In the beginning was the Word.
(John 1:1)

Be.

Rolf Ward Green

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Chapter 1: The History Of Sacred Education

In the beginning was the Word.
(*John 1:1, New World Translation 1984, King James Version 1611, many other versions*)

In the beginning the Word already existed.
(*John 1:1, New Living Translation 2013, Good News Translation 1992*)

In the beginning, the Word existed.
(*John 1:1, International Standard Version 2010*)

[1] Ancient historians kept track of years in a very unreliable way, which is unsatisfying for us to observe today, unless we already know the exactly correct timeline for comparison. One of the obvious questions which arises is: how could these writers have done such a poor job in recording and copying the ancient records for us? I mean, how is it possible for them to have done such an abysmal job? Actually, because of our hectic schedules today, we probably keep track of our hours and minutes today about as well as they kept track of years. But strangely, this actually does bring some solace. By the way, the reason we know that these ancient sources did not succeed in recording history accurately is that none of their accounts agree with each other when we attempt to obtain a consistent timeline from them. It becomes quite painful very quickly should one try to reconcile their differences, and it soon becomes apparent that there has to be a better way!

Above: The Rape of Ganymede
(August 1636 painting by RUBENS, Peter Paul, Oil on canvas, 81.3 x 181 cm, Museo del Prado)

[2] The preservation of ancient sources is one problem, but so is the reliability of the copyists and the sources from which they drew. Some corrupt copies of different writers show that corruption did occur in copying, although such problems are seldom mentioned, and deservedly so, perhaps, with regard to one sacred book, the Bible. What makes the Bible unique as a source of literary education is that it is the only book that we know of that purports to record the entire history of the Universe, Earth, and Man, from inception up to the beginning of the Christian Era, doing it in such a way that goes far beyond just historical reporting, so as to report on Jehovah God's dealings with humans from the beginning, offering life advice for people today in a proven way that still works! I have written about historical subjects on numerous occasions in which I used the Bible as a source, but I could not be the chief author of the chronology itself, drawing it from both the sacred Book as well as ancient and more modern authors. One book by Charles Crosthwaite (Synchronology, 1839) I have found to be particularly useful, but another by John Jackson is also exceptionally praiseworthy, it being 'Chronological Antiquities,' a 1752 comprehensive historical review which I have great interest in exploring more fully in this article.

Above: Adam and Eve
(1628 to 1629 painting by RUBENS, Peter Paul, Oil on canvas, 185 x 238 cm, Museo del Prado)

[3] Most, if not all, of my ideas about history and chronology have come from others, and the book by John Jackson (1752) has confirmed or indeed initiated some important ideas and provided food for thought with regard to the ancient past. He writes about the Biblical accounts in a knowledgeable way and quotes a great number of other ancient sources, from which he deduces a rigorous chronological framework of history, which has merit in many respects, although I have found significant disagreement at some points, also. The number of points on which we agree being much greater a number than that number whereupon I agree with others is the interesting thing, not the number of disagreements as weighed against the agreements, for with no one do I find agreement in more than relatively few points of chronology. I am particularly interested in Mr. Jackson's treatment of the Holy Bible, and in the Holy Book itself, without which we would have no sacred education. About the Bible there is much to say and write, but the most difficult aspect by far is undoubtedly the alleged conflict of these texts. On this subject is Mr. Jackson one of the best-educated:[1]

> "That the present *Jewish Hebrew* Text has been altered by the *Jews* **will be fully proven.**"

(1)*Chronological Antiquities, vol I (1752), p. 37, by John Jackson)*

Above: Moses in front of the burning bush
(1933 painting by MOJZESZ, Stanislaw Kubicki)

[4] It becomes evident that even the most reliably copied book of all time, the Bible, has differences between the Greek Septuagint translation, the Masoretic Hebrew, the Samaritan Pentateuch (Pentateuch = 5 Books of Moses), and the version used by Josephus to present his own chronological history, and these differences add up to many hundreds of years. The *Book of Enoch* was not discovered until the *Dead Sea Scrolls* were discovered, in 1946-55 CE, but was referred to by Jude in the Bible book Jude (Jude 14), as Mr. Jackson notes, and in the Bible at 2Peter (2Pr 2:4).[1] In my article *True*, chapter 3, I compared the total number of years for the Biblical patriarchs (from the Greek Septuagint, LXX) with the account of pre-Flood Kings given by Berosus, and found close correspondence. What I hadn't considered is the alternate definition of 'sar' presented by Mr. Jackson which will require further treatment later.[2] Mr. Jackson extracts a date of 1070 AM (Anno Mundi, years from Adam) from the *Book of Enoch* about 200 years before the discovery even of the *Dead Sea Scrolls*.'[3] This offers insight as to the chronology of the world which corresponds closely to the chronology of Berosus, both in our own chronology *(Blessed Greenealogy)* and that of Mr. Jackson, concerning the time of the Kings ruling before *The Deluge.* (Jackson, vol. I, p. 205).

[1]*(Chronological Antiquities, vol I (1752), p. 204, footnote 16, by John Jackson)*
[2]*(Ibid., p. 200-204, by John Jackson)*
[3]*(Ibid., p. 59-64, by John Jackson)*

Above: Isaac Blessing Jacob
(1638 painting by FLINCK, Govert, Oil on canvas, 141 x 117 cm, Rijksmuseum)

[5] Our education from the sacred Scriptures, as Mr. Jackson also points out, depends critically on the understanding we have of the history thereof, specifically our knowledge of which version was faithfully transmitted. It appears even blasphemous to suggest that the original Bible texts were corrupted at certain points in history. As scientists, we expect that our understanding will be always improving, and yet somehow it doesn't always seem appropriate to talk about corruption in the Holy Word of Jehovah itself, as if that were a forbidden subject. Even more than that, when we do write something about it, we feel an onerous weight of responsibility to avoid adding to the errors of the past in matters called Holy. The writing of this article, needless to say, is thereby made the more difficult, when the chronology of the world itself is dependent upon the accuracy of that Holy Word. Prayers are indeed appropriate. To quote Abraham Lincoln:[1]

> **"Sir, my concern is not whether God is on our side," said the President, "my greatest concern is to be on God's side, for God is always right."** [1]

(1)*Source unknown, quote attributed to President Abraham Lincoln, reportedly during the Civil War, when one of his advisers said he was grateful that God was on the side of the Union.*

Above: St. John the Evangelist
(1630's painting by FURNI, Francesco, Oil on canvas, Musee des Beaux-Arts, Lyon)

[6] Study of the Holy Scriptures affords a literacy that was proven by the scholastic achievements of the Methodists in the early days of Newfoundland's settlers (1860-1940). The sacred story of the *Tower of Babel* has been dated by me to the period BCE 2780-2716, and provides us from its essence a reason why the study of Jehovah's Word imparts such a beneficial effect upon its students, as the common elements of all language are asserted there to stem from a common language, one to which the Hebrew Scriptures may be believed to be closely related. The Greek Septuagint was a copy of the ancient Hebrew version of the Bible requested at the time of Ptolemy II Philadelphus (BCE 285-247), and it was pronounced faithful and used by the writers of the Christian Bible to quote Old Testament verses, and all the more so since Greek Koine (common Greek) was the common language in Palestine after the conquests of Alexander the Great. The Hebrew language, with its abjad or alphabet of consonants, like the Greek which is derived from it (at least as to its letters), was an expressive language that allowed the writing of emotional poetry and precise truth, even with a vocabulary of only 8700 words. Writing itself dates to after BCE 3282, or after *The Deluge* in our present archaeological world, though clearly the *Book of Enoch* is an example that preceded that event.

Above: The Thanksgiving of Noah
(c 1700 painting by BACICCIO, Il, Giovanni Battista Gaulli, High Museum of Art)

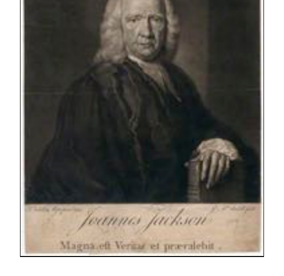
[7] An example of the difference between the Greek Septuagint and the later Hebrew is Deuteronomy 32:8, where the verse is rendered with "sons of God" and not "sons of Israel," the latter being the later Hebrew version having according to Mr. Jackson "no sense." Here, the Septuagint (LXX) has in Greek "angels of God," which is rendered sons of God in modern translations at Job 1:6 and 38:7, as Mr. Jackson also states, and with which I do concur.[1] Mr. Jackson also refers to the non-canonical book, Ecclesiasticus, for context, where Ecclus 17:17 reads: "In the Division of the Nations of the whole Earth, He (God) set a Ruler over every People, But Israel is the Lord's Portion." Despite this, he defers to the original, more ancient reading: "sons of God," or "angels," for the text of Deuteronomy 32:8, which definitely alters the meaning for me. This matters, because the Holy Scriptures are very meaningful, and this can be a matter of even life and death at times, or at least affect lives in a profound way. About the Greek Septuagint, we intend to consider later the patriarchal lifetimes and the other evidence for preferring it over the later Hebrew copies, but Mr. Jackson writes about the Greek Septuagint several things in order to convince us of this over the next 63 pages of his excellent book:[2,3]

> "It is certain that this Translation was so universally approved by the ancient *Jews,* as to be authorized by the High-priest and Sanhedrin to be read in their Synagogues as an authentic Interpretation of the *Hebrew* Original."

Above: Fallen Angel
(1847 painting by CABANEL, Alexandre, Oil on canvas, 121 x 190 cm, Musee Fabre, Montpellier)

[8] Mr. Jackson is very knowledgeable about the Scriptures, and when he considers the correspondence between the years of history recorded by Josephus to the Septuagint, their near-precise agreement, combined with the statement in the *Jewish Antiquities* by Josephus that he wrote from a "Hebrew copy," leads Mr. Jackson to the conclusion that at least the Greek Septuagint did not differ substantially from the Hebrew Bible, in further proof of the authenticity of the Greek. Furthermore, the Samaritan copies agree with Greek even today for the patriarchs who were born after *The Deluge,* at least where the Hebrew text disagrees, leading Mr. Jackson to conclude logically that it was the Hebrew copies that were altered.[1] In the same way, the later Greek copies were corrupted, according to Mr. Jackson, from Epiphanius, for the purpose of invalidating the prophecies concerning Christ.[2] This was because the idea that Messiah would arrive after 5500 years was a tradition among the Jews, with 1000 years signifying one day in Jehovah's eyes, so that Messiah was believed to be due to arrive on the 6th day of the 'week.'[3]

(1)*"Chronological Antiquities, vol I (1752), p. 92, by John Jackson)*
(2)*Ibid., pp. 73-74, by John Jackson)*
(3)*Ibid., pp. 54, 69, by John Jackson)*



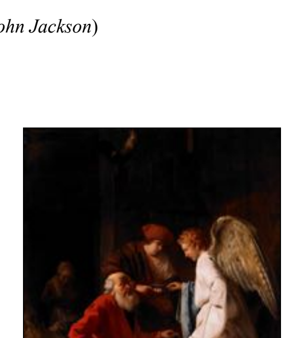
Above: Portrait of clergyman and author John Jackson
(1757 engraving by MACARDELL, James)

19 While we may yet return to this topic to discuss it at a future point in this article, one of the alterations made by Jews to their Hebrew text, and which was copied by the Samaritans, was the removal of the name of Cainan from the lineage recorded after *The Deluge.* Mr. Jackson writes:[1]

> **"It is certain that the *Greek* and *Hebrew* Scriptures agreed together till the Time of the Christian Era, and at least a Century after, as is evident from the Testimonies of the ancient *Jews,* and of *Philo,* and especially of *Josephus,* who was perfectly skilled both in the *Hebrew* and *Greek* Scriptures, and had compared them together, and found an entire Agreement between them."**

With this viewpoint the Popish writer Morinus agreed, in a book which he dedicated to the Pope himself,[2] and he elsewhere noted that the most ancient Rabbis in the *Babylonian* and *Jerusalem* Talmuds *"give the highest Commendation to the Version of the Septuagint, and in enumerating the Differences anciently observed in the Writings of* Moses, *between the* Hebrew *Text and the Septuagint, they found that they were very few, and mention none in the Chronological Numbers from the Creation to* Abraham."[3]

[1](*"Chronological Antiquities, vol I (1752), p. 83, by John Jackson*)
[2](*"Ibid., p. 82, by John Jackson*)
[3](*"Ibid., pp. 82-83, by John Jackson*)

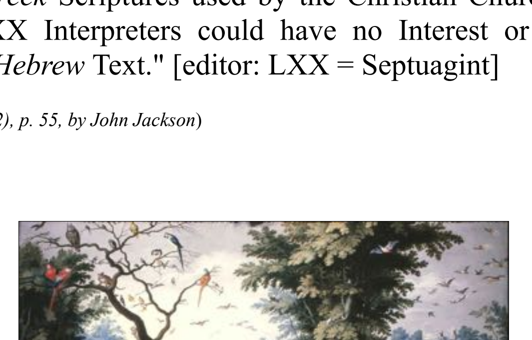


Above: Tobias and the Angel curing Tobit of Blindness
(1630 painting by VAN AMERSFOORT, Simon Hendricksz, Oil on panel, 47 x 63 cm, Birmingham Museum of Art)

110 The Samaritan text, Mr. Jackson notes, has 1307 years as compared to the 2262 years of the Septuagint, for the time from the *Creation of Man* to *The Deluge,* and as compared to the 1656 years of the later Hebrew copies. The numbers given are determined from the ages of the patriarchs at the time of their begetting the child who succeeded to the lineage, thus the Samaritan version omits 100 years from Jared, 120 from Methuselah, and 129 from Lamech, for a total of 349 years (1307 + 349 = 1656).[1] From the later Hebrew copies in the West at 1656 years to the Eastern Hebrew copies at 1556 years a further difference of a century is observed between Hebrew copies, a difference caused by the omission of a century in the age of Jared before he begot Enoch (62 cf. 162 years old).[2] Mr. Jackson writes:[3]

> "*Augustine* relates that the *Jews* were suspected of having corrupted their Copies, and altered the Periods of the Ages of the antediluvian Patriarchs before and after their begetting Children, out of Envy to the Christians, and to diminish the Authority of the *Greek* Scriptures used by the Christian Church: and that on the other hand the LXX Interpreters could have no Interest or View to serve in deviating from the *Hebrew* Text." [editor: LXX = Septuagint]

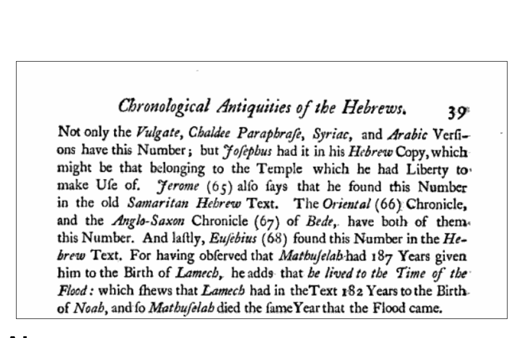
[1](*Chronological Antiquities, vol I (1752), p. 55, by John Jackson*)
[2](*Ibid. p. 52, by John Jackson*)
[3](*Ibid. pp. 52-53, by John Jackson*)



Above: The animals entering Noah's Ark
(1630 to 1670 painting by BRUEGHEL, Jan the younger, 83 x 56 cm, Museo Lazaro Galdiano)

111 As the age at puberty is one fifth of the lifespan of a creature, Mr. Jackson writes, subtracting a century from the age of a regeneration and adding it to the remainder of a person's life is not reasonable, and it shows that the Hebrew scriptures were altered from the Septuagint, since the Septuagint keeps this natural order of things.[1] Also, the Hebrew scripture corruption caused the ages of the patriarchs Jared, Methuselah, and Lamech to extend beyond the time of *The Deluge,* another absurdity. This same Hebrew corruption has evidently taken 100 years from six of the patriarchs: viz., the 1st, 2nd, 3rd, 4th, 5th, and 7th-- before they begot sons-- and added it onto the end of their lives, which caused *The Deluge* to appear to arrive 600 years earlier, with the absurd consequence, as just mentioned, of causing ancestors of Noah to appear to survive *The Deluge,* whereas in the Septuagint version they are deceased prior to it by six years, or within a year of our Blessed Greenealogy.[2,3] By this last point alone one might reject the Hebrew text as absurd, as *The Deluge* may be defined as global.[4] These problems never existed in the Septuagint version at all, nor in the version Josephus used, which he reported was an Hebrew copy, and was almost identical to the Septuagint except that it had six years deficiency in the age of Lamech at the birth of Noah, which would have caused Methuselah to die in the year of *The Deluge.*

[1](*Chronological Antiquities, vol I (1752), p. 53, by John Jackson*)
[2](*Ibid., p. 37, by John Jackson*)
[3](*Green (2009), Table at top of article, The Blessed Greenealogy, by Rolf Ward Green, showing Methuselah born 4258, and thus with a lifespan of 969 years, as is known from both the Hebrew and Greek versions, dies in BCE 3289, which is 6 or 7 years before The Deluge, BCE 3282*)
[4](*Genesis 7:19-20, 24; 8:9*)

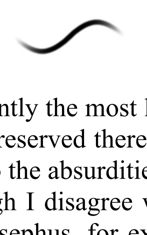


Chronological Antiquities of the Hebrews. 39

Not only the *Vulgate, Chaldee Paraphrafe, Syriac,* and *Arabic* Verfions have this Number; but *Jofephus* had it in his *Hebrew* Copy, which might be that belonging to the Temple which he had Liberty to make Ufe of. *Jerome* (65) alfo fays that he found this Number in the old *Samaritan Hebrew* Text. The *Oriental* (66) Chronicle, and the *Anglo-Saxon* Chronicle (67) of *Bede,* have both of them this Number. And laftly, *Eufebius* (68) found this Number in the *Hebrew* Text. For having obferved that *Mathufelah* had 187 Years given him to the Birth of *Lamech,* he adds that *he lived to the Time of the Flood:* which fhews that *Lamech* had in the Text 182 Years to the Birth of *Noah,* and fo *Mathufelah* died the fame Year that the Flood came.

Above: Chronological Antiquities, Vol. 1, 1752, p. 39
(Chronological Antiquities, Vol. 1, 1752, p. 39, by John Jackson)

112 From the above, the Septuagint is very evidently the most logically persuasive text, and there are clearly a great number of proofs that the Holy Word is preserved therein. The corruptions of Scriptures by the Jewish leaders is in grievous evidence here, also, due to the absurdities found to result from it. For these Mr. Jackson presents abundant and strong evidence, although I disagree with Mr. Jackson in some of his chronological opinions, such as his accepting the years of Josephus, for example, over those of the Septuagint, although this is only a difference of six years, and so does not appear of great significance. This exciting realization, that the chronological account contained in the Bible is logical and consistent, instead of otherwise untenable, marks the beginning of a possibly very important consideration of the history of the world. The patriarchs passed on to their progeny what they knew, and it has come down to us through history, despite the attempts of unfaithful ones to corrupt it-- it survived. The essential account was retained within the Septuagint. This is the history of sacred education.



Above: Ptolemy II Philadelphus examining a roll of papyrus
(1813 painting by CAMUCCINI, Vincenzo, 263 x 337 cm, Museo di Capodimonte)

end of Chapter 1: The History Of Sacred Education

Chapter 2: Patriarchal Line As Confirming Enochic Scenario

This one was in the beginning with God.
(*John 1:2, New World Translation 1984*)

He existed in the beginning with God.
(*John 1:2, New Living Translation 2015*)

From the very beginning the Word was with God.
(*John 1:2, Good News Translation 1992*)

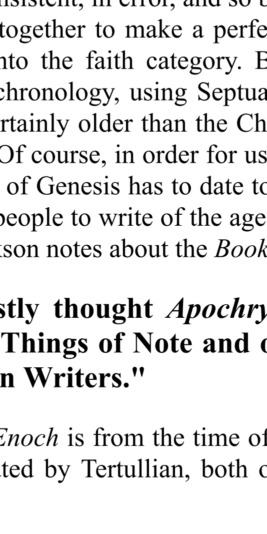
He existed in the beginning with God.
(*John 1:2, International Standard Version 2010*)

21 Probability is the reason why we believe in some cases, that based on pattern consistency, something may be true. So much of ancient history is inconsistent, in error, and so badly corrupted that it becomes difficult to believe. Faith is justified by parts fitting together to make a perfect whole. Dating from the non-canonical *Book of Enoch* is something that falls into the faith category. But it may be justified, as we may now consider, from the standpoint of the BG chronology, using Septuagint years. Mr. Jackson writes of Enoch, that the *Book of Enoch* is very ancient, certainly older than the Christian Era, and probably nearly as old as the Septuagint translation, if not older.[1] Of course, in order for us to derive any real meaning from it, it has to date to Enoch himself, as the Bible text of Genesis has to date to Adam himself, in order for us to believe that it is really true. But it is common for people to write of the age of a source when it is the age of the copy of that source to which they refer. Mr. Jackson notes about the *Book of Enoch*:[2]

> **"Though this Book was justly thought *Apochryphal* and to be mixed with Fables, yet it contains many Things of Note and of the highest Antiquity, and was esteemed by the Christian Writers."**

Now, it should be noted that the *Book of Enoch* is from the time of Enoch, or time prior to him, and is cited by Clement of Alexandria and authenticated by Tertullian, both of whom wrote about the end of the 2nd century CE.[3]

[1](*Chronological Antiquities, vol I (1752), p. 59, by John Jackson*)
[2](*Ibid., p. 59, footnote 100, by John Jackson*)
[3](*Ibid., p. 60, footnote 100, by John Jackson*)

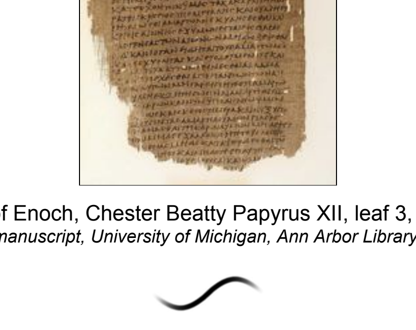


Above: Book of Enoch, Chester Beatty Papyrus XII, leaf 3, verso *(4th century manuscript, University of Michigan, Ann Arbor Library)*

22 *Eupolemus* referred to it, from *Eusebius,* and it is called upon in the Holy Scriptures, as we mentioned in 1-4, at *2Peter 2:4* and *Jude 14.* So, this 'apochryphal' *Book of Enoch* is given import in Holy Scripture! John 8:17 states: "The witness of two men is true." This is an echo from Deuteronomy 17:6, where it is written: "At the mouth of two witnesses or of three witnesses the one dying should be put to death. He will not be put to death at the mouth of one witness." With this in mind, we may evaluate the witness of Enoch from the *Book of Enoch* to see it with an open mind and yet without undue bias, hopefully. In the past, I had rejected this witness. The chronological signposts of the different epochs of history of man we will need to review comprehensively and masterfully if we are to present here a congruent picture of all history, in our *Blessed Greenealogy,* such that we may be able to convince open-minded people who are searching for the "truth." One such important signpost perhaps appears at Genesis 6:3:[1]

> *"Jehovah said: 'My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years.' "*

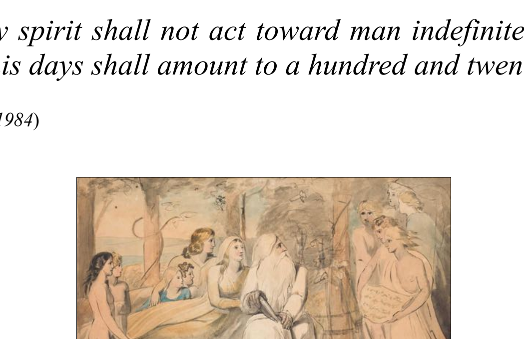
[1](*Genesis 6:3, New World Translation 1984*)



Above: Enoch with God *(1785 painting by BLAKE, William, 61 x 45 cm, Watercolour, pencil, coal on paper)*

23 The more that I have considered this scripture (Ge 6:3), the more it has struck me that it appears to relate more to an epoch than to an human lifespan, since the context is one in which Noah is an antediluvian patriarch who lives 950 years, and is 600 years old at the time of *The Deluge.* If it does not refer to an human lifespan, then, I have already proposed in a previous article one possible understanding, which is that 120 years is the time from the birth of Noah in BCE 3882, down to the date of BCE 3762, the beginning year of the traditional Hebrew calendar. This has the implication that Noah himself expected something to occur in the 120th or 121st year of his life, and that he began to count the years from the point which later became the beginning of the Hebrew calendar. Enoch, on the other hand, was in the Scriptures given as the son of Jared and the father of Methuselah, making Enoch the great grandfather of Noah.[1] From the Septuagint chronology, which we have used with the addition of only a few years, Noah was born 188 + 187 + 165 = 540 years after Enoch, with Noah born 3882 BG and Enoch born 4424 BG (4424 - 3882 = 542), and we note that the number of the 120 years at Genesis 6:3 bears no clear relation to the much larger numbers here, the lifespans of Jared, Enoch, Methuselah, Lamech, and Noah being given in Genesis chapter 5 as 962, 365, 969, 777, and 950 years, respectively.

[1](*Genesis 5:18-29*)



Above: The Flood *(1717-1718 painting by BORTOLINI, Mattia, Fresco, Villa Comaro, Piombino Dese)*

24 Here the long lifespans of the patriarchs are seen as an help to our understanding, in that their relation to any period as short as 120 years appears very curious. It begs the question of what the 120 years actually is, and leads to the idea that a "year" in Hebrew may refer to a longer period, especially as we know that a "day" in Hebrew has such an ambiguous character, that it is said in both the Jewish and Christian Scriptures that a "day" is to Jehovah as a "thousand" years.[1,2] Thus the epoch of 120 "years," it seems possible, may be longer than 120 literal years. The 120 sari of Berosus for the antediluvian Kings is an obvious alternative interpretation for these 120 years, and this we considered in our article *True,* chapter 3, assuming each 'saros' to be about 18 years in length, according to the eclipse cycles of the Moon ('True' 3-2). This amounted to 18 x 120 sari = 2160 years, corresponding within 108 years of the 2268 years from Adam to *The Deluge.* From par. 2-3 (above) we have Enoch's birth in 4424 BG, which is 1126 years after Adam in BCE 5550. When we take, as Mr. Jackson does, 10 years to a sarus,[3] we have 1200 years for the government before BCE 3282, and a total of 1070 + 1200 - 1 = 2269 years (cf. 2268 by us) for the total number of years from Adam to *The Deluge.*[4] The *Book of Enoch* is the source of the year 1070 AM for the beginning of the human antediluvian government, and means the 1070th year-- after Adam, or Anno Mundi (AM).[5]

[1](*Psalms 90:4*)
[2](*2Peter 3:8*)
[3](*Chronological Antiquities, vol I (1752), pp. 200-201, by John Jackson*)
[4](*BCE 5550 Adam - 2268 years = BCE 3282 Deluge*)
[5](*Chronological Antiquities, vol I (1752), p. 61, by John Jackson*)

Above: Noah's Ark *(Dominican Order church in Friesach- Main altar, Friesach, Dominikanerkirche, Hochaltar, Arche Noah, Noah's Ark)*

25 The nearness of this result is very encouraging, and even exciting, as 2268 approaches 2269 without much difference at all. But there is a distinction to be made between the date 1070 AM, given to the *Book of Enoch* as the year that the Sons of God took wives from the daughters of men, and the 1st Year of the antediluvian government, unless these are exactly coincident in time.[1] Putting this question aside for the moment, we see that it is only in the Septuagint chronology that this year 1070 AM occurs in the "Days of Jared," with Jared being born in the Year after Adam 230 + 205 + 190 + 170 + 165 = 960 AM, and with Jared's son Enoch being born 162 years later, or 1123 AM, roughly (which we adjust to ~1126 AM by the addition of extra

being born 602 years later, or 4525 AM, roughly (which we adjust to ~4526 AM by the addition of extra years to account for additional months, as explained in our article *Joseph)*.[2] Jared born ~964 AM (4586 BG) lived for 962 years and died c. 1926 AM (962 + 964), and he is about 1070 - 964 = 106 years old at the time of the event mentioned in the *Book of Enoch,* therefore. Enoch is the sixth from Adam, and thus he would have been born 600 years earlier in the Hebrew chronology of the Masoretic text, which would not fit the account of the Year 1070 AM from the *Book of Enoch;* namely, that an event in 1070 AM occurred in the "Days of Jared."[3]

[1](*Chronological Antiquities, vol I (1752), p. 61, by John Jackson*)
[2](*Green (2009), Table at top of that article, The Blessed Greenealogy, by Rolf Ward Green*)
[3](*Chronological Antiquities, vol I (1752), pp. 60-61, by John Jackson*)

Above: Ebrezza di noe, Noah's drunkenness *(Detail of c 1630 to 1635 painting by FERRARI, Giovanni Andrea de, Accademia, Ligustica di Belle Arti)*

2[6] The *Book of Enoch* appears to confirm the Septuagint and refute the modern Hebrew accounts as corrupted. This article is the 17th of my articles, but the 16th was autobiographical, so that *Be* makes the 16th of them excluding *My Story.* I only write about things about which I feel compelled to write and which excite me. *Be* is such a challenging subject, and has such momentous implications about Scriptural corruption, that it took even more compulsion to begin to write it, and all the more so after recent deaths in my immediate family. The true God has given us so much in his Holy Word, and I feel it a sacred duty to make known the truth. The only thing we are permitted to brag about is Jehovah, and I believe that all of my previous articles remain useful, as they were inspired by my faith in Jehovah, my Creator, Saviour, and King.[1-3] I get enormous pleasure from my service to Him and draw solace through the mediation of his son, Jesus Christ, the only one of his creations who as yet dwells in immortality.[4-7] These gains offset the tremendous responsibility of writing about such a serious matter as the Jewish corruption of their own Scriptures. In *Be,* only if Jehovah is willing, will I now have the privilege of summarizing the key signposts of my work done previously, and of setting out the most accurate of dates in true chronology, the *Blessed Greenealogy.*

[1](*2Corinthians 10:13*)
[2](*1Corinthians 3:21*)
[3](*1Corinthians 1:31*)
[4](*1Timothy 2:5*)
[5](*1Timothy 6:16*)
[6](*1Thessalonians 4:17, Those with the heavenly calling are raised from the dead in the days of Christ's presence to be united with him, also.*)
[7](*2Thessalonians 2:1*)

Above: De verdrijving uit het paradijs, The expulsion from Paradise *(1646 painting by POELENBURGH, Cornelius van, Oil on panel, 38 x 30 cm, Rijksmuseum)*

2[7] Our former chronology, the BG, works back as far as *The Deluge,* with it dated as BCE 3282, with great accuracy as determined by very conventional dating of the beginning of the *Bronze Age,* as well as lunar alignments from the time of Moses, and days of the week combined with dead reckoning from Moses back to Joseph in BCE 1923, then from Joseph back to Noah, by the generations of the patriarchs. Radiocarbon dating also validates our dates of chronology. For the details, please see our various, earlier articles.[1] Accepting the argument for a sar of 10 years, as presented by Mr. Jackson,[2] we accept a solar year in place of what Mr. Jackson gives as years of 360 days, or Chaldean years. The simple idea of 365 days in a year was known to ancient peoples, as we know from ancient Egypt and back to Nimrod, and the antediluvian patriarchs were wiser even than they. This we know from the Scriptures, because sin only entered the world through Adam's sin (by Eve also), and the former patriarchs who lived before *The Deluge* had in years much longer lives than those who came later, we have seen. Those who depart from Scripture end up resorting to a more outlandish theory or idea than just long-lived patriarchs. The fact that the epochs add up is proof in and of itself:

3282 + 1200 - 1 + 1070 - 1 = BCE 5550 Adam

[1](*Joseph, Joseph and On, Phoenix, Moses, The Ark of Urartu, The Crucible of Credible Creed, B4 Chronology, Trojan War, Wild Road Ahead To History, The Uncut Tut, True, by Rolf Ward Green, Anne Ruth Rutledge, Ralph Ellis Green, and Flora Marie Green*)
[2](*Chronological Antiquities, vol I (1752), p. 199, by John Jackson*)

Above: Jacob worstelt met de engel, Jacob wrestles with the Angel *(1639 painting by BREENBERGH, Bartholomeus, Oil on panel, 68 x 50 cm, Rijksmuseum)*

2[8] All of the theories of Man's origin which resort merely to aliens and spaceships from other galaxies originate in the refusal to accept that Man was created in love by Jehovah. The Sumerian god *Enki,* whom we identified with Noah of *The Deluge* in the article *True,* possesses a name which resembles the name of *Enoch,* with "ch" replaced by "k," noting how changeable ancient vowels are. The earliest attested Sumerian writing does date after BCE 3282, which date we assigned to *The Deluge* of Noah. So even the story of Enoch can be altered to suit legends, but the essential story of *The Deluge* remains true. The Sumerian story is what confirms the Scriptural account even though the name of Noah was confused with Enoch's, so that more credence is due to the Holy Word when we see it. What settles the matter is the dating of Enoch, and it can be found in the ancient accounts of his testimony from the time when he warned all mankind about the coming judgment. Having already accepted the ultimate answer-- that Jehovah is the loving Creator of all things-- we seek the details. This is much easier than seeking the ultimate answer-- and we have accepted that as soon as we believe-- because that must be given to us, and cannot be obtained by our effort. Arrogance may prevent us from accepting God's Sovereignty. Pointedly, if aliens caused our origin, who caused theirs?

Above: Noah Sacrificing after the Deluge *(c 1800 painting by WEST, Benjamin, Oil on canvas, 350.5 x 182.9 cm, San Antonio Museum of Art)*

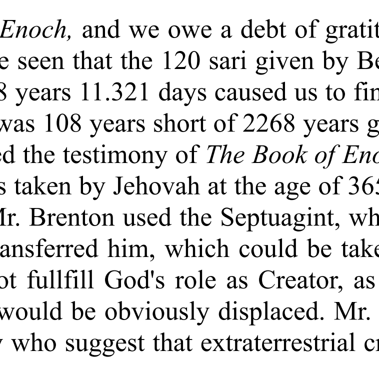
2[9] In the account preserved by Syncellus, from the *Book of Enoch,* the *Egregori* were the sons of Seth, says Mr. Jackson, who took daughters from the sons of Cain, who at Genesis 4:16 before this we are told had been exiled to the Land called in Hebrew "Nod," a place East of Eden, and which Mr. Jackson identifies as Susiana, our Persia today. At this point the story branches into two versions, in one case there being a version saying that the sons of God are Angels rather than sons of Seth, and that these Angels had relations with the daughters of men who were good-looking.[1] The offspring of this were giants, called *Nephilim.*[2] One reason for not delving too deeply into the details for the moment is that my readers may not be able to absorb it all, as Jesus said: "I have many things yet to say to you, but you are not able to bear them at present." (Joh 16:12) The other reason is that I have not yet researched it very much, and it appears to be a fairly controversial subject. When appropriate, we will consider this further as needed, for we considered Noah as a giant in *Ark of Urartu.*[3]

[1](*Genesis 6:2*)
[2](*Genesis 6:2*)
[3](*The Ark of Urartu Part 1 (2010), ch. 1, par. 2, by Rolf Ward Green and Anne Rutledge*)

Above: Martha and Mary Magdalene *(c 1598 painting by CARAVAGGIO, Michelangelo Merisi da, Oil and tempera on canvas, 133 x 39 cm, Detroit Institue of Arts)*

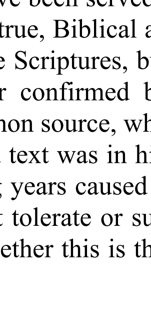
2[10] In the meantime the account of Syncellus had 1170 AM (this was an error for 1070 AM, according to Mr. Jackson) as the year that the daughters were first married by sons of God. However, Africanus preserved a date of 1077 AM for a place in time associated with the "Whoredom" of these daughters, from which Mr. Jackson declares the year 1070 AM accurate.[1] Others, including Abulfaragi (aka Bar-Hebraeus), Pandorus, and even Syncellus himself, give the year as 1000 AM, when Jared was 40 years old, and all agree it was before Enoch, whereas it couldn't have been had it been 170 years later, since Enoch is dated as born when Jared was 162 years old.[2] The time of the government Panadorus gives as 1058 AM, the date exactly we would have obtained without adding months.[3,4] Thus, we take 1070 AM (BCE 4481) as nearly the right year, and it is, in the BG, 1199 years before *The Deluge.* This 1199 compares well with the 1200 years of government. This was a very corrupt, worldly, antediluvian government, and these 1200 years began while Seth himself still lived.[5] Thus, according to Cedrenus, Seth witnessed the Angels who Jude tells us forsook their heavenly position,[6] and came to be reserved for judgment, who are evidently the same as those who have sexual relations with the daughters of men. As Cain was banished, these Angels are exiled from Heaven, and they will suffer death, after the 1000 years judgment.[7]

[1](*Chronological Antiquities, vol I (1752), p. 61, by John Jackson*)
[2](*Ibid., p. 61, by John Jackson*)
[3](*Ibid., p. 61, by John Jackson*)
[4](*This is because we added 12 additional years to make up six additional months per generation, in the generations from Adam to Joseph, as we explain in the article* Joseph.)
[5](*Ibid., p. 61, by John Jackson, footnote 2, continued from p. 60*)
[6](*Jude 6*)
[7](*Revelation 20:6, 7, 10, 15*)



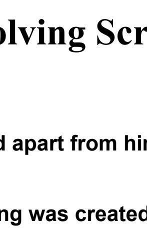
Above: Christ on the Sea of Galilee *(1841 painting by DELACROIX, Eugene, Oil on canvas, 55 x 46 cm, Nelson-Atkins Museum of Art)*

2[11] This is the import of the *Book of Enoch,* and we owe a debt of gratitude to Mr. Jackson for his excellent work. In the BG chronology, we have seen that the 120 sari given by Berosus are best reconciled to a sar of 10 solar years. In *True* the saros of 18 years 11.321 days caused us to find the antediluvian government to be about 2160 years in duration, which was 108 years short of 2268 years given in the BG for the duration from Adam to *The Deluge.* We thus ignored the testimony of *The Book of Enoch.* We have now restored this story of Enoch to its own place. Enoch was taken by Jehovah at the age of 365 years, and it is written in Brenton's version that God translated Enoch. Mr. Brenton used the Septuagint, which says literally that Enoch pleased God so that he was not seen, God transferred him, which could be taken as Enoch leaving on a spaceship. However, alien visitors clearly do not fullfill God's role as Creator, as they also require Jehovah to create them or else the question of origins would be obviously displaced. Mr. Erich von Daniken, as the author of *Chariots of the Gods,* is one of many who suggest that extraterrestrial craft are involved, in Enoch's life and in Ezekiel's Book.



Above: Ezekiel *(By TISSOT, James)*

2[12] The patriarchal lineage indeed appears to have been served faithfully by means of the Book of the ancient Septuagint, which has evidently the preserved, true, Biblical account. This is not only because of the evident absurdities caused by the later corruption of the Scriptures, but because our best chronology is seen to align well with its chronology, and is then further confirmed by the *Book of Enoch.* The most reasonable explanation is that the original texts had a common source, which was the same as the Septuagint. Indeed, the evidence of Josephus is that the Hebrew sacred text was in his day virtually identical to the Septuagint. The persecution of Christians has in the intervening years caused many errors to be manifested in the Masoretic text. This is a blasphemy which many may not tolerate or suffer. It has been my greatest privilege to write this amendment. The reader may determine whether this is the true account, while our joy is a confirmation of the Enochic chronology.



Above: The Brazen Serpent *(By TISSOT, James)*

end of Chapter 2: Patriarchal Line As Confirming Enochic Scenario

Chapter 3: Wonder Involving Scriptural Death Of Moses

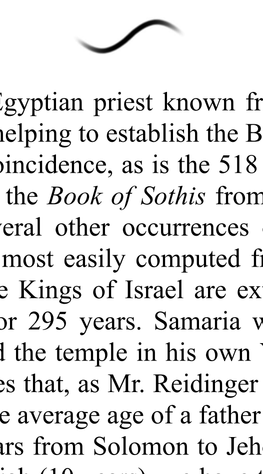
All things came into existence through him, and apart from him not even one thing came into existence.
(*John 1:3, New World Translation 1984*)

God created everything through him, and nothing was created except through him.
(*John 1:3, New Living Translation, 2015*)

Through him God made all things; not one thing in all creation was made without him.
(*John 1:3, Good News Bible 1992*)

Through him all things were made, and apart from him nothing was made that has been made.
(*John 1:3, International Standard Version 2010*)

3[1] The wisdom of the world is foolishness with God (1Co3:19). Even well-meaning scientists and scholars can be seriously mistaken and almost always believe their own intelligence. One example that I have experienced personally is teachers teaching history from the point of view of an atheist, and portraying the greatest scientists such as Newton (who, by the way, believed in God) as unscientific and out of date. The reason that the greatest scientists are believers, and need to be, is that they need to believe there is a truth. Only if God is real can there be orderly laws to discover. When you believe there is no God and merely hope for luck, you may not be willing to dig for the gold God has hidden. Thus, it is clear that all great scientists are believers. Mr. Feynman rightly recognized that all scientific theory, men's attempts at understanding nature, is just guesswork. Therefore can science not ever answer the question of why. As Mr. Feynman noted, science is dependent on assumptions, so that until we accept a starting point no start is made. It may then progress, up until our assumptions break down. Newton's theory, for example, gave no knowledge of gravity beyond his relation of force and mass, and it was Einstein whose theory later showed gravity as a curvature of space. Despite the genius of Einstein's General Relativity, which modelled the universe in a far better way, the Nobel prize was given to Einstein for a lesser achievement, because of the general feelings that curved space-time was too weird. Yet, Einstein's General Theory stands as an historic coup. Clearly, the world is blind to its own great achievements.



Above: David and Goliath *(c 1625 painting by VARALLO, Tanzio da, Museo civico, Varallo)*

3[2] As far as historians go, Manetho the Egyptian priest known from about the early 3rd century BCE has played one of the most important roles in helping to establish the BG dates. The 518 years of Shepherds from BCE 1970 to BCE 1452 is an immense coincidence, as is the 518 years, from Moses dying in 1452 to BCE 934, and the 815 years from Mestraim in the *Book of Sothis* from BCE 2738 to Joseph in BCE 1923.[1-3] The year BCE 1452 is anchored by several other occurrences of history, one being Solomon's Temple founded in BCE 1014. Solomon's day is most easily computed from the destruction of Jerusalem in BCE 587, after 430 years of Israeli Kings. The Kings of Israel are extremely well-documented and also cross-correlated, with the northern Kingdom for 295 years. Samaria was captured in BCE 719, but 295 years before that at Jerusalem Solomon founded the temple in his own Year 4.[4] The year BCE 1014 as Temple founding is one of only several possibilities that, as Mr. Reidinger found, align its axis with the rising sun at Passover on Nisan 15, and April 18.[5] The average age of a father at the birth of firstborn sons at the time of Solomon and after being 27 years, the years from Solomon to Jehoiakim are wholly consistent with this.[6] Including Jehoiakim (11 years) and Zedekiah (10 years), we have the years of the Kings of Judah, starting at Solomon:

40 + 17 + 3 + 38 + 24 + 8 + 8 + 40 + 29 + 53 + 16 + 16 + 29 + 55 + 2 + 31 + 11 + 10 = 430 years (Solomon to Jerusalem's destruction)

Solomon Year 1 to Jerusalem's destruction in BCE 587 makes 430 years, thus Solomon Year 1 is BCE 1017 (Year 4, 1014). So, the Kings of Judah in Israel show a BCE 1014 founding. April 18 in BCE 1014 is Lunar Day 17, which for a Nisan 15 based on 1st visibility of the Moon is very probably true. This is entirely consistent with the way that the Jews get the beginning of each lunar month by 1st visibility today. In BCE 1014, April 18 was Sunday, the 1st day of the week. Note that BCE 1014 is equal to -1013 by common convention.[7]

[1](*Manetho, with an English translation (1940), by W. G. Waddell, p. 93, Fr. 45 (from Syncellus).*)
[2](*Manetho, with an English translation (1940), by W. G. Waddell, p. 145, Fr. 54 (from Josephus).*)
[3](*Manetho, with an English translation (1940), by W. G. Waddell, p. 239, Appendix IV, Book of Sothis or The Sothic Cycle (from Syncellus), although Mr. Waddell notes that the Book of Sothis is "certainly not by Manetho," Ibid., pp. xiv-xv.*)
[4](*1Kings 6:1*)
[5](*Joseph (2009), by Rolf Ward Green*)
[6](*Moses, Part 2, Table H5a (2013), by Rolf Ward Green and A. R. Rutledge*)
[7](*My Lunar Ephemeris Access Panel is based on the visual correspondence rather than convention, thus BCE 1014 = -1014 in that application.*)

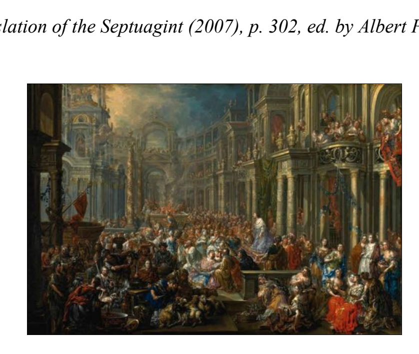
Above: Abduction of Ganymede *(circa 1650 painting by LE SUEUR, Eustache, Oil on canvas, The Louvre)*

3[3] According to the Septuagint translation, at 1Kings 6:1, it was in the 440th year, after Israel had finished departing from Egypt, that Solomon laid the first Temple foundation:[1]

> **And it happened, in the four hundred fortieth year of the departure of the sons of Israel from Egypt, in the fourth year in the second month, when King Salomon reigned over Israel, that the king commanded, and they took great, costly stones for the foundation of the house, and unhewn stones, and the sons of Salomon and the sons of Chiram hewed and laid them. In the fourth year he laid the foundation of the house of the Lord in the month Niso, the second month; in the eleventh year in the month Baal (this is the eighth month) the house was finished in all its plan and in all its arrangement.**

Here it appears that the 440th year may refer to the years elapsing after Israel's wandering in the wilderness, which amount to the time from BCE 1452 to BCE 1014 or 438 years.

[1](*3Reigns (1Kings) 6:1, A New English Translation of the Septuagint (2007), p. 302, ed. by Albert Pietersma and Benjamin G. Wright*)



Above: Dedication of the Temple of Solomon in Jerusalem *(Painting by PLATZER, Johan Georg, Oil on copper, 96 x 64 cm, Private collection)*

3[4] The Hebrew Masoretic text provides here,[1] at 1Kings 6:1, *480th year,* thus 40 years more than the Septuagint, with 53 words (113 in the Septuagint, above), so it may be said that the two accounts appear independent and distinct or that one of them was corrupted by later scribes, and it cannot be easily argued, as Mr. Jackson does, that both of them are corrupt-- the Septuagint appears more legitimate, both from our previous experience with the Septuagint (see Chapter 2, previous) and from its naming of Hiram of Tyre. But to say that both are corrupt requires two, independent instances of corruption for this verse, and is not likely. Also, as the Masoretic text gives a period that is greater by 40 years, and 40 years is the same as the period during which Israel wandered in the wilderness, the accounts seem to coincide on the issue of the particular time concerned. Rather than accept the witness of King Solomon's time, Mr. Jackson prefers Paul's statement at Acts 13:20 as a source for his chronological information, despite fatal problems.[2] However, we will see later that there are other reasons in Jewish tradition to accept the 440/480 years as definitive for this time period, based on the 50-year, Jubilee Cycle. With Solomon's Temple founded in BCE 1014, 1Kings 6:1 puts *The Exodus* from Egypt 479 years prior, in BCE 1493:

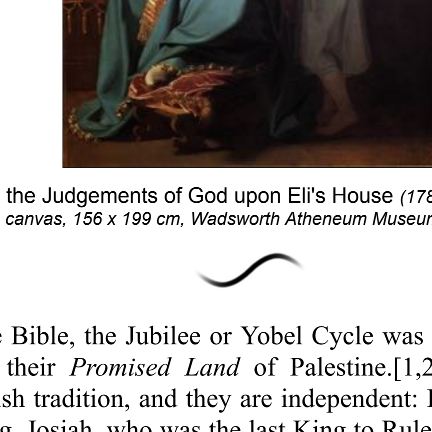
1014 + 479 = BCE 1493 (The Exodus of Israel out of Egypt)

[2](*Chronological Antiquities, vol I (1752), p. 141, by John Jackson*)

Above: Paul and Barnabas at Lystra *(1650 painting by BERCHEM, Nicolaes, Oil on canvas, 164 x 135 cm, Musee d'Art, Saint-Etienne)*

3[5] Mr. Jackson's inclination that 1Kings 6:1 is invalid can't be convincing for at least two reasons, besides the above. Paul's mention, at Acts 13:20, of the length of time which he describes as "about 450 years" is first of all inexact, which is why he explicitly says this when he says "about." Secondly, the translation of this scripture is a matter of no small disagreement as to the period to which he refers, some saying that it refers to the period after the arrival of Israel in Palestine and division of land, until Samuel, and some saying that the 450 years preceded land division.[1] The statement by Paul is thus of limited use at this time. In my own articles, I have taken it with Caleb's statement at Joshua 14:10-13 to mean 450 years added to BCE 1446, it being 45 years after Israel spied out the land in 1491 BG, and the year (1446) when Joshua began to divide up Israel.[2] The resultant BCE 1896 falls near Year 1 of Senusret II in Egypt, who I showed may be identified with Joseph himself.[3] Joseph was first appointed as Ruler in 1923 BG, I write in a number of my articles, which on Nisan 15 fell on Apr 17, and 430 years before Nisan 15 BCE 1493, *The Exodus.*[4,5] I will now attempt to explain the reasoning for the dating of Joseph and Moses based on the destruction of Jerusalem.

[1](*Out of 22 English language versions, I noted only 8 which favoured Mr. Jackson's interpretation, 14 mine.*)
[2](*Joshua 14:13-15. Or, perhaps BCE 1447.*)
[3](*Joseph (2009), by Rolf Ward Green*)
[4](*Joseph (2009), Joseph and On (2010), Phoenix (2010), Moses Part 2 (2010), Ark of Urartu (2010), The Crucible of Credible Creed Part 2, ch. 11, par. 12 (2012), B4 Chronology Part 3, Chapter 10 (2015), Wild Road Ahead To History Part 1, ch. 4, par. 7 (2016), True ch. 1, par. 5 footnote, par. 6, ch. 8, par. 4 (2018), by Rolf Ward Green et al.*)
[5](*Gautschy, 1st visibility of Lunar Crescent, Thebes, Egypt*)



Above: Samuel Relating to Eli the Judgements of God upon Eli's House *(1780 painting by COPLEY, John Singleton, Oil on canvas, 156 x 199 cm, Wadsworth Atheneum Museum of Art)*

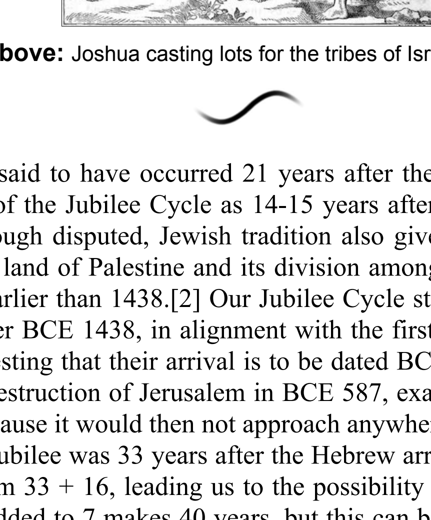
3[6] In Jewish tradition, as in the Bible, the Jubilee or Yobel Cycle was 50 years in duration, and began after Israel had become settled in their *Promised Land* of Palestine.[1,2] There are two separate numbers, concerning the Jubilee, in Jewish tradition, and they are independent: Firstly, there was a Jubilee celebrated in the 18th Year of Judah's King, Josiah, who was the last King to Rule Israel independently under Jehovah's Sovereignty, and this Jubilee was given as the 16th Jubilee;[1,3] secondly, by "Talmudic calculations the entrance of the Israelites into Palestine" is given as an epoch of 850 years (17 Jubilees) before Jerusalem fell. The precise coincidence of these two anecdotes gives us an exact dating for Israel arriving in Palestine, because the destruction of Jerusalem is quite certainly dated BCE 587. Therefore, BCE 1437 is the date of the settling of Israel. Josiah's Year 1 is 639 BG, from the 31 + 11 + 10 years (of Josiah 31, Jehoiakim 11, Jehoiachin 3 months, and Zedekiah 10 years) or 52 years which Josiah preceded BCE 587, so it is seen that Josiah's 18th year is 639 - 17 = BCE 622, and as the 16th Jubilee, dates the commencement of the Jubilee Cycle to 16 x 50 = 800 years before BCE 622 (or BCE 1422). The Passover of 622 began in the Jewish Year 623 (Tishri). This adjusts the beginning of first Jubilee 1 to BCE 1423. We need to consider the discrepancy between 1437 and 1423.

[1](*The Jewish Encyclopedia (1906), Sabbatical Year and Jubilee, Fifty- and Forty-nine-Year Cycles*)
[2](*Leviticus 25:10, 25:21-22*)
[3](*The Jewish Encyclopedia (1906), Sabbatical Year and Jubilee, Talmudic and Samaritan Calculation of Jubilees*)

Above: Moses saving Jethro's daughters *(14th century)*

3[7] Now, the dates of BCE 1437 and BCE 1423 differ by 14 years by the two methods, but agree with the BCE 1493 date given above for *The Exodus* of Israel out of Egypt, seeing that 40 years of wilderness wandering means Israel arrived at Jericho about BCE 1453, which differs from 1437 by only 16 years and from 1423 by only 30 years, which is somewhat less than one Jubilee Cycle of 50 years, thus irrefutable. The calculation back from the 18th Year of King Josiah may be exact, as the time of his Reign is agreed upon by many. We have two places in which to search for possible help in understanding the date BCE 1437, one being Jewish sources, and the other the Holy Word itself, regarding the Jubilee. Leviticus 25 is the relevant part of Scripture, it stating in verse 2: "When you eventually come into the land that I am giving you, then the land must observe a Sabbath Rest."[1] The Septuagint in English reads differently: "If you enter the land that I give you, the land which I give you, shall also rest—— Sabbata," giving no specified time of resting, except that in all versions, the land was to rest one year after six years of sowing and reaping, and again, after 49 years, was to celebrate a Jubilee year in the 50th year, a second consecutive Sabbath Year, or in Hebrew a Shemittah.[2] Thus it appears that the Holy Word has nothing to say with regard to how long Israel lived in Palestine before it was later begun to count the years of the first Jubilee Cycle. Here, our final recourse is in Jewish traditional sources.

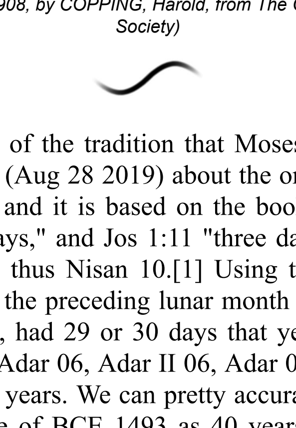
[1](*Leviticus 25:2, New World Translation 1984*)
[2](*Leuitikon (Leviticus) 25:2, 25:8-10, 25:20-22, A New English Translation of the Septuagint (2007), p. 103, ed. by Albert Pietersma and Benjamin G. Wright*)



Above: Joshua casting lots for the tribes of Israel *(1873)*

3[8] The first Shemittah Year is said to have occurred 21 years after the arrival of the Hebrews in Palestine, which gives us the beginning of the Jubilee Cycle as 14-15 years after arrival, and the question remains of when the arrival was.[1] Although disputed, Jewish tradition also gives the Jubilee Cycle as beginning 14 years after the conquest of the land of Palestine and its division among the tribes, which took 14 years and after BCE 1452 thus was no earlier than 1438.[2] Our Jubilee Cycle start in BCE 1423, dated from Year 18 of King Josiah, is 15 years after BCE 1438, in alignment with the first Shemittah having occurred 21 years after 1438 in BCE 1417, suggesting that their arrival is to be dated BCE 1438, which is then 850 years plus some months also before the destruction of Jerusalem in BCE 587, exactly agreeing. The first Jubilee Cycle cannot begin in 1438/1437, because it would then not approach anywhere near to another of the statements of Jewish tradition, that the first Jubilee was 33 years after the Hebrew arrival in Palestine, from which we may obtain the sum of 49 years from 33 + 16, leading us to the possibility of good agreement 1453 - 16 = BCE 1437.[3] This 33 years when added to 7 makes 40 years, but this can be no full Jubilee, implying at least 10 years of inactive Jubilee time if the 33 years is taken after the Shemittah, and if the inactive time is taken after 1452 and is enough to cause agreement with our Jubilee Year 1 of 1423 BCE, it will be of a size about 1453 - 1423 + 10 = 40 years, which is clearly too much time to connect with known traditions. The sum of 1423 + 33 = BCE 1456 here is not too far wrong. Any further considerations are not likely to influence us. Thus the date of the death of Moses is near BCE 1453/1452, and based on Jewish tradition we made it Adar 07 BCE 1452.[4,5] We do not consider all of Jewish tradition to be of itself accurate, but some of it came directly from the Holy Word, and so to this part of the tradition on Moses we now turn.

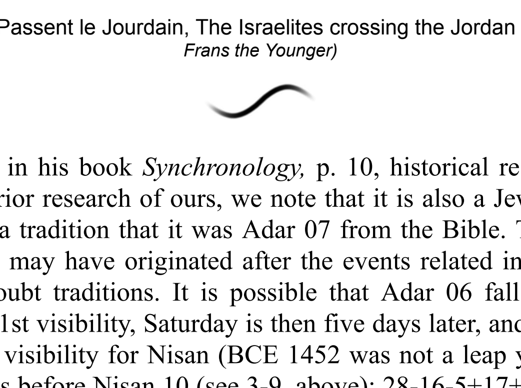
[1](*The Jewish Encyclopedia (1906), Sabbatical Year and Jubilee, Reasons for Observance*)
[2](*Ibid., Sabbatical Year and Jubilee, Tamudic and Samaritan Calculation of Jubilees*)
[3](*Ibid., Sabbatical Year and Jubilee, Reasons for Observance*)
[4](*Moses Part 1, Table 4, by Rolf Ward Green and Anne Ruth Rutledge*)
[5](*Moses Part 2, Historical Notes, "Notable dates already provided by Jehovah's Greenealogy," 'Adar 7, 2309,' by Rolf Ward Green and Anne Ruth Rutledge*)



Above: Moses on Pisgah *(Before c 1908, by COPPING, Harold, from The Gospel in the Old Testament, Religious Tract Society)*

3[9] But we need to reconsider the origin of the tradition that Moses died on Adar 07, as it may in fact be wrong one day. I learned only yesterday (Aug 28 2019) about the origin of a Talmudic calculation, that puts Adar 07 as the date when Moses died, and it is based on the book of Deuteronomy and book of Joshua, where De 34:8 Israel mourns for "30 days," and Jos 1:11 "three days" later cross the Jordan River, on Jos 4:19 "the 10th day of the first month," thus Nisan 10.[1] Using these three statements, one more fact is needed, and that is: how many days did the preceding lunar month have? Depending on whether the month before Nisan, which is Adar or Adar II, had 29 or 30 days that year, Moses died on one of four possible dates, which are not certain: it could be Adar 06, Adar 07, or Adar II 06, Adar II 07, equally well. However, these are not equally likely for all given years. We can pretty accurately narrow the choice to BCE 1453, or 1452, when we accept *The Exodus* date of BCE 1493 as 40 years earlier, due to 40 years of wilderness wandering.[2,3] Thutmose I dies in BCE 1493 in the "conventional" Egyptian history, and his mummy is missing from the collection, his death being thereby connected with *The Exodus* date, but a lot of other evidence also points to the same truth.[4-11] The first Sabbath is aligned with Iyyar 15-22 in BCE 1493.[12] When we are certain of BCE 1493 as *The Exodus* date, and then and only then, do the years 1452 (or 1453) become probable for the year of the death of Moses on Adar 06/07.

[1](*See also my first mention of this: Moses Part 1, by Rolf Ward Green and Anne Ruth Rutledge*)
[2](*Numbers 14:33*)
[3](*Deuteronomy 8:2*)
[4](*Death of Thutmose I according to scholars: Grimal: (BCE 1493); Oxford U., Krauss, Von Beckerath, Malek, Arnold: (1492); Dodson: (1491).*)
[5](*Trojan War (2015), ch. 2, par. 5, by Rolf Ward Green et al.*)
[6](*Joseph and On (2010), by Rolf Ward Green*)
[7](*B4 Chronology Part 2 (2015), ch. 7, par. 7-b, 7-d, 7-f, Table 13, 7-g, by Rolf Ward Green et al.*)
[8](*The Crucible of Credible Creed Part 1 (2012), Chapter 4, by Rolf Ward Green et al.*)
[9](*Joseph (2009), by Rolf Ward Green*)
[10](*Moses Part I (2010), by Rolf Ward Green and Anne Ruth Rutledge*)
[11](*True (2018), ch. 1, par. 6, ch. 4, par. 6, ch. 5, par. 3, ch. 5, par. 4, ch. 5, par. 5, ch. 7, par. 3, ch. 7, par. 6, ch. 8, par. 1, ch. 8, par. 2, ch. 8, par. 3, ch. 8, par. 12, Chapter 9, by Rolf Ward Green et al.*)
[12](*Exodus 16:1, 16:5, 16:21-22, 16:26*)



Above: Les Israelites Passent le Jourdain, The Israelites crossing the Jordan *(Jan 02 1600 by FRANKEN, Frans the Younger)*

3[10] As Mr. Crosthwaite noted in his book *Synchronology,* p. 10, historical research is not always an exact science.[1] Having read the prior research of ours, we note that it is also a Jewish tradition that Moses died on the Sabbath, it being also a tradition that it was Adar 07 from the Bible. Traditions are not the inspired Word of God, and sometimes may have originated after the events related in that Word, which is why we may sometimes reject and doubt traditions. It is possible that Adar 06 falls on Saturday in BCE 1452! Monday Feb 16 BCE 1452 is 1st visibility, Saturday is then five days later, and thus Adar 06, with Feb 16 as Adar 01. Also, Mar 17 as 1st visibility for Nisan (BCE 1452 was not a leap year, which means Feb has 28 days) gives Adar 06 as 33 days before Nisan 10 (see 3-9, above): 28-16-5+17+9=33. However, as mentioned in a previous article, this can only be the month of Adar and precede Nisan depending on barley harvest being early near the Jordan River, as it often is.[2] Otherwise, the month Adar II comes between Adar and Nisan. There is a Jewish tradition stating Moses died Adar 07 and Adar II 07. In this case, in BCE 1452, Mar 17 as Adar II 01 is Tuesday and this makes Adar II 06, five days later, become Sunday. It also requires an arcus visionis of 6.92 deg. or less to allow Apr 15 1st visibility for Nisan 01, but becomes Adar II 07 Monday otherwise, and so neither is a Sabbath, then. In BCE 1453, Adar II does not occur, and Feb 27 is Adar 01 in that year, a Wednesday, which again cannot make Sabbath fall on Adar 06 nor on Adar 07, meaning 1452 is preferred. [3,4] This confirms our earlier dating, or does not overturn it.

[1](*Synchronology (1839), p. 10, by Charles Crosthwaite*)
[2](*Moses, Part 1 (2013), by Rolf Ward Green and A. R. Rutledge*)
[3](*Gautschy, 1st visibility of Lunar Crescent, Thebes, Egypt*)
[4](*Planetary, Lunar and Stellar Visibility 3.1.0 (2006), location Jerusalem*)

Above: The Jews gathering the Manna in the Desert *(1637 to 1639 painting by POUSSIN, Nicolas, Oil on canvas, 200 x 149 cm, The Louvre)*

3 11 In the BG chronology that we have presented previously, it is stated that Moses died in 1452, and we have seen it was 33 days before Nisan 10, which also is Adar 06 or Adar 07. Assuming that the Jewish tradition of Adar 07 as the death of Moses was a later tradition, we may thus reject Adar 07 and assume Adar 06 to have as much likelihood to be right. This revises our earlier work, but has confirmed it in the way we have presented above, as we refined 1st visibility. If Moses did not die on a Sabbath Day, this makes the date of his death open to any year, which would cause no little uncertainty, except that our BG chronology would not fail, since it is based upon more secure dates such as BCE 1493, and BCE 1014, as well as BCE 587, which do not move about. Our BG is the most secure timeline for the death of Moses. We merely have to add BCE 1453 to 1452 as a possible year. The extremely thorough research we have done still stands.

Above: The Building of the Tabernacle *(Painting by STALBEMT, Adriaen van, Oil on copper, 50 x 38 cm, Private collection)*

3 12 Having considered the death of Moses more fully and having reviewed some of our extensive previous work, we may begin to reconsider the dating of Joshua in the next Chapter, in the context of both Holy Scriptures and the Jubilee Cycle. The remarkable alignments of our BG chronology with all of Egyptian history and the Book of Judges has been presented already in *Crucible,* and it strengthens the case we have already made in the current Chapter for the stability of the date that we have presented for the death of Moses.[1] We need to add that Saul reigned for 42 years, putting BCE 1100 as his Year 1, which agrees with Josephus that Samuel judged for 12 years, which in the BG aligns with BCE 1112.[2] Mr. Jackson also notes that Saul's son Ishbosheth (his 2nd or 4th son) was 40 years old at the death of Saul himself.[3,4] It is reasonable that Samuel's sons were grown up in 1100,[5] when at the insistence of the people Samuel anointed Saul.[6] As we wrote in *Crucible,* 40 years of Judging by Eli followed by 20 years when the Ark of the Covenant was kept at the house of Abinadab conclude as Samuel began to Judge Israel[7], ending the Philistine oppression of 40 years as we dated it from BCE 1152-1112 based on both the Judgeship of Jair and his predecessors, and also that of Samuel from Josephus (12 years), so that Eli was Judge from 1172-1132.[8-10] That is: 1100 + 12 + 20 + 40 = BCE 1172, Eli became Judge. Samson judged 1132-1112, as we wrote, but here we consider lastly the birth of Samuel as being a few years before the death of Eli, as Samuel was from 1Samuel 1-4 not grown up. From 1Samuel 8:1 when Samuel is old in BCE 1100, he cannot have been born after BCE 1142, or he would not be too old. When we take BCE 1142 as the year of birth of Samuel, then he can remain Judge long during Saul's Reign, as the story suggests and which would be not later than BCE 1058 by us. Samuel could be born in BCE 1150, dying at age 80 in 1070, or if he judged only 18 years with Saul as King (Josephus) then died in 1082 and died at 68, although perhaps his age at the time of the death of Eli is greater and some period of time passes after 1Sa 3:8, and during 1Sa 3:19-21, 4:1. Samuel's birth is chronologically sound between 1172-1152. I may conclude my discussion about the death of Moses with the note that the 300 years of Jephthah dates it BCE 1452.[11]

[1](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 6, by Rolf Ward Green et al.*)
[2](*1Samuel 13:1, International Standard Version 2010*)
[3](*Chronological Antiquities, vol I (1752), p. 144, by John Jackson*)
[4](*2Samuel 2:10*)
[5](*1Samuel 8:1-5*)
[6](*1Samuel 10:1*)
[7](*1Samuel 7:13-15*)
[8](*1Samuel 7:2*)
[9](*Antiquities of the Jews, Book VI, ch. 13, par. 5, by Flavius Josephus*)
[10](*Judges 13:1*)
[11](*Judges 11:26*)

Above: Hannah Giving her Son Samuel to the Priest *(1645 painting by VICTORS, Jan, Oil on canvas, 133 x 135 cm, Berlin State Museums)*

end of Chapter 3: Wonder Involving Scriptural Death Of Moses

Chapter 4: Exploring Noble Joshua's Original Years Explicitly Deemed

By means of him was life, and the life was the light of men.
(*John 1:4, New World Translation 1984*)

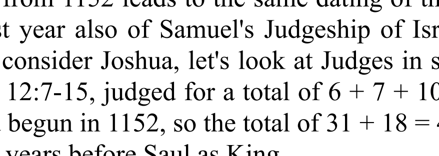
The Word gave life to everything that was created, and his life brought light to everyone.
(*John 1:4, New Living Translation, 2015*)

The Word was the source of life, and this life brought light to people.
(*John 1:4, Good News Bible 1992*)

In him was life, and that life brought light to humanity.
(*John 1:4, International Standard Version 2010*)

4 1 Having adjusted Saul's Reign upwards two years to begin in BCE 1100, assuming a 42-year Reign where before we had but 40 years for Saul beginning in BCE 1098 (*Crucible*), we see an even better alignment with Judges before Samuel, and Samuel seems fine at BCE 1112 or 12 years by Josephus. But BCE 1112 is also arrived at by the 300 years mentioned by Jephthah[1], namely the time from Israel's arrival into the land on the east side of the Jordan River in BCE 1452, until the start of Ammonite oppression, in BCE 1152, which coincides with the Philistine 40-year oppression of Israel on the west side of the Jordan, which lasted for 40 years. Subtraction of 40 years from 1152 leads to the same dating of the end of the Philistine oppression, ie. BCE 1112, and marks the first year also of Samuel's Judgeship of Israel.[2] So the BG chronology seems perfect, but before we start to consider Joshua, let's look at Judges in some more detail. Jephthah, and three Judges after him, from Judges 12:7-15, judged for a total of 6 + 7 + 10 + 8 = 31 years, after the 18 years of Ammonite oppression that had begun in 1152, so the total of 31 + 18 = 49 years brings us down to BCE 1103 at the death of Abdon, or three years before Saul as King.

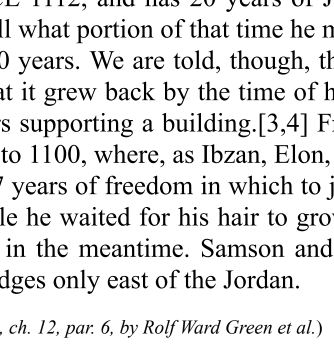
[1](*Judges 11:26*)
[2](*1Samuel 7:13-15*)



Above: The Meeting of Jephthah and his Daughter *(c 1470 painting by BENVENUTO DI GIOVANNI, Tempera on panel, 82 x 32 cm, Private collection)*

4 2 If we added on extra months in these years, we may readily understand how two or three more years could have elapsed. On the other hand we have Samson, at Judges 16:31, judging Israel for 20 years, and Ibzan, Elon, and Abdon judging on the west side of the Jordan River after Jephthah in Gilead (on the east side of the Jordan) judged 6 years 1134-1128.[1] Ibzan with 7, Elon 10, and Abdon 8 years make 25 years and Samson died before the end of the Philistine oppression in BCE 1112, in his death killing some Philistine axis lords.[2] When we assume that Samson dies during the period from BCE 1152 to 1112, when the Philistines dominated Israel, until the year BCE 1112, and has 20 years of Judgeship, we offer that he seems to have begun to judge about 1132 BCE, still what portion of that time he might have spent in prison is not given, nor whether it was included, in those 20 years. We are told, though, that Samson's hair was shaved off his head before he was put in prison, and that it grew back by the time of his death, it being essential to his strength, as he pushed down two stone pillars supporting a building.[3,4] From BCE 1125 to BCE 1112 there fall 13 years, and also 25 years, from 1125 to 1100, where, as Ibzan, Elon, and Abdon combined for 25 years (7 + 10 + 8), they fit so as to give Samson 7 years of freedom in which to judge BCE 1132-1125, with 13 years from 1125 to 1112 judging in prison while he waited for his hair to grow, being replaced on the outside by Ibzan (1125-1118) and Elon (1118-1108) in the meantime. Samson and Jephthah both seem to succeed Eli, to a degree, yet Jephthah, as it seems, judges only east of the Jordan.

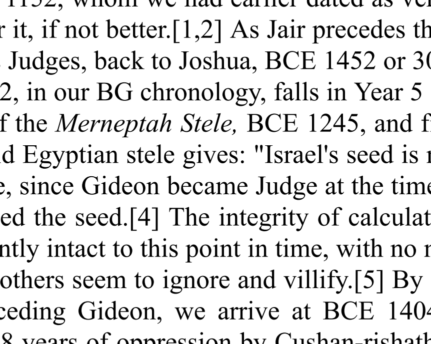
[1](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 6, by Rolf Ward Green et al.*)
[2](*Judges 12:8-14*)
[3](*Judges 16:29-30*)
[4](*Judges 16:17*)



Above: Samson and Delilah *(1766 painting by BATONI, Oil on canvas, 209 x 144 cm, Private collection)*

4 3 To assume that all of Israel's Judges were consecutive, as Mr. Jackson and others do, appears now a patent absurdity. Mr. Jackson notes, though, that some sources have 22 years for Tola instead of 23 (as we have presented, and as given in the Holy Word today), and we see that this does improve our BG chronology to make Jair (his 22 years) end in 1152, whom we had earlier dated as very near to 1152 (BCE 1151), and who also is made none the worse for it, if not better.[1,2] As Jair precedes the Ammonite/Philistine oppression, as is aligned by all of the previous Judges, back to Joshua, BCE 1452 or 300 years before the oppression, there's no worry. Judge Gideon's Year 2, in our BG chronology, falls in Year 5 of Pharaoh Merneptah of Egypt (Year 1 of 1249), which is the year of the *Merneptah Stele,* BCE 1245, and fits as the time of Midian's oppression in the Holy Book, while the said Egyptian stele gives: "Israel's seed is no more".[3] This is yet another point of endorsement for our timeline, since Gideon became Judge at the time when Midian attacked the crops and livestock of Israel, and destroyed the seed.[4] The integrity of calculation backward from King Solomon in BCE 1014 (his Year 4) is evidently intact to this point in time, with no need for recourse to the 480 years that many such as Mr. Jackson and others seem to ignore and villify.[5] By simple addition upwards, of the years of oppression and Judges preceding Gideon, we arrive at BCE 1404 as the time of the death of Judge Othniel, to which we may add 8 years of oppression by Cushan-rishathaim, then 40 years to 1452.[6] There are only four periods of rest in the Book of Judges, three of them being 40 years and one of 80 years duration, while periods of oppression are of many different lengths. This indicates that the periods of rest are epochal rather than sequential in nature, and appear somewhat miraculous.[7,8]

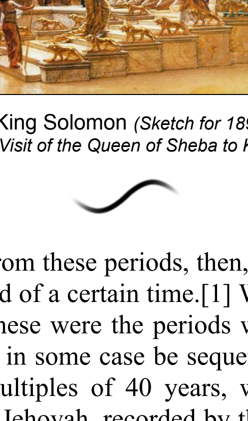
[1](*Chronological Antiquities, vol I (1752), p. 139, by John Jackson*)
[2](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 6, by Rolf Ward Green et al.*)
[3](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 4, by Rolf Ward Green et al.*)
[4](*Judges 6:3,4*)
[5](*3-4, above*)
[6](*1404 + 8 + 40 = 1452*)
[7](*Moses Part I (2010), by Rolf Ward Green and Anne Ruth Rutledge*)
[8](*Judges 3:11, 3:30, 5:31, 8:28*)



Above: The Visit of the Queen of Sheba to King Solomon *(Sketch for 1890 painting, before 1890, Colour sketch by POYNTER, Edward, The Visit of the Queen of Sheba to King Solomon)*

4 4 The inference which logically is taken from these periods, then, is that each of the periods of rest, of either 40 or 80 years in duration, indicates the end of a certain time.[1] We might not infer that all of such years are ones of rest for the land, but rather that these were the periods which represented all years apart from any specified oppression. Of course, they may in some case be sequential, but a much greater miracle would be required, and is not suggested by the multiples of 40 years, which would appear approximate. On the contrary, it seems that by some miracle of Jehovah, recorded by the scribes at this period, the years of peace for the land could be accounted as 40-year whole segments, with the first one beginning in BCE 1452, when Moses died. With this logical assumption, the years do add up exactly, which is merely one satisfying proof of our BG chronology. It also proves that the 480th year 1Kings 6:1 may be true. Praise Jehovah for his wisdom in preserving these matters, revealing to us the intellectual capacity of Jesus Christ.[2] Having established that Moses died in BCE 1452, we proceed now to consider the years of Joshua and the Jubilee Cycle.

[1](*See ch. 4, par. 3, previous, bottom*)
[2](*John 5:20*)



Above: Moses *(By TISSOT, James)*

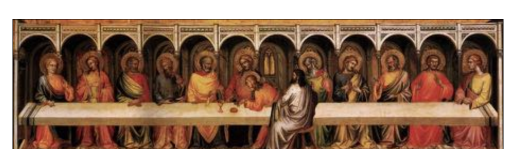
4 5 The time when Joshua judged Israel is recorded in the Book of Joshua, where the length of his Judgeship is not given. Our previous work establishes that Moses died in BCE 1452, after which Joshua led Israel until his death, at age 110. Othniel judged Israel after Joshua, and was said to be the younger brother of Kenaz (or sometimes of Caleb), from the "50 years" of rest in the Old Greek Septuagint (40 years).[1-3] In the Old Greek Septuagint translation, Othniel is called "Gothoniel," and in our BG chronology died about BCE 1404. Especially seeing as the Old Greek version "A" in Wright's and Pietersma's "New English Translation" has "fifty," not "forty" years, in Judges 3:11, and fifty is not far at all from the forty plus eight years (of rest plus oppression), and it a beginning of the accounting of years after Moses, it seems even more reasonable that 48 is the correct total of years, from the death of Moses until that of Gothoniel. Whether Gothoniel was a "son" of Caleb's "younger brother" or "Caleb's younger brother" makes a difference, obviously, but when we see Joshua as not much older than Caleb we may see it as probable that, unless Gothoniel lived for longer than 110 years, he didn't survive Joshua by much more than a generation, or at most two generations, and then only in the case that he is a son of Caleb's much younger brother. Josephus gave Joshua as living 25 years after entering the Promised Land, with other authorities giving him up to 30, and this means that Joshua was 80-85 years old at the time of that entry, and 86-91 as Caleb reached 85 years of age.[4] With an average generation of 33 years and a brother about 15 years younger than Caleb, 48 years of time is accounted as the difference, assuming Caleb's nephew lives to 79, or 31 years fewer than Joshua, and was 31 entering Palestine. Gothoniel would have been 37 when Caleb was 85, which is a 48-year difference for this nephew from a younger brother.

[1](*Judges 3:11, "50 years," Greek Old Testament, the Septuagint (LXX), edited by Alfred Rahlfs*)
[2](*Judges 3:11, "50 years," Judges "A" (left-hand column), A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[3](*Judges 3:11, "40 years," Judges "B" (right-hand column), A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[4](*Joshua 14:10-13*)

Above: The Victory of Joshua over the Amalekites *(By POUSSIN, Nicolas)*

4 6 Even if Caleb's younger brother were only one year younger than Caleb and if everybody lived to be 110 years old (not likely, since Psalms 90, written by Moses, states that the years of a man's life are 70 years typically, and only for the especially mighty man, 80 years),[1] there could still easily be a difference of 18-21 years between some year of Joshua's death and that of Caleb's nephew, but is it a big enough difference in age, assuming Caleb is near in age to Joshua, and his younger brother Kenaz is near Caleb's age? Of course, because Caleb is 79 years old in BCE 1452, with Kenaz at most 78 years old, and Gothoniel (Othniel) can be born when Kenaz is 60 years old or younger, without doubt. No logistical problem appears from any assumption we made. Joshua's tradition from Eusebius is that Joshua judged for 27 years after the crossing of the Jordan, Eusebius giving to us also that some chronologers give 30 years to Joshua.[2] Counting downward from BCE 1452, 30 years ends in BCE 1422 and would suggest that the first year of the first Jubilee or BCE 1423 in our BG had begun about the death of Joshua.[3] We can't place too much stock in the tradition that Joshua "celebrated the first Jubilee," nor in the even more silly foolery that Joshua "died just before the second Jubilee."[4] The first Jubilee was 1373 and the second BCE 1323, 79 and 129 years after Israel's arrival at Jericho, respectively. Joshua perhaps lived to Year 1 of the first Jubilee Cycle. When we see the variant manuscripts of the Old Greek which was translated first from the original Hebrew, it is still the best available hope for an accurate translation, since the Hebrew was corrupted, as we have proven above, and yet we easily understand that some things may be lost, such as the period of Joshua and how it tied to the Jubilee Cycle.

[1](*Psalms 90:10*)
[2](*Connection of Sacred and Profane History Vol. I (1827), p. 130, by Michael Russell*)
[3](*Going to bed for the night, Sep 04, 2019.*)
[4](*The Jewish Encyclopedia (1906), Sabbatical Year and Jubilee, Talmudic and Samaritan Calculation of Jubilees*)

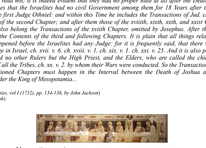


Above: [The Last Supper] (C. 1590 by MOMACO, Lorenzo Sabatino Museum, Berlin)

Above: Obelisks in Karnak Temple, Luxor, Egypt *(Feb 2007 photo by Daniel Csorbay)*

4. From *Crucible* Table 4, note the synchronisms of the Kings of Babylon and Assyria (Egypt is in the commentary).[1] Egyptian King Amenhotep III reigns from BCE 1405-1367 with our latest adjustment, the end of his Reign in 1367 giving sound reason for Burna-buriash being as early as BCE 1370.[2] There is no problem with this dating, seeing as convention offers higher and lower dates for all of these same Kings. For example, Ashur-uballit I is dated to BCE 1353 in short chronology, when we put as BCE 1374, and whom a chronology longer, and conventional, gives as 1365, or 10 years above the short, and only 11 years different from BG chronology. The mixed variant opinions, even among Egyptologists about Egyptian dates, illustrates a lack of agreement on dating. We have successfully defended against Mr. Jackson's charge that the 480th year of 1Kings 6:1 was a Jewish corruption.[3] Our chronology is superior and accounts for the Holy Book. False ideas abound in the world, so the BG is exceptional.

[1]*The Crucible of Crucible Coral Part 2* (2012), ch. 19, *pos. 1, Table 4, by Bob Porter & Gwen Green et al.*
[2]*Amenhotep III's Rule ending in BCE 1367, in Table 1 ch. 9 pos. 1 and see detail in Historical Note 3.*
[3]*BG/Chronological Antiquities, vol (1/752), p. 153, by John Jackson*



Above: Ankh-auf-Mut Adoring a Seated Osiris *(Third Intermediate Period Egyptian, painting on wood, Worcester Art Museum)*

5. Mr. Jackson has written an excellent book, from which also much of our chronology differs, but with surprising points of agreement, even some coincidence. Nevertheless, Mr. Jackson's work shows worthy of respect when Mr. Jackson makes the comment that after Joshua's death there had to be only "about two years" passing before Israel's sovereign behaved.[1,2]

"The ancient Jewish and Christian Writers generally agreed in reckoning no more than 25 Years for the Government of Joshua after the Death of Moses, or 27 Years from the Death of Moses to the first Servitude of the Israelites under the King of Mesopotamia; not allowing any time for the Government of the Elders after Joshua...

"The Paschal Chronicle, Augustine, and Sulpicius Severus agree to reckon this Term of Joshua's Government no more than 27 Years.

"That some Time passed between the Death of Joshua and the first Servitude of the Israelites under the King of Mesopotamia; may be inferred from the Wars and Conquests of the Israelites mentioned in the first Chapter of the book of Judges, and also from its being said, ch. ii. v. 7. That the People served the Lord all the Days of Joshua, and all the Days of the Elders who outlived Joshua. How many Years these Elders governed we read not; it is indeed evident that they had no proper Rule at all after the Death of Joshua. Josephus says that the Israelites had no Civil Government among them for 18 Years after the Death of Joshua to the first Judge Othniel: and within this Time he includes the Transactions of Jud. ch. i. and the former Part of the second Chapter; and after them those of the ninth, tenth, and xxix Chapters; to which time also belong the Transactions of the xxiiith Chapter, omitted by Josephus. After this Josephus proceeds to the Contents of the third and following Chapters. It is plain that all things related in these Chapters happened before the Israelites had any Judge: for it is frequently said, that there was then no King or Judge in Israel, ch. xviii. v. 6. ch. xxix. v. 1. ch. xix. v. 1. ch. xxi. v. 25. And it is also plain that the Israelites had no other Rulers but the High Priest, and the Elders, who are called the chief of all the People, or of all the Tribes, ch. xx. v. 2. In whose Days Christ's Servitude begins, so the Transactions related in the forementioned Chapters must be referred to the Interval between the Death of Joshua and the first Servitude under the King of Mesopotamia.

[1]*BG/Chronological Antiquities, vol (1/752), pp. 134-136, by John Jackson*
[2]*See also next paragraph*

Above: The Last Supper *(c.1360 by GADDI, Tadeo, Santa Croce Florence)*

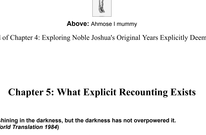
6. The learned Mr. Jackson continues in discussion of Joshua:[1]

"But as the Transactions when to be precedent to the first Servitude of the Israelites do not require the Space of ten Years, as Josephus makes them; or more than

about two Years:

and all the Masters, except the Wars mentioned in the first Chapter, might happen during their being tributary to the King of Mesopotamia; so it is most probable that soon after the Death of Joshua, the Israelites bowed to King or chief civil Magistrate, and continued them, began not only to quarrel and fight with one another, but also to forsake the Lord their God, and to serve Baalim, the Gods of the Canaanites, and other Nations, among whom they dwelt, Jud. ii. v. 10. 11. 12. iii. v. 6. And in the Text, Jud. ii. v. 7. where it is said, that the People served the Lord all the Days of Joshua, and all the Days of the Elders who outlived Joshua; the Greek has it: the Elders who lived long, or to an old Age, 'meta lesous' with Joshua: and the Hebrew Word rendered after, signifies also with; and so Eusebius understood it, and therefore reckoned no Time for the Government of Elders after Joshua. Nor is it probable that any of the same Generation with Joshua, should live long after him, who was an hundred and ten Years of Age when he died, v. 8. and Jos. xxiv. v. 29. And it is added immediately after the Mention of his Death and Burial, v. 10. that Also all that Generation were gathered unto their Fathers: and there arose another Generation after them which knew not the Lord. Which Words imply that soon after the Death of Joshua, the Children of Israel began to forsake the Law of their God, and to indulge themselves in Licentiousness and Idolatry. So that I think Eusebius is right in not assigning any Years of Government of Elders after the Death of Joshua and that twenty seven Years which Theophilus of Antioch, and Clemens of Alexandria, and the Paschal Chronicle assigned for the Time of Joshua's Government, and to the Conquest and Captivity of the Israelites, by the King of Mesopotamia, is the whole Term which ought to be given to that Period."

[1]*BG/Chronological Antiquities, vol (1/752), pp. 136-137, by John Jackson, emphasis mine*



Above: Adoration of the Shepherds *(before 1597 by FONTANA, Prospero, Adoration of the Shepherds)*

6.1 In the BG chronology we have 33 years from Moses' death in BCE 1452 to the first servitude in 1419, and when 27 years of those are Joshua's we have only 6 years remaining until the first servitude in BCE 1419, though we may instead allow 29 years or a little more to Joshua, seeing as even 28 falls in the gap in the chronology in BCE 1424, a year shy of our BCE 1423 date as the start of the first Jubilee Cycle, nicely. However, if Joshua lived to the start of that Cycle, it is closer to 29 or 30 years that Joshua led Israel, his death in 1423 or 1422 leaving 2-4 years preceding the servitude. We agree with Mr. Jackson and the ancient historians here. Joshua comes alive as we study him and his leadership, and his historicity augurs greater in the grand landscape of time.

Above: Jephthah's Daughter *(1859 to 1860 by DEGAS, Edgar, Oil on canvas, 266 x 183 cm, Smith College Museum of Art, Northampton)*

6.2 The resolution of the problem of finding the date of death of Joshua has yielded results entirely consistent with our BG chronology and with the faith in God's Word as correct. Joshua died about BCE 1423 and was born thus ca. BCE 1533, which is a very significant date also, as it was extremely close to him time that Hyksos were driven from Egypt. This opens up a new avenue for research regarding possible connections between Moses fleeing Egypt (1533) and Joshua, whose birth ca. BCE 1533 would seem a gigantic coincidence. The dating of Moses is based on his death at the age given in Scripture in his own words: "120 years old I am today."[1] The historicity of an human being depends upon an accurate dating of their years of life, and in the case of Israel's leader, Joshua Jesous, appears vital for Jewish history. The Jews are yet important to us in Christian history, for they were entrusted with the sacred pronouncements of God.[2]

[1]*Deuteronomy 31:2*
[2]*Romans 3:1-2*

Above: Ahmose I mummy

end of Chapter 4: Exploring Noble Joshua's Original Years Explicitly Deemed

Chapter 5: What Explicit Recounting Exists

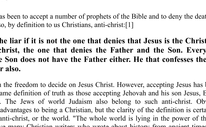
And the light is shining in the darkness, but the darkness has not overpowered it.
(*John 1:5, New World Translation 1984*)

And the light shines on in the darkness, and the darkness has never put it out.
(*John 1:5, New Living Translation*)

The light shines in the darkness, and the darkness has never put it out.
(*John 1:5, International Standard Version 2010*)

5. Writings have only been in existence, or archaeology would have us believe they have only been in existence, for 5000 years, which is the period since *The Deluge* for us. In the Babylonica of Berosus, of which fragments survive, we are told that Cronus appeared to Xisouthrus in a dream, telling him to bury the history of beginnings, middle- and endtimes in the city named Sippar before the coming flood.[1] Mr. Jackson refers to the same flood account, saying these are transmitted through Alexander Polyhistor and Abydenus.[2] From Berosus, we have in this way the Antediluvian Kings.[3] Praise Jehovah, we have *The Deluge* in the Holy Word in Genesis, in the context of a full history of the world. There is no other holy book that gives the entire account, with the years of the accounting of historical chronology. Evangelist J. John makes it clear that Christianity is the only religion that says it leads its practitioners to God. Now Jesus says: "I am the way and the truth and the life."[4] The life of Jesus Christ fulfills the Hebrew Scriptures as is also learned by the study of him and of the Scriptures. As we wrote, the chronology of the world is written in it. From the Scriptures we know that writing goes back further than 5000 years, and that mankind is about 7500 years old. The first man is thus named Adam, meaning "earthling man."

[1]*BG/The Reformulation of Berosus, Sources and Monographs, Sources from the Ancient Near East, Volume 1, Fascicle 5 (1978), p. 20, by Stanley Mayer Burstein*
[2]*BG/Chronological Antiquities, vol (1/752), pp. 230-231, by John Jackson*
[3]*Ibid (2016), Chapter 3, by Rolf Ward Green*
[4]*John 14:6*



Above: Noah and His Ark *(1819 by PEALE, Charles Willson, Oil on canvas, Pennsylvania Academy of the Fine Arts)*

5. The original Hebrew which has become the Greek Septuagint, which is precious for preservation of the text, and all of the chronology preceding Jesus, are the Hebrew Scriptures. The Christian Greek Scriptures are the gospel about Jesus. They are often called the "Hebrew" and "Greek" testaments. There are 39 books in the records known as our "canonical" "Hebrew" scriptures or "Old Testament" and 27 books in our "canonical" "Greek", in all the most Holy Word. Some discussion of our Holy Scriptures is always necessary in every discussion of a topic depending upon their truth. We understand that Moses wrote the first five Books of the Hebrew Scriptures, which are part of that canon, but it is not necessary nor even logical to think that Moses took no insights from Holy Writings which believably preceded him. It is clear that the Scriptures are composed of many Books written by different human writers, with the idea of their holiness coming from the idea of inspiration by the truth. That concept stemming from Jehovah's sovereign will. The Word is Jehovah's wisdom personified by Jesus, part of the Creation and prefigured in the words of the Scripture. The only creator created by Jehovah himself was the Word. In this light, the ancient Hebrew as revealed in the Greek Septuagint came to prefigure Jesus and presented as truth. The way in which the truth could be determined in the days preceding Jesus was by what happened to those ignoring it. Humans are not perfect, and many times did ignore Jehovah.

Above: Elijah and Enoch ancestor of Noah *(17th century Icon, Historic Museum in Sanok, Poland)*

Word And World

5. Down through history we have many differing accounts which depart from the Holy Word and are not considered inspired. Far from ignoring these completely, we may seek to see how these agree or disagree with archaeology or other records. Yes, archaeology is itself a record of past civilizations. Astronomical events might also be recorded in archaeology, ancient writers gave accounts of many times during history. Also, at times, these accounts have been lost entirely and survive only in the writings of others who quoted them, as we see in the case of very many of the ancient historians. The Book of the Law of Moses was lost for some years prior to the 18th Year of King Josiah (BCE 622-621), then found. The standards in the Holy Word were of a greater standard. Those Kings of Judah and Israel who forget it suffered the consequences of their correspondingly worse behaviour, for example in the days of Manasseh the son of Hezekiah, whose own sons he sacrificed to idol gods by burning them alive.[1] When he repented, Manasseh was restored to Jehovah's love.[2] Following the death and resurrection of Jesus Christ which the Christian gospel attests, the new standard of truth is of any utterance confessing both Jehovah and Jesus Christ.[3] There is no longer any need to wait for dire consequences. We know immediately that anti-Christian people are untrue. Those who haven't heard the gospel are given their choice, but when they choose against either Jehovah or Christ, the witness of byzantines is that bad fruitage always results.

[1]*2Chronicles 33:6*
[2]*2Chronicles 33:13, 33:19*
[3]*1John 2:22-23*

Muslim teaching has been to accept a number of prophets of the Bible and to deny the death and resurrection of Jesus. This is also, by definition to us Christians, anti-christ:[1]

Who is the liar if it is not the one that denies that Jesus is the Christ? This is the anti-christ, the one that denies the Father and the Son. Everyone that denies the Son does not have the Father either. He that confesses the Son has the Father also.

Each of us is free to freedom to decide on Jesus Christ. However, accepting Jesus has been very difficult for some. By the same definition of truth as those accepting Jehovah and his son Jesus, Buddhism is also a part of anti-christ. The Jews of world Judaism also belong to such anti-christ. Obviously, there are advantages and disadvantages to being a Christian, and the Christian definition is curious. Hinder religion for comes under anti-christ, or the world. "The whole world is lying in the power of the wicked one."[2] Should Christians be against Christian Zionism? Should Christians be against Gay rights and hate crimes and hate speech?

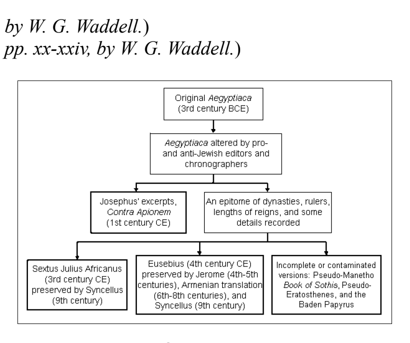
Thankfully, we have many Christian writers who wrote about history from ancient times, and who sought historic truth. However, God's people are not perfect, nor have all of the Christian writings been inspired by Jehovah nor held this. Ravi Zacharias said in one of his Youtube talks that it is not the fear of believing "nothing" that makes anti-christ undesirable, but rather a fear of believing in "anything."[3] "Love believes all things," but not "anything not Christ."[4] Prophets spoke from Jehovah as borne along by Holy Spirit.[5]

[1](*1John 2:22-23*)
[2](*1John 5:19*)
[3](*Ravi Zacharias at the Mormon Tabernacle, 24:50*)
[4](*1Corinthians 13:7*)
[5](*2Peter 1:21*)

Above: The Building of the Ark *(1383 work by BERTRAM OF MINDEN, 1383, Mixed techniques on panel, 56 x 84 cm, Kunsthalle, Hamburg)*

5[4] The divine inspiration of Scripture is what makes us offer "more than the usual attention" to it, not "to the world."[1,2] But Christians are far from ignorant about worldly things.[3] Despite being greatly corrupted far beyond such corruption even as we have examined in the Holy Word itself, national records of world powers are examined by us today, from the works of ancient writers, like Manetho's book about Egypt.[4] In the book by Mr. Waddell (note [4]) we read that Manetho criticised Herodotus (a Greek historian who flourished BCE 450, and is commonly called today the "Father of History", as he is perhaps the first secular historian known to us). Manetho himself was an Egyptian priest from Sebennytos who from this lived after Herodotus, in the Ptolemaic Kingdom. Ptolemy I ascended the Greek Throne after the death of the Greek King Alexander the Great in BCE 323, and founded the Ptolemaic Kingdom of Egypt also 18 years later in BCE 305. As they go forwards in time, BCE year numbers get smaller. As I write in 1-6, the Septuagint translation for the Holy Word into Greek was authorized by Ptolemy II Philadelphus. For Manetho, some possible Egyptian sources were the Turin Papyrus, The Palermo Stone, Royal Lists of Abydos (hallway of Temple of Seti I), Karnak (see The Louvre), and Sakkara (see the Cairo Museum), and papyri (annals, poems, books).

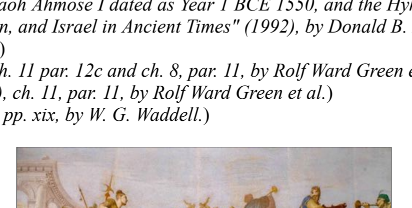
[1](*Hebrews 2:1*)
[2](*Galatians 4:3*)
[3](*2Corinthians 2:11, cf. 1Corinthians 12:1*)
[4](*Manetho, with an English translation (1940), by W. G. Waddell.*)
[5](*Manetho, with an English translation (1940), pp. xx-xxiv, by W. G. Waddell.*)



Above: Transmission of Manetho's Aegyptiaca *(Flowchart)*

5[5] Every field of endeavour has experts, and so does history. Experts of history can and do differ very widely in ideas. Herodotus wrote his History and it survived until our day. Manetho's main chronological work, "Aegyptiaca," failed to survive and was transmitted to us by the Christian writers George Syncellus, Sextus Julius Africanus, and by Eusebius (all of them Greeks), and by a Jewish historian, Josephus. Mr. Waddell's authoritative book states that we find eight works attributed to Manetho: "Aegyptiaca" ("The History of Egypt"), "The Book of Sothis," (see 3-2, this) "The Sacred Book," "An Epitome of Physical Doctrines," "On Festivals," "On Ancient Ritual and Religion," "On the Making of Kyphi" [a kind of incense], and lastly "Criticisms of Herodotus." Egyptian history is interconnected in many ways with other national histories, so Manetho is to us a valued resource. As Mr. Waddell states, "many problems are involved" in the "transmission of Manetho's text," and it is very difficult to "reach certainty in regard to what is authentic Manetho and what is spurious or corrupt," so we must be very wary.[1] Manetho considered the Jews evidently as a leper colony in Egypt, and the Jews reacted with another false claim, viz. that the Jews were the Hyksos who got driven out of Egypt.[2-4] In BG chronology, the Hyksos were expelled in BCE 1533/32. [5-8] Soon after Manetho's work, a short form was produced, this being revised by an Hellenistic Jew to suit Jewish dating, the first being used by Africanus and the second Eusebius.[9] While Josephus, as a Jew, wrote more about Jewish history, Eusebius and Africanus wrote on the world chronology, too.

[1](*Manetho, with an English translation (1940), pp. xvii-xx, by W. G. Waddell.*)
[2](*Ibid., p. xvi, by W. G. Waddell.*)
[3](*Ibid., pp. 77-91, Fr. 42 (from Josephus, "Contra Apionem," i. 14, secs. 73-92), by W. G. Waddell.*)
[4](*Ibid., pp. 119-147, 'lepers' p. 145, Fr. 54 (from Josephus, "Contra Apionem," i. 26-31, secs. 227-287), by W. G. Waddell.*)
[5](*This is also a conventional dating, with Pharaoh Ahmose I dated as Year 1 BCE 1550, and the Hyksos driven out about year 18 or 19 of Ahmose I, quoted source for 'Year 18 or 19': "Egypt, Canaan, and Israel in Ancient Times" (1992), by Donald B. Redford*)
[6](*True (2018), ch. 7 par. 2, by Rolf Ward Green*)
[7](*Wild Road Ahead To History Part 2 (2016), ch. 11 par. 12c and ch. 8, par. 11, by Rolf Ward Green et al.*)
[8](*The Crucible of Credible Creed Part 2 (2012), ch. 11, par. 11, by Rolf Ward Green et al.*)
[9](*Manetho, with an English translation (1940), pp. xix, by W. G. Waddell.*)



Above: Transport of the Ark *(1717 to 1718 fresco by BORTOLONI, Mattia, Villa Cornaro, Piombino Dese)*

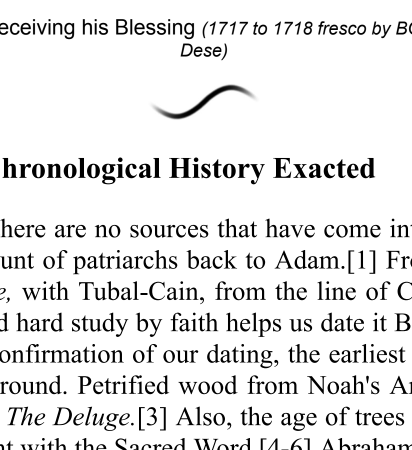
Josephus And History

5[6] Titus Flavius Josephus was a 1st-century (after Jesus) Jew who became the official historian of Rome's army in 70 CE. The works of Josephus are important as a source which does confirm much of the content of the Hebrew Scripture canon:[1]

> *"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them."*

The Jews combined the 22 Books of their Canon as including nearly exactly those same 39 Books found in our Hebrew Old Testament Canon today, showing it existed before Josephus.[2] As he mentions, the Jewish history after Artaxerxes was in fact written, but not considered by them so authoritative. The Hebrew Canon was completed in the Reign of Artaxerxes.[3]

[1](*Josephus, "Contra Apionem," i. 8, by Flavius Josephus*)
[2](*The Jewish Encyclopedia (1906), Bible Canon*)
[3](*We have documented extensively already how our BG chronology differs from the 3000 years given by Josephus between Adam and Moses, and is more like 4000 years.*)

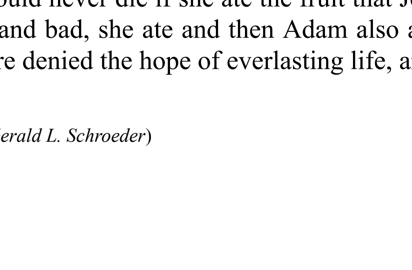


Above: Jacob Tricking Isaac and Receiving his Blessing *(1717 to 1718 fresco by BORTOLONI, Mattia, Villa Cornaro, Piombino Dese)*

Patriarchal, Sacred, Yearly, Chronological History Exacted

5[7] Of the time before *The Deluge,* there are no sources that have come into public view, other than the Holy Word, which claim to give an account of patriarchs back to Adam.[1] From this account we see that metal-working began prior to *The Deluge,* with Tubal-Cain, from the line of Cain.[2] The problem of dating *The Deluge* itself is far from simple, and hard study by faith helps us date it BCE 3282. For the date of Noah, we can look at the archaeology for a confirmation of our dating, the earliest civilizations and any evidence that they may have left behind in the ground. Petrified wood from Noah's Ark was found by radiocarbon to be datable to exactly five years before *The Deluge.*[3] Also, the age of trees and language origins lead us to the same time period which is consistent with the Sacred Word.[4-6] Abraham's time period has been determined as aligning very exactly with that of Gudea whom we identify as Chedolaomer (cf. Gudea, Kudurlagamar), one of four Kings of Scripture.[7] The exactness of both Noah's and Abraham's dates is proof. Noah's birth we dated to BCE 3882 and Abraham to BCE 2206. The difficulty of finding this BG chronology was unending. It was found because of faith in the Holy Word, and it was founded on the years read there for the patriarchs' lives. Since the Word is the only history which extends backwards in time to the first man Adam, and because it also asserts its own Divine origin, we cannot attribute this to chance. For any who believe in Jehovah's reality, the Word lets us gain insight into Adam and Eve, from the time of Creation.

[1](*Genesis 5*)
[2](*Genesis 4:17-22*)
[3](*Trojan War (2015), Chapter 11, by Rolf Ward Green et al.*)
[4](*True (2018), ch. 2 par. 12, by Rolf Ward Green*)
[5](*Wild Road Ahead To History Part 2 (2016), ch. 8 par. 12, last section, by Rolf Ward Green et al.*)
[6](*B4 Chronology Part 3 (2015), ch. 10, par. 4, 5, by Rolf Ward Green et al.*)
[7](*Wild Road Ahead To History Part 2 (2016), ch. 10 par. 8, by Rolf Ward Green et al.*)



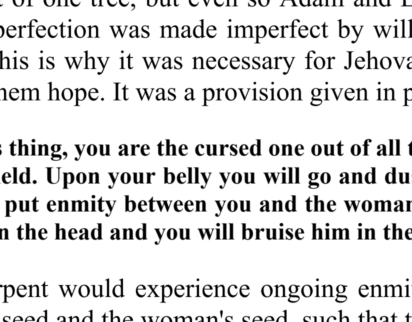
Above: God and the Angels visit Abraham *(C. 1680 to 1685 fresco by GELDER, Arent De, Oil on canvas, 174 x 111 cm, Museum Boijmans Van Beuningen, Rotterdam)*

5[8] Adam was created by Jehovah through the Word, and the Word soon took a rib from Adam to make Adam a female companion.[1] The 'rib' can be seen as the 'X' chromosome that made Eve.[2,3] Eve thus became Adam's female complement and his companion after Jehovah put him into the Garden of Eden, a Paradise. [4,5] Before this, Jehovah had been bringing every creature kind to Adam to be named, and Adam had found no helper for him.[6] The institution of marriage is based on the origin of Eve:[7]

> *"Then the man said:*
> ***'This is at last bone of my bones And flesh of my flesh. This one will be called Woman, Because from man this one was taken.'***
> *That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh."*

Jesus also stated: "What God has yoked together let no man put apart," referring to Jehovah's creations Adam and Eve.[8] In the BG chronology, Jesus is some 5580 years after Adam. Eve was tempted by the serpent's promise that both she and Adam would never die if she ate the fruit that Jehovah had specified prohibited, of the tree of the knowledge of good and bad, she ate and then Adam also ate when Eve told him. Because of this original sin, Adam and Eve were denied the hope of everlasting life, and were cast out of the Garden.[9]

[1](*Genesis 2:22*)
[2](*Genesis and the Big Bang (1990), p. 28, by Gerald L. Schroeder*)
[3](*Joseph and On (2010), by Rolf Ward Green*)
[4](*Genesis 2:15-18*)
[5](*Book of Jubilees, 3:7-8*)
[6](*Genesis 2:22*)
[7](*Genesis 2:23-24*)
[8](*Matthew 19:6*)
[9](*Genesis 3:1-6, 3:13, 3:17*)



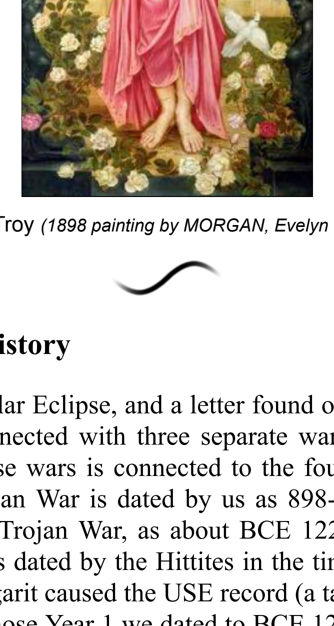
Above: Creation of Eve *(1509 to 1510 fresco by MICHELANGELO Buonarroti, 260 x 170 cm, Cappella Sistina, Vatican)*

5[9] Jehovah only prohibited the fruit of one tree, but even so Adam and Eve were unable to obey God's one single command.[1] Their former perfection was made imperfect by willful sin, since perfect humans have no way to sin by accident alone. This is why it was necessary for Jehovah to make provision for the future children of Adam and Eve to give them hope. It was a provision given in prophecy, said to the serpent:[2]

> **"Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."**

Jehovah foretold, thus, that the serpent would experience ongoing enmity, between "the serpent" and "the woman," and between the serpent's seed and the woman's seed, such that the "he" (her seed) would bruise the serpent's seed in the head, and the beast's seed would bruise "him" in the heel. The theme is recurring throughout history in the battle of good versus evil, as Jehovah's people resisting the Devil. The dragon is a serpent-like beast depicted in Revelation.[3]

[1](*Genesis 2:16-17, 3:3*)
[2](*Genesis 3:14-15*)
[3](*Revelation 12:9*)

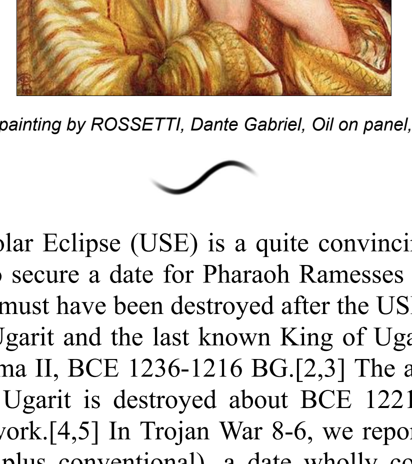


Above: Helen of Troy *(1898 painting by MORGAN, Evelyn de, De Morgan Centre)*

Faithful Astronomy In Trojan History

5[10] The works of Homer, the Ugarit Solar Eclipse, and a letter found on a tablet in the archives of the ancient Hittites, have been seen as being connected with three separate wars against the city of ancient Troy (or Wilusa), Trojan Wars. The last of these wars is connected to the founding of the city of Carthage, shortly after King Ahab of Israel, which Trojan War is dated by us as 898-888, Carthage as BCE 870. The USE dating of BCE 1223 dated an earlier Trojan War, as about BCE 1220, falling in the late 19th Dynasty of Egypt. The earliest of the three wars is dated by the Hittites in the time of Ramesses II of Egypt, which we dated BCE 1275.[1] The burning of Ugarit caused the USE record (a tablet), to be burned during the Reign of Ramesses III, the Pharaoh of Egypt whose Year 1 we dated to BCE 1223, in the same year. 'Ras Shamra clay tablet 86.2230' is a letter sent by Beya, 'Chief of the troops' of Egypt, who is killed in 'Pharaoh' Siptah's 'Year 5', so not after BCE 1228 in BG chronology. The Sea Peoples are known to have invaded Egypt at near to Year 8 of Ramesses III, or BCE 1216, so the destruction of Ugarit is dated about BCE 1221 as done by the Sea Peoples. This would allow two years for the record of the USE to be written and deposited in the library at Ugarit in 1223-21. The convergence of the dating of Ugarit and Ramesses III's year 8 has a good provenance in our chronology, as we saw.

[1](*B4 Chronology Part 2 (2015), by Rolf Ward Green et al.*)
[2](*Trojan War (2015), Chapter 4, ch. 12, par. 4, by Rolf Ward Green et al.*)
[3](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 10, by Rolf Ward Green et al.*)
[4](*Ibid., by Rolf Ward Green et al.*)



Above: Helen of Troy *(1863 painting by ROSSETTI, Dante Gabriel, Oil on panel, 27 x 31 cm, Kunsthalle Hamburg)*

5[11] The astronomy of the Ugarit Solar Eclipse (USE) is a quite convincing, independent case (de Jong and van Soldt 1989), helping greatly to secure a date for Pharaoh Ramesses III.[1] Ugarit must have existed in the time of Beya, before 1228, and must have been destroyed after the USE dated BCE 1223. The blackening of the USE tablet coincides with Ugarit and the last known King of Ugarit, Ammurapi, a contemporary of last known Hittite King Suppiluliuma II, BCE 1236-1216 BG.[2,3] The astronomy of the USE rules out the lower chronologies. We find that Ugarit is destroyed about BCE 1221 in the BG, very consistent with Kaniewski (2011) in radiocarbon work.[4,5] In Trojan War 8-6, we reported that LH IIIC pottery begins at the latest in 1200 (Toffolo 2013, plus conventional), a date wholly consistent with a BCE 1221 Ugarit destruction. No LH IIIC pottery was seen in Ugarit's destruction layer.[6] The USE secures the particular period in Egyptian history. It corresponds to the arrival of the Sea Peoples (known as the Philistines) in Israel, by the time of Judge Jephthah. Ugarit was destroyed 70 years before the Philistines began oppressing Israel in BCE 1152 under Judge Jair, in the BG. All three of the Trojan Wars given above are thus secured.

[1] *Fagan Mar (2013), Chapter 4, ch 12, par 5, by Rolf Ward Green et al.*
[2] *Fagan Mar (2013), Chapter 4, ch 12, par 5, by Rolf Ward Green et al.*
[3] *Mark Omnibus (2015), Table 1, by Rolf Ward Green et al.*
[4] *"The Sea People, from Cuneiform Tablets to Carbon Dating" (2011), PLoS ONE 6(6): e20232, Figure 4, by Kaniewski et al.*
[5] *NIST: ts-14 BP on Calib 7.1 yields, calibration:*

```
   Sample Description: Oqeitz, Kaniewski, 2011
   Radiocarbon Age: BP 2962 +/- 14
   Calibration data set: intcal13.14c
 # Area Enclosed          cal. prob.      rel. prob.
   68.3 (1 sigma)      cal BC 1214- 1190    0.496
                                1178- 1159    0.311
                                1145- 1129    0.193
   95.4 (2 sigma)      cal BC 1223- 1123    1.0
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[6] *Wikipedia, "Upper," Sep 11 2019*

Above: Helem of Troy (*1957 painting by SANDYS, Anthony Frederick Augustus, Oil on canvas, Walker Art Gallery*)

Nimrod In Chronological Expert

5:1 Synccllus dated Nimrod to 2776 Amno Mundi, BCE 2774 in BG, which corresponds to the Eclipse of Nimrod in BCE 2774 BG.[1] Africanus dated Ninus year 1 to BCE 2141, exactly as 1 do.[2] These are amazing unlikely coincidences for chronology. They are also aligned with the chronology of the Septuagint *versus the Deluge,* and with Abraham's chronology, as a patriarch. The patriarchal generations of the Septuagint were used by Christian historians, such as Syncellus and Africanus are. The year BCE 2774 also coincides with the beginning of the Egyptian calendar system, within a few years, and with the summer solstice in that year, very near to calendar day 1. New moon also coincides with the same date in this period.[3] *Ark of Ursrtu* discusses these dates at length. Since the Egyptian government is believed to have begun at a time which was after the arrival of Nimrod on the plains of Shinar, the dating of Egypt followed the BCE 2774 date. Nimrod is identified with Osiris and Orion, who were later admitted as demi-god worshipped in Egypt, and therefore BCE 2774 as the beginning of the Egyptian calendar is so very logical.[4] With the date of Nimrod determined, all later dates hold a position in relation to this date of BCE 2774, which keeps them from being pushed higher or lower, making them stable. The Chinese chronology agrees very exactly with our dates.[5] Existing records are in astonishing agreement with the BG. Check all of my articles for more complete information, as there isn't even room to grow room here to tell it all.

[1] *The Ark of Ursrtu Part 1 (2010), ch. 6, par. 16, by Rolf Ward Green and Anne Rutledge)*
[2] *Chronological Antiquities, vol I (1752), p. 218, by John Jackson)*
[3] *Wild Road Ahead To History Part 2 (2016), ch 4, par. 12, by Rolf Ward Green et al.)*
[4] *True (2018), Chapter 2, by Rolf Ward Green)*
[5] *The Ark of Ursrtu Parts 1 and 2 (2010), by Rolf Ward Green and Anne Rutledge)*

Above: The Deluge (*c. 1804 painting by TURNER, Joseph Mallord William, Oil on canvas, 235 x 143 cm, Tate Britain, London*)

end of Chapter 5: What Explicit Recounting Exists

Chapter 6: Creating An Unity Seen In Nascent Greenealogy

There arose a man that was sent forth as a representative of God: his name was John.
(*John 1:6, New World Translation 1984*)

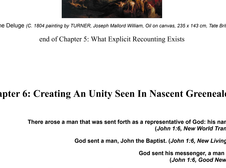
God sent a man, John the Baptist. (*John 1:6, New Living Translation*)

God sent his messenger, a man named John.
(*John 1:6, Good News Bible 1992*)

There was a man sent from God, whose name was John.
(*John 1:6, International Standard Version 2010*)

Above: Enoch (*c. 1654 painting by ANONYMOUS, The patriotic rank from the main iconostasis of c. John Chrysostom in Koronoki in Yaroslavl*)

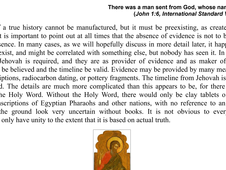
6:1 Truth is only created by Jehovah and represented by Jesus. Probabilistic truth, however, has a less certain validity. Neither can be proven, although the first can be believed. The probabilities are never certain enough to be believed. And probability is the basis of all science, certainly. The truth of Jehovah may be believed only when someone has found enough reason to believe it, and is unwise to doubt. It has been empirically tested for eternity, so is proven. Science continually changes, because it is always a guess. The interesting thing about faith in the Holy Word is that an accurate chronology appears to make it more believable. Only in the Bible do we have the entire scene represented. The confusion of the languages at the Tower of Babel, this God-given account, we have confirmed through the dating of Nimrod by astronomy and the associated ancient historians. This guarantees that the subsequent history be as aligned, and it explains the success of the later historical dates. Contrarily ignored, God results in a blinding of the eyes. During the time of Joshua, we have evidence of this period in the Egyptian chronology which is an absolute alignment. Yet, Joshua (Jo. 1533) lived 1240 years after Nimrod, 2773. The timing of the birth of Joshua as developed above makes it such that Moses could have been aware of Joshua's birth before Moses had to flee Egypt in BCE 1533, by our own BG. Joshua, the son of Nun, was of the tribe of Ephraim, a son of Joseph, and was chosen by Moses to be his own minister.



Above: Scarab Inscribed for Thutmose I (*c. BCE 1500 Egyptian, The Metropolitan Museum, New York*)

6:1 Not only in chronology, but also from linguistics, we have shown Thutmose I as Pharaoh of Egypt in *The Exodus.*[1] This also aligns perfectly with the beginning of the Reign of the Hyksos in 1641 for 108 years until BCE 1533, as the Turin Canon gave the Hyksos Dynasty 108 years (*viz.* 1533 + 108 = 1641), and the Durham Kings List gives 1076 years of Kings, which added to 1641 gives BCE 2717, which should be Egypt's first King, and comes correctly after Shinar 2773.[2,3] It (BCE 2717) is also 63 years after BCE 2780, the date of the death of Shem in our chronology. Menes ruled 63 years. The end of construction of the Tower of Babel was 41 years after its beginning, which was also the start of Kingship, calculated as 2780 less 41, or BCE 2739, at Shinar, and in close agreement with Chinese chronology, which has Emperor Yan Di ruling from BCE 2737 after contending with Chi You, the Chinese inventor of weapons who can be seen as Nimrod.[4] Nobody else has made any sense of the many ancient sources simply because they didn't use the stabilizing, Holy Word. Even with the use of the Scriptures, it is complex enough. We have no problem accommodating the Egyptian Old Kingdom, dated as beginning in BCE 2682, with the Pharaoh Djoser as dated then in that Dynasty, called 3rd Dynasty by Manetho.[5]

[1] *True (2018), Chapter 9 "Unchaining Nimphenous," by Rolf Ward Green*
[2] *Wild Road Ahead To History Part 2 (2016), Chapter 9, by Rolf Ward Green et al.)*
[3] *Manetho, with an English translation (1940), Appendix II, Kings of Thebes, by Apollodorus, as recorded by (possibly) Eratosthenes, from Syncellus, p. 215, by W. G. Waddell)*
[4] *The Ark of Ursrtu Part 1 and 2 (2010), ch. 2 by Rolf Ward Green and Anne Rutledge)*
[5] *Wild Road Ahead To History Part 2 (2016), Chapter 9, by Rolf Ward Green et al.)*



Above: Upper part of a statue of Thutmose III (*15th century BCE Egyptian, The Metropolitan Museum, New York*)

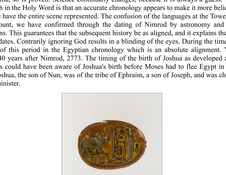
6:1 The lunar month is such that it can have 29 or 30 days (no more than 30 and no less than 29), something that Egyptian and Hebrew officials alike knew and followed, as it may be and seems to be universal for all ancient lunar calendars. This sometimes affects the probability of certain datings. For example, when a calendar month begins may be sometimes obscured by bad weather, so that LD 1 may be postponed one day providing that day 30 has not yet occurred that month. This makes Nisan 15 possibly Friday, April 18 in BCE 1923. This may be significant, because it looks like Nisan 15 in the year BCE 1493 was a Friday, and Exodus 12:41 says that it was 430 years after Israel's entry into Egypt that they left Egypt, and stipulates that it was, one day.[1] Israel was dwelling in the Nile region of Egypt and Palestine, beginning in BCE 1923, when Joseph became a free man there by orders of the Pharaoh, at which time Joseph was thirty years old.[2] It is only the Septuagint version of Exodus 12:40 that says that Israel lived in both Israel and Palestine (the land of Canaan) at the commencement of the 430 years.[3] Jewish tradition tries to make this period commence at the time that Abraham was living in Canaan, but Israel (Jacob) had not even been born then, so it can't refer to Abraham. Based on Joseph being 30 years old in BCE 1923, we compute backwards to Noah and *The Deluge,* and get BCE 2282.[4] To do this, I used 6 extra years and the Septuagint record of patriarchal ages at birth for 13 generations, adding up to a total of 2268 years, matching the number of years for the time from Adam to *The Deluge,* as was explained.[5]

[1] *Exodus 12:41)*
[2] *Genesis 41:25-46)*
[3] *Exodus 12:40, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright)*
[4] *Joseph (2009), by Rolf Ward Green)*
[5] *Ibid., by Rolf Ward Green)*

Above: The Evening of the Deluge (*before 1844, painting by TURNER, Joseph Mallory William, Oil on canvas, 79 x 78 cm, Tate Britain, London*)

6:1 The time period from Jacob (born BCE 2044) until the Reign of King David (BCE 1058-1017) is given at 1033 years, or 6.58 to 22 generations, with Levi being a son of Jacob. It's a 43-year generation when David born in BCE 1088, and isn't firstborn sons, which means it would be 33 years per generation, an average expected at the time of King David. Jacob was born when his father Isaac was 60 years old, and Isaac when his father Abraham was 100 years old, so we see that the average generation appears to have decreased, and for an average of 43 years may have begun as 53, or above, dropping to 33 years per average generation at King David. Joseph lived to 110 years of age and Abraham to 175 years.[1,2] So, we wouldn't expect an average generation less than 43. This is further reason for believing that Israel spent 430 years in Egypt, after Joseph began his Rule there in 1923. Joseph was second in command to Pharaoh, and the story has been told about how Joseph was challenged at an age of 100 years old to turn the Egyptian desert into a fertile land. This he did by building "Joseph's Canal" in 1000 years, the duration of about 3 years, ending when Joseph was 103, and in the year BCE 1850, as Joseph was born late in BCE 1954. A cave painting at Beni Hasan shows a shepherd with a coat of many colours with a crown symbol beside him, and at the top of the painting we see the numbers 22 and 15 featured.[3] Joseph is 22 generations after Adam, 22 plus 15 is 37, and there are exactly 3700 years from Adam (5550) to BCE 1850.

[1] *Genesis 50:22, 50:26)*
[2] *Genesis 25:7)*
[3] *Genesis 37:3)*



Above: Leaders of the Aamu of Shu (*c. BCE 1991, Tempera on paper, facsimile of painting in tomb at Beni Hasan, Egypt, tomb of Khnumhotep, facsimile size 82 x 64 cm, scale 1 to 1, The Metropolitan Museum of Art, New York*)

6:1 Lake Moeris was the lake created by the digging of the old canal known even today as "Joseph's Canal," and there also was a Pharaoh by the name of Moeris who was Amenemhet III. His Reign is dated 1860-1814 conventionally, which exactly coincides with the time period (1853-1850) just described. The BG dating of Joseph is thus confirmed by the evidence.[1]

"Amenemhet III ruled 1860-1814 BCE from Sothic dating, and is known as Lamares, Ameres, or Moeris. Joseph's Canal connects to Lake Moeris, and was completed in 1850 BCE or when Joseph was 103 years old. The consistency between the Sothic and the BG dating confirms both, because Pharaoh Moeris ruled at a time just 7 years before the commencement of that Canal, and Lake Moeris as the artificial lake which was the recipient of the Canal waters could hardly have been named prior to the start of the building of Joseph's Canal. The 7-year overlap of the timelines is more than adequate to recover from small shifts in either timeline, and effortlessly gives a reason for Lake Moeris being named for this Pharaoh. Praise Jehovah."

[1] *Joseph and On (2010), by Rolf Ward Green)*

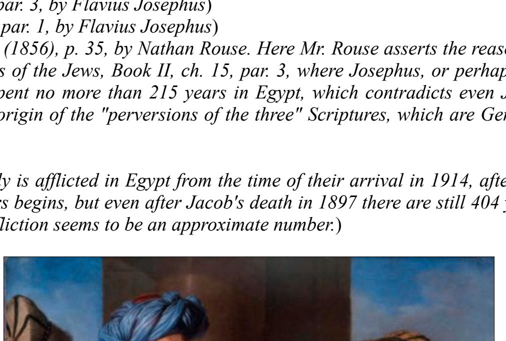
Above: Amenemhet III *(12th Dynasty Egypt statue, c. BCE 1850, Memphis granite, 1.45 cm, Agyptisches Museum, Berlin)*

68 Ancient Jewish chronographer Demetrius, whose writings are preserved in fragmentary form in Book 9 of "Preparation of the Gospel" by Eusebius, which excerpted from Polyhistor, the latter quoting Demetrius in his "On the Jews," gave us an account as old as BCE 220, after the Septuagint version of Genesis was completed, in which he states that the time "from Adam until Joseph's brothers came into Egypt" was by him 3624 years, and from *The Deluge* until Jacob the father of Joseph coming into Egypt were 1360 years by him. Jacob came to Egypt the year after Joseph's brothers, 3625 years after Adam, by Demetrius "the third year" of famine. There were seven years of plenty following Joseph's having been appointed 2nd in command of Egypt, and the third year of famine was two years after those seven years of plenty, which is nine years after BCE 1923, or BCE 1914 in the BG. In our chronology, adding 3625 to 1914 would not reach all the way back to Adam at BCE 5550, but from Adam we find 22 generations to Joseph, and add 11 years for the expected 6 extra months on average that accrue for each year counted. The total is then from BCE 1914 to Adam in BCE 5550 in all 3636 years, by the numbers of the chronographer Demetrius. Also, 1360 years for the 14 generations after Noah down to Joseph, adding 7 years for extra months again, makes 1367, which when added to 1914 gives BCE 3281, the year that the Ark landed after *The Deluge,* in our own chronology. Demetrius confirms the validity of our Septuagint version.

Above: Adam *(1524 painting by BALDUNG GRIEN, Hans, Oil on panel, 84 x 208 cm, Szepmuveszeti Muzeum, Budapest)*

69 It is hardly probable that such an unity between the works of a man living 2200 years prior to us and our own, modern version of the Septuagint could have been preserved by the hand of men alone without the intervention of Jehovah God. Indeed, this is a reason it is called the Word of Jehovah. For we know that all other works have suffered corruption. Our chronology, the BG, differs in one respect from Jewish tradition, at least, in that the 430 years of Exodus 12:41 in Jewish tradition is counted from the arrival of Abraham in Canaan at the age of 75 years (BCE 2131), which date is 25 years before the birth of his son Isaac (BCE 2105), and 60 more years prior to the birth of Isaac's son Jacob (BCE 2044), then 130 more until Jacob entered Egypt (BCE 1914).[1-4] The sum of 25 + 60 + 130 is 215 years, years spent outside of Egypt, but which is commonly included in the 430 years. One problem here is not only that it leaves only 215 years of the 430 for Israel to reside in Egypt, but the covenant given to Abraham in Genesis 15:13 was given to him at some later date than at age 75, with no specific year provided, Mr. Rouse saying that it occurred nine years after age 75![5] So these would backdate the covenant to fit the 430 years. Nowhere in Scripture does that number of 215 years appear. Galatians 3:17 refers to 430 years between the time of the "covenant" validated by God and five Books given to Moses.[6] The same covenant was given in turn to Abraham, Isaac, and Jacob, and was "confirmed" or "validated" lastly to Jacob.[7,8] Josephus twice refers to 400 years of affliction in Egypt.[9-11] Also, Genesis 15:16 mentions the "fourth generation," from the context of Abraham at age 100 begetting his son Isaac. Also, the word "generation" has the meaning of an "epoch." The 400 years of prophecy thus fits the fourth generation, the more so if the affliction begins after Joseph's death, and this would make the "400 years" seem not very literal.[12] So, by us 430 years begin in BCE 1923, with Jacob age 121.[13]

[1](*Genesis 12:4*)
[2](*Genesis 21:5*)
[3](*Genesis 25:26*)
[4](*Genesis 47:9*)
[5](*A Dissertation On Sacred Chronology (1856), p. 34, by Nathan Rouse*)
[6](*Galatians 3:17*)
[7](*1Chronicles 16:16-17*)
[8](*Psalms 105:8-11*)
[9](*Antiquities of the Jews, Book I, ch. 10, par. 3, by Flavius Josephus*)
[10](*Antiquities of the Jews, Book II, ch. 9, par. 1, by Flavius Josephus*)
[11](*A Dissertation On Sacred Chronology (1856), p. 35, by Nathan Rouse. Here Mr. Rouse asserts the reason for the origin of the problem of the 215 years as being due to Josephus, Antiquities of the Jews, Book II, ch. 15, par. 3, where Josephus, or perhaps a later corruption, makes the statement that is contrary to Scripture, that Israel spent no more than 215 years in Egypt, which contradicts even Josephus himself at two other places. Mr. Rouse adds that this is "undoubtedly" the origin of the "perversions of the three" Scriptures, which are Genesis 15:13, Exodus 12:41, and Galatians 3:17*)
[12](*Ibid., p. 37, by Nathan Rouse*)
[13](*More precisely, then, Israel as a family is afflicted in Egypt from the time of their arrival in 1914, after which Jacob lives 17 years. So, the 400 years of affliction begins after the 430 years begins, but even after Jacob's death in 1897 there are still 404 years remaining before The Exodus, dated by us as BCE 1493. So, the 400 years of affliction seems to be an approximate number.*)



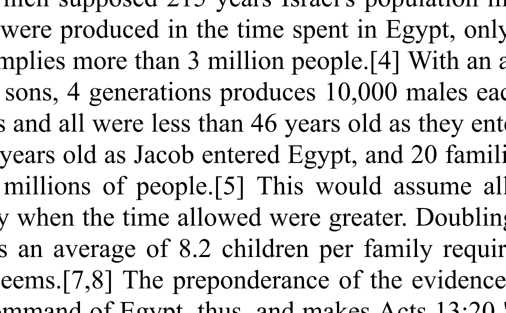
Above: Abraham Casting Out Hagar and Ishmael *(1657 painting by GUERCINO, Il, Oil on canvas, 154 x 115 cm, Pinacoteca di Brera, Milan)*

610 The 215 years is also discredited by Mr. Rouse as follows:[1]

> **"And then, further, it is allowed on all hands that Josephus has in many places been corrupted; and therefore, the probability is that the statement in question has been foisted in by some transcriber; for it is incredible that a writer of his acuteness, after having twice affirmed that the Israelites were afflicted 400 years in Egypt, should, within a few pages, state that they were in Egypt only 215 years. If, however, this statement is held to be genuine, so are the other two statements held to be genuine, and they have, moreover, the express authority of scripture. The obvious result, therefore, is that-- Josephus contradicting both the scriptures and himself-- his statement respecting the 215 years is of no value."**

The known generations from Abraham to Moses include Isaac, Jacob, Levi, Kohath, and Amram, and Moses, which make six, so the "fourth generation" has no literal benefit, either, when it need date from the time of the promise to Abraham. So those interpreting the 4th generation literally need to assume it to count only generations in Egypt, during which supposed 215 years Israel's population multiplied greatly, as seen from the 603,550 fighting men who were produced in the time spent in Egypt, only 70 people having gone there.[2,3] This many fighting men implies more than 3 million people.[4] With an average generation of 53 years, if each man had to produce 10 sons, 4 generations produces 10,000 males each. Jacob had 12 sons, who all together had fewer than 58 sons and all were less than 46 years old as they entered Egypt. Joseph, the second youngest son of Jacob, was 39 years old as Jacob entered Egypt, and 20 families having 34 children each for 4 generations could yield 3.3 millions of people.[5] This would assume all children marry and have 34 children, which is not necessary when the time allowed were greater. Doubling the number of generations to 8 (or 400 years) one calculates an average of 8.2 children per family required.[6] Some generations have been omitted after Kohath, it seems.[7,8] The preponderance of the evidence fits 430 years, counting from Joseph's exaltation to 2nd in command of Egypt, thus, and makes Acts 13:20 "about 450 years" close to 467 years, from BCE 1914 to BCE 1447, as may appear quite reasonable.

[1](*A Dissertation On Sacred Chronology (1856), p. 35, by Nathan Rouse*)
[2](*Genesis 46:27*)
[3](*Numbers 2:32*)
[4](*A Dissertation On Sacred Chronology (1856), p. 37, by Nathan Rouse*)
[5](*Starting with 20 families each composed of one man and one woman, assuming all marry within the group monogamously, and assuming half are boys and half girls for optimal reproductive efficiency where monogamy is also assumed, and that each couple has 17 sons, or 34 children, we have:*
20 x 17^4 = 1,670,420 males after 4 generations
Doubling that, we have 1,670,420 x 2 = 3,340,840 in males and females)
[6](*8.2 children, or 8.2 / 2 = 4.1 males*
20 x (4.1)^8 = 1,596,985 males only
1,596,985 x 2 = 3,193,970 males and females)
[7](*The omission of generations is not at all uncommon in genealogies of the Holy Word, and we have the record of 1Chronicles 6:33-38 showing 22 generations from Jacob to King David's time, which if complete would give an average generation of (2044-1088)/22 = 43 years per generation (birth to birth), or (1897-1017)/22 = 40 y/g (death to death). Assuming the average generation in the time of King David was 33 years (like today), the overall average of 40 years death to death makes it likely that the average in Jacob's time was not much more than 50 years, thus 8 generations during the course of 421 years, assuming that the average generation dropped asymptotically, falling more gradually at the end.*)
[8](*A Dissertation On Sacred Chronology (1856), pp. 35-37, by Nathan Rouse*)



Above: Joseph et Pharaon, Joseph explains Pharaoh's Dream *(Painting by GUIGNET, Adrien, Musee des Beaux-Arts de Rouen)*

611 From the foregoing discussion about generations, seeing as the Egyptian Old Kingdom began in BCE 2682 or thereabouts, it has to be apparent that *The Deluge* of Noah's day could not have occurred later than BCE 3282, which even so allows just 600 years for 8 people to create a population.[1] It does allow for the production of millions, as was seen.[2] We also have other ways to verify the dating of Joseph, in the synchronism of Abraham with Gudea or Chedorlaomer from Genesis 14, with Gudea identified in many ways with Ninus. Ninus was the founder of the Assyrian Empire, in BCE 2141.[3,4] The war of Genesis Chapter 14 in the Holy Word occurred in the days of Abraham, which we discussed in *The Ark.*[5] The Book of Jasher 13:9 states that when Abraham was 58 he had been dwelling in Canaan for 3 years, and 13:11 further states that the passage at Genesis 14:4 regarding 12 years of obedience to Chedorlaomer happened when Abraham was 60, or in BCE 2146, since Abraham was born BCE 2206 in the BG. The most remarkable thing is that in year 10 of Abraham's dwelling in Canaan, Jasher 13:12, Chedorlaomer defeats his master "Nimrod" King of Shinar, who we see was "Amraphel," King of Shinar (at Genesis 14:1), this coming in BCE 2141.[6] Arioch King of Ellasar is a confederate of Chedorlaomer in Genesis 14:1, and Sir Walter Raleigh stated that there was a King Arioch of Ellas who joined Ninus in all his quests.[7] The coincidence of dating is difficult to stress too much, as it offers a proof that Gudea is Chedorlaomer and Ninus.[8,9] For there were 1903 years of astronomical records prior to Alexander the Great's conquest of Babylon in BCE 330, thus beginning BCE 2233, at the sons of King Sargon I of Akkad.[10,11] Sargon is famous for his astronomical treatise, comprising at least 72 volumes in clay, the "Observations of Bel," or "Illumination of Bel," which apparently predated Sargon by a great antiquity, and about which tablets Mr. Sayce said:[12]

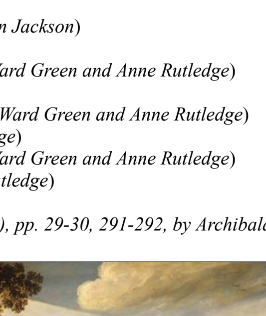
> **"The original work contained so many eclipses as to demonstrate the antiquity of Babylonian astronomy even in the remote age of Sargon himself."**

[1](*The Ark of Urartu Part 1 (2010), ch. 3, par. 3, by Rolf Ward Green and Anne Rutledge*)
[2](*See ch. 6, par. 10, above*)
[3](*Chronological Antiquities, vol I (1752), p. 238, by John Jackson*)
[4](*See ch. 5, par. 1, above*)
[5](*The Ark of Urartu Part 2 (2010), Chapter 9, by Rolf Ward Green and Anne Rutledge*)
[6](*Book of Jasher 13:9-17*)
[7](*The Ark of Urartu Part 2 (2010), ch. 9, par. 5, by Rolf Ward Green and Anne Rutledge*)
[8](*Ibid., Chapter 9, by Rolf Ward Green and Anne Rutledge*)
[9](*The Ark of Urartu Part 1 (2010), Chapter 3, by Rolf Ward Green and Anne Rutledge*)
[10](*Ibid., ch. 3, par. 10, by Rolf Ward Green and Anne Rutledge*)
[11](*Six Dissertations (1734), p. 194, by William Whiston*)
[12](*Lectures on the Origin and Growth of Religion (1888), pp. 29-30, 291-292, by Archibald Henry Sayce*)

Above: Abraham's Journey to Canaan *(1614 painting by LASTMAN, Pieter Pietersz, Oil on canvas transferred from wood, 122 x 72 cm, The Hermitage, St Petersburg)*

612 Naram-Sin the grandson of Sargon of Akkad reigned from BCE 2203-2166 in our work, which is confirmed by evidence that his conquests were related to the fall of the Egyptian 6th Dynasty in BCE 2181, entirely consistent with the evidence from the "Observations of Bel" which show the Sun entering Aries as underlying basis for the astronomical system that therefore had to date to the years after the 26th century.[1-3] This shows that Nimrod predated both Naram-Sin and Sargon, and that the book of Jasher conflates the two time periods of antiquity: namely, that of Chedorlaomer, King Amraphel, and Abraham, with that of Nimrod and 1st Egyptian Dynasty.[4] The Holy Scriptures are faultless on this particular time. We have shown how Joseph and his sons Ephraim and Manasseh may be considered as having been Pharaohs of Egypt, during the 12th Dynasty of Egypt, from the death of Amenemhet II.[5] However, we should be aware that our BG chronology doesn't depend critically upon this, and that Mr. Bietak has found evidence for a Jewish worker city at Avaris where a figure representing a distinguished leader was seen nearby to the empty grave of someone who is possibly Joseph, whose bones are brought up out of Egypt by Moses in *The Exodus.* The statue is seen as wearing a striped, coloured garment.[6] More proof of our dating is found in the dating of Abraham BCE 2206-2031 as correlated with meteorites scientifically dated to BCE 2200-2000, the very period, by us, when Sodom and Gomorrah were destroyed by Jehovah's fire and sulphur.[7-10]

[1](*Lectures on the Origin and Growth of Religion (1888), p. 34, by Archibald Henry Sayce*)
[2](*Wikipedia, "Sixth Dynasty of Egypt," Bard, Clayton, and Shaw*)
[3](*Lectures on the Origin and Growth of Religion (1888), pp. 291-292, by Archibald Henry Sayce*)
[4](*Book of Jasher, Chapter 13*)
[5](*Joseph and On (2010), by Rolf Ward Green*)
[6](*Truth Watchers, "More Evidence for Joseph from Egypt" (Jan 15, 2018), by Heath Henning*)
[7](*Genesis 18:16-19:29*)
[8](*Joseph and On (2010), Historical Notes, Science in the News, by Rolf Ward Green*)
[9](*"Statue of Biblical Joseph Found: Story Covered Up" (Feb 18, 2014), Torah Archaeology, by Simcha Jacobovici*)
[10](*"Sodom and Gomorrah 'destroyed by a comet', say astronomers" (Mar 30, 1997), The Independent Online, by Geoffrey Lean*)



Above: Lot and his Family flee from Sodom *(C. 1496 painting by DURER, Albrecht, Oil on panel, 42 x 52 cm, National Gallery of Art, Washington DC)*

end of Chapter 6: Creating An Unity Seen In Nascent Greenealogy

Chapter 7: Reviewing Enigmatic Joshua Of Israel Chronologically In Noteworthy Guesswork

This man came for a witness, in order to bear witness about the light, that people of all sorts might believe through him.
(*John 1:7, New World Translation 1984*)

[God sent him] to tell about the light so that everyone might believe because of his testimony.
(*John 1:7, New Living Translation*)

[He] came to tell people about the light, so that all should hear the message and believe.
(*John 1:7, Good News Bible 1992*)

He came as a witness to testify about the light, so that all might believe because of him.
(*John 1:7, International Standard Version 2010*)

71 Having established a basis for the confidence we are happy to have in the *Blessed Greenealogy,* we may consider now at greater length the time period of Joshua or Iesous, who led the Israelite multitude into Palestine, to reclaim it for the descendants of Abraham to whom it was promised. We must continue to make our "calling" sure for ourselves.[1] He is called "Iesous" in the Septuagint, the Greek version of "Joshua" and the same name as Jesus had, for the Hebrew for "Jesus" is "Yehoshua," to which "Joshua" also relates, as "Jesus" is the English form of the Greek name "Iesous." Thus, "Joshua, Jehoshua, Jehoshuah, Jeshua, Jesus" are all the same names, for the Joshua who led Israel after Moses.[2] Joshua was the son of Nun, of the tribe of Ephraim, and is until today somewhat of an enigmatic or mysterious figure.[3] The first mention of Joshua is at Exodus 17:9, where Moses after *The Exodus* sends him to fight the Amalekites. After 3 more mentions, Joshua is called Moses' "minister."[4] We have absolutely dated Joshua from BCE 1452, the year of the death of Moses in our chronology, until the end of his life, which we gave as BCE 1422 with his judging 30 years.[5-7] He was Israel's leader at the time of the Fall of Jericho, which came soon after Joshua led Israel across the Jordan.[8,9] Joshua prophesied at that time that Jericho would later be rebuilt, but with the curse upon its builder that it would be founded only at the forfeit of that one's firstborn and its gates erected only at the loss of that one's youngest.[10,11] It was rebuilt in the days of Ahab, by Hiel the Bethelite, and the prophecy is recorded after having been fullfilled.[12]

[1](*2Peter 1:10*)
[2](*All Men of The Bible (1988), Zondervan*)
[3](*Exodus 33:11*)
[4](*Exodus 24:13*)
[5](*Chapter 3, paragraph 6*)
[6](*Chapter 4, paragraph 6*)
[7](*Chapter 4, paragraph 11*)
[8](*Joshua 1:2*)
[9](*Joshua 6:1-25*)
[10](*Joshua 6:26*)
[11](*The Ark of Urartu Part 1 (2010), ch. 6, par. 2, by Rolf Ward Green and Anne Rutledge*)
[12](*1Kings 16:34*)

Above: Joshua passing the River Jordan with the Ark of the Covenant *(Painting by WEST, Benjamin)*

Above: Joshua passing the River Jordan with the Ark of the Covenant *(Painting by WEST, Benjamin)*

7₂ The fullfillment of Biblical prophecy is an essential part of establishing the truth of the Holy Word, before many of its other factual details can come into a greater utility.[1,2] Also, Jehovah's reality is revealed to us by the creation.[3] Archaeology may assist us in evaluating the remains of the sites mentioned in the Scriptures, but is not as reliable. We cannot assume that fragmentary remains found from sites which are not even certainly identified can be better than the Word of God which has been proven over and over again. The archaeological evidence is always inferior, if useful.[4] Fashion plays a role in archaeology as it does in our days in music and the arts as well, so that we ought to be very wary of those who seek their own fame by new chronologies. We have already shown how archaeology does confirm Joshua.[5] Principally, the radiocarbon work by Mr. Toffolo (2014) et al. included well-known proponent for the lower chronology Mr. Israel Finkelstein while raising the Late Bronze I end to BCE 1460, which agrees with Joshua levelling Jericho in BCE 1452, the date that we have seen in our BG chronology.[6,7] The main reason that Dame Kathleen Kenyon dated Jericho as falling circa BCE 1550 was that she had failed to find the pottery type known as "Cypriot bichrome" at Jericho, which pottery was common to the Late Bronze I period, then dated BCE 1550-1400 (now seen to end c. BCE 1460, see previous).[8,9] Later work by Mr. Bryant G. Wood, showing Cypriot ware was found at Jericho, proved that Jericho fell after BCE 1550.[10] There is thus no difficulty, in that in BCE 1452, our date for it, Joshua simply ended the Late Bronze I, at Jericho.[11,12]

[1](*John 1:1*)
[2](*Amos 3:7*)
[3](*Psalms 19:1*)
[4](*"Tiny Stone Helps Confirm and Clarify Bible" (Nov 29, 2018), Facts & Trends, by Aaron Earls*)
[5](*Trojan War (2015), ch. 2 intro, ch. 2, pars. 8-12, by Rolf Ward Green et al.*)
[6](*"Absolute Chronology of Megiddo, Israel, in the Late Bronze and Iron Ages: High-Resolution Radiocarbon Dating" (2014), Fig 8, Radiocarbon 56, no. 1, pp. 221-244, by Michael B. Toffolo et al.*)
[7](*Ibid., ch. 8, par. 4, first sub-section, by Rolf Ward Green et al.*)
[8](*"Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence" (2008), Associates for Biblical Research, by Bryant G. Wood*)
[9](*It should be here noted that Dame Kenyon's reasoning is an extremely weak argument based on absence of evidence, which should never be taken as evidence of absence.*)
[10](*See reference [8], previous*)
[11](*The Crucible of Credible Creed Part 1 (2012), Chapter 5, by Rolf Ward Green et al.*)
[12](*The Crucible of Credible Creed Part 2 (2012), Chapter 11, by Rolf Ward Green et al.*)

Above: The Destruction of Jericho *(By HOLE, William Brassey)*

7₃ Besides Jericho, there were other cities routed by Joshua. Another city of Palestine destroyed by Israel under Joshua was Hazor, a burning by fire also dated by us to BCE 1452, a dating with which the famous archaeologist Yadin agreed.[1-6] Mr. Petrovich quotes from Mr. Yadin, on the city of Hazor:[7,8]

> **"In view of a considerable accumulation between Stratum 2 and Stratum 1B above it, it may be assumed perhaps that there was a gap in the history of Hazor, some time in the middle of the fifteenth century [BCE]."**

The city of Ai we have explained using work from Mr. Wood, he arguing that this site had formerly been misidentified, and identifying it as Khirbet el-Maqatir, also from a Late Bronze I context, which dates it as destroyed in BCE 1452.[9-11] Both of our articles *Trojan War* and *The Crucible of Credible Creed* present the archaeological evidence. Also from *Trojan War* we see that our dating is held in place by the Ugarit Solar Eclipse of BCE 1223, and from *Crucible* again we have two solar eclipses that hold our chronology firm, one in BCE 1340, and one in BCE 1124.[12-14] It cannot be overestimated how important it is that we are convinced of the very exact date of an event **before** we indulge in the slightest speculation about the details.[15]

[1](*Joshua 11:10-11*)
[2](*Joshua 11:13*)
[3](*The Crucible of Credible Creed Part 1 (2012), Chapter 5, by Rolf Ward Green et al.*)
[4](*The Crucible of Credible Creed Part 2 (2012), Chapter 11, by Rolf Ward Green et al.*)
[5](*The Crucible of Credible Creed Part 1 (2012), ch. 5, par. 12, by Rolf Ward Green et al.*)
[6](*A Survey of Israel's History (1970), p. 79, right column, by Leon James Wood and David O'Brien*)
[7](*"The Dating of Hazor's Destruction in Joshua 11 Via Biblical, Archaeological, and Epigraphical Evidence" (Jan 06, 2011), Associates for Biblical Research, by Doug Petrovich*)
[8](*The Crucible of Credible Creed Part 1 (2012), ch. 5, par. 10, by Rolf Ward Green et al.*)
[9](*See reference [4], previous*)
[10](*"The Search for Joshua's Ai" (2008), Critical Issues in Early Israelite History, part 3, pp. 205-240, ed. by Richard S. Hess, Gerald A. Klingbeil, and Paul J. Ray Jr, p. 230, by Bryant G. Wood*)
[11](*See ch. 7, par. 2, above*)
[12](*Trojan War (2015), Chapter 4, by Rolf Ward Green et al.*)
[13](*The Crucible of Credible Creed Part 1 (2012), ch. 9, par. 11, latter part, by Rolf Ward Green et al.*)
[14](*The Crucible of Credible Creed Part 1 (2012), ch. 10, par. 6, by Rolf Ward Green et al.*)
[15](*If the reader is having difficulty with Google, try using duckduckgo. It may be sufficient to search for the article name with the author's name.*)

Above: Ai is taken by Joshua *(By TISSOT, James)*

7₄ Since evidence establishes Joshua's dating with sufficient confidence, we may continue to examine the life of Joshua:[1]

> **"The story of the Israelite conquest of Jericho (Joshua 2–6) is one of the best known and best loved in the entire Bible."**

The Holy Book of Joshua tells in some detail how the walls of Jericho (Iericho) were caused to fall, after Israel had marched around the city blowing horns in a prescribed way.[2,3] Before this, a man had appeared to Joshua at Jericho, with sword drawn, and Joshua had approached and had asked: "Are you one of us, or are you on the side of our adversaries?"[4] To this the man had replied that he was on Jehovah's side, and had come as the Commander-in-chief of the Holy Forces.[5] The Holy Word informs us that after Israel had crossed the Jordan River on Nisan 10, they had set up twelve stones at Gigal (Galgala) which they had taken from the Jordan, then camped at Gilgal, where Joshua circumcised from among them any of the males who had not been circumcised since Egypt.[6] The circumcision was a part of the Law of Moses, and since the 1st Century CE has not been required for God's people.[7,8] When Israel had crossed the Jordan, and the nations living on the west side of the Jordan had heard that: **"Jehovah had dried up the waters of the Jordan from before the sons of Israel until they had passed over,"** they had become greatly fearful and they had no purpose because of Israel.[9] They were Amorites and Philistines, the latter by the sea.[10] While Israel was at Gilgal the manna provision had ceased, after the Israelites had celebrated the Passover and eaten some of the fresh, unleavened grain of the land's produce.[11]

[1](*"Did the Israelites Conquer Jericho?" (Mar-Apr 1990), BAR 16:02, Center for Online Judaic Studies, first sentence, by Bryant G. Wood*
[2](*Joshua 6:1-20*)
[3](*Sep 29, 2019, quitting for the night. WG*)
[4](*Joshua 5:13*)
[5](*Joshua 5:14*)
[6](*Joshua 5:2-9*)
[7](*Acts 15:20*)
[8](*Acts 21:25*)
[9](*Joshua 5:1*)
[10](*Ibid.*)
[11](*Joshua 5:10-12, Septuagint*)

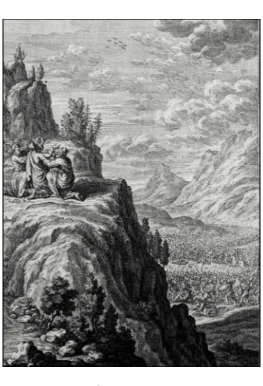
Above: De 'Vorst van het Heir des Heeren' verschijnt aan Jozua bij Jericho, The Captain of Gods Army Appearing to Joshua, Joshua 5:13 *(By BOL, Ferdinand)*

7₅ It's interesting how Jehovah struck with panic the nations living west of the Jordan after Israel crossed the Jordan.[1] They "heard" that Jehovah had "dried up the Jordan river."[2] This implies that there was someone watching as Israel got across the Jordan, and that messengers delivered the news, which would be no small matter, seeing as the group led by Joshua consisted of about 3 million Israelites, as stated. The fear that Jehovah inspires is not due to mere numbers, however, but because of the fame of his power, such as the news of the parting of the Red Sea which had reached those living at Jericho, about which Rahab testified to the ones sent to spy out Jericho, before Israel crossed the Jordan.[3] Such terror is due to the One, and loyal Creator, Jehovah. Those who will not render such fear to Jehovah himself are stricken by other fears, such as fear of Joshua or Israel:[4]

> **"The fear of the LORD is pure, enduring forever. The decrees of the LORD are firm, and all of them are righteous."**

The Israelites marched around Jericho seven times in seven days, and six more times on that last day, and the priests blew their trumpets the whole time they marched, while the people waited until they all gave a loud shout at the end. These were Jehovah's instructions, and the wall fell down. Jericho was left defenseless, and the Israelites attacked.[5]

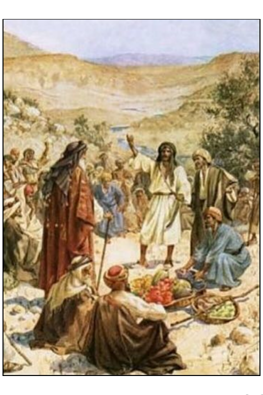
[1](*Iesous (Joshua) 5:1, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[2](*Ibid.*)
[3](*Joshua 2:1, 2:10*)
[4](*Psalms 19:9, New International Version*)
[5](*Joshua 6:20*)



Above: Joshua fights Amalek *(Anonymous)*

7₆ Eusebius wrote in one place that Joshua was leading Israel for 27 years after the death of Moses, while offering that others say 30 years, and he says that the Septuagint gives 50 years to Gothoniel (Othniel), Joshua's first successor.[1] We also note that the Septuagint says that Israel wandered in the wilderness "42 years," differing from the usual 40.[2] In the BG chronology, the wilderness wandering is about 41 years, or 40 years and some 11 months ending in BCE 1452. After BCE 1452 came 48 years until the death of Gothoniel.[3] The 50 years, from Judges "A" (left column) of Judges 3:11 in "A New English Translation of the Septuagint (2007), is so close to the 48 years obtained from adding the 40 years of Judges "B" (right column) for Gothoniel, to the 8 years (in all versions) for the oppression by Cushan-rishathaim. So we see that the difference in the different accounts is always explainable, as it should be expected of the truth. Josephus says Joshua led 25 years after entering Canaan, a number reconciled by the 5 years of warfare between Israel and the Canaanites, which ended in BCE 1447 by our dating.[4] This we know, as Israel spied out the Promised Land before wandering 38 years in the wilderness, and 40 years in all.[5,6] After the warfare ended, Caleb stated that it was 44 years from the spying out of the Promised Land to his time then.[7] From the year BCE 1447 there are about 25 years to the 1st year of the Jubilee Cycle, or the death of Joshua in 1422. These dates have the assistance of the lunar alignments in BCE 1452 and 1493 and the Egyptian chronology and history.[8] Even Mr. Ramsey's radiocarbon agrees with this chronology.[9]

[1](*Connection of Sacred and Profane History Vol. I (1827), p. 130, by Michael Russell*)
[2](*Iesous (Joshua) 5:6, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[3](*See ch. 4, par. 5, above*)
[4](*See ch. 6, par. 10, above*)
[5](*Deuteronomion (Deuteronomy) 2:14, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[6](*Deuteronomion (Deuteronomy) 29:5, Ibid.*)
[7](*Iesous (Joshua) 14:7, 14:10 "45th year," Ibid.*)
[8](*Joseph (2009), Joseph and On (2010), Phoenix (2010), Moses (2010), Ark of Urartu (2010), The Crucible of Credible Creed (2012), B4 Chronology Part 3, Chapter 10 (2015), Wild Road Ahead To History Part 1, ch. 4, par. 7 (2016), True ch. 1, par. 5 footnote, par. 6, ch. 8, par. 4 (2018), by Rolf Ward Green et al.*)
[9](*"Radiocarbon-Based Chronology for Dynastic Egypt," Science, Vol. 328 (2010), pp. 1554-1557, by Christopher Bronk Ramsey et al. This was the most extensive radiocarbon study ever done for Egypt at that time, as Mr. Toffolo's 2014 study of Megiddo was the most extensive or important study ever done for Israel.*)



Above: The Report of the Spies and Remonstrance of Caleb *(By HOLE, William Brassey)*

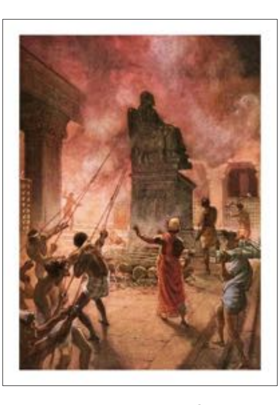
7₇ Now the period between BCE 1452 and BCE 1404 is the period within which we are attempting to squeeze Joshua and Judge Gothoniel, along with the 8 years of the first oppression. As discussed previously, the oppression of 8 years and the 40 years that "the land had rest" are considered separate, with the periods of "rest" within the Book of Judges being always multiples of 40 years, years of Israel's as Judges.[2] These "rest" years are not included with the more specific numbers given for Israel's years of oppression by enemies, which are not multiples of 40 nor even of 10 years, nor 5. How this reckoning was achieved or perceived is a mystery. However, since Israel's years of "rest," or Judgeship, are always given as multiples of 40 years, there is not found to be a single reason why the first period, from BCE 1452, should be any exception, and indeed we viewed it the same. This means that, after BCE 1452, 40 years of "rest" should bring us to 1412, except that 8 years of oppression may be breaking these 40 years into two parts, for a total of 48. Thus BCE 1404 is the end of both the 1st oppression and of the 40 years of "rest," beginning with Joshua in BCE 1452. The sense of the word "rest" here is, "refrain from labour or speech," seemingly unsuitable to describe that state of war in which Israel was so immersed from 1452 to BCE 1447. Yet, there is no way of avoiding it if we wish to preserve the periods of 40-year multiples for the Judges of Israel. Besides, the periods of oppression are the things which we are contrasting with the periods of "rest," and so in this sense men at war are more at "rest" than under oppression.

[1](*See ch. 4, pars. 3-4, above*)
[2](*Moses Part I (2010), by Rolf Ward Green and Anne Ruth Rutledge*)

Above: Joshua's Victory over the Amorites *(1624 to 1626 painting by POUSSIN, Nicolas, Oil on canvas, 134 x 98 cm, Pushkin Museum, Moscow)*

7₈ Our chronology is perfectly aligned in the years of Gideon when Midian oppressed Israel (BCE 1246-1239), and it stays perfectly aligned in the time of Jephthah (BCE 1134-1128).[1-8] These alignments are not maintained by conventional dates. The goodness of the fit to the facts in the BG is what has given us enough confidence to examine Joshua more closely. The 25 years of Josephus for Joshua, when added to 5 years of war, yields the 30 years which we assign to Joshua, his leadership which we consider as being dated BCE 1452-1422. When we take the 27 years that Eusebius assigned to Joshua as starting in BCE 1452, they bring us to BCE 1424, at the latest, for Joshua's death or disability, and this is only one year short of 1423, the 1st year of the Jubilee Cycle. All of the facts therefore are seen to show agreement with the date of BCE 1423 as the start of the Jubilee Cycle, at or near to the time of the death of Joshua, a date showing very good agreement also with the time of King Josiah, the date of destruction of Jerusalem, and with some references in Ezekiel to years of exile and correlated Jubilee years. The evidence in Ezekiel is from 1:1-2 and 40:1, which show that the 50th year corresponded to the 25th year of exile, and the 10th day of the 1st month is also stated to be the beginning of the year (in the Hebrew version), which means the Jubilee Year, which begins on that 10th day of Tishri.[9,10] Those who say that the 25th year of the exile of Israel is not a probable Jubilee Year ignore a Jewish tradition that the 18th Year of King Josiah was the 16th Jubilee, and may be dated by anyone, from the fall of Jerusalem in BCE 587, backwards by the 10 years of Zedekiah, 11 of Jehoiakim, 31 of Josiah, giving BCE 639 as Year 1, and Nisan 15, BCE 622 as Passover, Year 18 of Josiah, which Year began in Tishri BCE 623, and 50 years later comes 573, the 25th year after (March) 597, the date of the exile, by Babylonian records. Thus, it is hard to see how Ezekiel 40:1 does not refer to a Jubilee Year, the only year which begins with Tishri 10.[11-16]

[1](*See ch. 4 par. 3, above*)
[2](*See ch. 9 par. 9, below*)
[3](*Moses Part I (2010), by Rolf Ward Green and Anne Ruth Rutledge*)
[4](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 6, by Rolf Ward Green et al.*)
[5](*True (2018), ch. 12, par. 11, by Rolf Ward Green*)
[6](*The Crucible of Credible Creed Part 2 (2012), ch. 12, par. 4, by Rolf Ward Green et al.*)
[7](*The Crucible of Credible Creed Part 2 (2012), ch. 11, par. 10, by Rolf Ward Green et al.*)
[8](*Judges 6:1, 6:3-4*)
[9](*Leviticus 25:9-10*)
[10](*Keil & Delitzsch Commentary on the Old Testament, Johann (C.F.) Keil (1807-1888) & Franz Delitzsch (1813-1890)*)
[11](*cf. Albert Barnes' Notes on the Bible, Albert Barnes (1798-1870)*)
[12](*cf. John Gill's Exposition of the Entire Bible, Dr. John Gill (1690-1771)*)
[13](*cf. Geneva Bible Translation Notes (1599)*)
[14](*cf. The Book of Ezekiel and Its Influence (2007), p. 33, ed. by Henk Jan de Jonge and Johannes Tromp*)
[15](*Ezekiel 46:17 cf. Leviticus 25*)
[16](*The Conciliator of R. Manasseh Ben Israel Vol II (1842), pp. 220-221, by Manasseh ben Israel, ed. Elias Hiam Lindo*)



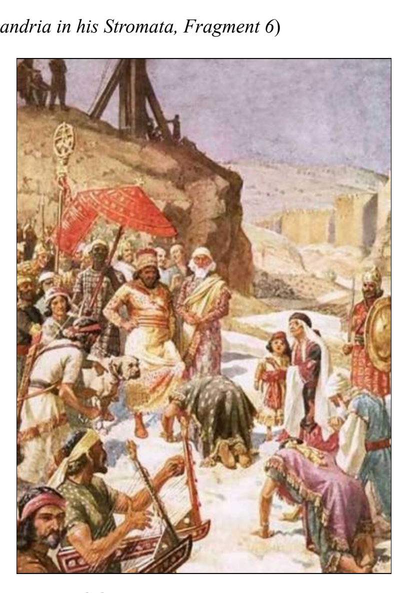
Above: King Josiah cleansing the land of idols *(By HOLE, William Brassey)*

Numbers Of Demetrius

7₁₀ Ever since the time of Moses, the Jewish year was modified to begin on Nisan 01, as before it had been Tishri 01, the first day of the first month of the old, secular calendar.[1] But, a Jubilee Year was special in beginning on Tishri 10, the Day of Atonement for Jews, a half a year before Nisan.[2] There are no explicit Jubilees named by Ezekiel, therefore the debate goes on about 40:1, and there are many who take Year 14 of King Hezekiah, 2Kings 19:29, to mean a Jubilee. But when Samaria was captured at the end of Year 6 of King Hezekiah, it was BCE 719, according to several solid lines of reasoning, after a 3-year siege which began in BCE 722, as we have presented elsewhere, with BCE 722 Jubilee year. The date of this event is ascertained by Demetrius, Jewish chronographer of renown, whose work might be reviewed now. Firstly,

Demetrius gave the time of years between the last captivity of Jerusalem and Ptolemy IV as 338 years, 3 mos. The birth of Ptolemy IV is taken as BCE 245/4 for our use. Thus 244 + 338 = BCE 582, the 23rd year of Nebuchadnezzar, from Jeremiah 52:30, the very last captivity of Jerusalem.[3] This fits perfectly with Nebuchadnezzar's 18th year having been BCE 587 as we also are certain his Year 1 is BCE 604. Secondly, Demetrius gives 128 years and 6 mos as the years from the capture of Samaria by Sennacherib (sic) until the same captivity of Jerusalem (in BCE 582, above), giving us 582 + 128.5 = BCE 710.5, simply BCE 711, Year 14 Hezekiah.[4] Thirdly, Demetrius states that between Samaria's captivity and the year of Ptolemy IV there were 473 (573 (sic), thus read '473') years and 9 mos, ie. 244 + 473.75 = BCE 717.75 for Samaria's capture, which is early in the year BCE 718, and therefore very close to BCE 719, our date given above.[5] Note how the dates of Demetrius err by less than one year.[6]

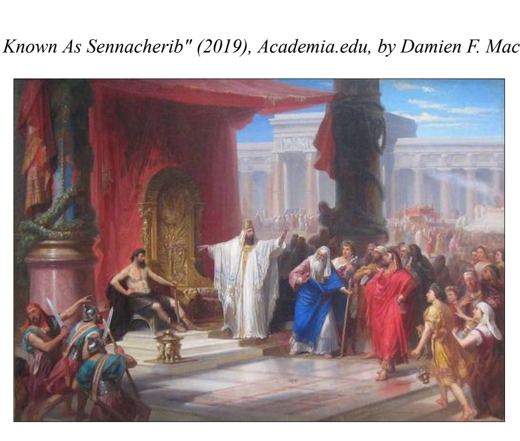
[1](*Exodus 12:2, 23:16, 34:22*)
[2](*Leviticus 25:9-10*)
[3](*Jeremiah 52:28-30, Masoretic Hebrew Text: There are recorded but three captivities or exiles from Jerusalem during the Reign of King Nebuchadnezzar of Babylon, in his 7th year, 18th year, and 23rd year.*)
[4](*Green (2009), Table "Greenealogy of the World," entry for Year BCE 673 (673 is erroneous year), by Rolf Ward Green*)
[5](*See this paragraph, sentence 4*)
[6](*Mr. Demetrius quoted by Mr. Clement of Alexandria in his Stromata, Fragment 6*)



Above: The submission of Coniah to Nebuchadnezzar *(By HOLE, William Brassey)*

711 The certainty of our dating of King Hezekiah is vital from the standpoint of understanding Joshua's time, before him. Solomon's founding of the 1st Temple is his Year 4, in BCE 1014, which depends upon the later dates; then before 1014 one adds 479 years, back to *The Exodus* of BCE 1493.[1] Joshua, who started to lead Israel in BCE 1452, when taken as either 25 years (Josephus) ending in BCE 1427, 27 years (Eusebius) ending in BCE 1425, or 30 years (25+5=30) until BCE 1422, in any case led Israel after Moses, dying before the 1st oppression of Israel in 1419 by Cushan-rishathaim. This is exactly what we expect from the Scriptural account that states that Israel apostatized after Joshua had died.[2] King Chousarsathaim of Syria-of-Rivers made Israel subject to himself beginning in BCE 1419, for a period of 8 years.[3] After 700 years, Samaria was captured by Shalmaneser along with Sargon in BCE 719, with BCE 721 and BCE 719 being the two conflicting dates for Year 1 of King Sargon of Assyria and with the Book of Tobit stating that Sennacherib became King of Assyria after Shalmaneser died, this suggests that Sargon and Sennacherib are one and the same Assyrian King.[4] Mr. Jackson gives the last year of Sennacherib as BCE 710.[5] He was succeeded by his youngest son Esarhaddon, who ruled over 40 years, and died after BCE 668/67, Ptolemy's Canon.[6] Esarhaddon takes Babylon in BCE 681/80 in Ptolemy's Canon.[7] In Greek, at Tobit 1:21, Esarhaddon is called Sacherdonos.[8,9] When Tobit is believed, it is clear that Sennacherib lived only 40 or 50 days after returning from the BCE 711 battle in Judah in Year 14 of Hezekiah, and died there in Nineveh when his older sons murdered him, they fleeing to Armenia.[10,11] The identity of Sargon with Sennacherib is demonstrated at great length by Mr Damien Mackey in his scholarly article.[12]

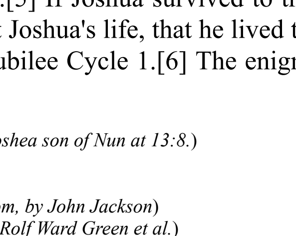
[1](*1Kings 6:1*)
[2](*Judges 2:8-15*)
[3](*Judges 3:8, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[4](*Tobit 1:15, Ibid.*)
[5](*Chronological Antiquities, vol I (1752), p. 307, by John Jackson*)
[6](*Ibid., p. 443, by John Jackson*)
[7](*Ibid.*)
[8](*Ibid. p. 329, by John Jackson*)
[9](*Tobit 1:21, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[10](*Tobit 1:18-21, Ibid.*)
[11](*cf. 2Kings 19:37*)
[12](*"Assyrian King Sargon II, Otherwise Known As Sennacherib" (2019), Academia.edu, by Damien F. Mackey*)



Above: King Solomon and the Iron Worker *(1863 painting by SCHUSSELE, Christian, Oil on canvas, Pennsylvania Academy of the Fine Arts)*

712 Whether the 1st year of the 1st Jubilee Cycle began during the life of Joshua, or shortly after his death, Joshua was leader of Israel during the years after BCE 1452, which is the year Moses died in our chronology (1452), and from the Scriptures assisted the conquest of the Promised Land from the time Israel crossed the Jordan River in BCE 1452 until the end of the warfare with the Canaanite nations in 1446. Joshua and Caleb had both spied out this Land in BCE 1491.[1] Joshua died at the age of 110 years, so he was at least 80 years old when Israel crossed the Jordan River, very close to the same age as Caleb the son of Jephunneh, who said he was 85 years old after the years of conquest of Palestine.[2] This means 45 years after BCE 1491 was the end of the war, which is BCE 1446, six years after Israel arrived in 1452. With Caleb 85 years old in 1446, he is age 79 in BCE 1452. Joshua and Caleb being the only survivors of Egypt who had seen Jehovah's miracles and remained faithful, they became the only ones of that generation to see the Promised Land. Since there were not any older ones who did not murmur and thereby take a stand against Jehovah, the elders had died.[3] This is entirely consistent with the idea that when Joshua died there were no elders to succeed him, so Israel became susceptible to false worship, soon coming under servitude.[4] Caleb evidently died before Joshua himself, or was infirm. The 1st Jubilee Cycle began on Tishri 10 BCE 1423, as seen by its agreement with later siege dates and Sabbath years.[5] If Joshua survived to this date, he ruled Israel 30 years. This is indeed one of the Jewish traditions about Joshua's life, that he lived to celebrate the 1st Jubilee, which we see is perhaps some mistake for Year 1 of Jubilee Cycle 1.[6] The enigmatic Joshua son of Nun may be seen as historical.

[1](*Numbers 13:6, 13:8, 14:30. Joshua is also called Hoshea son of Nun at 13:8.*)
[2](*Joshua 14:7, 14:10*)
[3](*Numbers 14:30*)
[4](*Chronological Antiquities, vol I (1752), p. 136, bottom, by John Jackson*)
[5](*B4 Chronology Part 1 (2015), ch. 3, pars. 6a-6d, by Rolf Ward Green et al.*)
[6](*The Jewish Encyclopedia (1906), Sabbatical Year and Jubilee, Talmudic and Samaritan Calculation of Jubilees.*)



Above: Moses blesses Joshua before the High Priest *(By TISSOT, James)*

end of Chapter 7: Reviewing Enigmatic Joshua Of Israel Chronologically In Noteworthy Guesswork

Chapter 8: Analyzing Multitudes Of Narrative Gaps

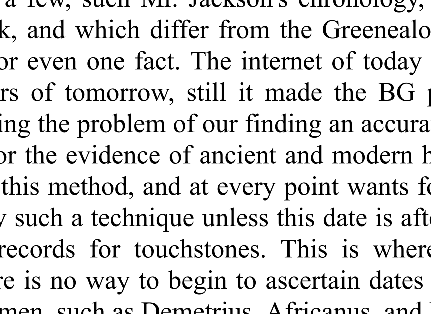
He was not that light, but he was meant to bear witness about that light.
(John 1:8, New World Translation 1984)

He himself was not the light; he came to tell about the light.
(*John 1:8, New Living Translation*)

He himself was not the light; he came to tell about the light.
(*John 1:8, Good News Bible 1992*)

John was not the light, but he came to testify about the light.
(John 1:8, International Standard Version 2010)

81 While narrative gaps exist from the time of Adam until the time of the Neo-Babylonians in secular history and that of Moses in Sacred History, the patriarchal lineage is rather continuous throughout from Adam down to the time of Jesus, and where it is lacking we have specific periods recorded. The two particular ones are the 480th year, after Israel's departure from Egypt, for Solomon founding the 1st Temple, and the 430 years to the very day after Joseph became free from prison in Egypt until *The Exodus* or departure. It is of the utmost importance to recognize that a general framework of chronology is absolutely crucial in order for any narrative gaps to be in the remotest sense believable. False chronologies abound which do not provide a framework that accounts for all of known history in a satisfying way and that are rife with contradictions and impossibilities. There are also a few, such Mr. Jackson's chronology, which come somewhat closer to the mark in providing a framework, and which differ from the Greenealogy (BG) only because of a very few choices based on a few facts, or even one fact. The internet of today will likely seem to have been a very crude instrument by researchers of tomorrow, still it made the BG possible because of the existence of various books. I tried approaching the problem of our finding an accurate world chronology, at first, from the standpoint of secular writings or the evidence of ancient and modern historians. Without doubt, the number of possibilities is unlimited by this method, and at every point wants for trustworthiness. Therefore, no date of history can be established by such a technique unless this date is after about BCE 600, when we have the Neo-Babylonian and Roman records for touchstones. This is where the Scriptures offer much needed provenance. Without faith, there is no way to begin to ascertain dates before this time, which is why many ancient historians are religious men, such as Demetrius, Africanus, and Eusebius.

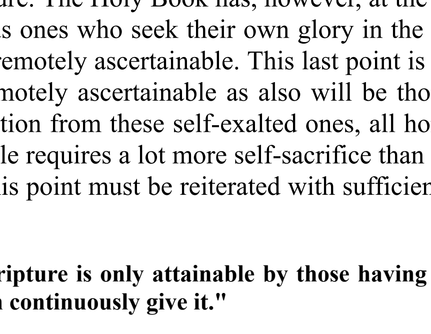


Above: The Garden of Eden with the Fall of Man *(C. 1615 painting by BRUEGHEL, Jan the Elder, Oil on panel, 115 x 74, Mauritshuis, The Hague)*

82 Since we know that the Holy Scriptures do not elaborate on world history during all time periods, but only on such as bears on the prospects and prosperity of God's people, and on the sequence and timelines of prophetic events, such as the coming of the Messiah from whom our calendar is drawn, there is no appeal by secular historians to any Scripture. The Holy Book has, however, at the same time as it draws a complete and absolute disdain from ambitious ones who seek their own glory in the writing of their pretend "history," the only provenance at all seen as remotely ascertainable. This last point is the one that unbelievers miss, since it is a provenance, indeed, so remotely ascertainable as also will be thoroughly unattainable without faith to work very hard, despite opposition from these self-exalted ones, all honest evidence to discover and then to continuously give. Being humble requires a lot more self-sacrifice than feels justified to any whose hearts are set upon their own fame. So, this point must be reiterated with sufficient force to make it clear to all of those who would otherwise miss it:

> **"The provenance of Scripture is only attainable by those having faith to work hard to discover honest evidence and then continuously give it."**

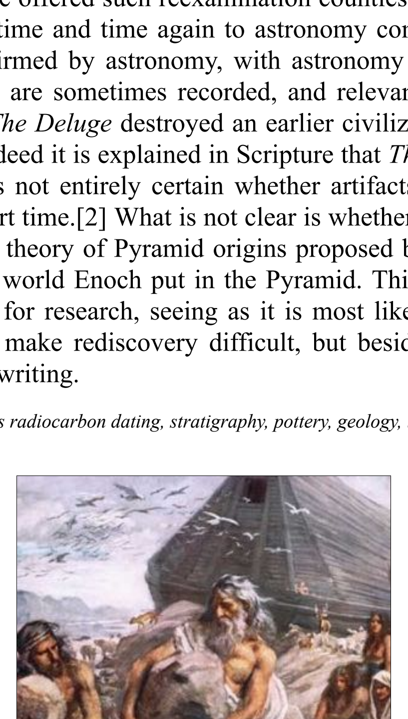
Imagine for a moment that we have a continuous lineage all the way from Adam (which we essentially do), and that each patriarch in that lineage kept an accurate record of years and all of the important events (which we essentially do). We would hardly expect that any events of enemies would be recorded, except as they bore import to our own situation. Still, we would be mortified to find some events left out.



Above: The Passage of the Red Sea *(By HOLE, William Brassey)*

83 This is the situation in which we find ourselves, then, at the moment, with a provenance only established by faithful Christian believers working **non-stop** to deliver it. By this I mean that even the framework requires hard work. The skeleton of history is in need of *ongoing work.* This is because, new discoveries are being made every day, and in order to be honest, reexamination is not an option, but a necessity, even when a current view is well-founded. I have offered such reexamination countless times already. But when narrative gaps exist, we will have to resort time and time again to astronomy combined with epochal numbers.[1] I should say, epochal numbers confirmed by astronomy, with astronomy being lunar dates or eclipses, and Sothic dates. Even planetary dates are sometimes recorded, and relevant. Some of these records only are preserved, since Noah's day after *The Deluge* destroyed an earlier civilization. We may understand that that previous world was wicked, and indeed it is explained in Scripture that *The Deluge* brought destruction upon them as a due retribution, but it is not entirely certain whether artifacts do remain of it. The wickedness remains, we know, if only for a short time.[2] What is not clear is whether any physical artifacts remain from the pre-flood world, such as in the theory of Pyramid origins proposed by Mr. von Daniken, who says that written records from the pre-flood world Enoch put in the Pyramid. This appears interesting indeed, but is highly unlikely as a starting point for research, seeing as it is most likely that the year-long, global flood deposited sediments which would make rediscovery difficult, but besides this we know the name of the Pyramids' builders from Pharaonic writing.

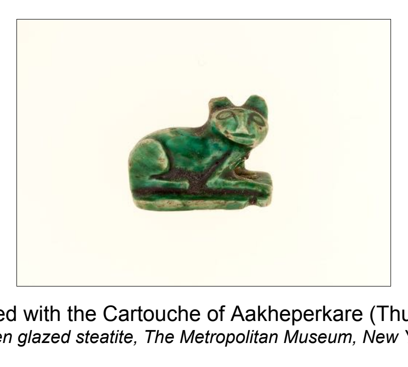
[1](*Of course, we also use other methods, such as radiocarbon dating, stratigraphy, pottery, geology, traditions, and others.*)
[2](*Revelation 12:12, 20:2*)



Above: Noah building his Altar *(By COPPING, Harold)*

84 The name of Pharaoh in Abraham's day we do not know, which missing puzzle piece is deeply disturbing to any sane mind and to any sincere endeavour to give Scripture as history. This is a fairly serious difficulty to any good scientist. From the problems seen in determining the Pharaoh Thutmose I (BCE 1505-1493) as our own Pharaoh of *The Exodus,* it appears difficult to find the Pharaoh of Abraham's day. In Abraham's case we found confirmation from Chedorlaomer, from the famine of this period, and from meteorite storms.[1] The genealogies of the Bible connect Abraham with the time of Joseph, his great-grandson, and with his ancestor Noah. We are wise not to allow the conventional dating of Egypt, where it differs from our Bible-based chronology, to cause us to be perturbed overly much, as becomes most clear when we read the ever-changeable opinions of Egyptian scholars. The experts disagree widely amongst themselves over dates. The "conventional" dates are not always different from our BG dates, for example Gudea (Chedorlaomer) and Thutmose I. Wherever chronological gaps do exist, we utilize available genealogies and Reigns (as we also do when no gaps exist), to determine plain probabilities of reversionary interest.[2] In order to prevent deviating from the truth too much, one may also draw upon one of the most important principles in all of Scripture, as Paul wrote: "Satan keeps transforming himself into an angel of light," so as to mislead even us. [3] For his people, God chose the foolish things of the world.[4] I don't think you can see our chronology anywhere else, as it's one rare combination of perceptions and distinctions. We lack any Egyptian chronology, as we lack the chronology for any of the generations after Joseph, on down to Moses.

[1](*See ch. 6, par. 12, above*)
[2](*Synchronology (1839), p. 57, by Charles Crosthwaite*)
[3](*2Corinthians 11:14*)
[4](*1Corinthians 1:27*)



Above: Cat design Amulet inscribed with the Cartouche of Aakheperkare (Thutmose I) *(18th Dynasty Egyptian amulet, Green glazed steatite, The Metropolitan Museum, New York)*

85 There are techniques which can be employed (and which have been employed by military intelligence agencies), to delve into the details of places distant, and also out of sight. These techniques are sometimes called "remote viewing" and are known to be very effective for intelligence-gathering. Such methods may also be used for discovering chronologies and events in the distant past, if they are not preferred. Meditating on the truth is also a valuable practice by us.[1,2] When we can attach a date to an event, we can subsequently investigate its circumstances with all associated details. Attaching even a random number to an event is very helpful for the purpose of investigation utilizing remote viewing. This is entirely separate from measurement or calculation, and is instead a form of observation, using visualization. I noted in previous articles since *Moses* the way in which BCE dates are 'mirrored' in the Common Era, which is not yet possible in years before BCE 2019 (after 2019 CE). The first Spanish colony in the Americas is dated 1493 CE, a mirror date after *The Exodus* of Israel, BCE 1493. The crossing of the Jordan River by Israel in BCE 1452 has also a mirror date in the 1452 CE Habsburg Dynasty Year 1. A most remarkable mirroring occurs here, in that the first Holy Roman Emperor of the Habsburg Dynasty, Frederick III, began as Emperor in 1452 CE, and died in the year 1493 CE. The year BCE 1914 is the year Jacob entered Egypt from the chronology of Demetrius combined with our BCE 5550 date of Adam, and 1914 CE we also know as Year 1 of the Great War. This appears to be by no contrivance of man, nor an error.

[1](*Psalms 19:14*)
[2](*Psalms 49:3*)

Above: The Angel of the Divine Presence *(1803 by BLAKE, William, 29 x 39 cm, Watercolour and pencil on paper)*

8₆ The year BCE 1923 is the date we assigned to the year that Joseph became the 2nd in command of Egypt, and corresponds to 1923 CE, the later year of Egypt's modern constitution. Copyright law in the United States was changed in 1923 CE, so that 95 years of protection (until 2019) for works made in 1923 or later is given after the Sonny Bono Act (1998). Since 1998, every work first published prior to 1923 is in the public domain and is without any copyright protection. The Siege of Jerusalem in 1099 CE is mirrored by the first King of Israel's Year 1 at Jerusalem, Saul's, in BCE 1099.[1] The middle date between the beginning and end of a dispute called The Investiture Controversy (1076-1122 CE) is 1099, another mirror to King Saul's Year 1, this one involving a struggle between King and Pope that ended in 1122 with the Concordat of Worms, signed so as to redefine their powers.[2,3] The Divine Right of Kings that began in BCE 1100 with King Saul of Israel is thus reflected in the mirror of our era. The Habsburg Dynasty ended with the non-abdication of King Charles I in 1918 CE, after the assassination of his uncle Archduke Franz Ferdinand in 1914 CE, and the death of King Franz Joseph I in 1916 CE, after nearly 68 years of Reign. The year 1916 CE is the mirror to the first year of famine in BCE 1916 for Joseph great-grandson of Abraham in Egypt. Also, 1914 CE marked the beginning of the 1st World War or Great War, and is the mirror date to Jacob the grandson of Abraham entering Egypt with his (other) sons, in BCE 1914. The awe-inspiring reflections offer us another way to deal with any gaps in the very beautiful, historical narrative.

[1](*1Samuel 8:5, 10:1, 10:20-24, 11:15, 12:1*)
[2](*Wikipedia, "Investiture Controversy," Sep 28 2019, 2126h UTC*)
[3](*Wikipedia, "Concordat of Worms," Oct 01 2019, 2000h UTC*)

Above: Joseph interprets the Butler's and the Baker's Dreams in Prison *(1827 painting by IVANOV, Alexander, Oil on canvas, State Russian Museum)*

8₇ Egypt goes back to the time of our oldest written history, a commonly held view among evolutionists and creationists:[1]

> **"There is a widely taught historical view which proposes that we humans evolved from lesser life forms over millions of years, resulting in primitive human species about 100,000 years ago, with human skills developing about 10,000 to 20,000 years ago, culminating in the birth of the first civilizations about 5,500 years ago in Sumer and Egypt. The biblical view proposes that humans were created as fully developed, highly intelligent beings about 6,000 years ago, and that there was a destructive worldwide flood about 4,300 years ago with only Noah and his family surviving. The Bible names one of Noah's grandsons as Mizraim, the father of the Egyptians. Thus, Egypt stands out as the oldest continuous civilization according to both world views."**

In the above quote, we see that the timelines given in the case of both evolution and creation are wrong by our work. *The Deluge* occurred about 5300 years ago in the BG, which is what we believe is the accurate, best chronology. This leads us to the conclusion that the Pyramids of Egypt were built some years after *The Deluge* of BCE 3282. Taking the Scriptural account of *The Tower of Babel* as true, Nimrod's Reign began only after that construction was thwarted by Jehovah's confusion of their language, and Egypt as a post-flood nation began after, or with, Nimrod.

[1](*Unwrapping the Pharaohs-- How Egyptian Archaeology Confirms the Biblical Timeline (2006), Introduction, by John Ashton and David Down*)

Above: The Morning After The Deluge *(C. 1843 painting by TURNER, Joseph Mallord William, Oil on canvas, 79 x 79 cm, Tate Britain, London)*

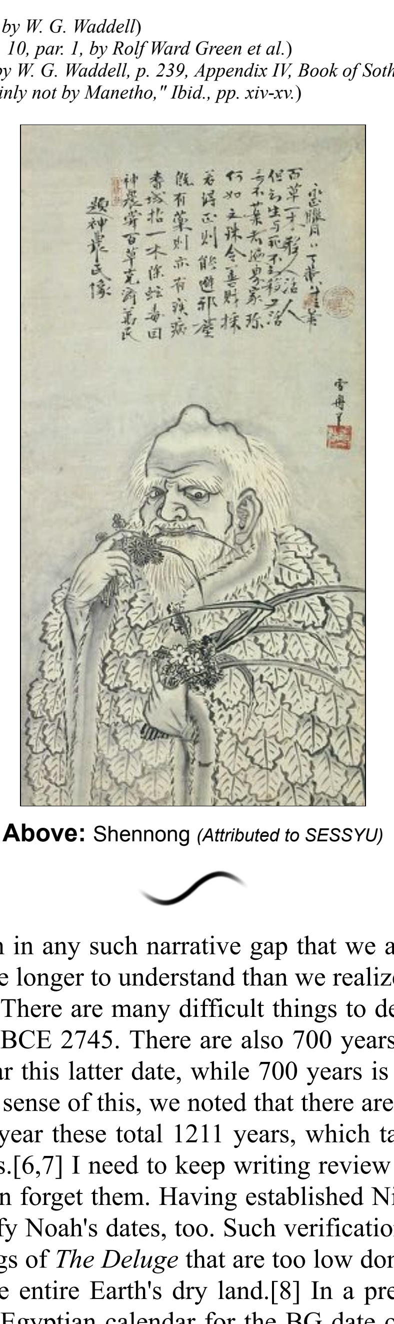
8₈ The evolutionary view has no authority but from men, while the creationist has the authority of the Creator, Jehovah. This distinction is necessary, as it preserves the ability of faithful ones to work hard without some corrupt motive. My ongoing faith led me to the discovery of BG chronology. This chronology I believe to belong to all believers, as I believe that deceivers and unbelievers can not believe it. The Eclipse of Nimrod, as I named it in BG chronology, has an important role to play as the beginning of the Egyptian calendar, coinciding as it does with summer solstice and a new moon, all falling on Jul 18 BCE 2774, which is true of the northern hemisphere and the planet, this solar eclipse being visible at the site of Noah's Ark, Uzengili, Turkey.[1] Abulfaragi, the Armenian historian, dates the "division of the earth" to 541 years after *The Deluge* of Noah or 191 years after Noah's death, which is BCE 2741 in the BG, almost 541 years of narrative gap after *The Deluge.*[2,3] Genesis 10:25 tells us that in the days of Peleg the Earth was divided, and Peleg was born in BCE 2749 in our dating. The Dispersion we dated to BCE 2745, the 5th Year of Peleg in agreement with the Book of Sothis as to Peleg at age 5.[4] From BCE 2774 to BCE 2741 (division of land) are 33 years, the BOS says that The Dispersion (not the division) was in also the 34th year of Arpachshad the son of Shem, and Shem died in BCE 2780 in our chronology, so The Dispersion would have been BCE 2747 by this reckoning (cf. BCE 2745). Mr. Hales would date this Dispersion 60 years prior to the Reign of Nimrod, and Mr. Jackson dates them the same year, and has the Reign of Thoth of Egypt 22 years after Nimrod.[5-8]

[1](*The Ark of Urartu (2010), by Rolf Ward Green and Anne Rutledge*)
[2](*The Ark of Urartu Part 1 (2010), ch. 4, par. 7, by Rolf Ward Green and Anne Rutledge*)
[3](*A New Analysis of Chronology and Geography, History and Prophecy: In Which Their Elements Are Attempted To Be Explained, Harmonized, and Vindicated, Upon Scriptural and Scientific Principles, Tending to Remove the Imperfection and Discordance of Preceding Systems, and to Obviate the Cavils of Sceptics, Jews, and Infidels, in 4 Volumes, Vol. 1 (1830), p. 351, by William Hales*)
[4](*Manetho, with an English translation (1940), by W. G. Waddell, p. 239, Appendix IV, Book of Sothis or The Sothic Cycle (from Syncellus), although Mr. Waddell notes that the Book of Sothis is "certainly not by Manetho," Ibid., pp. xiv-xv.*)
[5](*A New Analysis of Chronology and Geography, Vol. 1 (1830), p. 101, by William Hales*)
[6](*Chronological Antiquities, vol I (1752), p. 136, bottom, by John Jackson*)
[7](*Ibid., p. 215, by John Jackson*)
[8](*Ibid., p. 237, by John Jackson*)

Above: A Little Nimrod *(By TISSOT, James)*

8₉ The Holy Spirit is the spirit of the truth, and the helper promised by Jesus to believers; it is not a person at all. Our faith helps us to deal with these narrative gaps, when only faith can cause us to persist in searching for truth. The spirit of truth helps us to see the difference between truth and error, and it is given to us forever by Jehovah.[1] Mr. Jackson gives the Reign of Nimrod as 6 years, and that of his successor Evechous as 7 years, with Nimrod starting to rule 531 years after *The Deluge,* by us BCE 2751. From BCE 2751, 6 years ends in BCE 2745, The Dispersion of the confusion of languages, and 7 more years after 2745 is BCE 2738, which is 22 years before BCE 2716, Egypt Year 1. From BCE 2716 there are 1076 years of Theban Kings, taking us to about the Year 1 of the Hyksos Dynasty 15, BCE 1640.[2-4] The year BCE 2716 for the founding of Egypt (by Thoth) can be confirmed indeed from the Old Chronicle of Egypt, which gives 2365 + 15 = 2380 years as counting from that date to Year 1 of King Alexander the Great who ruled from BCE 336.[5] It should also be noted that after The Dispersion the King Enmerkar wrote to the Lord of Aratta, making Enmerkar also the same as Evechous who reigned in Shinar, BCE 2745-2738, and thus evidently the same also as the Chinese "Chi You," who was defeated by Shennong, who began to rule in Chinese chronology in BCE 2738, exact and independent of our date.[6] There is more to it than this, though, because we may also calculate from BCE 2738 to Joseph who became the 2nd Ruler in Egypt by subtracting the 815 years given by the BOS, to get in BCE 1923, when we may call BCE 2738 The Dispersion.[7]

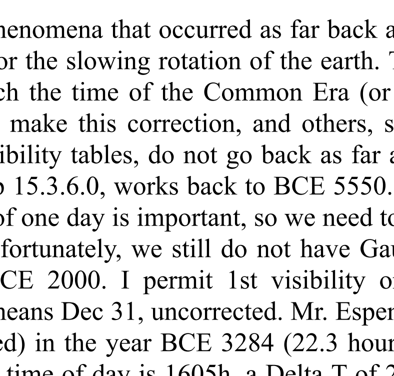
[1](*John 14:15-17*)
[2](*Wild Road Ahead To History Part 2 (2016), ch. 8, par. 12, by Rolf Ward Green et al.*)
[3](*Wild Road Ahead To History Part 2 (2016), Chapter 9, by Rolf Ward Green et al.*)
[4](*Manetho, with an English translation (1940), Appendix II, Kings of Thebes, by Apollodorus, as recorded by (possibly) Eratosthenes, from Syncellus, p. 213, by W. G. Waddell*)
[5](*Ibid., Appendix III, The Old Chronicle, p. 233, by W. G. Waddell*)
[6](*Wild Road Ahead To History Part 2 (2016), ch. 10, par. 1, by Rolf Ward Green et al.*)
[7](*Manetho, with an English translation (1940), by W. G. Waddell, p. 239, Appendix IV, Book of Sothis or The Sothic Cycle (from Syncellus), although Mr. Waddell notes that the Book of Sothis is "certainly not by Manetho," Ibid., pp. xiv-xv.*)



Above: Shennong *(Attributed to SESSYU)*

8₁₀ There are so many details hidden in any such narrative gap that we are wise to continue considering the many details.[1] Such things can take longer to understand than we realize.[2,3] But Jehovah can teach us the way to insight and knowledge.[4,5] There are many difficult things to deal with in the period of the time of Nimrod, and The Dispersion, dated BCE 2745. There are also 700 years from BCE 2745 to BCE 2045 and the birth of Jacob is dated by us near this latter date, while 700 years is also the first 25 Kings of Egypt, in the BOS.[6] In our struggle to make sense of this, we noted that there are 511 years of Shepherd Kings given by Josephus and that added to 700 year these total 1211 years, which taken from BCE 2745 is BCE 1534, one year from the end of the Hyksos.[6,7] I need to keep writing review articles about these things, because they are so complex that even I often forget them. Having established Nimrod's time sufficiently, at present, in faith we should be willing to verify Noah's dates, too. Such verification may also add solidity to Nimrod's dates. One thing we see is that datings of *The Deluge* that are too low don't allow enough time for population growth. *The Deluge* depopulated the entire Earth's dry land.[8] In a previous article, I examined the lunar alignments and their relation to the Egyptian calendar for the BG date of *The Deluge,* which is BCE 3282, using the Holy Word.[9] We saw a very good correlation which was confirmation, but we probably need to revisit and reexamine the correlation. We also should reconsider and reevalute *The Exodus.* This will be from the standpoint of astronomy, especially.[10]

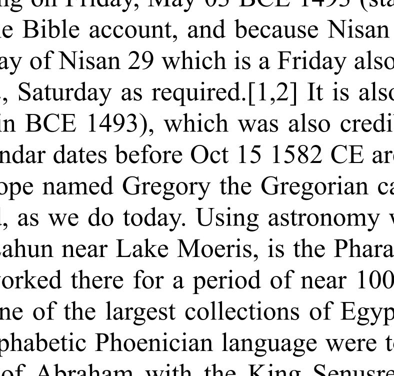
[1](*Philippians 4:8*)
[2](*Proverbs 2:1-15*)
[3](*Romans 8:28*)
[4](*Psalms 119:99-105*)
[5](*Genesis 1:14*)
[6](*Manetho, with an English translation (1940), by W. G. Waddell, p. 239, Appendix IV, Book of Sothis or The Sothic Cycle (from Syncellus), although Mr. Waddell notes that the Book of Sothis is "certainly not by Manetho," Ibid., pp. xiv-xv.*)
[6](*Wild Road Ahead To History Part 2 (2016), ch. 5, par. 8, by Rolf Ward Green et al.*)
[7](*The Chronology of the Old Testament (1906), Egyptian Chronology, p. 122, by David Ross Fotheringham*)
[8](*Genesis 7:22*)
[9](*True (2018), Chapter 2, by Rolf Ward Green*)
[10](*Oct 07, 2019, quitting for the night. WG*)



Above: Jacob Blessing Ephraim and Manasseh *(1656 painting by REMBRANDT Harmensz van Rijn, Oil on canvas, 209 x 173 cm, Schloss Wilhelmshohe Kassel, Gemaldegalerie Alte Meister)*

8₁₁ When computing astronomical phenomena that occurred as far back as BCE 3282, distant past, there is a correction of a day or so, to allow for the slowing rotation of the earth. The correction is known as Delta T, and becomes smaller as we approach the time of the Common Era (or 1 Anno Domini). Some programs, such as PLSV 3.1.0 (2006), do not make this correction, and others, such as Fred Espenak's lunar phase tables and Rita Gautschy's lunar visibility tables, do not go back as far as BCE 3282, which leaves us with Solex 12. My own calculator, Le-Ap 15.3.6.0, works back to BCE 5550. Fred Espenak's Long Solar Eclipse Tables goes to BCE 4000. An error of one day is important, so we need to be wary of calculations that do not incorporate this time correction. Unfortunately, we still do not have Gautschy's calculation of 1st visibility for the Moon, for hers goes to BCE 2000. I permit 1st visibility one or two days after conjunction. Conjunction of Dec 30 BCE 3283, means Dec 31, uncorrected. Mr. Espenak gives 80,337 seconds as Delta T for an eclipse on Jun 17 (uncorrected) in the year BCE 3284 (22.3 hours). My calculation is 1742h Jun 16 (corrected) for this, while Espenak's time of day is 1605h, a Delta T of 22.376 hours. Our result agrees thus to within .34 percent of Espenak's. At 3 hours east of Greenwich (longitude 45 deg E) the Moon is at conjunction on Dec 30 BCE 3283 at 0700h (precisely). This is in my Le-Ap 15.3.6.0 Lunar Ephemeris Access Panel. Conjunctions at this hour are usually visible a day later.[1] With 1st visibility (LD 01) Jan 01 BCE 3282, Jan 17 in the year after Dec 30 BCE 3283 is therefore LD 17, and by some coincidence corresponds to Phaophi 27 in Egypt's calendar.[2] Genesis dates *The Deluge* as the 27th day of the 2nd month (Phaophi is the 2nd month in the Egyptian calendar).[3] A year later, the earth was dry on the 27th day of the 2nd month in both the Septuagint and the Hebrew texts, and the day Phaophi 27 in the Egyptian calendar is, again, Jan 17. Conjunction was Dec 19 BCE 3282 at 0924h, 29 days earlier. The next conjunction is Jan 18 at 0108h, and when we allow Jan 19 as 1st visibility (LD1), Jan 17 is LD 28 or 29, not LD 27, unless the 1st visibility was delayed a day or two. This is under the circumstances a great confirmation of BG chronology, as two dates can hardly be any better aligned.[4] Who else can put their chronology to such a test and still come out unscathed, or who even would dare to do the test?

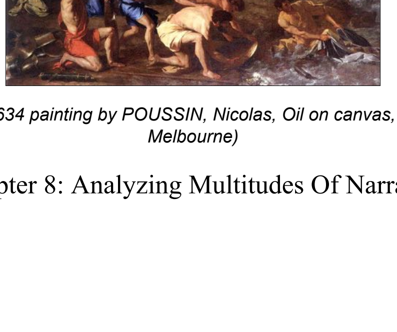
[1](*Gautschy, 1st visibility of Lunar Crescent, Heliopolis, Egypt*)
[2](*True (2018), ch. 2, par. 6, by Rolf Ward Green*)
[3](*Genesis 7:11, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright. The Hebrew text has the 17th day of the 2nd month, corresponding to LD 17.*)
[4](*True (2018), Chapter 2, by Rolf Ward Green*)



Above: The Flood *(1636 to 1637 painting by SCHONFELD, Johann Heinrich, 208 x 137 cm, Gemaldegalerie Alte Meister, Kassel)*

8₁₂ Nisan in the year BCE 1493, with Apr 03 as vernal equinox, begins either Mar 19 or Apr 18, and the latter gives Nisan 29 days (30 days from 1st visibility to 1st visibility, or Apr 19 to May 18, Gautschy for, Heliopolis), with Nisan 15 also falling on Friday, May 03 BCE 1493 (starting Apr 19). The date of Iyyar 22 is required to be a Saturday from the Bible account, and because Nisan here has 29 days, when we add 14 days to Nisan 15 we get to the last day of Nisan 29 which is a Friday also, the next day being Saturday, Iyyar 01, exactly 3 weeks before Iyyar 22, Saturday as required.[1,2] It is also possible that Nisan 15 in the year BCE 1923 was a Friday (as it was in BCE 1493), which was also credible, since at Exodus 12:41 we read "430 years to the very day." All calendar dates before Oct 15 1582 CE are reckoned with the Julian calendar, which is when by the decree of a Pope named Gregory the Gregorian calendar was begun, only later being adopted by other countries and used, as we do today. Using astronomy we thus do better with the narrative gaps. Senusret II, who founded El Lahun near Lake Moeris, is the Pharaoh associated to a large community of Asiatic workers who lived and worked there for a period of near 100 years.[3] El Lahun, also known as Kahun, or Illahun, is a site where one of the largest collections of Egyptian papyri existed.[4] Mr. William Petrie believed that the origins of alphabetic Phoenician language were to be found in this very village.[5,6] Associating Joseph great-grandson of Abraham with the King Senusret II of the 12th Dynasty therefore makes good sense in that Semitic inscriptions and workers are both evident. Astronomy and archaeology both help us to elucidate Egypt.

[1](*Exodus 16:1-23*)
[2](*Phoenix (2010), par. 3, by Rolf Ward Green and Anne Rutledge*)
[3](*"Lunar Observations and Their Usefulness for Chronology" (2011), pp. 503-507, The Inspiration of Astronomical Phenomena VI. Proceedings of a conference held October 18-23, 2009 in Venezia, Italy. Edited by Enrico Maria Corsini. ASP Conference Series, Vol. 441. San Francisco: Astronomical Society of the Pacific, p. 504, by Rita Gautschy*)
[4](*Wikipedia, "Kahun Papyri", Jan 23 2016, 1946h UTC*)
[5](*The Crucible of Credible Creed Part 1 (2012), ch. 8, par. 12, by Rolf Ward Green et al.*)
[6](*Ten Years' Digging in Egypt: 1881-1891, The Religious Tract Society (1893), pp. 114-115, 134-135, by W. M. Flinders Petrie*)`



Above: Crossing of the Red Sea *(1634 painting by POUSSIN, Nicolas, Oil on canvas, 215 x 156 cm, National Gallery of Victoria, Melbourne)*

end of Chapter 8: Analyzing Multitudes Of Narrative Gaps

Chapter 9: Trustworthy Historical Egypt

The true light that gives light to every sort of man was about to come into the world. (*John 1:9, New World Translation 1984*)

The one who is the true light, who gives light to everyone, was coming into the world. (*John 1:9, New Living Translation*)

This was the real light---the light that comes into the world and shines on all people. (*John 1:9, Good News Bible 1992*)

This was the true light that enlightens every person by his coming into the world. (*John 1:9, International Standard Version 2010*)

9₁ The reason chronologies fail is that they view dating from too narrow of a viewpoint or window in time, and date only one event or time period without regard for other periods. A wrong dating for one patriarch means a wrong dating also for, say, *The Deluge,* or some other important date. Egypt is important, because it was founded by a descendant of Noah after *The Deluge,* and after Nimrod reigned. Many bizarre circumstances can arise when people date some event much differently, such as *The Deluge* dated in circa BCE 2300, which from the dating of the Great Pyramid as circa BCE 2600 appears to then make it an antediluvian construction which *The Deluge* would have destroyed.[1,2] Mr. von Daniken suggests that

Enoch, an antediluvian, had hidden some records in the Great Pyramid before the Flood, and that the Great Pyramid had survived *The Deluge.* Such things raise questions about the level of destruction wreaked by *The Deluge* event, causing some problems. All shorter chronologies will suffer from such difficulty. This kind of a situation requires ongoing study, yet in BG chronology the Egyptian history fits quite well into time.[3]

[1](*Wild Road Ahead To History Part 1 (2016), ch. 5, par. 1, by Rolf Ward Green et al.*)
[2](*For the same reason, all short chronologies such as found in the Book of Jubilees, but also most other Jewish or Christian chronology, are rejected.*)
[3](*The Deluge is dated BCE 3282 in BG chronology.*)

Above: God took Enoch *(Illustration from the book "Figures of the Bible," 1728)*

Fixed In Time Sothically

9[2] Egyptian, conventional chronology is crucial to many other chronologies of other nations and is connected with these. Egyptian chronology has also traditionally been political.[1,2] Our BG has dated *The Exodus* to BCE 1493, and we get confirmation from the political chronology of Egypt, which dates the [best] Exodus Pharaoh Thutmose I dying BCE 1493.[3] There is an astronomical event called the rising of Sothis (a star), which was observed as recorded near the Year BCE 1526, Year 1 Amenhotep I, this happily anchoring the date. Sothic dating is vital to Egypt's conventional chronology:[4]

> **"Two Egyptian textual records of Sothic risings (dating to the Reigns of Senusret III and Amenhotep I), form the basis of the conventional chronology of Egypt, which, in turn, influences that of the whole Mediterranean region."**

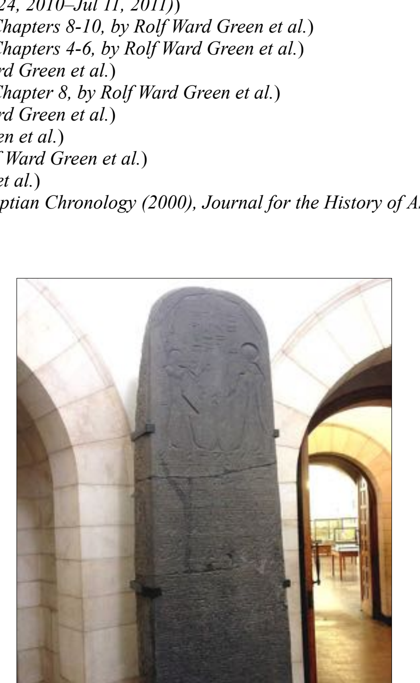
I published previously the first such Sothic rising, which is dated during the Reign of Amenhotep I, as BCE 1517 from conventional chronology, Year 9 of the Pharaoh; the second Sothic rising, that predates it by more than 300 years, is during the Reign of Senusret III, of the 12th Dynasty, and may be dated as BCE 1872 (Year 7), giving Year 1 BCE 1878.[5-8]

[1](*True (2018), ch. 1, par. 7, by Rolf Ward Green*)
[2](*"Radiocarbon Dating and Egyptian Chronology- From the 'Curve of Knowns' to Bayesian Modeling" (2015), Online Publication Date Jul 2016, Oxford Handbooks Online, p. 2 of 20, by Felix Höflmayer.*)
[3](*True (2018), ch. 1, par. 6, by Rolf Ward Green*)
[4](*The Oxford History of Ancient Egypt (2000), p. 9, by Ian Shaw*)
[5](*True (2018), ch. 1, par. 6, by Rolf Ward Green*)
[6](*The Crucible of Credible Creed Part 1 (2012), Chapter 2, and end of par. 9:11 (Iron Furnace, Pharaohs List, Amenhotep I), by Rolf Ward Green et al.*)
[7](*Joseph and On (2010), by Rolf Ward Green*)
[8](*Trojan War (2015), ch. 2, par. 6, ch. 2, par. 7, ch. 9, par. 2, by Rolf Ward Green et al.*)

Above: Crossing of the Red Sea *(1626 painting by PEPIJN, Marten, Oil on panel, 243 x 169 cm, Koninklijk Museum voor Schone Kunsten, Antwerp)*

9[3] We correlated the Sothic risings of Egypt with Manetho and with the lineage and chronology of the Scriptures, finding perfect agreement in Moses and all the way back to Nimrod.[1-4] Although Manetho gathered together many lists of the Kings of Egypt without critically editing them, nor (apparently) removing any of the duplicate dynasties or confused names, the BG sets Egyptian chronology straight by fixing it into the framework of Sothic risings together with lunar dates.[5-8] The two other Sothic risings are not as certain in textual references, they being the BCE 2774 and BCE 1323 events of the Reign of Nimrod and Seti I, respectively, but they are very significant to the framing of the BG chronology, too. Sothic risings are nominally 1461 years apart for the same location, but Seti I we believe was at Pi-Ramesses, a city somewhat further north than Memphis, as I have considered.[9] There is significant latitude in Sothic dating, since I do accept that the arcus visionis for Sothis in Egypt may not be exact, except to say that it lies between 9-12 degrees.[10] Sothis is also called Sopdet, Sirius, Dog Star (dog days).[11]

[1](*The Ark of Urartu (with A. R. Rutledge; Dec 24, 2010–Jul 11, 2011)*)
[2](*Wild Road Ahead To History Part 2 (2016), Chapters 8-10, by Rolf Ward Green et al.*)
[3](*Wild Road Ahead To History Part 1 (2016), Chapters 4-6, by Rolf Ward Green et al.*)
[4](*Trojan War (2015), Chapters 2-3, by Rolf Ward Green et al.*)
[5](*Wild Road Ahead To History Part 2 (2016), Chapter 8, by Rolf Ward Green et al.*)
[6](*Trojan War (2015), Chapters 5-7, by Rolf Ward Green et al.*)
[7](*True (2018), Chapters 4-9, by Rolf Ward Green et al.*)
[8](*The Uncut Tut (2016), Chapters 9-11, by Rolf Ward Green et al.*)
[9](*True (2018), Chapter 6, by Rolf Ward Green et al.*)
[10](*The Heliacal Rise of Sirius and Ancient Egyptian Chronology (2000), Journal for the History of Astronomy, Vol. 31, Part 2, pp. 149-155, pp. 151-152, by Bradley E. Schaefer*)
[11](*Wikipedia, "Sirius"*))

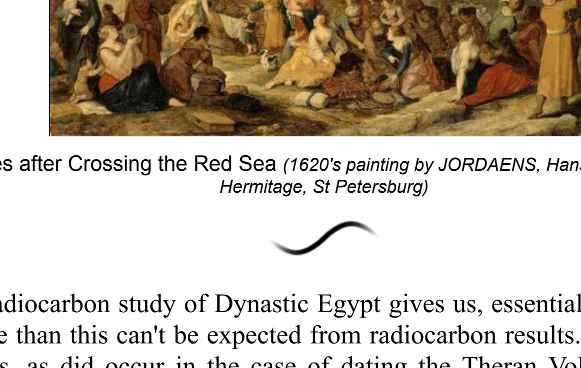


Above: Victory Stela of Seti I *(19th Dynasty Egypt, Basalt, commemorates a successful military operation led by the pharaoh Seti I in the first year of his reign, against rebellious towns in the vicinity of Beth Shean)*

Radiocarbon In Sothic Egypt

9[4] The accuracy of the Sothic chronology of Egypt is shown to be confirmed by radiocarbon dates (Mr. Bronk Ramsey 2010).[1,2] That study was a major one done by Oxford University which essentially agreed with the conventional date of Ahmose I. We have dated Ahmose I near convention at BCE 1552 Year 1.[3,4] All of Egyptian chronology after 1552 is essentially valid based on this independent, radiocarbon confirmation, since the Oxford laboratory is held in high regard in the field. Even more than that, though, the earlier dates also showed consistency with a straight-line, radiocarbon calibration. Pharaoh Djoser dates to ca. BCE 2680, this also confirmed.[5] The remarkable confirmation of radiocarbon is appreciated. But, as Mr. Felix Höflmayer wrote, the Egyptian chronology is politically determined and is independent from anything like radiocarbon, making our determination more important.[6] Egypt's chronology doesn't even depend on the archaeology.[7] As improbable as it seems, agreement dominates between the sciences in Egypt, except Avaris, where Mr. Bietak worked.[8] Jericho in Palestine and Thera on Akrotiri are exceptions, also, but are outside of Egypt, and are not surprising, as we don't expect radiocarbon to be as reliable as it seems.[9]

[1](*Trojan War (2015), Chapters 8-9, by Rolf Ward Green et al.*)
[2](*"Radiocarbon-Based Chronology for Dynastic Egypt," Science, Vol. 328 (2010), pp. 1554-1557, by Christopher Bronk Ramsey et al.*)
[3](*True (2018), ch. 1, par. 11, ch. 5, par. 2, ch. 5, par. 3, note [6], ch. 5, par. 4, by Rolf Ward Green et al.*)
[4](*Trojan War (2015), ch. 2, par. 7, ch. 2, par. 10-11, ch. 8, par. 2, ch. 9, par. 2, by Rolf Ward Green et al.*)
[5](*Wild Road Ahead To History Part 2 (2016), ch. 8, par. 12, by Rolf Ward Green et al.*)
[6](*True (2018), ch. 1, par. 7, by Rolf Ward Green*)
[7](*"Radiocarbon Dating and Egyptian Chronology- From the 'Curve of Knowns' to Bayesian Modeling" (2015), Online Publication Date Jul 2016, Oxford Handbooks Online, p. 2 of 20, by Felix Höflmayer.*)
[8](*True (2018), ch. 4, par. 5, by Rolf Ward Green*)
[9](*Ibid., by Rolf Ward Green*)



Above: The Israelites after Crossing the Red Sea *(1620's painting by JORDAENS, Hans III, Oil on panel, 77 x 55 cm, The Hermitage, St Petersburg)*

9[5] The Bronk Ramsey radiocarbon study of Dynastic Egypt gives us, essentially, a thorough confirmation of BG chronology.[1] More than this can't be expected from radiocarbon results. The radiocarbon field has not been without its debates, as did occur in the case of dating the Theran Volcanic Event.[2] Since Theran pumice found in Egypt can be dated only after the Thutmosid period began (BCE 1504), an argument for the dating of the TVE as BCE 1493 may be made, which also then may explain some of the miracles as having physical bases. By "the miracles," I am referring to what Moses did during *The Exodus* of Israel from Egypt, without sufficient grounds for excluding their miraculous origin, but such as the parting of the Red Sea, as some commentators also say.[3,4] The connection of Thera to *The Exodus* may well fall into the category of being too fantastic for pure science. Radiocarbon is mainstream science, and the 2010 study done by Mr. Bronk Ramsay is landmark because of its large size. The BG is landmark by incorporating the Bible into science with chronological success over the entire range of dates. We have shown the Bible to be a scientifically valid Book. The BG Egyptian chronology we have called the *BGEG.*

[1](*"Radiocarbon-Based Chronology for Dynastic Egypt," Science, Vol. 328 (2010), pp. 1554-1557, by Christopher Bronk Ramsey et al.*)
[2](*True (2018), Chapter 4, by Rolf Ward Green*)
[3](*"Biblical plagues and parting of Red Sea 'caused by volcano'" (Nov 11, 2002), The Telegraph, by Jonathan Petre*)
[4](*"New carbon-dating tool could pinpoint ancient eruption, gauge if tied to Exodus" (Aug 23, 2018), The Times of Israel, by Amanda Borshel-Dan*)

Above: Seated Statue of Hatshepsut *(18th Dynasty Egyptian statue, c. 1490 to 1468, Indurated limestone, paint, Metropolitan Museum of Art, New York)*

Iron Furnace

9[6] In an earlier article, I mentioned my intention to publish an updated list of Egyptian Reigns, with lunar alignments.[1] Perhaps this is a good time to give an abridged such list, from Apophis, dated as BCE 1588-1544 in the Hyksos Dynasty (BCE 1641-1533), to Artaxerxes I Longimanus (BCE 464-424). Lunar alignments give too much information for this table, so in Table 1 (below) I present Israel as the correlation. The lunar alignments have been presented in previous work. These Egyptian Pharaohs can be correlated with Israel from the years of Moses down to the prophets Ezra and Nehemiah. Earlier than Apophis, the picture is obtained by the means of Sothic alignment in the 12th Dynasty (BCE 1872), though one lacks correlation to Israel from BCE 1814 to BCE 1641, with Egypt's Kings accurate only close to Sothic BCE 1872.

Table 1:
Iron Furnace
Kings of Egypt Correlated With Israel

Accession (BCE)	Egyptian Kings	Israelite Kings (Judges)	Comment
1588-1544	Apophis	(Moses)	b. 1573, Egypt
1544-1533	Khamudi	(Moses)	1533, Egypt
1552-1526	Ahmose I	(Moses)	departs 1533, age 40
1526-1505	Amenhotep I	(Moses)	age 47-68, Midian
1505-1493	Thutmose I	(Moses)	age 68-80, Midian
1493-1490	Thutmose II	(Moses 1493)	age 80, Exodus
1490-1468	Hatshepsut	(Moses)	age 83, Exodus
1468-1439	Thutmose III	(Moses)	d. 1452, Exodus
1442-1415	Amenhotep II	(Joshua 1452)	age 90, Israel
1415-1405	Thutmose IV	[Mesopotamia 1419-1411]	1st servitude
1405-1367	Amenhotep III	(Othniel)	[~ 1452-1404]
1375-1358	Akhenaten	[Moab 1404-1386]	2nd servitude
1361/60	Smenkhkare	(Ehud 1386)	[~ 1386-1306]
1357-1348	Tutankhamun	[...]	
1348-1341	Aya	[...]	
1341-1328	Horemheb	[...]	
1328-1326	Ramesses I	(Shamgar)	
1326-1315	Seti I	[...]	
1315-1249	Ramesses II	[...]	
		[Jabin 1306-1286]	3rd servitude
		(Deborah 1286)	[~ 1286-1246]
1249-1239	Merneptah	[Midian 1246-1239]	4th servitude
1239-1234	Seti II	(Gideon 1239)	[~ 1239-1199]
1234-1227	Siptah	[...]	
1234-1227	Twosret	[...]	
1226-1223	Sethnakht	[...]	
1223-1191	Ramesses III	(Abimelech)	(1199-1196)
1191-1185	Ramesses IV	(Tola)	(1196-1174)
1185-1181	Ramesses V		
1181-1173	Ramesses VI		
1173-1166	Ramesses VII	(Jair)	(1174-1152)
1166-1165	Ramesses VIII		
1165-1147	Ramesses IX	(Eli)	(1172-1132)
1147-1143	Ramesses X	[Philistia 1152-1112]	5th servitude
1143-1115	Ramesses XI	(Samson)	(1132-1112)
1115-1089	Smendes	(Samuel)	(1112-1100)
1089-1085	Amenemnisu	Saul	1100-1058
1085-1039	Psusennes I		
1039-1030	Amenemope	David	1058-1017
1030-1024	Osorkon the Elder		
1024-1015	Siamun		
1015-980	Psusennes II	Solomon	1017-977
993/980-959	Shoshenq I	Rehoboam	977-960
959-944	Osorkon I	Abijam	960-957
944-919	[3 Kings]	Asa	957-916
919-906	Takelot I	Jehoshaphat	916-894
906-863	Osorkon II	Jehoram	894-887
		Ahaziah	887-886
		Athaliah	886-879
		Jehoash	879-839
863-824	Shoshenq III	Amaziah	839-810
824-796	Osorkon III	Azariah (Uzziah)	810-757
801-788	Takelot III		
788-756	Piye		
756-733	Alara	Jotham	757-741
733-720	Kashta	Ahaz	741-725
720-706	Shabaka	Hezekiah	725-696
706-691	Shebitku	Manasseh	696-641
691-664	Taharqa		
664-610	Psammeticus I	Amon	641-639
		Josiah	639-608
610-595	Necho II	Jehoahaz	608-608
		Jehoiakim	608-597
595-589	Psammeticus II	Jehoichin	597-597
589-570	Apries	Zedekiah	597-587
570-526	Amasis II	(Zerubbabel 537)	
526-525	Psammeticus III		
525-522	Cambyses		
525-522	Bardiya		
522-486	Darius I	(Meshullam)	
486-465	Xerxes I	(Hananiah)	
465-424	Artaxerxes I	(Ezra 458)	
		(Nehemiah 445)	
424-424	Xerxes II		

[1](*Trojan War (2015), ch. 3, par. 11, by Rolf Ward Green et al.*)

9[7] The lunar alignments for the BG chronology have been found superior to those of all other chronologies known, without recourse to lower dating which can't account for the data.[1,2] However, the definition that we have that the first day of invisibility of the Moon is Lunar Day 01 was Mr. Parker's.[3] There are numerous examples in history of corrupt records, erasure of monuments, or attempts to obliterate a previous King from cultural memory, a few examples being notable in Egypt, with the Hyksos Pharaoh Apophis usurping monuments, Thutmose III obliterating Hatshepsut's memory, and erasure of Seti I's name by Merneptah being a few notorious cases.[4-6] There are others, and Babylon was a very rare exception in keeping accurate records which are extant in vast numbers.[7] Ptolemy's Canon provides our list of the Babylonian Kings. Ptolemy agrees very well with Berossus during BCE 625-538, but Ptolemy is believed "highly accurate" back to BCE 747.[9,10] As far as I am told, no one has seriously refuted Ptolemy. One of the Kings of Babylon in Ptolemy's Canon is known as Merodach-Baladan (Berodach-Baladan, Marduk-apla-iddina II) and reigned for 12 years from 722 to BCE 710 on that list.[11] This is entirely consistent with Merodach-Baladan reigning as King of Babylon during Year 14 of Hezekiah, at the time of Sennacherib's invasion of Judah, when Hezekiah got well from his sickness and Merodach-Baladan sent a gift to him.[12] We have a solar eclipse which dates Year 14 of Hezekiah as BCE 711, so Year 6 of Hezekiah is BCE 719, as Samaria fell when three solar years fell within three luni-solar years.[13,14] Year 1 of Hezekiah is also obtained by adding up the years of the Kings of Judah, from Jerusalem's destruction in BCE 587 (587 + 10 + 11 + 31 + 2 + 55 + 29 = BCE 725 = Year 1).[15] Josiah was killed in BCE 609 by Egyptian Pharaoh Necho II, and Necho's own Reign is conventionally dated BCE 610-595. Year 6 of Hezekiah is 110 years before BCE 609 BCE in 719, where we observe BCE 609 as proof of alignment with Egypt.

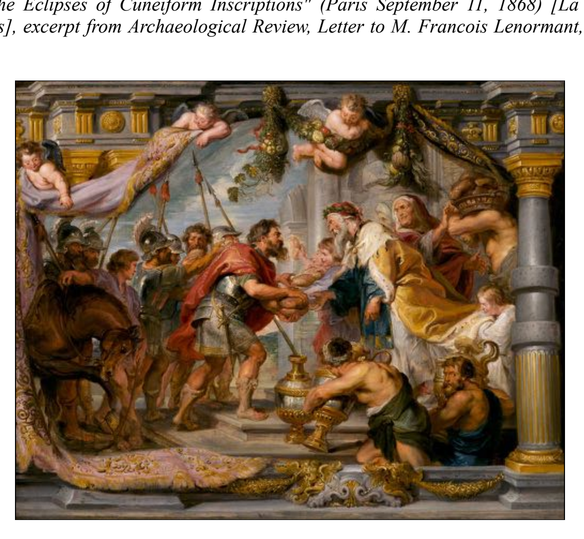
[1](*True (2018), ch. 6, par. 10, by Rolf Ward Green*)
[2](*True (2018), ch. 6, par. 11, by Rolf Ward Green*)
[3](*"The Calendars of Ancient Egypt" (1950), Studies in Ancient Oriental Civilization No. 26, p. 12, sec. 38, by Richard A. Parker*)
[4](*The Crucible of Credible Creed Part 1 (2012), ch. 3, par. 3, by Rolf Ward Green et al.*)
[5](*The Crucible of Credible Creed Part 1 (2012), ch. 5, par. 8, by Rolf Ward Green et al.*)
[6](*True (2018), ch. 5, par. 9, by Rolf Ward Green*)
[7](*B4 Chronology Part 1 (2015), ch. 3, par. 12, by Rolf Ward Green et al.*)
[8](*The Gentile Times Reconsidered (2004), p. 290, by Carl Olof Jonsson*)
[9](*B4 Chronology Part 1 (2015), ch. 1, par. 8a, by Rolf Ward Green et al.*)
[10](*B4 Chronology Part 1 (2015), ch. 1, par. 11, by Rolf Ward Green et al.*)
[11](*Wikipedia, "Canon of Kings"*)

[12](*2Kings 20:12*)
[13](*2Kings 18:10*)
[14](*Moses Part I (2010), by Rolf Ward Green and Anne Ruth Rutledge*)
[15](*2Kings 18:2, 21:1, 21:19, 22:1, 23:31,36, 24:8, 24:18*)

Above: The Death of King Josiah *(C. 1660 painting by ZANCHI, Antonio, Oil on canvas, 116 x 166 cm, Private collection)*

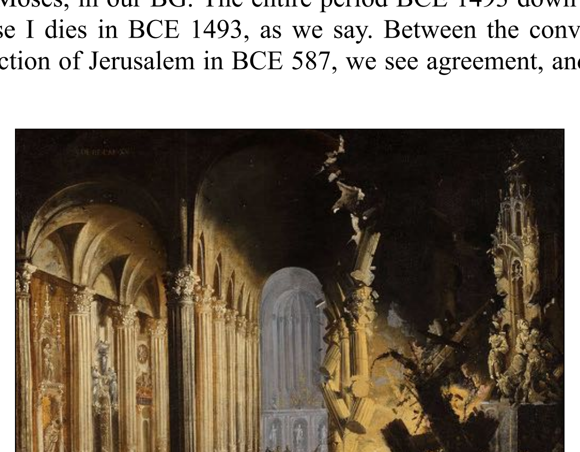
98 We are told at Deuteronomy 4:2 not to add or subtract from the commands given by Jehovah, in his Holy Word the Bible. Deuteronomy is the 5th Book of the Torah written by Moses, and we know that a lot was added to the Bible after Moses. The Egyptian chronology is very well synchronized with the Bible record at the time of Josiah and after him, while it is also synchronized with Assyria in BCE 722, when Samaria is besieged by Shalmaneser, Assyria's King in that year, a thing known both from 2Kings 18:9 and from the limmu list.[1] We also see the Samarian conquest claimed by Sargon II, in the inscriptions of his own, just as Sargon's Reign began.[2] Sargon's Year 1 is conventionally BCE 722, and this proves an exact alignment for Year 4 of Hezekiah, at 2Kings 18:9. There can be no doubt, then, about this truth of the Word. The lowering of Hezekiah's dating, as conventional scholar and instigator Mr. Thiele suggested years ago, has lowered ***all preceding dates, back to Moses and Adam!*** Simply, this is not only undesirable, but also inaccurate. The year 1493 as *The Exodus* also keeps an alignment between the lunar cycle and first Sabbath Day of Iyyar 22. We have a synchronism between Abraham and "Gudea," for BCE 2141, an alignment of Solomon's Temple axis in BCE 1014, a synchronization with Egyptian Pharaoh Shoshenq I, plus BCE 3282 as the date of *The Deluge* with lunar alignment and a consistency with radiocarbon dating of the Ark wood. We also have a consistent average generation for the Kings of Israel throughout all of the Biblical historical years. Those who recommend abandoning the Bible history in favour of their own theories and seeking their own end, are doing it to avoid Scripture altogether, with its entire message!

[1](*"Biblical Chronology Fixed by the Eclipses of Cuneiform Inscriptions" (Paris September 11, 1868) [La Chronologie Biblique Fixée par les Éclipses des Inscriptions Cunéiformes], excerpt from Archaeological Review, Letter to M. Francois Lenormant, by Jules Oppert, translated by Ward Green*)



Above: Abraham meets Melchizedek *(C. 1625 painting by RUBENS, Peter Paul, Oil on panel, 82 x 66 cm, National Gallery of Art, Washington DC)*

99 The Reign of Pharaoh Shoshenq I, BCE 980-959, in Egypt, is aligned with Year 5 of Israel's King Rehoboam, BCE 973 BG. The Biblical event of Shishak attacking Jerusalem is found to correlate well with Shoshenq I of Egypt, as many agree, meaning that Year 5 of Rehoboam falls in Shoshenq's Reign. Another important and convincing alignment during the same time period is the death of Osorkon I, identified as Zerah the Ethiopian who died after ruling Egypt for 15 years and this was between Year 10 and Year 15 (about Year 13-14) of King Asa of Israel, whose Year 1 is BCE 957 and who fought with Zerah in Israel ca. BCE 944, the year Osorkon I died. This ensures that the time period from 980 down to BCE 587 is secure, based on our Egyptian chronology and the Bible. The period of Israelite Judges is aligned from the 'Israel Stele' of Merneptah to his Year 5, which is BCE 1245, this being in our chronology the year after Midian began razing crops in Israel in BCE 1246 (which they also did 7 years), confirming 'the seed of Israel is no more' from the Stele. The 300 years of Jephthah ended in BCE 1152, which was the first year of Ammonite (and Philistine) oppression, at the end of the Judgeship of Jair in Israel, in our chronology, consistent with BCE 1452 as the death of Moses, in our BG. The entire period BCE 1493 down to BCE 587 is thus secure. Egyptian Pharaoh Thutmose I dies in BCE 1493, as we say. Between the conventional date of 1493 (end Thutmose I) and the destruction of Jerusalem in BCE 587, we see agreement, and all of these dates are here secured in our chronology.

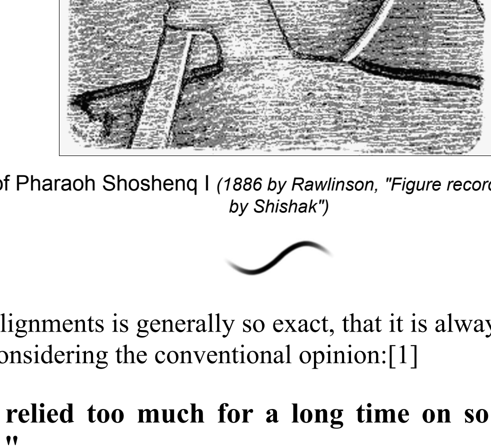


Above: King Asa of Judah Destroying the Idols *(First half of 17th century, painting by NOME, Francois de, Oil on canvas, 126 x 83 cm, Fitzwilliam Museum)*

Good Lunar Alignment Demonstrated

910 One of the most unambiguous lunar dates in Egypt's history is from Year 52 of Ramesses II, when a ship's log recorded a Lunar Day 01 that occurs on the 27th day of the month of Mecheir, i.e. II Peret 27, known as "the Piramesses date."[1,2] The year 52, with Ramesses II Year 1 as BCE 1315, is 1264. Ms. Gautschy gives Dec 27 as last visibility in that year, and Dec 29 as first visibility for the new lunar crescent.[3] December 28 BCE 1264 is also Egyptian calendar Mecheir 27, the day computed by Ms. Gautschy as the lunar conjunction. Much more ambiguous is the Year 5 date of Shoshenq I, with IV Peret 25 a wrs feast, and the occasion of a procession. Pharmouthi 25 (IV Peret 25) is Dec 14 BCE 975, a Lunar Day 2, and Egyptian religious processions are proposed on LD1, which is a possible problem, along with the 5-year span of time between Year 1 and Year 5, not the optimal situation.[4] The Reign of Shoshenq I in the BG has dual-accession date, BCE 993/980, to allow for his coregency with Psusennes II. This is necessary both because of the improved Year 5 date (as a LD 1, a procession date), and also because of both a Reign-length of 34 years in the Book of Sothis and because of a need for time after Year 21 to complete inscriptions.[5] Osorkon has a Year 3 II Akhet 14 LD 2 in BCE 957 (with 959 as Year 1), a priestly induction, occurring Jun 01 in 957.[6] Our BG crucible has no problem accounting for a great many details that the conventional chronology does not explain.

[1](*Trojan War (2015), ch. 3, par. 9, footnote [3], by Rolf Ward Green et al.*)
[2](*Ancient Egyptian Chronology (2006), edited by Erik Hornung, Rolf Krauss, and David A. Warburton, "Lunar Dates," III.8, p. 414, Subheading 'Ramesside Lunar Dates', lines 5-6, by Rolf Krauss*)
[3](*Gautschy, last visibility of Lunar Crescent, Thebes, Memphis, and Alexandria, Egypt, www.gautschy.ch*)
[4](*Trojan War (2015), ch. 5, par. 9, by Rolf Ward Green et al.*)
[5](*Trojan War (2015), ch. 9, par. 4, and 9-4 footnote [1], by Rolf Ward Green et al.*)
[6](*Ibid., ch. 9, par. 4, by Rolf Ward Green et al.*)



Above: Head of Pharaoh Shoshenq I *(1886 by Rawlinson, "Figure recording the conquest of Judaea by Shishak")*

911 The quality of our lunar alignments is generally so exact, that it is always found better than "conventional" dating. This is no surprise, considering the conventional opinion:[1]

> **"Egyptology has relied too much for a long time on so called absolutely fixed astronomical data."**
>
> **"We have not to rely on kinglists like Manetho or the Turin Canon and we have not to rely on astronomical computation for the famous Ebers' datum or for lunar dates of the New Kingdom."**
>
> **"I think it is now very clear that Ramesses II cannot have started his reign before 1279 and Thutmosis III before 1479."**
>
> **"So I think our chronology of the New Kingdom is fairly well established without all the problems connected with astronomical data."**

Of course, this ignores that astronomical dates create for us solutions rather than problems in dating, so that dates gotten by using the Ebers papyrus and lunar dates are very significant, and the King Lists are always very important. Let's consider the Ramesses II Year 52 lunar date using BG dating, and then also the Thutmose III Year 23 lunar date.[2]

[1](*"The Reconstructed Chronology of the Egyptian Kings" (2014, posthumously), Chapter 1, p. 9, by M. Christine Tetley*)
[2](*Note that the Year 23 lunar date is inextricably connected to a Year 24 date which comes 22 months later, and fits the lunar calendar in a way that makes it immovable relative to this position.*)

Above: Upper part of a statue of Thutmose III *(15th century BCE Egyptian, The Metropolitan Museum, New York)*

912 Everyone knows that the conventional dating for Year 1 BCE 1279 of Ramesses II has no Year 52 lunar alignment, nor do "conventional" dates from the 13th century BCE align well.[1] In contrast, the BG chronology offers a perfect alignment. This explains why advocates of conventional chronology are so eager to abandon astronomy, as it doesn't support them. In the case of Thutmose III, we have seen that lunar dates on precise dates in 1468 and 1466 (Years 23 and 24) easily account for inscriptions when his Reign began in BCE 1490.[2,3] This agrees well with the BG chronology, with Thutmose III succeeding his father Thutmose II who rules BCE 1493-1490. These dates are complicated by Hatshepsut, who subsumes in BCE 1490 the Reign of her husband Thutmose II, and also by the later subsumption of their two Reigns by Thutmose III. Because of these complications, any other alternatives for the Reign of Thutmose III will be fraught with difficulty. So, here again, historical Egypt is trustworthy in the BG.*

*It makes sense based on the different lunar alignments for the latter part of his Reign, though, that this King finds our best explanation in his change of Year 1 late in life.[4] The I Shemu 21 lunar date in Year 23 is emended one day by the work of Mr. R. Faulkner (1942) to I Shemu 20, in exact agreement with the BG and the last visibility of Gautschy.[5-7] It is the date of the Battle of Megiddo, fought in Israel. Mr. R. Parker and numerous others accepted the emendation.[8,9] The conventional lunar alignment misses it by a whole day, and this is another clear example of the BG's superiority.[10] The other date is Year 24, a festival foundations date for "stretching the cord" on II Peret 30, or LD 2 in BCE 1466.[11,12] It misses LD 1 by only 2.5 hours, and Mr. Parker said that it is new moon (psdntyw) in the Egyptian original, so thus would not be suitable as before LD 1 in a realistic sense.[13] Our conclusion is, exactly as Mr. Parker, BCE 1490 Year 1, who came to his conclusion for Year 1 of Thutmose III only after considering all years from BCE 1524 to 1457 together with their lunar alignments for these two dates-- and with Mr. Parker, we see that our chronology is the optimal one.[14]

[1](*"The Reconstructed Chronology of the Egyptian Kings" (2014, posthumously), Chapter 5, p. 84, by M. Christine Tetley*)
[2](*Ibid., Chapter 28, p. 393, by M. Christine Tetley*)
[3](*Wild Road Ahead To History Part 2 (2016), ch. 8, par. 4, by Rolf Ward Green et al.*)
[4](*Wild Road Ahead To History Part 2 (2016), ch. 8, par. 6, by Rolf Ward Green et al.*)
[5](*"The Reconstructed Chronology of the Egyptian Kings" (2014, posthumously), Chapter 28, p. 385, by M. Christine Tetley. She means, clearly, the 20th* **day**, *here, and her footnote 9 suffers from being misplaced as it refers to the other lunar date, in Thutmose III's year 24, although we accept that she is saying most scholars agree with the emendation by Mr. Faulkner.*)
[6](*Gautschy, last visibility of Lunar Crescent, Thebes, Memphis, and Alexandria, Egypt, www.gautschy.ch*)
[7](*The Wars in Syria and Palestine of Thutmose III, Culture and History of the Near East, Vol. 16 (2003), p. 25, by Donald B. Redford*)
[8](*"The Lunar Dates of Thutmose III" (Apr., 1986), Journal of Near Eastern Studies Vol. 45, No. 2, pp. 139-150, by Lee W. Casperson*)
[9](*"The Lunar Dates of Thutmose III and Ramesses II" (1957), Journal of Near Eastern Studies Vol. 16, pp. 39-43, esp. p. 40, by R. A. Parker. Mr. Parker states his conviction that Mr. Faulkner is correct and thus, since many other Egyptologists regarded Mr. Parker highly, they followed Mr. Parker, as we might well imagine they would. Mr. Parker's work on Egyptian calendars, "The Calendars of Ancient Egypt" (1950), Studies in Ancient Oriental Civilization No. 26, is used by many chronologers even today as their basis for Egyptian dating.*)
[10](*The conventional lunar alignment misses it by a whole day, and this is another clear example of the BG's superiority.*)
[11](*"The Reconstructed Chronology of the Egyptian Kings" (2014, posthumously), Chapter 28, p. 386, by M. Christine Tetley*)
[12](*It is LD 30 in the conventional case, which could be right for the preparations but never for founding work, which we we know would be after LD 1, usually LD 2 at the earliest.*)
[13](*"The Lunar Dates of Thutmose III and Ramesses II" (1957), Journal of Near Eastern Studies Vol. 16, pp. 39-43, esp. p. 40, by R. A. Parker*)
[14](*Ibid., by R. A. Parker*)

Above: Thutmose II mummy *(15th century BCE Egyptian, 1912 photo by G. Elliott Smith)*

end of Chapter 9: Trustworthy Historical Egypt

Chapter 10: Selecting Our New Signposts

He was in the world, and the world came into existence through him, but the world did not know him. (*John 1:10, New World Translation 1984*)

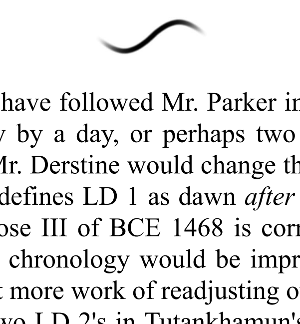
He came into the very world he created, but the world didn't recognize him. (*John 1:10, New Living Translation*)

The Word was in the world, and though God made the world through him, yet the world did not recognize him. (*John 1:10, Good News Bible 1992*)

He was in the world, and the world was made through him. Yet the world did not recognize him. (*John 1:10, International Standard Version 2010*)

101 The late great Mahatma Gandhi is quoted as saying *"Even if you are a minority of one, the truth is the truth."* In 2016 CE (our era), Philip Derstine published an article in Göttinger Miszellen (vol. 249) which showed that when a first evening crescent lunar visibility is adopted for the start of the Egyptian months, the Ebers Sothic date of BCE 1517, Thutmose III's two lunar dates, plus the three lunar dates of Amenhotep II are consistent with a "conventional" BCE 1468 Battle of Megiddo in the Year 23 of Thutmose III. This is consistent with a date of BCE 1878 Year 1 Senusret III, we note, from 12 lunar dates in his Year 30/31, given in an article by Rita Gautschy (2011), "Lunar Observations and Their Usefulness for Chronology," comparing these with Ms. Gautschy's 1st lunar visibility for Illahun 1849/1848.[1,2] With three deviations of one day (two one way, and one the other way), all of her days agree with the Year 1 of 1878. Would you go for a chronology that fits only 1/100 of what the facts are, or would you prefer one that fits them all? Unfortunately, when one deviates even slightly from the BG chronology, in any other case only 1/100 of the facts fit. The idea that Lunar Day 01 was the day after the first day that the lunar crescent became invisible was Mr. Parker's.[3] Almost no ceremony happens on LD 1, in the BGEG chronology of Egypt, while LD 1 is still frequently recorded, but the implications of 1st visibility will take time to evaluate.[4,5] As Ms. Gautschy succinctly states, the dominant problem is not in the uncertainty in our calculations, but philology, which means that nobody understands the Egyptian language.[5]

[1](*"Lunar Observations and Their Usefulness for Chronology" (2011), pp. 503-507, The Inspiration of Astronomical Phenomena VI. Proceedings of a conference held October 18-23, 2009 in Venezia, Italy. Edited by Enrico Maria Corsini. ASP Conference Series, Vol. 441. San Francisco: Astronomical Society of the Pacific, p. 506, by Rita Gautschy*)
[2](*Gautschy, last visibility of Lunar Crescent, Illahun, Egypt, www.gautschy.ch*)
[3](*"The Calendars of Ancient Egypt" (1950), Studies in Ancient Oriental Civilization No. 26, p. 12, sec. 38, by Richard A. Parker*)
[4](*Wild Road Ahead To History Part 2 (2016), ch. 8, par. 3, ch. 10, ch. 8, par. 12, by Rolf Ward Green et al.*)
[5]()
[6](*"Lunar Observations and Their Usefulness for Chronology" (2011), pp. 503-507, The Inspiration of Astronomical Phenomena VI. Proceedings of a conference held October 18-23, 2009 in Venezia, Italy. Edited by Enrico Maria Corsini. ASP Conference Series, Vol. 441. San Francisco: Astronomical Society of the Pacific, p. 505, by Rita Gautschy*)

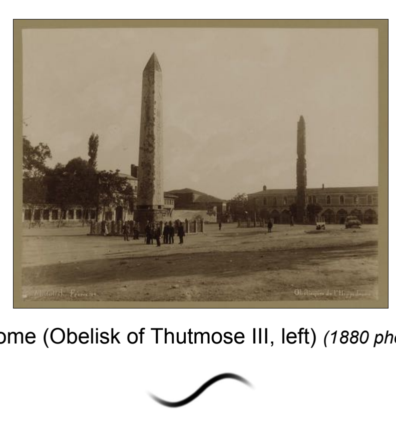


Above: Thutmose III head *(15th century BCE Egyptian, photo by Grafton Elliott Smith published in 1912)*

102 Since 1950 CE, many Egyptologists have followed Mr. Parker in his convention for the start of the lunar month, and it differs from 1st visibility by a day, or perhaps two days. Alternative views have also kept cropping up occasionally. The view of Mr. Derstine would change things part of a day and delay some of our Lunar Day 1's until the next day, as he defines LD 1 as dawn *after the evening crescent.* According to him, this means that our Year 23 for Thutmose III of BCE 1468 is correct without the one-day emendation.[1] Other than this, I don't believe that our chronology would be improved much by such a change, and even becomes worse. So it would require a lot more work of readjusting our own chronology, but not in this period near *The Exodus.*[2] For example, the two LD 2's in Tutankhamun's Years 6 and 7 (Choiach 19 and Epeiph 16, respectively) are 1352, Nov 12, 1st visibility, and 1351, Jun 07, a day after conjunction, from Ms. Gautschy, and also the day before 1st visibility.[3,4] We have seen more than enough success in our chronology to justify leaving it as it is, although, as Ms. Gautschy has pointed out, and since I agree, that the problem is rather more philological than mathematical, we also need consider the possibility that the Egyptian method varied over time. And since this would be fatal to any simple theory as, for example, we saw for Year 1 of Thutmose III having changed, Mr. Derstine's view would have to make greater simplicity. May 18 BCE 1333 is conjunction for Pharaoh Horemheb Year 8 (Epeiph 01), a LD 1 under Mr. Parker's method, and utterly useless under Mr. Derstine's, as it then is a waning Moon.[5] Seti I's BCE 1318 Jun 02 Year 9 date is conjunction, LD 1.[6] Unless Mr. Derstine's theory can improve on things overall and in a very simple way, it is not going to help us much.

[1](*See ch. 9, par. 12, footnote *, above*)
[2](*See ch. 10, par. 1, previous, 2nd sentence*)
[3](*B4 Chronology Part 1 (2015), ch. 2, par. 11, Chart 1, by Rolf Ward Green et al.*)
[4](*Gautschy, last visibility of Lunar Crescent, Thebes, Egypt, www.gautschy.ch*)
[5](*True (2018), ch. 6, par. 11, by Rolf Ward Green*)

[6](*Ibid., ch. 6, par. 10, by Rolf Ward Green*)



Above: Obelisks in the Hippodrome (Obelisk of Thutmose III, left) *(1880 photo by Abdullah Freres, Istanbul, Turkey)*

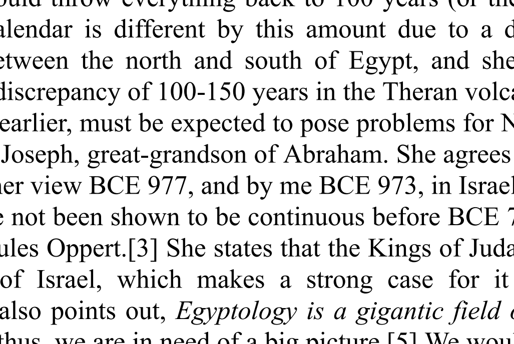
103 One example appears exceptional here, and makes a case for 1st visibility more than it does for Mr. Derstine's ideas. After giving an approximate time span of Senusret III Year 7 as BCE 1882-1869, Ms. Gautschy tables the lunar dates of part of Years 30 and 31, ostensibly for this same Pharaoh. Since we have a record also of a Sothic rising in the Year 7 of this Pharaoh which fits in BCE 1872, Year 30 is 1849:

Table 2:
Pharaoh Senusret III Year 1 BCE 1878
Lunar Dates from Years 30, 31
(Alternate Temple-months of Priests)

Year	Date [from] Date ["till"]	Lunar Day (Parker)	Days in Prev. Month	Days from Previous Date	Julian Date	Day of 1st Visibility Gautschy	(+ / -)
30	II Shemu 26	LD3	29	-	Sep 19	Sep 19	
30	III Shemu 25	LD2	30	29	Oct 18	Oct 18	
30	IV Shemu 25	LD2	30	30	Nov 17	Nov 17	
31	I Akhet 19	LD2	29	29	Dec 16	Dec 17	(+)
31	II Akhet 20	LD3	30	31	Jan 16	Jan 15	(-)
31	III Akhet 19	LD2	30	29	Feb 14	Feb 14	
31	IV Akhet 19/18	LD3/2	29	30/29	Mar 16/15	Mar 15	
31	I Peret 18	LD2	30	29/30	Apr 14	Apr 14	
31	II Peret 18	LD2	30	30	May 14	May 14	
31	III Peret 17	LD2	29	29	Jun 12	Jun 12	
31	IV Peret 17	LD3	29	30	Jul 12	Jul 11	(-)
31	I Shemu 16	LD2	30	29	Aug 10	Aug 10	

104 This is an excellent alignment of nine out of twelve dates with lunar 1st visibility, and is not surprising since our supposition was always that Israel used 1st visibility and Senusret III was one that we had proposed as an Israelite, Ephraim, son of Joseph or great-great-grandson of Abraham. However, it also works in Mr. Parker's system of new Moons where these dates are waxing Moons of LD2 or LD3, so would be acceptable in what we understand from Egyptian customs. Any system that would improve upon this alignment would be hard to find, seeing as the only way to get a shift of one Lunar Day would be by moving backward or forward 11 years. Our Year 1 of BCE 1878 agrees with Oxford's Mr. Shaw, with justification in the lunar dates shown in Table 2 (above).[1] Lunar Day 1 is in Mr. Parker's system a day of lunar birth and it seems from our BG chronology to have been a day too sacred to perform priestly duties, but one to be recorded, as for example seen with a LD 1 in Year 52 of Ramesses II, and with the Year 23 Battle of Megiddo LD 1, Thutmose III. According to Mr. Krauss, Egyptian new lunar crescents will appear in **70% of the cases** a day after the day when invisibility begins, and in the other **30%** two days.[2] One thing that Mr. Derstine misses, although he eliminates the uncertainty in the period of invisibility, is that in his method the sacred day of the birth of the new lunar crescent, called in Egyptian 'psdntyw,' is not known until the moment of the appearance of the new crescent, which is at the end of the day in his theory, as opposed to what is observed in Mr. Parker's theory, which is last visibility. Clearly both systems do have advantages and disadvantages.

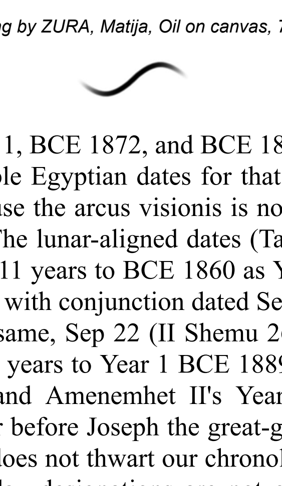
[1](*The Oxford History of Ancient Egypt (2000), p. 9, by Ian Shaw*)
[2](*Ancient Egyptian Chronology (2006), edited by Erik Hornung, Rolf Krauss, and David A. Warburton, "Lunar Days, Lunar Months, and the Question of the 'Civil-Based' Lunar Calendar," III.6, p. 388, line 14, by Rolf Krauss*)



Above: Joseph receiving Pharaoh's Ring *(By TIEPOLO, Giambattista)*

105 Ms. Tetley's chronology would throw everything back to 100 years (or thereabouts) earlier, because her theory is that the Egyptian calendar is different by this amount due to a difference in the geographical application of the calendar between the north and south of Egypt, and she tries to use her dating as a resolution of the problem of a discrepancy of 100-150 years in the Theran volcanic event radiocarbon.[1] Her chronology, by being so much earlier, must be expected to pose problems for Nimrod's Eclipse in BCE 2774, and has undesirable results for Joseph, great-grandson of Abraham. She agrees to within 4 years with our BG date for Rehoboam Year 5, in her view BCE 977, and by me BCE 973, in Israel.[2] Ms. Tetley also states that the Assyrian eponym lists have not been shown to be continuous before BCE 763, similar to to the argument that we gave, along with Mr. Jules Oppert.[3] She states that the Kings of Judah of Scripture are a list that is cross-referenced with Kings of Israel, which makes a strong case for it over the Assyrian eponyms themselves.[4] As Ms. Tetley also points out, *Egyptology is a gigantic field of research.* ***"The study of its chronology is huge in itself,"*** thus, we are in need of a big picture.[5] We would agree entirely with the view that failing to look at the overall chronology will lead one to mistaken ideas. Indeed, Ms. Tetley's chronology is one of the worthiest of all chronologies for consideration and as source material. Mr. Jackson's is also in this category, dating to 1752 CE, and despite its age providing a wealth of ancient sources.[6] Of course, Mr. Jackson shows no knowledge of Senusret III, another name for whom is Sesostris III, the only Sesostris of his being the one called Seti I, dated 650 years later.[7]

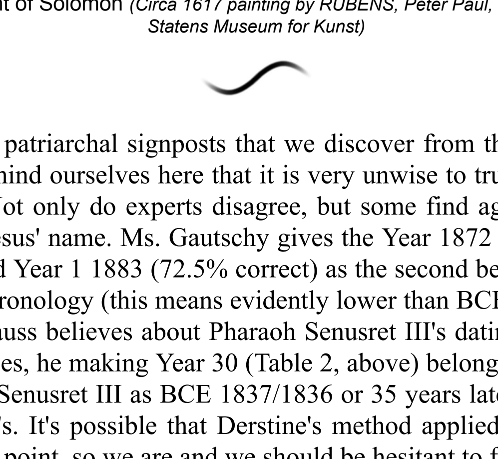
[1](*"The Reconstructed Chronology of the Egyptian Kings" (2014, posthumously), Chapter 1, p. 1, by M. Christine Tetley*)
[2](*Ibid., Chapter 1, p. 1, by M. Christine Tetley*)
[3](*Ibid., Chapter 1, p. 4, by M. Christine Tetley*)
[4](*Ibid., Chapter 1, p. 6, by M. Christine Tetley*)
[5](*Ibid., Chapter 1, p. 6, by M. Christine Tetley*)
[6](*Chronological Antiquities (1752), by John Jackson*)
[7](*Chronological Antiquities (1752) Vol. II, pp. 201 footnote 12, pp. 342-343 footnotes 73 and 74, p. 343, pp. 401-402, by John Jackson*)



Above: Elijah and Enoch *(1874 painting by ZURA, Matija, Oil on canvas, 70 x 122 cm, National Museum of Slovenia)*

106 Ms. Gautschy gives two dates for Year 1, BCE 1872, and BCE 1883, as those of Senusret III based on one Sothic rising, and using two given possible Egyptian dates for that event (IV Peret 16 or IV Peret 17), the dates being approximate.[1] This is because the arcus visionis is not precisely known.[2] Lunar alignments, on the other hand, are always sensitive. The lunar-aligned dates (Table 2) give Year 1 as BCE 1878.[3] Mr. Derstine's theory would require a shift of 11 years to BCE 1860 as Year 30 of Senusret III, then giving LD 4 from Mr. Parker's method as II Shemu 26, with conjunction dated Sep 19 from the tables of Ms. Gautschy for Illahun, Sep 21 being 1st visibility from same, Sep 22 (II Shemu 26) being in Mr. Derstine's theory clearly LD 1, in clear agreement. This shift of 11 years to Year 1 BCE 1889 for Senusret III means his predecessor, Senusret II, has a Year 1 BCE 1908, and Amenemhet II's Year 1 is BCE 1937, 14 years before the appointment of Joseph in 1923 and 1 year before Joseph the great-grandson of Abraham entered into Egypt, in BCE 1936. Mr. Derstine's theory here does not thwart our chronology. The problem with the discussion of the dates in Table 2 is that their lunar day designations are not given, and there are other festival dates recorded for Senusret III Years 6 and 8 which do not agree with all chronologies for Year 7. The date I Akhet 15 Year 6 is stated by Ms. Tetley as LD 1 and with Year 1 as 1883 it is also 'Derstine method' LD 1, but in BCE 1879, so it is Year 6 for some year reckonings, seeing as the Egyptian calendar had a New Year I Akhet 01. The above date fits Derstine's method for Year 1 BCE 1883, and fails for the Year 1 BCE 1872, being early by one day.

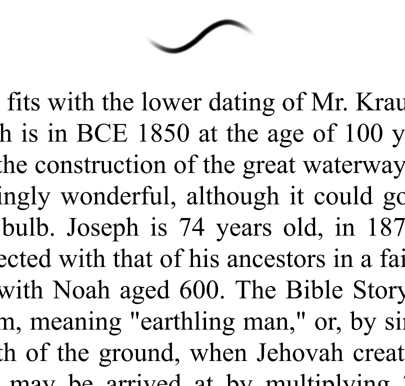
[1](*"Lunar Observations and Their Usefulness for Chronology" (2011), pp. 503-507, The Inspiration of Astronomical Phenomena VI. Proceedings of a conference held October 18-23, 2009 in Venezia, Italy. Edited by Enrico Maria Corsini. ASP Conference Series, Vol. 441. San Francisco: Astronomical Society of the Pacific, by Rita Gautschy*)
[2](*The Heliacal Rise of Sirius and Ancient Egyptian Chronology (2000), Journal for the History of Astronomy, Vol. 31, Part 2, pp. 149-155, pp. 151-152, by Bradley E. Schaefer*)
[3](*The Oxford History of Ancient Egypt (2000), p. 9, by Ian Shaw*)



Above: The Judgment of Solomon *(Circa 1617 painting by RUBENS, Peter Paul, Oil on canvas, 303 x 234 cm, Statens Museum for Kunst)*

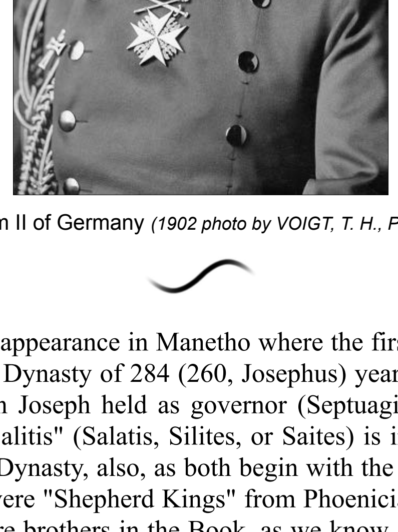
107 It is useful to consider the patriarchal signposts that we discover from the Scriptural genealogy and our chronology.[1] We need to remind ourselves here that it is very unwise to trust in "this crushed reed," Egypt or manmade chronology.[2] Not only do experts disagree, but some find against Jesus. We have joy when dishonoured for our faith in Jesus' name. Ms. Gautschy gives the Year 1872 as Year 1 of Senusret III and as the best fit (81.5% correct) and Year 1 1883 (72.5% correct) as the second best, from lunar data that she says also does ***not*** support a low chronology (this means evidently lower than BCE 1872 Year 1, Senusret III). We also should note what Mr. Krauss believes about Pharaoh Senusret III's dating, based on the same Egyptian dates as what Ms. Gautschy uses, he making Year 30 (Table 2, above) belong to Amenemhet III, successor to Senusret III, giving Year 1 of Senusret III as BCE 1837/1836 or 35 years later.[3] Note that Mr. Krauss uses Parker's method, not Derstine's. It's possible that Derstine's method applied at this time, but that Egyptian methodology changed at some point, so we are and we should be hesitant to force a method onto data. Joseph is a great-grandson of Abraham; much more certainly is this so than any date of chronology, which errs by men. The dating of Joseph and of the patriarchs is not affected by the continually changing hearts and minds of humankind. History is full of examples where the Scriptures are true. Belshazzar and Pontius Pilate are two examples in history. Honestly, the BCE 1872 as Year 1 Senusret III appears here as interesting as any other from the Scriptural viewpoint, as it gives Year 1 of Senusret II as BCE 1891, and may put Amenemhet II's Year 1 in BCE 1924, a year before Joseph is declared the 2nd person in power in all of Egypt at large. Lowering Senusret III Year 1 to BCE 1837 is 35 years lower and makes Year 1 Amenemhet II possibly BCE 1889, causing a predecessor, Senusret I, to rule BCE 1936-1889 (1971-1926, Redford and Arnold), as Pharaoh appointing Joseph during a 45- to 47-year Reign, made all the more fascinating by the tales of "Hyksos" entering Egypt during this King's Reign.

[1](*Oct 10, 2019, quitting for the night. WG*)
[2](*Isaiah 36:6*)
[3](*Ancient Egyptian Chronology (2006), edited by Erik Hornung, Rolf Krauss, and David A. Warburton, "Lunar Dates," III.8, p. 427, line 7, by Rolf Krauss*)



Above: Joseph interpreting Pharaoh's dream *(By VAN BLOCKLANDT, Anthonie)*

108 The work on Joseph's Canal also fits with the lower dating of Mr. Krauss, as it puts the year that Joseph as 'vizier' builds his great Canal, which is in BCE 1850 at the age of 100 years, into the years of the Reign of Senusret II, who is associated with the construction of the great waterway. The interplay of the Bible account with the Egyptian Kings is exceedingly wonderful, although it could go very wrong. The Year BCE 1879 plays mirror to Mr. Edison's light bulb. Joseph is 74 years old, in 1879, as born in late BCE 1954. The patriarchal dating of Joseph is connected with that of his ancestors in a fairly precise way, leading back to the date of *The Deluge* in BCE 3282, with Noah aged 600. The Bible Story does specify that the name of the first of mankind had the name Adam, meaning "earthling man," or, by similarity to "Edom," meaning "red," as he was formed from the red earth of the ground, when Jehovah created mankind. This event we date to BCE 5550, and the number 5550 may be arrived at by multiplying 7 and 1/7 times 777 years, as an afterthought to how we arrived at it in actuality, by only the sum of the patriarchal generations in Scripture, added to an additional period to account for extra months within these generations which were ignored by rounding off, with the one further consideration being the concept of Eras or Epochs which were identically 2268 years in length, on the understanding that it was equal to 36 times 63, and served as an Era separating Adam, *The Deluge,* the founding of Solomon's Temple, and birth of the Habsburger Albert I. Holy Roman Emperor Frederick III was the first Habsburg to hold that title, and was crowned in 1452 CE, which was 196 years or 4 x 49 years after the birth of Albert I in 1255. The number 49 is 7 x 7, which shows double divine factors.



Above: Photo of Kaiser Wilhelm II of Germany *(1902 photo by VOIGT, T. H., Portrait of Kaiser Wilhelm II of Germany)*

109 The Scriptural Joseph makes an appearance in Manetho where the first King in the Hyksos Dynasty 15 is "Salitis," with a 19-year Reign in a Dynasty of 284 (260, Josephus) years. With the Hebrew word "Shalliyt" being the one used for the position Joseph held as governor (Septuagint, "archon") of Egypt in the Holy Word at Genesis 46:2, the name "Salitis" (Salatis, Silites, or Saites) is in Manetho a close match. The 15th Dynasty is conflated with the 17th Dynasty, also, as both begin with the King "Saites," who reigns 19 years, and in Manetho the 17th Dynasty were "Shepherd Kings" from Phoenicia, "brothers," ruling 103 (108, Turin List) years. The 12 sons of Jacob are brothers in the Book, as we know, 11 of them having entered Egypt in BCE 1914 in our dating. Since Apophis is known to have been contemporary with King Kamose the predecessor of Ahmose I of Egypt, his Reign was later than 1640 and belongs thus to Dynasty 17, not to 15, and the Year 17 of Apophis given in the BOS therefore does not refer to Joseph the son of Jacob, but rather to Moses. Since we revised our Year 1 of Apophis to BCE 1588, we get Year 17 as BCE 1572, very near to the birth year of Moses. Josephus gave 260 years to Dynasty 15, and with Dynasty 15 being Joseph's Dynasty and Senusret II Year 1 BCE 1902, we get 1902 - 260 = BCE 1642 for the beginning of Dynasty 17. Dynasty 16 says Theban Kings contemporary with Hyksos, 190 years from Africanus, which added to 260 is 450 years, and subtracting this from Senusret I Year 1 BCE 1976 gives BCE 1526, very near Year 1 Amenhotep I first sole Theban King. The preceding has Gautschy's Year 1 Senusret III BCE 1883. Both Diodorus and Herodotus, among the ancient historians, have the Egyptian history severely contorted in anecdotes, so that it is extremely difficult to make sense out of it, but what makes more sense than anything else is Salitis as Joseph founding the city of Avaris. Of Salatis it is said:

> **"He had his seat at Memphis, levying tribute from Upper and Lower Egypt. In the Saite Nome he found a city very favourably situated on the east of the Bubastite branch of the Nile, and called Auaris (sic) after an ancient religious tradition [Ed. evidently named after Eber or Heber the son of the Shelah of Shem's lineage and from whom the label 'Hebrew' is derived]. This place he rebuilt and fortified with massive walls..."**

Above: Joseph interpreting dreams *(1630 to 1652 painting by CUYP, Benjamin)*

1010 I have been unusually hesitant to embark on a full-fledged exposition of the patriarchal Joseph as Pharaoh Salitis in the city of Avaris in the Delta of Egypt, near to Memphis. Another man of Memphis I had previously identified at some length in *Joseph and On* as firstborn son of Joseph, and this is Proteus, called by Herodotus "man of Memphis." The reason for my hesitation is partly that the history of Egypt (this being true of Egypt only) that Herodotus gives us is known to be for the most part inviable and confused. Another reason is that I had a fear of telling an untruth. The son of Sesostris in Herodotus is named Pheros, and his successor (not son), Proteus, called *"a man of Memphis, whose name in the Greek language was Proteus,"* had had from Herodotus **"a fair and well-adorned temple precinct at Memphis, lying to the south of the temple of Hephaestus**

[Hephaestus is the Greek god of blacksmiths whom we in 'Joseph and On' identify as Jacob, as they both are lame].

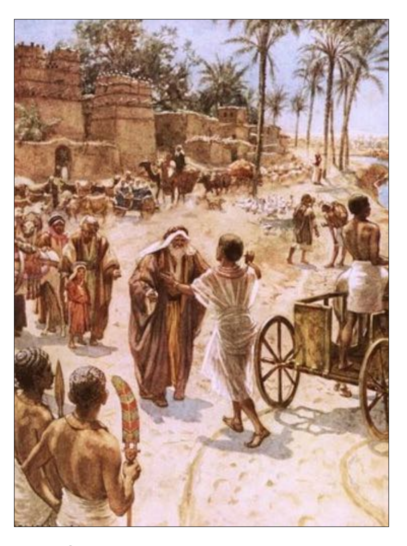
Round the precinct dwell Phoenicians of Tyre... and

[As Israel is enclosed within the land of Phoenicia.]"

Proteus is associated with Helen of great Trojan War myth. This is another reason I ignored it, as Joseph is not from the same time period as either Trojan War, as dated by me. If the predecessor of Proteus, Pheros, is Amenemhet II, he became blind according to Herodotus, and this may fit with either his having a dream or with his appointing of Joseph to rule all of Egypt, thereby relieving Pharaoh of duties. The father of Amenemhet II was Sesostris (Senusret) I, and the Sesostris of Herodotus is a most accomplished warrior.

Above: Jozef sprzedany przez braci, Joseph sold by his brothers *(1883 painting by SOKOLOWSKI, Zygmunt, Oil on canvas, 244 x 163 cm)*

1011 If Senusret I were the Pharaoh who appointed Joseph, it is also true that there was a very severe famine in his time. Sesostris is another name for Senusret, with the Sesostris of Herodotus being also known for having built canals over all of Egypt, including the one connecting to Lake Moeris. The account of Herodotus, we must emphasize, is unreliable as it concerns the names or the sequence of many Pharaohs. However, as is attested from inscriptional evidence, there was a very severe famine that occurred during the Reign of Senusret I, so severe that people resorted to cannibalism. Senusret I later in his Reign had a vizier named Senusret. So we see that our Scripture-based chronology of Joseph in BCE 1923 does not depend upon the specific Pharaohs given. Poseidon, in Greek mythology the god of the sea as well as storms, earthquakes and horses, was the father of Proteus, and this would make Poseidon possibly Jacob, 'Lord of On.' But Greek mythology is never so precise that we need worry about the exact details being aligned with secure history. Indeed, no dates this old are secure, and any history that hopes to be reliable finds its only security in that Book, proven over millenia as being reliable, the inspired Word. After Pheros the son of Sesostris there came, according to Diodorus, a long line of Kings, who did nothing of record. From Senusret I Year 1 in BCE 1976, 484 years for Eusebius Dynasty 14 of Manetho is BCE 1492, near *The Exodus.* Furthermore, 1976 less 182 years for Dynasty 12 (Eusebius) less 250 years Dynasty 15 (Eusebius) is BCE 1544, Khamudi. Khamudi the son of Apophis reigned after him, and the last King of Dynasty 15 is Apophis in some versions of Manetho. Khamudi Year 1 is 11 years before the Hyksos expulsion and his name does not appear (or isn't recognized) in Manetho. The year BCE 1543 for Khamudi Year 1 is also produced from the lower chronology of Mr. Krauss with Year 1 of Senusret I as BCE 1935, less 284 years (Dynasty 15, Africanus), and less 108 years (Turin Canon) for Dynasty 17 (in Eusebius). Dynasty 14 (Eusebius' 484 years) 1935-1451 ends at Joshua.



Above: The Meeting of Jacob and Joseph in Egypt *(By HOLE, William Brassey)*

1012 We see remarkable agreement between Manetho, as documented by Josephus, Africanus, and Eusebius and modern chronology as propounded by Krauss, Gautschy, and Shaw, when we grant the principles of Scripture first place, in BG chronology. The year BCE 1923 is not a flexible date in our viewpoint, as it depends on lower dates, and affects all higher ones. But, so far as we have been able to see, the chronology of Egypt as developed from astronomy and archaeology was also supportive of this date for the appointment of our Joseph. Furthermore, the waves of the sea are blown about by winds in a similar way to how those who doubt may be led astray. The numbers of Manetho, we may conclude, were not put down by any unknowing source, nor corrupted by ignorant people. The very difficult period of time which causes the trouble for chronologers is called the Second Intermediate Period, comprising the years following the Middle Kingdom of Egypt that includes the 12th Dynasty and at times also the 13th. We see even from the uncertainty of the inclusion of years of different Dynasties here that the period is very vague. The 14th Dynasty is said to be Semitic, located at Avaris, which would also fit the Israelites, although if this were the time of Joseph it differs in dating, between scholars. According to Mr. Ryholt, as but one example, it emerges at the end of the 12th Dynasty, thereby overlapping the 13th. The 13th through 17th Dynasties of Egypt are all viewed in common understanding as of the Second Intermediate Period. The confusion of this time period merely underlines a need for the signposts which anchor a chronology within itself. Without these signposts, debate rages among Egyptologists. Yet we must always maintain an open mind for new theories. So far, it appears very clear that the disarray prevailing during the years after the 12th Dynasty, until BCE 1641 at or near the start of the Hyksos Dynasty 15/17, renders all but our BG, this very best of theories, highly improbable.

Above: Noah leading the Animals to the Ark *(17th century painting by OOSTEN, Isaac van, Oil on copper, 87 x 70 cm)*

end of Chapter 10: Selecting Our New Signposts

Chapter 11: On Faith

He came to his own home, but his own people did not take him in.
(*John 1:11, New World Translation 1984*)

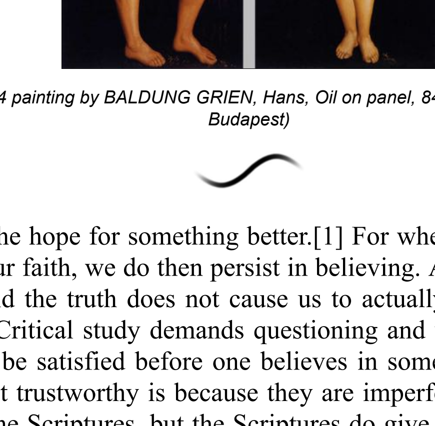
He came to his own people, and even they rejected him. (*John 1:11, New Living Translation*)

He came to his own country, but his own people did not receive him.
(*John 1:11, Good News Bible 1992*)

He came to his own creation, yet his own people did not receive him.
(*John 1:11, International Standard Version 2010*)

111 Firstly, faith rules over reason by a very wide margin, so that faith most certainly trumps science by any yardstick. All reasoning is dependent upon the freedom of assumption, and assumptions are required, in order to begin reasoning. Freedom is not what it first appears to be, because limits or laws are required in order to define what freedom might be, and in order to prevent the loss of freedom that comes with making a bad choice and suffering an ill consequence. For example, substance abuse sometimes leads to addiction. It is not quantity that is important for faith, but rather persistence in whatever little faith we have or are given. Really though, faith comes from our knowledge of the truth that we have obtained by study or even by trial and error. Jesus said a small seed grain of faith can move mountains.[1] Secondly, the complexity of chronological studies deserves a great deal of respect, and without guidance will fail to produce a result remotely illuminating, let alone correct. The guidance to which I refer is the most reliable source. The source that we use is the Holy Bible, a source that is one of a kind by having proven itself over seven millenia. Faith means the knowledge of Jehovah, and comes in part by calling out for understanding, and by persisting until one finds the fear of Jehovah, and by fearing finds knowledge. [2]

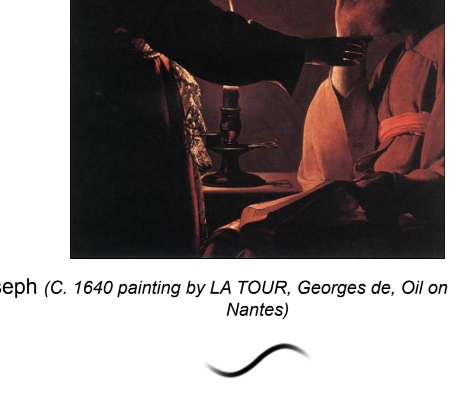
[1](*Matthew 17:20*)
[2](*Proverbs 2:3-5*)



Above: Adam and Eve *(1524 painting by BALDUNG GRIEN, Hans, Oil on panel, 84 x 208 cm each, Szepmuveszeti Muzeum, Budapest)*

112 A big part of faith is from the hope for something better.[1] For when we have faith that we are going to receive better things through our faith, we do then persist in believing. And when we are rewarded for it, our faith grows stronger. Being told the truth does not cause us to actually believe in it, but it is necessary to make our own study for that. Critical study demands questioning and weighing the facts. Each of us has a depth of knowledge that must be satisfied before one believes in something and not merely in humans.[2] The reason that humans are not trustworthy is because they are imperfect, they make mistakes, they get ill, they die. This is true without the Scriptures, but the Scriptures do give the reason behind sin and death, and provide us hope. Adam and Eve sinned, and we inherited their sin from them.[3] The "original serpent" was the one who tempted Adam's wife Eve to eat fruit from the tree from which Jehovah had told them explicitly not to eat, known as the tree of knowledge of good and bad, and both of them disobeyed when they ate.[4,5] Since that time, we are born as imperfect humans receiving sin as a part of our very nature, so we err involuntarily.[6] Jesus Christ was sent by Jehovah to die for the sin of our ancestor Adam, and his perfect life paid the price of that deliberate sin of Adam, as Adam had lost his perfection by his own choice, whereas Jesus could die to pay that price.[7] Since the principal of justice requires like for like, the death of an imperfect man could never pay the sin of Adam, as Adam was perfect before he sinned and he lost his life.[8] This is the principle of Divine Justice and of the ransom.[9-10] No other human was born perfect before Jesus was born from the miraculous virgin birth attested to in the Gospels and came to teach us about the ransom and to do many miracles.[11-15]

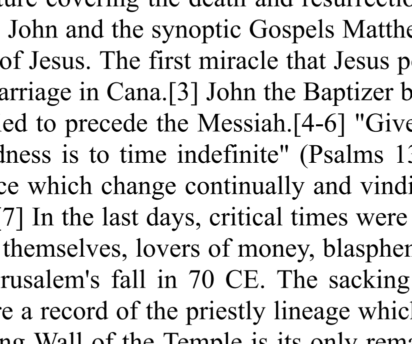
[1](*Isaiah 52:7, New World Translation*)
[2](*Psalms 146:3*)
[3](*Romans 5:12-21*)
[4](*Genesis 3:1-6*)
[5](*Revelation 12:9*)
[6](*Romans 7:21-25*)
[7](*1Corinthians 15:22, 15:45*)
[8](*Romans 5:12*)
[9](*1Timothy 2:5-6*)
[10](*Acts 4:12*)
[11](*Psalms 49:7*)
[12](*Luke 1:34*)
[13](*Isaiah 7:14*)
[14](*Matthew 20:28*)
[15](*John 21:25*)



Above: The Dream of St. Joseph *(C. 1640 painting by LA TOUR, Georges de, Oil on canvas, 93 x 81 cm, Musee des Beaux-Arts, Nantes)*

113 The healing miracles done by Jesus were not the only signs that he was the Messiah, for he fulfilled many prophecies. The Messiah was to be called a Nazarene yet was to be born in Bethlehem to a virgin, die for men, and be resurrected. He was to fullfill the Old Covenant but be rejected by his own people the Jews, and mediate a New Covenant by spirit.[1] He was to be preceded by an Elijah-like figure, and he was to be like Moses as a Prophet, and be called out of Egypt. Historical studies which are not based on Scripture and on its power produce a story entirely independent of the Word of Jehovah and the supremacy of Scripture is thereby lost. When we follow Scripture we are able to find fullfillments thereof according to holy spirit, which acts on believers, and as believers we preserve our faith by using Scripture. This means that the divine blessings which come from faith are greatly endangered every time we seek external proofs. Learn the principle: "Everything not out of faith is sin."[2] No one can come to the Father except through Jesus Christ.[3] In order to approach the Father, Jehovah, we must be clean by being cleansed of our sins through the ransom of Jesus. This Jehovah gives freely to any who repent of their sins. Until we have repented, our prayers are detestable to God.[4] Many great scientists, such as Isaac Newton or James Clerk Maxwell, possessed a strong faith in Christ, and it was on this faith that they sought and formulated their theories. For those without faith are unable to please Jehovah well.[5] It is easy for faith to be lost, and for it to be renewed. We in faith return again and again to the ransom of Jesus. Faith comes from hearing, and is in the word about Christ.[6]

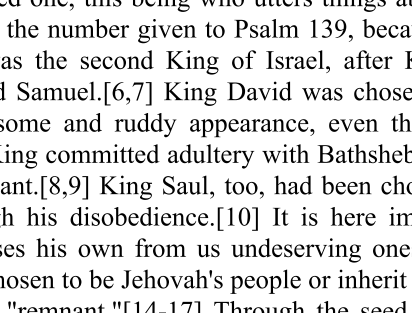
[1](*1Timothy 2:5*)
[2](*1Corinthians 14:23*)
[3](*John 14:6*)
[4](*Proverbs 28:9*)
[5](*Hebrews 11:6*)
[6](*Romans 10:17*)



Above: The Paradise and the Four Elements *(1606 to 16090 painting by CLERCK, Hendrik de, Oil on panel, 74 x 58 cm, Museo del Prado, Madrid)*

114 It's not that we have loved God, but that he has loved us.[1] God loved us so much that he sent his son to pay our sins, providing only that we exercise our faith in his only son.[2] The Gospel of John is one of the four Gospels in the canon of Scripture covering the death and resurrection of Jesus. John also mentions the pre-human existence of Jesus (1:1). John and the synoptic Gospels Matthew, Mark, and Luke tell us in detail about the miraculous birth and life of Jesus. The first miracle that Jesus performed was, as reported by John, the turning of water to wine, at a marriage in Cana.[3] John the Baptizer began his ministry before Jesus, and was that Elijah-like figure prophesied to precede the Messiah.[4-6] "Give thanks to Jehovah, O you people, for he is good: For his loving-kindness is to time indefinite" (Psalms 136:1). Jehovah's love is forever, in direct contrast to the facts of science which change continually and vindicate Jehovah. Science is, in fact, a part of "falsely called knowledge."[7] In the last days, critical times were prophesied, by Paul.[8] During the last days, men were to be lovers of themselves, lovers of money, blaspheming and being disloyal, something Paul wrote prophetically before Jerusalem's fall in 70 CE. The sacking of the city by the Romans ended Godly Judaism. No longer was there a record of the priestly lineage which had been kept in the Temple, and thus that lineage ceased. The Wailing Wall of the Temple is its only remains, today. But the Jewish form of worship is today futile, for it has been, so rightly, replaced by faith in Jesus, our Messiah. This was prophesied in the Book of Job, the ransom for us.[9]

[1](*1John 4:10*)
[2](*John 3:16*)
[3](*John 2:1-11*)
[4](*Malachi 3:1*)
[5](*Malachi 4:5*)
[6](*Matthew 11:14*)
[7](*1Timothy 6:20*)
[8](*2Timothy 3:1-13*)
[9](*Job 33:24*)



Above: Jesus Tempted in the Wilderness *(By TISSOT, James, Brooklyn Museum)*

115 Jehovah is the Creator who knows all of our ways, as David wrote, who allows us to know that we are wonderfully made.[1] All of the parts of the unborn embryo are down in writing, as to which day they form, even before one of them exists.[2] God's thoughts are more than the number of grains of sand.[3] David prays for Jehovah to slay the wicked one, this being who utters things about Jehovah according to his own idea.[4] In the Septuagint, "138" is the number given to Psalm 139, because Psalms 9 and 10 are combined into one Psalm there.[5] David was the second King of Israel, after King Saul, they both having been anointed in turn by a Judge named Samuel.[6,7] King David was chosen by Jehovah, undoubtedly due at least in part because of his handsome and ruddy appearance, even though he was the youngest of his brothers, and during his Reign as King committed adultery with Bathsheba, murdering her husband Uriah to prevent him finding she was pregnant.[8,9] King Saul, too, had been chosen partly for his good looks, and later lost Jehovah's favour, through his disobedience.[10] It is here important to note that all of us are imperfect, and Jehovah thus chooses his own from us undeserving ones.[11] Similarly, it was not due to Israel's mightiness that they were chosen to be Jehovah's people or inherit his promise.[12,13] He often refers to someone anointed by him as a "remnant."[14-17] Through the seed of Abraham all nations are to be blessed.[18] Abraham's faith was counted to him as righteousness, and a promise of offspring was given him to hold land in Canaan.[19,20] This fulfilled a prophecy given to Noah that foretold that Canaan would be a slave of Shem the progenitor of Abraham.[21] All Israel descended from Abraham through Jacob's 12 sons.[22] All nations are blessed by Abraham's seed, by this ransom, who was foretold by John the Baptizer and is Jesus Christ.[23,24]

[1](*Psalms 139:1, 139:3, 139:14*)
[2](*Psalms 139:16*)
[3](*Psalms 139:17-18*)
[4](*Psalms 139:19-22*)
[5](*Psalms 9-138 A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[6](*1Samuel 10:1*)
[7](*1Samuel 16:1, 16:13*)
[8](*1Samuel 16:11*)
[9](*2Samuel 11:1-17*)
[10](*1Samuel 15:1-23*)
[11](*Romans 11:5*)
[12](*Deuteronomy 7:1, 7:7-8*)
[13](*Genesis 22:16-17*)
[14](*Genesis 45:7*)
[15](*2Kings 19:4, 19:31*)
[16](*Isaiah 10:21-22, 11:11, 11:16*)
[17](*Jeremiah 8:3, 23:3*)
[18](*Genesis 22:18*)
[19](*Genesis 13:15*)
[20](*Genesis 15:6-7*)
[21](*Genesis 9:26*)
[22](*Genesis 35:10*)
[23](*Luke 1:77*)
[24](*Deuteronomy 32:43*)

Above: Noah curses Canaan *(1865 engraving by DORE, Gustave)*

116 The original purpose of human life as given to Adam before he sinned was to have the earth under his loving dominion.[1] However, the primary work of Christians today is to preach the Word, the good news about Jesus Christ, our Salvation.[2] God's original purpose is not forgotten, of course, as the Gospel is spread lovingly by avoiding quarrels and debate.[3,4] Jehovah intends for the Earth to be a Paradise of freedom.[5-8] In order for humans to attain Paradise we need to be saved through the ransom sacrifice of Jesus Christ, in order for us to gain everlasting life, then to fullfill our purpose. Abraham's faith was counted to him as righteousness, so it is true that believing in the ransom sacrifice of Jesus is enough to give us everlasting life, except that it is also true that faith without works is dead, so that it may also be necessary to take action today to keep our faith alive.[9,10] Of course, salvation is not achieved through works, but it is true that faith may be greatly strengthened to save us.[11] Paul was saved and yet strove on to get his prize of life.[12] The Christian Church is the most unified group that exists on Earth today, and this is by a very wide margin, indeed.[13] While all believers in Jesus suffer persecution, believers may take comfort in knowing that persecutors are isolated.[14] We can be helped to sustain our faith by our understanding that all of our Christian brothers and sisters also suffer the same things, which is persecution caused by the Devil.[15-17] The great serpent was cast down to the earth, and inflicts suffering upon the faithful ones, as his death approaches.[18] After he is bound for 1000 years, the Devil will be loosed briefly from prison for his final attack on the righteous, but his forces gathered from the nations will be devoured.[19]

[1](*Genesis 1:28*)
[2](*2Timothy 4:2*)
[3](*1Peter 3:15*)
[4](*Proverbs 17:14*)
[5](*2Corinthians 3:17*)
[6](*Isaiah 61:1*)
[7](*John 8:32*)
[8](*Galatians 5:1*)
[9](*James 2:26*)
[10](*Romans 3:23-24*)
[11](*James 2:23*)
[12](*Philippians 3:14*)
[13](*1Corinthians 12:14-19*)
[14](*Matthew 24:9*)
[15](*1Peter 5:9*)
[16](*1Thessalonians 2:14*)
[17](*2Corinthians 1:6*)
[18](*Revelation 12:10-12*)
[19](*Revelation 20:2-9*)

Above: Abraham and three angels *(1646 painting by REMBRANDT, Oil on panel, 21.1 x 16.1 cm, Aurora Trust, NY)*

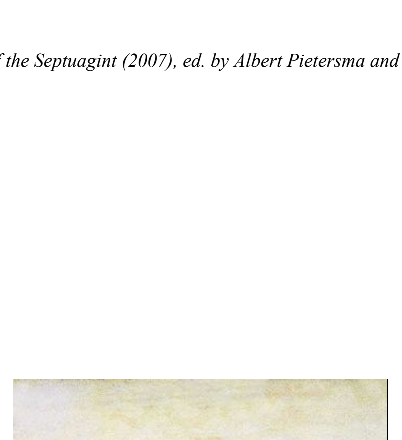
117 Our hope of everlasting life is an anchor for the soul, as Jehovah's promise to Abraham was made more sure by his own oath, and fullfilled by the resurrection of his son Jesus.[1,2] Jesus explained that everlasting life is knowledge of God.[3] The Holy Word is the source of our knowledge of the truth.[4] The pre-human Jesus rejoiced in the creation of the world, but was especially joyful then regarding the sons of Adam.[5] There is more joy in one sinner who repents than in 99 who have no need of repentance, yet both are saved, righteous.[6] Jehovah does not desire anyone to be destroyed, but rather is he patient, in order for humans to have time to repent.[7] God has appointed a day to judge mankind by means of Jesus Christ, as the unbelieving ones will have to be destroyed.[8,9] "Jehovah is a God merciful and gracious, slow to anger and abundant in loving-kindness and trueness," so he waits for the right time to punish the wicked ones, for he loves us.[10] We may pray for Jehovah to help us during our afflictions.[11] Even when we don't know what to pray for, Jehovah assists.[12] There really is no other way to gain relief from our pain.[13] The fears of the wicked ones will come upon them, and know also that the desire of the righteous ones will come true.[14] Those who hunger and thirst for righteousness will get it.[15] "There is no peace, my God has said, for the wicked ones."[16] The meek shall delight themselves in their abundant peace.[17] Bodily training is beneficial, godly devotion much better.[18] The fear of Jehovah leads to life; then one rests content.[19] All the days of the oppressed are wretched, but a cheerful heart rests secure and content in its own continual feast.[20]

[1](*Hebrews 6:13-20*)
[2](*Romans 1:4*)
[3](*John 17:3*)
[4](*John 17:17*)
[5](*Proverbs 8:31*)
[6](*Luke 15:7*)
[7](*2Peter 3:9*)
[8](*Acts 17:31*)
[9](*Psalms 98:9*)
[10](*Psalms 86:14*)
[11](*Psalms 10:12*)
[12](*Romans 8:26*)
[13](*Proverbs 10:22*)
[14](*Proverbs 10:24*)
[15](*Matthew 5:6*)
[16](*Isaiah 57:21, 48:22*)
[17](*Psalms 37:11*)
[18](*1Timothy 4:8*)
[19](*Proverbs 19:23*)
[20](*Proverbs 15:15*)

Above: Job and his Wife *(C. 1504 painting by DURER, Albrecht, Oil on panel, 51 x 94 cm, Stadelsches Kunstinstitut, Frankfurt)*

118 The Book of Job (Iob in the Septuagint) is an account of a man who "was most noble of the men of the east" (Brenton).[1] He had seven sons and three daughters, abundant livestock, and very many servants who conducted extensive activities.[2] It is written of Job that he was a blameless man, faithful to Jehovah and righteous, and he avoided every evil thing.[3] His sons used to feast every day with their three sisters.[4] He would always offer sacrifices to cleanse any sin of his sons and daughters, in case they intended evil toward God.[5] When the angels entered to meet with God on a certain day, the Devil ("the slanderer," NETS) entered along with them.[6] So, Jehovah now asked the Devil, [From where do you come?] To which the slanderer replied: [I have come from rambling throughout the Earth and ambling about under the Heavens.][7] But Jehovah said to him, [Have you given any thought to my servant Job, how there is no one like him on Earth, as for his being so righteous, true, faithful to avoid all evil?][8] The Devil said: [Does Job worship God for no reason, since you have put a hedge around him and his house, all around? You have blessed the work of his hands, increased his stock of animals on Earth, but when you stretch out your hand to touch him, will he not surely bless you before your face!][9-11] Jehovah answered: [All that is his I give into your power, as long as you do not extend your hand so as to harm him.][12] Then the Devil ("slanderer") departed from before Jehovah.[13] All of Job's family and possessions were taken from him by the Devil, and Jehovah later allowed him to be struck with festering boils when the Devil insisted Job was insincere.[14] Job remained faithful and in the end received more than he had formerly, by his wife seven sons, three daughters, and double his former wealth, living then to be 248 years old, and 170 years after "his calamity" that had come upon him.[15]

[1](*Job 1:3, Brenton*)
[2](*Iob (Job) 1:2-3, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[3](*Iob (Job) 1:1, Ibid.*)
[4](*Iob (Job) 1:4, Ibid.*)
[5](*Iob (Job) 1:5, Ibid.*)
[6](*Iob (Job) 1:6, Ibid.*)
[7](*Iob (Job) 1:7, Ibid.*)
[8](*Iob (Job) 1:8, Ibid.*)
[9](*Iob (Job) 1:9, Ibid.*)
[10](*Iob (Job) 1:10, Ibid.*)
[12](*Iob (Job) 1:11, Ibid.*)
[12](*Iob (Job) 1:12, Ibid.*)
[13](*Ibid.*)
[14](*Iob (Job) 1:13-2:7,Ibid.*)
[15](*Iob (Job) 42:10-16, Ibid.*)

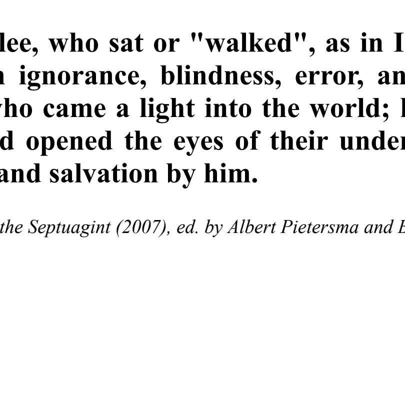


Above: Jesus with the one Leper who returned to give Thanks *(By HOLE, William Brassey)*

119 The Lord gives and the Lord takes away, as Job also shows.[1] Job maintained his integrity through significant hardship, and he did not blame Jehovah, but much rather praised him.[2,3] The Book of Job is a masterpiece of literature, most of it being composed about the conversation Job has with friends who are false comforters and antagonists of Job, until the speech of Elihu sets Job straight regarding Job's own sin.[4] It becomes clear to Job in the end that he suffers for his own sin, and when he repents he is forgiven, and recovers.[5] In the same way that Job was unaware of his own sin, there are many people today who are spiritually blind to sin and are sadly unable to repent, unable to gain peace with God.[6,7] When Jesus healed the physically blind, he was prefiguring a restoration of spiritual sight that grants eternal life.[8,9] Jesus also resurrected three people, similarly prefiguring blessings of everlasting life, as all of these later died.[10] The healing performed by Jesus and by his apostles were to be signs of the power of the holy spirit given by Jehovah.[11-13] Jesus lived in Galilee, in fullfillment of the sign in the Book of Isaiah, about Galilee being bathed in great light.[14,15] Mr. John Gill (1690-1771), to explain Matthew 4:16, wrote:[16]

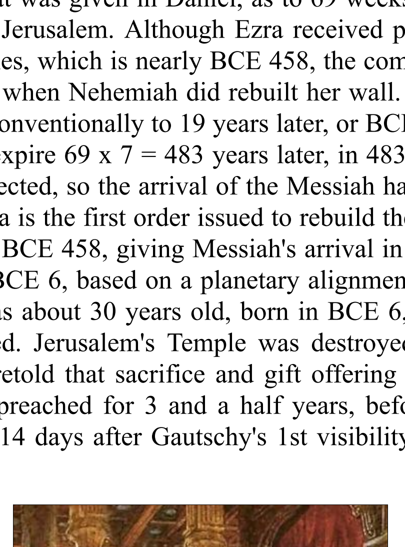
> **The inhabitants of Galilee, who sat or "walked", as in Isaiah; that is, continued in spiritual darkness, in ignorance, blindness, error, and infidelity, "saw great light"; Christ himself, who came a light into the world; he conversed with them, preached unto them, and opened the eyes of their understandings to behold his glory, and to know him, and salvation by him.**

[1](*Iob (Job) 1:21, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[2](*Iob (Job) 1:22, Ibid.*)
[3](*Iob (Job) 2:3, Ibid.*)
[4](*Iob (Job) 2:9-31:40, Ibid.*)
[5](*Iob (Job) 32:1-37:24, Ibid.*)
[6](*Psalms (Psalms 36:1-2) 35:1-2, Ibid.*)
[7](*Matthew 15:14*)
[8](*Isaiah 42:7*)
[9](*Isaiah 9:1*)
[10](*Jesus raised the widow's son at Nain (Luke 7:11-17), Jairus' daughter (Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56), and Lazarus (John 11:1-44).*)
[11](*Acts 2:22*)
[12](*2Corinthians 12:12*)
[13](*Acts 3:8, 5:12*)
[14](*See reference [9], previous*)
[15](*Matthew 4:15-16*)
[16](*John Gill's Exposition of the Entire Bible, by John Gill (1746-1748)*)



Above: Jesus blessing little Children *(By HOLE, William Brassey)*

1110 From that time onwards, Jesus began to preach to everyone: "Repent, for the Kingdom of the Heavens is close at hand!" This ministry of Jesus started in about 26 CE, when he was about 30 years of age, in fullfillment of another prophecy that was given in Daniel, as to 69 weeks before the coming of the Messiah following the command to rebuild Jerusalem. Although Ezra received permission to rebuild the Temple at Jerusalem in the Year 7 of Artaxerxes, which is nearly BCE 458, the command to rebuild Jerusalem was not issued until Year 20 of Artaxerxes, when Nehemiah did rebuilt her wall. With Year 1 of Artaxerxes in BCE 464, we see that his Year 20 dates conventionally to 19 years later, or BCE 445, and the 69 weeks of years of Daniel's prophecy are expected to expire 69 x 7 = 483 years later, in 483 - 445 + 1 = 39 CE, by which time Jesus had been crucified and resurrected, so the arrival of the Messiah had come from the same century. We see that the earlier command to Ezra is the first order issued to rebuild the Temple, and thus the "going forth of the word" can be better dated to BCE 458, giving Messiah's arrival in 483 - 458 + 1 = 26 CE, and this is even better. Jesus was born about BCE 6, based on a planetary alignment and the evidence of a coin issued shortly after that time. Thus, he was about 30 years old, born in BCE 6, no 0 year. Jesus prophesied about Jerusalem's Temple being destroyed. Jerusalem's Temple was destroyed by Rome's Titus in 70 CE. The prophecy of Daniel, Chapter 9, foretold that sacrifice and gift offering would cease "in the middle of the week," and we believe that Jesus preached for 3 and a half years, before being crucified on Nisan 14, a Friday Apr 07 30 CE. This day is 14 days after Gautschy's 1st visibility of Mar 24 30 CE, thus satisfying Derstine's method of lunar days.



Above: Daniel interprets the dream of Nebuchadnezzar *(By HOLE, William Brassey)*

1111 The prophecy of the return to united worship, given by the prophet Zephaniah, has been fullfilled in Christian faith.[1] The Messiah would come to the temple suddenly on a donkey.[2-5] The Messiah would be someone despised, and avoided by men.[6] He was to suffer, in order to pay for the sins of mankind.[7] He was raised up the 3rd day (cf. Jonah in a fish 3 days).[8,9] Men were to divide his clothes, cast lots for his garment.[10,11] "Like a lion" they were to be "at his hands and his feet."[12,13] Not one of his bones were broken, but they were all whole.[14,15] The Messiah would also be pierced, before being validated.[16,17] He does come a second time, not for sin but for salvation.[18,19] The times of the Gentiles is a period of seven times, that begins with the end of Israel's Rulership, and in the Book of Revelation three and a half times are 1260 days, seeing from Ezekiel also that a day is prophetic for a year, with seven times thus equal to 2520 years as the Gentile times.[20-22] When we count the end of Israel's Kingship as the death of Josiah in BCE 609, granting his Reign to end in BCE 608, a period of 2520 years from BCE 608 ends in 1913 CE which is a year before the outbreak of the Great War (World War I). When the 7 times are assumed to use a year of 365 days, it leads to 7 x 365, or 2555 years after BCE 608, ending 1948 CE, the very year of Israel's declaration of independence. The many prophecies fullfilled by Jesus identify him quite clearly as the Messiah promised in the Old Testament Word. Faith in his name is what offers hope of everlasting life, by means of his ransom sacrifice made for the sin of Adam. The ransom of Jesus Christ can forgive any sin, and offers this forgiveness immediately to anyone who asks in prayer. After Jesus had risen, Peter said: "There is no other name under heaven given to mankind by which we must get saved."[23] Peter had healed a man lame from birth, using nothing more than the name of "Jesus Christ" in commanding him to walk.[24]

[1](*Sophonias (Zephaniah) 3:9, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[2](*Malachias (Malachi) 3:1, Ibid.*)
[3](*Zacharias (Zechariah) 9:9, Ibid.*)
[4](*Mark 11:1-11*)
[5](*Mark 11:12-17*)
[6](*Isaiah 53:3*)
[7](*Isaiah 53:4-5*)
[8](*Matthew 16:4*)
[9](*Jonah 1:17*)
[10](*Psalms 22:18*)
[11](*John 19:23-24*)
[12](*Psalms 22:16*)
[13](*John 20:25*)
[14](*Psalms 22:17*)
[15](*John 19:36*)
[16](*Zechariah 12:10*)
[17](*John 19:34, 19:37*)
[18](*Hebrews 9:28*)
[19](*Revelation 1:7*)
[20](*Daniel 4*)
[21](*Revelation 12:6, 12:14*)
[22](*Ezekiel 4:6*)
[23](*Acts 4:12*)
[24](*Acts 3*)

Above: Adam and Eve *(1517 by HOLBEIN, Paper, mounted on pine, 357 x 302 mm, Kunstmuseum, Offentliche Kunstsammlung, Basel)*

1112 Believers in Jesus are a loving brotherhood, in which each person carries his own load, a work of God from the heart.[1,2] Love believes all things, so believers use true reasoning.[3-5] There is understanding in us when we fear Jehovah in love.[6-11] We do good to all, and all the more so to other believers.[12] "We are not the sort that shrink back to destruction," but we are faithful to seek the preserving alive of our souls.[13] It is unwise to take unsolicited advice without due study.[14,15] Small things, when blessed by Jehovah, can grow very much.[16] Jehovah brings every deed to judgment, even hidden things.[17] The Devil brings persecution upon believers, but we endure this patiently, because we await the salvation of Jehovah.[18-22] The name of Jesus actually means "Jehovah is Salvation" in Hebrew, because "Jesus" is "Jehoshua" in that language and no different from "Joshua," translated "Iesous," in Greek.[23] In the prophecy of Isaiah, the Messiah was to be called by the name of "Emmanuel" (or Immanuel, or "God is with us"), which is another prophecy regarding the deliverance of us.[24,25] Jehovah's people face death all day long, as sheep sent to their slaughter, still we come away completely victorious.[26,27] For want of knowledge we are destroyed, and the blame must be placed upon the priests, who forget the law of Jehovah.[28] But salvation has come to us, in the name of Jesus Christ.[29] We may pray for salvation to Jehovah in the name of Jesus, for all of his commandments are truth, as Jesus also said.[30,31] So, we do all things in the name of Jesus, to God's glory.[32-34] Standing firm, thus may we be busy in the work of Jehovah, knowing that we will reap an harvest if we do not give up.[35,36] Praise God, all you people, Jah in the great congregation![37]

[1](*Galatians 6:5*)
[2](*Romans 6:17*)
[3](*1Corinthians 13:7*)
[4](*1John 5:20*)
[5](*Philippians 4:8*)
[6](*2Corinthians 6:6*)
[7](*Proverbs 9:10*)
[8](*Psalms 111:10*)
[9](*Job 28:28*)
[10](*Mark 12:30*)
[11](*Proverbs 16:6*)
[12](*Galatians 6:10*)
[13](*Hebrews 10:39*)
[14](*2John 1:10*)
[15](*Proverbs 14:15*)
[16](*Isaiah 60:22*)
[17](*Ecclesiastes 12:14*)
[18](*1Corinthians 4:12*)
[19](*Habakkuk 2:3*)
[20](*Lamentations 3:21*)
[21](*Micah 7:7*)
[22](*Psalms 130:5-8*)
[23](*Chapter 7, paragraph 1*)
[24](*Isaiah 7:14*)
[25](*Matthew 1:21-23*)
[26](*Psalms 44:22, 44:11*)
[27](*Romans 8:36-37*)
[28](*Hosea 4:6*)
[29](*John 14:6*)
[30](*Psalms 119:151-153*)
[31](*John 17:17*)
[32](*Colossians 3:17*)
[33](*1Corinthians 10:31*)
[34](*1Peter 4:11*)
[35](*1Corinthians 15:58*)
[36](*Galatians 6:9*)
[37](*Psalms 68:26*)

Above: Enoch *(12th century, stained glass, Canterbury Cathedral, Canterbury)*

end of Chapter 11: On Faith

Chapter 12: Making Everything New

However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name. (*John 1:12, New World Translation 1984*)

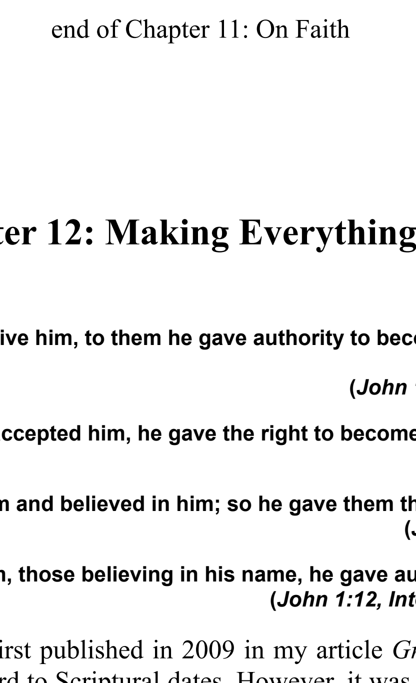
But to all who believed him and accepted him, he gave the right to become children of God. (*John 1:12, New Living Translation*)

Some, however, did receive him and believed in him; so he gave them the right to become God's children. (*John 1:12, Good News Bible 1992*)

However, to all who received him, those believing in his name, he gave authority to become God's children. (*John 1:12, International Standard Version 2010*)

121 Our *Blessed Greenealogy* was first published in 2009 in my article *Green,* online, (even at that time) in essentially the same form with regard to Scriptural dates. However, it was at that time an unique chronology, and was and remains the best of all chronologies ever known to us. During the 10 years since its discovery, we have developed more accuracy as to the Egyptian (BGEG) and world history. This article marks a first study of Mr. Derstine's theory.[1,2] During the course of investigation, I also realized that a dating for *The Exodus* of BCE 1533 is also possible, using the method of Mr. Derstine to determine Lunar Day 1. The Sabbath requirement of Iyyar 22 seems to be met, also. It occurs to me that the method we used of including years of Joshua and the elders in with the 40 years of Gothoniel may be interpreted in another way, but that this is not as desirable, as the years given us from *The Exodus* to Solomon's 4th Year are 480 (Masoretic, or 440 Septuagint). There is also no logical way to reduce the years which are counted back from BCE 1533 to *The Deluge,* and thus great lunar alignments at *The Deluge,* the excellent Abrahamic alignment, and the superb Egyptian chronological alignment with the time of Thutmose I prevail at BCE 1493.[3] I mention it only in passing, in order to make all readers aware that I continue always to be a subject of the truth, and I seek evermore for a better explanation of the facts, so that when such an explanation has been developed and is superior in all important ways, only then is it presented. Until such time, the BG is the most satisfying chronology, and I do not expect to be needing ever to improve upon it. As for Jehovah's ability to restore all things, such as we see Jehovah promise in Revelation 21:5, he was able at the beginning of the Creation, what scientists today call "The Big Bang," to bring all things into being from nothing, so it appears very clear that he has the power to "make new."[4]

[1](*Chapter 10*)
[2](*Chapter 11, paragraph 10*)
[3](*1Peter 1:6-7*)
[4](*Revelation 21:5*)



Above: Satan watching the Caresses of Adam and Eve *(1808 by BLAKE, William, Pen and watercolour on paper, 387 x 492 mm, Museum of Fine Arts, Boston)*

122 As things were made new at "The Big Bang," which is called also by the more accurate name of the Creation, but it has also been a Scriptural concept that the Heavens, what many call the Universe, will not endure forever, but: "You will roll them up, like a cloak, as an outer garment they shall be changed, but you are the same," because Jehovah's years are continuing forever, and he is always the same as ever.[1,2] By meditating on such deep truths, we make our minds over.[3-7] Doing this will save us, and it will save those listening.[8] There is still work to do in finding mirror dates and more relationships, in mathematical ways, between time periods. There is also much work that may be done in world history. The chronology of Egyptian history is a very important one on which more work may be done, as to its earliest period. Many are called to this work, and few are chosen to do it.[9] "Do not interpretations belong to God?" Joseph duly asked.[10] As in the days of Pharaoh Amenemhet II, when Joseph son of Jacob had a great gift from Jehovah to interpret dreams, a privilege was given me to by Jehovah, to interpet history.[11] It was not with a spirit of competition, but of love, that I embarked on my quest, and with which I continue working.[12-17] Some will fall away in later times and behave deceitfully.[18,19] But we believers are commanded to speak the truth in love, and Jehovah is our strength, rock, shield, and protection.[20-22] As Christians, we give all the glory, rightly, to Jehovah.[23] When we develop a theory we are not inclined to lie, since we know that we cannot get any glory from ourselves alone.[24] God is not one to be mocked, for we only reap what we sow.[25]

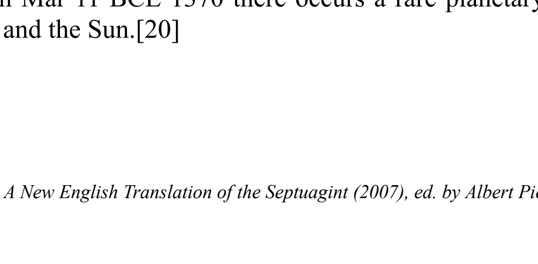
[1](*Hebrews 1:12*)
[2](*Psalms 102:26-27*)
[3](*Romans 12:2*)
[4](*Ephesians 4:23-24*)
[5](*Colossians 3:10*)
[6](*1Thessalonians 4:3*)
[7](*Romans 6:4*)
[8](*1Timothy 4:15-16*)
[9](*Matthew 22:14*)
[10](*Genesis 40:8*)
[11](*Genesis 41:1-41*)
[12](*Galatians 5:26*)
[13](*Ecclesiastes 4:4*)
[14](*Galatians 6:4*)
[15](*1Corinthians 4:7*)
[16](*John 5:17, 9:4, 14:10*)
[17](*Mark 12:30-31*)
[18](*1Timothy 4:1*)
[19](*2Timothy 3:1-7*)
[20](*Ephesians 4:15*)
[21](*Psalms 25:5*)
[22](*Psalms 18:1-2*)
[23](*Revelation 4:11*)
[24](*Luke 14:11*)
[25](*Galatians 6:7*)

Above: Joseph Interprets Pharaoh's Dream *(By TISSOT, James)*

The Amarna Genesis

123 Jehovah can offer his people a new heart and a new spirit, as Ezekiel wrote after they were taken captive to Babylon.[1] Jesus said: Very truly I say to you, no one is able to see the Kingdom of God unless he is born again, in the spirit.[2] Jehovah told Job in challenge, before Job repented: Who is it who laid the cornerstone of the earth, when the morning stars sang as one and all the sons of God shouted for joy.[3] Paul wrote that anyone who is in Christ is a new creation, and that the old has passed away, but the new is arriving.[4] Jehovah said in Jeremiah: I will give them a heart to know me, that I am Jehovah. "They will be my people, and I will be their God," as "they will return to me wholeheartedly."[5] Also "This is the covenant that I will make with the house of Israel after those days," says Jehovah. "I will give my laws in their mind, and I will write them on their hearts, and I will become a god to them, and" they a people to me.[6-8] The Hebrew word "Elohim" means "most excellent," thus God.[9,10] The most excellent spirit being is the one Creator of all, yet holy things by mere touch do not purify unholy things.[11,12] On the contrary, unholy things render holy things unclean.[13] When we draw near to Jehovah, then he may draw near to us.[14] When we humble ourselves, only then does Jehovah exalt us.[15] We may then come to appreciate the blessings in our lives.[16] In my case, I appreciate greatly my findings of chronology and the blessings it has brought, to my faith and my life. I feel happy to add a point of additional verification for the Egyptian chronology (BGEG) that I developed, one which solidifies the year BCE 1370 as Year 5 of Akehenaten, that year known for the boundary stone marking the beginning of Akhenaten's new capital city called Amarna or "Akhetaten."[17] "Horizon of the Sun" is the translation of the city's name and illustrates the primacy of the Sun in Akenaten's mind.[18,19] He had abandoned Egypt's traditional religion in favour of his preference for worshipping the Sun or Aten (Sun disc). On Mar 11 BCE 1370 there occurs a rare planetary alignment of Mercury, Venus, and Jupiter, with the Moon and the Sun.[20]

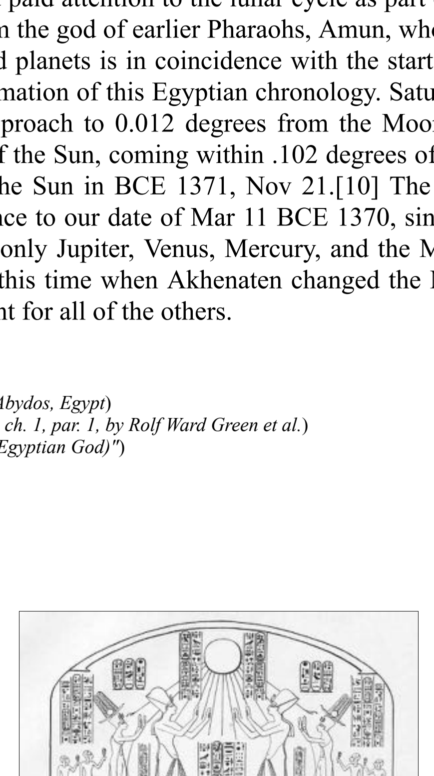
[1](*Ezekiel 36:26*)
[2](*John 3:3-8*)
[3](*Job 38:6-7*)
[4](*2Corinthians 5:17*)
[5](*Jeremiah 24:7*)
[6](*Ieremias (Jeremiah 31:33) 38:33, A New English Translation of the Septuagint (2007), ed. by Albert Pietersma and Benjamin G. Wright*)
[7](*Hebrews 8:10*)
[8](*Psalms 51:10*)
[9](*Genesis 1:1*)
[10](*Psalms 82:1*)
[11](*1Peter 2:9*)
[12](*Haggai 2:12*)
[13](*Haggai 2:13*)
[14](*James 4:8*)
[15](*Matthew 23:12*)
[16](*Psalms 16:6*)
[17](*Wild Road Ahead To History Part 1 (2016), ch. 1, par. 1, by Rolf Ward Green et al.*)
[18](*Wikipedia, "Akhetaten"*)
[19](*Wikipedia, "Aten"*)
[20](*Notebook 38, WG, p. 86 bottom—p. 87 top, Jun 01 2019*)



Above: Stelae U at Akhetaten *(18th Dynasty Egyptian, Akhetaten aka Amarna, Egypt)*

124 Venus and Mercury are often nearer to the Sun because they have smaller orbits than Earth's, but Jupiter, Saturn, and Mars are much more rarely in close approach and can be 360 degrees away, on the opposite side of the visible heavens. From the Celestia 1.6.1 and Solex 12 programs, the planets Uranus, Saturn, Jupiter, and Mars all came near to the Sun in Nov to Dec BCE 1371, and on Mar 11 in BCE 1370, Jupiter was 2.3 degrees from the Moon (lunar conjunction Mar 10 as Venus is 9.4 degrees Mar 09) and Mercury 6.3 degrees away.[1,2] Venus was 8.2 degrees (nearer to the Sun) Mar 03 BCE 1370. The 1st day of lunar visibility Mar 11 BCE 1370 (Gautschy) also coincides with a date Pharmouthi 13 from three stela.[3,4] We believe that the Egyptians were both religious and paid attention to the lunar cycle as part of their worship, but Akhenaten in particular became an apostate from the god of earlier Pharaohs, Amun, who later joined the god, Jupiter.[5-8] This conjunction of the Moon and planets is in coincidence with the start of the Egyptian lunar month, and appears to be a very strong confirmation of this Egyptian chronology. Saturn had conjunction with the Moon on Jun 28 BCE 1368, a close approach to 0.012 degrees from the Moon, and also on Oct 08 BCE 1375 approached within 2.33 degrees of the Sun, coming within .102 degrees of the Sun in BCE 1368, Dec 24.[9] Saturn came 1.41 degrees from the Sun in BCE 1371, Nov 21.[10] The relevance of Saturn, Uranus, and Mars is clearly small in significance to our date of Mar 11 BCE 1370, since then we see, as we note above, the close approach to the Sun of only Jupiter, Venus, Mercury, and the Moon, these four all playing major roles in the Egyptian religion, at this time when Akhenaten changed the Moon (Amun) for the Sun (Aten), whose brightness provided the light for all of the others.

[1](*Solex 12, Angular Approaches, Y-A-6*)
[2](*Celestia 1.6.1, Mar 11 BCE 1370*)
[2](*Gautschy, 1st visibility of Lunar Crescent, Abydos, Egypt*)
[3](*Wild Road Ahead To History Part 1 (2016), ch. 1, par. 1, by Rolf Ward Green et al.*)
[4](*Encyclopaedia Britannica (2018), "Amon (Egyptian God)"*)
[5](*Livius.org, "Ammon (deity)"*)
[6](*Wikipedia, "Jupiter (mythology)"*)
[7](*Encyclopedia Mythica, "Ammon"*)
[8](*Solex 12, Angular Approaches, Y-A-6*)
[9](*Ibid.*)
[10](*Ibid.*)



Above: Amarna boundary Stele S *(18th Dynasty Egyptian, Akhetaten, Egypt)*

125 With our dating of Akhenaten correct, the probabilities of our getting the other Egyptian dates correct are elevated.[1,2] And the important correlated dates of the Hittites and the other Rulers for this time period also become established. The most visible celestial bodies are all involved in this Mar 11 BCE 1370 conjunction (except for Mars, which is not aligned to the Sun at this time): namely, the Moon, Venus, Jupiter, and Mercury, the Moon being at 1st visibility, as we noted above, and the other bodies we now pray consider. My first guess is that Jupiter is completely invisible for an angular distance of 2.3 degrees from the Sun, so we may leave Jupiter for the moment and consider Mercury with its 6.3-degree angular distance from the Sun, Mar 11 BCE 1370.[3] Mercury and Earth were on the same side of the Sun (as was Venus) on Mar 11 BCE 1370, at *"The Amarna Genesis."* In Mr. Schaefer's "The Heliacal Rise of Sirius and Ancient Egyptian Chronology" (2000), he quotes Ptolemy's value for the arcus visionis of Mercury as 10 and 12 degrees, larger than 6.3 degrees (TAG), so Mercury is too near to the Sun, and is drowned out by its glare at all such lesser angles.[4,5] Mr. Purrington's formula, a.v. = 2.1 x mag + 10 (degrees), for a mean magnitude of inferior conjunction of +5.93 (the conjunction is inferior or on the near side of the Sun) is yielding: a.v. = 2.1 x 5.93 + 10 = 22.4 degrees, giving us fewer prospects of visibility (higher magnitude = dimmer).[6-8] Jupiter, on the other hand, at TAG has only 2.3 degrees of angular distance from the Sun, and Jupiter's a.v. from Mr. Schaefer (from Ptolemy, also, same sentence as Mercury) is "10 degrees and 9 degrees," implying, as I suspected, that Jupiter was also hidden by the brilliant glare of the Sun.[9,10] Since Jupiter is opposite the Sun, though, we may expect a maximal magnitude of -2.94 for Jupiter = a.v. 3.8 degrees.[11-13] Even with this optimistic estimate, using Mr. Purrington's universal equation, Jupiter is not visible at 2.3 degrees. The invisibility of both Mercury and Jupiter would confirm the religious value of conjunction or of Aten's supremacy.

[1](*See ch. 12, par. 4, previous*)
[2](*Wild Road Ahead To History Part 1 (2016), ch. 1, par. 1, ch. 3, par. 3, and especially Table 3.1, by Rolf Ward Green et al.*)
[3](*See ch. 12, par. 4, previous, 2nd sentence*)
[4](*The Heliacal Rise of Sirius and Ancient Egyptian Chronology (2000), Journal for the History of Astronomy, Vol. 31, Part 2, pp. 149-155, p. 152, by Bradley E. Schaefer*)
[5](*See ch. 12, par. 4, previous, 2nd sentence*)
[6](*Heliacal Rising and Setting: Quantitative Aspects, Journal for the History of Astronomy, Archaeoastronomy Supplement, Vol. 19, pp. S72-S85 p.S72, by R. D. Purrington*)
[7](*Wikipedia, "Mercury"*)
[8](*Wikipedia, "Apparent Magnitude"*)
[9](*See ch. 12, par. 4, previous, 2nd sentence*)
[10](*The Heliacal Rise of Sirius and Ancient Egyptian Chronology (2000), Journal for the History of Astronomy, Vol. 31, Part 2, pp. 149-155, p. 152, by Bradley E. Schaefer*)
[11](*Celestia 1.6.1, Mar 11 BCE 1370, from Sun*)
[12](*Wikipedia, "Jupiter"*)
[13](*Heliacal Rising and Setting: Quantitative Aspects, Journal for the History of Astronomy, Archaeoastronomy Supplement, Vol. 19, pp. S72-S85*

Above: Amarna Map *(18th Dynasty Egyptian capital city of Akhenaten)*

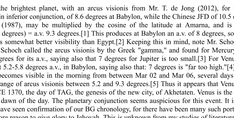
12. Venus is the brightest planet, with an areas visionis from Mr. T. de Jong (2012), for first morning visibility and in inferior conjunction, of 8.6 degrees at Babylon, while the Chinese JFD of 10.5 degrees, from Mr. Schaefer (1987), may be multiplied by the cosine of the latitude at Amarna, and is thus: 10.5 x cosine(27.645 degrees) = a.x. 9.3 degrees.[1] This produces at Babylon an a.v. of 8 degrees, so it seems that Babylon offers somewhat better visibility than Egypt.[2] Keeping this in mind, note Mr. Schoch's values at Babylon. Mr. Schoch called the morning star by the Greek "phosphorus," and found for Mercury a minimum value of 9 degrees for its a.v., saying also that 7 degrees for Jupiter is too small.[3] For Venus, he gives a value of about 5.2-5.8 degrees a.v., in Babylon, saying also that: 7 degrees is "far too high."[4] From PLSV 3.1.0, Venus becomes visible in the morning from between Mar 02 and Mar 06, several days before TAG, over a given range of areas visionis between 5.2 and 9.3 degrees.[5] Thus it appears that Venus was visible in the morning, for the day of TAG, the genesis of the new city, of Akhetaten. Venus is the morning star, signalling the dawn of the day. The planetary conjunction seems auspicious for this event. It is not the first time that we have seen confirmation of our BG chronology, for there have been many such portents, and it is merely one more reason to give glory to Jehovah. This is unknown from my studies of literature, so may thus be my own, unique discovery, anchoring Akhenaten Year 1 as having begun late in BCE 1375, a long held Year 1 for him.[6]

[1]*Babylonian Observations of Venus: Areas Visionis, Atmospheric Extinction and Observational Practice (2012), Journal for the History of Astronomy, Vol. 43, pp. 393-409, p. 397, by Teije de Jong*
[2]*Heliacal Rise Phenomena (1987), Journal for the History of Astronomy, Vol. 18, pp. 519-533, p. 530, by Bradley E. Schaefer*
[3]*The "Inner Visions" of the planets in the Babylonian observations (1924), Monthly Notices of the Royal Astronomical Society, Vol. 84, pp. 731-737, p. 737, by Carl Schoch*
[4]*Ibid., by C. Schoch*
[5]*Planetary, Lunar, and Stellar Visibility 3.1.0 (2006), by Rainer Lange and Noel M. Swerdlow*
[6]*Wild Road Ahead To History Part 1 (2014), ch. 1, par 1, by Rolf Ward Green et al.*

Above: Akhenaten– Trial Piece with Relief of Head of Akhenaten *(18th Dynasty Egyptian, circa BCE 1375 to 1357)*

12. Our understanding of ancient civilizations is lacking in a great many respects, imperfect with regard to the religion that they practised and the scientific knowledge they had. The more we study them, the more we learn about their ways and the closer we come to understanding Egyptian religion. Although Pharaoh Akhenaten was attempting to break free of the established Amun worship and establish his own form of religion, we cannot expect that he would abandon every one of the features of the lunar calendar or planetary cycles. The Year 1 of Seti also has a Sothic rising which occurs a mere 52 years or so after Akhenaten Year 1 BCE 1375, while the intervening years are accounted for by lunar alignment and the attested Reigns for all Pharaohs given by Manetho. For anyone interested, my latest work will show that there is very little evidence for assigning more than 7 years to Pharaoh Aya (BCE 1348-1341), nor more than 2 years maximum to Pharaoh Horemheb I (BCE 1328-1326), and archaeology has allowed no more than 13 years for Horemheb (BCE 1341-1328) and no more than 11 years for Seti I (BCE 1326-1315), with Year 1 of Ramesses II BCE 1315 favoured most by astronomy, Amarna-Hittite synchronisms, and a solar eclipse dating to the time of Mursili II (BCE 1340), according to Mr. Jubber.[1-3] Seti I's Years are attested for all but Year 10, while the Years 2, 3, 4, 6, 13, and 14 on wine dockets in Horemheb's tomb strongly support a full 13 years as Horemheb's Reign.[4,5] With the Reign of Akhenaten now anchored in place by lunar and planetary conjunction with three major planets in Year 5 BCE 1370, there is not going to be any variation of more than a few years after Akhenaten until Pharaoh Takelot II, whom we date absolutely at Year 1 BCE 866 by two eclipses.[6,7] The dates of Pharaohs following Takelot II are well fixed.[8]

[1]*The Astronomical Basis of Egyptian Chronology of the Second Millennium BC (2011), Journal of Egyptian History, Vol. 4, pp. 172-227, Abstract, by Peter J. Huber*
[2]*The Crucible of Credible Coral Part 1 (2012), ch. 9, par 11, towards the end of paragraph, by Rolf Ward Green et al.*
[3]*Wild Road Ahead Part 1 (2014), ch. 2, par. 1, by Rolf Ward Green et al.*
[4]*Ancient Egyptian Chronology (2006), edited by Erik Hornung, Rolf Krauss, and David A. Warburton, "The New Kingdom," II.8, p. 211, line 12, by Erik Hornung*
[5]*A New Evidence on the Length of the Reign of Horemheb (2008), by Jacobus van Dijk, Journal of the American Research Center in Egypt, JARCE 44, pp. 193-198, Appendix and footnote 10, by Jacobus van Dijk*
[6]*See ch. 12, par. 4-6, previous 3 pages*
[7]*Illustrated Wine Dockets, ch. 2, par. 5, by Rolf Ward Green et al.*
[8]*Ibid., ch. 9, par. 12, Chapters 5-7*



Above: The Sun at his Eastern Gate *(1800 by BLAKE, William. 12 x 16 cm. Watercolour, ink, graphite on paper)*

12. Based on the success of many results in *Trojan War,* I have to reject Derstine's theory, for at least the later periods after the Egyptian Middle Kingdom, which is to say that I accept, as do many of the experts, Parker's theory, because Parker's theory from 1950 works flawlessly for the entire range of the BG chronology, Manetho's dates, and allows most Egyptian records of Manetho to add up extremely well. I am trying to incorporate Derstine's views into all dates in order to understand the consequences thereof, and I see that the initial consequence of his definition of Lunar Day 1 is to shift all dates three years forward, which seems not very significant apart from the arithmetical consequences, which include the death of Osorkon I in BCE 944, which has a definite relationship to Year 1415 of Judah's King Asa. I will continue to consider Mr. Derstine's lunar theories, but his method cannot be used unless it makes improvement, and it is also exceedingly difficult to improve on the BG. For this success, all the glory must go to Jehovah my God. Only the most devout believers will accept the BG as true, as the spiritually blind, being a majority, will be unable to accept the restraints placed upon history by the Bible. These restraints, however, also require that more facts be incorporated with a higher degree of accuracy than normal, and they also enable the addition of more facts, seeing as the correctness of the timeline doesn't preclude addition. All of history has been made new by this great chronology. I am deeply privileged to have lived at the time of such a technological revolution, which also enables me to be reconnected me with many people worldwide, for whom I am deeply grateful, and allowed me to publish my findings. Again, to Jehovah and Jesus must be offered all the glory.

Above: Jesus raising Lazarus from the Dead *(By HOLE, William Brassey)*

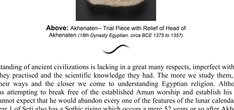
12. Study must continue with regard to chronology, and it will continue as long as improvement may be made, or Jehovah be willing, which could be actually for a very long time yet. One of the things that we must keep studying is the Bible. Before he passed on, my father Ralph confirmed this to me. There are, of course, other interesting theories that come along at all times, such as the "Ra" and the "Law of One". This theory asserts that we are reincarnated and are given opportunities to progress spiritually to higher levels for the purpose of being reincarnated to different planets, in ever-lapping greater nearness to an unity with the universe. The "Ra Material" expressed the idea that the year 2012 CE was the end of the "3rd density" for planet Earth, so that future reincarnations for humans who haven't progressed to "4th density" understanding will have to go to 3rd density planets elsewhere for their incarnations, while the people of planet earth since 2012 are now beyond a "3rd density." The goal of existence in Ra's view is "service to others." This information was derived from channelling experiments.[1] The publications of the Law of One are distributed freely. While the entities involved in teaching the Law of One are respectful towards Jesus Christ, without an exception that I am aware of, they deny the primacy of Jesus as Mediator. There is therefore far greater power in the Scripture, and it possesses a far greater time frame and thus provenance. The Ra Material does acknowledge the One Infinite Creator, however, and claims to be a communication from life forms, extraterrestrial entities forming a social memory complex.[2,3] Ra claims to exist free of definite boundaries of time, so is able to be with us in any of our time periods on Earth.[4] Ra says that it was connected with the Egyptians, as their god of the Sun, and later removed themselves from them, as the message of unity was not shared humbly by the priests.[5]

[1]*The Law of One (Ra Material) (1981-1984), channelled by Carla Rueckert, with help from Don Elkins and Jim McCarty*
[2]*The Ra Contact, Teaching of the Law of One, Vol. 1 (2010), Source: Ra, an Humble Messenger of the Law of One, Instrument: Carla L. Rueckert, Questioner: Don Elkins, Scribe: Jim McCarty, p. 8)*
[3]*Ibid. pp. 15, 23)*
[4]*Ibid. p. 26)*
[5]*Ibid. pp. 26-27)*

Above: Crossing of the Red Sea *(1620's painting by JORDAENS, Hans III, Oil on panel, Curtius Museum, Liege)*

12. It cannot be stated too strongly that the message of these entities known as Ra cannot be the truth, because the only source that claims the label of truth uniquely is the Word of God, personified as Jesus Christ, and in other writing. Only the Scriptures have this identifying signature, as my father Ralph also agreed, in being a very old source also. Jesus said: No one comes to the Father, except through me.[1] Therefore, those denying the Christ are found to be false, which would include those who deny Christ as the only way.[2] We do not want anyone to be ignorant of Satan's "designs."[3] It was no other than the faith in Jesus Christ the Word of God that produced the chronology, the BG, with such superb accuracy of insight as none had previously imagined to do. The fruitage of any faith is what will declare its merits.[4] There is no pretention in this, but humility, for no truth will deny itself, nor fail to recognize the idea of truth.[5,6] Not that we are perfect, but that we press on to maturity.[7,8] On the other hand two are better than one should one fall.[9] Claims of a resurrection are not necessarily true, though.[10] God advises to "pursue righteousness, faith, love, peace".[11] "The love the Christ has compels us," to live unselfishly.[12] Jesus himself warned us about false Messiahs and prophets.[13,14] He offered at John 8:24, "Unless you believe that I am He, you will die in your sins," a clearly exclusive salvation.[15]

[1]*John 14:6*
[2]*2 John 2:22*
[3]*2 Corinthians 2:11*
[4]*Matthew 7:20*
[5]*2 Timothy 2:12*
[6]*Revelation 21:8*
[7]*2 Philippians 3:12*
[8]*Hebrews 6:1*
[9]*Ecclesiastes 4:9,10*
[10]*2 Timothy 2:18*
[11]*2 Timothy 2:22*
[12]*2 Corinthians 5:14,15*
[13]*Matthew 24:23*
[14]*Mark 13:6*
[15]*John 8:24*



Above: Drunken Noah *(by BRETANA, Simone)*

12. The "true" chronology bears a similarity to this exclusive nature of access to Jehovah God, which can come about only through Jesus Christ, because if it is not true then there is no truth in any of the rest of it, worth any attention, in the Bible in Christ's case, and in time for chronology.[1] I write this, knowing that there are Jews who still reject Jesus and await their promised Messiah, just as there have been and will be views rife with errors too many to count.[2] The central idea here is that the true God has his channel on earth, and that his channel all the way back to Adam, as expressed in the one and only Word of God, our saviour.[3] Only our friends are capable of understanding this gospel. Thus, this article is dedicated to these faithful friends.[4] The Jewish system of sacrifice ended with the Temple, when Roman General Titus destroyed it in 70 CE, but a sacrifice superior to their continual animal sacrifices had replaced these already in 30 CE, when Jesus laid down his own life.[5] The BG chronology is supported by a great many of the best authorities, while the sinful nature of man causes most of them to be led astray by the great number of complexities, and the greater number of variant opinions caused by this. The greater accountability of BG chronology is what speaks the loudest in favour of it, as it accounts better for all of the available facts, in a more logical, scientific way. Ultimately, though, we leave this to our readers to judge.

[1]*2 Corinthians 15:14)*
[2]*Ecclesiastes 1:15)*
[3]*Ephesians 4:21)*
[4]*Hebrews 9:11-15)*
[5]*Hebrews 10:1-4)*

Above: Lamentation of Adam and Eve on the dead Abel *(Painting by CARACCIOLO, Giovanni Battista. Oil on canvas, 148 x 200 cm. Private collection)*

12. I wish, lastly, to thank everyone for their contributions. These have come in various ways, from science to religion. Mr. Crosthwaite's book *Synchronology* (1839) was the catalyst that started it all off, and I am in debt to him. Only a person who works hard in many different fields will be able to appreciate the finer details of our chronology, but I remind my readers that it began with family history, and the generational aspects have played a big role in it. I might add that the work is also far from over, as I have said before, because one can only really begin to research in earnest only after the chronology, since *only then* can one know *where, in time, to look,* and this is not a trivial matter at all, considering the number of cyclical events in history. *Only* because of my faith in Akhenaten's Year 5, BCE 1370, was I able to find the planetary conjunction.[1] People may not appreciate the complexity of dating and how it is made more difficult by the time required to study every detail for a time period, especially when one is not sure. This is the reason for the belief in Jehovah and in Jesus, so that explanations may be given for miraculous findings. I have had great difficulty myself trying to keep track of the many sources and even my own articles, but I also have not had time during these almost 12 years since I began to write historical articles in late 2007 to look back at it. But, from *Joseph* on, it really has been an history, I believe, worthy of honest-hearted consideration by those who have a genuine interest in our origin as sons of Adam. The epoch since him is near 2 x 2 x 2 x 2 x 11 x 43 years. "Jeehovah is the true God," and Jesus Christ is his living son, who dwells in immortality, although over the years it is sad that Jehovah's people sinned and often forgot that.[2-4] Preservation of the dates for Adam, Joseph, and Joshua has been done by undeserved kindness from Jehovah, and in love from Christ, using only dates freely available, from this epoch.

[1]*See ch. 12, par. 4-6)*
[2]*Ezekiel 20:5-24:35)*
[3]*Ezekiel 18:30-19)*
[4]*2 Timothy 6:16)*

Above: Joshua at the Battle of Ai - Attended by Death *(1839 to 1840 painting by TRUMBULL, John, Oil on canvas, Yale University Art Gallery)*

end of Chapter 12: Making Everything New

Be.

Above: Samson accusing his Father-in-law *(1635 painting by REMBRANDT Harmenszoon van Rijn, Oil on canvas, 131 x 159 cm, Staatliche Museen, Berlin)*

Historical Notes:

1. While the accession day of Thutmose III is given as Pachon 04 with "certainty," which we generally assume to the very day of death of Pharaoh's predecessor, his coronation day, or "day of crowns," is quoted from the records of Thutmose III as "Pachon 02," implying that it is a subsequent year, since coronation seems not likely to precede an accession.[1,2] Determining whether lunar alignments are involved in these coronations is based on a known coronation date in a known year, but it seems a Full Moon would be somewhat probable. But, without knowing, we have Year BCE 1405 as the year of accession/coronation of Amenhotep III, and the date of his coronation is seen painted in a memorandum on a potsherd. It records several thefts that were committed, as it says:[3]

> **"on the 13th day of the month Epiphi, on the coronation-day of King Amenhotep."**

Epeiph (Epiphi) 13 is precisely known to be Jun 17 in that year BCE 1405 and is calculated as LD 15 a "religious full moon," but Jun 17 also is an exact astronomical Full Moon. This is such an interesting an unlikely coincidence (other than the fact that we have yet more reason to be confident in the year BCE 1405 because of the astronomical alignment in the Year 5 of Akhenaten, discussed here in Chapter 12), that the fact of a Full Moon day as the standard lunar day for a coronation may be understood as a proper conclusion.

[1](*Ancient Egyptian Chronology (2006), edited by Erik Hornung, Rolf Krauss, and David A. Warburton, "The New Kingdom," II.8, p. 201, Subheading 'Thutmose III', line 1, by Erik Hornung*)
[2](*The Annals of Thothmes the Third as Derived from the Hieroglyphical Inscriptions (1853), p. 4, by Samuel Birch*)
[3](*A History of Egypt Under the Pharaohs, derived entirely from the Monuments (Jan. and Apr., 1879), The Quarterly Review, Vol. 147, No. 294, pp. 442-443, by Henry Brugsch-Bey*)

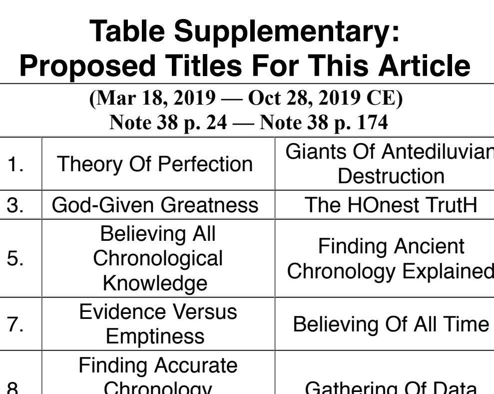
2. There is much more detail that can be reported here, also, because in Chapter 2 of *B4 Chronology* I reported on how the year 1405 was determined by a least squares fit to the lunar dates for Amenhotep III and his predecessor, and we also know that the year 1405 has to be aligned with the BCE 1493 date of *The Exodus* (as determined from the 4 intervening Reigns of Thutmose II and III, Amenhotep II, Thutmose IV) and in Chapter 2 paragraph 4 of *B4* the numbers of Manetho's Reign lengths are in exact agreement.[1] Starting from an attested Year 54 of Thutmose III, whom we accept as having subsumed Hatshepsut's Year 1, and thereby also her husband's (Thutmose II's) Year 1, BCE 1493, there we get, 53 years later, BCE 1439 as Thutmose III's date of death, and from then we have Manetho's Reign lengths, from Josephus, as his are the only ones givng years and months. Thus, from Josephus, taking these as death-to-death, which is the same as accession to accession, we see Amenhotep II (called by Josephus "Mephramuthosis"): 25 years 10 months. We are in possession of the death date of Thutmose III who preceded Amenhotep III, and the date is III Peret 30, Year 54, which is Mar 15 in the Year BCE 1439 (and varies by 13 days or less for a 50-year change either way in the year). So, from Josephan Manetho we get Jan BCE 1413 as the death of Amenhotep II, and this as the accession of Thutmose IV.

[1](*The Chronology of the Old Testament (1906), Egyptian Chronology, p. 122, by David Ross Fotheringham*)

3. From there, Josephus has 9 years 8 months for "Thmosis," a good match for the name of "Thutmose" IV, his Reign ending thus in Sep BCE 1404, as mentioned in *B4* Chapter 2. Now there are two possibilities for Amenhotep III here, as Josephus gives Amenhotep with 30 years 10 months, and also his successor Orus, with 36 years 5 months, the difference being attributable to the (alleged 8-year) co-regency with Amenhotep's son Akhenaten, strengthened greatly by several factors, one being the attested Year 38 for Amenhotep III, and others being Africanus (who gives Horus 37 years), and Eusebius (who gives Orus 28 or 38 years), besides which is the witness from Josephus and Eusebius both of whom show a successor of Orus, Acenchres or Acencherses, respectively, having 12 years 1 month, and 12 or 16 years, respectively. Akhenaten has an attested Year 17 from a wine label, so we take Orus as Amenhotep III and with high probability also, Akhenaten as Acenchres or Acencherses, since an overlap of these two would reduce Akhenaten's Reign from 17 somewhat. The death of Amenhotep III, considering all of this, which occurred, from Josephus (Orus) 36 years 5 months after Sep BCE 1404, is thus Feb BCE 1367, 7 years 2 months after the Year 1 of Akhenaten, which began Dec BCE 1375, from above. This validates the 8-year co-regency, Amenhotep/Akhenaten, but it also confirms all of the Josephan Manethan numbers.

4. So, from all of the above discussion, in this and also in the previous articles concerning these Reigns, the logical conclusion is that Amenhotep's coronation was on Full Moon Lunar Day 15, from which we may also deduce that, at least possibly, all coronations were performed on the Full Moon. The test for this is the coronation of Thutmose III, whose coronation was Pachon 02, and whose lunar alignment in his Year 23 at the Battle of Megiddo is also well-dated as BCE 1468, implying Year 1 BCE 1490, with Pachon 02, and we see the convincing result that Pachon 02 is LD 15 in BCE 1490. These results are encouraging also for Parker's method and against Derstine's method, as for determining Lunar Day 1. However, we remain cautious, as the complexity of what are appearing to be the facts also came from many assumptions. What we appear to have done is to find a method that gives the greatest simplification possible (like Occam's razor).

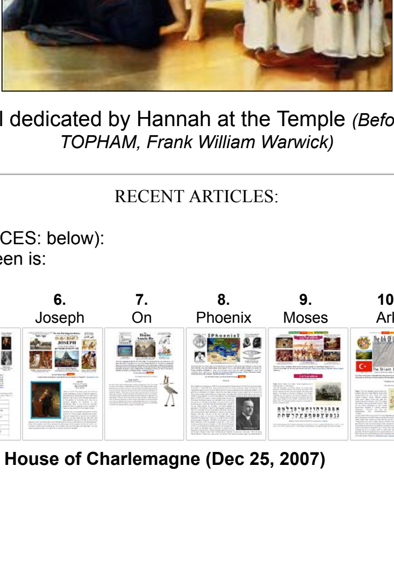
5. Since I can't presently imagine a theory any simpler, what we have is I believe as great if not greater a probability than any other theory of having the truth for these dates. The further details about "Thutmose I" also give us strong reason to believe that he is the correct Pharaoh of *The Exodus,* and this reinforces the Scriptural dates also. It is a very cohesive theory, and very multi-disciplinary. I am Ward Green, born Ralph Ward Green on Thursday Jan 10, 1957 CE (son of Ralph Ellis Green and Flora Marie Skanes).



Above: Samson and Delilah *(1632 painting by BARTSIUS, Willem, Oil on panels, 66 x 87 cm, Private collection)*

Table Supplementary: Proposed Titles For This Article

(Mar 18, 2019 — Oct 28, 2019 CE) Note 38 p. 24 — Note 38 p. 174		
1.	Theory Of Perfection	Giants Of Antediluvian Destruction
3.	God-Given Greatness	The HOnest TrutH
5.	Believing All Chronological Knowledge	Finding Ancient Chronology Explained
7.	Evidence Versus Emptiness	Believing Of All Time
8.	Finding Accurate Chronology Encouraged	Gathering Of Data
9.	History All Laid Out	The Original Chronological Knowledge
10.	Ancient God Espoused	I So Love Egypt
11.	Intelligent Studies Of Late Ancient Temporeal Egypt	Believing In Godlines
12.	Consideration And Providence	Fear Of God
13.	The Authentic Way	The Universal Chronological Key
14.	Rejecting Anti-christ	Time Is Eternal
15.	Essential Chronological History Ordained	Quintessence, Universe, Astronomy, Love, Integrity, Truth, Yearning
17.	Salvation Is For Time	Worship, Affirmation, Integrity, Truth
19.	Serendipity Of Nationhood	Happy Ancient Pleasant Perfect Years
21.	Belief Is Not Discriminatory	What Is The Solution
23.	My Attempt To Help	What I Take Seriously
25.	Cause And Resultant Effect	There Is No Trend
27.	Fits In The Stars	Mercy And True History
29.	Reasonable Ontology Of Time	Reasonable Origin Of Faith
31.	Return Of Original Faith	Totality Of Time Arranged Logically
33.	Reason And Chronology Explained	Reasonable Ancient Chronology Explained
35.	Reiterating Ancient Chronology Entirely	Realizing Ancient Times Exactly
37.	Birth Of Ancient Times	Beliefs Of Ancient Times
39.	Faithful Ancient Incremental Timely History	The Renaissance Of Ancient Days
41.	From Ancient Irrefutable Times Honestly	Faithful Acts In Troy's History
43.	Faithful And Integrated Trojan History	Faithful Astronomy In Trojan History
45.	Reality Outside Of Time	Faith In Time Surpasses
47.	History And Life's Order	Believers In God
49.	World Of Nimrod	Nimrod Indicates Faithful True Years
51.	Nimrod In Chronological Egypt	Adamic Preserved Patriarchal Lineage Explained
53.	The Unused Gift	The Interesting Chronology
55.	Beleaguered Ancient Signposts In Chronology	Principles And Real Time
57.	Patriarchal Records Original Of Faith	Evident Provenance Of Chronological History
59.	Exact Provenance Of Chronological History	Eternal Provenance Of Chronological History
61.	Fully Acceptable Chronological Truth	The Intelligence Chronology Keeps
63.	The Intelligent Clock King	Pursuing Excellence As Chronological Exactitude
65.	Epoch.	
66.	**Be.** *Preservation*	



Above: Samuel dedicated by Hannah at the Temple *(Before 1925, painting by TOPHAM, Frank William Warwick)*

RECENT ARTICLES:

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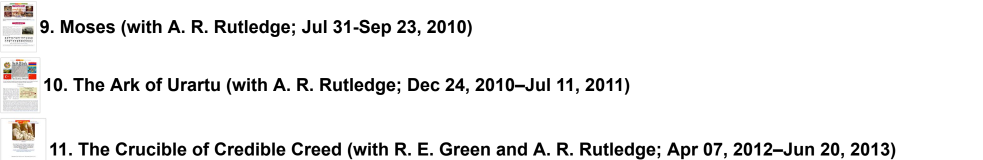


1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)

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) (mod. Mar 02, 2010 Title illus.)
(Easter calculator used and stopped working before Feb 28, 2010)

7. On (Feb 28-Mar 05, 2010)

8. Phoenix (with A. R. Rutledge; Apr 01-06, 2010)

9. Moses (with A. R. Rutledge; Jul 31-Sep 23, 2010)

10. The Ark of Urartu (with A. R. Rutledge; Dec 24, 2010–Jul 11, 2011)

11. The Crucible of Credible Creed (with R. E. Green and A. R. Rutledge; Apr 07, 2012–Jun 20, 2013)

12. B4 Chronology (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Jan 01, 2015–Nov 12, 2015)

13. Trojan War (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Dec 25, 2015–Jan 14, 2016)

14. Wild Road Ahead To History

(with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; May 18, 2016–Sep 27, 2016)

15. The Uncut Tut (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge;

Dec 05, 2016–Jan 02, 2017) (Dedicated To A. R. Rutledge (1924-2016)) [She is the late wife of Rolf Ward Green and coauthor]

16. True-- May 22, 2018–May 22, 2018)

17. Be.
Oct 25, 2019–Aug 28, 2020)
(the present article, 'Preservation')
Date of first publication: Oct 28, 2019

- Oct 25, 2019 7-10 added footnotes [1] and [2] Tishri year.
- Oct 28, 2019 article links to top, bottom, and recent were added, and essentially any illustration reference deleted; also added the table of contents item 'Historical Notes:'; typo Pharaoh of Exodus [Thutmose III] make [[Thutmose I]]; 3-1 fix comma [on assumptions. so] [[on assumptions, so]].
- Oct 29, 2019 4-8 gramm. [Table 4 comes] [[Table 4, note]]; 4-9 typo: [from which much much] [[from which also much]]; 6-4 footnote [1] spelling: [Thumose III] [[Thutmose III]]; Historical Notes #'s added, note 1. new footnotes [1]-[3]; 1-5 [seem to be appropriate to talk about corruption the Holy] [[seem appropriate to talk about corruption in the Holy]]; 2-6 punct. [Creator ,] [[Creator,]] spell. [resposibility] [[responsibility]] added footnotes [6] 1Thess, [7] 2Thess; 5-4 [, a Greek ...BCE 450, and ..."Father of History," ... was perhaps the ...to us] brackets [[(a Greek ...BCE 450, and ..."Father of History," ...is perhaps the ...to us)]]; 5-5 ['[a king of incense]'] to: [['[a kind of incense]']]; 6-10: [So those to interpret the 4th generation literally] to [[So those interpreting the 4th generation literally]]; 7-6 [Caleb ...it was 44 years] [Caleb ...it was 45 years], footnote [7]: [Joshua 13:7, 14:10] [[Joshua 14:7, 14:10]]; 7-8 [Ezekiel is from 1:1-1] to: [[Ezekiel is from 1:1-2]].
- Oct 30, 2019 4-3 grammar corrected, sense improved, below: [who we had seen to be very near to 1152 (BCE 1151) before,] [[whom we had earlier dated as very near to 1152 (BCE 1151),]]; Recent Articles: present article first publ. Oct 28, 2019; 3-3-s1: [...the the Septuagint translation at 1Kings 6:1,] fixed typo [[...to the Septuagint ... , at 1Kings 6:1,]]; Chapter 3 fix [Wonder Involving Scriptural Death of Moses] case "of": [[Wonder Involving Scriptural Death Of Moses]]; 3-4 gramm. [which 40 years more the Septuagint, and has 53 words (113, in] [[thus 40 years more than the Septuagint, with 53 words (113 in]]; 4-4 add "of" [each the periods of rest, being either] each "of the... at" [[each of the periods of rest, at either]].
- Oct 31, 2019 undo fix of 7-6 "45" years as should be "44"; 7-6 [Caleb ...it was 45 years] [Caleb ...it was 44 years], note added to footnote [7] Joshua 14:7, 14:10 "45th year"; also 7-6 [others say 20 years] to [[others say 30 years]]; 5-9 "and" [and and between the serpent's seed and woman's] : [[and between the serpent's seed and the woman's seed]]; fixed all sub-headings to align them "Left" not "justify"; 12-3 d" [and" they a people to] [[and "they a people to]], 4-11 an [than Joshua ...Israel] [[that Joshua ...Israel]]; removed unneeded line spaces at the end of quotes: 7-5 on; 3-2 rewrote lines to the proper length, added footnote[7]; 3-4 "same at" [same at the period] [[same as the period]].
- Nov 01 typo ' 6-8 ["the third year'] [["the third year"]], reword 7-4 [were made down flat] [[were caused to fall]], "is": [and is stays perfectly] [[and it stays perfectly]]; 7-12 "1422" [Tishri 10 BCE 1422] ; [[Tishri 10 BCE 1423]], 8-11 "date" [who even would date] [[who even would dare]], 9-3

[for...BG chronlogy, too] [[to...BG chronology, too]], 10-7 Year 1 of Senusret III from Gautschy [1871] [[1872]].

- Nov 02 11-3 "the" [the holy spirit] : [[to holy spirit,]], 11-3 "and Jame" [and Jame Clerk] edit: [[or James Clerk]]; 11-12 "a" [shall reap a harvest] [[will reap an harvest]]; 12-3 'and "': [and "they a people] [[and" they a people]]; 12-6 "Chines ... " [Chines ...degrees used by Mr. Schaefer (1987)] [[Chinese ...degrees, from Mr. Schaefer (1987),]]; 12-8 al [additional ...because] [[addition ...seeing as]]; 12-9 "a": [closeness to a unity] [[nearness to an unity]]; 12-9 "Ra claims to exist in a free of the boundaries of.." [Ra claims to exist in a free of the boundaries of time, so is able be with us for any of our time periods upon Earth.] [[Ra claims to exist free of definite boundaries of time, so is able to be with us in any of our time periods on Earth.]]; 12-11 [and will opinions rife] [[and will be views rife]]; 11-6 [The Christian is the most unified organization that exists][[The Christian Church is the most unified group that exists]]; 10-7 in [Joseph in the grandson of Abraham, and much more] now: [[Joseph is a great-grandson of Abraham; much more]].
- Nov 04, 2019 5-7: [of Gudea, who we] [[of Gudea whom we]]; 6-9 [works a man who lived] to [[works of a man living]]; 7-3 footnote [2] fixed [Joshua 11:10-11] [[Joshua 11:13]].
- Nov 05, 2019 12-3 [the finding my chronology] [[my findings of chronology]]; [blesssings it has brought] [[blessings it has brought,]]; 12-4 [degress] [[degrees]]; 12-7 "according to Mr. Huber" and "the time: Mursili II": [Year 1 of Ramesses II BCE 1315 favoured most by astronomy, according to Mr. Huber, Amarna-Hittite synchronisms, and a solar eclipse dating to the time Mursili II (in BCE 1340).] [[Year 1 of Ramesses II BCE 1315 favoured most by astronomy, Amarna-Hittite synchronisms, and a solar eclipse dating to the time of Mursili II (BCE 1340), according to Mr. Huber.]]; 10:10 "who" [blacksmiths, who we] [[blacksmiths whom we]]; 12:7 "who we dated" [Takelot II, who we dated] [[Takelot II, whom we date]]; Historical Note 2.: [the attested Year 54 of Thutmose III, who we accept] [[an attested Year 54 of Thutmose III, whom we accept]]; 6-11 "whom we see" [whom we see was "Amraphel" King of Shinar from Genesis 14:1] [[who we see was "Amraphel," King of Shinar (at Genesis 14:1),]]; 9-1 "descendent" [descendent of Noah] [[descendant of Noah]], "ante-diluvian" [ante-diluvian] [[antediluvian]]; 5-1 "ante-Diluvian" [ante-Diluvian] [[Antediluvian]]; 5-7 "patriarchs lives" [given there for the patriarchs] [[read there for the patriarchs']].
- Nov 06, 2019 4-10 [probable that that soon after the death] [[probale that soon after the death]]; 8-8 [and Shem Shem died in BCE] [[and Shem died in BCE]]; 9-3 spelling: "Pirammesses" [Pirammesses] [[Pi-Ramesses]]; 8-8 "The BOS" [The BOS says that] [[the BOS says that]]; 8-11 Grenwich..., [Grenwich ... E),] [[Greenwich ... E)]].
- Nov 07, 2019 9-7 "Markuk" is a typo, should be "Marduk": [Markuk-apla-iddina] [[Marduk-apla-iddina]]; 10-6 "Senusret I" is a typo, should be "Senusret II": [means that his predecessor Senusret I has Year 1 BCE 1908,] [[means his predecessor, Senusret II, has a Year 1 BCE 1908,]]; [seeing as the Egyptian changes on the New Year I Akhet 01.] [[seeing as the Egyptian calendar had a New Year I Akhet 01.]]; 10-7 meaning: [to BCE 1837 Year 1] [[Year 1 to BCE 1837]]; 10-9 "give 260" [Josephus give 260] [[Josephus gave 260]]; 10-10 "who has" [Proteus," who has] [[Proteus," had had]]; 11-2 "before can believe" missing word [before can believe in something, and not merely in humans.] [[before one believes in something and not merely in humans.]]; 11-8 "...se" [increase his stock] [[increased his stock]]; 11-8 changed quotes to square brackets as of paraphrasing; 11-12 grammar [for we await for] [[because we await the]]; 12-2 grammar "You will rolled" [rolled them up like a cloak, as an outer garment they will] [[roll them up, like a cloak, as an outer garment they shall]]; 9-9 [Thutmose III dies...1493] [[Thutmose I dies...1493]]; 9-9 III [1493 for Thutmose III] [[1493 (end Thutmose I)]]; 9-11 "with our own" [Let's consider the Ramesses II Year 52 lunar date with our own, and the same for the Thutmose III Year 23 lunar date.] [[Let's consider the Ramesses II Year 52 lunar date using BG dating, and then also the Thutmose III Year 23 lunar date.]]. Nov 08, 2019 10-8 Hap [first Hapsburg] [[first Habsburg]]; 10-7 [the Pharaoh appointing][[, as Pharaoh appointing]].
- Nov 09, 2019 10-12-s3 chronology: [are very] [[was also]].
- Nov 11, 2019 10-2 "1 in by" [a LD 1 in by] [a LD 1 under].
- Nov 14, 2019 12-1 typo "," [The Deluge,] [[The Deluge,]]; 12-3 "the": [the Akhenaten's new] [[Akhenaten's own new]]; 12-3 own: [own new ...of Amarna] [[new ...called Amarna]].
- Nov 15, 2019 12-12: [available, for] [[available, from]]; Hist Note 2 [Thutmose IV, and in] [[Thutmose IV) and in]]; Historical Note 2: typo "Amenemhotep II", and added "4" [intervening Reigns of Thutmose II and III, Amenemhotep II,] [[4 intervening Reigns of Thutmose II and III, Amenhotep II,]]; Hist Note 4 [above, discussion,] to [[above discussion,]]; 2-1 "it the age" [when it the age] [[when it is the age]]; 2-1 fix quote [highest Antiquity.] [[highest Antiquity,]]; 2-3 twice [a human] [[an human]]; 4-12 "a": [a human being depends upon the accurate] : [[an human being depends upon an accurate]]; 3-11 meaning [as the date] [[to be right]]; 3-10 [with 28 days (Feb not being a leap year in BCE 1452) in Feb] flow [[((in BCE 1452 with Feb not being a leap year having 28 days))]]; 4-8 end Amenhotep III: [1368] [[1367]]; 4-8 added, revised, footnote [2], on end of Amenhotep III; 3-10 improved [(in BCE 1452 with Feb not being a leap year having 28 days)] to [[(BCE 1452 was not a leap year, which means Feb has 28 days)]]; 3-10 [early, as it often is near the ...River] [[early near the ...River, as it often is]]; 5-7 "that claims to": [that claims to] [[which claim to]].
- Nov 18, 2019 1-10 supplied missing footnote [3] pp. 52-53.
- Nov 27, 2019 Illustrations added for the first time (all); 3-2 space ")" [(... destruction)] [[(... destruction)]].
- Nov 28, 2019 5-2 "are 66" [are 66 books] [[are 39 books]]; 9-8 removed duplicate paragraph divider that preceded 9-8.
- Dec 02, 2019 1-7 typo [over People] [[over every People]].
- Dec 03, 2019 2-7 gramm. [...than them.] [[...than they.]].
- Dec 21, 2019 9-5 rep. [fall into into] [[well fall into]]; for TVE [Theran volcanic event] [[Theran Volcanic Event]].
- Jan 11, 2020 10-4 "the" [the the period] : [[the period]]; 10-8 "in" [at in in actuality] now [[at it in actuality]]; 12-2 [a privilege was given me to by] [[some privilege was given me by]]; 12-4 Mercury, not Mars, is 6.3 degrees from the Moon [(... conjunction on... and Venus was 9.4 degrees away) and Mars 6.3 degrees away] : [[... conjunction... as Venus is 9.4 degrees Mar 09) and Mercury 6.3 degrees...]].
- Apr 27, 2020 1-5 [fobidden subject] [[forbidden subject]].
- Apr 29, 2020 3-8 'BCC' edit: 'BCE' [Jubilee Year 1 of 1423 BCC] [[Jubilee Year 1 of 1423 BCE]]; 4-7 add comma/reword: [given at Judges 3:8 is said to last 8 years, and we notice] [[given at Judges 3:8, is said to last 8 years, as it's true]]; 4-5 grammar: [and this beginning of the accounting] [[it a beginning of the accounting]]; sp: [Jevhovah] [[Jehovah]].
- Aug 28, 2020 2-5 edit [in] [[to]] [given in the *Book of Enoch*] becoming [[given to the *Book of Enoch*]].

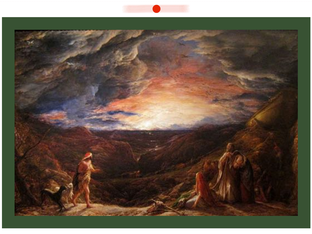
REFERENCES:

Own Work:

(16) ('True', by Rolf Ward Green)
(15) ('The Uncut Tut', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(14) ('Wild Road Ahead To History', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(13) ('Trojan War', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(12) ('B4 Chronology', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(11) ('The Crucible of Credible Creed', by Rolf Ward Green, Ralph Ellis Green, and Anne Ruth Rutledge)
(10) ('The Ark of Urartu', by Rolf Ward Green and Anne Ruth Rutledge)
(9) ('Moses', by Rolf Ward Green and Anne Ruth Rutledge)
(8) ('Phoenix', by Rolf Ward Green and Anne Ruth Rutledge)
(7) ('On', by Rolf Ward Green)
(6) ('Joseph', by Rolf Ward Green)
(5) ('Green', by Rolf Ward Green)
(4) ('Smith', by Rolf Ward Green)
(3) ('Valdr', by Rolf Ward Green)
(2) ('Skjöldings', by Rolf Ward Green)
(1) ('Harald Hildetand', by Rolf Ward Green)

Unique Source Material:

(4) (The chronology of the Old Testament, by Fotheringham)
(3) (Manetho, with an English translation by W.G. Waddell)
(2) (Ancient Egyptian Chronology, 2006, ed. by Erik Hornung, Rolf Krauss and David A. Warburton)
(1) (Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite)



Be.

In the beginning was the Word.
(*John 1:1*)

Chapter 1: The History Of Sacred Education
Chapter 2: Patriarchal Line As Confirming Enochic Scenario
Chapter 3: Wonder Involving Scriptural Death Of Moses
Chapter 4: Exploring Noble Joshua's Original Years Explicitly Deemed
Chapter 5: What Explicit Recounting Exists
Chapter 6: Creating An Unity Seen In Nascent Greenealogy
Chapter 7: Reviewing Enigmatic Joshua Of Israel Chronologically In Noteworthy Guesswork
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