(Judaism's 3rd Holiest Site as it was circa 1910)
(Rachel's Tomb, Dome of Rachel)

קבר רחל

The *Key* That Unlocked History:
(Asiatic Caravan, Wall Paintings at Beni Hasan)

JOSEPH

22 (J-h-v-h has added) 15
⚷— **RULER OF EGYPT** —⚷

Wall Painting
(Beni Hasan, Egypt)

بني حسن

Joseph — Interpreting Pharaoh's Dream
(Painting, Reginald Arthur, 1894)

The Tower of Babel (Ziggurat)
Painting by Joos II de Momper (1564-1635)
(figures attribuées à Frans II Francken, 1581-1642)

Meeting— **Jacob & Rachel**
(Painting, William Dyce, 1850)

by Rolf Ward Green

``I need not be considered. God will announce welfare to Pharaoh.'' (Genesis 41:16)
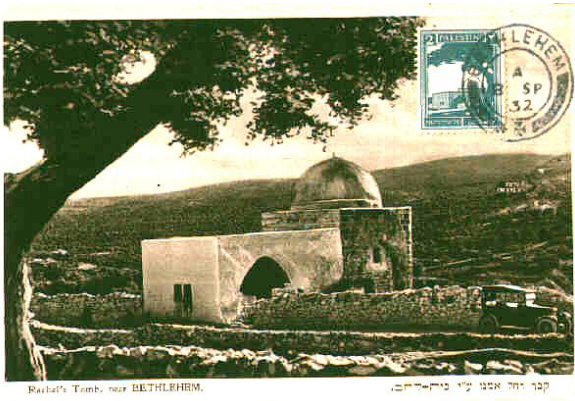
JOSEPH
(Prisoner of Dreams)
MULTIPLIER ⚷
OF PLENTY

``What is truth?'' This direct quote from Pontius Pilate is generally the sort of question asked by those who doubt the existence of truth itself, but I believe it may have a more important application to the welfare of humanity, as it may be a valuable question for believers to ask themselves. Why is this such an important question? When a question is very important, it makes us pay attention to the answer closely.

Perhaps, first, let us answer the question of what truth is not. This will save vast amounts of time. The truth reveals itelf to us, but it is not without effort on our part. Seek and ye shall find, and keep seeking until you find, tell us only of the search for truth, but how do we know if we have found the truth, or that there isn't something better? That is the question, and that is perhaps the best answer to the question of what the truth is not. The truth is not a proof of something, it is not certain, and this is not right, one might say. Truth, as surprising as it sounds, is not right, nor is it wrong. It is simply the truth.

Left: Postcard showing the location of the Tomb of Rachel, the mother of Joseph. Today a concrete wall has been built around the site, so that it looks more like a military fortification with guard tower for added security.

(Rachel's Tomb is on the outskirts of Bethlehem, Israel. Rachel is described in the Bible as dying from difficulties during childbirth at the birth of her second son, Benjamin, whom she called Benoni—Genesis 35:16-19)

So, what is truth? If it is not certain, how does one begin to appreciate the truth? A great author named Mark Twain is quoted in saying: ``The truth is the most valuable thing we have. Let us economize it.'' Anthony Robbins has said about truth that it is not so much about whether a belief is true as about whether it is useful. Truth is the most useful way of examining our world. Is this a fair assessment? Is there any way to know when we have the truth? As an example, some child may have been told by a parent about falling in love, and about how to know when you are in love. Someone may say that when you are in love, you know it. But how do you know it, you ask? You just know it, you are told. But how? Well, knowing the truth is perhaps analogous to being in love. It is perhaps more of a feeling than an intellectual knowledge about something. Einstein stated that knowledge is limited, while imagination encircles the world. So it is not true if it is not useful. How do we know that there isn't something better than the truth? Everything around us reminds us that something is true. When we are in love, we know it is love, because everything around us reminds us of that fact. We do not have to force our attention to these things. Once truth becomes known, the need to search shifts. We relax, feeling that we do not need to search for the truth anymore. But we have a new need to search now. We need to search the bounds of the truth and learn more by searching within its bounds. When we have found the truth, it is intensely satisfying to learn about it and to search it out. Now the search begins.

Does the Greenealogy account for the 70 years of desolation which were prophesied in Leviticus 26:34-35 in concert with Jeremiah 25:11 for punishing the Israelites, for failure to observe Sabbath years as prescribed at Leviticus 25:1-7? In considering this, we work backwards from 538 BCE, the first year of Cyrus after the taking of Babylon in 539 BCE, if we accept this conventional date as being closer to historical times than the dates which preceded it, history being taken to begin in a small way in about 500 BCE, and in earnest in the second millenium after Christ. With the Jewish captives released in 538 BCE, a period of 70 years ended, as written at 2Chronicles 36:20-21 of the Bible:

> **20And he carried away the remnant to Babylon; and they were servants to him and to his sons until the establishment of the kingdom of the Medes. That the word of the Lord by the mouth of Jeremias might be fulfilled, until the land should enjoy its sabbaths in resting and sabbath keeping all the days of its desolation, till the accomplishment of seventy years.**
>
> *(2Chronicles 36:20-21; The Translation of the Greek Old Testament Scriptures, Including the Apocrypha. Compiled from the Translation by Sir Lancelot C. L. Brenton 1851. For example: Chronicles II, ecmarsh.com.)*

Right: ``Little'' Tower of Babel
(Painting by Pieter Bruegel The Elder, circa 1563 CE, Museum Boijmans Van Beuningen, Rotterdam, the Netherlands)

Rather than babble on about the interpretation of scripture as many have done, why don't we get down to brass tacks and simply do the arithmetic? Counting back 70 years, we arrive at 538 + 70 = 608 BCE, which is the time when Pharaoh Necho (ruler 610 BCE - 595 BCE) of Egypt fought with King Josiah, killing him at the Battle of Megiddo, and replacing a valid King anointed by Jehovah over the Kingdom of Judah with the vassal King Eliakim, whom he had renamed Jehoiakim. This is significant for several reasons. Firstly, it marked the end of the divinely appointed Kingship of Judah in the year 608 BCE. From that point until the end of the 70 years, Jehovah was punishing his people for their disobedience with regard to Sabbath observance, which was to be ``**until the land should enjoy its sabbaths.''**

It was the punishment that was to last 70 years. Instead of reading more into it than is written, once again we note in the words ``**in resting and sabbath keeping all the days of its desolation''** that the period of desolation was the same as that in which the Sabbath years were recompensed, so that the one made up for the other, and the `punishment' fit the `crime'. We are in this way in no need of knowing whether the land was kept fallow during all these years. The `desolation' of being in servitude to Egypt, and later to Babylon for the rest of 70 years, was a `Sabbath' or a rest to Jehovah, as God took no part in the work of his people during 70 years. The prophet Jeremiah in the Bible book of his name, Chapter 25 Verse 11 put it this way:

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

> All this land must become a devastated place, an object of astonishment, and these nations will have to serve the King of Babylon seventy years.
> *(Jeremiah 25:11; New World Translation of the Holy Scriptures, New World Bible Translation Committee, Revised 1984.)*

From the Septuagint Version of Sir Lancelot Brenton, we see here in the Scripture of Jeremiah that it was ``**among the Gentiles seventy years''** that Israel was to serve, another translation saying it was the `King of Babylon' whom `these nations' were to `serve', so we see a slight difference in the Septuagint version, as `Gentiles' includes Egypt. These are the 70 years which end in the year 538 BCE, the first year of Cyrus (539 BCE being the year of his accession).

Above: Coat of Arms of Austria-Hungary
(designed in 1915)

Secondly, we do the arithmetic again. For what is a Sabbath if not a rest year after 6 years of labour in the field? So noting the Sabbath year as 1 in 7 (as is the weekly Sabbath day), we multiply 70 years by 7 to arrive at: 70 × 7 = 490 years, which is the time it takes in order to amount to the neglect of 70 Sabbath years. During these 490 years, we see that 70 Sabbath years were neglected. But when does the time of neglect begin? Arithmetic, arithmetic:

608 BCE - 490 years = (608 + 490) BCE = 1098 BCE

What does the year 1098 BCE signify, besides the exact year which we computed as the beginning of Sabbath neglect? This is the first year of the reign of Israel's first King, Saul the son of Kish, who ruled for 40 years 1098-1058 BCE, Saul being succeeded by King David. So we see that the time when a King began to reign in Israel is when the Sabbath neglect began, the two coinciding exactly.

Sabbaths Fulfilled (2Chronicles 36:21)		Prior Period of Neglect, ending 608 BCE (7 x 70 = 490 Years of Neglect, wherein 70 years of Sabbaths were neglected)	
Span (Years)	Dates (BCE)	Span (Years)	Dates (BCE)
70	608-538	490	1098-608

The prophet Daniel spoke of the fulfillment of the 70 years of the prophet Jeremiah, saying that they were fulfilled in the first year of Darius (Daniel 9:1-2). At Jeremiah 29:10, Jehovah's word from Jeremiah after the Jews had been exiled to Babylon, spoke of 70 years as the time that they were to be ``at Babylon'' before returning home to Jerusalem. These 70 years were fulfilled in 516 BCE with the completion of a second Temple at Jerusalem during the reign of Darius I the Great, exactly 70 years after the Babylonian King destroyed the first Temple in 586 BCE. These dates are

conventionally held. But when did Jeremiah utter his first prophecy, of 70 years service to Babylon?

Jeremiah 25:1 says that the first prophecy of Jeremiah came to him from Jehovah in the fourth year of Egypt's appointed vassal King Jehoiakim, or, the first year of Nebuchadnezzar King of Babylon. Furthermore, Jeremiah 25:3 tells us, Judah had been warned for 23 years prior to this point, even from the 13th year of Josiah onwards, to stop serving false gods so that they might keep dwelling in the land. In the fourth year of King Jehoiakim, Jeremiah 46:2 also tells us that King Nebuchadnezzar the Babylonian King defeated an Egyptian Pharaoh Necho at Carchemish by the river Euphrates (north of Israel, 100 miles east of the northeastern tip of the Mediterranean Sea). Also, at Daniel 1:1, Nebuchadnezzar is said to besiege Jerusalem in the third year of Jehoiakim King of Judah, 2Kings relating that King Jehoiakim served a King named Nebuchadnezzar of Babylon for three years. Is it true that the nations served the King of Babylon? How about the 70 years of Jeremiah 25:11?

When is Nabopolassar, the father of Nebuchadnezzar, claimed to have captured Nineveh? Nabopolassar, allied with Medians led by King Cyaxares the father of Astyages, is believed to have sacked Nineveh in 612 BCE, next taking Harran from the Assyrians in 610 BCE, Assyrian forces having fallen back to there after the fall of Nineveh in 612 BCE. So when we take the year 608 BCE as the beginning of the 70 years servitude to the King of Babylon, we are in agreement with history as it relates to Bible prophecy. The destruction of the Temple of Solomon in 586 BCE is also in accord with the completion of the second Temple 70 years later, in 516 BCE, taking the 70 years of Jerusalem's desolation as beginning in 586 BCE. Thus, rather than being conflicted, Jeremiah's prophecy may be seen to have had a double fulfillment.

Right: Louis the Pious, Portrait, Musée National Du Château De Versailles Et De Trianon
(1837 Painting by Jean-Joseph Dassy (1796-1865). Louis was Holy Roman Emperor, 813-840 CE. Reproduction from [Wikipedia](#))

After Cyrus freed the Jews from Babylonian captivity in 538 BCE, the second Temple was not completed before Cyrus, King of Babylon died (530 BCE), and it was to take 14 more years before it was completed in 516. So, in a sense the Jews, as servants of God, continued to serve the King of Babylon for as long as it took them to finish the new Temple, returning to Jerusalem as a center of worship only at that time. From the beginning of the Kingship of Israel in 1098 BCE, Israel began 490 years of Sabbath-breaking, and it is true that in the end they paid for it with 70 years of servitude so that the land did indeed pay off its Sabbaths in accord with the scripture at Leviticus 26:34-35:

> **Then the land shall enjoy its sabbaths all the days of its desolation. And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it.**
> *(Leviticus 26:34-35; The Translation of the Greek Old Testament Scriptures, Including the Apocrypha. Compiled from the Translation by Sir Lancelot C. L. Brenton 1851. For example: [Leviticus, ecmarsh.com](#).)*

Some 430 years before the Sabbath was instituted by Jehovah through Moses in the wilderness of Sin (Exodus 16:1), as is seen from the number of generations in 1Chronicles 6:33-38, Joseph was appointed Ruler of Egypt, the true date of which appointment is 1923 BCE. In examining the evidence from the time known as the ``12th Dynasty'' of Egypt, the Pharaoh named Sesostris by Manetho ruled 48 years. The true date of 1923, taken as the starting point for a reign of 48 years (inclusive) leads to a date of:

1923 - 48 + 1 = 1876 BCE, Manetho

Left: Pharaoh Senusret II
(Senusret II (Khakheperre) - (1897 BC - 1878 BC). Senusret II was the fourth King of the 12th Dynasty. Photo from Biographicon, Senusret II)

for the end of Joseph's reign. So what evidence is there in fact that Joseph was called Sesostris, besides the end date of Sesostris II, who reigned for 19 years from 1897-1878 by the modern dating of Piccione, Arnold, Clayton, and Redford (four out of 11 sources given at phouka.com). Six of the eleven versions of the dating of Sesostris II at phouka.com give 1878 as an end of his reign, only two of the other five dates being in agreement, with three of these remaining within eight years of 1878. The 19 years of the four sources above incorporate the reign length of the Turin Canon, which gives a reign of 19 years for Sesostris II (Senusret II). The reign given by Manetho above (48 years) may be reconciled with that of the Turin Canon by recognizing the second part of the rule as a more official rule, with the Pharaoh who preceded Sesostris II, Amenemhet II, continuing to rule for a fairly long time after Joseph stood before Pharaoh. There is, in the account of the Bible, no new Pharaoh before the death of Jacob, and the last chapter of Genesis is the only information in that book regarding Joseph's life after it. Joseph's rule during the reign of Amenemhet II might be seen to be unofficial in this view. While we have nothing to gain by making Joseph a Pharaoh, unless it were in fact true, as it is, we seek the true version of history as: The whole truth and nothing but the truth. So to deny Joseph his rightful place in Egyptian history is equally wrong as to set him up as something more than he was. With as much calculating neutrality as one can muster, we seek to examine the facts of this case of Joseph as Ruler of Egypt, consistent with the Bible as well as all of secular history. How can we know when we have the truth?

The `70 Weeks' of Daniel Chapter 9

Testing of the Greenealogy continues...

From Adam to the Common Era is truly 5550 years, and 83 generations is determined from adding up all the generations from Adam to Jacob (22), Jacob to David (22, 1Ch 6:33-38, Heman being contemporary with David), David to Jeconiah (17, 1Ki-2Ki), and Jeconiah to Jesus (22, Lu 3:23-27, Neri being contemporary with Jeconiah). The average generation determined from Adam to Jesus (The Common Era) is:

5550 ÷ 83 = 66.867 years per generation, roughly

The prophecy of the 70 weeks mentioned the going forth of the `word' to restore and rebuild Jerusalem. There is a parallel between this `word' and the days of Enosh, at the time of whose birth, according to Genesis 4:26, it was that a start was made of calling on the name of Jehovah. When we see that the `word' to restore Jerusalem is associated with Jehovah's purpose, then the calling on the name of Jehovah is of interest with regard to seeing what the numerical connection is, if any. Also, the average generation of 66 years is near to a week of 7 decades, which suggests trying 70 generations. Thus, we may calculate from the birth of Enosh in 5113 BCE, according to the 70 weeks of Daniel (taking the `week' of a Man's Generation):

5113 - (70 × 66.867) = 432.31 BCE

What is remarkable about this date, if anything? The book of Nehemiah 1:1, 2:1, refers to the twentieth year of King Artaxerxes, and 5:14-6:1 mentions the thirty-second year of Artaxerxes as near the time when the rebuilding of the wall of Jerusalem was completed. That it was after the rebuilding of the temple may be seen from Neh 1:3, 2:3,13,17 and 6:10,15. That the wall was built during difficult times is written in Neh 4:23, the prophecy of Daniel 9:25 mentioning the rebuilding of the city being in the `straits' of the times. What was the first year of Artaxerxes, if 432.31 BCE is his thirty-second year? Just out of curiosity:

432.31 + 32 - 1 = 463.31 BCE

Isn't 464 BCE the year attributed by secular history as the first year of Artaxerxes? Confirmed.

Astounding.

We can know, when all of known history fits with the Bible, and when more information and dates can be added, and still cause no conflict in the facts. As has been said of love, a person `just knows' when they are `in love'. So is having a sense for truth in this way not unlike being in love, where our hairs on the back of our necks stand up, our spirits go sky-high, and our joy abounds. When we can assign dates for all of history and make sense of the numbers, there is also a calming influence on our being. Our minds get very quiet, and we feel an inner peace. But there is at the same time a need to know more, in order to test the truth, and a hunger such as does not exist for falsehood. The name Sesostris is held by an early ruler in the Dynasty, but is this really a problem to the identity of Joseph with Sesostris, the names Joseph and Sesostris both containing the letter combination `os'? Khnumhotep, in whose tomb at Beni Hasan was found the wall painting showing a crown and shepherd's staff
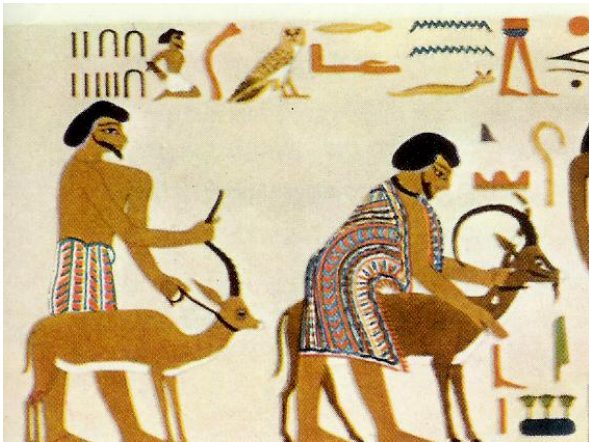
beside a man wearing a multi-coloured, striped coat, as a name has a similarity to Jacob perhaps in the `Kh' resemblance to `c', as also perhaps in the `p' sound, which is not uncommonly a translated form of `b' in some languages. Before we begin a more thorough study of the many names of Sesostris II, note that the prophet Daniel and his three compatriots, while in Babylon, as an example were given new names, Daniel's being `Belteshazzar', a name which bears little if any similarity to `Daniel', so that we dare not place too much emphasis on names as a means of identification of people living on soil not their own (Daniel 1:7, 5:12). The Chaldean King himself was named `Belshazzar' (Daniel 5:1, 30), which, compared to Daniel's name `Belteshazzar', shows a lot of similarity. It thus seems clear that although a name may sound or look the same as that of one native, this does not certainly give us any idea whether a person is a native or a foreigner, or we cannot rely on names as being indicative of nationality.

Above: Exhibits A (top) and B (bottom), Asiatic Caravan, Wall Paintings
(Tomb of Khnumhotep II at Beni Hasan, Egypt. Of the donkeys seen in the paintings, Genesis 45:21, 23 confirms that Pharaoh had Joseph send to Joseph's father in Canaan:``ten asses carrying good things of Egypt, and ten she-asses carrying grain and bread and sustenance for his father for the way." Of the four women depicted, Jacob had four wives, Leah and Rachel and the maidservant of each, as seen from Genesis 29:21-30:24.)

Wikipedia says that the gravesite of Beni Hasan was used in some Old Kingdom burials, but was predominantly used in the Middle Kingdom, which was the time from the 21st to the 17th centuries BCE. One of the tombs here is that of Khnumhotep II, which houses the wall painting of the Asiatic caravan which we have seen as truly relating to Joseph and to his father Jacob's family. The caravan is led by the man who wears the striped coat, identifiable also by the crown and shepherd's staff as Joseph. Of the Egyptians, the Egyptian man at the head of the caravan is presenting a document to some official, said to be Khnumhotep II. All of the Asiatics in the caravan are thus received into the land of Egypt in an official capacity, with accompanying papers. The dating of the reigns of ancient Egyptian Pharaohs using astronomy is based on ancient records of the risings of the star Sirius during the reigns of different Pharaohs. One of these is deduced to have been during the reign of Sesostris III, the Pharaoh whose reign has been dated to between 1878 and 1839 BCE (immediately following Sesostris II), and thus is quite close in time to the period under discussion. This date, in addition to

another rising of Sirius recorded from the time of Thutmose III (his rule being dated to 1479-1426 BCE), close to the true time of the Exodus, confirms all of the dates as true. It is true that a number of the tombs at Beni Hasan, and, in particular, the tomb of Khnumhotep, has been identified as of the 12th Dynasty.

Left: Exhibit C (detail of Exhibit A), Evidence of Joseph, Shepherd King in a Multi-Coloured Coat, Painting circa 1892 BCE
(Beni Hasan Wall Painting, Tomb of Khnumhotep II, 12th Dynasty.) The Asiatics portrayed in this wall painting have been described as expressive of ``a Semitic line of head, shape of beards, and body language." (The Cosmos of Khnumhotep II at Beni Hasan by Ms. Janice Kamrin, p. 93, Taylor and Francis, 1999)

Sesostris II, or Senusret II, like other Egyptian Pharaohs, had a number of different names. How these names identify a son of Jacob named Joseph is the source of our interest, in that the wall painting has truly identified the tomb as one associated with a caravan of Asiatic or Semitic people, and a multi-coloured coat is shown as associated with a crowned male who is also associated with a shepherd's staff. Joseph was a shepherd, as seen in the Bible at Genesis 37:2. Names associated with Senusret II include `Khakheperre', the name inscribed in Khnumhotep's tomb, specifying the time of Year 6 of Khakheperre, from the work of Ms. Janice Kamrin quoted from Rami Nir, and the translation of which inscription may bear further testing (see *Joseph Spared Us Monuments and Ancient Egytian Drawing, by Rami Nir-Israel 2007, Edited by BibleWalks.com*). Also, the list of the names of Pharaoh Senusret II includes:

Titulary of Pharaoh Senusret II (1897-1878 BCE) from phouka.com

Source	Name and Translation
Horus Name	Seshemtawy "Horus, who leads the two lands"
Nebty Name	Sekhamaat "The two ladies who has caused Maat to appear"
Golden Horus Name	Hetepnetjeru "The golden falcon who appeases the gods"
Praenomen	Khakheperre "The shape of Re has appeared", or "The Soul of Re comes into Being"
Nomen	Senuseret "Man of the goddess Wosret"
Manetho, King Lists	Sesostris
Alternate Names	Senuseret II, Senouseret II , Sespstros, Senusweret

The following quote is from Wikipedia:

Khakeperre Senusret II was the fourth pharaoh of the Twelfth Dynasty of Egypt. He ruled from 1897 BC to 1878 BC. His pyramid was constructed at El-Lahun. Senusret

Il took a great deal of interest in the Faiyum oasis region and began work on an extensive irrigation system from the Bahr Yusuf through to Lake Moeris by means the construction of a dike at El-Lahun and the addition of a network of drainage canals. The purpose of his project was to increase the amount of cultivable land here. The importance of this project is emphasized by Senusret II's decision to move the royal necropolis from Dahshur to El-Lahun where he built his pyramid. This location would remain the political capital of the 12th and 13th Dynasties of Egypt. The king also established the first known worker's quarter in the nearby town of Senusrethotep Kahun.

Unlike his successor, Senusret II maintained good relations with the various local and influential nomarchs or provincial governors of Egypt who were almost as wealthy as the pharaoh himself. His Year 6 is attested in a Wall painting from the tomb of a local nomarch named Khnumhotep at Beni Hasan. (Wikipedia, Senusret II)

We have seen that Joseph ruled Egypt during the time of the 12th Dynasty of Egypt, which is true. May we now examine the names of Senusret II and compare it to Joseph's Biblical history.

The Horus name of Senusret II is Seshemtawy. How curious is it that the name Seshemtawy includes the name Shem, who was the ancestor of Joseph, and who died in 2780 BCE, 926 years before Joseph was born?

**Senusret II
Wood Statue, circa 1850 BCE**
(From Lahun cemetery in the north of Egypt, photo from Digital Egypt for Universities, Lahun)

**Emperor Franz Joseph I,
Portrait of the young man, circa 1850 CE**
*(Portrait from
Wikipedia, Franz Joseph I of Austria)*

When Joseph became ruler of Egypt the Pharaoh gave him as a name ``Zaphenath-paneah''. Is it not remarkable that a name of Pharaoh Senusret II, the Nebty name, was Sekhamaat? From `Zaphenath' to `Sekhamaat' is not a big leap, the two names having how much similarity? Do they not sound identical, in the large? When we consider that `n' and `m' are similar to each other, the only remaining

difference is that of a `ph' to a `kh', since all of the vowels are similar, `Z' is like `S', and `ath' is like `aat'. This is truly remarkable. The name of Joseph resembles the name of Senusret II, as Daniel in Babylon also had a name resembling the Chaldean King. Is Pharaoh Senusret II actually Joseph himself? It's true that they are one and the same person, and the truth will always bear further testing. Something as evident as the size of a person's ears can be quite convincing as an evidence of the genetic makeup of that person and their relation to others.

Left: Joseph's Canal (`Joseph's Sea' or `Bahr Yussef')
(connecting the Nile River to Faiyum Oasis, the canal system also paralleled the Nile for several hundred kilometers)

The Egyptian Pharaoh Senusret II, in addition to irrigation projects which he vigourously pursued in the north of Egypt long before Israel ever entered the Promised Land, also was instrumental in increasing trade between Egypt and the area which we today call Palestine. The irrigation was mentioned in the article *The Writ of History*. The Levant area, which included Palestine, surrounded all that land promised to Abraham, the area which Joseph and his brothers, as well as their father Jacob, called home, and from which they all came into Egypt. Jacob moved with his family in 1914 BCE, a mere 9 years after Joseph became ruler of Egypt. It is true that Joseph himself, as the ruler appointed by Pharaoh over all of Egypt, and knowing that his people had been promised land in the Levant region, might be seen as having a motive and also the authority to increase trade to that region, as the time of famine also put Egypt in a position of power in dealing with nations for whom the famine was unexpected. It also is true that Joseph's family, when they moved to Egypt near the commencement of the famine years, were dwelling in the north of Egypt, an area in which Lake Moeris joins with the Nile River through Joseph's Sea or Canal (Bahr Yussef), still so named today. The plain of Megiddo, the location of the battle where King Josiah later lost his life in fending off Egypt's forces in the Promised Land, is the place after which is named the infamous Battle of Armageddon, described in the Bible book of Revelation at 16:16, according also to the Bible book of 2Kings at 23:29,30. Joseph is, in Hebrew, a name which means ``Jehovah has added.'' When Joseph spoke to his brothers and revealed his identity to them, he said:

I am your brother Joseph, whom ye sold into Egypt. Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life. For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing. For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you. Now then ye did not send me hither, but God; and he hath made me as a father of Pharao, and lord of all his house, and ruler of all the land of Egypt.
(Genesis 45:4-8; The Translation of the Greek Old Testament Scriptures, Including the Apocrypha. Compiled from the Translation by Sir Lancelot C. L. Brenton 1851. For example: Genesis, ecmarsh.com.)

True.

`Blessed Greenealogy'

Week	Years	Details
0 — 73	5621	**Adam to Siege of Masada, 72 CE (73 × 77)**
1 — 72	5544	**Adam to Birth of Jesus, 6 BCE (72 × 77)**

Before Common Era	BCE	Details
Adam 5550 **Era of: The Ancients ↓ 3282 Deluge**	5550	Sep-Oct: Adam breathes, first breath 7 1/7 × 777 years to Common Era, 1 CE 3700 years to key year 1850 BCE 7000 years to the 1st Hapsburg Emperor 37 × 197 years to end of Hapsburg Dynasty
Adam created 50 × 111		**2268 years to The Deluge** $2268 = 2^2 \times 3^4 \times 7 = 36 \times 63$
7 × 777	5439	**Adam 111 years old to CE (1 CE)**
Seth	5319	**To birth of Jesus, 6 BCE (69 × 77)**
Enosh	5113	**Seth 205 years old**
Cainan	4922	**Enosh 190 years old**
Mahalaleel	4752	**Cainan 170 years old**
Jared	4586	**Mahalaleel 165 years old**
Enoch	4424	**Jared 162 years old**
Methuselah	4258	**Enoch 165 years old**
Lamech	4071	**Methuselah 187 years old**
Noah	3882	**Lamech 188 years old** **73 × 77 years to end of Hapsburg Dynasty**

Deluge 3282 **Era of:** **The Dreamers** ↓ **1014 Temple**	**3282**	**2268 years after Adam created**
		Month 2 Day 17 (now Heshvan 17): Deluge Noah, Shem, Ham, Japheth (with wives) $2 \times 7 \times 97$ years to Joseph before Pharaoh $2^3 \times 3^2 \times 19$ years to Jacob in Egypt 1914 $2^2 \times 3 \times 149$ years to the Exodus $2^2 \times 7^2 \times 19$ yrs to Merovingian Dynasty $2^6 \times 3^2 \times 7$ yrs to Carolingian Dynasty $2^2 \times 7 \times 13^2$ years to Hapsburg Dynasty 62×77 yrs to 1st Spanish Colony in N. World $2 \times 5 \times 7 \times 71$ years to Emperor Joseph I $2 \times 3 \times 5 \times 13^2$ yrs to Death of Joseph II $2^2 \times 3^2 \times 11 \times 13$ to Canada's Confederation $2 \times 7^2 \times 53$ years to The Great War (WWI) $7^2 \times 7^2 = 7^4$ years to Founding of Carthage
The Deluge ↑		**Foundational date for all of History**
		2268 years to 1st Temple $2268 = 2^2 \times 3^4 \times 7 = 36 \times 63$
Arpachshad	3280	**2 years after the Deluge, Shem 100 years old**
Cainan	3145	**Arpachshad 135 years old**
Shelah	3014	**Cainan 130 years old**
Eber	2883	**Shelah 130 years old**
Peleg	2749	**Eber 134 years old**
Reu	2618	**Peleg 130 years old**
Serug	2485	**Reu 132 years old**
Nahor	2355	**Serug 130 years old**
Terah	2276	**Nahor 79 years old**
Abraham	2206	**Terah age 70 (2200 years to Jesus)**
Canaan	2131	**Abraham 75, Canaan (2200 yrs to 70 CE)**
Isaac	2105	**Abraham 100 years old**

Jacob	**2044**	**Isaac 60 years old**
Judah	**1957**	**Jacob 87 years old, Tammuz (4th month)** **9 × 430 years to World War, 1914 CE** **Mirror: Birth of WG, Jan 10 1957 CE**
Joseph	**1954**	**Jacob 91 years old, Heshvan (8th month)** **103 years to the key Year, 1850 BCE** $2 \times 3^2 \times 5 \times 43$ **years to end of WWI 1918** **Mirror: G. Britain, 14-year food ration ends, CE**
Egypt	**1923**	**Joseph (age 30) stands before Pharaoh** • **73 years to key Year, 1850 BCE** • 2×43^2 **yrs to U.S. Declaration 1776** • **3700 yrs to Int'l War of U.S. Indep.** • **9 × 430 years to Declaration of Israel** • $5^3 \times 31$ **yrs to Holocaust Reparations** **Mirror: Ottoman Empire ends, CE**
Egypt	**1914**	**Jacob (age 130), 9 × 430 years to my birth** **Mirror: The Great War (World War I), CE**
Key Year	**1850**	**Key 22 + 15, Beni Hasan Wall Painting** **3300 years to Year of Hapsburg Dynasty**
Joseph dies	**1843**	**at age 110 years**
Exodus	**1493**	**May 03 (Nissan 15) (Iyyar 22 a Saturday)** **8 × 430 years to Declaration of Israel** $2^7 \times 23$ **years to Hapsburg Dynasty** **Mirror: 1st Hapsburg Emperor dies, CE** **Mirror: 1st Spanish Colony in New World, CE**
Joshua	**1452**	**Crossed Jordan** **Mirror: Hapsburg Dynasty, CE**
Land	**1436**	**17 × 50 yrs to end of 1st Temple, 586 BCE**
50_0	**1421**	**Jubilee (Yobel) cycle begins**
50_1	**1371**	**1st Jubilee**
Jephthah	**1152**	**(300 years of Jephthah end)**
King Saul	**1098**	**490 years to King Jehoiakim, vassal**

King David	**1058**	**7 × 430 yrs to Reparations Agreement**
King Solomon	**1018**	**430 years to the siege of Jerusalem**
Temple 1014 BCE **Era of:** **The Adolescents** ↓ **1255 CE Albert I**	**1014**	**2268 years after The Deluge**
		second month (Ziv): 1st Temple founded 2^5 **× 77 years to Hapsburg Dynasty** 5^2 **× 77 years to birth of Otto I** **2200 years to Siege of Jerusalem**
1st Temple		**2268 years to Birth of Albert I** **2268 = 2^2 × 3^4 × 7 = 36 × 63**
Troy Falls	**888**	**8 x 111 years before CE (1 CE)**
Carthage ↓ **Pivotal date of History** ↑	**881**	7^2 **×** 7^2 **=** 7^4 **years after** **The Deluge** **The Founding of Carthage** **3 × 777 years to Hapsburg Dynasty** 5^3 **× 7 years to birth of Jesus** 7^2 **×** 7^2 **=** 7^4 **years to** **Protestant Reformation**
Solar Eclipse	**878**	**Mar 01: 10 years after end of Trojan War** **A new moon in Homer's Odyssey**
Samaria	**719**	**Samaria captured** **(3 solar years within 3 luni-solar years)**
Judah	**712**	**Sennacherib captures Judah**
King Esar-haddon	**695**	**1st year of King Esarhaddon** **(tied to eclipses of the sun in Babylon)**
King Josiah	**621**	**16th Jubilee** **(18th year of Josiah)**
Jehoiakim	**608**	**70 years before 1st year of Cyrus**

Captivity	**597**	**1st year of Captivity of Jehoiachin**
Siege	**588**	**Siege of Jerusalem (Ezekiel 4)**
End 1st Temple	**586**	**70 years to 2nd Temple completed**
Cyrus	**539**	**Babylon taken: 7 × 77 years to CE (1 CE)**
2nd Temple	**516**	**2nd Temple completed by Darius**
Antiochus Epiphanes	**168**	**2nd Temple defiled**
Jesus born	**6**	**77 years to Siege of Masada** **18 × 70 years to Albert I Era**
NO ZERO YEAR (imagine a line between two eras)		
Common Era	**CE**	**Details**
2nd Temple Ends	**70**	**77 × 24 years to end of World War I**
73 — 0	**72**	**Siege of Masada: 5 × 430 yrs to 2222 CE**
King Merovech	**444**	**Merovingian Dynasty begins,** $2^2 \times 7^2 \times 19$ **yrs post-flood**
King Pepin	**751**	**Carolingian Dynasty begins,** $2^6 \times 3^2 \times 7$ **yrs post-flood**
Otto I born	**912**	**Nov 23: later 1st Holy Roman Emperor** $7^3 = 7 \times 7 \times 7$ **years to Albert I** **7 × 77 years to Hapsburg Dynasty**
Emperor Otto I	**962**	**Feb 02: `1st German Emperor of Italy'** $2^2 \times 7 \times 103$ **yrs after Joseph before Pharaoh** **2 × 3 × 5 × 7 × 31 years after Adam breathes**
Otto I dies	**973**	**May 7: 480 years to End of Roman Empire**

Jerusalem Captured	1187	Oct 02, falls: 2200 years after 1st Temple Jul 04, Battle of Hattin: Kingdom defeated 19×31 years to U. S. Declaration 1776
Albert I 1255 **Era of: The Masters** ↓ **3523 Future**	1255	**2268 years after 1st Temple**
		July: Albert I of Hapsburg is born **Great-great grandfather of Frederick III** $3^2 \times 77$ **years to Declaration of Israel**
Albert I born		**2268 years to 3523 CE** $2268 = 2^2 \times 3^4 \times 7 = 36 \times 63$
Hapsburg Dynasty **Frederick III**	1452	**Hapsburg Dynasty begins** **Mar 19: Emperor Frederick III crowned** **7000 years after Adam breathes** **3300 years after key Year 1850 BCE** $2^5 \times 77$ **years after 1st Temple founded** 3×777 **years after Carthage founded** $2^4 \times 7 \times 13$ **years after Jesus born** **Mirror: Israel Crossing Jordan, BCE**
Roman Empire	1453	**May 29: ends on death of Constantine XI**
Spanish Colony	1493	**Columbus takes 17 ships to New World** **1st Spanish Colony in New World**
Frederick III dies		**Aug 19: at 77 years, 33 days before age 78** $2 \times 7 \times 17$ **yrs into Era of the Masters** **Mirror: The Exodus, BCE**
Protestant Reformation	1521	**Diet of Worms, death of Pope Leo X** $7^2 \times 7^2 = 7^4$ **years** **after Founding of Carthage**
Joseph I born	1678	**Jul 26: lives** $2^5 = 32$ **years** $2 \times 37 \times 67$ **years after The Deluge**
Emperor Joseph I	1690	**Jan 06: reigned** $3 \times 7 = 21$ **years** **100 years to the death of Joseph II**

Dynasty Ends	1740	**Hapsburg Dynasty ends** **Oct 20: Emperor Charles VI dies** 37 × 197 years after Adam breathes 2×12^2 years after it began
Charles VI dies		
U. S. Declaration	1776	**U. S. Declaration of Independence** $2^2 \times 43$ yrs to Declaration of Israel
U. S. War	1778	**U. S. International War of Independence begins** **3700 years after Joseph before Pharaoh**
Joseph II dies	1790	**Feb 20: in his 49th year of life**
Franz Joseph I born	1830	**Aug 18: Archduke ``Franzl'', Hapsburg-Lorraine** **(Franzl's aunt Marie-Louise m. Napoléan)** $3^2 \times 13$ years to the Declaration of Israel
Emperor Franz Joseph I	1848	**Dec 02: Emperor of Austria, King of Hungary** $3^2 \times 11$ years to the Declaration of Israel
Hungary	1849	**July: First laws on ethnic and minority rights** 2×7^2 years to the Declaration of Israel
Austria-Hungary	1867	**Jun 08: Franz Joseph I recrowned King** 7^2 years to the end of his reign 1916
Canada		**Jul 01: Dominion of Canada created by BNA** **1st Prime Minister Sir John A. MacDonald** $2^2 \times 3^2 \times 11 \times 13$ years after The Deluge
Great War	1914	**Jun 28: World War I (The Great War) begins** $2^2 \times 7 \times 137$ years after Joseph before Pharaoh
WW I ends	1918	**Nov 11: non-abdication of Charles I** Full name of Charles I: **Karl Franz Joseph Ludwig Hubert Georg Otto Marie von Habsburg-Lothringen** $7^2 \times 7^2 = 7^4$ years after King Xerxes melted down a gold idol, `Bel', in Babylon, for which reason he was officially denied the title, `King of Babylon'. $2^8 \times 3 \times 5$ years after Joseph before Pharaoh
Israel	1948	**May 14: Declaration of Israel**

Repar-ations	1953	Nissan 15: Holocaust Reparations, Yr 1 end
WG	1957	Jan 10: birth of WG
Present	2009	Dec 18-29: Tabled. Thank you all.

Right: David Slaying Goliath, Norton Simon Museum, Los Angeles
(circa 1616 Painting by Peter Paul Rubens (June 28, 1577—May 30, 1640))

The truth adds up. If it is the truth, then it will add up. We have heard people say this, and we may have said it too. So, if I told you that 2268 is a powerful number, you might not agree if you didn't think it added up. But if I divided it by 2, and said the answer is 1134, what would you say? I might divide it by 2 again, and say that the answer is 567. Aha! You might say, that is not divisible by 2. It is true, 567 is not divisible by 2, but it it divisible by 3. How do I know? Because its digits add up to 18, and 18 is an exact multiple of 3 (this only works for multiples of 3). Then if I divided 567 by 3 and said that the answer is 189, what of it? That's right, 189 is divisible by three also, and so we see that the answer is 63. Convinced yet? Dividing 63 by 3, we arrive at the answer 21, which is 3 times 7. As I warned you, 2268 is a powerful number. In fact, it is:

$2^2 \times 3^4 \times 7 = 36 \times 63$ (an era of **2268** years) A powerful number.

Although it seems impossible for someone to know this, what if I told you that there were 2268 years from Adam's taking of his first breath to The Deluge of Noah's day? After that Deluge of Noah's day there were 2268 years until the temple of Solomon was founded. Is this hard to believe?

Major Events Recounted		2268 = 36 × 63
Adam to The Deluge	$2^2 \times 3^4 \times 7$	an era of 2268 years
The Deluge to Solomon's Temple	$2^2 \times 3^4 \times 7$	an era of 2268 years

Can I prove that there are 2268 years between each of these major events in world history? No, these dates are from the time before history began, and even dates in history may be impossible to prove. What we are saying is not that this is right, nor that any date or interval might be certain, as a single date or interval is not provable with certainty. No, we are saying that we cannot prove it, it is not right, but that these things are true. It is not knowledge that we are seeking here, but rather the truth. While the truth may not be certain, however, we may nonetheless test it and confirm that it is the truth. How do we do that? When we can add to it without creating conflict with what we asserted, then it is true, and when we cannot add more, then it is false. Any attempt to test it for a purpose other than to add to

it is not a true test, and leads away from it rather than towards it. Any lie is revealed because the other facts do not fit, and cannot be added to it without creating conflict. So, we needn't worry, it is either true or not.

We can test the 2268 years from Adam to The Deluge. The age of each patriarch is given from Adam down to Noah, in years at the time of the birth of the son. The sum of the ages in years is 2261. Noting that there are 10 patriarchs in total from Adam to Noah (inclusive), and their ages in years does not account for any additional months, we expect on average about 4 and a half years to be the additional time passing, which we expect to average about 6 months more than the age of one patriarch. Thus, 2261 becomes 2265, say, not too far from 2268, especially considering that we are using average numbers as an estimate and the number of patriarchs is only 9 from Adam to Noah (exclusive). We did not prove it false, nor may we prove it true by this method, so 2268 is true by virtue of all of its factors. We may adjust it when we need to, but its usefulness is what makes it true. There are too many other numbers that could result from the addition of a set of 9 random spans, each 0-12 months, and the range is a total of from 0 to 9 years, so that 7 years is nearly true. The test adds that, if true, the ages of the patriarchs are in round numbers which are too low by 9 months, on average. This is only one test for the date of the Deluge, hence for the present we must not put too much emphasis upon it. When each patriarch is taken to conceive on his birthday, one is no longer in need of an explanation, as 9 months is a usual term for human pregnancy, but this only accounts for modern human pregnancies, not ancient ones. Who is to say whether, for a woman who lives 600 or 900 years, a pregnancy reaches full term at 9 months, or, as may seem reasonable, later. A discussion of the many possibilities in this regard may yet be undertaken at a more appropriate time. Suffice it to say that other sums are not without the realm of possibility. A person is free to believe 2268 years, but this number bears on other dates, such as the founding of Solomon's temple as well as many others—all others, in fact.

May we test the number of 2268 years from The Deluge to the founding of Solomon's temple? Yes, of course. From the date of the founding of the temple of Solomon in 1014 BCE we add 479 years as inscribed at 1Kings 6:1, arriving at 1493 BCE. That 1493 fits the date of the Exodus is true in that it is the date of the death of a Pharaoh of Egypt and his son and it also fits the lunar calendar in such a way that Iyyar 22 in that year is allowed to fall upon a Sabbath as is needed according to Exodus 16:1-5, also considering that the month of Nissan was documented as having had only 29 days in that year. Hence, adding 430 years to the very day for the years spent in Egypt as mentioned at Exodus 12:41, we arrive at a date Nissan 15, 1923 BCE, when Joseph stood before Pharaoh. From this point we have once again a patriarchal sum of the years of the ages of the patriarchs, where Jacob is age 130 in 1914 when he enters Egypt, from which point we calculate back to 2044, Jacob's birth date. From Jacob to The Deluge, 13 round dates inclusive, we expect 6 years of extra months on average. Adding the patriarchal ages, we have 1232 years including the 2 years after The Deluge, when Arpachshad was born. The sum of 1232 and 6 is 1238, which added to 2044 is 3282 BCE, the date of The Deluge. Thus are there 2268 years from The Deluge to the founding of Solomon's temple. It may not be proven, but it is true. Furthermore, it is also true that **2268** is a powerful number.

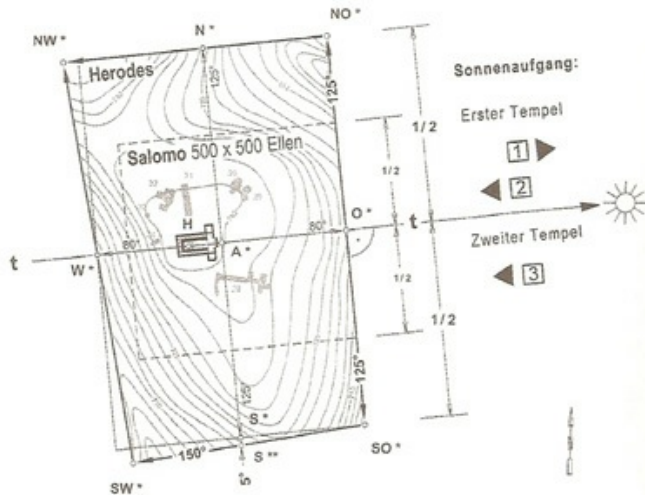**Appreciating the work of Mr. Erwin Reidinger...**

Abb. 1: Die Rekonstruktion der Tempelanlage des Herodes und jener des Salomo mit Lage und Orientierung des Tempels (1 Klafter = 1 = 1,862m, 1 Elle = 0,52m).
t – t: Tempelachse, geographische / astronomische Orientierung 83,82° von Nord.

1) *Erster Tempel / Tempel Salomo – Gründungsorientierung* durch Festlegung der Tempelachse nach dem Sonnenaufgang am 18. April 957 v. Chr., der dem 15. Nissan (Pessach, erster Vollmond im Frühling) entspricht.
2) *Erster Tempel / Tempel Salomo – Weihetag* nach dem Sonnenaufgang in der bereits bestehenden Tempelachse am 14. September 951 v. Chr., der dem 22. Etanim (achter Tag des Laubhüttenfestes, Tag der Festversammlung) entspricht.
3) *Zweiter Tempel / Tempel Serubbabel – Weihetag* nach dem Sonnenaufgang in der bereits bestehenden Tempelachse am 11. September 515 v. Chr., der dem 10. Tischri (Jom Kippur, Versöhnungsfest) entspricht.

Temple of Solomon
Pessach / 15 Nissan 957 BCE

historical year BCE	Pessach	23	22	21	20	19	18	17	16	15	14	13
970	12.4.						●					
969	30.4.						●					
968	19.4.					(P)	●					
967	9.4.						●					
966	28.4.						●					
965	17.4.						●	(P)				
964	6.4.						●					
963	25.4.						●					
962	14.4.						●				(P)	
961	2.5.						●					
960	21.4.				(P)		●					
959	10.4.						●					
958	29.4.						●					
957	**18.4.**					⇒	(P)	⇐				
956	8.4.						●					
955	27.4.						●					
954	16.4.						●		(P)			
953	3.5.						●					
952	23.4.		(P)				●					
951	12.4.						●					
950	1.5.						●					

● sunrise on the temple axis (fixed date, 18 April)
(P) Pessach / 15 Nissan (movable feast)
(P) sunrise on the temple axis at Pessach (18 April 957 BCE)

Dates permitted for the founding of the 1st Jewish Temple as determined by the precise alignment of the 1st Temple axis with the sun at sunrise on April 18th have the additional requirement, according to Mr. Reidinger, that Nissan 15 must fall on the Julian date April 18, making the sun rise on the Temple axis on the morning of the Passover full moon. The lunar calendar, however, allows Nissan 15 to fall on April 18th only in specific years. Equinoctial precession affects this date only over a period of about 25,000 years, so the alignment date of April 18th remains fairly constant in the period of interest.

Mr. Reidinger gives the date of sunrise alignment with the axis of Solomon's Temple (the first Jewish Temple), as April 18 during the years 970-950 BCE. Supposing this date to hold over the years of interest, say 1050-900, April 18 falls, from NASA's (Fred Espanak's) lunar dates, on Nissan 15 only in those years which have a new moon on April 02. This is consistent with Nissan 1 falling on April 04, two days after new moon. The specific years meeting these requirements within the range of interest are tabulated below.

Date (BCE)	Examples
1033	Jehovah's Witnesses had 1st Temple as 1034 BCE
1014	Blessed Greenealogy, 2308 hrs Jerusalem time. Aligned.
995	994 BCE from Zerah King of Ethiopia, p. 174, Notebook 24, WG
976	P. 112, Notebook 24, WG
957	Erwin Reidinger's 1st Temple date

Right: Rachel
(mother of Joseph)

By far the most significant date which we can derive is the date of Adam's creation, his first breath. We have taken as dates the ages of the patriarchs according to the Old Greek Septuagint, the oldest tradition as far as ages of these at the time of fatherhood. From Jacob it becomes a calculation of the sum of patriarchal ages, as we have been discussing. After Jacob, the precise time for the entry into Egypt, and the time for the Exodus, are determined by his being 130 at the time of entering Egypt and by the 430 years to the very day which is spent in Egypt counting from the time when his son Joseph stood before Pharaoh, nine years before, when he got out of prison and began to dwell in Egypt as a citizen. Jacob is thus 121 years old as the 430 years begin to count from the beginning of the 7 years of plenty, and Jacob goes down to Egypt during the second year of famine, which is an interval of 9 years.

Left: Ziggurat reconstructed, Ur
(Abraham's hometown)

Further to this point, we may determine the date for Joseph standing before Pharaoh only from the dates which lie after that date, unless and until the date for Adam is known, all dates prior to the Common Era being generally calculated in a backwards direction from the turn of the Common Era. When we accept only one date for the time period of the Kings of Judah, what shall that date be? When we accept the years of the books of Kings in the Bible it doesn't matter which one of all dates within the reigns of Kings we accept, for when we accept one we accept them all. Still, there are some who do not believe in the years in the books of Kings. Also, it is not necessary to resort to adding up the years of Kings, except for obtaining the details of individual Kings. Dates dating to the time of the Kings of Judah are, perhaps, best known from the archaeological work which relates to the end of Kings of Judah, events which transpired during the reign of King Nebuchadnezzar of Babylon, both because of the rich abundance of information about this time period compared to other eras, as well as the close connection of these events to the conquest of Babylon by Cyrus, which event took place quite close to the beginning of recorded history, therefore benefitting again from increased knowledge. Either from the date when Cyrus took Babylon, 539 BCE, or from such writing as the Bible's saying that Jerusalem's temple was destroyed in Nebuchadnezzar's 19th year, we arrive thus at the date for the destruction of the temple of Solomon, that date being 586 BCE, a date which is said to be attested and affirmed by detailed astronomical observations in addition. It is from this one date, 586 BCE, that the Exodus may then be determined with the fewest possible sums.

Right: Otto IV of the House of Welf
(1839 Painting by Johann Christian Ludwig Tunica (1795-1868). Otto IV ruled as Holy Roman Emperor at first as one of two rival Kings, from 1198 CE, until October 04, 1209 CE, when he was crowned as sole Emperor. From Joseph standing before Pharaoh until Otto IV's crowning of July 12, 1198 CE there are 3120 = $2^4 \times 3 \times 5 \times 13$ years. Reproduction from Wikipedia)

Firstly, the time of King Josiah's 18th year, in the Bible a well-attested year (2Kings 23:23), has been put by Jewish tradition at the 16th Jubilee. Earlier tradition, testifying to the Jubilee's 50-year cycle, makes the 18th year of King Josiah 800 years after the commencement of the Jubilee cycle. King Josiah reigning for 31 years leaves 13 years and there are two subsequent Kings in the Bible who are said to reign 11 years each. Therefore the date for the commencement of the Jubilee cycle is:

586 + 11 + 11 + 13 + 800 = 1421 BCE, Jubilee cycle begins

Secondly, the date of the entry into Palestine, in Talmudic tradition, is said to be 850 years (or 17 Jubilees) earlier than the destruction of the temple. From this we have:

586 + 850 = 1436 BCE, Israel enters Palestine

Right: The Meeting of Jacob and Rachel
(1850 Painting by William Dyce, portraying Joseph's parents)

In Leviticus 25 in the Bible, the Jubilee cycle begins with the sowing of seed. After the first six years of sowing and reaping, the first Sabbath Year is observed. However, while Israel crossed the Jordan River soon after Moses died, they were engaged in warfare for some years afterwards, a period which is attested to as 7 years. After the conquest of land was completed, the dividing of the land took place as shown in the book of Joshua, and the Jewish tradition is a period of about 15 years combined for conquest and settlement. The sum of 1436 and 15 yields 1451 BCE for Israel's crossing of the Jordan River, which we take as 1452 for the reason that Moses is held to have died on Adar 7, a Sabbath day in that year according to Jewish tradition. While it requires a new year to begin rather early, this allows an Exodus date 1493 BCE to fit with 40 years of wilderness wandering, plus some additional months. It means that the land was divided after about 16 years following the crossing of the Jordan, and it makes the Jubilee cycle start 15 years after that, which is after Joshua died. A Jewish tradition saying that the first Sabbath was 21 years after entry into Palestine is met with 22 years from the division of the land, and 33 years to the first Jubilee is rather 31 years after crossing the Jordan, and to the start of the Jubilee cycle, not the

Jubilee. The result is as true to the tradition as is possible, but this is really only incidental to the greater requirement of the lunar calendar dates before and after the wilderness years, and to the astronomically dated Egyptian Kings, which fit a complete time-frame back to Adam. The Exodus is seen to fit with both the earlier dates, putting Joseph's date at 1923, and Adam's at 5550 BCE. Joseph's canal was built before the Pharaoh Senusret II who reigned beginning in 1897 BCE, this being the year of Jacob's death in Egypt, with his birth in 2044. Also, 1923 BCE fits for the year that Joseph received his release from prison, Pharaoh Amenemhet II beginning his own reign about three years before that time. In the Bible, this corresponds with the time two of Pharaoh's officers go to jail for `some days', after which time two more years go by before Pharaoh's dream. There is thus enough time, where 1493 for the Exodus is true, fitting with the connection of Joseph's Canal with Lake Moeris soon after 1897 BCE.

Left: Joseph Interpreting Pharaoh's Dream *(1894 Painting by Reginald Arthur. From when Joseph was sold into Egypt at the age of 17 to when he stood before Pharaoh at age 30 there were how many years? You do the math. Refer to Genesis 37:2, 28; Genesis 41:46. Also, after Joseph stood before Pharaoh there were 7 years of plenty followed by 2 years of famine before Jacob took his whole family down to Egypt. So Joseph was 39 years old when Jacob came into Egypt, and 39 divided by 3 is what? Refer to Genesis 41:46-48, 53; Genesis 45:6, 9-10, 16, 19, 23, 28; 46:7. In Genesis 45:6, in the second year of the famine, when Joseph is 30 + 7 + 2 = 39 years old, note that 45 - 6 = 39 (chapter - verse), and that in Genesis 46:7, where it specifically says that Jacob brought his whole family into Egypt, note that 46 - 7 = what? 39. Note also from above, 37 + 2 = 39, and 37 - 28 = 9. How true. What do you get when you add Joseph's age when he is sold into slavery to his age at standing before Pharaoh? 37? No, 47. But is Joseph not 37 after the 7 years of plenty? Who knew!)*

That the date of the Exodus 1493 BCE is true has been shown in a few ways already, it being linked, for example, by the period of 479 years of 1Kings 6:1, to the date of Solomon's founding of the first temple in 1014 BCE, which in turn was found to be 2268 years from The Deluge. Another way we find to examine the 1493 is to see that from 1493 BCE to 1492 CE is a period of exactly twice 1492 years, as we have no zero year. This also reminds us of Columbus in 1492 `sailing the ocean blue', and it is also true, as the Israelites were in 1493 BCE setting out on a journey of discovery which in the end resulted in their arrival in the Promised Land. Further to the date 1493 BCE being true, it is 3440 (8 × 430) years before the Declaration of Independence of Israel, which was May 14, 1948 (The Exodus being the third day of May, Julian calendar, or Nissan 15—1493 BCE). The number of years, 430, was the number of years spent by Israel in Egypt (also in Canaan), as the Bible so clearly points out. So the date 1493 BCE has been confirmed. One significance of the number 8 is that there were eight people saved during the flood of Noah's day. These numbers are true and we are not forcing a single one of them to line up. Praise the true God.

Right: Joe Green, basketball team
(back left)

May we now begin to discuss in earnest the topic of Joseph, who is the main subject of this article. In my family, that side known as the paternal side is surnamed Green. Now this Green family has a number of men named Joseph in it, one of whom is my dearly beloved uncle Joseph, who insists that he be called only `Joe'. He is 84 years old, and a gardener of considerable skill. He gave me some garlic of his and I was amazed by the quality of it. I also learned from him how to make spinach and strawberry salad with garlic and olive oil and a little vinegar. Great stuff. I have a great uncle Joe too. He is the brother of Hayward Green, my grandfather. My family used to go to Hants Harbour in Newfoundland to visit with `Uncle Joe', whose full name is Joseph Titus Green. He was born May 25, 1887, in Hants Harbour, and he was married to Frances (Fannie) E. Hiscock of Winterton. My great-great grandfather John Green had a brother, the great-great-great uncle of me and my brothers and sisters, named Joseph, born April 03, 1825, in Hants Harbour, nearly a century before a Joe Green who lives in Newfoundland today. So there are, in the Green family, Josephs. The sister of Catherine Goby (my third-great grandmother), a young woman, Mary Goby, married Joseph Barrett. They were all from Old Perlican. Joseph was a witness to the marriage of Catherine Goby and John Green, which took place in 1818 in Old Perlican.

Left: Ziggurat at Ur
(reconstructed, but without the temple on top)

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. It was a long, striped, shirtlike garment. This made Joseph's brothers very jealous of Joseph. They had already begun to hate him, when one day Joseph had a dream. In his dream he was binding a sheaf and his brothers were binding sheaves with him in the middle of the field when his sheaf got up and stood erect, and all of the other sheaves encircled his sheaf and bowed down to it. When Joseph told his brothers about the dream, they had all the more reason to hate him. Later he had a different dream in which the sun and the moon and eleven stars all together were bowing down to him. When he related the dream to Jacob and to Jacob's other sons, Jacob rebuked him, noting how in the dream the sun and the moon, signifying perhaps Joseph's father and mother, were both bowing down to Joseph. It came about later on that Joseph's brothers found an opportunity, and they sold him to a caravan of traders on their way down to Egypt. These traders brought Joseph into Egypt, where he came to be a slave to the chief of Pharaoh's bodyguard. The chief's name was Potiphar. The Bible tells the story better and more completely than I could, so please turn to Genesis Chapter 37 and read on if you want to read more about it. A little later in the story, Jacob brings his whole family to live in Egypt. To read more from this point in the sequence of events, please turn to Genesis Chapter 46 and read on as far as you like. So

now we know the story of Joseph. Joseph had a gift for understanding numbers, it is true. The seven fat cows in Pharaoh's dream and the seven skinny cows meant plenty and famine, and Joseph explained that to Pharaoh and became the ruler over all of Egypt. Joseph understood about the storing up of the cereals during the fat years, so that he caused the famine years to be swallowed up by the plenty of the good years. Yes, Joseph understood numbers very well and he understood how to add and subtract, as is plain from the fact that he was in charge of adding and subtracting in all of the granaries in all of Egypt. Because of management of food resources, Joseph saved a great many lives and made Pharaoh wealthy. It is clear he was an expert on how to add and subtract, and this is important to help us to test some of the dates in the `Blessed Greenealogy', using numbers in a way that we might believe that Joseph might have. When we imagine ourselves as Joseph, ruler of Egypt, how reasonable is it to expect that someone whose name means ``Jehovah has added'' might try to set up and record dates for us to read today? How reasonable is it to imagine that an expert dream interpreter and an expert with numbers might try and ensure that future faithful generations would have an opportunity, by reading a message left by him, to understand the history of mankind in its proper context of time? Supposing that it is a very reasonable thing to believe, then, how might this be accomplished?

Right: Rachel's Tomb
(on a Palestinian postage stamp)

An expert with numbers knows that numbers are far easier to understand when they can be reduced to a simple form, so as to make a message understandable to not just anyone, but to someone qualified to interpret numbers. Is this the same as hiding the message? It is more like making it as obvious as possible, but knowing that this form is too obvious for the majority of people, and they will miss it. It is hiding the key in plain view, knowing that only an expert can read it. It is not a security measure at all, and yet it serves as a way to provide maximum security. The most remarkable thing, besides the history and the dates themselves, about this is that it quite frankly doesn't matter what we believe but it matters that we try the various numbers in various ways. If we try the numbers and compare them with known facts we can see for ourselves, decide for ourselves, and when we see it adds up to the truth, we really couldn't care less about it being a message from Joseph. It could be a message from the wisest of all men who have ever lived, but we really do not think about that. After we have seen that it adds up, after we have decided how true it is, only then do we reflect and marvel in amazement at the genius of a man, who, all things considered, can only be Joseph, son of Jacob, son of Isaac, son of Abraham. A consequence of attributing the wall mural at Beni Hasan to Joseph, any wall mural, but, specifically, the wall mural containing the numbers 22 and 15 and showing the caravan of Asiatics led by an Asiatic wearing a striped garment of many colours, who also has a crown associated to him in the drawing, is that it is only true if the history, more specifically, the family tree of that person is known. This means that Joseph, descendant of Abraham, whose family history is recorded in the Bible, with genealogical records going back to Adam himself, is true. Only if Joseph is true can the history be true and only if the history is true can it add up and only if it adds up can we believe it, if this makes sense. This makes the details of Joseph's family tree very important, and it makes a testing of pertinent details very important as well, beginning with the wall painting at Beni Hasan.

Left: Idol, possibly Asherah, a fertility goddess of Mesopotamia *(Photo from Women in the Bible: Rachel)*

The clearest evidence from the wall painting at Beni Hasan, having to do with dates and history, is the number 22 drawn at the top of the mural, the left edge of an inscription of symbols. The number 15 appears directly below it. There are many ways that these numbers and symbols may be read, which makes it even more important that we focus our attention on only one possibility at a time. It is difficult enough from the standpoint of people living thousands of years after an event, to understand a message, even if the message is from Joseph. So, putting ourselves in the position of Joseph and how he might write the message, we might ask ourselves: How many generations are there from Adam to Jacob, since it was Jacob who brought his whole family into Egypt? That's easy, we might say, there are 22 generations. The Septuagint list of patriarchs includes an extra generation, so there are 22 generations excluding Adam, or Jacob is the twentieth-great grandson of Adam. This is but one possible meaning. What is another possible meaning of 22 in the wall painting? Adding 2200 years to the date of the painting or the events within it comes immediately to mind, but without a certain date to which to add the 2200, it seems wiser to first look for the key date which possibly can unlock the mystery of what date is the starting point for the addition. The important thing to note here is that Joseph lived long before Jesus and the Common Era, so the only way that we might be able to derive dates from this wall painting is with divine assistance, at least for dates in years before the Common Era. Did Joseph, interpreter of dreams, know when Jesus was to be born? This question, while interesting in great measure perhaps, leads us away from the primary object of the work in which we are currently engaged, which is testing of pertinent details of the wall painting at Beni Hasan. Panic or focus? How, then, do we proceed? We note a second number below the number 22, which is the number 15. In these numbers 10 is indicated by an `∩', and 5 is indicated by five vertical lines, in interpreting:

| | | | | ∩

as `15'. Similarly:

| | ∩ ∩

Right: Joe in the Sea Cadet Corps. Joe was the longest serving officer of the Sea Cadet Corps in Newfoundland, serving from 1950 to 1962.

is `22', according to this same thinking. One way to factor the number 15 into the equation is to say that from Adam to Joseph there are 2200 + 1500 years, which makes 3700 years. In order for this number to be exact, we might reason about how long Joseph lived, and how true it might be that he was 30 years of age in 1923. This is of no consequence yet. The number 15 may be used to multipy 370, and, when we do this, we note that the result is very near to where we might have calculated Adam's date to be by another, entirely different method. Demetrius, who lived at the time of Ptolemy IV King of Egypt, gave the number of years from Adam to the time of Jacob's sons going down to Egypt as 3624. Jacob went a year after his sons, so the number is now 3625 years. Adding the 430 years which from Exodus 12:41 were spent in Egypt gives 4055 years, which added to the date of the Exodus gives the date of Adam as 5548 BCE,

a remarkably easy calculation. We note that 15 times 370 is 5550, and these were derived from only the numbers in the wall painting (zeroes added). Thus, the number 5550 from the wall painting and 5548 from adding up various things differ by only two years. The problem is, when we assume that 1923 BCE is the time when Jacob went to Egypt, this date arrived at by adding 430 years to the date of 1493 for the Exodus, it doesn't fit with the Bible story which says that Joseph was serving Pharaoh for 9 years, for it doesn't fit with the dates of the Pharaoh, who had begun to rule on his own 3 years earlier. We might think, after a mental battle of tradition versus the evidence, that Joseph standing before Pharaoh after getting out of prison, having been prior to that only a slave or a prisoner, was the time when 430 years of `dwelling' in Egypt began for the sons of Israel, 1923 BCE. As the scripture said, they dwelt for 430 years `in Egypt and in Canaan', the majority of manuscripts mentioning only Egypt. This fits the Bible story which says nothing to indicate that a new Pharaoh began to rule during the time between the beginning of the 7 years of plenty and the time when Jacob went down to Egypt. It is true. Does it make a difference compared to Jacob going to Egypt in 1923, which is not true? Yes, the difference is 9 years, the time from when Joseph stood before Pharaoh to when Jacob went to Egypt. So, we might now ask, with a date of 5550 calculated from the numbers of the wall painting, might it be correct? Even though Joseph lived before Jesus, and even though that number of years had not passed from Adam, might Joseph have known about the Common Era? Only by God's blessing perhaps. While it is a very interesting question, it is a more vital matter to determine whether 5550 BCE is the true date when, by God's grace, Adam came to live and breathe. From 5550 to 6 BCE there are 5544 years, or 72×77. Now, 5550 years has powers, which are derived from the wall painting (150×37) and 5550 is 111 Jubilees from the Common Era. 111 is 3×37 and 3 and 37 are prime numbers. 77 is 7×11, both of these being also prime numbers, which means that no whole numbers bigger than 1 divide into them evenly. The siege of Masada, which began in 72 CE, is 5621 years after 5550 BCE, or 73×77 years. 73 is just 37 with the digits reversed. The three digits of 5550 add up to 15, and so do those of 1914, 1923, and the number 3282. When we take Joseph as standing before Pharaoh in 1923, and Jacob and his family coming into Egypt in 1914, we arrive at the Deluge by adding Jacob's age when he came into Egypt (130), Isaac's age at the birth of Jacob (60), Abraham's age at the birth of Isaac (100), all of the ages of the ancestors of Abraham at the birth of their son, as given by the Septuagint version of the Bible, and we get The Deluge, allowing but 6 extra years for extra months not accounted in the round ages in years for the 12 patriarchs, plus the two years which elapsed before Arpachshad was born after The Deluge:

$$1914 + 130 + 60 + 100 + 70 + 79 + 130 + 132 + 130 + 134 + 130 + 130 + 135 + 2 + 6 =$$
3282 BCE, The Deluge

We are not making these numbers up. They are true. Now when we take the number of years Demetrius gave between Adam and Jacob's entering of Egypt, 3625, and add it to 1914, adding an additional 11 years for the extra months, there being 22 generations between Adam and Jacob, we have:

$$1914 + 3625 + 11 =$$
5550 BCE, Adam breathes

Right: Anne, Joe, ``Bill'' at Joe's in Torbay, Newfoundland (left to right). In May 1952 Joe Green married Margaret ``Bill'' Shapter. Anne is the wife of Rolf Ward Green.
(Aug 25, 2006 Photo courtesy of Ward Green, Eastern Islands Quest 2006)

Demetrius, who lived in the third century before Christ, in the time of Ptolemy IV Philopater of Egypt, said:

``From Adam until Joseph's brothers came into Egypt there were 3624 years.''

The reason we add 11 years is this: A person may be a given age in years, but that is not saying that they are not some months older than that. They could be one month older than, two months older than, or even eleven months older than the age in years which they are said to have. In fact, they may be eleven months and 30 days older than their age in years, and just shy of adding one more year to the total. Thus, we see that, a person may be from zero to twelve months older, and the months still have not been included in their age. A way to correct for this is to suppose that the extra months which are additional to a person's age are six months. This is not very reliable, however, when we are trying to get an exact age for one person. On the other hand, we expect that the number of these extra months, for a group of people, on average, will be close to six months if the ages are random and if there are enough people in the group. The patriarchs we are considering are in number 22. Is 22 large enough for the extra months to average out to near six? Yes, even with only 10 patriarchs (Adam to Noah inclusive) we saw 9 months as an average, but these may not have been random. It seems faithful that 22 is large enough to average out the number, but only if the extra months are reasonably randomly given. Further discussion of this matter is justified, but as time is limited and the matter branches out in a great number of possible directions, the discussion may be left to a future and more appropriate occasion. In consideration of the wide variety of accounts of history, Diodorus says:

> The other accounts which have been handed down to us are likewise at variance with one another, and concerning these we shall speak on a more appropriate occasion.
> **(Diodorus Siculus, 4.55.3)**

From Adam's first breath to Jacob's entering into Egypt, we have the 3625 years of Demetrius, plus 11 extra years which are added to account for months not included in the ages of the patriarchs. This totals 3636 years from Adam to Jacob's entering Egypt. 3636 is 36 times 101, and 101 is prime. So, 1914 + 3636 = 5550, to do it another way. If we might argue that Joseph knew nothing after his own time, it is faithful that he knew the years prior to himself. If the greatest of all the Egyptian wise men could not explain Pharaoh's dream but Joseph could, and if Pharaoh appointed Joseph to gather the grain for all of Egypt, then Joseph was the greatest of all the adders and subtracters in all of Egypt. The version of the Bible which we know today, which has been corrupted, was not known in Joseph's day. But if we might imagine that the Bible had to come from somewhere, and that the words of the Bible along with the numbers were known to Joseph, then we might believe that he knew the number 3636. We might too believe that Joseph knew the number 3627. Why? Because this is the number (just 9 years less than 3636) of years before Joseph stood before Pharaoh, counting from Adam. It is:

$$3^2 \times 13 \times 31$$

years, Adam breathes to Joseph stands before Pharaoh

Left: Rock-cut tombs at Beni Hasan
(Khety and Barquet III)

These numbers 3636 and 3627 are interesting, we may reason, because the numbers 22 and 15 in the wall painting make 37, and so the number 37 points to this time in history between 3600 and 3700 years after Adam. 3636 is bigger than 3600 so it surpasses 36, and the repetition of the digits 36 entice us and lead us to the next whole number, 37. But we may ask ourselves, would Joseph have chosen the number 37, pointing to 3636 only, or might it point to something simpler? What, if anything, might it be pointing to, we ask? The simplest, most obvious answer, is that it points to the date which is 3700 years after Adam. If this is true, then is it possible that Joseph, ruler of Egypt, might have chosen this number? The man whose name means ``Jehovah has added'', expert with numbers, might do this provided it added up to something so that we might recognize it as a message from him? Fantastic is a word that barely does justice to this thought. Yes, he might do this, as a man of numbers and as a man of God. But how might we recognize it?

With Adam dated 5550 BCE, the year that is 3700 years after Adam is 5550 - 3700 = 1850 BCE. This is 73 years after 1923 BCE. The number 37 appears in the reversed digits of 73! Is this true? Both 73 and 37 are prime numbers. Joseph, expert in numbers, being aware of the number of years from Adam to when he stood before Pharaoh (3627), is also aware that the addition of 73 more years makes a total of 3700 years! This is faithful, although it is not trustworthy. It is true. In the name of God amen. That doesn't make it right. Confirmed but not proven. Breathtaking.

Right: Pyramid of Amenemhet I
(Egypt)

We might reason, however, that Joseph knew we might need to be further convinced. That, plus he loved numbers, we might reason, just for their own sake. So why point to a year and why the particular year which we call 1850 BCE, that he may have called 3700 years after Adam? Our anticipation mounts, because now the date 1850 is the starting point for testing the message in the wall painting. We mentioned Joseph's age earlier. Is it really true that he was 30 years old in 1923 BCE? If so, he was 103 years old in 1850 BCE, Genesis 50:26 saying that he lived to be 110 years old. Adding 2200 years to the date 1850 BCE, we get 4050 BCE, which is the time in Lamech's life when he was about 21 years old. We added 2200 years, because the wall painting contained the number 22 as a prominent figure, and we want to test the number 22 more. Lamech lived 777 years according to the Hebrew Bible, which is somewhat more than his longevity given in the Septuagint version of the Bible, 753 years. Noah was not born in 4050, but later, when Lamech was 188 years old (A Dissertation on Sacred Chronology, p. 8, by Nathan Rouse, published 1856 by Longman, Brown, Green, and Longmans, London). The dates for when each patriarch was born were presented for the article *Green, by Ward Green.* We see in the Bible that Lamech is the son of Methuselah. A well-known figure in the Bible, Methuselah is also known as the oldest man who ever lived. Born in 4258 BCE (see Green, above) he lived for 969 years, dying in 3289 BCE, roughly 7 years before The Deluge of 3282 BCE. In 4050, Lamech is the latest ancestor of Joseph's alive, but Methuselah is living at that time also. Noah was not born until 3882 BCE because he lived about 600

years before the flood. So, why might we believe that Joseph is pointing to Lamech son of Methuselah as a primary reference point? Firstly, it is not Joseph who points there, but the number 22 when interpreted the way in which we did interpret it, as multiplied by a hundred. That Lamech is associated with the number 777 is key because the number 5550 is 7 1/7 × 777, an astounding arithmetical fact which we might believe is the reason why Joseph might point to Lamech. Another Lamech, a descendent of Cain, said: ``If Cain is to be avenged 7 times, then Lamech 77 times.'' This makes it more noteworthy that from 5550 BCE until the Siege of Masada in 72 BCE, there were 5621 years, or 73 × 77, and from 5550 BCE to the Birth of Jesus in 6 BCE are 5544 years (72 × 77). Where better to point to in a man's history than to the son of Methusaleh, the longest-lived man, especially if one is trying to convey a message about historic dating? The true chronology may be seen as analogous to the progeny created, as memories associated with the longest-lived man. So, we may reason, 22 points to the true chronology of man. There are also 2200 years from Abraham's birth to the birth of Jesus, and 2200 years from Abraham's entering Canaan, in 2131 BCE (at age 75) until 70 CE, when the second temple of the Jews was destroyed. These numbers are faithful and true and so what we can derive from this is that Joseph saw this prophetically, since he fell asleep in death long before it was fulfilled. So, we may examine these dates 1850 and 4050 more closely in the light of the history of Joseph's time.

$$4050 - 3282 = 2^8 \times 3$$
years, Lamech (21 years old) to The Deluge

We see that the number 768 is a powerful number indeed. How Joseph knew his numbers! What other numbers might a prophet have seen? Joseph lived to be 110 years old, as we may read in Genesis in the last verse. Had he lived one year longer, he might have died in 1842, very nearly. Assuming Joseph is born in 1954 at the end of the year (the eighth lunar month according to Demetrius, which translates to Nov-Dec), he is 3596 years after 5550 BCE (Adam). We have:

$$3596 = 2^2 \times 29 \times 31$$
years, Adam to the birth of Joseph

At some point in the year 1842 BCE, 111 years after a birth in late 1954, comes autumn, 3708 years after 5550 BCE. This yields:

$$3708 = 2^2 \times 3^2 \times 103$$
years, Adam to near the death of Joseph

The 103 above confirms the marker year 1850, when Joseph is 103 years old, 2200 years after Adam, and 7 years before he died in 1843. True again.

Rachel's Tomb

Left: Rachel's Tomb
(near Bethlehem)

Joseph, who knew about plenty and who knew about famine, we perhaps have little doubt, might have known that if he died in 1843 the marker and the proof of the 103 might fall just a little short of perfection. He might have thought of this and left additional evidence. Jehovah is backing Joseph up, as Joseph himself exhorted: ``Do not interpretations belong to God?'' What have we not yet tried with the number 22? We haven't tried subtracting it from Adam's date, we might now think. But, if we were very wise, we may have noticed, 2200 is about the difference between Adam's first breath and the death of

Lamech. The problem is, how might we deal with the fact that the number of years of Lamech's life are given as different numbers in the different Bible versions, ie. 777, compared to 753 years? However, we avoid this altogether if we have faith. So, 5550 - 2200 is what? It so happens, that 2200 years after Adam is 3350, and with Lamech born in 4071 in the `Blessed Greenealogy', we might wonder: Lamech lived to be 777 years, so when did he die? 4071 - 777 = 3294, and so we might reason that Lamech is still alive in 3350 since 3350 BCE is earlier than 3294 BCE! Determining Lamech's age in 3350, which is 2200 years after Adam, we get 4071 - 3050 = 721 years old. The age of Lamech 2200 years after Adam is true no matter which version of the Bible we believe! He is not dead in either version at that age. But how powerful is the number 721? Might it be a clue?

$$721 = 7 \times 103$$
years, Lamech's age 2200 years after Adam

Right: Ziggurat at Ur, Model
(with temple on top, reconstructed)

It's true. 103 is a prime number and its digits also add up to 4, the same as the digits of the numbers 22 and 2200. Is there any more evidence we might use to confirm that Joseph knew these things, or that at the very least God was aiding him and us to learn about these things by means of him? The number 2200 might not have revealed all of its secrets yet.

Of the important dates which occurred before Joseph's time, the date of The Deluge stands out as one possible key date. So, what if we add 2200 to the date of The Deluge, 3282 BCE (we have considered the date of The Deluge in relation to a 2268-year era above)? What do we get? 3282 + 2200 = 5482. A quick calculation might show that Adam was 68 years old, or $2 \times 2 \times 17$ years old in that year. This is pretty good, but it's not exactly a complete victory. It isn't connecting to anything in particular just yet.

So, what if we add 2200 to the date of the Exodus? How does that help, if at all? 1493 + 2200 = 3693 BCE, at which time we have Noah at age 189 years.

Patriarchs at Specified Dates	Age
Methuselah, at the birth of Lamech	187 years
Lamech, at the birth of Noah	188 years
Noah, 2200 years before the Exodus	189 years

This might be fear-inspiring to us, as the sequence of 187, 188... is completed by the 189 of Noah's age obtained using the number 2200, and which Joseph might have likewise done. We might note that not one of these numbers is prime, which is in itself truly remarkable. We have:

$$187 =$$
11×17 years, Methuselah's age at birth of Lamech

$$188 =$$
$2^2 \times 47$ years, Lamech's age at birth of Noah

$$189 =$$
$3^3 \times 7$ years, Noah's age 2200 years before the Exodus

It might have been enough for these numbers to have been in sequence, but they are also powerful! Tabulating our result more completely, it is true:

Patriarchs at Specified Dates		Age
Methuselah, at the birth of Lamech	11×17	187 years
Lamech, at the birth of Noah	$2^2 \times 47 = 2 \times 2 \times 47$	188 years
Noah, 2200 years before the Exodus	$3^3 \times 7 = 3 \times 3 \times 3 \times 7$	189 years

We find that we cannot force the results to happen exactly, but that Jehovah makes them to turn out the way they do. So these are true numbers. When we arrive at results like this it tends to inspire us to discover new truths, which is the point we were making at the beginning of the article, which is that, when we find the truth, it makes us want to learn, to test the bounds of the truth. This is how we know truth, and this is how we test it (1Jo 4:1).

Left: Ziggurat at Ur, reconstruction, without the temple which sat on top of the structure
(Ur of the Chaldeans is mentioned in the Bible as the place from which Abraham came; Genesis 11:28, 31)

Continuing with the testing of the numbers 22 and 15 in the wall painting at Beni Hasan, we might add 1500 years to the date 1850 BCE. Where does that place us? How is 3350 BCE as far as dates go? Noah was 532 years old in 3350. This means that Shem had been born, since he was 100 years old 2 years after The Deluge when Arpachshad was born in 3280 BCE. This means that the number 15 points to the generation preceding The Deluge, with Arpachshad representing the new generation which followed it. Shem is 30 years old in 3350 BCE. Lamech and Shem are truly indicated by the numbers 22 and 15, with the reference date 1850 BCE, a date in Joseph's life, as we have it. Joseph standing before Pharaoh at age 30, like the age of Jesus at the time of his baptism, is an indicator of the age of full manhood. Levites were not registered in the work of the service of the tent of meeting under the Mosaic Law until they were 30 years old (Nu 4:3; 4:23; 4:30). This is true. From Adam in 5550 BCE to Antiochus Epiphanes, when the temple was defiled in 168 BCE, is:

$$5382 = 2 \times 3^2 \times 13 \times 23$$
years, Adam to defilement of temple by Antiochus Epiphanes in 168 BCE

From Antiochus Epiphanes (168 BCE) to the birth of Jesus we have:

$$162 = 2 \times 3^4$$
years, Antiochus Epiphanes in 168 BCE to birth of Jesus in 6 BCE

From Joseph standing before Pharaoh (1923 BCE) to Antiochus Epiphanes (168 BCE) gives:

$$1755 = 3^3 \times 5 \times 13$$
years, Joseph standing before Pharaoh (1923 BCE) to Antiochus Epiphanes in 168 BCE

What about 2200 years before Jacob's entering into Egypt in 1914 BCE? 2200 + 1914 = 4114 BCE, and from the birth of the patriarch Methuselah in 4258 BCE to 4114 BCE we have:

$$144 = 12^2 = 2^4 \times 3^2$$
years, Birth of Methuselah (4258 BCE) to 2200 years before Jacob in Egypt, 1914 BCE

Right: Great Uncle Joseph Titus Green *(Sep 1964 Photo, Hants Harbour, Newfoundland.)* **Left:** Joe Green's House in Hants Harbour, center. *(Aug 29, 2006 Photo courtesy of Ward Green, James Green lived in the house at far left, later moving into Joe's house when Joe got older, Ed Green taking over James' house. John Thomas Green lived in the house at far right, Alan Green later living in that house. The last time I was in Hants Harbour Ed's mother Ethel was living in Joe's house)* **Center:** Great Uncle Joe and Nanny *(Ward's paternal grandmother)*

The number 144 is a doubly divine organizational number, as 12 is the number of divine organization, a dozen, 12 months of the calendar year, 12 apostles, 12 times 2 = 24 hours in a day, 12 sons of Jacob, etcetera, etcetera. This is from a date 2200 years before 1914 BCE. We haven't even brought up the corresponding date to 1914 BCE yet, which is 1914 CE, a date that will live in infamy, the year of the Great War or First World War, in the Common Era which began after Jesus' day. How true? From 1914 BCE to my own birth in 1957 CE, is a period of 9 × 430 years. From The Deluge, when God poured out his anger upon the earth, bringing an end to wickedness among men of that day, to the end of wickedness in the days of Thomas Edison (the invention of the light bulb, which is also the beginning of a new era which brought about the end of the gas lamp with its wick), there are:

12 × 430 years,
How truly divine and remarkable.
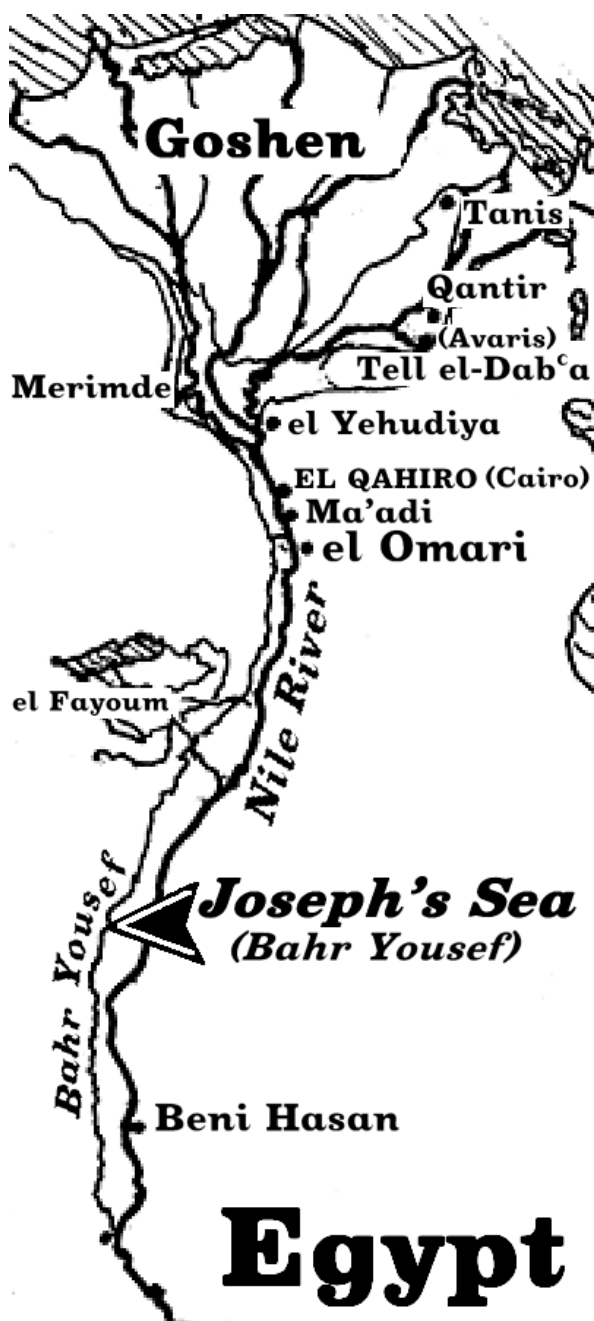(Deluge 3282 BCE to 1879 CE Light Bulb).

Left: Thomas Edison, Video (Length: 2:09)
(circa 1920's CE Video of Thomas Edison (February 11, 1847 - October 18, 1931). Mr. Edison speaks about the historic invention of the light bulb, some years after those revolutionary events which culminated in the first successful test on October 22, 1879.)

``*Before starting experiments on the incandescent electric light system, many memorandums were drawn up as to a general system that would permit a subdivision of the light into small units analogous to gas jets and with commercial economy superior to the prevailing gas system. The thought was, if it was to be successful, all the units must be worked in multiply. This necessitated the creation of lamps of very high resistance to diminish the enormous investment in copper if necessary, if lower resistance lamps were to be used. (For the safety??) This necessitated identifying hair-like filaments of high air-resistance material. On October twenty-first 1871, numerous experiments resulted in the production of a small unit lamp of comparatively enormous resistance. The filament being? under conditions of great stability after this result, I knew the problem approached commercial solution. As these lamp experiments continued, other parts of the general system was actively experimented upon. The dynamo, as then invoked, was extremely inefficient; the loss approaching fifty percent due to some misunderstanding among electricians which I never comprehended. However, these experiments produced a dynamo of which ninety percent of the energy was useful. Then meters for measuring the current were used by thousands of customers and also a host of accessories like underground conduit, circuits, sockets, et cetera were necessary to make a complete system of distribution, all of which was accomp...*"

From Adam in 5550 BCE to the Common Era 1 CE, there are 111 Jubilees of 50 years each, which was the ancient Jubilee as celebrated by the Israelites after they entered the Land of the Promise which God made to Abraham. 111 is 3 times 37, a number which was obtained from a wall painting in Egypt, in the town of Beni Hasan (37, that is). These things are true and are no lie.

Left: Map of Northern Egypt in Ancient Times *(showing Joseph's Canal (Bahr Yousef) and the Nile River, with Beni Hasan to the south. Ancient settlements are also shown, including el Yehudiya, Ma'adi, el Omari, and Merimde, which is 37 miles northwest of present-day Cairo. The tributaries of the Bahr Yousef are said to have greatly increased fertility over a considerable area west of the Nile River.)*

Samuel Kurinsky writes in *Egypt and the Semites Part II: The Second Intermediate Period Fact Paper 10-II*:

``The term that the Egyptians employed for the peoples who came into Egypt from beyond the Sinai was Aamu... 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. The canal is, and has always been called in Egypt `The Bahr Youseff', which translates simply to `The Sea of Joseph'. It is so designated on the maps of Mizraim, the land that we call Egypt."

From the birth of Seth (5319 BCE) to the birth of Jesus how much time passes? 5319 - 6 = 5313 = 69 × 77 years. The book of Daniel says that the Messiah was to arrive 69 weeks from the going forth of the word to restore and rebuild the city of Jerusalem (7 + 62, Daniel 9:25) Draw your own parallels. From the beginning of the Jubilee cycle in 1421 BCE to 2009 CE (today) there are 68 Jubilees, plus 29 more years. Thus, we are today in the 69th Jubilee. A Jubilee is a cycle of 7 Sabbaths of 7 years each, plus one year, so that the Jubilee is also akin to a multitudinous week. ``He will keep the covenant in force for a multitudinous week" is an additional translation of Daniel 9:27. The Jubilees are now no longer kept, as the Mosaic Law could no longer be itself fully kept after the destruction of the Jewish temple in 70 CE by the Romans (the second temple). Earlier, a rebuilding of the first temple was accompanied by a reinstitution of a Jubilee, but with a shorter, 49-year cycle. A Jubilee is 50 years, according to the earliest tradition. Thus, there are 40 Jubilees from the turn of the Common Era to 2000 CE, and from Adam (5550 BCE) to the beginning of the Jubilee cycle, about 83 Jubilees

(ending in 1400 BCE). From Adam to Jesus, there are a total of 83 generations, which gives an average of 66.867 years per generation. If, on average, generations from Jesus to 2009 CE come to 33 years, there are in all 61 generations from Jesus to 2009 CE, for a grand total of 144 generations from Adam to the present day. On average, there are about 52.5 years per generation from Adam until 2009. I am currently 52 years old, it turns out. From the year 1088 BCE, King David's birth year, until 1924, the year of birth of my wife, there are 7 × 430 years. From Jacob's wrestling with the angel in 1947 BCE (by relative dates of Demetrius) until 1924 CE is 9 × 430 years. True.

The `7 Times' of Daniel Chapter 4

True in conventional chronology...

The chopping down of a tree in Daniel Chapter 4 was a vision seen by King Nebuchadnezzar in a dream. In the dream, seven times were to pass over the tree. A Holy one said that the end of the seven times was to come, that people living may know that the Most High is the Ruler in the Kingdom of mankind. The prophecy came to pass for King Nebuchadnezzar, who went mad for all of seven times (perhaps years). But in a larger way this prophecy has been applied to the Rulership of Jehovah on earth. Specifically, it has been related to Jewish government in the world, which began with their first King, Saul, 1098 BCE, and was interrupted in 608 BCE, after 490 years of Sabbath-breaking. From 608 BCE, as the time when the `tree' was cut down, there were, in the prophecy, to be 7 `times' passing over the stump, before the restoration of its power. Many attempts to calculate the 7 times have been made using 7 `years', where the `prophetic' year of 360 days was used, from the notion of 12 lunar months being equal to 360 days as though this constituted one year. Why not test the Greenealogy once more, using 365 days as a `time', in fact the nearest number of whole days to a true solar year? Taking a `day' for a `year', as is customary in accord with Scripture, and noting once again that the lack of a year `zero' requires the addition of a year in subtracting dates on different sides of the Common Era:

608 BCE + (7 × 365) years + 1 year
= ((7 × 365) + 1 - 608) CE
= 1948 CE

1948 CE is thus the date 7 `times' after the end of the divinely appointed Kingship of Judah. The event which led up to Egypt's appointment of a vassal King named Jehoiakim was the Battle of Megiddo (cf. Armageddon), in which King Josiah of Judah died. This was followed by three months of rule by Josiah's son Jehoahaz, before the vassal Kingship to Egypt began in 608 BCE. Pharaoh Necho of the Bible corresponds to an actual Egyptian King, listed in secular records as Necho II, who ruled 610-595 BCE (according to Wikipedia). The Battle of Megiddo is conventionally given to be 609 BCE (Ibid). (please see also 2Kings 23:28-35)

After `7 times' had passed, what happened in 1948 CE? Oh, yes, the Declaration of Independence of the State of Israel.

In a word, true.

Right: Abraham's Departure
(Painting by József Molnár)

In Luke 3:23-34 of the Bible, there are 56 generations from Abraham to Jesus (inclusive), or 55 generations (complete). This is markedly different from the account of Matthew, for the same source, the Bible, describes at Mt 1:17: ``All the generations then, from Abraham until David were fourteen,'' ``from David to the deportation to Babylon fourteen,'' From ``the deportation to Babylon until the Christ fourteen,'' a total of 42 generations, for those of us who may be needing arithmetical assistance (14 + 14 + 14 = 42). We needn't see a problem with the discrepancy, for that the account of the book of Matthew is an incomplete account is seen from verse 8: ``Jehoram became father to Uzziah'', whereas the book of 1Kings and 2Kings in the Bible provides that Jehoram is the father of Ahaziah (1Kings 22:50; 2Kings 8:25; 9:28), who is the father of Jehoash (2Kings 11:2). Jehoash is the father, in turn, of Amaziah (2Kings 14:1), and Amaziah's son Uzziah is also known as Azariah (2Kings 15:1, 32; also 2Chronicles 26:1, showing that Azariah is Uzziah). So, we see Matthew 1 verse 8 may be read: ``Jehoram was great-great grandfather of Uzziah,'' but that 3 generations are omitted. Matthew is simply stating the descent, and we only get into trouble if we try to interpret the generations as literal generations, at least in Matthew.

In 1Chronicles 6:33-38 (Ibid), 21 generations are given for the descent of Heman from Levi (22 inclusive). In contrast, Matthew 1 and Luke 3 name 10 generations (or 11 inclusive), from Judah to David. Since David is contemporary with Heman as seen in 1Chronicles 6, and Judah is the brother of Levi, both Matthew and Luke appear to leave out some of the names in the genealogy, the difference being 11 generations. (see Genesis 29:34-5 for the births of Levi and Judah).

May we sort out this mess publicly? Abraham to Jesus is now seen to be:

55 + 11 = 66 generations, Abraham to Jesus

Thus, with Abraham in 2206 BCE, we arrive at an average age in the generations from Abraham to Jesus by:

(2206 - 6) ÷ 66 = 33.33 years per generation, average, Abraham to Jesus

Left: Martin Luther
(outlawed in 1521 CE by the Pope Leo X and the Catholic Church, Pope Leo X dying later in that year)

The above average is the expected average age for males for fathering a child, although Mr. Isaac Newton has pointed to an average of about 27 years for generating eldest sons. In the days of Abraham, people lived longer on average than we do today, Abraham living to be 175 years old. Moses died at 120 years of age, and Joshua was 110. Hence, 33 years for a generation is reasonably close to what we might expect, the average longevity for Moses' time being 70 or 80 years (the Psalm of Moses, Psalm 90, states this in verse 10). This is the same age to which people live today, and today the time of one generation is on average between 27 and 33 years for males, assuming that a man fathers a child between the ages of 25 and 50 and that the lower ages are preferred. Thus we see the Bible as a verifiable and accurate record, or true.

Abraham lived from 2206 BCE,
David lived from 1088 BCE, and
Moses lived from 1572 BCE.

Moses was born in 1572 BCE, at about the time of the Hyksos ruler Apophis. The story of Moses tells us how as an infant Moses was adopted by Pharaoh. This explains how the name of Jewish fathers is `papa' and how `Pop' is a common term for an unrelated older person who may be serving as guardian. A proof, no—confirmation, yes.

Right: Holy Roman Emperor Ferdinand I *(in the year of his election, 1531 CE. Ferdinand's motto was: "Let justice be done, though the world perish.")*

In 1532 BCE, Moses is 40 years old. He flees Egypt during a time of conflict, when Pharaoh Ahmose I was ruling. Pharaoh Ahmose I ruled from the age of 10 from 1550 to 1525 BCE and is known for expelling the Hyksos (foreign rulers) from the Nile Delta (northern) area of the land of Egypt.

In 1493 BCE Moses is 80 years old (perhaps 79), and at that time is returning to Egypt to lead the Israelites from that land in what became known as the Exodus. The Pharaoh ruling Egypt at this time is Thutmose I, whose son's death is said to have been no later than the death of the Pharaoh. We see how consistent this is with the Bible account of the plague which killed the Egyptian first-born sons in the very night when Israel departed Egypt and only days before the Pharaoh himself was drowned. (Ex 12:29-14:31; Nu 33:5-8)

PROXIMVS·A·SVMMO·FERDNANDVS·CAESARE·CARLO
REX·ROMANORVM·SIC·TVLIT·ORA·GENAS
AET·SVAE·XXIX
ANN·M·D·XXXI·
I. ab Heyden excudit

The time from Adam to The Deluge and from The Deluge to the Founding of Solomon's Temple above was given above in years as 2268 for both cases, which leads us to consider another, identical era of 2268 years from Solomon's temple to a time in the Common Era about 1255 CE. The events in Jerusalem at this time are such that religious control of the city comes to an end very much around this time, but actually was lost in 1187 CE during the Siege of Jerusalem. How long from the Founding of Solomon's Temple was this Siege of Jerusalem? A true number:

$$1014 + 1187 - 1 = 2200 \text{ years, } 1^{st} \text{ Temple to Siege of Jerusalem}$$

How true. This recalls the number 22 found on the cave wall at Beni Hasan, although this is long after Joseph's time. A startling revelation. From 1187 CE, Jerusalem became a city open to different religious denominations, thus this number 2200 appears to have a reason to be linked to the date 1014 BCE, the date of the founding of the first temple there. In 1255 CE, 2268 years after 1014 BCE, Albert I was born. This Albert was to be the founder of the House of Hapsburgs, who later ruled from 1452 CE as Holy Roman Emperors, their line continuing remarkably as far as Charles I who ruled Austria until the end of World War I.

The Battle of Hattin, July 04, 1187, exactly 589 years (or, 19 × 31) years before the U. S. Declaration of Independence of July 04, 1776, was the decisive battle between Crusaders of the Kingdom of Jerusalem and the Muslim forces, and soon led to the capture of Jerusalem, October 02, 1187, the same year. Since the 1st Temple, that of Solomon, was founded early in the year 1014 BCE, there are actually 2200 full years from that event until the Battle of Hattin, thus confirming the numbers as true. The connection between 1187 and 1776 is also true, even down to the exact day, July 04. Astounding. How?

$$1776 - 1187 = 589 = 19 \times 31 \text{ years,}$$
Siege of Jerusalem to U. S. Declaration of Independence

5550 - 1954 = 3596 = 2 × 2 × 29 × 31 years,
Adam breathes to the Birth of Joseph

From Adam to the birth of Joseph in late 1954 BCE there are 3596 (or, 2 × 2 × 29 × 31) years. The number 31 is thus seen to be truly linked to Joseph. How true this is may be seen in the eleventh of the 12 Hapsburg emperors, named Joseph. He began to rule January 06, 1690, and Joseph as a name is later seen in the Hapsburg-Lorraine Dynasty of Holy Roman Emperors in Joseph II, whose rule ended in 1790. Another truth. From the year Adam first breathed to the end of the year Joseph stood before Pharaoh is 3627 years. This is, truly, a number equal to 3 × 3 × 13 × 31 years, where the number 31 is seen as also contained in the reversed digits of the 13. Further confirmation is found in the year 1690 of Joseph I, for 169 is 13 × 13. One may question this, saying, what is this about the number 31? We saw that Joseph was linked to the number 37 (you might say) and not 31. Remarkably, when we have Joseph standing before Pharaoh early in the year 1923, then the number of years is only 3626 from Adam (that is, whole years), and then we see that 3626 = 2 × 7 × 7 × 37. This number has a 37 in it, and it is double in the divine number 7. A true story. Is there more? Yes, gospel.

Left: Tower of Babel, Mittelrhein Museum, Germany *(Painting by Lucas van Valckenborch (1535-1597 CE))*

We have seen how the number 777 is significant in obtaining the date of Adam from the number 7 1/7, and there is also a factor of 37 contained in 777 too, together with factors of 3 and 7 individually also (777 = 3 × 7 × 37). The importance of 37 is thus confirmed as a key to the timeline of history, but the number 7 is known to be a divine number as it relates to God's purposes also. So, we might consider that time periods involving the number 7 are significant, a factor of 7 being inspiring, and two factors of 7 even more inspiring in how the numbers attain to Jehovah's will. Even the digit 7 is significant in a number, but a number having three or four factors of seven within it is truly ordained.

When I was a boy, I imagined that all of the world was open to the use of numbers as a means of ordering it. Once I was old enough to do arithmetic, I played with numbers, since I believed that everything had order. Facts might have order, I reasoned, so that they might be better remembered and all of truth better understood. I am certain I was not alone in having this thought, and yet most people did not seem to be interested to such a great degree as I was. Most of my work in trying to get numbers and facts to harmonize failed, and I was disappointed time and time again. My first success is beginning most recently with the article *Green* where I present the `Blessed Greenealogy'. Success follows. There are basically three points to make in summarizing the dates of history as I understand it presently.

Four Eras

Firstly, the history of man may be divided neatly into four Eras, quite apart from the idea of the Common Era, which is a separate concept. Each of the four Eras may be thought of as 2268 years long, which is a period of 36 × 63 years in duration. The number 2268 is, neatly:

2 × 2 × 3 × 3 × 3 × 3 × 7, years in an Era

The number of years in one Era is seen hereby as having two factors of 2, signifying confirmation, four

factors of 3, a number which fortifies emphasis, and one factor of 7. Also, the digits of 2268 add up to 18, the digits of which add up to 9, and 9 is the number which, when added to a number, is like a `zero' in the sense that it doesn't alter the number up to which the digits otherwise add. 9 plus 9 equals 18, a number whose digits also add up to 9. Multiplying 36 by 63, one being the reverse of the digits of the other, is also a way to remember and calculate the number 2268. Praise Jah!

Right: Holy Roman Emperor Joseph II, Coat of Arms
(1765 CE)

Foundational Date

Secondly, the date of The Deluge is significant in history, both as the end of the first Era, and also as the beginning of the post-flood world. If this were all The Deluge had to offer in history, it would be very disappointing indeed! It does offer a great deal more than this, and it is useful to consider that The Deluge is truly the foundational date for all of history. How, one might ask, is The Deluge important to such a degree? It might be the foundational date for all of known history? The first Spanish colony in the New World was founded in 1493 CE, 62 × 77 years after The Deluge of 3282 BCE. In 444 CE, the Merovingian Dynasty was founded 2 × 2 × 7 × 7 × 19 years post-flood and was followed by the Carolingian Dynasty 2 × 2 × 2 × 2 × 2 × 2 × 3 × 3 × 7 years post-flood. Much later on, the Hapsburg Dynasty is 2 × 2 × 7 × 13 × 13 years after The Deluge. Thus we see The Deluge as a foundational date. Canada, a country founded in 1867, was 2 × 2 × 3 × 3 × 11 × 13 years after the same date, which is 3282 BCE. The Deluge is the Foundational date for all of history, and not just for Canadians. From The Deluge to the Great War (World War I) is truly 2 × 7 × 7 × 53 years, doubly divine, containing two factors of 7. From The Deluge to the birth of Jesus yields 2 × 2 × 3 × 3 × 7 × 13 years. There is that number 13 again, and a 7 for divine inspiration. Foundational.

Left: Holy Roman Emperor Maxmillian II, Coat of Arms
(ruled 1564 to 1576 CE)

Pivotal Date

Thirdly, there is a Pivotal date in history, and history is best understood with reference to this pivotal date, though the foundational date of The Deluge is also true. The pivot is the Foundation of Carthage. When I first began to search my family tree, I stumbled at some length onto the book, by Mr. Charles Crosthwaite, called *Synchronology*. By my research into Hermes the messenger of Zeus, I became aware, through this book, of the Trojan War and how its date might be a help to gaining the correct Bible Chronology, although at the time I believed the dates of that to be established. To make a long story short, I arrived at the present dating by means of, among other things, a study of Dido's founding of Carthage. Carthage was founded in 881 BCE, and there was an eclipse in 878 BCE which correlates to the book Odyssey, by Homer. The Trojan War is thus 888 BCE, and Odysseus from the book Odyssey takes 10 years to get home from the Trojan War, which thus ends in 888 BCE, the

eclipse occurring when Odysseus arrives home in 878 BCE. Carthage was founded when 7 years had passed after Troy fell, from Virgil, and so the Founding of Carthage is in 881 BCE. How is Carthage Pivotal to all of history? Good question. From The Deluge until the Founding of Carthage, there are:

$7 \times 7 \times 7 \times 7$ years,
The Deluge to The Founding of Carthage

This is true. From the Founding of Carthage to the death of Leo X in 1521 CE, the year of The Diet of Worms, which year marked Martin Luther as an outlaw and thereby indicated the beginning of The Protestant Reformation, there are:

$7 \times 7 \times 7 \times 7$ years,
The Founding of Carthage to The Protestant Reformation

Right: Albert Ingham Green (1894 - 1979 CE). Albert married Ada Hamilton in 1927. They had children James Paul, Ruth Harriet Ada, Albert Oswald, Shirley Evangeline, and John David. Albert Ingham is the great uncle of Rolf Ward Green: specifically, the brother of Rolf's paternal grandfather Hayward Green (1896 - 1954).
(Albert Ingham Green in his Salvation Army uniform)

True, true, true. This is a comforting result, but how else may the Founding of Carthage be seen as the pivotal date in all of history? From the Founding of Carthage to the end of the 1st Temple of Solomon is how long? Actually, $2 \times 3 \times 7 \times 7$ years. To the Hapsburg Dynasty from Carthage, exactly 3×777 years. True. What about to the birth of Jesus in 6 BCE? How about $5 \times 5 \times 5 \times 7$ years? To the first year of Cyrus, 538 BCE, sic: $7 \times 7 \times 7$ years. Amazing. The pivotal date of all history is truly the Founding of Carthage in 881 BCE. There is not an echo in here.

So these are the three points to be made in summarizing the dates of history. Is there more?

When Otto I died in 973 CE, there were 480 years to the end of the Roman Empire in 1453 CE, which was the year that the Roman Emperor Constantine XI died. The factor 12 is in 480, and 12 is the number of divine organization.

The Hapsburg Dynasty lasted 288 years, from 1452 CE:

$288 = 2 \times 144$, and
$144 = 12 \times 12$,
doubly divine for an organizational number.

Otto der Große. 936—973.

Left: Otto I The Great

(Otto ruled for 37 years as the King of the Germans, and 11 years as Holy Roman Emperor. He was King of the Germans 936-973 CE, King of Italy 951-973, Duke of Saxony 936-961, Holy Roman Emperor 962-973 CE)

From the birth of Otto I The Great, 912 CE, to the birth of Albert I in 1255 CE, and the beginning of the fourth Era of man there are:

$$1255 - 912 = 343$$
$$= 7 \times 7 \times 7$$

Otto I The Great to Albert I

$$= 7^3 \text{ years.}$$

Again, emphatically, true.

Four generations after Albert I was born, the Dynasty known as the Hapsburg Dynasty of Holy Roman Emperors began, which was 196 years after Albert's birth, Albert having been born in 1255 CE (the beginning of the fourth Era of man) and the Hapsburg Dynasty having begun in 1452 CE. The number 196 is a number with divine purpose:

$1452 - 1255 = 196 = 2 \times 2 \times 7 \times 7$ Albert I to Hapsburg Dynasty

$= 2^2 \times 7^2$ years.

Confirmed. Inspiring.

Left: Albert I of Hapsburg, King of the Romans (reigned 27 July 1298 - 1 May 1308) Albert I (born July 1255 CE, died May 1, 1308 CE) is the great-great grandfather of Holy Roman Emperor Frederick III, who became Holy Roman Emperor Mar 19, 1452 CE, the first Holy Roman Emperor of the Hapsburg Dynasty which lasted 288 years, being followed soon after by the Hapsburg-Lorraine Dynasty, which ended in 1806. Later descendents of the House of Hapsburg continued to rule in Austria, Bohemia, and Hungary, finally terminating in Charles I Emperor of Austria, whose rule ended in 1918 CE at the end of the Great War, also known as the First World War, or World War I. Otto von Hapsburg is the eldest son of Charles I. Otto is, since 1922, the Hapsburg pretender to the Austrian throne. In Austria today, the use of noble titles and prepositions such as `von' are forbidden, so that in Austria he is referred to as Otto Habsburg-Lothringen, while in Germany he is Otto von Habsburg. He was the crown prince of Austria from 1916 to 1918, before nobility was abolished in Austria.

16 intervening generations: Albert II of Austria (son of Albert I King of the Romans), Duke Leopold III of Austria, Duke Ernest the Iron of Austria, Frederick III HRE, Maximilian I HRE, Philip I of Castile, Ferdinand I HRE, Charles II Francis of Austria, Ferdinand II HRE, Ferdinand III HRE, Archduchess Eleonora Maria Josefa of Austria, Leopold of Lorraine, Francis I HRE, Leopold II HRE, Francis II HRE, Archduke Franz Karl Joseph of Austria (father of Franz Joseph I),

Left: Franz Joseph I Emperor of Austria, 15th great-grandson of Albert I King of the Romans (reigned 2 December 1848—18 November 1916) Franz Joseph I had the third-longest reign in the history of Europe. Franz is the great-great uncle of the present-day Otto von Hapsburg. A third-great grandmother of Franz Joseph I was the niece of Louis XIV of France. Franz Joseph I Emperor of Austria is the 15th-great grandson of Albert I King of the Romans, and Otto von Hapsburg is Albert's 18th-great grandson. With Franz Joseph I born in 1830 and Albert in 1255, and there being 17 generations from Albert to Franz, the average length of a generation for this line is 575 ÷ 17 = 33.8 years.

Left: Franz Joseph I on Video. Franz Joseph (born August 18, 1830, died November 21, 1916 CE) is seen in the video at left, which evidently dates to between 1901 and 1909, since T. R. is mentioned in the video, and it evidently refers to Theodore Roosevelt who was the President of the United States September 14, 1901—March 4, 1909. In the video it says that Franz Joseph ``sent his carriage to meet T. R. and he entertained him at the palace."—1:03 min., silent with subtitles.

From Adam to the Hapsburg Dynasty is:

5550 + 1452 - 2 = 7000 years. Amazingly precise.
Adam to Hapsburg Dynasty
= $2^3 \times 5^3 \times 7$
= $10^3 \times 7$ years.
A multitudinous week. Simple. A connection between the divine number 7 and the earthly number 10, with emphasis on the earthly number 10. The 70 weeks of Daniel Chapter 9 may be seen in the 70 centuries from Adam to the Hapsburg Dynasty, where the 70 weeks were determined upon Daniel's people, being followed by a new beginning as marked by the arrival of the Messiah upon week 69. Jerusalem as a city began to play a different role from 1187 CE and the end of the Kingdom of Outremer in 1244 followed by the birth of Albert I in 1255, as well as the birth of Osman I in 1258, served to mark the new Era for the city and for mankind, the Ottoman Empire which was founded by Osman taking control of Jerusalem from 1517 CE during the time of the Hapsburg rule which ended in 1740 CE. The beginning of Hapsburg domination in 1452 may thus be seen as the end of the 70

weeks of Daniel, with his people being seen as the believing Jews and the later Christians as representatives of the Kingdom of Outremer who saw Jerusalem during the Crusades as their seat of power before the Hapsburgs had their beginning in 1255 CE with the birth of Albert I. The Mamluks, who controlled Jerusalem from 1250 CE until 1517, thus ushered in the new Era which might be seen to have begun in 1255 CE for Jerusalem and for God's people. 1255 is within the century number 69 after 5550 BCE, and Albert himself began to rule in 1298 CE, also within that century. He died May 1, 1308 CE, at the age of 52, having being born July 1255. The book of Daniel says that the Messiah is to be cut off at the `half' of the `week', with nothing for himself. Albert fulfills Messianic aspects of Daniel in that he died at about half of a century of age and did not live to see the Hapsburgs as a Dynasty of Holy Roman Emperors from his own male line, something which actually came about nearly 144 years later. It is true in that 144 indicates again organizational completeness confirmed (144 = 12 × 12). Very fulfilling.

From the year 1850 BCE, when Joseph may be seen as aged 103 years (a year which was seen as a key to determining Adam's creation date, which year is 3700 years after Adam), to the Hapsburg Dynasty is 3300 years. The number 3300 contains 11 as a factor, as does 22 also, 22 being the number, together with the number 15, seen in the wall painting at Beni Hasan (as discussed earlier) and used to generate the chronology.

How important was the Hapsburg Dynasty in history? We might say very important, as the numbers do not lie. Demonstrate, you say. From the Founding of the 1st Temple, in 1014 BCE, to the Hapsburg Dynasty of 1452 CE, there are:

> 1014 + 1450 = 2464 years 1st Temple to Hapsburg Dynasty
> $= 2^5 × 77$ years.
> keeping in mind that there is no zero year, and that the temple was founded later in the year than the date when the Dynasty began, which is March 19. We might be going through the emotions.
> Yes?

With Jesus born later in 6 BCE, the years from the birth of Jesus until the Hapsburg Dynasty began were:

> 6 + 1450 = 1456 years Birth of Jesus to Hapsburg Dynasty
> $= 2^4 × 7 × 13$ years.
> Jesus is Lord! Another divine 7, with the 13 of Joseph, whose 2 sons took his own place among the 12 sons of Jacob, making for a total of 13 sons (although one of the original sons lost his inheritance for bad behaviour).
> How incredible.

From the numbers we might say that the Hapsburg Dynasty was starting at the culminating date of all history, 1452 CE. I am amazed at the numbers because they are so true. Genuine.

From the writings of Demetrius and the date of 1914 BCE for Jacob entering Egypt at the age of 130 we determine Judah's birth year as 1957 BCE. From the birth of Judah to the year of the Great War, 1914 CE, there are:

> 9 × 430 years, Judah's birth to the Great War

1957 happens to be the year that I was born, but in CE, the other side of the Common Era from Judah. Atheists will tend to claim that someone with a gift from God is a genius, but this is because they do

not believe in God. Believers truly accept that all gifts come from God, and that credit is due to God and not to humans. I believe that a chronology which explains so much can not be the product of human hands or a human mind, and that it is simply the truth handed down for the benefit of humans by the true God, J-h-v-h. Beyond this I believe that Joseph was a prophet of God with great gifts in numbers, as indicated in the name Joseph itself.

Thanks, Joe.

Four Eras of Man (36 × 63 years)		
Name of Era	**Highlights**	Era
The Era of The Ancients	**Adam to The Deluge**	**5550—3282**
The Era of The Dreamers	**The Deluge to 1st Temple**	**3282—1014**
The Era of The Adolescents	**1st Temple to Albert I**	**1014 BCE—1255 CE**
The Era of The Masters	**Albert I to Future**	**1255—3523**

A. D. A. M. Adam = Man. These are Four Eras of Man.

This is the true chronology of the world.

Only J-h-v-h the One true God can account for this, but it is also a gift from Joseph, Ruler of Egypt.
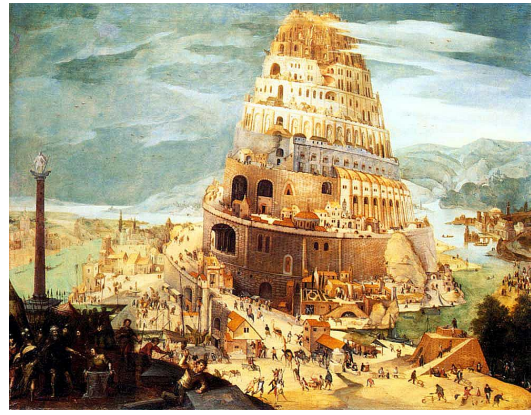
Joseph —*Jehovah has added*

by **Rolf Ward Green**

Historical Notes:

Above: Wall Painting at Beni Hasan, Asiatic Caravan
(four Asiatic women accompanied by men in an Asiatic caravan)

Right: Tower of Babel
(Painting by Abel Grimmer (b. 1570 - d. 1618-19 CE))

The validity of any history is subject to scrutiny based on many factors, and not just one. When all the facts fit, one may be content in the belief that only one history does fit all the facts, but this is not truly an objective test. Why do we say this? Well, some one theory may appear to fit all the facts, but then another theory comes along and fits the facts even better. At least we may take some comfort in the realization that if what we believe was proved false, it is only because a better belief is now here to take its place. For example, Mr. Isaac Newton proposed his theory of motion for the planets and stars, and it held immense weight until Mr. Albert Einstein came along with a new theory, which fit the facts even better. But is this the only criterion which we can use to test the truth? Best fit?

Certainly not. In matters of antiquity, whether it pertains to objects which purport to be ancient, or to stories which accompany these objects, there is a long-standing tradition of something called `provenance'. `Provenance' relates to a certain factual history, often accompanied by legends, that may be carried by an object or by the stories which bear on that object, and is vital to the evidence of genuineness or authenticity of the object or the story itself. Objects are often what add provenance to a story which otherwise may be unverified, but the idea that the story gives provenance to the object is also commonly held to be true. In testing the chronology of the ancient world as well as the more recent, we look for markers such as gravestones as the proof that a person existed. Since markers are not erected as the record of a person's birth, generally, gravestones are perhaps the best indication of the truth that a person lived. Without a gravestone, it is also true, confirming that a person lived is in many cases difficult, also often because a person may have the same name as someone else. But a gravestone is not the only way to confirm that someone lived. The question is not: Did so-and-so live? The question is, firstly: For what purpose do we wish to know if so-and-so lived? What about a person like Joseph? The whole chronology of the world might be based on clues provided by Joseph. This is a nice reason to confirm the fact that he lived. Otherwise, our reasoning breaks down as being fantastic speculation, but little else of import. Thus we learn that another vital way to test the truth is to examine its source, its provenance.

Left: Rachel's Tomb, Model

So, what evidence is there to confirm that Joseph did live? Anything at all to do with Joseph, to do with his family as described in the Bible, can accomplish this confirmation. A record like the Bible is confirmation in itself. How so? It gives the names of Joseph's ancestors in a paternal lineage all the way back to Adam, the first human. From the Bible a genealogy is also obtained of a number of names in Joseph's immediate family, such as his eleven

brothers, his mother's family, and his maternal grandmother's. Scarcely in history is a genealogy this ancient so well-attested. Joseph is the great grandson of Abraham. His mother's name is Rachel, who is famous because her tomb is Judaism's third Holiest site.

Right: Rachel's Tomb
(Photograph said to have been taken in the 1860's)

Rachel's tomb is probably the best evidence outside of Beni Hasan, and outside of the Bible, that Joseph existed. Since the Bible tells us of her death and where she died, a grave which is today located in the same place, heavily protected by a fortress and watchtower, certainly confirms the story. Rachel was evidently a real person, and her tomb is located at the spot where the Bible says she was buried. A grave is a reliable testimony that someone is real in the sense that real people die. No more than that. These are just the cold facts of the case. But the fact that Rachel's tomb is, too, so highly regarded in the Jewish faith today, constitutes a further testimony to the validity of her life, and probably also to the validity of the Bible itself, but that topic is a much bigger subject than we are able to manage in a short space. Do we know any more about Joseph's relatives?

Left: Ziggurat at Ur in Ancient Sumeria
(Artist's Depiction)

Abraham, first called Abram, came from a city called Ur, in a land called in the Bible the Chaldees. This city is today held to be in the land of Mesopotamia, the same region that was the location of the ancient city of Babylon. Structures which are the ruins of ancient buildings known as Ziggurats are found in this part of the world. A ruin near Ur rebuilt in recent years is one such structure, and this was thought to have been rebuilt once before, in the days of Nabonidus. Nabonidus was a King of ancient Babylon. An earlier form of the structure was thought to have been built by the ancient Sumerian civilization in about 3000 BCE, but these are only guesses, however educated. Still, the existence of the ruin near the site of ancient Ur is evidence for the Bible truth of the tower of Babel, these Ziggurats being based on Babel as the first example of human building endeavour on a grand scale. Ur evidently existed as a city as old as the time of Abraham, or older, Abraham being born in 2206 BCE.

Thus these two pieces of evidence from outside of the Bible confirm that Joseph was a real person, namely Rachel's Tomb and the Ziggurat at Ur. A real person truly might have left us a real message. Facts outside of the Bible confirm to us that Rachel was a real person. They confirm to us also that Abraham's city Ur was a real city. Joseph's provenance as a real person rests. This is the history of Joseph.

RECENT ARTICLES:

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

- **1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)**
- **2. Skjöldings (Sep 17, 2008)**
- **3. Valdr (Oct 09, 2008)**
- **4. Smith (Nov 1-6, 2008)**
- **5. Green (Nov 23, 2009) (Easter calculator first used and cited) (mod. Mar 02, 2010 Title illus., Hippocrates)**
- **6. Joseph (Dec 24-29, 2009) (Easter calculator used) (the present article)**

    - **mod. Mar 02, 2010 Title illus.**
    - **mod. Aug 09, 2010, corrected `2628' to `2268' in one place, put brackets for commas in reference to the year 1255 being the beginning of the fourth Era of man, added Recent Articles section (ie. this section) and References heading (below).**
    - **mod. Aug 12, 2010, fixed occasional glitch in Chrome browser which caused `Joseph' in Title Line to overlap Title Illustration (by adding a line break before the caption).**
    - **mod. Nov 08, 2010, punctuation correction `From the year 1850 BCE, when Joseph...' now has comma at end of clause also.**
    - **mod. Jun 30, 2012, added maximum width limitation for Rubens painting of David and Goliath, and made the table clear the painting explicitly using style specifying clear:both.**
    - **Dec 01, 2012 Fixed broken links to greenledgestudios.com (now willofjehovah.com).**
    - **Jun 05, 2013 Fixed table overlapped by illustration of `Ziggurat at Ur, Model').**

REFERENCES:

(1) ([Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite](#))
(2) ([The Chronology of Ancient Kingdoms Amended, by Isaac Newton](#))

...ongoing research...

``*One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge.*" *(Psalms 19:2)*

Left: Joseph Interprets Two Dreams in Prison
(from the website Bible Stories 4 Kids)

There is no end to the testing of the truth, while there is no need for further testing once a thing has been proven to be in error. For when we pursue truth, we promptly forget a falsehood in favour of resuming true learning. What more is there to know? What is there yet to test?

The most certain of all history provides a test for the new chronology of ancient times. How so? The ancient chronology has now been most truly connected to that patriarch Joseph, we claim. The provenance has been examined and the story of Joseph is seen to be well-founded. The ongoing research, we now assert, is to test the later history of Joseph, as seen in the more recent history. This includes investigating any people named Joseph today, such as family members. Also, it finally behooves us to examine the validity of the accepted history of times not so ancient. For example, if we were to test the lineages of certain historical Kings and find that these are not true, the ancient history also collapses. So, we have very great reasons for the first time to test these lineages.

Right: Henry the Proud
(later engraving)

If we might choose only two lineages, say, how do we choose wisely? A lineage containing the name Joseph seems, in this case, appropriate. Where have we seen an historical lineage with the name Joseph? How about the Holy Roman Emperors? It contained Joseph I and Joseph II, in the Hapsburg, and then later, in the Hapsburg-Lorraine Dynasties respectively. But while we may get to this shortly, a slightly more difficult test would be to test two lineages from an earlier time, as history gets a firm foundation only after about 1000 CE. In regard to the Hapsburg family of Holy Roman Emperors, we do well to test the line of Holy Roman Emperors. I have chosen Otto I and Otto IV as representative of this history. Their descent from Charlemagne is considered remarkable, as it is seen as a connection between this work and the earlier work *Harald Hildetand and Rollo in the Trojan House of Charlemagne*, as it is also thus to the works which followed it. Charlemagne is also not an insignificant historical figure, he becoming the Holy Roman Emperor in 800 CE.

i How much do we know about the family of Otto I the Great?

    0. Charlemagne, Ancestor of Otto I the Great
    1. Louis the Pious; his father is Charles and his mother is Hildegard
    2. Louis the German
    3. Louis the Younger

    0. (Hildegard) m. Charlemagne
    1. Louis The Pious w. Judith of Bavaria
    2. (Gisela) m. Eberhard Duke of Friuli
    3. (Ingeltrude) m. Henry of Franconia
    4. (Hedwiga) m. Otto I Duke of Saxony
    5. Henry the Fowler w. Matilda of Ringelheim
    6. Otto I the Great

ii How much do we know about the family of Otto IV?

> 0. Charles the Great w. Hildegard
> 1. Louis the Pious w. Judith of Bavaria
> 2. Charles the Bald w. Ermentrude of Orléans
> 3. (Judith of Flanders) m. Baldwin I of Flanders
> 4. Baldwin II of Flanders w. Ælfthryth dau. Alfred the Great King of Wessex
> 5. Arnulf I of Flanders w. Adele of Vermandois
> 6. Baldwin III of Flanders w. Mathilde Billung of Saxony
> 7. Arnulf II of Flanders w. Rozala of Lombardy
> 8. Baldwin IV of Flanders w. Eleanor of Normandy great granddaughter of Rollo of Normandy
> 9. (Judith of Flanders) m. Welf I Duke of Bavaria
> 10. Henry IX the Black w. Wulfhild of Saxony
> 11. Henry X the Proud w. Gertrude dau. Lothair III Holy Roman Emperor
> 12. Henry the Lion w. Matilda dau. Henry II of England
> 13. Otto IV, friend of Richard I Lionheart of England

(Note: Female generations above are shown in brackets.)

We may test the truth of these genealogies by computing average generations and reigns, as follows, noting that there are:

6 generations from Charlemagne to Otto I

13 generations from Charlemagne to Otto IV

11 reigns from Otto I to Otto IV

Charlemagne ruled as Holy Roman Emperor from:	800 CE
Otto I ruled as Holy Roman Emperor from:	962 CE
Charlemagne to Otto I:	**(962 - 800) ÷ 6 = 27.00 years/generation**
Otto IV ruled as Holy Roman Emperor from:	1209 CE
Charlemagne to Otto IV:	**(1209 - 800) ÷ 13 = 31.46 years/generation**

We expect about 33 years per generation on average, and 25 years per generation for daughters. Mr. Isaac Newton gives 27 years as average in generating eldest sons. We note that the three female generations from Charles the Great to Otto I the Great lower the average generation, or so we might have expected, while from Charlemagne to Otto IV the average is near to 33 years per generation, which confirms both of these genealogies.

We compute the average reign from Otto I to Otto IV:

Otto I to Otto IV Average Reign: **(1209 - 962) ÷ 11 = 22.45 years/reign**

From the work of Mr. Charles Crosthwaite, we expect the average reign to be about 22.2 years. Confirmed. True.

Charlemagne's birth date is not known, but when we make computations of the average generations above using the same age for the two Ottos, the difference is slight in the final results, even improving the averages slightly towards the expected values (with Charlemagne's year of birth taken to be 742 CE, Otto I's birth date listed as November 23, 912 CE, and Otto IV listed as born 1175 or 1176 CE, the average generation is 33.3 years as to the case of Otto IV, and 28.33 years as to the case of Otto I).

(Judaism's 3rd Holiest Site as it was circa 1910)
(Rachel's Tomb, Dome of Rachel)

קֶבֶר רָחֵל

The *Key* That Unlocked History:

(Asiatic Caravan, Wall Paintings at Beni Hasan)

JOSEPH

22 (J-h-v-h has added) 15

— RULER OF EGYPT —

Wall Painting
(Beni Hasan, Egypt)

بني حسن

Joseph — Interpreting Pharaoh's Dream
(Painting, Reginald Arthur, 1894)

The Tower of Babel (Ziggurat)
Painting by Joos II de Momper (1564-1635)
(figures attribuées à Frans II Francken, 1581-1642)

Meeting— Jacob & Rachel
(Painting, William Dyce, 1850)

by Rolf Ward Green

``I need not be considered. God will announce welfare to Pharaoh.'' (Genesis 41:16)

JOSEPH
(Prisoner of Dreams)
MULTIPLIER
OF PLENTY