum), and is split into eight small canals at the western end of Faiyum City.[1] Before reaching the Bahr Youseff (Jusuf), the water has to be taken off of the Nile at Asyut by the Ibrahimiya canal. The 350-kilometer canal, built in 1873, was used to take water off the Nile without any control weirs, but rather freely.[2] In truth, the Bahr Youseff is the largest irrigation canal in all of Egypt, although a most reputable source has said that its original purpose was as a flood overflow channel.[3,4] On today's remnant of Lake Moeris, Samuel Kurinsky writes:

Whitehouse found that the reservoir of two lakes had been debased by the Greeks[.] The Greeks, ignorant of the hydrology of the system, attempted to increase acreage by reducing the extent of the lakes, and had instead caused large areas of rich soil to revert to dusty sand. Fertile fields relapsed into an arid landscape of sand, rock, and fish-bones.

[5]([Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II, by Samuel Kurinsky](#))

The genius of the ancient design, which we might attribute to Jehovah, as the God of the Hebrews and of the patriarch Joseph, is underlined by the damage done it by the Greeks, yet Roman engineers as those who followed likewise failed.[6] Mr. Cope Whitehouse deserves recognition for his revealing of the antiquity and ingenuity of the canal, Bahr Youseff. The official discovery of the Wadi Raiyan is attributed to him by Colonel James Hallifax Western, of the Public Works Department in Egypt, ie. the modern-day discovery given as 1886 CE, and by 1890 Mr. Cope Whitehouse had also proposed the use of Wadi Raiyan as a flood escape and an irrigation drain, the same purpose which came to fruition in 1973 CE:[7]

Colonel Western thus describes the Wadi Raiyan: "This valley, a depression in the Libyan Desert, discovered by Mr. Cope Whitehouse in 1886 (this date being taken as the first official communication to the Department of Works of a survey verified by lines of levels, as distinguished from aneroid observations)..."

...Mr. Cope Whitehouse said, in reply, that the difference between 80,000 (Egyptian) acres, cultivated once a year, and (not less than) 2,300,000 acres of sefi (summer) cultivation was in itself a reason why the reservoir scheme must be considered preferable, if feasible. In any event there is no risk incurred. Long before any part of the water which had been poured into the Raiyan basin could be discharged again into the Nile, the problem would have received a practical and final solution. **If the water proved unfit for use, the canal would nevertheless have paid for itself as a flood escape, and as an irrigation canal for the Raiyan district. He might also say that if the Raiyan basin was the Lake Moeris of the Ptolemaic maps, we have the experience of 2,000 years to put against a conjectured possibility. He would, however, ask the Inspector General of Irrigation for his opinion.**

[8]([The Raiyan Moeris, by Cope Whitehouse, 1890, p. 28](#))

[9]([The Raiyan Moeris, by Cope Whitehouse, 1890, p. 42](#))

[10]([Egyptian Public Works Ministry Notes on the Wady Raiyan, 'Memo: Calculations Concerning The Wady Rayan - According To The Latest Survey', by](#)

[G. A. Liernur, Col. James Halifax Western, Col. Sir Colin Campbell Scott-Moncrieff, Cairo, 1888, p. 13\)](#)

I realize that the discussion of the irrigation systems in Egypt has gone on in a lengthy fashion here, prohibiting a more thorough examination of other information, and yet an awareness of the great antiquity of the events of the life of Joseph the great Egyptian ruler has allowed us to spend valuable time on the subject, as it is precisely the study of these matters which currently offers to best inform us. Having documented these things only briefly, we break off.

[1]([Trismegistos.org, 'Fayum'](#)) [2]([Wikipedia, 'Ibrahimiya Canal'](#)) [3]([The 1911 Classic Encyclopedia, 'Assiut'](#)) [4]([Proceedings of the Royal Geographical Society, London, Vol. IX, 1887, 'The Bahr Yusuf, roughly describing its present state and uses', by Captain R. H. Brown, R. E., p. 616](#)) [5]([Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II, by Samuel Kurinsky](#)) [6]([From the Ptolemies to the Romans: Political and Economic Change in Egypt, by Andrew Monson, 2012, p. 52](#)) [7]([England in Egypt, by Alfred Milner, 2002, p. 244](#)) [8]([The Raiyan Moeris, by Cope Whitehouse, 1890, p. 28](#)) [9]([The Raiyan Moeris, by Cope Whitehouse, 1890, p. 42](#)) [10]([Egyptian Public Works Ministry Notes on the Wady Raiyan, 'Memo: Calculations Concerning The Wady Rayan - According To The Latest Survey', by G. A. Liernur, Col. James Halifax Western, Col. Sir Colin Campbell Scott-Moncrieff, Cairo, 1888, p. 13\)](#))



Above: Cave of the Patriarchs, Hebron, Israel
(Mar 23 2007 photograph, reproduction from [Wikimedia Commons, 'File:Hebron001.JPG'](#))

⁸⁹ Joseph was born in Haran, the son of Jacob and Rachel, his father Jacob being the son of Isaac, and his mother Rachel being the daughter of Laban of Haran, city of Paddam-Aram. Joseph was the great grandson of Abraham by means of Isaac (son of Abraham and Sarah), and Isaac's wife Rebekah, aunt of Rachel (Rebekah is the sister of Laban son of Bethuel).[1-7] Joseph's grandfather, Laban, lived in Haran (Paddan-Aram).[8,9] Jacob fell in love with Rachel soon after he got to Haran, and although he

married Leah, it was Rachel that he loved.[10] This gave Joseph a most justified and honoured birthright, as firstborn son of Jacob by Jacob's beloved wife, Rachel.[11] As the Bible documents, Reuben, the firstborn son of Jacob by Leah, committed adultery with Bilhah (Jacob's concubine the mother of brothers, Dan and Naphtali), forfeiting what birthright he had legally obtained by virtue of his birth.[12,13] The birthright that passed legally to Joseph, as firstborn of Jacob's preferred wife, Rachel, was especially fitting. Abraham, Joseph, and Joseph's mother Rachel have been much venerated by Muslims and Jews alike, at their grave sites.[14-17] The Ibrahimiya Canal and the Bahr Youseff (Yusuf) were how certainly named after 'Abraham' and 'Joseph' of the Bible! As Jehovah's beloved people we peaceably hold to the truth. The historic fact of Joseph's birth is now established, on the basis of the time we established as 1954 BCE, and also considering the given details of his family relationships.[18] This is not just a religious matter, it is now historical. The birth of Joseph, according to Demetrius the Jew living at the time of the Egyptian Pharaoh, Ptolemy IV Philopater (221-205 BCE), was in Heshvan, or the eighth Hebrew month, which places it very solidly in a later month of 1954 BCE. In 1954 the first Hebrew lunar month, with the equinox for that year being Julian Apr 08 1954, began nearly Mar 18 or Apr 16, and the eighth month was between Oct 10 and Dec 08 (from Equation of Time, Time Conversion Tool, Solex 10.2).[19-21] Other astronomical simulation programs do exist, or we may use the NASA Moon Phase Tables, which go back to 2000 BCE.[22,23]

[1]([Bible Gateway, Genesis 25:20, New International Version](#)) [2]([Genesis 28:2](#)) [3]([Genesis 28:5](#)) [4]([Genesis 28:6](#)) [5]([Genesis 28:7](#)) [6]([Genesis 28:7](#)) [7]([Genesis 28:7](#)) [8]([Genesis 28:10](#)) [9]([Bible Gateway, Genesis 29:17-18, Darby Translation](#)) [10]([Genesis 30:25](#)) [11]([The Book of Jasher 31:21](#)) [12]([Genesis 35:22](#)) [13]([1Chronicles 5:1](#)) [14]([RachelsTomb.org, 'Update'](#)) [15]([Wikipedia, 'Cave of the Patriarchs'](#)) [16]([Wikipedia, 'Rachel's Tomb'](#)) [17]([Wikipedia, 'Joseph's Tomb'](#)) [18]([cf. Hebrews 2:3](#)) [19]([Equation of Time, 'Equation of Time Calculator', by C. Johnson, Theoretical Physicist, Physics Degree from University of Chicago](#)) [20]([NASA, Jet Propulsion Laboratory, California Institute of Technology, 'Time Conversion Tool'](#)) [21]([Solex, 'High Precision Ephemerides by Numerical Integration' \(Astronomical Computer Simulation\), by Professor Aldo Vitagliano, Chemistry Department, University of Naples Federico II](#)) [22]([NASA, Six Millenium Catalog Of Phases Of The Moon](#)) [23]([NASA, Phases Of The Moon: -1999 to -1900 \(2000 to 1901 BCE\)](#))



Above: Tomb of Joseph at Shechem, Library of Congress (1839 painting by David Roberts, oil on canvas, reproduction from [Wikipedia, 'Joseph's Tomb'](#))



Above: Joseph's Tomb Film - Rising From The Ashes (Youtube video, Shomron Channel, Length: 10:36. See also ["We Are Returning To Joseph", Youtube video, Length 5:35.](#))

⁸¹⁰ Most of us, when we die, leave behind some evidence of our existence, even if that be merely an inscribed gravestone. The death notice is often the only proof that we did live. Abraham, Rachel, and Joseph have tombs known to all today. The Bible says that Joseph's bones were carried by Israel, as directed by Joseph, up from Egypt to the Promised Land.[1-3] Joseph's tomb was desecrated and destroyed in 2000 by Arab militants, but visits did resume and restoration was made. Reports that a mummy was once resting in the tomb persist. Joseph died at the age of 110 years in Egypt, in 1843 BCE.[4-7]

[1]([Bible Gateway, Genesis 50:25, King James Version](#)) [2]([Bible Gateway, Exodus 13:19, King James Version](#)) [3]([Bible Gateway, Joshua 24:32, King James Version](#)) [4]([Genesis 50:22](#)) [5]([Genesis 50:26](#)) [6]([Hebrews 11:22](#)) [7]([Phoenix, by Rolf Ward Green and Anne Ruth Rutledge](#))

⁸¹¹ Joseph's sons Ephraim and Manasseh had offspring of record in 1Chronicles 7, and here the descent of Joshua is given, he being descended as a son of Joseph, Ephraim: Beriah his son, Rephah his son, Resheph his son, Tela his son, Tahan, Ladan, Ammihud, Elishama, Nun, Jehoshua (known as Joshua). [1] This is the Joshua, the minister of Moses, who led Israel.[2,3] The 11 generations from Joseph to Joshua, from the time of Israel's arrival in Egypt to *The Exodus*, allows the determination of an average generation as no greater than:



Florence)

Transportation of the Ark of the Covenant Containing the Tablets of the Law (1816 painting by Luigi Ademollo, fresco, Room of the Ark, Galleria Palatina (Palazzo Pitti),

Post-Script:

**(1914 - 1493 BCE) ÷ 11 =
38 years, roughly**

average generation from Joseph to The Exodus

Had the time spent in Egypt been 215 years fewer, as other commentators assert, a generation was less than 19 years!! That Israel spent 430 years in Egypt is, therefore, true!! The generations from Jacob to David given in 1Chronicles 6 were discussed in the article *Phoenix* as conclusive in truth of 430 years, to which Exodus 12:40-41 testifies:[4]

And the dwelling of the sons of Israel, who had dwelt in Egypt, was **four hundred and thirty years**. And it came about at the end of **the four hundred and thirty years**, it even came about on this very day that all the armies of Jehovah went out of the land of Egypt.

[5-7]([Exodus 12:40-41, New World Translation \(1984\)](#)).

[cf. other translations, Exodus 12:40](#)
[cf. other translations, Exodus 12:41](#))

This is further emphasized by the 8,600 Kohathites, living at the time of *The Exodus*, who, according to simple math, are not normally produced by a mere two generations.[8] Yet, Exodus 6:16-20 has been misrepresented as saying that the Israelite Kohath was the literal grandfather of Moses, which is like 294 children each begetting 294 children??!! On the other hand, two children per generation yields, for 10 generations, 1,024 persons, and three children, 59,049! So we see that 10 generations is nearer to true

In connection with a namesake of Joseph, another crucible, The Ark Of The Covenant, has been found in connection with both Jesus and Joseph of Arimathea, but dating to Solomon.[1] The Israeli government has been fearful of the consequence of allowing *The Ark of The Covenant* to be taken out of its hiding place near Jerusalem, because of its role in the warfare of Israel historically, as far back as Joshua. The fear is that some militants in Israel might become too confident should the Ark be brought into their possession. Nonetheless, we understand it has been found, after having been hidden since Jerusalem's destruction in 586 BCE, when the prophet Jeremiah, in one version of the event, hid it.

Joseph of Arimathea, according to Holy Scripture, laid the dead body of our Lord Jesus in a newly-quarried rock tomb. This tomb was located near to the site of the crucifixion. In the video referred to above, the discovery of Ron Wyatt and his team is covered at some length in a Bible context. Formerly, Jonathan Gray was a critic of amateur Ron Wyatt, who sought to prove that Mr. Wyatt's claims were untruths. Mr. Wyatt himself had claimed that his quest for the Ark-- some say he is the 'real' version of the fictional Indiana Jones-- began when he was visiting Israel and walking with an Israeli official in sight of the 'Skull Place', when he says his arm shot out and he said something like: 'The Ark of the Covenant is in there!' though Ron maintains that he had no idea where the Ark was, and that he wasn't thinking that at the time; the story goes on that the official came back with the equally unlikely: 'We want you to excavate!' It is claimed that Ron received an official permit

than two!! This illustrates the majority view as-- what utter dross!! Yet some people have asserted that Israel spent 215 years, or 210 years, in Egypt, whilst we find a 'true' 430 years. The Bible is the minority view, and has been persecuted as a Semitic history, a much-suppressed and maligned account, but (praise be to Jehovah) it has been founded upon truth! The timing of Joseph's sons fits with the dating, we find.

[1]([Bible Gateway, 1Chronicles 7:20-27, King James Version](#)) [2]([Numbers 11:28](#)) [3]([Joshua 1:6](#)) [4]([Phoenix, by Rolf Ward Green and Anne Ruth Rutledge](#)) [5]([Exodus 12:40-41, New World Translation \(1984\)](#)) [6]([cf. other translations, Exodus 12:40](#)) [7]([cf. other translations, Exodus 12:41](#)) [8]([Bible Gateway, Numbers 3:27-28, King James Version](#))

despite his lack of one of the crucial qualifications, which is to be affiliated with an accredited group, like a university. This exciting story involves intrigue and Christian faith.

All Christians would do well to keep in mind the advice of the apostle Paul, how he wrote: "Let those making use of the world be as those not using it to the full, for the scene of this world is changing" (1Corinthians 7:31).

[1]([Ark of the Covenant, Youtube video \(Google Chrome browser may play it\) Jonathan Gray, Poetry of Faith Channel, Length 2:19:56](#))

⁸¹² In conclusion, the patriarch Joseph ruled in all of Egypt. He spent much of his life in Egypt, and became well-known. This much God's Word tells us, from the highest authority.[1-3] The crucible crows corule by crown chronology, as follows: It is fascinating that the chronology of his life shows an aging Joseph at the time of Pharaoh Amenemhet III, Moeris, and renders time for his corule with Pharaoh Amenemhet II. Pharaoh Amenemhet II of the 12th Dynasty appointed him the second in command of all Egypt, and Joseph ruled Egypt for many years, continuing to perform great works into his old age, helping create Lake Moeris for Pharaoh Amenemhet III. With Amenemhet II as the son of Senusret I, Joseph becomes Senusret II, holding a name of the father of Amenemhet II. The mythological character Poseidon fits well with Joseph. Myths in the mist of prehistory make identities uncertain, yet the chronology indicates that Joseph lives as Senusret II, Senusret III, and Amenemhet III are Pharaohs of Egypt. The Bible says that the true God appointed Joseph a father to Pharaoh, and that Joseph dominated 'over all' of Egypt.[3] Joseph also ruled over the household of Pharaoh, and had a bride from the priestly city of On (Heliopolis), who was a daughter of Potiphera the priest of On, and named Asenath. Pharaohs were commonly associated with the city called On. In addition to the remarks in the article *On*, there were papyri at Kahun (El-Lahun), the workers' village that is associated with the building of the pyramid of Senusret II, showing that descendants of Jacob (Israel) lived here! Markings on pottery here and evidence at nearby Gurob show that the first alphabet (written sounds) was created here![2] Noted British archaeologist Sir Flinders Petrie concluded:

It will require a very certain proof of the supposed Arabian source of the Phoenician alphabet before we can venture to deny that we have here the origin of the Mediterranean alphabets. [ed., ie. at Kahun, Egypt]

[5]([Answers In Genesis, 'Unwrapping The Pharaohs: How Egyptian Archaeology Confirms The Biblical Timeline', Chapter 11: The Glorious Middle Kingdom; primary source: W.M. Flinders Petrie, Ten Years' Digging in Egypt \(Chicago, IL: Ares Publishers Inc., 1976\), p. 133](#))

[6](['W.M. Flinders Petrie, Ten Years' Digging in Egypt: 1881-1891', The Religious Tract Society, 1893, p. 134-135](#))

The 'Aamu', as the Egyptians referred to Israel, according to Samuel Kurinsky, brought a great many advances to Egypt in addition to irrigation and language, examples being the socketed heads for inserting handles into axes or sledges, bronze metal weaponry, and wheels for wagons and chariots. Now compelling, the *Rhind Mathematical Papyrus* is a copy of a lost text associated with Pharaoh Amenemhet III! True worship, musical instruments we call lyres, elections for establishing new leadership-- the list goes on and on! The sheer number of the innovations brought by the 'Aamu', or Easterners, into Egypt is staggering, being very great. We have seen how the timing has affected details about the life of the patriarch Joseph, fitting to Egyptian history. Whether his greatest works were as architect or as father, does a father of Amenemhet III remain 'father to Pharaoh'. Were you there when Joseph was called Pharaoh Sensusret II?

[1]([Genesis 41:41](#)) [2]([Genesis 41:46](#)) [3]([Genesis 50:22](#)) [4]([Genesis 45:8](#)) [5]([Answers In Genesis, 'Unwrapping The Pharaohs: How Egyptian Archaeology Confirms The Biblical Timeline', Chapter 11: The Glorious Middle Kingdom; primary source: W.M. Flinders Petrie, Ten Years' Digging in Egypt \(Chicago, IL: Ares Publishers Inc., 1976\), p. 133](#)) [6](['W.M. Flinders Petrie, Ten Years' Digging in Egypt: 1881-1891', The Religious Tract Society, 1893, p. 134-135](#)) [7]([Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II, by Samuel Kurinsky](#))

end of Chapter 8: Joseph -- A Father To Pharaoh



Chapter 9: King

David -- Loving and Beloved



Above: Transportation of the Ark of the Covenant Containing the Tablets of the Law (1816 painting by Luigi Ademollo, fresco, Room of the Ark, Galleria Palatina (Palazzo Pitti), Florence)

⁹¹ King David ruled Israel from 1058 BCE to 1017 BCE, a total of 40 and a half years, as the figures add at 2Samuel 5:5.[1] These dates we obtained in the crucible of chronology, and they were verified by the years of the Kings of Israel and Judah, whose Reigns have been faithfully recorded as being a total of 431 years, from King Solomon, the son of David.[2] Each King's Reign is recorded in the Bible, and the dating of the end of the destruction of Jerusalem as 586 BCE (the end of the line of Kings of Judah) is taken as a standard.[3-5] Calculating back puts the start as 1017, the end of David. The birth of David is determined from 1058 BCE, when he is 30 years old (from 2Samuel 5:4), as happening in

Окажи мне благосклонность, о Боже, по твоей любящей доброте. По обилию твоего милосердия изгладь мои преступления
 2Тщательно омой меня от моего беззакония И очисти меня от греха.
 3Я знаю свои преступления, И мой грех передо мной постоянно.

(Псалмы 51, Дирижёру. Песня Давида. Когда пророк Нафан приходил к нему после того, как Давид имел близость с Вирсавией. СВЯЩЕННОЕ ПИСАНИЕ — ПЕРЕВОД НОВОГО МИРА)(Russian)

Show me favour, O God, according to your loving-kindness.

According to the abundance of your mercies wipe out my transgressions.

Thoroughly wash me from my error, And cleanse me even from my sin.

For my transgressions I myself know, And my sin is in front of me constantly.

(Psalm 51 To the director. A melody of David. When Nathan the prophet came in to him after he had had relations with Bath-sheba, verses 1-3, New World Translation (1984))

1088 BCE.[6]

[1]([2Samuel 5:5](#)) [2]([Moses, 'Table H4: Greenealogy of the Kings of Judah', by Rolf Ward Green and Anne Ruth Rutledge](#)) [3]([Bible Gateway, Solomon to Hezekiah, King James Version](#)) [4]([Bible Gateway, Manasseh to Zedekiah, King James Version](#)) [5]([Wikipedia, 'Siege of Jerusalem', according to the view of Edwin Thiele, is 586 BCE](#)) [6]([2Samuel 5:4](#))

⁹² The most difficult thing to obtain is the absolute dating, which is the reason that further calculation is warranted. Not only do we have the list of Kings, with Reign lengths, but we also have the prophecy of Ezekiel of 390 years from the 'error of Israel' (Ezekiel 4:5), and Israel came to be divided from Judah after Solomon's Reign ended in 978 BCE. This agrees with the siege of Jerusalem in 978 - 390 = 588 BCE, a siege which began in the 9th year of King Zedekiah. Jerusalem was destroyed in the 11th year of Zedekiah, 586. Furthermore, the error of Judah is given, in the same book of Ezekiel, as 40 years (Ezekiel 4:6), which is the length of King Solomon's Reign, and when we take it to count back to 1018 BCE from 978 BCE, it appears to be one year wrong. Then we remember that King Solomon reigned as David lived. Thus, King David ruling 1058-1017 BCE agrees with Ezekiel. According to the conventional way of reckoning, the end of King Solomon's Reign extends to the end of the Jewish year in which he died, so that his Reign is then: 1017-977 BCE. Today we use the Gregorian calendar, and the year 2744 AM, a Jewish calendar year, began on Gregorian Sep 02 1018 BCE (Nisan 1 of 1018 BCE is Mar 09, vernal equinox is Mar 21). Historical calculations are always done using Julian dates rather than Gregorian dates for dates before 1582 CE (when the Gregorian calendar first came into use), so the day of Nisan 1 is rather Mar 19 1018 BCE (vernal equinox Mar 31). These dates are difficult to know without the exact method for determining the lunar calendar which was used in those days, so the exact dates remain subject to possible error. Sep 12 1018 BCE, then, is the Julian date Tish 01 2744 AM. A simple model, not "the truth," could have King Solomon being crowned between Julian Mar 19 and Sep 12 and King David dying during the Jewish year which began Sep 12 1018, since David's Reign would then finish out that year, and Solomon's Reign would officially begin as of 1017 BCE. As "the truth" might, say, conceivably differ in many details from this model, we seek further confirmation of the years in other ways, such as David's own genealogy.

[1]([Bible Gateway, 1Kings 1:32-40, King Solomon](#))

⁹³ We know enough from the Holy Scriptures to determine David in chronological position, counting back from a year which is well-established, we believe, this being Josiah's death in 608 BCE, shortly before Nebuchadnezzar II came to Rule.[1-4] From Josiah back to David are 17 generations inclusive, of Kings of Judah, whose average age at fatherhood was 26.75. This we computed in Table H5a of the article *Moses*. [5] This average age is exactly what is expected for firstborn sons, who tend to approach 27 years for a male generation. [6] The average Reign from King David in 1058 BCE to the death of King Josiah in 608 is $(1058 - 608) \div 17 = 26.47$, a number very near to the average generation of 26.75 years. As faithful, is the Holy Word vindicated by these numbers. There is no other way to arrive at this result truthfully. King David therefore began to reign very near to 1058 BCE. We may not be ready to date King David any more precisely, but his date determines *The Exodus* quite precisely. Since *The Temple* was built in King Solomon's fourth year, 1014 BCE, *The*

Exodus is dated to 1493 BCE, as 1Kings 6:1 relates: “the 480th year after the sons of Israel came out of Egypt [is Solomon's] fourth year.”

[1]([Jeremiah 25:1](#)) [2]([Wikipedia, 'Jehoiakim'](#)) [3]([Wikipedia, 'Josiah'](#)) [4]([Wikipedia, 'Nebuchadnezzar II'](#)) [5]([Moses, 'Table H5a: The Fruitage of the Blessed Greenealogy vs. Conventional Chronology', by Rolf Ward Green and Anne Ruth Rutledge](#)) [6]([The Chronology of Ancient Kingdoms Amended, by Isaac Newton](#))

⁹⁴ King David lived 22 generations after Jacob (born 2044 BCE to Isaac and Rebekah), and with David born in 1088 BCE, we arrive at an average generation of $(2044-1088) \div 22 = 43.45$ years, reflecting how long earlier patriarchs lived, and that they fathered children much later in their lives. [1] If the average in King David's day was 33 years, it was 53 years or so in Jacob's day, for the overall average of 43. Some generations might be missing from this sequence of 22 names, but the sequence from Ephraim, given earlier, seems to indicate that a few generations at most may be missing.[2] It indicates too that by the time of Moses, a lifespan was essentially what we see today, and a generation, likewise. The Psalm of Moses, Psalm 90, confirms this, as it says of a human lifespan: The days of our years are seventy years.[3] That King David reigned in 1058 BCE is further provable by the Biblical record, at Judges 11:26, where Jephthah makes a statement to the Ammonites who oppressed Israel, that it had been 300 years since Israel had arrived at the Jordan. Their arrival our crucible gives as 1452 BCE, meaning that Jephthah's statement was about 1152 BCE, 94 years prior to the Reign of King David, which 94 years are accounted for, in the crucible, as: 40 years for King Saul (Israel's King who reigned before King David), 12 years for Samuel, Judge of Israel (Samuel judged 12 years, according to Josephus), and 40 years for the Philistine oppression of Israel which ended by the days of Samuel the Judge (from 1Samuel 7:13). That it was 40 years is found at Judges 13:1, beginning in the days of Jephthah, as implied by Judges 10:7, and 11:5. This accounts for 92 years of the 94 years, the rest being accountable as fractions of years in sufficient agreement! So even the *300 Years of Jephthah* lead to 1058 BCE! There scarcely remains one iota of doubt about King David!

[1]([Bible Gateway, 1Chronicles 6:33-37, Heman, a contemporary of David](#)) [2]([Chapter 8 paragraph 11, above](#)) [3]([Psalms 90:10](#))

⁹⁵ David is known as the heroic Hebrew youth who slew Goliath the giant in the valley of Elah, in the days of King Saul. The earliest evidence of a fortified Israelite city is the site of Khirbet Qeiyafa, reported in 2008, and radiocarbon dating found olive pits on site were there after 1050 BCE. The absence of pig bones amidst thousands of animal bones, a recognizably Judaeon city plan, and a lack of idolatrous carvings, have so far proven that it is an Israelite city. Yosef Garfinkel, an archaeologist directing the dig, said:

You have David and Goliath, and you have our site, and it fits. It's typical Judaea, from the animal bones to the city wall. Give us two arguments why this is Philistine. One argument is because Finkelstein doesn't want us to destroy low chronology. OK, so give us a second reason.

[1]([National Geographic Magazine, 'David and Solomon', by Robert Draper,](#)

[December, 2010, p. 5 of 12\)](#)

An ostrakon (potsherd with writing) found on site displays on its face 'the longest Proto-Canaanite text ever found.' Many believe the text is an early form of Hebrew alphabet. Based on the radiocarbon dating of olive pits found on the site, Mr. Garfinkel and Mr. Saar Ganor have dated the city to 1050-970 BCE, which in our crucible is fully entrenched within the dominion of Kings David, Solomon, and Rehoboam. Mr. Ganor discovered the site while patrolling the area in 2003, when he noticed the unusual scale of the city walls. Khirbet Qeiyafa was initially excavated in 2007, and after the discovery of a second gate in 2008, it was possible to identify it as the Biblical town of Shaaraim (Sha'arayim), the town on the road from which the Philistines fled away, in the Biblical record, Shaaraim also meaning 'Two Gates'. Shaaraim, called *Elah Fortress*, is located 30 km SW of Jerusalem, and Elah Valley below it is due south of it. The site of the city overlooks the valley of Elah, and the place where David slew Goliath, using a sling and stone!!!

[1]([National Geographic Magazine, 'David and Solomon', by Robert Draper, December, 2010, p. 5 of 12\)](#))

⁹⁶ Because of the perfect match between the Reign lengths and firstborn generation (age at eldest son's birth), from the time of King David, down 17 generations to King Josiah, we may confidently assert that the years from 1058 to 586 BCE are very accurately known, and King David ruled 1058-1017. The final three Kings of Israel from 608 BCE until 586 BCE were all vassals, having a total Reign length of 22 years. The Bible says that King David knew King Hiram of Tyre and that this King helped Solomon do building during 20 years. The connection between the Kings of Tyre and the Temple of Solomon (Josephus, *Against Apion* Book I, verse 18), is that *Solomon's Temple* was said to be in the 12th year of King Hiram, and 143 years (at least, very roughly) before Dido ran away from Pygmalion, and founded Carthage. The account is of very low authority because the Reigns of the Kings of Tyre, seen in the same text, demonstrate that the sum referred to is 125 years, obviously less than 143. On the basis of a much higher reliability of the date 1058 for King David, and the building work of King Solomon from 1014 to 994 BCE (20 years), it appears that King Hiram can be safely be said to be ruling Tyre in 1018 BCE, when both Kings David and Solomon were at Jerusalem, and that he was still ruling in 994 BCE, beyond the shadows of the doubts. The 34-year Reign assigned to him by Josephus added to 994 yields 1028 BCE, the earliest, ruling date for King Hiram. Unlike our trust for God's Word, our reliance on the works of Josephus is ill-advised, so we cannot be as sure of 34. If 1028 were correct, though, we might note that Solomon's Temple was founded in 1014, or 14 years later, compared to the 12th year of King Hiram as mentioned by Josephus, thus an adjustment from 1028 to 1025 BCE is warranted, since it also allows King Hiram to live beyond the end of Solomon's building by a few years, a seemingly reasonable situation. From Josephus' saying that King Hiram was made King at the age of 19 years, King Hiram was born $1025 + 19 = 1044$ BCE, or about 6 years after David became King at Jerusalem, and probably a little late to help King David build his house. Apart from the rough dates, there is no truth in Josephus. However, our date for Dido's running away is 881 BCE, some seven years after the Fall of Troy in 888 BCE, so that she arrived in Carthage and met the Trojans in the 7th summer. Adding 125 to 881 gives 1006 BCE, the date when the Temple was completed, so that the account of Josephus of the time from the Temple to Dido running appears

now to be correct. Still, this puts King Hiram as beginning his Rule in 1018, or the last year of King David's Reign, and raises doubts, perhaps, that King Hiram had any dealings with King David. The Phoenician Kings are floating all over the map, but it is to the Assyrian King Shalmaneser III that we turn, with the tribute of Jehu in Shalmaneser's 18th year, 887 BCE in our crucible, being 46 years different from the 841 BCE of the conventional history, and this approach being accepted because of the sequential nature of the Assyrian Kinglist. Still, the Fall of Troy has been dated to 888 BCE, and the timing of Dido at that point in 881 is such as to push the Phoenician Kings up 56 years higher (instead of 46) at the time of King Pygmalion, and compared to 38 for King Hiram. The King of Tyre made a tribute in 887 BCE also, and there has been doubt about the identification, now leading us to the conclusion that it was King Pygmalion, who came to the throne at 10 years of age, for whom this tribute was given to Assyria, at or near the beginning of his reign, and not during the Reign of some other King of Tyre, the longevity of Carthage until 146 BCE being significant at this epoch. Recent radiocarbon dating has vindicated that Carthage was founded between 30 and 50 years before conventional dates.[1] With our current 56-year adjustment we are only marginally outside the range of 50 years (56) for King Pygmalion, and well within it for King Hiram, the Tyrian Kings being mere proof of the general accuracy of our chronology, which now draws greatly from the Kings of Israel, and equally proves the wild unreliability of the dates of secular historians. Thanks to the purity of our own crucible, by Jehovah's own grace, we have King Ahab marrying Jezebel, the daughter of Ithobaal, a Tyrian King found on that list of Josephus (he ruled beginning in 935 BCE in our crucible) and this is 15 years before Ahab ruled in 920 BCE, proving that the Kings of Tyre are generally well-related to the Kings of Israel. Except, we know King Ahab was very bad, and his wife evil.

[1]([*Ancient Near Eastern Studies, Supplement 28, Beyond the Homeland: Markers in Phoenician Chronology, Edited by Claudia Sagona, 'New Radiocarbon Dates from Carthage: Bridging the Gap Between History and Archaeology?', by Roald F. Docter, Boutheina Maraoui Telmini, Johannes van der Plicht, Karin Mansel, Fethi Chebi, Albert J. Nijboer, Wim van Neer, Soumaya Garsalla, 2008*](#))

Left: The Youthful David, National Gallery of Art, Washington (c. 1450 painting by Andrea del Castagno, tempera on leather on wood, width at bottom 115,6 x 41 cm, reproduction from Web Gallery of Art.)

Right: 61 Stanley Street, Kingston, Ontario (Aug 06 2012 Photo by Ward Green. Here, in an apartment, is where Ward lived in 1978-79 while attending 4th-year at Queen's University, Engineering Physics. The place is near to the Hockey Hall of Fame, and far from the Queen's campus, which made it too isolated and lonely. The building looks much the same, but the trees were quite a bit smaller in those days.)



⁹⁷ We cannot put any faith in the document of Josephus, which is why God's Word is called 'inspired', to distinguish it. In Jesus' name, we conclude that the conventional date for the founding of Carthage, along with all Kingdoms ruled in surrounding nations, with their own history, are in error. In general 46 years too low, and 56 for some Tyrian Kings. The eclipse of 878 BCE, 10 years after Troy fell, made the date for Troy's end 888 BCE, and in order to meet with the survivors of Troy in the '7th summer' after the city fell, Dido (Elissa) had to be in Carthage by 881 BCE, at latest. To reflect on the accomplishment of dating these events in an absolute sense is to open oneself to a moment of bliss. King David was born 200 years, we prove, before Troy fell. King Jehoram was ruling Israel, and (another) King Jehoram was ruling Judah, when Troy fell, as we prove, in 888 BCE. The purpose of this article, though, was not to prove that our chronology, the *Greenealogy*, is correct, but to purify history using the crucible of this true chronology. We find that the conventional chronology is 46 years low. The 46-year error applies only to this particular time era of the secular history, and there is no error found by our crucible at later dates, such as at 586 BCE, which date we agreed is the date of the the destruction of Jerusalem, to an accuracy of perhaps a year or so, nor is there any date for Pharaohs and events in Egypt at the time of Moses, nor indeed all the way back to Joseph from Moses, erring much. Mistakes or forgeries rarely exhibit order at a high level (all things are possible with God), but there is no reason that a book as old as God's Word can be called suspect now that we have examined it, and found it to fit with secular history in the eras both before and after the problem one. We might say that David has defeated the giant once again! Aside from the 46-year error of conventional histories, we may consider how the historians of King David's day got it right in every detail, so as to defeat the modern history. We might marvel at the spirit of truth that resided in the scribes of that time, and we might praise Jehovah as much. In Jesus' name, we command that all the

errors be amended.

⁹⁸ We turn now to the family and private life of David in the context of the exact chronology in which he is now placed. King David was born in 1088 BCE as the eighth son of Jesse (1Samuel 16:10-13), whose descent is given as from Judah's son Perez, Hezron his son, Ram his son, Amminadab his son, Nahshon his son, Salmon his son, Boaz his son, Obed who is the father of Jesse his son, Jesse his son (Ruth 4:18-22). We might believe that this list is accurate, without every generation being necessarily accounted for, since it shows only nine generations from Perez to David, meaning 11 from Jacob to David, and we showed earlier 22 generations here. In our crucible, 11 generations from Jacob (2044) to David (1088) is an average generation of 86 years, which appears much too high, and indicates that generations are missing! The average generation for this era is closer to 43 years. In David's days, the average generation had already fallen to 30 years, as we might believe it, by the days of Moses. There is, in evidence, a remarkable genealogy given in the Book of Luke, Chapter 3, where the ancestors of Lord Jesus are given back to King David, in the number of 42, meaning the average generation is $(1088 - 6) \div 42 = 25$ years, and this number appears too small to be readily explained! The evidence of Luke does not give any reason to doubt our crucible's dating of King David, who appears vindicated as being at least as early as 1088 BCE based on this average, and in any event the evidence of Luke may not rule it out. Having made note that David was descended from Judah, some discussion of this King's character is warranted, so as to show what sort of person he was, whether great credibility attended his actions, in harmony with the accurate record.



Left: Monarch butterfly (*Danaus plexippus*, a milkweed butterfly) (Quote: "It landed like a butterfly with sore feet." Lee Trevino)

⁹⁹ David slew Goliath in his youth, and later was also famous for his prowess as a warrior in battle, and for his faith. He used his wits in battle as well as his weapons and men. Later in his life, he commanded the murder of a man, which was the greatest sin of his life, perhaps, and proved that he was far from a perfect King, although many adored him. In his earlier days, he had refused to drink water brought to him by his men at the peril of their lives, showing his respect for life and the strength of his principled faith. Because of his having killed men in war, he was not chosen to be the one to build Jehovah's house, called the Temple.

Instead, Solomon his son received this honour, as we know. We have shown that the Temple was aligned with the sunrise at Passover 1014 BCE, when the Temple foundation was laid. Also, recently, the Elah Fortress was uncovered as a prime example of the Israelite strongholds of King David's time. David's later wife, Bathsheba, was the mother of his sons, both firstborn (who died shortly after birth) and Solomon. Earlier, it had been because of an adulterous relationship that David had with Bathsheba that David had committed the further sin of killing her husband by battlefield tactics. Her

husband, Uriah the Hittite, died in battle by the plan of King David, after the King had made Bathsheba pregnant. This shocking event in the life of King David brought with it a judgment from Jehovah, when his son died quite young. Informed that his son had died, David comforted Bathsheba. King David's wife Bathsheba later bore a new son, Solomon. Jehovah loved Solomon, so that he also named him Jedidiah.

Mr. Albert Barnes (1798-1870), in Notes on the Bible, puts Egyptian Pharaoh Shishak as contemporary with King Solomon of Israel in 980 BCE, when he says Pharaoh Shishak ascends (or alternatively he gives it as 983 BCE) to the throne in Egypt, the first such date for Pharaoh Shishak, which puts him as ruling nearly with King Rehoboam, David's grandson.[1,2] This precedent is crucial to absolute Egyptian chronology. Shishak's Rule provides the basis for virtually all of the Egyptian chronologies in this time period, because he came up and attacked Jerusalem, "in the fifth year of King Rehoboam," so correlating Egypt to Israel as to Rule.[3-5] Shishak has been identified as Egyptian Pharaoh Sheshonq I based on chronological, historical, and linguistic grounds since the early decipherment of Egyptian hieroglyphs, from explicit records of Pharaoh Sheshonq's Canaanite campaign.[6] The Egyptian name 'Sheshonq' equates to Hebrew: 'Shishak'. Shishak is called 'Sesostris' by Herodotus, Africanus dubs him 'Sesonchis', and yet again Eusebius has 'Sesenchosis'. There are, at least, three individual artifacts related to Sheshonq's campaign in Canaan, confirming it as of record:

1. Victory Relief of Sheshonq I: Amun Temple Karnak, Egypt;
2. Megiddo Stele Fragment of Sheshonq I: Oriental Institute, Chicago (a fragment of a stele found at Megiddo in northern Israel, evidently the site of Egyptian victory and dominion. It preserves only Shoshenq's name, with both nomen and prenomen (the birth name and throne name), along with a few epithets);
3. A stele found in Hall K of the temple at Karnak, which tells of skirmishes on the Nile delta's eastern borders, a possible provocation for the ensuing campaign.

[7]([The Center for Online Judaic Studies \(COJS\), 'Relief and Stelae of Pharaoh Shoshenq I: Rehoboam's Tribute, 925 BCE \[ed. we would reject the date, and substitute our own, here\]'](#))

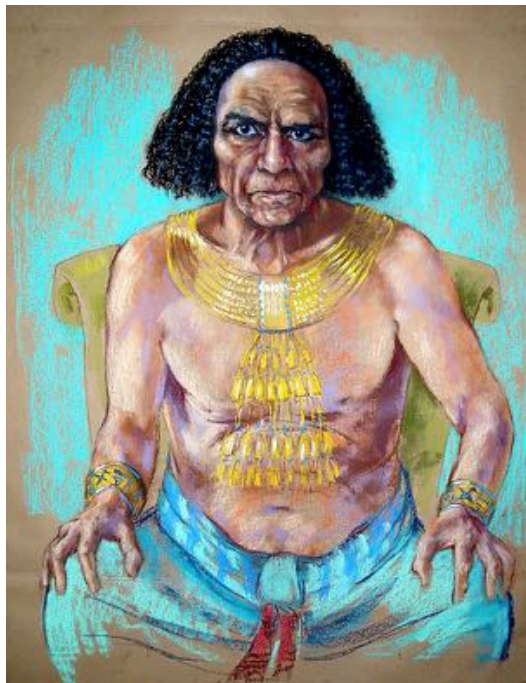
[8]([Insight On The Scriptures, Watchtower Bible and Tract Society, 1988, Vol. 1, p. 149](#))

Some have said that Pharaoh Shishak captured the *Ark of the Covenant*, but 2Chronicles 12:9 says nothing of it.[9]

Left: Pharaoh Psusennes I Forensic Reconstruction (*The facial features of Pharaoh Psusennes I, reconstructed by Ms. Melissa Dring, who holds a degree in the Psychology of Facial Identification and, according to PBS, is trained in facial reconstruction by the FBI; reproduction from the PBS Television series 'Secrets of the Dead, Episode: The Silver Pharaoh, Image Gallery'.*

[13]([PBS Television Series.](#))

[`Secrets of the Dead, Episode: The Silver Pharaoh, Image Gallery', show aired November 3, 2010 at 8 p.m. \(ET\) \[14\]\(PBS Television Series, `Secrets of the Dead, Episode: The Silver Pharaoh', show aired November 3, 2010 at 8 p.m. \(ET\)\) \[15\]\(PBS Television Series, `Secrets of the Dead'\)](#)



Right: Teaching of Amenemope, British Museum (21st Dynasty Egyptian papyrus with near correspondence to the Bible's Proverbs of Solomon, British Museum papyrus 10474, `Teaching of Amenemope', attributed to Amenemope son of Kanakht, noting that there is a 21st Dynasty Pharaoh named Psusennes I, Horus name **KanakhtemauiAmen Userefau**

Sekhem-Wast dated, who was father of Amenemope who became the next Pharaoh, Amenemope being dated by Gérard Gertoux as ruling 1018 BCE, and how near 1017 BCE, our own date for King Solomon's Reign-- the synchronism appears to be God-given, for a daughter of a Pharaoh of Egypt was married to King Solomon of Israel.][10, 12]

King Solomon had married a daughter of a Pharaoh of Egypt, and the Pharaoh was named `Psinaces' in Mr. Barnes' Notes:[10]

It must have been a predecessor of Shishak (or Sheshonk), who invaded Judaea more than 40 years later (1Ki 14:25); and probabilities are in favor, not of Psusennes II, the last king of Manetho's 21st dynasty, but of Psinaces, the predecessor of Psusennes. This, the Tanite dynasty, had become very weak, especially toward its close, from where we may conceive how gladly it would ally itself with the powerful house of David. The Jews were not forbidden to marry foreign wives, if they became proselytes. As Solomon is not blamed for this marriage either here or in 1 Kings 11, and as the idol temples which he allowed to be built (1Ki 11:5-7) were in no case dedicated to Egyptian deities, it is to be presumed that his Egyptian wife adopted her husband's religion.

[11]([Albert Barnes' Notes on the Bible, 1Kings 3:1](#))

Psinaces is the second King prior to Sheshonq I (Shishak), corresponding to Pharaoh Psinaches (in Africanus, 9 years) and Pharaoh Psinnaches (in Eusebius, 9 years), these being found in our modern day corresponding to Pharaoh `Siamun'. It is wise to be cautious about the identification of this Pharaoh Siamun as the father of Solomon's bride, even when we note that Mr. Kenneth Kitchen believed Siamun as having conquered the town of Gezer and (according to 1Kings 9:16) presented it

to his daughter (Solomon's wife), in parting. The work of archaeologists has not always proceeded in the most scientific way, as is revealed by scientific methods. Radiocarbon dating, for example, has helped greatly in the confirmation for the dating of the Kings in ancient Egypt. Radiocarbon testing with its variable results is worthless without chronological evidence to confirm its correctness. Egyptian chronology, while it is the best of the available histories of the nations outside of Israel, is inferior to the Bible by its frequent errors, and is far from perfect. Conclusions are drawn from considerations not fully given, and in the time of King David the scope is unsatisfactory. That is, the conventional Egyptian chronology is fallible. As Egypt becomes an iron furnace, so do we use an Egyptian chronology as the fire which heats our crucible of truths. As flames dance in a fire's midst, so does that chronology of Egyptian Pharaohs continue to change and play as light. This is a deceptive light which was ultimately unreliable. In the work of a proponent of a scientific chronology, Mr. Gérard Gertoux, we get a different positioning of the Pharaohs of Egypt, in an unusual and thus inspiring state.[12] After my recent discovery of his work, we begin to inquire into specific lunar synchronisms within the Egyptian fire.

We may imagine our chronology as a boat, and so to keep it from tipping over we do well to avoid leaning to one side. There is a difference between our own crucible and that of Egyptian chronology (fire), one which we need bear in mind when we study the Egyptian history, for although both find a basis in the writing of God's Word, the Egyptian account is synchronized with the single statement in the Bible, of Egyptian Pharaoh Shishak plundering Jerusalem in the exact Year 5 of Israel's King Rehoboam, for which a date is set. Our faith has shown us that the given date must be raised. The specific date required is a lunar synchronism with the Year 5 of the Pharaoh Shoshenq I, who is named as Shishaq. It is IV Peret (Pharmouthi) Day 25, an Egyptian date which is connected with a Lunar Day 1, by some *wrš* feast.[16] This is from the larger Dakhla stela, which is Shoshenq I. Since the Egyptians were very religious people, it is also believed that many of their recorded dates are lunar ones. This is especially true for dates connected with religion. Aligning events with the moon can be deceptive because the moon's cycle repeats itself (although never quite exactly) over periods of 25 years, with similar configurations (but shifted slightly) at 11 or 14 (or 7 or 18 reversed phase). Knowing the moon's cycle may allow us to find the position in time that fits best with such

The conventional Egyptian chronology is fallible... it is a travesty how conventional chronology has failed here... It is certain that the Egyptian chronology is now known to us, and we shall refer to such as The Iron Furnace.

Egyptian recorded events. Whilst we may be ecstatic to say that we have found a true chronology which represents the Egyptian history, still it is a travesty how conventional chronology has failed here. The nine generations between Shoshenq V, who ruled from c. 778 BCE by convention (which may not be far wrong, there), and his ancestor Shoshenq I, dated conventionally 943 BCE, requires a generation length of (approximately) 22.4 years per generation, a ridiculously short and impossible cycle! Anyone believing in a year-deficient chronology takes pain in believing anything reasonable, and will suffer trouble. While we need not necessarily alter the date of Shoshenq V (we say not necessarily), the date of Shoshenq I is partly already determined by the authority of Holy Scripture, for the plunder of Jerusalem in King Rehoboam's Year 5 we find in the Reign of Pharaoh Shishaq (Sheshonq I) near 973 BCE. Two other facts bear on this matter directly, and they are the *wrš* feast of Sheshonq I in his (own) Year 5 and the unfinished relief commemorating the latter's campaign. It is certain that the Egyptian chronology is now known to us, and we shall refer to such as *The Iron Furnace*.

[1]([Albert Barnes' Notes on the Bible, 1Kings 11:40, partway down the page](#)) [2]([1Kings 11:40](#)) [3]([1Kings 14:25](#)) [4]([2Chronicles 12:2](#)) [5]([Exodus 20:5](#)) [6]([Wikipedia, 'Shishak'](#)) [7]([The Center for Online Judaic Studies \(COJS\), 'Relief and Stelae of Pharaoh Shoshenq I: Rehoboam's Tribute, 925 BCE \[ed. we would reject the date, and substitute our own, here\]'](#)) [8]([Insight On The Scriptures, Watchtower Bible and Tract Society, 1988, Vol. 1, p. 149](#)) [9]([2Chronicles 12:9](#)) [10]([1Kings 3:1](#)) [11]([Albert Barnes' Notes on the Bible, 1Kings 3:1](#)) [12]([Approche Scientifique d'une Chronologie Absolue, 'Dating Shoshenq I's Campaign', by Gérard Gertoux, 2011/12; French here: Période des Rois \(-1097 à -609\)](#)) [13]([PBS Television Series, 'Secrets of the Dead, Episode: The Silver Pharaoh, Image Gallery', show aired November 3, 2010 at 8 p.m. \(ET\)](#)) [14]([PBS Television Series, 'Secrets of the Dead, Episode: The Silver Pharaoh', show aired November 3, 2010 at 8 p.m. \(ET\)](#)) [15]([PBS Television Series, 'Secrets of the Dead'](#)) [16]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Lunar Dates', by Rolf Krauss, 2006, p. 411](#))

The sequence and dating of Pharaohs is offered as follows:

- Pharaoh Psusennes I (1088-1042 BCE)
- Pharaoh Amenemope (1042-1033 BCE)
- Pharaoh Osorkon The Elder (1033-1025 BCE)
- Pharaoh Siamun (1025-1009 BCE)
- Pharaoh Psusennes II / III (1009-993 BCE)
- Pharaoh Shoshenq I (993-973 BCE)

The dates given above, for the *Iron Furnace*, may not be presumed to be accurate to any better than one year, if that.

⁹¹⁰ There is strong evidence of Sheshonq's Palestine campaign, that it even occurred at the end of his Reign of 20 years.[1] Radiocarbon dates may be wrongly attributed to Sheshonq I, where the correct destruction layer is not

**Table 2:
Year 5 *wrš* Feast of
Pharaoh Sheshonq I**

identified, and this can lead to the apparent reinforcement of late dates.[2] It is a travesty that the conventional dating of Shoshenq, to 943 BCE, is perpetuated by a lack of critical judgment. The reason we may take this stand is because of statements that display utter ignorance of the scale of a generation. The failure to account for the existence of a genealogy of nine generations, from Shoshenq I to Year 37 of Shoshenq V in duration, corresponding in years of Reign to the period from King Rehoboam to King Jotham in the Bible, is tragic. Rehoboam and Shoshenq I were contemporaries, as many hold, and the number of nine generations is sufficient to allow, with little variance, the averaging of uneven generations. Thus the genealogy of the Serapeum Stela confirms the Word of God, which is more than sufficient proof of the matter. The Serapeum Stela, which serves as the basis for the 22nd Dynasty of Egypt, lists, in opposing order, a descent from Shoshenq I, to the stela's author 'prophet Neit, Harpeson' (Pasenhor), by way of exactly nine generations as follows: 1. Pasenhor (Memphite Priest of Year 37 of Shoshenq V), 2. Hemptah, 3. Pasenhor, 4. Hemptah, 5. Ptahudjankhef born of the prophetess of Hathor of Heracleopolis, king's daughter the matron, Tentsepeh, 6. Nimlot, 7. Osorkon, 8. Takeloth, 9. Osorkon, 10. Sheshonq (exactly $10 - 1 = 9$ generations).[3-5]

The family tree in the Serapeum stela of Pasenhor from year 37 of Shoshenq V includes a reference to a King Osorkon who ruled six generations earlier, whose father, grandfather and great-grandfather were kings named Takelot, Osorkon und Shoshenq, while their forefathers were not kings, but rather Libyan princes. The non-royal

(Shishak)

Shishak (Year)	Date (BCE)	Pharmouthi 25 (IV Peret 25) ^A	New Moon
1	993 ^B	Dec 18	Dec 02
2	992	Dec 18	Dec 21
3	991	Dec 18	Dec 10
4	990	Dec 18	Dec 29
5	989 ^C	Dec 17	Dec 17
6	988	Dec 17	Dec 07
7	987	Dec 17	Dec 26
8	986	Dec 17	Dec 15
9	985	Dec 16	Dec 04
10	984	Dec 16	Dec 23

^A Month IV of Peret (emergence) is reckoned according the standard ancient Egyptian calendar, in which it is the month Pharmouthi (Paramoude), specifically the 8th month of the calendar year, and is followed by the month of Pachon (I Shemu). (See [Wikipedia, 'Season of the Emergence'](#)).

^B Our date differs from the date given by Mr. Albert Barnes, and from that of Mr. Gérard Gertoux, who both have dated

origins of the earliest named king, Shoshenq, the exact correspondence of the names of the kings with those listed by Manetho for this dynasty, and the period of time separating Paseshor (nine generations to year 37 of Shoshenq V) clearly reveal that these were the first kings of Dyn. 22.

Shoshenq I's Year 1 as 980 BCE (Mr. Barnes also includes 983 BCE as a possibility. See [Albert Barnes' 'Notes on the Bible'](#) and [Gérard Gertoux's 'Dating Shoshenq I's Campaign'](#).)

^C Conventionally, the wꜣš Feast was 938 BCE. (See main text (left) and also [Wikipedia, 'Shoshenq I'](#)).

[6]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'The Third Intermediate Period', by Karl Jansen-Winkel, 2006, pp. 235-6](#))

The corresponding generations of King Rehoboam, in reverse order, are likewise given in the Bible record, as follows: 1. Jotham, 2. Azariah, 3. Amaziah, 4. Jehoash, 5. Ahaziah, 6. Jehoram, 7. Jehoshaphat, 8. Asa, 9. Abiu, 10. Rehoboam. King Jotham's Reign ended in 741 BCE in the crucible, this coinciding, precisely, with Year 37 of Pharaoh Shoshenq V. The generation which might be determined from the one case is nearly the same as that found in the other, and this is found to be $(41+17+3+38-35+27+18+23+22+38+44)\div 9=26.2$, a number nearly the average generation for firstborn sons, as determined for the sons of King Rehoboam of Israel, and $(993-(778-37))\div 9=28$, as determined for the Egyptians.[7,8] Neither average differs significantly from 27 years, which is the average expected generation for all firstborn sons. By way of contrast, the conventional chronology yielded by the same calculation $(943-(778-37))\div 9=22.4$, much less time between generations, a position wholly too short when the average is stretched over as many as nine generations, allowing several years on average for the birth of the son (recognizing that teenage marriages are scarcely average). It is equally true that 22 years per generation for all of nine consecutive generations is too short, as it is that a generation average of 26 years is true for firstborn sons. Keeping in mind that any who choose to accept that 22-year generations are possible do experience problems associated with child prodigies who feel compelled to mature quickly, it is unrealistic and unfair to propagate such falsehoods. The absence of proof of such short generations is obvious. The not infallible norm holds true, in this case 27 years. Any legitimate chronology properly deals with generations. Now we see how the lie of too low a chronology came about. Please Jehovah, we now proceed to build upon Shoshenq I as beginning to reign in 993 BCE, in *The Iron Furnace*.

[1]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Dynasty 21', by Karl Jansen-Winkel, 2006, pp. 232-3](#)) [2]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Radiocarbon Dating and Egyptian Chronology', by Sturt W. Manning, 2006, pp. 351-2](#)) [3]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Genealogy and Chronology', by Morris L. Bierbrier, 2006, p. 39](#)) [4](['Appendix A: The Paseshor Genealogy'](#)).

[pp. 284-5](#)) [5]([`The Genealogy of Pasenhor`](#)) [6]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- `The Third Intermediate Period`, by Karl Jansen-Winkel, 2006, pp. 235-6](#)) [7]([Moses, `Table H5a: The Fruitage of the Blessed Greenealogy vs. Conventional Chronology`, by Rolf Ward Green and Anne Ruth Rutledge](#)) [8]([Wikipedia, `Shoshenq V`](#))



Left: Portrait of author Ward Green as a young man (ca. 1976 photo by Mrs. Marie Green, Ward's mother, at 21 Frontenac Crescent, Deep River, Ontario, Canada, in the doorway between the dining room (background) and the kitchen)

⁹¹¹ In another all-time first in history, we get the privilege of studying the Pharaohs of Egypt in their place, opposite the Kings of Israel, uncovering long-hidden relationships. Please remember, dear reader, that we have our obligations to fulfill first with regard to the purifying of the facts in the crucible of what Jehovah gave as a true chronology. Who of us would not have been thrilled to have known which other Kings ruled the world at the time of our King David? Is it possible that the Bible itself was gravely censored? For does the Scripture not tell us in some place, that the scroll itself was to be sealed, until the time of the end?[1-2] This is indeed a serious matter, and one that is very much connected with the gravity of our belief, a sacred secret.[3-22] There are 20 references to the sacred secret in the Bible. Pharaoh Psusennes, conventionally dated 1047-1001 BCE, has been corrected by 17 years (by Mr. Gertoux), to 1064-1018![23-24] Pharaoh Smendes (1077-1052 BCE conventional) is 1090-1064.[25] However, since we have found that Pharaoh Shoshenq I rules at 993 BCE (13 years higher than Mr. Gertoux), so might we believe that Pharaoh Smendes reigns earlier than 1090 BCE. As ably described by Mr. Gertoux, the resolution of Reigns of the Pharaohs immediately preceding Shoshenq I is easily resolved with the recognition that the High Priest of Amun at Thebes, Psusennes III, coruled as Pharaoh from the 10th year of Pharaoh Siamun, and is named Pharaoh Psusennes II.[26] Mr. Janzen-Winkel agrees that

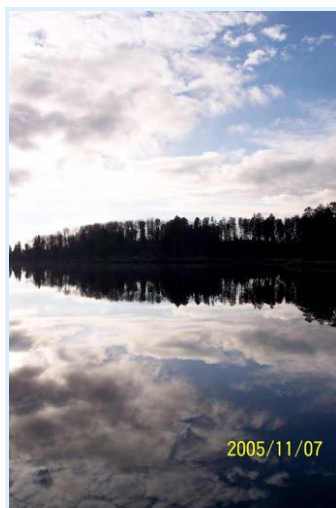
Psusennes III is 'probably' identical with Pharaoh Psusennes II, whose Reign was real.[27] Siamun (Psinaches) is given 9, and Psusennes, 14 years, by Julianus Africanus, while Mr. Gertoux notes that

a Year 17 for Pharaoh Siamun and a Year 11 for Pharaoh Psusennes are attested, to whom he allows 19 and 14 years, respectively.[28] Once again, the provision of Jehovah is in the form of the lunar dating, according to a priestly induction I Shemu 13 (believed to be a new moon), from Year 11 of Psusennes II, which date is Jan 07 in the years of 1000 through 997 BCE.[29,30] Here is, as gift or providence, a new moon Jan 07 998 BCE.[31,32] With a priestly induction believed to occur on a lunar day 1 to 5, this date (998 BCE) is suitable as an exact day 1. We may here accept a date agreeable to Mr. Africanus if we say that Year 1 of Pharaoh Psusennes II is $998 + 11 = 1009$ BCE, since Jan 07 1008 is near to the turning of the year. How interesting that Pharaoh Siamun also has a lunar date, I Shemu (Pachon) 1 in his Year 17, ie. Dec 28 in 1009 BCE, which also coincides exactly with a lunar day 1, in truth! The exact alignment gives 16 years for Pharaoh Siamun, for Siamun's Year 17 falls to Year 1 for Pharaoh Psusennes II. Psusennes II follows Siamun, both reigning about 16 years.



One generation prior to Year 17 of Pharaoh Siamun, another priestly induction is recorded on I Shemu 20, in Year 2 of Osorkon The Elder, who ruled 6 years (Africanus/Eusebius), this date corresponding to Jan 22 (from 1032 to 1029 BCE). Year 1 of Siamun is (from $1009 + 16$) 1025 BCE, and Osorkon precedes Siamun, according to both Africanus and Eusebius. With 1025 BCE as Year 6, ($5=1026$, $4=1027$, $3=1028$) 1029 BCE is the obvious candidate for Osorkon's Year 2, except that the new moon of Jan 20 of that year is two days too early. The miracle new moon appears to be Jan 22 1032 BCE, Year 1 of Osorkon The Elder being conceivably raised to 1034 BCE, his Reign length expanded to at least 7 years (1033-1025). From there, dead reckoning gets us (with Pharaoh Amenemope 9 years, Pharaoh Psusennes I 46 years) to 1088 ($=1033+55$), and the 26 years of Pharaoh Smendes to 1114 BCE ($1033+81$), with $9+46+26=81$ years from Julius Africanus over Eusebius, ignoring Nephcheres (Amenemnisut), as an ephemeral King.[33] The limitations of dead reckoning are no guarantee of this result, so requiring us to obtain a means of confirmation. This we do by computing from the date of *The Exodus* downwards, pausing to properly decode Egyptian chronology. First, what gives us the confidence of our conviction that the date 1114 BCE is an acceptable Pharaoh Smendes Year 1? First, we simply accept the accurate Bible-based crucible. After that, we found good agreement for lunar dates, which were provided out of a documented Egyptian religious zeal. We were further encouraged by the disagreement amongst the Egyptological authorities, who differed on many key dates. That these things have not been established clearly may be seen from the difference of middle eastern chronologies of a full 64 years between the Low and Middle Chronologies, a rift bigger than we need in which to hole up our crucible. We are not about to consider the so-called High Chronology. Should we develop it correctly the Egyptian chronology is, after a fashion, the greatest discovery in all of history. Egypt, *The Iron Furnace*, purifies the crucible ore, so that Egypt's chronology is not merely an end in itself. The gold it might produce is more precious than all of the gold of Tutenkhamun's tomb and more precious even than all of the silver of Psusennes I's tomb, worth more than gold. The most learned Egyptologists of any era have not learned the key to *The Iron Furnace*, and cannot fire it up.[34,35] Mr. Donald B. Redford dates Pharaoh Amenhotep I earlier by 20 years than Mrs. von Beckerath, Malek, and Arnold, since the one disagrees with the three regarding the latitude of the location of the observation of the rising of

Sothis, a difference between Thebes (late) and Memphis (early), this being the absolute reference date of Amenhotep's 9th year. The difference increases to 25 years by the time we arrive at the commencement of the Reign of Thutmose III, the high date being 1504 BCE (Mr. Redford) as compared to 1479 BCE. Except for perhaps the Assyrian history, such disagreement is not considered very large for ancient dates, generally. By the time of Tutenkhamun the spread is 23 years overall, and the 25-year chasm reappears by Rameses II, Mr. Redford taking 1304 BCE as his Year 1 (early, cf. 1294-1279 late). At Smendes, spread in Year 1 is 17 years across the board, with the lowest 1064 BCE (Dodson), vs. 1081 BCE (Redford).[36] By the time of Shoshenq I, Mr. Redford (931 BCE Year 1) is lowest, and Mr. Aidan Dodson is highest (948 BCE, Year 1). With discrepancies of this order, a day-for-day chronology appears impossible, and the situation quite disconcerting.



Above: Pitopiko River, Ontario, Canada (Nov 07 2005 1705 hrs Pitopiko River photo by Ward Green, natural reflection from still water, scaled down to fit page, saturation very slightly increased to compensate for expected loss of colour. To enlarge click photo, or [here](#))

By Jehovah's grace, our own chronology is so far reliable. In our chalice, the date of *The Exodus* is unmovable, seeing as it was determined by lunar alignments and regnal records, the latter coming from the Word of God itself, so the time period we require to complete the crucible is the span between Pharaohs Thutmose II and Smendes, Thutmose II having acceded at the time of *The Exodus*, 1493 BCE, and Smendes beginning to reign, as we deemed, in 1114 BCE. The genealogies of the last half of this time span, namely from the Reign of Ramesses II to that of Smendes, impose a relative time frame that cannot be casually altered, so we seek initially to see whether we can preserve it entirely. Specifically, there are said to be 201 years from Ramesses II's accession to the latest attested

year of Ramesses XI.[37] The addition of 201 years to 1114 BCE yields 1315 BCE, the new, revised date of the accession of Pharaoh Ramesses II. The next time period to determine is from Pharaoh Thutmose II to Pharaoh Ramesses II, fixed at $1493 - 1315 = 178$ years. We need be vitally interested in whether the Reigns of the intervening Pharaohs fit properly into the same 178 years. Both dead reckoning and lunar alignments are useful tools. The Reign of Ramesses II has at least one lunar date (Year 52), with every one of his 66 full years being documented.[38] During the Reign of Thutmose III, there is a recorded date in Year 23, the Battle of Megiddo, 'lunar day 1, exactly'.[39] There are in addition many religious dates recorded during the Reigns of Pharaohs in this time period, and we provide for all of these dates because they had a high probability of being linked to the lunar cycle, most likely new moons. Our method is generally to ignore full moons, and consider new moons as our preferred choice for any official record. Depending on his accession date, the Amada Stela III Shemu 15 Year 3 of Amenhotep II aligns with a Jun 26 new moon in 1437 BCE, and so appears to put his accession in 1440 BCE. This is confirmed by a Year 23 date of IV Akhet 1, for the Viceroy Usersatet Stela, and the new moon Nov 10 1417 BCE. Since Amenhotep II followed Thutmose III, the latter being recorded as dying in his own Year 54, this leads to a 1493 BCE accession for Thutmose III by dead reckoning, which is something explained by the erasure of Pharaoh Hatshepsut's monuments as being the takeover of her accession date, her own accession date having been previously taken over after the death of her husband Thutmose II in the normal fashion of the Egyptian female Pharaohs, Hatshepsut (and Thutmose) considering her Reign to have begun at the moment that her husband took the throne, as Pharaoh Twosret also did later in surviving the death of her own husband, Pharaoh Siptah. As Ms. Marianne Luban points out, however, the actual date of accession of Thutmose III may have been 1490 BCE, which was officially changed only after the death of Hatshepsut. Since Pharaoh Hatshepsut ruled only on behalf of the child Pharaoh-to-be, it appears clear that no wrong is intended. If correct, however, the Rule of Thutmose II is wiped out. As long as the lunar dates may be interpreted as providing support for this theory, it also means that the previously uncertain Rule of Thutmose II is now given as three years. Since the later Reigns of Amenhotep III and Akhenaten, and even that of Tutankhamun, may be seen as in agreement with this evidence, and the highest years for Amenhotep II (26) and his successor Thutmose IV (8) harmonize very well with their accepted Reign lengths, it poses no real difficulty. Pharaoh Amenhotep III succeeds Thutmose IV, and he and his two successors have lunar alignments which seem very good. Their Reigns are given for the first time here as follows:

Iron Furnace_(De 4:20)

IN FAIRNESS OR FARNNESS TO
Forty Pharaohs

Legend:

Rising of Sothis

subsumed Pharaohs (ie. whose Reign was erased by a later Pharaoh)

Pharaohs aligned by Julian date(s)

Pharaohs aligned by lunar or Sothic date(s)

[Julian date, sorted chronologically]

[Julian lunar date, aligned and sorted chronologically]

[Julian lunar date, both specified and aligned, sorted chronologically]

[Total Solar Eclipse]

[Pharaoh year numbers backdated to a specified year]

THE PHARAOHS

1. Pharaoh Ahmose I (Nebty name: Tutmesut) (1550-1525 BCE)
 [Radiocarbon dating by Mr. Bronk Ramsey (and reported in 2010) shows an average of 1557 BCE for the accession year of Ahmose I, but these dates were backwards calculated from Reign lengths and the dating of Thutmose III, whose average radiocarbon date found there agreed closely with our own (1486-89 BCE median value, compared with our 1493 BCE, 7 years low, and 7 years higher than Mr. Bronk's (Thutmose III) date of 1479 BCE, so that raising Thutmose III by 7 years to agree with 1493 BCE would imply Ahmose I to be now 14 years too high, except it is cancelled out by the difference 1493-1479, precisely the difference we had for Thutmose III. A shift of 8 years in radiocarbon dates reconciles Tutenkhamun to 1350. ^A
 [Accession {Josephus [primary source: Manetho]: 25 years, 4 months before Amenhotep I as May or Jun 1550 BCE}]

- [as Year 18-19 Expulsion of the Hyksos I Akhet (Thoth) 23: Oct 04 1533 BCE new moon (1 day 15 hours before new moon)]
2. Pharaoh Amenhotep I (1525-1504 BCE)
[Accession {Helck as I Akhet (Thoth) 29: Oct 06 1525 BCE}]
[Year 9 Rising of Star Sothis (Sirius) as Observed at Thebes III Shemu (Epeiph) 09: Jul 11 1517 BCE]
 3. Pharaoh Thutmose I (1504-1493 BCE) ('certain' Accession)
[Accession III Peret (Phamenoth) 21: Mar 22 1504 BCE]
 4. **Pharaoh Thutmose II (1493-1490 BCE) (May 01 Accession)**
 (subsumed by his son Pharaoh Thutmose III)
[Year 1 II Akhet 09: Oct 08 1493 BCE (Oct 12 new moon)]
 5. **Pharaoh Hatshepsut (1490-1469 BCE) (May 01 Accession)**
 (adopted her husband's accession date and continued his Reign) (wife of Thutmose II)
 [(1493 Year 1) Year 12 West Tangur III Peret (Phamenoth) 12: Mar 07 1481 BCE new moon]
[Year 17 Inscription at Karnak I Akhet (Thoth) 30]
 6. Pharaoh Thutmose III (1490-1440 BCE) ('certain' Accession) (son of Thutmose II)
 (underaged, coruled with Pharaoh Hatshepsut and subsumed her Reign and thus his father's)
[Accession I Shemu (Pachon) 04: May 01 1493 (1490) BCE]
 [(1490 Year 1) Year 2 Renewal of Offerings Semna Temple II Shemu (Payni) 08: Jun 01 1489 BCE new moon (lunar day 2)]
 [(1490 Year 1) Year 5 Inauguration of the Vezier Useramun I Akhet (Thoth) 01: Aug 26 1486 BCE new moon (lunar day 3/4)]
[Year 7 Akhmenu Karnak II Akhet (Phaophi) 26]
[Year 15 Renewal of Offerings Karnak I Shemu 27]
[Year 21 Senimes Stela III Peret (Phamenoth) 25]
[Year 22 Beginning 1st Campaign IV Peret (Pharmouthi) 25]
[Year 22 Restoration of Statue (no date available)]
 [(1490 Year 1) Year 22 Festival of Royal Crowns I Shemu (Pachon) 02: Apr 22/23 1469 BCE new moon]
[Year 23 Arrival at Gaza I Shemu (Pachon) 04]
[Year 23 Council of War at Yehem I Shemu (Pachon) 16]
 (for the above see 'The Annals of Thotmes the Third', by Samuel Birch,

1853, p. 4)

[(1490 Year 1) Year 23 Battle of Megiddo I Shemu (Pachon) 21: May 12 1468 BCE `exact lunar day 1', new moon]

[Year 24 List of Tributes (no date available)]

[(1490 Year 1) Year 24 Suspected Foundation Ceremony II Peret (Mecheir) 30: Feb 19 1466 BCE new moon]

[(1493 Year 1) Year `33' Sed Festival IV Shemu (Mesore) 04: Jul 21 1461 BCE new moon]

[(1493 Year 1) Year `42' Restoration of Statue at Karnak I Akhet (Thoth) 22: Sep 09 1452 BCE new moon (lunar day 2/3)]

[(1493 Year 1) Year `54' Died III Peret (Phamenoth) 30: Mar 15 1439 BCE]

7. Pharaoh Amenhotep II (1440-1414 BCE)

[Accession IV Akhet (Choiach) 01: Nov 16 1440 BCE]

[Year 3 Amada Stela III Shemu (Epeiph) 15: Jun 26 1437 BCE new moon]

[Year 20 Grain for Beer Brewing

(3-4 days minimum required to brew beer then)(Grain was allocated between III Shemu (Epeiph) 06 and III Shemu (Epeiph) 09)

For Festival of New Moon Grain Allocated III Shemu (Epeiph) 06 (Jun 14 1420 BCE): Jun 18 1420 BCE new moon (ie. allocation is four days before new moon)]

(for the above see `Handbook of Oriental Studies, Vol. 83, Ancient Egyptian Chronology, Lunar Dates', by Rolf Krauss, 2006, `The Lunar Date of Amenhotep II', p. 419)

[Year 23 Viceroy Usersatet Stela IV Akhet (Choiach) 01: Nov 10 1417 BCE new moon]

[Death {Josephus [primary source: Manetho]: 25 years, 10 months after accession as Sep 1414 BCE}]

8. Pharaoh Thutmose IV (1414-1407 BCE)

[Year 1 Luxor Stela II Shemu (Payni) 07: May 15 1414 BCE new moon (same day)]

[Year 1 The Sphinx Stela III Akhet (Hathyr) 19: Oct 27 1413 BCE new

moon]

[Year 8 Konosso Stela III Peret (Phamenoth) 02: Feb 05/06 1405 BCE new moon]

9. Pharaoh Amenhotep III (1407-1369 BCE)

[Year 10 Graffito III Shemu (Epeiph) 13: Jun 16 1398 BCE new moon]

[Year 30 Sed festival II Shemu (Payni) 27: May 24 1377 BCE new moon]

[Year 38 Molkata Label III Shemu (Epeiph) 01: May 26 1369 BCE new moon]

10. Pharaoh Akhenaten (Amenhotep IV) (1369-1353 BCE)

[Year 5 Letter to Ipi III Peret (Phamenoth) 19: Feb 14 1365 BCE new moon]

[Year 8 Boundary Stela Akhetaten I Peret (Tybi) 07: Dec 02 1362 BCE new moon]

11. Pharaoh Smenkhkare (1353-1351 BCE)

[(or Pharaoh Neferneferuaten) Year 3 Graffito Theban Tomb of Paury III Akhet (Hathyr) 10: Oct 02 1351 BCE new moon]

12. Pharaoh Neferneferuaten (1353-1350 BCE)

(adopted her husband's accession date and continued his Reign)

13. Pharaoh Tutankhamun (1350-1342 BCE)

[Year 4 Graffito Saqqara IV Shemu (Mesore) 02: Jun 21 1347 BCE new moon]

[Year 4 Donation Stela (no date available)]

[Year 4 Wine jar label from his tomb (no date available)]

[Year 5 Wine jar label from his tomb (no date available)]

[Year 6 Textile label from his tomb (no date available)]

[Year 8 Decree for Treasurer Maya III Peret (Phamenoth) 22: Feb 10 1343 BCE new moon]

[Year 9 Wine jar label from his tomb (no date available)]

[Death January 1342 BCE. Botanical remains indicate a burial in Mar/Apr and death in January (p. 208 Erik Hornung). The average radiocarbon date for Tutankhamun's accession by Bronk Ramsey (reported in 2010) was 1342 BCE, which is too low by 8 years. However, the accession of Thutmose III is low by a similar interval compared on the date 1493 BCE introduced here, so that relatively the two agree. Because radiocarbon dates are rarely accurate and not very trustworthy, the uncertainty in the results in this case places no reliance on our believing it (95% confidence, 1353 to 1331)]

as anything other than total confirmation (ie. that Pharaoh Tutenkhamun first was made Pharaoh in 1350). The uncertainty is in the radiocarbon date, and not in the date of 1350 BCE as Year 1 for Pharaoh Tutenkhamun. However, in this case the radiocarbon date is not in question, since it simply confirms the independent date 1350 BCE Year 1.]^{A B C}

14. **Pharaoh Aya (1345-1342 BCE) (subsumed by Pharaoh Horemheb)**

[Year 4 Two Donation Stelas IV Akhet (Choiach) 01: Oct 23 1342 BCE new moon]

15. **Pharaoh Horemheb (1344-1331 BCE) (Crown Prince appointed by Tutenkhamun, appropriated monuments of Tutenkhamun and Aya)**

[Year 1 Festival Foundations IV Akhet (Choiach) 22: Nov 13 1344 BCE new moon]

[Total Solar Eclipse]

[1027 hrs Solar Time Jan 08 1340 BCE, Hisarlik, Turkey, Total Solar Eclipse at Troy, the legendary city, reportedly the year the city fell]

[1118 hrs Solar Time Jan 08 1340 BCE, Boğazkale, Turkey, Total Solar Eclipse at Hittite capital city, Hattusa (today known as Boğazkale, Turkey)]

[Year 6 Amenhotep III Mortuary Temple I Akhet (Thoth) 01: Jul 22 1339 BCE new moon (2 days after new moon)]

[Year 8 Maya's graffito in the tomb of Thutmose IV III Akhet (Hathyr): between Sep 21 and Oct 21 1337 BCE]

[Year 13 Wine Jar Label III Akhet (Hathyr): between Sep 20 and Oct 20 1332 BCE]

16. **Pharaoh Ramesses I (1331-1328 BCE)**

[Year 2 Buhen Stela II Peret (Mecheir) 20: Jan 07 1329 BCE new moon]

17. **Pharaoh Seti I (1328-1315 BCE) (Graffito of Year 27 Horemheb 1318 BCE is in this Reign)**

[Year 1 Shrine Erected II Akhet (Phaophi) 01: Aug 19 1328 BCE new moon]

[Year 8 Army arrived at Fortress 'Pacifier of the Two Lands' to suppress a Nubian revolt in Irem III Peret (Phamenoth) 13: Jan 27 1320 BCE new moon (same day)]

[Year 8 Stela of Ashahebused. Sinai, Serabit el-Khadim: Large, free standing stela set up on approach to Hathor shrine, made by an official

named Ashahebused, who made several expeditions to turquoise mines in the Sinai I Peret (Tybi) 02: Nov 17/18 1320 BCE new moon (one day early)]

[Year 9 Dug well and built temple at Kanais for gold-miners in the Edfu desert III Shemu (Epeiph) 20: Jun 02 1318 BCE new moon]

[(1344 `Year 1' Horemheb) `Year 27' Horemheb Graffito I Shemu (Pachon) 09: Mar 23 1317 BCE new moon (same day)]

[Year 11 Gebel Barkal IV Shemu (Mesore) 13 (or 12): Jun 20 1317 BCE new moon (4 or 5 days after new moon)]

18. Pharaoh Ramesses II (1315-1249 BCE)

[(1369 `Year 1' Horemheb) `Year 59' Horemheb 1310 BCE: Court Case during the Reign of `Ramesses']

[Year 52 Piramesses Ship's Log II Peret (Mecheir) 27: Dec 28 1264 BCE `exact lunar day 1', new moon]

[Year 67 I Akhet (Thoth) 18: Jul 17 1249 BCE, new moon (lunar day 2)]

19. Pharaoh Merneptah (1249-1239 BCE)

[Accession II Akhet (Phaophi) 03 to II Akhet (Phaophi) 13: between Aug 02 1249 BCE and Aug 12 1249 BCE]

20. Pharaoh Seti II (1239-1234 BCE)

[Accession between II Peret (Mecheir) 29 and III Peret (Phamenoth) 06: between Dec 24 1240 BCE and Jan 11 1239 BCE (Jan 02 1239 new moon)]

[Year 1 Thebes Visit II Akhet (Phaophi) 10: Aug 07 1240 BCE, new moon]

[Year 2 I Peret (Tybi) 17: Nov 11 1238 BCE, new moon]

[Death Announcement Year 6, I Peret (Tybi) 19: Nov 13 1234 BCE]

[Burial Year 1 of Siptah, III Peret (Phamenoth) 11: Jan 04 1233 BCE]

21. Pharaoh Siptah (1234-1227 BCE)

[Accession between late IV Akhet (Choiach) and I Peret (Tybi) 2: October (before Oct 27) 1334 BCE]

[Year 6 III Shemu (Epeiph) 09: Apr 28 1228 BCE, `lunar day 2', new moon]

22. Pharaoh Twosret (1234-1226 BCE)

- (adopted her husband's accession date and continued his Reign)
 [Year 7 II Shemu (Payni) 28: Apr 17 1227 BCE, 'lunar day 2', new moon]
23. [Pharaoh Sethnakht \(1226-1223 BCE\)](#)
 24. [Pharaoh Ramesses III \(1223-1191 BCE\)](#)
 [Year 7 III Shemu (Epeiph) 09: Apr 27 1217 BCE, 'lunar day 2', new moon]
 25. [Pharaoh Ramesses IV \(1191-1185 BCE\)](#)
 26. [Pharaoh Ramesses V \(1185-1181 BCE\)](#)
 27. [Pharaoh Ramesses VI \(1181-1173 BCE\)](#)
 [Year 3 II Shemu (Payni) 20: Mar 28 1179 BCE, 'exact lunar day 2', new moon]
 28. [Pharaoh Ramesses VII \(1173-1166 BCE\)](#)
 29. [Pharaoh Ramesses VIII \(1166-1165 BCE\)](#)
 30. [Pharaoh Ramesses IX \(1165-1147 BCE\)](#)
 31. [Pharaoh Ramesses X \(1147-1143 BCE\)](#)
 32. [Pharaoh Ramesses XI \(1143-1114 BCE\)](#)
 [Year 22 II Shemu (Payni) 22: Mar 16 1121 BCE, 'lunar day 2', new moon]
 33. [Pharaoh Smendes \(1114-1088 BCE\)](#)
 34. [Pharaoh Psusennes I \(1088-1042 BCE\)](#)
 35. [Pharaoh Amenemope \(1042-1033 BCE\)](#)
 36. [Pharaoh Osorkon The Elder \(1033-1025 BCE\)](#)
 [Year 2 Priestly Induction Nespaneferhor at Karnak I Shemu (Pachon) 20: Jan 22 1032 BCE new moon (same day)]
 37. [Pharaoh Siamun \(1025-1009 BCE\)](#)
 [Year 17 Priestly Induction Hori son of Nespaneferhor at Karnak I Shemu (Pachon) 1: Dec 28 1009 BCE new moon (same day)]
 38. [Pharaoh Psusennes II \(1009-993 BCE\)](#)
 [Year 11 Priestly Induction Nesankhefenmaat son of Nesamun at Karnak I Shemu (Pachon) 13: Jan 07 998 BCE new moon (same day)]
 39. [Pharaoh Shoshenq I \(993-973 BCE\)](#)
 [Year 5 *wrš* Feast Dakhla Oasis on IV Peret (Pharmouthi) 25: Dec 17 989 BCE new moon (same day)]
 [(absent Pharaoh's name) Year 13 Promotion III Peret (Phamenoth) (corrected) 1: Oct 22 981 BCE new moon]
 40. [Pharaoh Osorkon I \(973-938 BCE\)](#)
 [Year 3 Priestly Induction II Akhet (Phaophi) 14: Jun 05 971 BCE new

moon (same day)]

[Note: This Osorkon I is easily identified with the Ethiopian (or Cushite) King Zerah who attacked King Asa of Judah prior to the latter's Year 15, thus in our crucible by 943/2 BCE (King Asa's Year 1 is put at 957 BCE), the battle having ended by the time of Osorkon I's Year 32, or perhaps considerably before (this is provided that 2Chronicles gives an account in chronological order 2Chronicles 14:8-15; 15:10)]

[Year 33 Second Heb Sed: 941/940 BCE]

References:

- [A Science 328, 1554 \(2010\): Science Magazine, 'Radiocarbon-Based Chronology for Dynastic Egypt', by Christopher Bronk Ramsey, Michael W. Dee, Joanne M. Rowland, Thomas F. G. Higham, Stephen A. Harris, Fiona Brock, Anita Quiles, Eva M. Wild, Ezra S. Marcus, Andrew J. Shortland](#)**
- [B 'Handbook of Oriental Studies, Vol. 83, Ancient Egyptian Chronology, The New Kingdom', by Erik Hornung, 2006, 'Tutankhamun', p. 208](#)**
- [C Science Magazine, 'New Dates for Egypt's Pharaohs', by Michael Balter on 17 June 2010, 2:02 PM](#)**



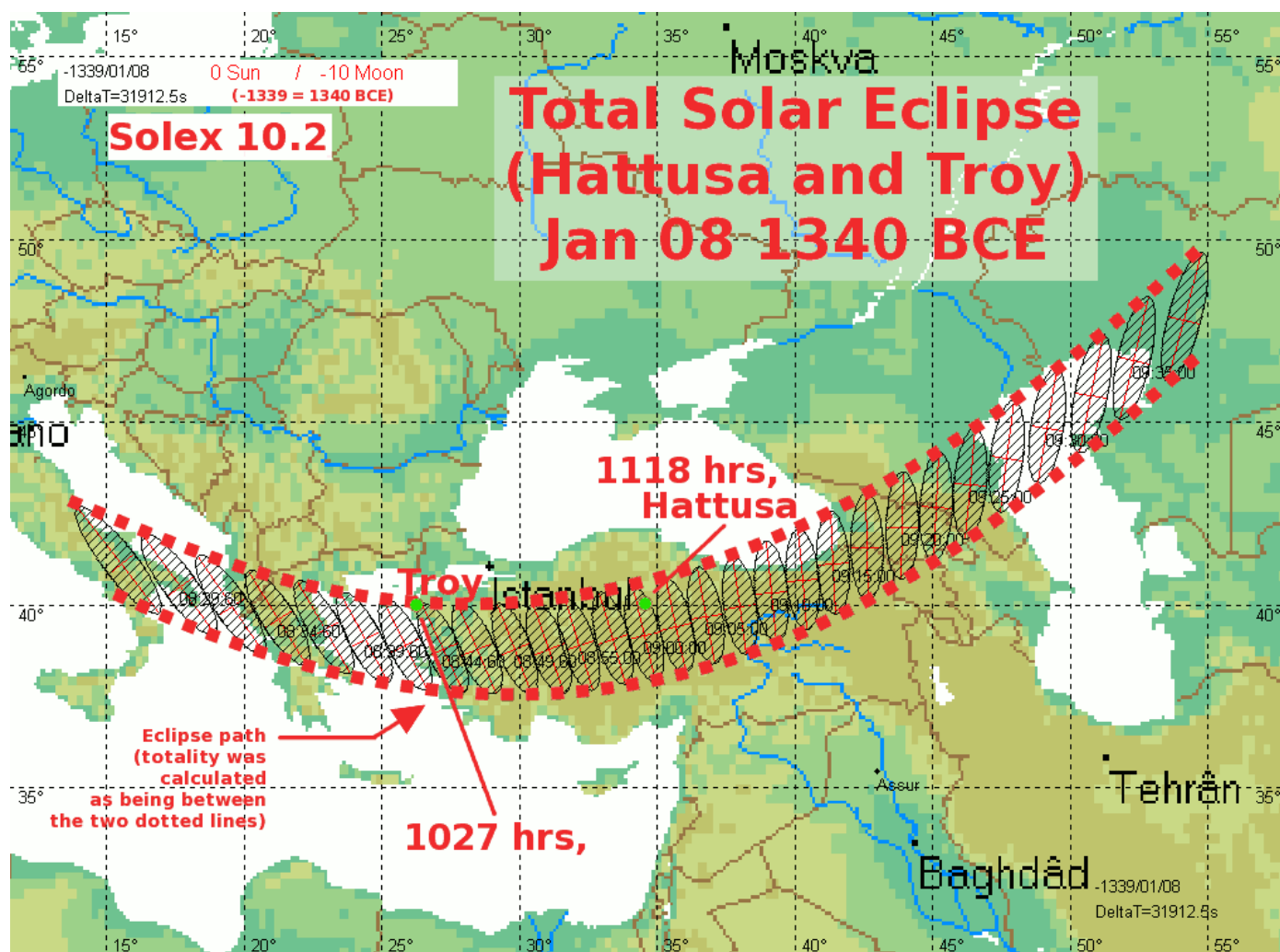
The incomplete relief, Pharaoh Sheshonq I's victory scene, depicting at Karnak his Palestinian campaign, is certainly the reason for King Rehoboam's Year 5 having been adopted, without question, as the basis for an absolute chronology. It may be further deduced, based on the evidence that only one scene was completed, that Shishak (Sheshonq) died very soon after that campaign, whether it was in Year 20 or 21. Sheshonq I's Year 21 is his highest known year number, and is held to be attested on the rock stela of Gebel Silsila.[40] The explanation of the Reigns of these Pharaohs as we have shown them is partially to be seen in the various attested regnal years for the different Pharaohs, and in some cases corulership has been demonstrated to cause Reign overlaps.[41] We could not have deliberately caused a lunar alignment in the Reign of Shoshenq I with the 5th year of King Rehoboam of Judah, so this absolute positioning falls in naturally. The total solar eclipse of Jan 08 1340 BCE dates a Year 10 for a Hittite King Mursili II, whose successor is the King Muwatalli who later fought against Pharaoh Ramesses II, in the latter's Year 5, which is near 1310 BCE, where Pharaoh Ramesses II is here positioned to have commenced his Reign in 1315 BCE in our crucible, with the results shown above. Since this eclipse is also total at Troy, it appears as an obvious clue that the chronology of our

crucible is right, or 'right', and is confirmed by the Hittite Kings who rule 16 (Mursili II), 23 (Muwatalli), and 7 (Mursili III) years in succession thereafter, until Mursili III's successor, a King Hattusili, signs a peace treaty with Pharaoh Ramesses II in the latter's Year 21, the latter also having started to reign over Egypt at a point 25 years after the eclipse:[42-45]

$$16 + 23 + 7 = 46 = 25 + 21$$

(Hittite time = Egyptian time)

In Mursili II's Year 10 he witnessed an 'omen of the sun'. The *Battle of Kadesh* was 1310 BCE, fought between a Hittite King Muwatalli II and Egypt's Pharaoh Ramesses II. Year 1 of Pharaoh Ramesses II is 1315 BCE in our crucible, which is dated by others 1304, or 1279, whereas an eclipse is unmovable, and so stands wherever it will in its glory.



Above: Total Solar Eclipse of Jan 08, 1340 BCE
(Solex 10.2)

King Mursili thus ruled 26 years from 1350 to 1324 BCE and his son Muwatalli from 1324 to 1301

BCE, as approximately. When Mursili III ran away after 7 years Rule, Hattusili is witnessed accusing Pharaoh Ramesses II of providing asylum for the fugitive, which he denies, and the two avoid going to war by a peace treaty on a silver tablet crafted by the Hittites, that Pharaoh Ramesses II accepts in his Year 21.[46,47] We seek peace and pursue it, as Christians, even to today.[48,49]

With King David ruling 1058-1017 BCE, we find that Pharaoh Psusennes I was ruling in Egypt during King David's Reign, as were Pharaohs Amenemope, Osorkon The Elder, and Siamun! At the same time as the National World Trade Center (9/11) Memorial remembers its victims, do we recreate King David![50] Still, keep in mind that this is not the "right" or "true" chronology but a crucible for history.

[1]([Daniel 12:9](#)) [2](*cf. Revelation 22:10*) [3]([Mark 4:11](#)) [4]([Romans 11:25](#)) [5]([Romans 16:25](#)) [6]([1Corinthians 2:1](#)) [7]([1Corinthians 2:7](#)) [8]([1Corinthians 15:51](#)) [9]([Ephesians 1:9](#)) [10]([Ephesians 3:3](#)) [11]([Ephesians 3:4](#)) [12]([Ephesians 3:9](#)) [13]([Ephesians 5:32](#)) [14]([Ephesians 6:19](#)) [15]([Colossians 1:26](#)) [16]([Colossians 1:27](#)) [17]([Colossians 2:2](#)) [18]([Colossians 4:3](#)) [19]([1Timothy 3:9](#)) [20]([1Timothy 3:16](#)) [21]([Revelation 1:20](#)) [22]([Revelation 10:7](#)) [23]([Approche Scientifique d'une Chronologie Absolue, 'Dating Shosheng I's Campaign', by Gérard Gertoux, 2011/2012](#)) [24]([Wikipedia, 'Psusennes I'](#)) [25]([Wikipedia, 'Smendes'](#)) [26]([Approche Scientifique d'une Chronologie Absolue, 'Dating Shosheng I's Campaign', by Gérard Gertoux, 2011/2012](#)) [27]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Dynasty 21', by Karl Jansen-Winkel, 2006, pp. 223-5](#)) [28]([The Chronology of the Old Testament, by David Ross Fotheringham, London 1906, Egyptian Chronology, p. 123](#)) [29]([Wikipedia, 'Psusennes II'](#)) [30]([Almagest Ephemeris Calculator, 'Calendar Date Module'](#)) [31]([Solex, 'High Precision Ephemerides by Numerical Integration' \(Astronomical Computer Simulation\), by Professor Aldo Vitagliano, Chemistry Department, University of Naples Federico II](#)) [32]([NASA, Phases Of The Moon: -0999 to -0900 \(1000 to 901 BCE\)](#)) [33]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Dynasty 21', by Karl Jansen-Winkel, 2006, p. 219](#)) [34]([Job 27:5](#)) [35]([Proverbs 14:33](#)) [36]([Phouka.com, 'Smendes'](#)) [37]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Lunar Dates', by Rolf Krauss, 2006, p. 414](#)) [38]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'The New Kingdom', by Erik Hornung, 2006, p. 211](#)) [39]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Lunar Dates', by Rolf Krauss, 2006, p. 421](#)) [40]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'The Third Intermediate Period', by Karl Jansen-Winkel, 2006, p. 238](#)) [41]([Handbook of Oriental Studies, Section One, The Near and Middle East, Vol. 83, Ancient Egyptian Chronology, edited by Erik Hornung, Rolf Krauss, and David A. Warburton-- 'Dynasty 21', by Karl Jansen-Winkel, 2006, p. 227](#)) [42]([Wikipedia, 'Mursili II'](#)) [43]([Wikipedia, 'Muwatalli II'](#)) [44]([Wikipedia, 'Mursili III'](#)) [45]([Wikipedia, 'Hattusili III'](#)) [46]([Wikipedia, 'Ramesses II'](#)) [47]

([Wikipedia, 'Ramses-Hattusili Treaty'](#)) [48]([Psalms 34:14, New World Translation of the Holy Scriptures \(2013\)](#)) [49]([1Peter 3:11, New World Translation of the Holy Scriptures \(2013\)](#)) [50] ([National September 11 Memorial, 'Recovery Timeline'](#))

⁹₁₂ Jehovah loves his people very much, as is evident from the things he is revealing to us through His Word, these days. When I was younger, I would often dream of learning things that my inquisitive mind demanded to know, unknown things. Upon learning that there was a Book from God, I was simply encouraged, and I was eager to learn as much as I desired. I thought: "Surely the answers are in the Book!" Of course, today I also see about a book called the Koran. When I was in my early twenties, I dabbled in Hindu faith. Little did I realize that God expected me to do some work! Today, I am grateful for the opportunities that Jehovah is providing to me to proclaim a "true" chronology! In David's time, the King of Egypt was called Psusennes I, from the crucible of our faith, but does this King fit the vision that we might have imagined of him-- is he a match? Pharaoh Psusennes I of Egypt had honour paid him in death.[1,2] Since Pharaoh Psusennes I was an old man when he died, the probability of his son Amenemope having been mature at the time of his becoming King (on his father's death) is good. In the days of Solomon, the Bible tells us that silver and gold was made to be in Jerusalem as abundant as the rocks.[3] The silver and gold of Pharaoh Psusenne I's tomb do concur with the notion that these things were obtainable by then. So we are not surprised that the crucible withstands fire. The Pharaoh who conquers Gezer at 1Kings 9:16 may actually be another Pharaoh whose daughter wed Israel's King, since King Solomon had 700 wives-- 300 concubines (1Kings 11:1). When Pharaoh Siamun rules 1025-1009 BCE in the crucible, a possibility exists that his daughter marries King Solomon, given that he seems to be rather favoured by egyptologists as the Pharaoh with the best opportunity to conquer Gezer.[4,5] The Scripture at 1Kings 3:1,2 gives us the time alignment.[6] We need not be overly concerned with many of these things.[7] From dating alone, what other Kings ruled with King David? If it is possible to calculate back from 722 BCE (the time of the beginning of King Sargon's Reign of Assyria) to the time of King David using Assyrian eponym lists, the ruling Assyrian Kings (Wikipedia, 'Kings of Assyria') compute to:[8]

Table 3: King David as Contemporary with Egypt and Assyria

**Possible King of
Assyria**

**King of Israel
([article Moses](#))**

**King of Egypt
([21st Dynasty](#))**

(King Saul dies, pure guess
2nd year of King Ashur-rabi II,
31st year of Pharaoh Psusennes I)

Pharaoh Psusennes I
(1088-1042 BCE)
46 years
[Pharaoh Amenemnesut (1088-
1084 BCE)]

King Ashur-rabi II
(1059-1018 BCE)
41 years

King David
(1058-1017 BCE)
40 years six months

Pharaoh Amenemope
(1042-1033 BCE)
9 years

Ashur-resh-ishi II
(1018-1013 BCE)
5 years

(King David dies, pure guess
1st year of King Ashur-reshishi II,
9th year of Pharaoh Siamun)

Pharaoh Osorkon The Elder
(1033-1025 BCE)
8 years

King Solomon
(1017-977 BCE)
40 years

Pharaoh Siamun
(1025-1009 BCE)
16 years

From now on, when we read such dates, we may automatically adjust them to purified ore within the *Greenealogy*. Humanly impossible-- yet all things are possible with God.[9-11] The excavation at Khirbet Qeiyafa continues progressively, on this city having been built with 200,000 tons of stone. [12,13] Are there many more things to discover, as to Bible truth? In the Koran, King David attains a high rank as a prophet.[14] 'David' means 'loving' in Hebrew, and 'beloved' in Arabic.[15] The Arabic form of the name transliterates 'Daud', 'Dawud' (داود or ديفيد), while in Hebrew a 'waw' divides two daleths. Daleth (Hebrew: D) has the English consonantal 'idea', and waw (Hebrew: V or W) means 'and', so serving as a divider.[16] By this definition, love is typified as two cohered ideas. The perfect series of 17 Israelite Kings from David onward is the genealogical sequence that elevates God's evidence.[17,18] Of 32 3rd-great grandparents of this author, 22 are noted.[19]

[1]([Egypt \(Tanis\), The Sarcophagus and Mummy of Psusennes I](#)) [2]([Wikipedia, 'Psusennes I'](#)) [3] ([2Chronicles 1:15](#)) [4]([Approche Scientifique d'une Chronologie Absolue, 'Dating Shoshenq I's Campaign', by Gérard Gertoux, 2011/2012](#)) [5]([Wikipedia, 'Sack of Gezer'](#)) [6]([Bible Gateway, 1Kings 3:1,2, Solomon's marriage alliance with an Egyptian Pharaoh](#)) [7]([cf. 2Corinthians 11:28](#)) [8]([Wikipedia, 'Kings of Assyria'](#)) [9]([Matthew 19:26](#)) [10]([Mark 10:27](#)) [11]([Luke 18:27](#)) [12] ([Khirbet Qeiyafa Archaeological Project](#)) [13]([New York Times, Oct 29 2008, 'Find of Ancient City Could Alter Notions of Biblical David', p. 2 of 2, or indirectly through Khirbet Qeiyafa Archaeological Project](#)) [14]([Wikipedia, 'Islamic view of David'](#)) [15]([Strong's Exhaustive](#))

[Concordance by James Strong, S.T.D., LL.D., 1890, '1732' \(H1732\)](#)) [16]([The Origin of Language.com](#)) [17]([Moses, 'Table H5a: The Fruitage of the Blessed Greenealogy vs. Conventional Chronology', by Rolf Ward Green and Anne Ruth Rutledge](#)) [18]([2Corinthians 12:19, New World Translation \(1984\)](#)) [19](['Ward Green Family Tree'](#))

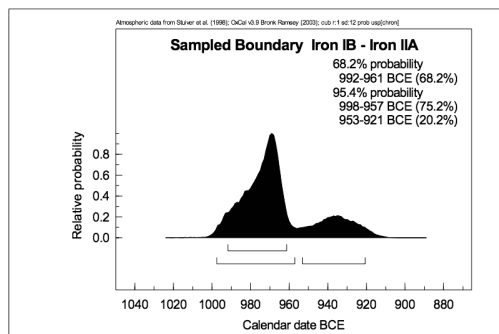


Figure 15.4. The Bayesian sampled date for the Iron IB-IIA Boundary between Stratum D-3 (youngest Iron IB) and Stratum VI (oldest Iron IIA) at Tel Rehov.

Above: Rehob Radiocarbon Iron IB-IIA Boundary (*The Groningen Radiocarbon Series From Tel Rehov, Hendrik J. Bruins et. al.*)[2] ([click for comparison with present work](#))



Above: Tel Rehov Excavation Sites
(Excavations directed by A. Mazar beginning in 1997:
A, B - Upper Mound
C, D, E, F - Lower Mound)

Accurately Carbon Dating Shishak and Carthage

(With Ceramics Dating of David, Gezer, and Tiglath-Pileser)

The campaign of Shishak in Canaan has near-correspondences to the destruction layers at Dor, Rehob, and Megiddo, hill cities of Palestine (Canaan) which have radiocarbon dating results consistent with our 973 BCE (only two years away).[1-6] **The two best measurements are -975 (976 BCE) and -965 (966 BCE), both of these with uncertainties of only five years.**[3] The other destruction in this area, by Tiglath-Pileser III King of Assyria, occurred much later, and is thus separate (2Kings 15:29, King Pekah, 959 BCE; 16:7, King Ahaz, 941).[7,8]

Based on radiocarbon measurements at the site of Carthage, mentioned above (2008), the founding of Carthage should be dated 35 to 50 years earlier than the conventional dating.[9]

All of this plus the ceramic evidence is in agreement that King David ruled Israel (and Carthage was

founded) earlier than is conventionally implied, yet consistent with truth, **and this indirect radiocarbon dating of David is in strong agreement with the exhaustive work done on our chronology.**

Is it fair to say that the enemies of the truth can resort to baseless tactics to counteract acceptance of the Bible? Or is it fairer to recognize the difficulty of changing an existing system, with all of its fixed, coordinated dates. Also, it is fairly easy to be misled by radiocarbon dates. It is not wrong to be skeptical of the Bible-- it is wrong to avoid accepting the Bible when the cost is 'the truth'.

[1]([1Kings 14:25](#)) [2]([The Bible and Radiocarbon Dating, Chapter 15, The Groningen Radiocarbon Series from Tel Rehov, 'OxCal Bayesian computations for the Iron IB-IIA Boundary and Iron IIA destruction events', by Hendrik J. Bruins, Johannes van der Plicht, Amihai Mazar, Christopher Bronk Ramsey, and Sturt W. Manning](#)) [3]([Approche Scientifique d'une Chronologie Absolue, 'Dating Shosheng I's Campaign', by Gérard Gertoux, 2011/2012, p. 16 - ref. 48, p. 17 - ref. 51](#)) [4]([Wikipedia, 'Tel Dor'](#)) [5]([Wikipedia, 'Tel Rehov'](#)) [6]([Wikipedia, 'Tel Megiddo'](#)) [7]([2Kings 15:29](#)) [8]([2Kings 16:7](#)) [9]([Ancient Near Eastern Studies, Supplement 28, Beyond the Homeland: Markers in Phoenician Chronology, Edited by Claudia Sagona, 'New Radiocarbon Dates from Carthage: Bridging the Gap Between History and Archaeology?', by Roald F. Docter, Boutheina Maraoui Telmini, Johannes van der Plicht, Karin Mansel, Fethi Chebi, Albert J. Nijboer, Wim van Neer, Soumaya Garsalla, 2008](#))

end of Chapter 9: King David -- Loving and Beloved

*Dedicated to Lee Trevino on his
73rd birthday, Dec 01, 2012.*

The Crucible Of Credible Creed

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

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The Crucible of Credible Creed - El Crisol de la Credo
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>[\(See also: Part 2 of The Crucible of Credible Creed - El Crisol de la Credo Creíble\)](#)